

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY SEPT. 8, 1887.

[No. 86.]

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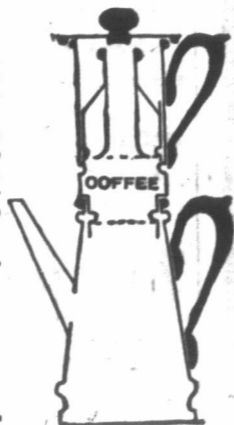
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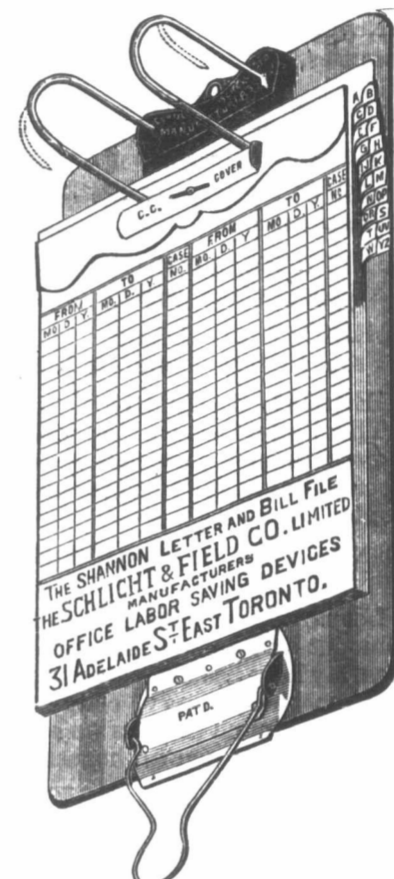
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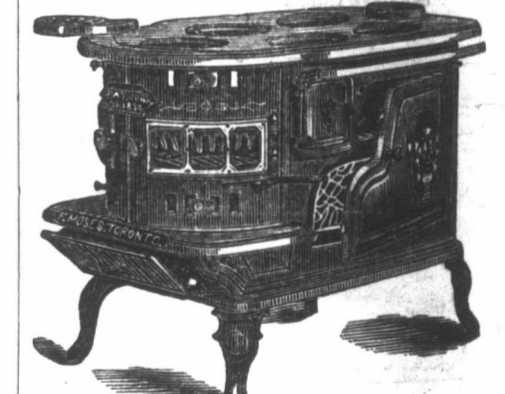
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The "*Dominion Churchman*" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY-DAYS.

September 11th.—FOURTEENTH SUNDAY AFTER TRINITY
Morning.—2 Kings ix. 2 Corinthians ii. 14 and iii.
Evening.—2 Kings x. to 32; or xiii. Mark x. 32.

THURSDAY, SEPT. 8, 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.

IS NONCONFORMITY DECLINING?—The question is being anxiously discussed in some of the Nonconformist newspapers whether Nonconformity is advancing or not, and the answer is not by any means doubtful. From the statistics and reports of the various Dissenting communities it appears certain that they are all, with the one striking exception of the Salvation Army, either standing still or losing ground. The returns of the Methodist bodies for the year ending in March last have just been given in, and they are singularly alike in character. The Wesleyans have now 412,287 members, a decrease of 71; the Primitive Methodists report 191,663 members, an increase of 2; the New Connexion has 80,096 members, an increase of 182; whilst the Methodist Free Churches return a decrease of 448. The net result is that there are in the different Methodist communities of Great Britain 385 fewer members than there were twelve months ago. This is not a large number, it is true, but it is on the wrong side, and it comes at the close of a year which has been marked by an unusual amount of special effort; amongst the Wesleyans particularly, to gather in new members by means of revival missions. In the older Nonconformist bodies the same tale is being told. The last Baptist statistics showed a decrease in the total membership. From the Congregationalists no figures can be obtained, but all the indications of their numerical condition point in the direction of decline. The *British Weekly* said in a recent issue:—

The serious decrease of some of our Independent congregations in north and east London is becoming a very grave matter. One North London church, formerly large and influential, presents a dreary account of empty pews, although admirably situated in the midst of a dense population. In the east the minister of one of the largest churches, and some time ago one of the most vigorous, is said to have had to pay a considerable part of the year's expenses out of his own pocket.

The complaint of the *Nonconformist* that, "Nonconformity in Cardiff has not, in recent years, made satisfactory progress," is well-known, and is doubtless applicable to many other towns. In Scotland it is said that the Free Church, which, with a membership of 381,242, has just reported an increase of 678 for the year, and the United Presbyterian Church are not keeping pace with the growth of the population. To these figures one most significant fact may be added, for which we are indebted to the admirable determination of the *British Weekly* to present Nonconformity as it really is. On April 29 it said:—

We are told that every profession in this country is crowded, and that it becomes more and more difficult to push a way through the thick ranks. Is there not one striking exception? We mean the Nonconformist ministry. The experience at present in all the Nonconformist bodies that when positions of first class importance become vacant it is most difficult to fill them satisfactorily. Prolonged vacancies are becoming the rule, and while there is no want of men of mark and likelihood amongst younger Nonconformist ministers, there is hardly in any Church the clear promise of adequate successors to the present leaders.

This decline appears to extend over the last two years. Up to that time, as the figures published in the *Guardian* twelve months ago conclusively show, Nonconformity, taken as a whole, was keeping pace in its increase with the growth of population. Now, according to its own adherents, "it is barely holding its own," while, according to the same authority, "in England and Scotland the State Churches are increasing in numbers." How is this most important change to be accounted for? The *British Weekly* sets it down to various causes:—The work of the Dissenters is not so directly aggressive as it ought to be; some chapels are placed in the midst of a decreasing population which under present circumstances is over-supplied with places of worship; the true Gospel is not being preached in some pulpits; but most of all "the separate existence of so many denominations" is of doubtful justification; and it concludes that "the question of Church union is the first problem which will have to be faced by the Christian wisdom of our time." The *United Methodist Free Church's Magazine*, in acknowledging the present condition of that body to be "unsatisfactory," sets it down to the want of brave, strong leaders, and new methods of work, such as the Church of England is fearlessly employing.

The above is contributed to the *London Guardian*.

THE NEW BRUNSWICK CASE.—The *Church Times* says:—"In times past we used to be told that 'the Bible, and the Bible only, was the religion of Protestants, but in these days the Bible is tossed overboard with common sense, Catholic tradition, and such like lumber, and a new oracle set up in its stead—the decisions of lay judges, who generally confess their ignorance of theology, and who, when they do not confess it, seldom speak many sentences before they make it clear that such a confession would not have been out of place. The last person who has invoked the infallibility of forensic wisdom is Mr. George J. Bliss, of Fredericton, New Brunswick, who has applied to Mr. Justice Palmer for a declaration that the Rev. G. G. Roberts, rector of Christ Church in that town, his churchwardens and vestry, have forfeited their

right to receive £100 a year, the proceeds of a certain plot of land granted for the endowment of their church, on the ground that they have ceased to belong to the Church of England because certain alterations have been made in the manner of performing Divine service as it existed in 1810, when the grant was made. The nature of these tremendous deflections from the ecclesiastical standards of the country may be judged of from the fact that they include such things as allowing the choir to face east, and to sing the responses to the Commandments! Mr. Justice Palmer has dismissed the application, and he has suggested that the plaintiff and the defendant should each appoint an arbitrator to confer with the Chief Justice, who is a member of the congregation, as to what the rights of the matter are. It seems to us that the learned judge, in making this proposal, has gone hopelessly astray in two respects—one in supposing that a person who would adopt a course like that pursued by Mr. Bliss is open to reason; the other in supposing that the Church of England is bound by any custom that happened to prevail seventy or eighty years ago. What the Church of England is bound by is what is written in the Prayer Book, interpreted as it was intended to be interpreted by its last Revisers in 1662."

AN EVANGELICAL BISHOP ON CROSSES.—Dr. Moorhouse with characteristic contempt for such trumpety objections to Church ornaments, as a certain class of monomaniacs get excited over, has snubbed certain persons who desired leave to proceed against the Dean and Chapter for placing a brass cross on an altar, recently restored in the Cheetham Chapel in the Cathedral. The Bishop of Manchester gives this reply to the application:—

"The brass cross is not made less or more a brass cross by your calling it Puseyite and idolatrous. I believe it to be a lawful ornament. Under these circumstances, I cannot but conclude that your objections are of that trifling character which it was hoped that Bishops would overlook, if made the ground of an action under the Public Worship Regulation Act." The temper and sanity of the objectors may be judged by their stating that "the laity reserve to themselves their undoubted right to break down and cast out all idolatrous altars, ornaments, and images despotically and unlawfully placed in our Manchester Cathedral by Dean Cowie and Chapter, and retained by Dean Oakley and Chapter."

What a laugh the Bishop would enjoy on reading such trash!

The *Liverpool Mercury*, commenting on the case, makes the following sensible remarks:—"The laity as well as the clergy of the diocese of Manchester are no doubt grateful for the firmness shown by the Bishop in refusing to allow his office to be promoted in order to let loose the flood-gates of controversy and uncharitableness. In that diocese the rule has been work and not talk, practice and not theory; and the Bishop of Manchester can point to the practical manner in which his diocese has provided a Jubilee Fund for poor clergymen as a proof of the hold the Church has on the laity. . . . The correspondence conclusively shows the value of the Bishop's veto being retained against vexatious, trifling, and useless prosecutions, and that it is a mistake to suppose that there are no iconoclasts left in our midst. They may be few and of small account, but left to themselves they may work untold mischief." The diocese of Toronto knows that.

—The last subjects on which Richard Hooker, ("that learned and judicious divine," as gentle Isaak Walton calls him) rested his thoughts, was the angels. To a friend enquiring his present thoughts, his answer was "that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven, and oh! that it might be so on earth."

MR. SPURGEON ON DISSENT.

IN the *Sword and the Trowel* for August, Mr. C. H. Spurgeon writes: "We are willing to make a large discount from our apprehensions on the score of natural timidity, the caution of age, and the weakness produced by pain; but yet our solemn conviction is that things are much worse in many churches than they seem to be, and are rapidly tending downward. Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much further could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth; and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!"

An eminent minister, who is well versed in the records of Nonconformity, remarked to us the other day that he feared history was about to repeat itself among Dissenters. In days gone by they aimed at being thought respectable, judicious, moderate, and learned, and, in consequence, they abandoned the Puritanic teaching with which they started, and toned down their doctrines. The spiritual life, which had been the impelling cause of their dissent, declined almost to death's door, and the very existence of Evangelical Nonconformity was threatened. Then came the outburst of living godliness under Whitefield and Wesley, and with it new life for Dissent, and increased influence in every direction.

Alas! many are returning to the poisoned cups which drugged that declining generation, when it surrendered itself to Unitarian lethargy. Too many ministers are toying with the deadly cobra of 'another gospel,' in the form of 'modern thought.' As a consequence, their congregations are thinning: the more spiritual of their members join the 'Brethren,' or some other company of 'Believers Unattached;' while the more wealthy and show-loving, with some of unquestionable devoutness, go off to the Church of England.

Let us not hide from ourselves the fact that the Episcopal Church is awake, and is full of zeal and force. Dissenting as we do most intensely from her Ritualism, and especially abhorring her establishment by the State, we cannot but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters.

The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. But we need not prolong our mention of painful facts. Germany was made unbelieving by her preach-

ers, and England is following in her track. Attendance at our places of worship is declining, and reverence for holy things is vanishing; and we solemnly believe this to be largely attributable to the scepticism which has flashed from the dissenting pulpit and spread among the people. Possibly the men who uttered the doubt never intended it to go so far; but none the less they have done the ill, and cannot undo it. Their own observation ought to teach them better. Have these advanced thinkers filled their own chapels? Have they, after all, prospered through discarding the old methods? Possibly, in a few cases, genius and tact have carried these gentry over the destructive results of their ministry; but in many cases their pretty new theology has scattered their congregations. In meeting-houses holding a thousand, or twelve hundred, or fifteen hundred, places once packed to the ceiling with ardent hearers, how small are the numbers now! We would mention instances, but we forbear. The places which the Gospel filled the new nonsense has emptied, and will keep empty. A student from a certain college preached to a congregation we sometimes visit such a sermon that the deacon said to him in the vestry, 'Sir, do you believe in the Holy Ghost?' the youth replied, 'I suppose I do.' To which the deacon answered, 'I suppose you do *not*, or you would not have insulted us with such false doctrine.' A little plain-speaking would do a world of good just now. These gentlemen desire to be let alone. They want no noise raised. Of course, thieves hate watch-dogs, and love darkness. It is time that somebody should spring his rattle and call attention to the way in which God is being robbed of His glory and man of his hope.

It now becomes a serious question how far those who abide by the faith once delivered to the saints should fraternise with those who have turned aside to another Gospel. Christian love has its claims, and divisions are to be shunned as grievous evils, but how far are we justified in being in confederacy with those who are departing from the truth? It is a difficult question to answer so as to keep the balance of the duties. For the present it behoves believers to be cautious, lest they lend their support and countenance to the betrayers of the Lord. It is one thing to overleap all boundaries of denominational restriction for the truth's sake: this we hope all godly men will do more and more. It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and unity. Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother who has so many fine points about him. Let each believer judge for himself; but, for our part, we have put on a few fresh bolts to our door, and we have given order to keep the chain up; for, under colour of begging the friendship of the servant, there are those about who aim at robbing the Master.

We fear it is hopeless ever to form a society which can keep out men base enough to pro-

fess one thing and believe another, but it might be possible to make an informal alliance among all who hold the Christianity of their fathers. Little as they might be able to do, they could at least protest, and, as far as possible, free themselves of that complicity which will be involved in a conspiracy of silence. If for a while the Evangelicals are doomed to go down, let them die fighting, and in the full assurance that their Gospel will have a resurrection when the inventions of 'modern thought' shall be burnt up with fire unquenchable."

THE CHURCH OF ENGLAND'S MISSION TO DISSENT.

IN a recent review of Professor Freeman's "Chief Periods of European History," the writer remarks that "three hundred years commonly exhaust the living force of certain ideas and institutions," and these words recalled to our minds a similar comment of Cardinal Manning's, made some years ago, on the strength of which he predicted the decay of the Protestant heresy in its religious form, and the gradual absorption of the better element by the true Church. The ancient prediction that King Edward VI.'s Mass would be restored in the VIIth. Edward's reign belongs to the same order of historical vicissitude, and remarkably fits in with actual and present probabilities, confirming the Cardinal's principle but fixing its incidence on its proper home, the Anglican and not the Roman form of Catholicity, or, we might say, on Catholicity as such and not as particularized. It is evident that Rome has had nothing whatever to do with the absorption of Protestantism. She has simply been made the receptacle of some of the droppings of our own revival. If Rome had been the author of the Catholic revival, she could have asserted herself as the proper object, or rather the destined custodian of the principle affirmed by Dr. Manning. But she has been the author of no revolution anywhere. Putting aside her modern dogmatic fever, things have gone on within her domain in the usual course, any change in religious activity being a reflection of the vast stir of hearts and consciences generated within the bosom of the Church of England. From the fact that so many national Churches have ranged themselves under one name, the impression not unnaturally arises that their life is not "Catholic" but "Roman," and the Roman idea gets the credit of the multiplied activity of a great portion of Christendom. But the activity would remain supposing Rome were to revert to what Newman calls the "Catholic" in contradistinction to the "Papal" idea. As it is, it is hard to doubt that the revolt of a large portion of Continental manhood, not only from Catholicity, but from religion, is due to the Roman mixture. It is not only the Protestant, but all particular forms of religion, that are liable to disintegration, but the modes of their connection with the central stream may well be expected to affect the process. Thus the Catholic idea in the Church of England having free

scope to assert its own character gradually displaces sincere Protestantism; her tendencies are accidental, and the essence peace fully absorbs them. But Rome being despotic has concentrated her particularism, and any reforming element within her itself assumes the form of particularism, and becomes at last conscious rebellion. Among ourselves Protestantism has at least been religious, and we are raising it to better things. Within the sphere of Roman influence Protestantism becomes unbelief. With us Protestantism has had, like Israel, its Elijahs and Elishas, and the revival has been largely built up of the material they have preserved and cherished. It is Rome's unhappy fate that when she fails to keep out the principle of defection, it soon becomes a wolf ravaging the fold fierce and undisguised. The sheep of Christ are lost for ever.

Turning to the other extreme of the Christian world, how long, we ask, will Protestantism remain Christian? In other words, how long will Protestant Dissent remain in any sense of the term orthodox? Mr. Spurgeon sounds another and more significant note of warning upon this point, and the facts on which it is based exactly coincide with our unavoidable anticipations. The essential defect of religious Protestantism clings to it, and must cling to it, whenever it affects to consolidate itself—namely, a false dogmatism. In this sense Dissent may be said to have changed its basis. Originally the defence of separation rested upon simply religious considerations, the need of some sterner provocative of the conscience and emotions. The new forms of activity in the religious world, however, have obliterated the old distinctions, and Dissent has to justify itself by loud protests, or by silent protests, of another kind. To protest against dogma on principle would be to abandon belief, so Protestantism, while professing jealous adherence to a dogma of its own, took up its parable against the dogmatism which was alleged to be inconsistent with freedom. The Nemesis attending the procedure was that Protestantism in its efforts to be orthodox substituted a dogmatism which was either useless, or else a more intolerable bondage. Striving after a basis it tried to find one in the feelings and longings of the human mind, modified by essentially variable interpretations of Scripture statements. But how can men believe in themselves, or how can men be associated together on the ground that each believes in himself, with a certain similarity of characteristics? The Church's dogma finds its home in the Divine object of belief, and in what He has revealed about Himself and His work. The private formulating of one's own conceptions of oneself, with the needs of oneself, can never become a public rule without involving the minutest and most grinding despotism, a thing which we are familiar with in Dissenting communities, and which is more ubiquitous than the intolerance of the stake. A form in which feelings are bidden to seek their expression, is necessarily more oppressive than a form outside ourselves, in which

the object of belief expresses itself, and within the limits of which feelings are free to expatiate. But the basis is itself a shifty one, and contains within it a law of perpetual variation. Facts are eternal, while the feeling evoked by the mode of contemplating facts are as different as the light and shade in which they are examined—as the relations in which they are accidentally arranged according to the fashion of the hour. No wonder that Mr. Spurgeon should have to bewail the disintegration of Dissenting dogma. It is simply a testimony to the amazing vitality of even fragments of truth, that either Mr. Spurgeon or the rest of his associates has so long escaped an issue certain of fulfilment. In relation to this fact the mission of the Church of England receives a new light. It is not merely in Germany where Protestantism retains its own impetus, but in France where the only Catholicity presented is Ultramontane, that Dissent would have been infidelity long before the present age of feverish inquiry. There is little doubt that all the better elements in Dissent must sooner or later seek a refuge in the Church of England, and that a pure Catholicity will derive renewed vigour and development therefrom.—*Church Review.*

MR. SPURGEON UPON DISSENT AND INFIDELITY.

ALTHOUGH a brief reference to the solemn and important deliverance of Mr. Spurgeon upon this subject was made in last week's *Church Bells*, his article is in many respects so significant that we reprint it in *extenso* from *The Sword and the Trowel*. The statements contained in the article coming from a man of Mr. Spurgeon's eminence in the ranks of Nonconformity will be felt alike by Churchmen and Dissenters to be eminently suggestive, and his boldness in admitting what he believes to be the truth when it tells against the system of which he is a leading exponent is worthy of all praise.

We have often felt much sorrow for things said and done by Mr. Spurgeon in reference to the Church of England; but our conviction has ever been that he will regret those utterances and actions, and, as much as possible, recall them, because we have never doubted the personal piety of the man, and we have therefore attributed his attacks upon the Church to his failure to understand her system. If he could only look upon the Church from a different standpoint the effect upon himself would be great.

It is worthy of Mr. Spurgeon's personal consideration, as well as of the attention of Churchmen, how, in his honest, outspoken exposure of the fearful blight of unbelief which has come over the ranks of Dissenters, he looks to unity and to some degree of uniformity as the hope for the future. We have never felt otherwise. Churchmen have ever valued Dogma, not for its own sake, but as the means of maintaining truth. Mr. Spurgeon hints 'at informal alliance among all who hold the Christianity of their fathers.' One

step further and the alliance will be built upon Dogma, and that Dogma will be the ancient creed of their forefathers.

There is another expression in the article which seems to us to be worthy of special note, for it throws into relief the difference of the point of view from which this leader of the Dissenting hosts regards the position of the 'Minister' and that from which he is regarded by the Church of God. The ordained minister—if we accept the teaching of St. Paul upon the subject—is intended to be the teacher, guide, director of the people, not the dependent caterer of such notions and whims or doctrines as will 'pay.' Now Mr. Spurgeon tells us, truly enough, that 'the time was when a Nonconformist minister who was known to attend the playhouse would soon have found himself without a church.' We offer no remarks upon the 'playhouse' question here, but the point is that this admission of Mr. Spurgeon makes it evident that the rule of Nonconformity is for the congregation to guide the minister, not the minister the congregation.

While, however, we draw these inferences from Mr. Spurgeon's article, we sympathise in very much that he has there written, and we feel the truthfulness of many of his statements. But does he realise that Nonconformity, as such, is the parent of many of the evils which he deplures? We are far from boasting, or from a desire to boast, and we do not forget the XIXth Article of the Church when we avow our conviction that the divisions amongst Christians are a sin, and form a cause of much weakness, and one chief source of infidelity. We fully admit that Nonconformity has been caused in some cases by the Church's failure and neglect, but even this does not justify schism or the promoters and the supporters of it.

But to Churchmen as well as to his own brethren in the sects Mr. Spurgeon's words on infidelity ought to come home with force. The days are dangerous, the aspect of affairs is threatening, and 'the faith' itself must be 'contended for' as it was of old delivered to the saints. No other Gospel will meet man's needs. There must be no doubt or hesitation in proclaiming it. The history of the Church shows too often that there have been and will be times when error and false doctrine gain a footing in her midst, but it equally demonstrates that so long as the Church tries to fulfil the Divine commission Christ will fulfil His Divine promise. The commission is: 'Go into all the world, make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things that I have commanded you.' Then, conditionally, in proportion as this commission is in all particulars fulfilled, will Christ be with His Church, even to the end of the days. We need unity and hearty obedience, and all will then be well.—*G. V., in Church Bells.*

A clergyman writes: Your paper gives good satisfaction in my parish. Wishing you every success.

DR. LIDDON AT ST. PAUL'S.

Dr. Liddon preached on the 14th August, taking his text from St. Luke xix., latter part of verse 44;—"Because thou knewest not the time of thy visitation." The preacher commenced his discourse by saying that the gospel for that day carried their thoughts back to Palm Sunday. Its record fixed their attention on the Saviour's solemn entry into Jerusalem before He suffered. There was no scene in the life of our Lord that could be more exactly determined than that of His weeping over Jerusalem. He had walked up that road before, and when weary had slept one night at Bethany in the house of Martha and Mary. On the occasion in question He was attended by a crowd of disciples and pilgrims who had heard of the raising of Lazarus, and who desired to conduct Him in a triumphal procession. The second ridge of the road between Bethany and Jerusalem commanded the best view of the Holy City. The Temple and all the surrounding palatial buildings stood out in all their beauty and grandeur. To many memories and on many lips those ancient words must have arisen, "The Hill of Sion is a fair place, and the joy of the whole earth." It was here, then, that the blessed Saviour paused. It was here that He beheld, that His eye gazed on, the walls and palaces which made it what it then was. And as He beheld, His eyes filled with tears. He saw not only that scene which others also beheld. He saw another scene. His eye Divine saw beyond. He, the Omniscient, beheld a Roman encampment and fierce implacable factions struggling for mastery within those walls; the emaciated corpses of captives, and the fierce struggle at the gates of the Temple, until at last fire and sword had done their work, and Jerusalem was a heap of ruins. All this and more passed through His illuminated Soul, and then came those words: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thy eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." And what was "the visitation," the "time" of which Jerusalem knew not? God was the God of truth. He required obedience to His laws. He was before all else love and sanctity, and if they had not heard the words, "Shall I not visit for these things, and shall not my soul be avenged on such a nation as this?" they might have expected it. The word visitation, had various significations. Bishop Jeremy Taylor had used the word to signify some calamity other than death. In their own day the word had been used in their coroners' courts when a verdict was given that the deceased died from "the visitation of God." There were visitations for the purposes of blessing, as in the cases of Hannah and Sarah. God visited them, too, in giving the fruits of the earth in due season; and Naomi declared how "she had heard in the country of Moab" that "the Lord had visited His people in giving them bread." Visitations, moreover, were also the means of conveying a warning. Visitations of judgment, truly, and yet of blessing, for such a visitation brought with it grace, pardon and healing. Thus Zacharias sang: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people . . . through the tender mercy of our God; whereby the dayspring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death; and to guide our feet into the way of peace." He, the Eternal Light visited them in an unique sense as none before. It had been prefigured by Jeremiah, who might be called the Prophet of Divine visitation. Failure to give heed to the warning voice of such a visitation implied a deadness of soul toward Divine realities. A Divine visitation was a touchstone as to the state of souls. Insensibility to God's approach implied that they were preoccupied with other things; that their minds and hearts were engrossed with what to them was of more moment. Poor return, indeed, for the gifts of a good and gracious God: "They have forsaken Me, the Fountain of living water, and heaved them out cisterns, broken cisterns, that can hold no water." God was "a jealous God," and they could not forsake Him with impunity. To Jerusalem the Prophet of Nazareth seemed only one of a series of prophets. He was not the first to work miracles. The difficulty was to see the exceptional significance of this visitation: to view some distinct evidence of that love and wisdom which was working for man's behalf. Well, indeed, might not our Lord say, "Ye can discern the face of the sky; but can ye not discern the signs of the times?" And they had their successors in recent days. But some would ask whether there was not room for illusions in the matter of visitations. The answer was that there was no human life, but that any and every moment was not the object of God's most tender and compassionate regard; no life too insignificant to be visited

by Him. The Infinite love of their Creator, Redeemer and Sanctifier appeared at every stage of their onward march. His was a love always warm and true, a love ever giving forth exceptional claims upon their hearts' best allegiance. "The time of my visitation." Every visitation came at a predestined time, and did not return. They came to nations, to men, and to Churches. God visited the several branches of His Church, it might be in the times of her revived life, calling them to closer adherence to Apostolic rules of life, or by lifting up the Cross, the Word, the Sacraments, and the Church of Christ. And souls were the units of which churches and nations were composed. God was speaking to their souls and much depended upon the moulding and re-fashioning of their lives in accordance with that visitation. Very serious, indeed, was it for men to have opportunities and not lay hold of them. To have been in contact with truth and grace with hearts untouched was to be worse off than they were before the holy message came to their souls. When the day of grace had been rejected, then it was, and awful the thought, that the legions of hell encamped around. There was such a thing, he exhorted them to consider, as the last chance in the life of the soul. There were souls whose doom He would utter, "because they knew not the time of their visitation." Might He, the Lord of Life, visit them in that day of grace and opportunity, and reveal His will more clearly. Might He give them eyes to see, and ears to hear, so that they might be taught to do His will, and be led forth by His "Loving Spirit into the land of righteousness."—*Church Review.*

GUILD INSTRUCTIONS.

As a necessary consequence of the sects being founded on a mere human basis, it is their destiny in all ages to go on splitting off one from the other. It is the punishment for their schism in separating from the church that they are never free from schism amongst themselves. The statement of this fact implies no ill-feeling against Dissenters, and no desire to be offensive to them. We readily acknowledge that they number amongst their ranks many bright examples of Christian living, many devoted souls whom to know is to respect. It is not with the men that we are finding fault with, it is with the system; and it is not this or that person that finds fault, it is fact and history that do so. Practically speaking, fact and history show plainly that when men leave the Apostolic fellowship there is no safety for the Apostolic faith on the one hand, and no guarantee on the other hand for the continuance of the denomination that they set up. Wherever and whenever men leave the Christian confederacy, and try to set up a new and improved church of their own upon a human basis, however pious or however zealous the founders may be, yet, somehow or other, things go wrong. The picture of things in the New Testament and in the age next following, and which has gone on in the Church of England ever since, is that of churches held together, and sacraments administered by the action of the threefold ministry of bishops, priests and deacons, who are an order of men with transmitted powers, not officers instituted from moment to moment or elected to suit the pleasure of the people. We find bishops consecrating bishops, but never was such a thing known in all church history as a man taking to himself the Episcopate. The Episcopate was always a commission and a transmission. We can imagine good people thinking that a still better idea of a church minister would be that of a good man chosen and commissioned to minister to them by the people that knew him—responsible to them for the soundness of his teaching, and dismissible by them when they got tired of him, or wanted a younger, more stimulating and exciting preacher. It is easy to imagine people honestly thinking this, and believing it would be an improvement. But test it by results. Whenever men have tried it it has gone wrong. The sect may be zealous and popular, it may at first do a large amount of good and philanthropic work, it may grow rich, but in the course of time it splits up and loses its distinctive doctrine. They may have meant well, but the results end by proving that they did wrong. Time and experience have shown that there is a mysterious something in holding on to the Church of Christ in its complete integrity,—in its divinely ordained Sacraments, its divinely revealed creed or body of definite doctrine. We grant that many of those who set up their so-called Churches were holy men, and that so far as they lived the truth, holding on personally to Christ by prayer and love, so far they were doubtless personally loved and blessed by Him; but yet their work has not gone right.

We grant freely that in the troubled times of John Wesley, for instance, there was enormous temptation to men to try to start a Church or Churches afresh and on a new basis. The errors, corruptions, and vices of the age, in and out of the Church, were enough to tempt men to found a new Church, based

upon human consent and opinion, and which they vainly fancied should be free from the corruptions which they beheld in the Church. There was great temptation to say, 'The whole body is sick, we cannot mend it; let us start afresh.' Ah, yes! but here was their mistake. It was only too true that they could not mend it, but God could, and would have done so, had they trusted in Him. One can understand their temptation, but after all it was a mistake, and the result is endless schism and confusion, and there is no excuse for it. For it is imperative for us to remember that the Church is *Christ's*, not ours. It is not an institution of man's devising and creation, like the political constitution of a State, like a sick and burial society, or a social club, which, being of human origin, may be formed and reformed and treated as man pleases. But the Church is an institution and a creature of God. Our Lord Jesus Christ gave it its constitution and laws, and prescribed the method of its working which He knew to be the best for accomplishing His great design. If we are members of His Church and partakers of its privileges, we are so not of our own right and for our own merits, but altogether of His free will and mercy. We are in His Church on sufferance and by invitation. Therefore, when Christ graciously invites us into His Church, He has a right to expect us to comply with the conditions He has laid down. It is not our place to fix the measure of our privileges in His Church; we have no right or authority to meddle with its constitution, functions, ordinances, doctrines, as if we were its parents and founders. The Divine Head of the Church is the only one who has the right to have His own will in these matters, and His will must be our law, and His way is the only way we are at liberty to go. Yet this is just what men forget, and instead of Christ's will they take their own will and opinions, feelings and preferences, as their laws. Every heresy and schism, every false doctrine and practice, like all other sins in the world, all have had their origin in man's own self-will, in his presuming to do as he pleased, instead of as God directed; and to think as he chooses, instead of as God has taught him. The meaning of the very word *heresy* proves the root of the mischief to be in this self-will, for the word only means a choosing; implying that they who are heretics act as if they were free to pick and choose this doctrine or the other, and to reject this doctrine or the other, just as they please. And so with the Church,—men have treated Christ's kingdom and household just as if it were a human institution, not a divine one; as if they were lords of the household instead of servants. They have forgotten, or acted as if they had forgotten, that the Church had its birth and origin, not from below, from the earth, from man, but from above, from heaven, from God Himself.—*Church Bells.*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

BRITISH COLUMBIA.

Canon W. Henry Cooper, F. R. G. S., who has been for twenty-five years a S. P. G. missionary, and also the founder and honorable secretary of the Church Emigration Society, has been appointed priest in charge of the S. P. G. Missionary district of Kamloops, British Columbia, on the invitation of the Bishop of New Westminster. In addition to his missionary duties, the Rev. Canon purposes to continue his connection with the Church Emigration Society, acting as agent for the society in British Columbia and in the North-West. This will obviously be a considerable advantage to the Church Emigration Society as well as to British Columbia. Canon Cooper's experience as Hon. Canon of Saskatchewan, commissary to the Bishop of Grafton and Armidale, New South Wales, formerly S. P. G. missionary in Australia and New Zealand, and S. P. G. special missionary to the Canadian North West in 1883, especially fit him for his new duties. Canon Cooper is one of the most experienced of the colonial missionaries on the staff of the venerable society, and was chosen as S. P. G. delegate to the Provincial Synod held at Montreal last year. His testimonials from the bishops in whose dioceses he has worked are of the highest character.

ONTARIO.

FITZROY HARBOR.—Material improvement is visible here. The old roof has been removed from the very well proportioned stone church and a new roof of galvanized shingles put on this summer. It is also proposed to paint and pencil the stone work, which will

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make this one of the finest buildings in this part of the diocese. The committee who had control of the repairs, and especially Mr. F. Tripp, are to be congratulated on their efforts to secure the necessary funds for the work already done.

A fine new stone building is also being erected on the 9th Line of Fitzroy. It will be a credit to the energy of the faithful church people there. Though few in number they value the old historic church to which they belong, and are glad in this way to show their gratitude to God. It will be opened, it is expected, for divine service, in October. Three confirmation classes are being prepared for that rite in this mission.

TORONTO.

PORT HOPE.—Trinity College School.—Mr. Spenser D. Hagne, B.A., has been appointed to a mastership in Trinity College School, and enters upon his duties at the opening of next term. Mr. Hagne has been acting as assistant to the Rev. C. Ruttan, Norway, for some time past and will be much missed by the rector and congregations at Norway and York.

ENTERTAINMENT AT YORK.—On the 2nd September a concert, varied with tableaux vivants, was given in the hall, at York, owned by Mr. Morton and kindly lent by him for this occasion, indeed we might say "every occasion" when the hall can be used in the service of religion or benevolence. Such liberality cannot be too warmly commended. The music of the first part consisted of a violin solo by Miss Katie Archer, a promising young artist of some dozen or so years; piano solo by Miss Wright, and humorous songs and recitations by Messrs. Ramsay, Boddy and Woodruff. The chief features of the concert were the performances of Miss Elwell, Medalist of the Royal Academy of Music, London, Eng., who proved herself to be a pianiste of exceptionally high talent; her solos on the concertina were also most clever and artistic. Miss Elwell is a valuable acquisition to the musical world of Canada, as she displays a refinement and thoroughness of culture which is very rare amongst us. The piano was lent by Mr. Pickering. The tableaux was in two parts, the first consisted of a series illustrating the classic and immortal story of Cinderella, and the second a living picture, the long and short of it. The characters in the fairy story series were—Cinderella, Miss Agnes S. Hagne; the fairy godmother, Miss Katie Archer; the jealous sisters, Miss Smith and Miss M. H. Hagne; the queen, Miss Lucy Rae; prince, Mr. H. Rae; king, Mr. Collins. The dresses were rich and appropriate, the scenes artistically grouped and gave great delight to the audience as well as to the performers. Mr. Morton, jun., Mr. W. Rae and Master J. A. S. Hagne were "the long and short of it" delineators, their violently contrasted lengths causing much hilarity. Mr. Morton, jun., Miss Smith, Mrs. Archer and other friends who spent much time in preparing this entertainment are to be congratulated on its success, from which the church funds will reap about \$40.

There can be no doubt that a large population will ere long be settled at this place. The scenery is unrivalled in Ontario and sites are very numerous and low-priced, commanding beautiful views of woodland and lake, where the air is as salubrious and bracing as in Muskoka or at watering places. Being within twenty minutes ride of Toronto there will be a great demand for villa sites as soon as the attractions of the district are realised.

ROLLING A SNOWBALL.—What may seem an incredible feat to some has been accomplished by the friends of the church at York, which is the rolling of a "snowball" during the spring and summer. This term is given to a method of collecting small sums for church purposes. Certain persons, children also, undertake to collect a trifling sum from, say ten friends, and induce these ten to collect the same sum from ten others, thus the "snowball" goes on rolling and enlarging at each revolution. Up to this week about \$100 has been collected in this way for the new church proposed to be built at York.

NIAGARA.

WELLAND CANAL.—The government has at once responded to the earnest desire expressed recently at a public meeting at St. Catharines by rescinding the permission to vessels proceeding on Sundays through the canal locks. Vessels will therefore lie over on Sundays, and only proceed on their journey at about midnight of those days. The numerous customs and lock employes doubtless will be greatly pleased that Sunday is now left to them a day of bodily rest, and for spiritual enjoyment.

HURON.

BLVTH.—Rev. J. F. Park, incumbent of Trinity Church, has given notice to the congregation that the relation between pastor and people would soon have to terminate. He finds as the winter approaches, the more he suffers from an affliction of the head which he was afraid would be the cause of his losing his voice, and acting on the advice of his physician he would remove to another climate, he having received from the bishop permission to leave for two years. He has received an appointment to a church in the diocese of Ohio for which he will leave about the first of October.

His Lordship the Bishop of Huron will be absent from his diocese for some time. Leaving Winnipeg after taking part in the consecration of the Bishop of Saskatchewan, he left with Mrs. Baldwin and friends for Vancouver for some weeks.

STRATHROY.—The rector of St. John's spent his vacation of three weeks at his native home, the diocese of Nova Scotia. Meantime the Ven. Archdeacon of Sandwich took charge of St. John's.

LONDON WEST.—Rev. Canon Newman has spent his vacation at Goderich. Well has he earned his rest and right glad are the parishoners of St. George's Church to welcome his return.

LONDON.—Chapter House.—It was greatly dreaded that what subscriptions had been collected for the new church, amounting to four thousand dollars, had been lost by the suspension of the London Bank. We have reason for hoping that it is safe.

The Lord Bishop on his Western Tour.—A Brandon journal is quite eulogistic in speaking of the Bishop of Huron. It says the bishop arrived in the city with Mrs. Baldwin on Saturday last. The Bishop occupied the pulpit of St. Matthews on Sunday morning and evening. Large congregations at both services were greatly edified and delighted with his eloquence. On Sunday afternoon he addressed the children of the school and also baptized two children of Mr. R. McKim, of Messrs Meredith & Co. It is only repeating the opinion of all present to say that the addresses by the bishop were the most instructive and eloquent ever delivered in this city. The bishop goes on to Victoria, B.C.

MUNCEY TOWN.—Deanery of Middlesex.—In the several nations of the Red Men throughout this diocese the blessings, even temporal, conferred by missions are inestimable. Well laid out fields, good crops of golden grain and stock of improved bread have taken the place of unproductive forests. In the Indian mission of Muncey and Onida there are three brick churches, having good congregations and schools. In this the late Rev. Reid Flood did excellent work, and, succeeding him, Rev. H. P. Chase, now superannuated, himself and an Indian chief of the Chippewas have labored successfully in civilizing the red men of the forest. The Indians of Muncey Town have, as well as the pale faces, their agricultural exhibitions. Last week they had a teaming, on the Reserve, to raise funds for their agricultural exhibition this fall. There was a large meeting, and among the speakers were W. W. Sheppard, of the Indian Reserve, J. B. Wampum, ex-chief, and John Henry, chief of the Chippewas.

SARNIA.—Rev. Thos. R. Davis, Rector of St. George's Church, has enjoyed his month's vacation and returns to his labors refreshed and invigorated. Though our clergy take, as far as they well can, some days or weeks midday holidays, it is not with them a time of idleness. Sometimes it is little more than a temporary change of the scene of labor, and here at least the sacred work is never left under. During Mr. Davis' vacation his place was supplied by the Rev. Mr. Skinner, of Huron, a superannuated clergyman of the adjoining diocese of Michigan, of the sister church of the United States. We learn with pleasure that the good work is very prosperous in Sarnia. St. George's church is one of the handsomest ecclesiastical buildings in the diocese, and the congregation the largest in the place.

CITY PULPITS.—Twelfth Sunday after Trinity.—Rev. Dr. Macbeth, a priest of the Church of Ireland, preached in St. Paul's Cathedral at matins, and in St. James' Church, L. S., at evensong. Both sermons were highly appreciated by large congregations.

The death of Lord Clermont removes a true Churchman and friend of the disestablished Church of Ireland.

ALGOMA.

ASPDIN.—The Rev. W. Crompton begs gratefully to acknowledge the receipt of five dollars from W. O'Brien, Esq., M.P., for St. George's Church, Lancelot. Sept. 1st, 1887.

FOREIGN.

The Dean of Chester (Dr. Darby) has presented a handsome gift to the cathedral in the form of two processional crosses.

The Victoria Jubilee Fund of the dioceses of Dublin, Glendalough, and Kildare now amounts to over £5,500.

For a population of 350,000, Melbourne, Australia, has church accomodation of 107,620. The attendance on public worship, on Sunday morning and evening, is 118,107.

It has been determined that the consecration of Canon Camidge as Bishop of Bathurst shall take place at Westminster Abbey, on St. Luke's Day, October 18, instead of at York Minster, as before announced.

It is proposed to restore the tower of Irthingborough Church, Northamptonshire, which is one of the landmarks of the neighborhood, and which for years past has been in a bad and even dangerous condition.

It is intended to place in Sheffield parish church a memorial of the late Dr. Rowley Hill, Bishop of Sodor and Man, and previously vicar of Sheffield, and chaplain to the Marquis of Abergavenny. The proposed memorial will take the form of a Rowley Hill chapel and a stained glass window, the cost of which—about £350, will be defrayed by subscription.

So popular has the new Bishop of Manchester already become, and such a character has he received for fairness, prudence and common sense, that Col. Bridgeman, M.P. for Bolton, has written to the mayor suggesting the bishop as arbitrator in the engineers' strike, which unfortunately is now going on in that town.

At the recent annual meeting of the Church of England Workingmen's society Mr. Powell, the general secretary, stated that the society now numbers 10,800 communicant members, as against 9,800 last year, or a gain upon the year of 1,500. Special services in connection with this anniversary, were held in about 500 churches in town and country.

A scheme has been framed by the Educational Commissioners for the future government and management of the Educational Endowments of the Society for Promoting the Education of the Poor of Ireland, and for the Church of Ireland training college.

The Queen being in need of rest, owing to fatigue consequent upon the jubilee celebrations, deputed the Crown Princess of Germany to lay the first stone of the new parish church in Portsea, which is to cost \$150,000, and toward which an anonymous donor has given \$75,000.

The incorporated Church Building Society has already voted \$31,175 in grants during the present year. In appealing for more help toward the good work in which they are engaged, the committee mention that 7,664 places in England and Wales have received grants from the Society amounting to \$4,129,580, in addition to which 548 grants, amounting to \$76,615, have been made to the Special Mission Buildings Fund.

The 69th report of the Church Building Society shows an increase of funds. The legacies for 1886 were £8,265 5s. 4d. The committee consequently has been able to vote thirteen additional grants. Since the foundation of the Society 7,560 grants have been made by which 1,816,125 seats have been obtained, three-fourths of which are free. The Society holds in trust £38,000 for the repairing of 887 churches.

The committee of Scottish clergy appointed for the purpose have presented a memorial to the bishops, embodying a plan for the restoration of the office of Metropolitan, with the title of Archbishop. It proposes that the present primum shall hold the office of Metropolitan until his death or resignation, and that the title of Archbishop should be hereafter resumed and eventually connected with the See of St. Andrew's or Edinburgh, or St. Andrew's and Edinburgh conjoined.

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The Archbishop of Canterbury has received letters from the Bishops of Urmi and Superghan, the two Persian dioceses of the Chaldean Church, in which these prelates express satisfaction in the coming to them of the English missionaries, by whom they feel strengthened for their labours. The missionaries are reported as virtuous and self-denying labourers, enduring voluntarily from day to day both in teaching the boys, in giving lessons to the priests and deacons, and in visiting the villages on Sundays, in visiting the sick and in helping the afflicted, in raising schools and rebuilding churches. They express a hearty desire that the good work shall go on, that the old church of the Nestorians may be built up again. All, they say, obey and listen to the missionaries' words, except some in one diocese who have gone out from the old church to the Church of Rome or the congregations of the Presbyterians. They hope for aid, both temporal and spiritual, in protecting and defending the dejected church and the impoverished people.

The Japan Mission of the American Board has taken action in regard to the resolutions on unity passed by a conference of the missionaries and bishops of the Church of England and American Church. They express "heartily sympathy with all desires for strengthening the bonds of union between the followers of our Lord Jesus Christ," and rejoice in what "we have already seen of the spirit of unity among the Protestant Christians of Japan as manifested in their National Conferences, and in the local union prayer-meetings." They go on to state that the position of the mission differs from that of some others, since it has no ecclesiastical relations with the churches it has established. They therefore refer their Episcopal correspondents to the churches themselves, "for by them alone can any formal action for uniting with others be initiated or decided. Should there, however, at any time arise questions which make it desirable that we, as a mission, should be represented in any conference upon matters connected with the subject of your resolutions, we could then delegate some of our members to act as our committee."

Concerning the figures of the entire Jewish population on the globe, there is a difference of opinion among the statisticians; but the "Hebrew Annual" declares that France contains 600,000; Germany, 562,000, of whom 89,000 inhabit Alsace and Lorraine; Austria-Hungary, 1,644,000, of whom 688,000 are in Galicia, and 688,000 in Hungary Proper; Italy, 40,000; Netherlands, 82,000; Roumania, 265,000; Russia, 2,552,000 (Russian Poland, 768,000); Turkey, 105,000; Belgium, 8,000; Bulgaria, 10,000; Switzerland, 7,000; Denmark, 4,000; Spain, 1,900; Gibraltar, 1,600; Greece, 8,000; Serbia, 8,500; Sweden, 3,000. In Asia there are 800,000 of the race; Turkey-in-Asia has 195,000, of whom 25,000 are in Palestine, 47,000 are in Russian-Asia, 18,000 in Persia, 14,000 in Central Asia, 1,900 in India, and 1,000 in China. In Africa, 8,000 Jews live in Egypt, 55,000 in Tunisia, 85,000 in Algeria, 60,000 in Morocco, 6,000 in the Tripolitan, and 200,000 in Abyssinia. America counts 280,000 among her citizens, and 20,000 more are distributed in other sections of the Transatlantic continents; while only 12,000 are scattered through Oceania. In short, the entire total of the Hebrew race on the surface of the globe is estimated at 6,800,000.

THE LIQUOR TRAFFIC IN BRITISH COLONIES AND DEPENDENCIES.—The following letter, signed by the Archbishop of Canterbury, the Archbishop of York, and the Bishop of London, has been forwarded to the Bishops of the British Colonies and Dependencies:—

Lambeth Palace, S.E., August, 1887.

MY LORD.—The attention of the Church has been recently drawn to the widespread and still growing evils caused by the introduction of intoxicating liquors among the native races in the Colonies and Dependencies of the British Empire, and in other countries to which British trade has access.

Part of the mischief is certainly due to other traders than the British; but British trade, as exceeding in volume that of many other countries put together, is mainly responsible. This mischief cannot be measured by what we witness among our own countrymen. The intemperance is far greater; the evils consequent on intemperance are far worse. Uncivilised people are weaker to resist, and are utterly unable to control temptations of this kind. The accounts given of the numbers that perish from this cause, and of the misery and degradation of those who survive, are painful in the extreme. And besides the grievous wrong thus inflicted on the native races, reproach has been brought on the name of Christ. The English missionary who preaches the Gospel and the English merchant who brings the fatal temptation are inevitably associated in the minds of the heathen people, and by many not only associated but identified. It is asserted by travellers of repute that in many parts of the world the moral character of the natives gains

more by the preaching of Mohammedanism than by preaching the Gospel, for the former tends to make them sober.

The evils of intemperance in the British Islands have, as you are well aware, long engaged the attention of the Church at home. The Report of the Lower House of Convocation of the province of Canterbury in 1869, and that of the Province of York in 1873, in each of which a large mass of evidence from every class of society was got together, had a painful effect on the public mind at the time, and they have served as trustworthy manuals on the subject ever since. The formation of the Church of England Temperance Society has organized and concentrated the efforts of those Churchmen who have been deeply impressed with the necessity of combating intemperance, and that Society is daily growing in numbers and in influence. Owing to these and similar endeavours made by both Churchmen and Nonconformists, drunkenness has been and is still being diminished in these islands, and there is every reason to believe that before long public opinion will demand of the Legislature that steps should be taken to remove, wholly or partially, the temptations which now make it so difficult for weak men to live sober lives.

It is not for us nor for the Bishops at home to suggest to your Lordship or your clergy the best means for dealing with similar evils in our Colonies and Dependencies, and in the heathen countries in your own parts of the world. But we have felt it our duty to bring to your notice the painful accounts that have reached us, and to assure you of our warmest and most earnest sympathy with any efforts that you may see fit to make to deal with the serious difficulty. You may have the means of influencing your Legislature; you may do much to form public opinion; you can at least make it plain to all men that the Church is not, and never can be, indifferent to this great sin. In whatever you may be able to do in this matter you may rest assured that the Bishops at home are supporting your action with their earnest prayers, and, where co-operation is found possible, with their most hearty co-operation,

EDW. CANTUAR.

W. EBOR.

F. LONDIN.

To the Right Rev. the Lord Bishop of —.

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.

NEPIGON MISSION.

Diocese of Algoma.

SIR.—Kindly allow me space once more, to return thanks to our many kind friends who are continually helping and encouraging us to carry on the Lord's work among these poor Indians on the shores of Lake Nepigon.

Shut out as we are from the civilised world and from the intercourse of Christian friends, being sixty miles from the nearest white neighbor and one hundred and twenty from the nearest town, we always feel thankful and encouraged when we receive a kind letter, a book or a newspaper from those who cannot assist the mission in a more substantial way. I should now like to acknowledge with gratitude the following contributions in response to my appeal in the Church papers of January last, for our new Mission House:—

In England.—Mrs. A. B. Buxtead, £5; Miss E. M. Trent, Essex, £3; from the treasurer of Indian Homes in London, per request of Rev. E. F. Wilson, Sault St. Marie, £18.

In Canada.—Rev. E. F. Wilson, two cheques amounting to \$41.49; Mr. Trivett, Exeter, \$5. Also for the missionary's family and Indians, 1 box of clothing and medicines from Mrs. Roper, Caledonia, Ont.; 1 bale from Mrs. Thomson, sec. L. A. Society, Hamilton; from Mrs. Williamson, Toronto, a parcel of tea, spices, and clothing. The above contributions, together with \$60 from Miss Peach, which was given to our good bishop last fall when in England, has enabled us to commence the building. Our progress of course, must necessarily be very slow, as we found it all but impossible to get a white man even for extra high wages to come and work in such an isolated region, and when he did come he wanted to return after a couple of weeks, but I refused to send him away or to pay him any wages until the house is as complete as our funds and our lumber will permit us to make it. I am sorry to say that our boards will run short, and if we saw green lumber now it will not be fit for use before next summer, and as the old mission house

is almost entirely stripped, we will have to carry the work through, if possible, by getting 1000 square feet from Red Rock, which is from the mission a distance of sixty miles, which will include eight portages, varying in length from one quarter to two and one half miles, and over these both lumber and canoes must be carried on the red man's shoulder. Perhaps your readers will have some idea of the enormous expense when I tell them that it cost \$50 for the mere portaging and canoeing of \$25 worth of shingles, or in other words, the transportation of 1000 shingles a distance of 60 miles cost twice their value. So I am not exaggerating when I say that we are trying to build our mission house under immense difficulties, but we really dread the winter's cold and snow which continue with us from November till May.

It will take about \$700 to complete the building, and of this amount about \$490 has been already subscribed, but I am hoping that in response to this appeal the balance may come in time to make it habitable before the cold weather sets in.

I am glad to be able to say that the mission is making steady progress. The Indians have excellent gardens this year and there are three new houses besides the Mission House in the course of erection. We had the Indian agent here this summer for the first time. He came to pay the Indians their annuities and to inspect their houses and gardens. He said he was agreeably surprised at the improvements which they have made, and as a reward for their industry he promised to give them a stumping machine, a plough, and a new whip saw.

At present we have two good cows and an excellent bull on the mission grounds. They had to be driven through the dense forest a distance of 60 miles before we could get them here. It was an awful undertaking—they had to swim across rivers and climb steep hills, walk over, or rather struggle through almost impassable swamps, and when they arrived they were so exhausted that the Indians could scarcely get them to move.

Perhaps some of your readers may think that my reports are too much taken up with the mere temporal aspects of the Mission, and that little or nothing is said about the spiritual progress. Well, I must confess that this is apparently the case, and yet, as a missionary to the Indians I really feel and know by experience that houses and gardens and food and clothing have more to do with the spiritual progress of this people than many of my white brethren suppose.

In opening a mission among wild, hungry, pagan Indians we must at once bow to the plain fact that a ladder reaching to heaven—if these poor creatures are to climb it—must have its feet upon the ground. The Department of the Interior must ever be an important factor in the evangelisation of the Indian as well as the white man: and I am certain that our church and school here will be better attended and the mission more attractive in proportion as the Indians have comfortable houses, good fruitful gardens and a decent supply of warm clothing—for if the house of this tabernacle be cold and hungry, its sympathetic tenant is apt to be like its dwelling place.

Many home missionaries in England who work in the slums of great cities among the starving poor, well know the truth of this axiom, and find that the best way to commence their sermons and their prayer-meetings is by distributing a loaf or a parcel of tea.

I well remember when at a boarding school in the city of Dublin some years ago, our chaplain, the Rev. Dr. Leeper, often sent myself and other young men to teach in a Sunday School on Tishamble street, in an old dilapidated building rented for that purpose. Well, at this school about 100 loaves of bread were distributed every Sabbath day, and I have seen poor old decrepid men and women sitting down in classes with all the humility of a little child to be taught the first principles of the Christian religion. They came, no doubt, for the bread that perisheth, but before they went away they had learned of Jesus, the Bread of Life.

Now, when we establish a mission among pagan Indians and invite them to become Christians, this implies a good deal more than a mere assent to the truths which we proclaim—it really means also to give up their wild wandering habits, to abandon the wigwam, to settle down on a few acres of ground near the Church and schoolhouse, to build houses, to make gardens, to live on the produce of the ground instead of hunting. Now all this is so diametrically opposed to the ways and natural inclinations of the pagan Indians that when they begin to do so, I, for one, believe that a work of grace has already commenced in their hearts, and I say that they ought to be encouraged; for how can a poor Indian who never handled a spade or saw a garden in his life, be expected to support and clothe a large family on a few acres of ground unless the missionary and his friends for the first few years at least, help him with food and clothing. This is what we have been doing here during the last five years, we have been trying to keep these few Indians together, they have been encouraged from

time to time with gifts of clothing and tea from our many friends both in England and Canada, and at the same time we have been gradually training them to provide for themselves, and now they are all so settled and happy that they don't want to leave us any more. They love their houses and their gardens, and the missionary is always near to minister to their spiritual wants.

Hoping I have not intruded too far on your valuable space, I remain, dear sir, Yours faithfully, ROBERT RENISON. (Missionary.)

TEACHER WANTED.

SIR,—I have been asked to assist in getting a teacher for a Public School, male or female, third-class certificate. My object in asking you to insert these few lines in your correspondence columns, is to catch the eye of some of your young churchmen or churchwomen throughout the country, in the hope, that they may put themselves in communication with me. Applications must be accompanied by a testimonial from the parish priest, certifying the party to be a communicant of the Church in good standing.

The appointment does not, of course, rest with me, but the opportunity having offered of assisting to obtain a teacher, I naturally desire a good churchman or churchwoman. I will be glad to furnish information to any one communicating with me, provided the necessary testimonial above referred to, accompanies application.

Yours, &c., FORSTER BLISS. The Mission House, Mattawa, Aug 22nd.

A VOICE FROM THE PEW.

SIR,—One Sunday morning a minister found a note lying on the desk. He took it up and read it, thinking it was a notice to be given out that morning. Judge of his surprise when he read, "Sir we would see Jesus." What did it mean? It meant, that, his fine and polished lectures upon which he had spent so much time and thought, had not enough of Jesus in them. They, of the pews, come to church, it may be, tired and hungry for the word of life. But what do they get, a well written, systematically arranged, highly intellectual discourse upon the relation of cause and effect—upon mental philosophy, upon the advancement of science in astronomy, geology, the telegraph, telephone, electricity, &c. Plainly the minister has fallen into the error of the day, "scientific lecturing." Throughout the whole production there is a cold scholastic air, and in the effort after scientific forces &c., the emotions have been quite overlooked. The spirit of sympathy, tenderness, love and anxious importunity, is not in it. Scientific and philosophical subjects in the pulpit, have too often displaced the pure and simple Gospel. Then there are the "original preachers," as they love to be called, who are always "telling of some new thing." They are not satisfied to tell the old story of redeeming love, but they twist the very features of eternal truth out of shape, that they may appear original. Then there are preachers who group thoughts about all the aesthetic influences of the age into a wreath of pretty expressions, and throw the wreath around the neck of a Bible verse. Then there are others who adopt a policy of sampling the Bible, taking the easy things for belief and weeding out the disagreeable things for rejection. Such preaching do not hold up Jesus to the pews so that they may see Him. As there is no age to eternity, so there is no wear to truth. If we deal with divine realities, we ought to feel them such, and then the people will in general feel with us, acknowledge the power that does wonders on the heart, while dry, formal, discursive preaching leaves the hearers just where it found them.

Through all the ages the Gospel has remained unchanged, the same always and everywhere; at Abraham's altar, in Moses' tabernacle, in Solomon's temple, in Jewish synagogues, and in Christian church, in "Greenland's icy mountains," and on "India's coral strand," in the crowded city and the lonely forest, in the University of learning and the workshop. There is not one gospel for the rich and another for the poor. Its unvarying words are, "He that believeth and is baptized shall be saved." Kingdoms may rise and fall, generations may come and go, art and science may make great advancement, but the gospel remains unaltered. Its message will ever be "Neither is there salvation in any other." But this is not the only gospel which has been preached and believed. St. Paul tells us that there is another gospel, "which is not another." The other gospel which bewitched the "foolish Galatians" was that men must be circumcised and keep the law of Moses, or they would not be saved. The ceremonial law was abolished. In the course of time other gospels took its place. But any so-called gospel, which does not hold up Christ as the sufficient only Saviour, is one of those other gospels of which St. Paul speaks when he says: "Though we,

or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Let the pews hear less of scientific and speculative theories and more of Christ and His gospel which says: "Awake thou that sleepest, arise from the seat and Christ shall give the light." "Believe on the Lord Jesus Christ and thou shalt be saved." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "A bruised head shall He not break, and smoking flax shall he not quench."

August 25th, 1887. PHILIP TOCQUE.

THE INDIAN BOY'S HOME.

SIR,—In common with many clergy of this Diocese, I have received the following circular from the Rev. E. F. Wilson, of the Shingwauk Indian Boys' Home, Sault Ste. Marie. I confess to a feeling of sadness that the excellent and zealous Mr. Wilson should feel himself depressed because he has not been sufficiently sustained in his work of Indian education. Why he has not received larger aid from the church generally, I cannot say. At the last Provincial Synod at Montreal I was greatly pleased to know that a resolution was passed in commendation of the work done at Sault Ste. Marie by Mr. Wilson. A resolution of such a nature was well deserved, but I fear that it was not felt or seen by church people generally. There is one thing, however, that presses itself upon my mind—that the Rev. E. F. Wilson appears to have been acting too much alone in his great undertaking, and that he should have had the aid and counsel of a few, at least, of clerical and lay members of the church, as a board of trustees. Mr. Wilson possesses great zeal and piety; he should have fraternal sympathy, counsel, and help. Some have felt that Mr. Wilson made a mistake in offering not long since to the Government all his institution, and so surrendering the main feature of true education—Christian teaching. It was a mistake, but happily it was not carried out. I would like to see the Bishop of Algoma's name conspicuous in this work of Indian Education in his Diocese. Much has been done at Sault Ste. Marie that demands our warmest approbation, and for year's to come the work will increase, its harvest is great but the co-workers are comparatively few. Perhaps, Mr. Editor, you will lend your aid in promoting a good and necessary work of Indian Education in the District of Algoma.

Yours, NIAGARA. August 30th, 1887.

A brief Statement of the present position of the Indian Homes at Sault Ste. Marie.—I make no fresh appeal for funds, but I ask you kindly to spare a few moments to read through carefully, and I hope sympathetically, the accompanying report of our work for the past year, also to note the following points:

Table with 4 columns: Year, Boys, Girls, Total. 1.—In June 1884 we had 32 boys, 22 girls, total, 54. 1885 " 48 " 21 " " 64. 1886 " 47 " 24 " " 70. 1887 " 58 " 27 " " 80.

Our homes were never in a more hopeful and prosperous condition than in this summer of 1887.

2.—The location of Branch or Receiving Homes is not yet definitely decided on, so many different contingencies having to be considered, but we hope, if the way opens, to have two or more of them. Towards the Receiving Home at Elkhorn, Manitoba, we have \$2,000 in hand, and the offer of a free grant of land. We want to build another at Banff, among the Rocky Mountains, and another in the neighborhood of Sarnia.

3.—We had very much hoped that ere this something would have been done towards enlarging the Shingwauk Home. Our increasing numbers require it, and we desire to carry out our plan of making it a large central Protestant institution for Indian children.

4.—Everything just now as regards our Homes is at a complete standstill.

5.—We have been overdrawing our resources, resting in the hope of a Government grant and liberal gifts from our friends to set all this new work on foot, and these hopes having failed we are now obliged to retrench.

6.—I am obliged to part with my Assistant Superintendent, being unable to pay his salary, and must reduce the number of my pupils to about 40 boys and 20 girls. At the beginning of the year our Maintenance Fund was overdrawn \$667, and now shows a deficit of \$1,400.

8.—We therefore sink back into the position we were in about 5 years ago; and all our prospects of enlargement and extension seems to be for the present blighted.

9.—A question forces itself to my mind. How is it that in the United States, notwithstanding all that has been said of their cruel and unjust treatment of the Indians, they have some 82 large Institutions for Indian Children, notably the Carlisle Institution in

Pennsylvania for 600 pupils, which receives \$80,000 a year from the United States government, and \$10,000 a year from the United States public?

10.—And another question forces itself upon me. How is it that our Canadian government has within the last few years erected an Indian Institution, at a cost of \$25,000, near Calgary in the N. W. for the Roman Catholics, and another Indian Institution, at a cost of \$25,000 at Fort Qu'Appelle for the Roman Catholics, and is about to build another Institution for Indian girls at the same place for the Roman Catholics, and last year gave \$4,000 towards rebuilding the Roman Catholic Institution on Manitoulin Island, and yet has no money to spare for the Shingwauk Home, which has been struggling upward through many difficulties, during the past 14 years?

11.—Is it the will of this country that the Indians whose land we are occupying should be given over into the hands of the Roman Catholic priests? Is it a matter of indifference to Protestants in Canada and in England, whether the Indians are brought up to the Romish faith, under Roman and French influence, or whether they be taught the Gospel of Jesus Christ?

12.—I have my own views—strong views—on the subject, but, with the government refusing help, English contributions diminishing, the Canadian Church so indifferent, apparently about the whole question. What am I to do?

I commit my cause into God's hands and pray for patience to await His time.

E. F. WILSON.

Sault Ste. Marie, July 27th, 1887.

SKETCH OF LESSON.

14TH SUNDAY AFTER TRINITY. SEPT. 11TH, 1887.

The Day of Atonement.

Passages to be read.—Lev. xvi. 1-10.

We have seen in a previous lesson that there was one portion of the Tabernacle where God's presence dwelt. It contained the Ark of the Covenant; over the Mercy-seat rested the Glory of God. In this place, the Holiest of all, even the priests might not enter. They were shut out. Nothing sinful might come before Him. See in to-day's lesson how God made a wonderful way to bring the people near, to make them at one with Himself, and showed it to Israel in a type. See, too, how we have the reality under the Gospel. All true followers of Christ have now "boldness to enter into the Holiest," every day, "through the veil" (Heb. x. 19, 20).

I. Atonement Made.—This was the most solemn day of the year for Israel (v. 2); no work to be done—they were to humble themselves before God, to think of and mourn for their sins. Sin was not a trivial thing; it shut them out from God. How were they to be brought near? See the High Priest—his gorgeous robes laid aside—clad in the linen garments of his office, coming forth with a bullock and a ram; then from the people he receives two goats and a ram; he draws lots upon the goats, one to die, the other to live; then, having slain the bullock, he carries the blood into the Holy of Holies, and sprinkles the Mercy-seat, the incense which he has placed on burning coals on a censer sending up a cloud of fragrant smoke, symbolic of prayer; thus making atonement for himself and family. Then he does the same with the goat, and makes atonement for the sin of Israel; the slain goat a type of Christ dying for our sins.

II. Atonement Accepted.—The High Priest now does for Israel what he has already done for himself. But how darest he, in the name of sinful Israel, draw nigh to God's presence? He carries the blood within the veil, and sprinkles it before the Mercy-seat. This shows that the sin has been punished; he has stood in the presence of God for them, and God has accepted the atonement. Let us note that all must have a part in this, for an awful doom is pronounced upon any who stand aloof (ch. xxiii. 28-30).

III. Atonement Received.—Now the live goat is brought forward (v. 21) and Aaron lays both his hands upon its head, while he confesses over it the sins of Israel; then the sin-laden goat is led out of the camp into the wilderness, and they see it no more (Heb. viii. 12; Is. xxxviii. 17; Micah vii. 19; Ps. ciii. 12).

This is the picture which God gave to Israel of the Atonement. Let us look at the reality:—Christ has made atonement; He laid aside His Glory and Majesty; He had no sin of His own to answer for (Heb. vii. 27); He gave Himself as a sacrifice; His Resurrection proved that the atonement was accepted; He sits as an High Priest at the right hand of God (Heb. ix. 24; Rom. viii. 34).

Have we claimed and accepted our share in Christ's Atonement? If so, see 1 St. John 1-8; Ephes. ii. 18. If not, whose fault is it? It is for us, if we will only claim it by repentance and faith.

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A LIFE THAT TOLD.

Thirty years ago the region about the London Docks contained as large a heathen population as any triet in Africa. Back of the huge warehouses were "innumerable courts and alleys filled with fog and dirt, and every horror of sight, sound and smell. It was a rendezvous for the lowest types of humanity."

The wealthy and influential class in this settlement were the rum-sellers and keepers of gambling hells. Children were born and grew to middle age in these precincts who never had heard the name of Christ, except in an oath. Thirty thousand souls were included in one parish here, but the clergymen never ventured out of the church to teach.

A young man named Charles Lowder, belonging to an English family, happened to pass through this district just after leaving Oxford. His classmates were going into politics, or the army, or to the bar, full of ambition and hope to make a name in the world; but Lowder heard, as he said, "a cry coming from these depths that rang in his ears, go where he would."

He resolved to give up all other work in the world to help these people.

He took a house in one of the lowest slums, and lived in it. "It is only one of themselves that they will hear; not patronizing visitors."

He preached every day in the streets, and for months was pelted with brick-bats, shot at, and driven back with curses. He had unfortunately no eloquence with which to reach them; he was a slow, stammering speaker, but he was bold, patient and earnest. Year after year he lived among them. Even the worst ruffian learned to respect the tall thin curate, whom he saw stopping the worst street fights, facing mobs or nursing the victims of Asiatic cholera.

Mr. Lowder lived in London Docks for twenty-three years. Night schools were opened, industrial schools, and refuges for drunkards, discharged prisoners and fallen women. A large church was built and several mission chapels. His chief assistants in this work were the men and women whom he had rescued "from the paths that abut on hell." A visitor to the church said, "The congregation differs from others in that they are all in such deadly earnest."

Mr. Lowder broke down under his work, and rapidly grew into an old care-worn man. He died in a village in the Tyrol, whither he had gone for a month's rest. He was brought back to the Docks where he had worked so long.

Across the bridge where he had once been chased by a furious mob, bent on his murder, his body was reverently carried, while the police were obliged to keep back the crowds of sobbing people who pressed forward to catch the last glimpse of "Father Lowder," as they called him.

"No such funeral," says a London paper, "has ever been seen in England. The whole population of East London turned out, stopping work for that day. The special trains run to Chiselmhurst were filled, and thousands followed on foot—miserable men and women whom he had lifted up from barbarism to life and hope."

There are many careers open to young men on entering the world, but there are none nobler or that lead more directly to heaven than that of this modern crusader.

HINTS TO HOUSEKEEPERS.

HUCKLEBURY ROLY-POLY.—Four cups flour, two cups milk, two tablespoonfuls mixed lard and butter, one teaspoonful soda, two teaspoonful cream tartar, saltspoonful salt, four cups huckleberries. Sift the salt and cream tartar with the flour, rub in the shortening and wet with the milk. Roll out into a sheet longer than broad and quarter of an inch thick. Spread thickly with the fruit, sweetening it well with white sugar. Roll up the dough with the berries inside, as you would a sheet of paper, pinching the ends together that the juice may not run out. Baste it up in a pudding cloth

that has been wrung out in hot water and well floured. Bake an hour and a half. Eat with hard sauce.

PEACH DUMPLING.—Two cups flour, one tablespoonful lard, one tablespoonful butter, two teaspoonful baking powder, one and a half cups sweet milk, pinch of salt. Cut the lard and butter into the flour, dissolve the salt in the milk and make a soft dough, just stiff enough to be handled. Roll into a thin sheet and cut into neat squares. In the centre of each place a canned peach, quartered. Sprinkle generously with sugar, pinch the sides of the dumpling together, and bake with the joined edges underneath. Eat with hard sauce.

LEMONADE.—Peel the lemons so thinly that the peel looks yellow on both sides. This is the secret; the least bit of white spoils it, as that is the better part. The peel of one lemon, and the strained juice of two, should be put into a jug with a pint of boiling water, covered with a cloth—stuffed into the neck—and left some time, when it should be sweetened and strained off for use. This is an exceedingly wholesome drink.

TO BOIL POTATOES.—Take those of about one size, be very careful to wash well, otherwise they will have an unpleasant flavor. Put them into cold water enough to cover all, add half a handful of salt, and boil slowly until done, which will be from thirty to sixty minutes, according to size. When a fork goes easily to the heart they are done. Take up carefully with a perforated ladle, and serve while hot.

A Layman in remitting subscription, writes:—I take the opportunity of expressing my best wishes for the success of your paper for another year, in its defence of Church liberties and privileges, and pray that the Holy Spirit may direct and bless your efforts to the good of His Holy Church.

A FINE OLD PARSON.

I should like to tell the story of an exemplary clergyman who was rector of one parish for sixty-seven years, whose living was under the value of £20, who educated and placed in the world eight children, and left behind him, not only a memory honored through all the country side, but £2,000 in hard cash. Under an old yew-tree in a corner of the quiet little graveyard "Wonderful Walker" sleeps his long sleep; the plain blue slab rests on two crumbling brick supports. It is simply inscribed to the memory of the Rev. Robert Walker, aged ninety-three; his wife, also aged ninety-three; and their eldest daughter Elizabeth, aged eighty-one.

And now to tell you something of the man that lies beneath that stone. He was born within half a mile from his last home, in a humble little cottage in Seathwaite; he ministered in this valley for sixty-seven years and here he died; he was born in 1709 and died in 1802. During all those years he governed his parish with an entirely healthy and absolutely autocratic rule. "The Wonderful" was a well-read theologian and an exceedingly exact and loyal Churchman; above all things he had the gift and wisdom to bring religion into touch with conduct, and to enforce in the field what he preached in the pulpit. He was an ideal bishop or overseer of his flock, not only instructing his people in spiritual matters, but directing their material lives and exercising a noble masterhood over both souls and bodies. In a valley where every man, woman, and child had to work hard for a living, he led the way in all manual labor. Rising every morning between three and four o'clock, he ploughed and planted, he tended his own flock, spun his own flax and wool and made his own shoes. In his person he combined law, physic, and divinity, with admirable magisterial function added; he prepared all his people's wills and bonds, and when they were ill he physicked them, and that with good effect, if one may judge by the average length of Seathwaite lives. He educated all his own children and started them in the world, sending one of the boys to college—educating them, in so solid and admir-

ably tenacious a way that all lived honorable lives, handing down the Walker traditions almost to the present day. So excellent was the discipline of the parish that in all the length and breadth of it there was not a single dissenter, and no tithe war ever ruffled the peace of the valley. The matter of tithes, by the way, was adjusted in a very simple and picturesque manner. When the villagers were getting in their hay or corn; "The Wonderful" took a sheet into the field, and filling it with as much of the crop as it would carry, he would place it on his back and contentedly walk home. As regard clothes, he was certainly a law unto himself; when at home he wore a coarse blue frock and checked shirt, a leather strap for a stock, and coarse apron and wooden clogs, but for all this no bishop in full vestments ever seems to have inspired more absolute reverence and awe.

In two ways "The Wonderful" anticipated certain recent reforms. For about eight hours every day, except Saturday, he was occupied in teaching the children of his parish, giving them sound education free of charge. I think it is Mr. Ruskin who has desired that every village should have a holy church at one end, and a holy tavern at the other, with a holy tapster, if it may be, dispensing honest beer. Here, again, "The Wonderful" was just one hundred years in advance of his time. He kept the village inn, selling an excellent home-brewed ale that was meat and drink to his people; not only did he preach temperance and sobriety in the pulpit, but he enforced it in the village beer-shop. To this day they tell a story of a thirsty wayfarer ordering a pint of ale on a hot day, and finding it so excellent he called for a second, whereupon Mrs. Walker made answer, "My friend, go thy way; I know, if thou dost not, when thou hast had enough." He exercised a generous hospitality, literally feeding his flock, the long homely table being spread every Sunday with simple fare for the refreshment of parishioners who came from a long distance. His wife was worthy of her husband, seconding all his efforts, and sweetening and softening his rough life with unflinching love and tenderness. The records of her death and funeral are full of a lovely pathos. She was borne to her grave by three of her daughters and one grand-daughter. "The Wonderful" was then more than ninety years old, and well-nigh blind, but he insisted on lending his aid, and feeling about, took hold of a napkin tied to the coffin, and so, as far as might be, helping to bear the body, he entered the church.

I have not space to tell of his wide practical knowledge of plants, stones, and fossils, and of his exact observation of stars, winds, and clouds; his clear healthy soul seems always to have been in touch with nature. Preferment was offered to him, for his bishop knew the value of the man, but he put it on one side lest he should "be suspected of cupidity." He loved his own valley too well to leave it, and there he remained till the end came very peacefully in 1802. Every night before he went to bed he examined the heavens, and meditated for a little space in the open air; the very night he died he did so, and spoke of the exceeding brightness of the moon; when they went to him next morning he had journeyed to that city
Needeth no sun nor moon to lighten it,
Nor any stars.

WHAT A CENT GROWS TO.

A cent seems of little value, but if it is only doubled a few times, it grows to a marvellous sum. A young lady in Portland caught her father in a very rash promise, by a knowledge of this fact on her part.

She modestly proposed that if her father would give her only one cent on one day, and double the amount on each successive day for just one month, she would pledge herself never to ask of him another cent of money as long as she lived. Her father, not stopping to run over the figures in his head, and not supposing it would amount to a large sum, was glad to accept the offer at once.

But on the thirtieth day the young girl demanded only the pretty little sum of \$5,369,709.12.

Let some of our young readers who have a taste for mathematics just figure up, and see whether this sum is correct.

"GIVE HIM A CHEER."

Many a man fails in a good but difficult effort because he receives criticism when he needs and ought to have encouragement. It is better to help than to hinder, but the latter is easier; a child may throw a railroad train off the track.

A fireman was trying to reach from the top of a ladder a poor woman who was imploring help at the window of a burning house. One among the crowd below cried: "You can't do it, come down."

He was already sufficiently discouraged by the difficulty, was somewhat burned and almost choked by the smoke. He began to descend, and was leaving the woman to her fate, when a man shouted, "Give him a cheer."

The vast crowd made the air ring with their encouragement, whereupon the fireman stopped, again ascended towards the window, and added by the cheering of a multitude, wrought a seeming miracle and brought the woman safely to the ground. "Give him a cheer" is a good motto.—*Christ Church Quarterly.*

TWO GOOD HANDS.

When I was a boy I became especially interested in the subject of inheritance. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while very seriously, I ventured to ask him. And this was his reply:

"My inheritance? I will tell you what it was—two good hands and an honest purpose to make the best use in my power of my hands and of the time God gave me."

Though it is now many years since, I can remember distinctly the tone of my father's voice as he spoke, and both his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."

GOODY-GOODYISM.

DR. THAIN DAVIDSON.

Your ears, young men! I want a word with you in reference to a certain phase of piety of which I hear a good deal, and which defers many a youth from religion. I mean what is commonly called "goody-goodyism," which I take to mean a compound of timidity, narrowness, over-scrupulousness and prejudice, not unmingled with self-righteousness, which seems to emasculate a young man and take all the bone out of him. Now, I declare to you that that particular form of religiousness is entirely out of harmony with the spirit of the New Testament. I unhesitatingly affirm that the Christ of the Gospels has no sympathy with it. It generally shows itself in narrowing the liberty of the Christian, in condemning things that are lawful, in exaggerating the importance of trifles and in harshly judging those who are of a different opinion.

Some years ago it was more intolerant and unreasonable than it would venture to be to day. It would look with disapproval upon every recreation that was not distinctly religious. It would frown upon all manner of games and athletic exercises as savoring of worldliness. It would put its ban upon secular music and poetry and literature, as only fit for unbelievers. It would look with suspicion upon any Christian who was a lover of art. It would be out of all sympathy with scientific pursuits.

It would regard a game of chess, cricket or football as quite unbecoming a Christian; and for a youth who went to a boat-race, he was given over to the devil! I am making no caricature. I am stating simple facts; and I am stating them that I may warn you against a distorted form of piety, that is opposed to the first principles of common sense, that tends rather to weaken than to strength-

en your higher nature, and that does incalculable injury to the cause of Christ. I shall battle with it wherever I meet it—a piety that dwarfs rather than ennobles a man; that is always linked with melancholy, and sings only on the minor key-note that finds more religion in a funeral than in a wedding, and would overspread all society with a dismal pall. No, give the religion of Jesus of Nazareth; the religion of the open countenance, the liberal hand and the generous heart; the religion that is in closest touch with humanity at every point, and throws a mellow sunshine over life. "Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh."

THE SILENT LIFE.

We lead two lives, the outward seeming fair
And full of smiles that on the surface lie:
The other spent in many a silent prayer,
With thoughts and feelings hidden from the eye.

The weary, weary hours of mental pain,
Unspoken yearnings for the deer ones gone,
The wishes half defined, yet crushed again,
Make up the silent life we lead alone.

And happy visions we may never show,
Gild all this silent life with sweet romance;
That they will fade like sunset's clouds we know,
Yet life seems brighter for each stolen glance.

This silent life—we little reck its power
To strengthen us for either good or ill,
Whether we train our thoughts like birds to soar,
Or let them wander whereso'er they will.

This silent life not those we love may share,
Though day by day we strive to draw them close;
Nor secret chamber—none may enter there
Save that one Eye that never seeks repose.

And if beneath that Eye we do not quail,
Though all the world may turn from us aside,
We own a secret power that shall prevail
When every motive of our life is tried.

THE PROPOSED ADDITIONS TO THE CHURCH CATECHISM.

The following is the text of the report of the Committee of Convocation on additions to the Catechism which was presented to the Lower House at the recent session:

"On 19th February, 1886, a committee of the Lower House was appointed to prepare a few questions and answers on the church which may be used as supplementary to the catechism, the answers to be taken, as far as practicable, from the Articles and Prayer Book." In consequence of the dissolution of Convocation, this committee was re-appointed on the 8th February, 1887. After many meetings it has unanimously agreed to the following questions and answers as desirable to be used in addition to those in the present church catechism:

1. Q.—What meanest thou by the Church? A.—I mean the Body of which Jesus Christ is the Head, and of which Part is visible here upon earth, and Part invisible.

2. Q.—What is the office and work of the church on earth? A.—To maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men.

3. Q.—How is the church described in the creeds? A.—It is described as One, Holy, Catholic, and Apostolic.

4. Q.—What meanest thou by each of these words? A.—I mean that the Church is One, as being one Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

5. Q.—How did our Lord provide for the government and continuance of the church? A.—He gave authority to His Apostles to rule the church, to minister His Word and Sacraments, and to ordain faithful men for the continuance of this ministry until His coming again.

6. Q.—What orders of ministers have there

been in the church from the Apostle's time? A.—Bishops, priests, and deacons.

7. Q.—What is the office of bishops? A.—To be chief pastors and rulers of the church; to confer Holy Orders; to administer confirmation; and to take the chief part in the ministry of the Word and Sacraments.

8. Q.—What is the office of priests? A.—To preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and each to feed the flock committed by the bishop to his charge.

9. Q.—What is the office of deacons? A.—To assist the priest in divine service, and specially at the Holy Communion; to baptize in his absence; to catechize; to preach, if authorized by the bishop; and to search for the sick and poor.

10. Q.—Why is it our duty to belong to the Church of England? A.—Because it has inherited and retained the doctrine and ministry of the Catholic and Apostolic Church.

11. Q.—What is required of members of the church? A.—To endeavor, by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to keep the unity of the Spirit in the bond of peace; and to forward the work of the church at home and abroad.

12. Q.—Will the evil always be mingled with the good in the church? A.—No, when our Lord comes again He will cast the evil out of His Kingdom; will make His faithful servants perfect both in body and soul; and will present his whole Church to Himself without spot and blameless.

It will be remembered that after an exhaustive debate the Lower House carried the first answer in the following form: "I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism, of this Body Part is militant here in earth and Part at rest in Paradise awaiting the resurrection." The debate on the other answers was adjourned until next session.

"NO TIME."

I know, indeed, that it is very hard to find time for all that we wish to do. None of us do all that we desire—but that we have "no time" for God, is a very solemn and very terrible thing to say.

You have time for toil and time for rest; you have time for work, and even time for pleasure; but "no time" for God and His service.

And yet all your time is His, for He gave it all, and can take it away.

Suppose you are busy on some piece of work which you are anxious to finish, and some neighbor rushes in to say that your house is on fire, or that your child has met with an accident and has been carried to the hospital; would you then go on with your work and say:

"I have no time to attend to these things now; I am very busy; when my work is done I will see what I can do."

If your soul is not safe, then nothing else is of any importance in comparison with its welfare.

But if you are busy all the week, what about your Sundays? They are special days of rest, given by God on purpose that you may think of Him and care for your soul. Have you "no time," then, or are you "too tired," or is it that you "don't care?"

In one way it is true that you have "no time" to call your own. The present is the only time you have. To-morrow is not yours yet, and it may never be given you. Now is the accepted time. Now is the day of salvation.

You say that you have "no time." But if God sent upon you a severe illness, all work must be laid aside—you must find time to be ill.

And some day you must find time to die. The busiest of all men must give up their work, and lie down in the sleep of death.

Surely, with life so uncertain and death always so near, you have "no time" to trifle, "no time" to spare, "no time" to waste, "no time" to spend idly or sinfully in the service of the world and the flesh and the devil. All your time is for God. Consecrate it to Him.—*A Mission Tract.*

Childrens' Department.

A TOUCHING INCIDENT.

An incident occurred recently in one of the police courts at Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arranged before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the Judge, sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and, taking his sister's arm, he cried out: "Come on; we's got to git that money or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the court-room, and going from store to store, solicited contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court-room, and, laying a handful of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail, 'stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the Judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.



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Disease
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PIMPLES to SCROFULA.

SKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with CUTICURA SOAP, a real Skin Beautifier, and a single application of CUTICURA, the great Skin Cure. This repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unobstructed, the bowels open, the liver and kidneys active, will speedily cure—Eczema, tetter, ringworm, psoriasis, lichen, pruritis, scall head, dandruff, and every species of torturing, disfiguring, itching, scaly, and pimply diseases of the skin and scalp, with loss of hair, when physicians and all known remedies fail. Sold everywhere. Price, CUTICURA, 75c.; SOAP, 25c.; RESOLVENT, \$1.50. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to cure Skin Diseases."

PIMPLES, blackheads, chapped and oily skin prevented by CUTICURA MEDICATED SOAP.

ON THE VERGE OF STARVATION.—"FOR three months I could not eat a full meal or do a day's work. I bought a bottle of Burdock Blood Bitters, began using it and in three days my appetite returned, in a week I felt like a new man. It was wonderful what that one bottle did for me," writes Arthur Allohin, of Huntsville, Muskoka, who suffered from Dyspepsia.

A SIMPLE TALE, IN TWO ACTS.

[Act First]

Dear grand mamma, I write to say,
(And you'll be glad, I know),
That I am coming, Saturday,
To spend a week or so.

I'm coming, too, without mamma;
You know I'm eight years old!
And you will see how good I'll be,
To do as I am told!

I'll help you lots about your work—
There's so much I can do—
I'll weed the garden, hunt for eggs,
And feed the chickens, too.

And maybe I will be so good
You'll keep me there till fall;
Or, better still, perhaps you'll say
I cannot go home at all!

Now, grandmamma, please don't forget
To meet me at the train!
For I'll be sure to come—unless
It should cloud up and rain!

[Act Second.]

Dear mamma, please put on your things
And take the next express;
I want to go back home again—
I'm very sick, I guess!

My grandma's very good to me,
But grandma isn't you;
And I forgot, when I came here,
I'd got to sleep here, too!

Last night I cried myself to sleep,
I wanted you so bad!
To-day I cannot play or eat,
I feel so very sad.

Please, mamma, come, for I don't see
How I can bear to wait!
You'll find me with my hat and sack,
Out by the garden gate.

And grandma will not care a bit
If you should come, I know;
Because I'm your own little girl,
And I do love you so!

—Golden Days.

QUITE CORRECT.—"I have used Dr. Fowler's Extract of Wild Strawberry, and found it the best remedy I ever used for dysentery and all summer complaints among children, and I think no household should be without it." Mrs. A. Baker, Ingoldsby, Ont.

THE DIFFERENCE.

"Willie, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright, noble face was a shade less bright, less noble, than usual, and the eyes dropped beneath the teacher's gaze.

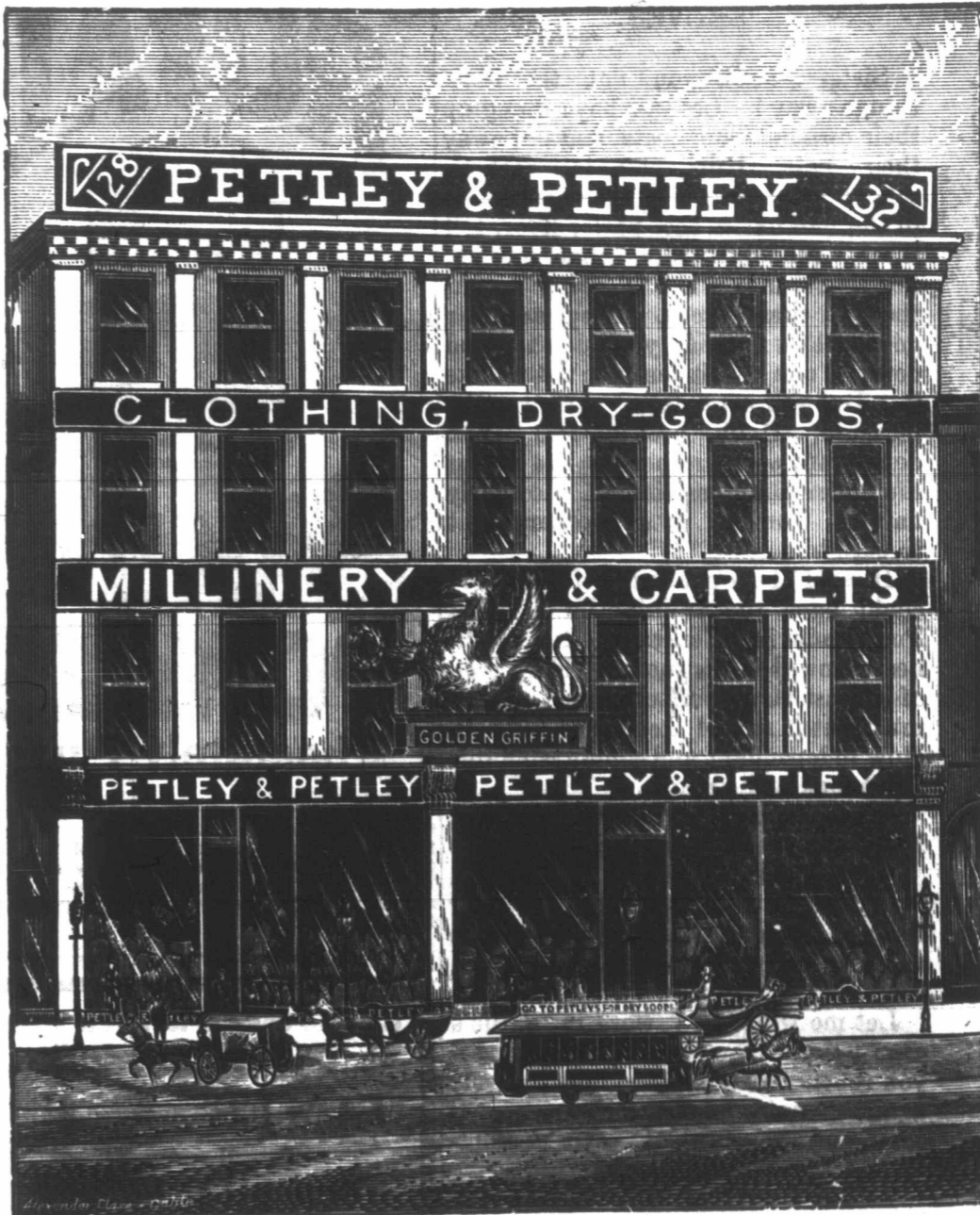
The teacher crossed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment—he looked frankly up into his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had to go back."

Little friends, what was the difference in the answer of the two boys? Neither of them told anything that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?



VISITORS

To the City during the Exhibition are invited to inspect our Stock and Stores.

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Opposite the Market, TORONTO.

NOTHING IS SMALL.

Nothing is small in all this world,
Which God has caused to be,
For everything a season has,
And place, in earth or sea.

Each speck of dust, each beam of light,
Fits into all the plan,
Each breath of air across the earth
Holds life, for life of man.

A mustard seed seems small indeed
When looked at in the hand;
But let it grow where God says so
And birds protected stand.

Twopence may seem an offering small
To give at the temple gate;
But "more than they all she gave," said
One
Who knows what is truly great.

A little child—does it seem small?
True wisdom speaks of it,
"Except like childhood, simple, pure,
None are for heaven fit."

There's nothing small in all this world,
Which God has caused to be,
Our looks and words, and acts and
thoughts
Some time again we'll see.

For small is great when seen beyond
The present passing hour,
For all is held by Him who rules
The world in love and power.

So everything that may seem small,
When lighted from above,
Is seen to fill a place designed
By providence and love.



Notice to Contractors

SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Steam-Heating Apparatus, Custom House, London, Ont.," will be received at this office until 12th September, next, for the erection and completion of a

STEAM HEATING APPARATUS
AT THE
Custom House, London, Ont.

Plans and specifications can be seen at the Department of Public Works Ottawa, and at the office of Messrs. Dura d and Moore, Architects, London, Ont., on and after Monday 22nd inst. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department will not be bound to accept the lowest or any tender.

By order,
A. GOBELL,
Secretary.
Department of Public Works,
Ottawa, 19th August, 1887.

THE BOOK OF THE CENTURY!

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BOYS WAITING UPON THEMSELVES.

Sisters, don't you put the boys' things away! Let the boys hang up their own hats and coats, and put away their bats, balls, tennis, rackets, school-books, etc. If they drop them in the hall or on the parlor floor, tell them, good-naturedly, that mother, nor sister, nor maid, is going to put them in their places. They are dear good fellows, and you don't mind doing it one bit: indeed you rather like it. But you must deny yourselves the pleasure. Habits are masters. You don't want your brother to live all his life under the dominion of disorderly habits. You and your mother ought to cure him.

It would be a good plan if every boy could have the training of a West Point cadet in orderliness. No untidiness allowed in his room! Every inch of it must be in perfect order; and he must put it so and keep it so himself. How independent and comfortable this habit makes the man.

A word or two now to the mothers. Mothers are apt to let their boys go.

"Sallie," says mother to Bob's sister, "put away your things, keep your drawers in order; and while you are about it do put away Bob's things, too."

Let me whisper a word in Sallie's ear: I think you will be forgiven if you rebel, gently and argumentatively against maternal authority when it commands you to look after "Bob's things."

I know a mother who trained her three boys always to open wide the windows, take off the bed clothes and put both bed clothes and mattress to air before leaving their bed rooms in the morning.

AVOIDING EVIL.

"I have orders, positive orders, not to go there—orders that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon. "Come! don't be so womanish; come along like a man!" shouted the youths. "No, I can't break orders," said John, "What special orders have you got? Come, show them to us if you can. Show us the orders." John took a neat little book from his pocket, and read aloud: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away!" "Now," said John, "you see my orders forbid my going with you. They are God's orders; and by his help I mean to keep them." —Foster.

Births, Deaths, Marriages.

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MARRIAGE.

MURPHY-FERGUSON.—On Wednesday, 24th inst., in St. John's Church, Cookstown, by the Rev. J. Cooper Robinson, of Memorial Church, London, assisted by the Rev. W. H. A. French, incumbent of the parish, Arthur Murphy, of Forest, graduate of Wycliffe College, to Emily, eldest daughter of Isaac Ferguson, Esq., of Cookstown.

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Notice to Contractors

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Steam-Heating Apparatus, Infantry School, London, Ont.," will be received at this office until 12th SEPTEMBER next, for the erection and completion of a

STEAM HEATING APPARATUS

AT THE

Infantry School, London, Ont.

Plans and Specifications can be seen at the Department of Public Works, Ottawa, and at the office of Messrs. Durand and Moore, Architects, London Ont., on and after MONDAY, 22nd instant.

Person tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,

A. GOBELL,

Secretary.

Department of Public Works,
Ottawa, 19th August, 1887.

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. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Diakon'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.

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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. Stay Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies new, long shape, all leather Pocket Book.

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

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

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

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

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

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I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.

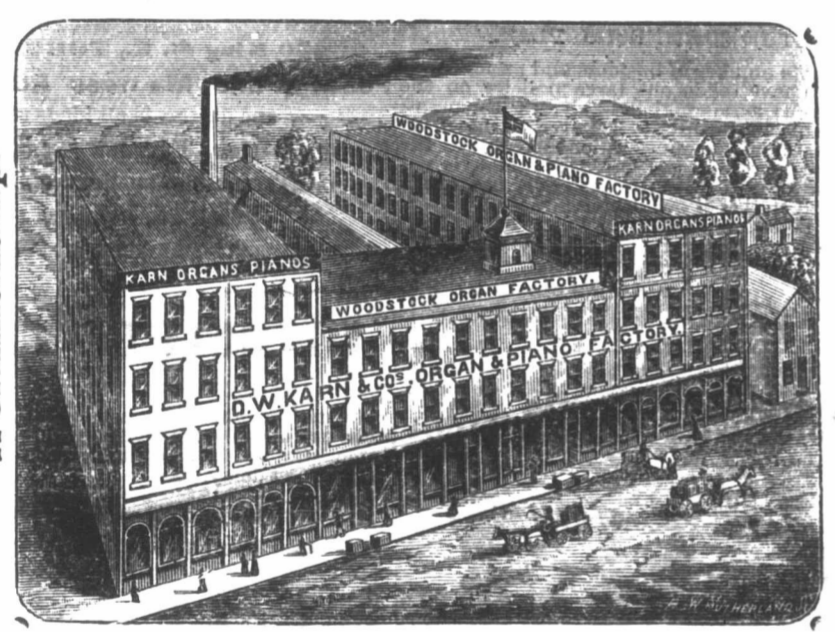
Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure.—Jeremiah W. Styles, Fort Madison, Iowa.

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