

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 28, 1887.

[No 17

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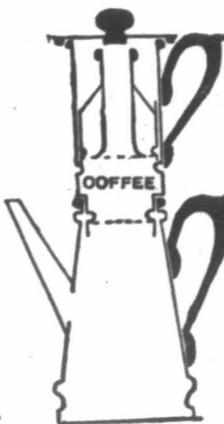
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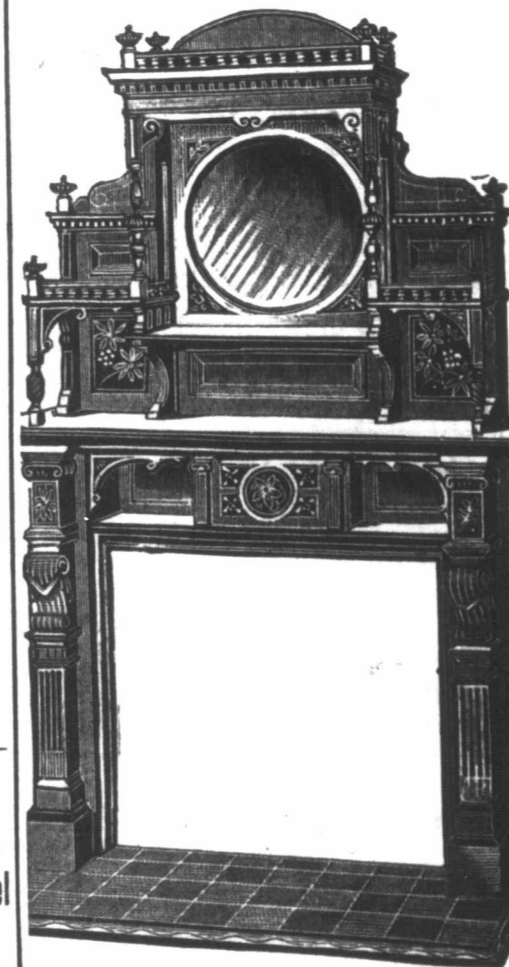
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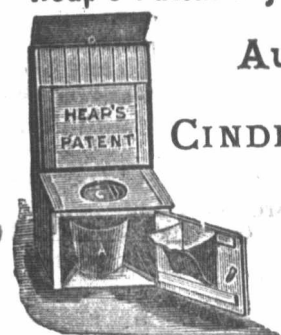
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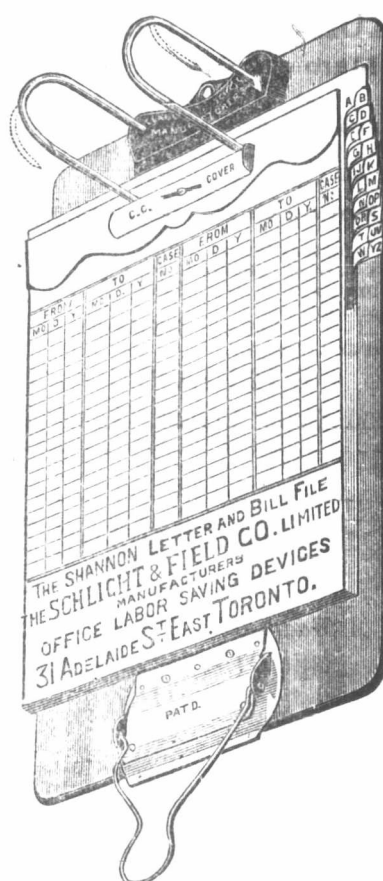
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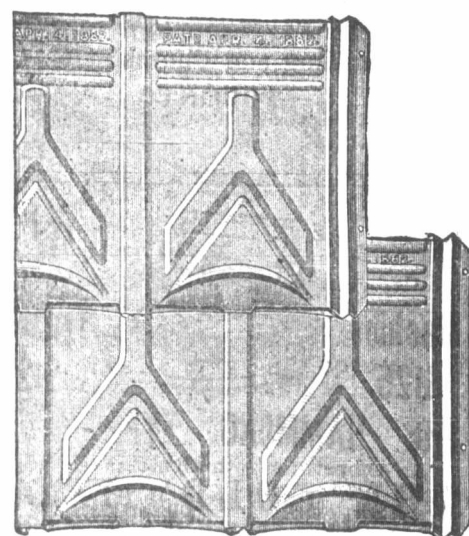
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LESSONS for SUNDAYS and HOLY-DAYS.

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THURSDAY, APRIL 28, 1887.

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

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

THE TERRORISM OF IRISH NATIONALISTS.—The aim of the Irish revolutionists is to make the whole statute book a dead letter. They have undertaken to repeal all the laws against crime, to make contracts between individuals null and void, and have defied the Imperial authorities to enforce any law affecting Ireland made by the Imperial Parliament. The vast majority of Irishmen are a peaceful and amiable people, gentle even to a fault, but there are some of the race, as in every race, whose savage instincts still are active. These men are controlled by agitators, who have brought certain parts of Ireland under a reign of terror. One class of deeds is of itself enough to condemn them to infamy. Cases have been proven in which the wives of quiet, law respecting farmers, who did not join the Land League, were boycotted even to the extent of refusing to allow any woman to go near them when confined! Our North-West savages would regard that as too brutal even for a wild Indian. But such deeds are not only done, but when exposed, are spoken of by the Land League people without censure. At this moment there are over 1,000 Irishmen in Ireland under police protection because of Nationalist threats—mark not landlords—but farmers and small traders. To protect these persons 770 policemen are employed! So severe is the pressure of the League that out of the cases of personal injury in counties, Mayo, Clare, Limerick, Kerry and Cork, one-third of Ireland, 422 victims of personal injury declined to swear an information because they stood in fear of their lives! At a recent date there were 886 persons under the terror and injury of boycotting, which was carried on so cruelly in some districts that the intention was avowed of killing the victims by starvation. The Royal Commission report shows that the local agents of this

criminal conspiracy are idle vagabonds and criminals. The Coercion Bill which is being discussed is meant to restore to all honest Irishmen their liberty of action, and to take from all murderers, women persecutors, all threateners of violence, and other scoundrels, their liberty of action in the direction of crime. A copy of the Coercion Bill is before us as we write, and all we say is that any man who fears its provisions or objects to their operation, is out of sympathy with law, order, and civilisation. Such persons would wipe out the Ten Commandments if they could, for the Decalogue is a Coercion Bill, and the Coercion Bill itself is simply an effort to put "Thou shalt not kill," and "Thou shalt not steal," either thy neighbours rents, or land, or liberty, into practical force. The Roman Church will find that in stirring up the savage propensities of those who are carrying on the Nationalist agitation in Ireland, and in seeking to grasp supreme authority over Ireland, it has made another of its colossal, historic, characteristic blunders. Yet, this system of terrorism, of crime, of inhuman cruelty, this effort of Rome to drive English rule out of Ireland, is approved of by two Wesleyan ministers! Dr. Burns, of Hamilton, and the editor of the *Christian Guardian* have publicly given adhesion to the cause of the blood-stained cause of the Land League, and in this struggle for liberty and for Imperial rule have thrown in their lot with the Papal conspirators against the freedom and the crown of Britain!

SIGNS OF UPWARD TENDENCY.—In a later page, quotations will be found from one of the leading daily papers of London, England, showing how closely dissent is drawing towards the Church in certain features which at one time were special forms of difference. The desire of educated dissenters for a liturgical service is no novelty, but individual congregations are few in which education rules. A Mr. Hunter, minister of a dissenting congregation at Glasgow, has published a form of service which has elicited the following notice from the *London Guardian*:

"The growing disposition of the communities described in the preface to this book as 'non-Episcopal Churches' to admit the element of liturgical prayer, without prejudice to that of 'free prayer,' is one of the phenomena which have been welcomed as indications of what Churchmen would call an upward tendency among their most thoughtful members. We cordially acknowledge its value in the direction of removal of old prejudices; it is much, for instance, that any descendants of the Puritans should admit the value of such responsive utterances as produced the feud between Knox and Cox at Frankfort, and were deemed by Cartwright a noisy waste of time. Mr. Hunter is, we believe, a Congregationalist minister, he says (and his words are well worth noting) that:

'Although on all sides the extreme to which the Puritan reaction against form was carried has long since been disowned, and the children are taking back some of the good elements in methods which their fathers abandoned, yet much remains to be done by our churches to refine, enrich, and make more truly congregational their order of public worship.'

He recommends that 'in prayer' all should 'kneel, if possible.' He adopts from the Prayer Book the General Confession, the Prayer for All Conditions of Men, the General Thanksgiving, thirteen Collects, the *Gloria Patri*, the *Kyrie*, some suffrages from the Litany, and several versicles and responses (even including 'Because there is none other,' &c.) and some words from the Office of Matrimony. Of the newly compiled matter a considerable part is rich in devotion, pathos, and tenderness. In this last respect we may notice the addition of the words 'and motherless' to 'fatherless children,' and the repeated reference to 'the dear and holy dead.' One suffrage illustrates very touchingly some well known lines in the 'Ancient Mariner':

'For all dumb creatures; that men may be merciful to the beasts, and be touched with a feeling of their infirmities; we beseech Thee to hear us, O God.'

Only occasionally do we encounter modernisms which seem really incongruous, as a reference in prayer to 'our religious views, our politics, our tactics,' or the introduction into an address to the newly married of the polite phrase, 'You will permit me to remind you.' The ring is not only retained, but is called 'the ancient and accepted symbol of conjugal love,' and, still more remarkably, we are told that 'men do not err in saying that marriage should be regarded as a sacrament.'

A service form for dissenters exists in M.S. in Canada compiled by a lay member, but it has never been used.

THE MINISTER AND THE MINISTERS.—The ministers who waited upon the Minister of Education, if we may believe the *Roman Catholic* daily, the *Globe*, got a severe drubbing. It appears that the Rev. Mr. Inglis was an onlooker, the Presbyterian editor who was said by his brethren to "tell lies for bread and butter." They now accuse him of doing so by stating in the *Globe* what is absolutely false. Mr. Inglis wrote in the *Romanist* organ that the ministers "looked foolish as they had made themselves ridiculous." This has roused the ire of the deputation, and they have replied to Mr. Ross and the *Globe* in scathing terms. Even the *Telegram*, that Gallic of the press, says: "Unbiased reports of the conference do not make it clear that Mr. Ross walked off with the laurels. He failed to convince the questioners that his amendments were in the interests of the Common school system. But the present distance between the party and another election enables the organ to safely turn the batteries of its clumsy ridicule on ministers whose error is their caring more for the Gospel than for Gritism."

The Rev. P. McLeod has published a letter we should like to republish, it is so pointed and conclusive a reply to the Minister of Education in regard to the school law. Mr. McLeod gave great offence by saying "The Liberal Government of Ontario had entered into partnership with the Church of Rome in the pious task of robbing our fellow citizens of their rights." This charge he proves. He also shows that when Mr. Ross was pleading for the Ross Bible because it was to be read in the hearing of 50,000 Roman Catholic pupils in public schools, he knew that not one Roman Catholic child was ever likely to hear that book read, because he himself had ordered all such children to leave the school prior to such reading! Mr. Ross first denied that any of our schools in Ontario were wholly French and Papist, he, however, was driven into a corner and compelled to admit that twenty-one such alien schools were open in Ontario and supported largely by Protestant taxes! Twenty-one public schools in Ontario where the English language is tabooed as foreign, and where any Protestant's child who attends is compelled to undergo daily instruction in the rankest Popery!

If God should refuse to interrupt the course of men, they would scarcely know the strength of their resistance to Him. It is not when the cable lies coiled upon the deck that you know how strong or how weak it is; it is when it is put to the test, when it is made to sing like the chord of a harp, in times when the ship is imperilled, and the waves are beating fiercely against it, and it is only when men are brought to the test that they can tell what their real nature is, or how strong their instincts and passions are. A house built on sand is, in fair weather, just as good as if built on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves one thing weak and another strong.

—If we take care to keep a good conscience, we may leave it to God to take care of our good name.

THE CHURCH VICTORIOUS.

THE attempt to give University powers to any College however small, and however in capable of training students up to a standard worthy of a degree, which was made part of the Toronto University Bill in the Ontario Legislature, has been defeated. The measure by which this insidious attack upon the rights and privilege of the Church of England was made, was introduced without the slightest intimation that so subtle a clause would be introduced. The Act was brought in in the closing days of the Session. It was expected, indeed, that it would be rushed through the third or fourth day after being first read, so that it might, it was hoped, escape a careful perusal by those whose authority was sought to be undermined and set at naught. Should, however, the danger be discovered, it was confidently anticipated that before any effective opposition could be organised the measure would have received its final reading. These hopes had been broken by the prompt energy of the Bishop of Toronto, and by the co-operation with him of those Bishops whose dioceses are in the Province of Ontario. Up to the last night of the session the government stood firm in setting the Church of England as represented by the Bishops at defiance. But with an energy and determination worthy their office, the Bishops went down to the assembly to demand a hearing at the Bar of the House. This step, so far alarmed the government that they held a sudden consultation, and gave their Lordships a private hearing while the members waited for the result. The result was, "the great Church victorious."

The clause giving every and any private divinity school affiliated with Toronto University the power to confer "Divinity Degrees," was struck out. We do not withdraw an article below on this subject, because it is desirable that the matter should be thoroughly understood. We have no desire to raise any sectional cry over this victory, because there is not the shadow of a shade of sectionalism in it. Where the Bishops of Huron and Algoma carry the flag of victory, there surely the evangelical cause must have triumphed. We cannot, however, forbear expressing our condolence with the leader over whom Dr. Baldwin and Dr. Sullivan have triumphed, because for some months past he and his standard bearers have been preparing for what he thought a certain victory. To help in securing this end the Protestant flag was hauled down, to this end the Ross Bible was elevated above the Word of God, to this end, a malefactor was defended, to this end the votes and influence of the Roman Catholics were courted. *The bitterness of this defeat is a very restricted personal one.*

We trust now that the Bishops have learnt the power of united action, that they will continue to stand in the strength of unity. The great Church "victorious" would be here the Church "at rest," if a few agitators could be taught continuously the lesson which they have learnt in the defeat of their attack upon Church authority and the cause of higher education. Divinity degrees of all others should be beyond the range of charlatanism and charlatans, of any party or sect.

TO CORRESPONDENTS.

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

THE HOME RULER OF ONTARIO.

JUDGING by the old saying, that the gods first make lunatics of those they intend to destroy, the Archbishop of Toronto is approaching his "manifest destiny." Since the victory he achieved at the polls in the Ontario elections, which made Dr. Lynch the home ruler of Ontario, his arrogance, his insolent disloyalty to the Empire, his rebellious contempt for the free institutions of Canada, his violence of hatred towards English rule, have flared out in language, which, if used in European lands, would have brought this truculent Archbishop under some form of legal coercion. A few weeks ago Dr. Lynch published a letter addressed to Lord Randolph Churchill in the Fenian organ of the United States. The medium was the last in the world likely to meet Lord Randolph's eye, but the letter was clearly an appeal to the base passions of the Fenians of America. We have heard words of intense indignation expressed by prominent Canadians, not politicians, at this letter, and a New York financier writes to us that it is regarded by thoughtful men in the States as *calculated to incite private outrages upon British subjects there, and organized raids upon Canadian soil.* A contemporary says of this incendiary epistle:

"What the ordinary Englishman who reads his Grace's letter will especially take note of is the very evident insinuation, we had almost said threat, that if England refuses to grant Home Rule to Ireland, there are in England's colonies a sufficient number of Irish to revenge themselves for such refusal. In other words, Archbishop Lynch reminds the ex-Chancellor, that in dealing with the question of granting the right of self-government to the Irish, the British Empire must take into serious consideration the probability of Canada being attacked by the American-Irish of the United States; and what is more, that in Archbishop Lynch's opinion it would be far safer for the British Empire to give in to these American-Irish and allow the severance of the Union, than to run the risk of such attack. What meaning other than this can be attached to the following sentences:—*Better are good neighbours near than blood relations at a distance. Should any misunderstanding happen between England and the United States, Canada would in a few days, be overrun by American troops. It would cost that Republic very little, as the Irish-American military organisations would supply very largely both men and money.*" Furthermore, there is a clearly implied, though unexpressed idea, that in "overrunning Canada" these "Irish-American military organisations" would be doing God's service. If these are not his Grace's sentiments, what does he mean when he says, "*We must not forget how the great Roman Empire fell. England is not beyond the reach of eternal justice.*" Is not deserved retribution by human instruments ("Irish-American military organisations," namely) implied by these words?

"If so, if this is really what Archbishop Lynch intends to convey, then we can only ask, Does his Grace fully comprehend the character of the course to which he has committed himself? That course is plain; It is simply the significance of his approval of the open exhibition of American-Irish hatred of Great Britain. The public expression of such approval by a man of his Grace's position and influence is a most

serious matter. It is nothing more nor less than the incitement by the head of the Roman Catholic Church in Ontario of the American-Irish against England. And England, be it remembered, is the land to which the colony in which Archbishop Lynch holds so exalted a post is united by most sacred ties, the ties of kinship, dependence, and loyalty."

Should the blood of Canadian citizens again be shed in defending our homes from the Fenian assassins, we shall know from whom came the instigation and encouragement that led to the criminal attack on our peace. Perhaps after such a catastrophe as the language of Archbishop Lynch naturally leads to, we Canadians of Ontario would then have our manliness roused sufficiently to take the home rule of this Province into our own hands.

Another outburst of violence from this victim of the gods occurred at the meeting held in Toronto on the 18th April. The meeting was called to protest against any interference with murderers, women persecutors, and those other enemies of civilisation, who are convincing the world that Home Rule in Ireland must be by the strong arm of a government and not by a gang of criminal conspirators. At that meeting a letter from Dr. Lynch was read, in which the writer says:

"I beg to plead a merciful consideration at your meeting for the representative in this country of Her Majesty the Queen of England, solely on account of the sovereign authority which he represents.

The appointment of this statesman was very unfortunate, for free and virtuous Canada had a right to expect a representative whose character and whose ancestry would not bring disgrace on her. The book of Sir Charles Russell, ex-Attorney-General, who examined the relations between landlord and tenant on the Lansdowne estates has been published to the world, and reveals an appalling state of injustice and tyranny for generations. You are, of course, at liberty to expose the abomination of agents, and your charity will, I fear, be strained to its utmost limits in an effort to disassociate their claims from those of their employers."

Some years ago an attack upon Bismarck's life was made by a would-be assassin, who admitted that he was incited to the crime by reading language of the character used by Dr. Lynch of Lord Lansdowne. As one reads the canting words, "I plead for a merciful consideration for the representative of Her Majesty the Queen," the advice is recalled, "Now pray, do not duck him in the horse pond." If the citizens of Toronto have any respect for themselves, their country and Queen, they will show the Governor-General that in their estimation his assailant and the suggester of an assault upon him, is a moral outlaw.

DIVINITY DEGREES.

A VERY astonishing proposal has been introduced into the Bill for reinstating the University of Toronto. It is proposed to give to Theological Colleges the power to confer degrees in divinity, and this without consulting the religious bodies who are concerned in this granting of degrees.

We are not among those who regard the union of Church and State as a sin. Probably this is the opinion of some of those who are, with very little consistency, pushing forward this particular feature of the University Bill. On the contrary, we regard the union of Church and State as the ideal thing, where it can fairly be had, and where it is a real union. But the intrusion of a secular State into the affairs of free Christian societies, is really something like an outrage, and this is substantially what is now being attempted.

The Ontario Government and the State University of Ontario—the University of Toronto—are professedly secular, and rightly so; they cannot properly be anything else. But then, assuredly, they have no right to meddle with religious matters, unless where religious bodies come into contact with the law of the State, or where those bodies ask for the legal enforcement of their constitutions or laws.

Nothing of the kind can be pleaded in the present case. No religious body has asked the Legislature or the Government of Ontario to make any provision for the conferring of degrees, such as has been introduced into the University Bill. As we are informed, more than one religious body have protested against it. In one case the protest has been very unanimous and energetic. In our present issue we publish a petition on the subject, addressed to the legislative body of the Province of Ontario, signed by four out of the five bishops of the Province, while the fifth, the Bishop of Huron, has signified his concurrence, although absence from home prevented him from signing.

We will not enter upon the whole contents of the manifesto, but will recommend its careful perusal to our readers, and more especially we beg to draw attention to the sixth clause of the petition. There it is stated, as a known fact, that the only College at present affected by the proposed provision, has already, by the presence of its representatives, on a committee appointed at the Provincial Synod, held last year, entered into an honourable agreement, to make an effort for a friendly settlement of this question. At the same time the Bishop of Montreal undertook that he would not consent to any proposal for proceeding further in the matter before the next triennial meeting of the Provincial Synod, and this agreement was supposed to bind all concerned. We cannot believe that, in the face of all these considerations and others urged in the memorial, the Legislature of Ontario will give its sanction to the proposed measure. Since the above was in type the obnoxious clause referred to has been withdrawn.

CHRISTIAN REUNION.

A DESIRE for a closer union than at present exists between Christians is evidently felt by many earnest persons in our day. The Primate of Australia and Tasmania, in his address to the General Synod, spoke on the subject with much ability and sound judgment. As to the part which the Church of England

might take in promoting the cause of reunion, he suggested two leading thoughts: "First, she must be at peace—the peace not of uniformity but of unity—in herself. She must not be ashamed of the Protestantism which, whether it belong to her official phraseology or not, has ever since the Reformation meant the recognition of a right Christian individualism of religious liberty and responsibility. She must not be ashamed of what is usually called Catholicism—the recognition of a true corporate life in the whole Church, of continuity from the Apostolic times, and of a sacred though not absolute and infallible authority. She must not be ashamed of her old traditions of the free recognition of all natural human light and grace, of all true human ties and forces, as the ordinances of God, to be harmonised in a harmony of right subordination with the supernatural light and grace of the Lord Jesus Christ. It is in virtue of this comprehensiveness that she may be able to offer various points for reunion, and to correspond, as we think, with the nature of humanity, and the dispensation of God. Next, if there is to be reunion, there must be no arrogation anywhere of an exclusive superiority; there must be the fullest practical recognition of the unquestionable fact that, in all sections of the Church and through all forms of the Christian ministry, the Holy Spirit has been working out the likeness of Christ and the will of the Father—that in the divided condition of the Church, irregularity must be distinguished from invalidity in Christian ordinances, and that the life of a reunited or federated Church must combine in its elements, under free liberty of variation, not from one or two of the divided sections, but from all. Before we can move, even by suggestion, on a path where one false step may bring irretrievable disaster, we must consider what must be the leading principles of all hopeful action."—*Church News for Diocese of Tasmania.*

THE MINISTER OF EDUCATION.

WE take leave to ask the Minister of Education if he ever before heard or read of a Liberal Ministry in this or in any other country enacting a law, whose upshot, if not its intent, is to force a certain class in the community to contribute to denominational, rather than to State schools? In France, Italy, or Belgium, where recent events have clearly brought out the difference between Liberalism and Clericalism, Mr. Ross would be ranked amongst the obscurantists. The clause enabling the priest or any other third person to act as a discoverer against the parent before the assessor, is worthy of the Middle Ages.

During the election campaign the Minister of Education stated more than once, and the statement was re-echoed by Rev. Dr. Dewar and others, that one of the objects aimed at in the introduction of the Book of Selections was to make it suitable for Catholic children, fifty thousand of whom, it was said, were attending the public schools. Yet at the very time this strong argument in favour of the Selections were put forth, a regulation existed compelling teachers to dismiss Roman Catholic children during the Selections' exercise. Formerly every Roman Catholic child in at-

tendance at the Public schools was assumed, and very properly so, to be entitled to partake in all the exercises of the school, Bible-reading included. But later on Mr. Ross passed a regulation ordaining that every Roman Catholic child at the Public school should be turned out during the Selections' lesson unless the parent expressly notified the teacher that he desired it to hear the Selections read—a piece of legislation probably emanating from the same that devised the change already alluded to in the status of the parent himself. Mr. Ross has not yet attempted to account for the oversight that led him to set up for his expurgated Bible, a plea which had no foundation in fact. We are ready to suppose that when he told the deputation that the Provincial Teachers' Association had asked for a Book of Selections, he was guilty of nothing worse than a slip of the tongue. He knows, of course, that all the teachers asked for was a list of selections to be read from the Bible, which was to be affixed to the school register—a very different thing from an authorised compilation of selections. Further, we are quite prepared to accept Mr. Ross's word for it that his Grace Archbishop Lynch, who it will be remembered had the privilege of seeing the manuscript of the Selections, did not make or suggest any natural alteration in it, still less any brain suppression of verses or chapters. In a sermon recently delivered on the subject of the Selections, Rev. J. S. Cook, of Bluevale, undertook to show amongst other things (1) that the Selections are not what they were represented to be by those who favoured their adoption; (2) that many of the doctrines of Christianity, if taught at all, are not taught as distinctly as in the original Scriptures; (3) "that many of those Scripture passages which refute the errors of the Roman Catholic Church are omitted; many on which she bases her claims are given: thus an erroneous Church is better protected in the Selections than in the original Scriptures, and the teachings of Protestantism thereby less favourably represented." Mr. Cooke, who must have devoted great labour to his task, marshals a most impressive array of evidence in support of the last proposition. We think we are fairly entitled to ask Mr. Ross when next he undertakes to regulate religious teaching, to be a little more careful in his methods, and above all, to see that his Grace is not invited or permitted to interfere in matters which concern neither him nor his people. The new regulations brought down on Monday shew that the criticism directed against the old ones has brought forth fruit; and we are in hopes that public opinion may yet compel the Government to purge the statute book of the unjust separate school amendments, as well as to take measures for the protection of the Public school system from French aggrandizement. Had our rulers in times past been forced to govern for the State instead of being allowed to govern for the dominant Church, the country would not be in the unhappy plight it is to-day.—*The Mail.*

HOME REUNION NOTES.

THE circumstance, comparatively unimportant in itself, of the authorities of a Nonconformist congregation in London, having designated their Bible class a 'Guild,' has suggested to the *Daily Telegraph* matter for a lengthy and not uninteresting leading article. 'We have been accustomed,' says our contemporary, 'for now at least a generation, to see the Anglican borrow every characteristic of

the Roman Church. A recent trial revealed the inner life of a Protestant nunnery. There are societies of ladies who copy the distinctive dress and do the work of the Roman Catholic Sisters of Charity. The ritual of an advanced High Church differs little, if at all, from the performance of Mass. The practice of Confession is inculcated by some Anglican priests, and invocations to the Blessed Virgin are constantly recommended. Then the architecture and decorations of our churches are, as a rule, derived from the Middle Ages, and the liberality of laymen is much more directed to the preservation or restoration of what is old than to the erection of new places of worship. All this has become so familiar in the Church that we have long since ceased to wonder at it. The Nonconformists, however, have also for some time begun to move. There was a time when their chapels were conspicuous for their simplicity, not to say ugliness, having, as they were wont to boast, "no beauty save the beauty of holiness;" but for the last thirty years the architecture of Dissenting places of worship has been remarkably good. As Luther would not leave all the good tunes to the Devil, they have not relinquished "long drawn aisles and fretted vaults" to their rivals of the Establishment. Their steeples rise in graceful proportions; their organs assist trained choirs; their "pealing anthems swell the note of praise." Many of their ministers, too, are University men, adding secular learning to theological earnestness. Yet hitherto their religious and charitable work has been achieved by individual effort. There was a time, even amongst Churchmen, when the peculiar garb of a Sister of Charity was regarded with something of repugnance. They spied a female Jesuit under the dark robe; they credited the missionary of mercy with deadly designs of proselytism. They would not hear of Anglican "Sisters," or of any special dress. All these things savoured of "Popery, brass money, and wooden shoes," of mediævalism, "monkery," the dark ages, and the Inquisition. English Churchmen have long learned to laugh at these fears, and organised bands of their religious women to go about doing good. Is Evangelical Holloway about to follow the example, and is one of its leading Congregational chapels in founding a "Guild" for its young men modestly leading the way? Shall we have Sisters' Guilds, and if so, how will the Sisters be dressed? Will they wear hoods? They will not parade crucifixes, we presume, but will there be medals and robes? Will the uniform indicate a cross between the Sisters of Charity and the "Hallelujah Lassies" of the Salvation Army.

This decrease of religious animosities is a good thing in itself. It is no doubt due in part to the consciousness of all the Churches that outside them are vast bodies, and a rising tide of scientific secularism assailing the basis of every kind of faith. There is wisdom in the plans by which Christians of all sects organize themselves to illustrate by acts of mercy the doctrines they believe.—*Lord Nelson, in Church Bells.*

DISCUSSION ON MR. G. B. SIPP'S ESSAY.

Mr. E. R. Doward.—*Ladies and Gentlemen*,—I am entirely in accord with all that has been said by Mr. Sippi in his very able Essay, and coming after him I have very little to add to his remarks. I am very glad that he touched on the subject of Musical Committees. As some of you are aware, I have had some experience with Musical Committees, and you will pardon me if I make special reference to them. I think no matter what talent you may have in your choir, if you are trammelled by having a Committee of two tailors, a shoemaker, and other persons equally ignorant of the very rudiments of music, and yet who have everything to say with regard to the rendering of music in the Church, the result is not likely to be very satisfactory; and I think it is high time that we, as musicians, should raise our voices in protest against that kind of thing. Of course, we cannot always get just what we desire. There are a good many clever people who are quite ignorant of the rudiments of music. I remember once, about twelve months before I left England, the late Dean Stanley was called upon to preach a sermon at a meeting of Choir Society—a large number of choirs—and in his opening remarks he expressed surprise that he had been called upon to officiate on that occasion. He said that whenever the music of the organ and choir pealed forth, the sound grated harsh upon his ear, he felt that he was deprived of that love of music that some had, but that he appreciated all the efforts of the choir, and believed that their rendering of the glorious anthems did as much good as the most eloquent sermons that ever were preached. Now, in regard to Musical Committees, I say that when a competent musician is placed in charge of any choir or organisation, he should not be hampered by any such body. Pardon me if I speak a little personally now. In my present position—I do not know what it was before—I made it a condition that I should not be interfered with, even by the clergyman himself. I would, as far as possible, pay every respect to the rector and those in charge, but if you go to a doctor you have to take his medicine, and when I went to my present position I made up my mind that they should take mine. I think it is too bad that a musical man who has spent a lifetime in perfecting his musical education should be tied down by certain rules; if a church have no confidence in their organist or choirmaster they had no right to engage him. They should leave him alone, and if his work is not satisfactory to them, dispense with his services. I say that in regard to church music, and the rendering of the grand works Mr. Sippi has spoken of in his essay, musicians should be left alone. Of course, it will depend much upon the material at his command as to how he can render those works.

There is another point upon which I would like to speak, because I think it is a very important part of church music. I refer to congregational singing. I know very well that every member of the congregation cannot join in all the music we sing, and they get just as much good by sitting and listening as they would by taking part in it, but at the same time I approve very much of congregational singing, and should be sorry to be in a church where they did not have it. There are certain parts, however, in which the congregation should not take part, for instance, where it says, "In quires and places where they sing, here followeth the Anthem." In those parts let the choir render their parts by themselves, the congregation remaining silent, and they can gain very much by it. I was much pleased with Mr. Sippi's remarks on church music, which took me back to old times. Many of the compositions he mentioned I have had the privilege of taking part in at the old Cathedral of Worcester, and I would gladly welcome those works in our Canadian Churches. I think in the city of Toronto we are making rapid strides in Church music. I do not think I have anything more to say, and as I am totally unaccustomed to speaking in public, am sure you will excuse me from making any further remarks on this subject.

Mr. J. E. P. Aldous.—*Ladies and Gentlemen*,—After the excellent and well-timed remarks of Messrs. Sippi and Doward on the subject now under consideration, it is neither desirable or possible for me to say very much, but there yet remains one point which may be enlarged upon, and in reference to which I wish to say a few words—that is, the matter of Moody and Sankey hymn tunes. To all these present it is unnecessary to enlarge critically upon the beauties of these compositions, with their continuous fifth and octave basses in dominant and tonic harmonies, with an occasional subdominant for variety. I will not deny that some of the melodies are passable, and, with a reasonable and musicianly harmony, might be acceptable additions to our hymn books; but the majority of them are beneath contempt. It is useless to urge on clergymen, elders, and superintendents of Sunday Schools, that this kind of tune is musically injurious to the young. They say at once, "we don't care whether it is good music or bad: we don't want any

of your deep and learned harmonies; we want to reach people's hearts, and intend to use tunes that they can pick up and sing at once." This is the point at which I take issue with them. With such tunes as these you do not reach the heart; you only reach the ear and the feet, which are ever ready to tap out a catching tune. I feel convinced that the excitement and fervor that may be stirred up in a congregation by a clap-trap tune like "Hold the Fort," or "Safe in the arms of Jesus," is a state of mind that not only will not lead to any ultimate or lasting benefit, but is positively injurious in more ways than one. To connect the holiest ideas and the most sacred names of our religion with tunes that seem to call up the circus and the music hall must lead to a familiarity and thoughtlessness in speaking of or dealing with such subjects that is very nearly akin to the contempt which the familiar quotation says will follow. If we look into the Sunday School of almost any Church we shall find these songs put into the children's hands, when, in most cases, there is a book of good tunes in use in the Church that would serve the purpose much better. Why should not Sunday School children be taught the good solid tunes that they use in the Church? Then they will get accustomed to singing them, and congregational singing would be heartier and more general. All this would be much more likely to be accomplished if some modicum of musical training were a necessary part of a clergyman's education. It is admitted now on all hands that music is a necessary part of the Church Service: that a plain service is like a meal of meat and bread with none of the usual accessories; good enough, but very dry and uninteresting. The day will soon be here when the demand will follow in every case that the music be good; and when people will feel that a service with bad or indifferent music will be like a meal of good meat and bread, but with the potatoes and cabbages burned, and the butter rancid. A non-musical clergyman is a millstone round the neck of any church, unless he is aware of the fact himself, and is a man of sense, in which case he will leave all musical matters in the hands of the musical Committee, or, better still, of the organist or choirmaster. The best services will be produced by a musical and musicianly clergyman working harmoniously with an organist and choirmaster whose aim in rendering the musical part of the service is not to make the music too prominent, or, as is usually said "attractive,"—which is too likely to become glaring and gaudy—but whose object is to use his ability and his art in its best forms and its highest perfection for the glory of him who gave it, and in whose worship they are being employed.

Mr. A. M. Read.—Speaking of Moody and Sankey Hymns puts me in mind of something I read in the Musical Standard a few years ago, of a certain composer on the other side who composed a National American Hymn. He declared that he was inspired in this work by angels, who hovered around his bedside at night to help him to write it. After the hymn had already been criticized by American papers some one sent it to the Musical Standard for criticism, and their remark was simply "we are unequal to it." It was like so many of the Moody and Sankey brotherhood tunes, which may be characterized as trite, trifling and trashy.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LENNOXVILLE.—A petition has been presented to the Legislative Assembly from the University of Bishop's College, asking that the privileges conferred on the University by the charter of Her Majesty Queen Victoria, in 1853, should be legalized so as to give the college the full benefit of the charter.

The petitioners ask that the college be allowed to enjoy the same privileges as the universities of Great Britain, and that the students of the college shall have the liberty and faculty of taking the degrees of bachelor, master and doctor in the several arts, divinity, law and medicine.

That the University had reason to hope that the granting of the charter would be of special benefit in encouraging Protestant young men to receive a training in the higher branches of education, fitly preparing them for the learned professions.

That in face of the fact that there is a great preponderance of representatives of the Roman Catholic faith in the governing bodies of the Province of Quebec, it is all the more necessary that the privileges asked should be conferred upon Protestant universities so as to enable the students to compete more

successfully professions.

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The bal Charles, re Saturday, winter \$24 Ladies' Aid

BATH.—A Rev. Canon paying the attached to necessity of in the best services. ing were ex ly. The oc and altar of with floral tings were canon very leaving pre of his good

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successfully before the examining boards of the professions.

That unless remedial legislation can be obtained Protestant candidates are placed at a great disadvantage before these examining boards, and the graduates suffer injustice.

That it is but just and right that the Protestant candidates for admission to the study and practice of the learned professions should be placed on an equal footing with their Roman Catholic brethren, and that it only requires the attention of Parliament to be drawn to the question to secure the passage of such enactments as will attain the desired result.

That in connection with the governing bodies of all the professions, and system of examination by separate boards, Protestant and Roman Catholic, might be advantageously adopted.

MONTREAL.

MONTREAL.—The Rev. Canon Ellegood has resigned the rectorship of the Church of St. James the Apostle, but will continue to officiate until his successor is appointed. Two names have already been mentioned for the appointment, viz., Canon Norman and Arch-deacon Evans. A meeting of the congregation will be called at an early date to select a pastor. It has for some time been Canon Ellegood's intention to pursue the travels commenced by him some time ago in Southern Europe and the Holy Land, and we understand he will sail at an early day.

MONTREAL.—The annual vestry meeting of St. John the Evangelist Church was held on Easter Monday evening. The financial statement was considered satisfactory. Mr. O. E. Reiffenstein was appointed rector's warden, and Mr. A. A. Plimsoil elected people's warden. The following were elected vestrymen: Messrs. J. C. Spence, Hadrill, Holland, P. M. Haskell, G. Campbell, W. R. Ross and Mr. Cawthorn. The Hon. John Hamilton and Mr. Lamplough were elected delegates to the Synod.

The balance sheet of Grace Church, Point St. Charles, read at the adjourned vestry meeting on Saturday, showed a balance of \$171.19. During the winter \$240 was spent on the school room by the Ladies' Aid Society.

ONTARIO.

BATH.—Easter Services and Vestry meeting.—The Rev. Canon Tane gratified his late flock very much by paying them an Easter visit. They are sincerely attached to him as he to them, and deeply regret the necessity of his retiring. The Canon appeared to be in the best of health, and assisted in the morning services. The congregations both morning and evening were excellent, numbering 100 and 120 respectively. The communicants numbered 25. The chancel and altar of the church were attractively decorated with floral offerings, of which some very choice cuttings were presented by the Rev. Canon Tane. The canon very cordially greeted his successor, and at leaving presented him with a valuable book as a token of his good will.

The annual Vestry meeting on Monday was unusually well attended, and the proceedings were harmonious. T. A. Seaward, who has served so long and faithfully as people's warden, was nominated by the rector as his warden. The people made a very good selection in Mr. Tinkle. A Committee consisting of the churchwardens, J. G. Ross and T. E. Howard, was appointed to deal with the pressing question of church repairs, and the parsonages question. Mrs. Seaward was requested to continue her valuable services as organist. Before separating a vote of thanks was passed to the Rev. A. L. Green for his kind gift of a couple of collecting plates. The rector already greatly likes his new parish and flock, and hopes that by God's blessing they will go on well and prosperously together.

ODESSA.—Dr. Booth's Hall, where Divine service is held, was beautifully decorated for Easter. The decorations consisted of a large cross of flowers suspended above the altar, over which was written in red and blue letters the appropriate text, "Christ is risen." On the altar stood several vases of flowers most tastefully arranged. The congregation was larger than usual, although it is all times considerable. The music and singing inspired by the happy occasion were full of feeling and spirit; and the worship throughout was hearty and sincere. The Rev. Robert T. Bevins, deacon, who freely and lovingly devotes himself to the spiritual interests of this congregation preached an excellent sermon, bringing out the points and lessons of the resurrection. The unavoidable absence of a priest involved the dismissal of the con-

gregation without the ceremony "Sacrifice of praise and thanksgiving" being offered.

In the afternoon a literary service was held, and an address upon the subject of the day was given to the children of the Sunday School.

It is to be hoped that this earnest and churchly congregation will not remain satisfied with the present place of worship, but will make the necessary sacrifices and efforts to erect a House of God.

KEMPTVILLE.—The churchmen of this parish, in common with their brethren throughout the world, are falling into the line of Christian duty as they advance in the knowledge of church principles. Lent was never observed better by them, than the one just past, and, as was to be expected, the queen of festivals, Easter, never shone out more gloriously. During Lent the people turned out in larger numbers than heretofore, being fully four times more than in times gone by. The extra catechisings were also better attended. The Church was crowded on Easter Day. The devotion of the people, and the hearty manner in which they joined in prayer and praise, produced a beauty of holiness rivaling the fair beauty of the flowers so tastefully arranged on the altar. There were a hundred and four communicants at the two celebrations. At half past two the Sunday School met in the Parish Hall. After routine duty had been done, some hundred and nine formed into procession and marched to Church, for their Easter service. The "services" was that arranged by Mr. Hutchins of Boston. After the processional Hymn, the rector, Mr. Emery, gave the old salutations of the first Easter—"Christ is risen!" the children responding—with one voice—"And hath appeared unto Simon!" Then followed the Lord's Prayer, the Apostles' Creed and a minor benediction. The children sang their Easter carols and hymns, with feeling as well as taste; reflecting great credit on Miss Elizabeth Tomkins' punctual and persevering efforts in training them. This young lady presided at the organ on the occasion, the rector addressed the many parents and friends that were present, as well as the children and teachers. He then requested the venerable superintendent to say something. Mr. Leslie, however, was so overcome with joy, that he found himself unable to utter a word. The children's offertory on the occasion was fifty two dollars. Before the benediction, all sang with heart and voice, "Faith of our Father!" There was a fourth service at seven o'clock. All the services were well attended. The choir sang gloriously in a way excelling all their past renown, whilst Miss Blackburn, the organist, displayed her usual taste and musical talent at the organ. The offertories during the day amounted to one hundred and seventy three dollars. On Easter Monday the Vestry meeting met in St. James' Hall at 10 a.m. The usual business was transacted. The old wardens, sidesmen and guildsmen were re-elected. After every claim had been met, the parish is found with \$800 on hand towards the mortgage on the church. Mr. James Porter, of this parish, formerly a Trinity School boy of Port Hope, past a brilliant examination at McGill a fortnight ago, and is now Dr. Porter.

BROCKVILLE.—Mr. Crosby Story, an humble but upright citizen, dropped dead during the Sunday morning services at Trinity Church. The deceased was nearly 60 years of age.

PORTSMOUTH.—St. John's Church Vestry Meeting.—The Rev. F. W. Dobbs, chairman. After the reading of reports, Mr. Dobbs appointed Dr. Millman as his warden, and the people Mr. Thos. Evans as their representative. The sidesmen appointed were Messrs. A. Thompson, T. Evans, jr., S. Watts and R. Graham. The delegates to the synod are Messrs. J. B. Walkem, C. Grass, and A. McLean. A vote of thanks was passed to Mr. J. B. Walkem for his efficient services as rector's warden during the past twelve years.

BARRIEFIELD.—On Easter day St. Mark's was prettily decorated with flowers for the festival. A handsome bouquet stood on the altar, and a beautiful petunia, kindly lent by Mr. George, filled the font with a profusion of bloom. Begonias, callas, geraniums in pots, the offerings of Mrs. Hutton and Mrs. Edward Leader, were grouped about the font and at the base of the pulpit. The congregations were large and there were over forty communicants. At the Easter vestry meeting Henry Wilmot, M.P.P., was elected delegate to the diocesan synod for the next three years.

DESERONTO.—The annual Easter vestry meeting of St. Mark's church, was held on Easter Monday evening; Rev. Thomas H. Stanton presiding. The previous year's churchwardens, Messrs. J. M. Oliver and E. Wilson, as also the Treasurer, Mr. E. A. Rixon, were all re-elected by acclamation. Mr. W. G. Egar

was also re-elected one of the lay delegates to synod, leaving the representation as follows: Mr. Geo. Field, Capt. R. C. Caite, of Kingston, and W. G. Edgar. The following were elected sidesmen for ensuing year: Messrs. Harry Poitras, James Hoppes, Thos. Pigdon, jr., J. Sexsmith, A. Drydon, and R. N. Irvine. The action taken by St. Mark's Guild towards the proposed completion of the upper part of the church was confirmed by the vestry. A committee consisting of Messrs. E. A. Rixon, W. G. Egar, Rev's. Stanton and R. Atkinson was appointed to take into consideration the means of procuring a suitable organ.

PEMBROKE.—We have recently lost a most estimable layman in the removal of W. P. Sweatman, Esq., to Winnipeg. For many years he has taken a most active part in all church work, lay reader, churchwarden, synod representative, &c. Our local paper has several columns containing an account of several presentations, one by the congregation of Holy Trinity Church, consisting of a handsome set of silver, another by employees of the firm in which he was accountant, and another by some of the clergy of the diocese, to whom Mr. Sweatman was well-known for his zeal and ability in church work and church defence. The latter presentation was made by the Rural Dean, Rev. A. C. Nesbitt, Rector of Smith's Falls, who visited Pembroke for the purpose. He was met here by other clergy, and proceeding to Mr. Sweatman's residence the address was read and two valuable Theological works presented, "Blunt's Theological Dictionary," and "Blunt's Dictionary of the Bible," in several volumes. May every prosperity attend Mr. Sweatman and his family in his new home.

MATTAWA.—Mr. Malcolm Harning, of King's College, London, and Licensed Reader of St. Faith's, Stoke Newington, arrived in Canada by last steamer to join the mission staff of the Upper Ottawa Mission. He succeeds Mr. Cecil Powell, recently resigned to enter upon his course of studies at Trinity College.

TORONTO.

UNIVERSITY FEDERATION ACT AND DIVINITY DEGREES.—The attention of Members of the House is respectfully called to the Petition below of four Bishops of the Church of England in Ontario, the Bishop of Quebec, and the Vice-Chancellor of the University of Trinity College, Toronto, on behalf of that University, against the clauses of the University Federation Act in regard to granting power to confer Degrees in Divinity:—

To the Honorable the Legislative Assembly for the Province of Ontario.

The Petition of the Undersigned humbly sheweth:

1. That a Bill is now before your Honorable House intituled "An Act respecting the Federation of the University of Toronto and University College with other Universities and Colleges," providing amongst other things, for the granting to every incorporated Theological College now or hereafter affiliated with the University of Toronto, power during such affiliation, to confer Degrees in Divinity.

2. Your Petitioners humbly beg that the consent of your Honorable House may not be given to the clauses containing the said provision for the following reasons:

(a) These clauses introduce for the first time a policy contrary to the whole convictions of the people of this Province and to the principles deliberately adopted by the Legislature of this country of free churches in a free State. The Legislature of Ontario is invited to sanction the principle that a Church in this Province is not free to regulate its own internal concerns, that without its consent asked for or obtained, in spite of the protests of its official representatives and notwithstanding the action of its highest Legislative body, the Parliament of Ontario, will prescribe for it the terms upon which its own accredited officers, the clergy, shall receive public distinctions for purely Theological learning.

(b) That, moreover, the Parliament of Ontario is not only asked to assert this right, but to claim also the power and assert its intention to put this authority into commission and to delegate for all future time its legislative power and functions in regard to this matter, to the Senate of the University of Toronto.

(c) Your Petitioners submit that this would be an attack upon the liberty of every Church in this country. They urge the Legislature not to place itself in such a position and provoke the bitter conflict which the proposed unsought interference of the State with the status of the religious teachers of the people would certainly produce, nor to take the responsibility before the country of appending such new and extraordinary legislation in a sub-section to a Bill on an entirely different subject, whilst the people of this country have had no opportunity of knowing what is being done, or of expressing an opinion upon it.

3. Your Petitioners further submit that these clauses are calculated in great part to destroy the

effects which the Legislature might reasonably expect to flow from the passage of this Bill for University Federation, and for the following reasons:

(a) That these clauses were never suggested or discussed in the various conferences on the subject convened by the Government of the Province and attended by the heads of the various Universities of Ontario.

(b) That the principle involved in them is a serious violation of the scheme thus agreed on and submitted to the government, and is calculated to raise a most formidable barrier in the way of carrying out the plan now proposed to your Honourable House for the federation of Universities.

(c) That its effect will certainly be to prevent Trinity University from ever again entertaining the subject of federation, on account of the feeling which would be aroused in the Church of England by the infringement of the powers conferred upon her by Royal Charter through the constitution, in such a way, of another University.

4. Your petitioners further submit that the Degrees of the Provincial University itself would be seriously lowered by this proposed multiplication of institutions possessing University powers, and in no way under its control, solely in virtue of their affiliation with it.

5. Your petitioners further submit that there would be a standing menace to every other University in the Province if a small number of persons could incorporate themselves under the general Act of Incorporation, and without any appeal to the Legislature be constituted a University; and that this would be a *reductio ad absurdum* in the matter of Degrees such as has never before been known.

Your petitioners further submit that these clauses are no integral portion of the Bill, and your petitioners believe that the only College at present affected by them has already by the presence of its representatives on a Committee appointed by the last Provincial Synod of the Church for the settlement of the whole matter, and by the action of these representatives in connection therewith entered into an honorable agreement with the said Provincial Synod to make an effort for the friendly settlement of this question, so far as the Church of England in Canada is concerned, and that the interposition of the Legislature of Ontario at this stage in a matter on which action has already been taken by the Provincial Synod of the Church of England, so far as that Church is affected, would be in effect a prejudgment of a purely domestic question whilst in the course of settlement by her highest Legislative body.

7. Your petitioners therefore pray that your Honourable House will withhold its consent from the said clauses, at least so far as the Church of England is concerned.

And your petitioners will ever pray, &c.—Arthur, Toronto; Charles, Niagara; J. T., Ontario; J. W., Quebec; C. W. E. Body, Vice-Chancellor of the University of Trinity College, Toronto.

I hereby concur in the prayer of this petition upon the grounds stated in Clause 6.—E. Algoma.

Appendix—Copy of the Resolution of the last Provincial Synod of the Church of England, held in the city of Montreal, in the year of our Lord 1886, and passed on the eleventh day of September.

"That the House hereby expresses its concurrence in the Resolution of the Upper House for the postponement of the consideration of the proposed Canon on Degrees in Divinity till the next Provincial Synod, and that this concurrence is given on the distinct understanding, as expressed in the Preamble of the said Resolution, that the Bishop of Montreal has undertaken to say he will not consent to the taking of any steps towards the renewal of the affiliation of the Montreal Theological College to the Legislature for the power of conferring Degrees before the next triennial meeting of the Provincial Synod, and that the following be a Committee to confer with the Committee of the Upper House, and report for definite action at the next Session of the Provincial Synod."

University of Trinity College, Toronto.—The Chancellor, the Provost, Rev. A. J. Broughall.

University of King's College, Windsor.—The President, Rev. Dr. Partridge, Prof. Hind.

University of Bishop's College, Lennoxville.—The Chancellor, the Principal, the Professor of Divinity.

Huron College.—The Principal, Rev. Canon Innes.

Wycliffe College.—Rev. Septimus Jones, Mr. A. H. Campbell.

Montreal Diocesan Theological College.—The Principal, the Dean of Montreal.

PERRYTOWN.—The annual vestry meeting in connection with St. Paul's Church was held on Easter Monday. The following were elected. Church wardens.—James Leslie and Thomas Beggs. Lay delegates to Synod.—James Leslie and Joseph S. Wilson. The financial report showed a balance of \$28.28. The offertory during the year (exclusive of special collections), was \$41.42.

TORONTO.—*The Fenian Meeting*.—A meeting called by the Fenian organization of Toronto, and attended by all the disloyal element, that drifts into such bodies, was held on the 18th April, to protest against what is so absurdly called "The Coercion Bill." The meeting had no significance whatever as a sign of public sentiment, yet it was cabled to Mr. Gladstone that, "the citizens of Toronto in mass meeting assembled condemned the Coercion Bill." The statement is too ludicrous to treat here with gravity, we only notice it for the sake of the English press and assure our contemporaries that the cable was as false as it was impudent, and in both aspects was unsurpassable. Toronto is a civilized city, we have no love of ruffians, and have hanged a Fenian or two who came uninvited to disturb our peace!

BOWMANVILLE.—*St. John's*.—A handsome oak altar and reredos, richly carved, the liberal gift of Mr. John Griffith and his late wife, (designed by Mr. Mashaw, and executed at the furniture factory) have recently been placed in this church. The chancel is marked off by a low screen, and the altar is raised three steps above the rest of the building. On Easter Day the services in this church were well attended, and the offertories large—the number of communicants being specially gratifying—the celebrant was the rector (Rev. A. Macnab, D.D.) assisted by his curate (Rev. W. G. Aston). The decorations were much admired—the panels of the reredos being lined with white, and the four altar vases on the re-table filled with choice exotics; banners bearing appropriate texts of Holy Scripture were hung on each side of the chancel; the font and the rest of the building being adorned with beautiful plants, for which this little town is so renowned.

At the annual Vestry meeting on Easter Monday the following were elected as officers for the current year:—Wardens, S. S. Edsall, J. Wesley; Sidesmen, W. Tamblay, J. Adams, A. Sutton, J. Labell, W. Pettewick, W. Dustan; Lay Delegates, W. Armstrong, R. S. Manning, R. Virtue.

NIAGARA.

ERIN.—*All Saints*.—We are glad to say that this parish is showing unmistakable signs of life. During the past year many improvements have been made by the ministry and people. Last July, the congregation added \$50 to the missionaries stipend. In August last, an evening service was commenced in addition to the usual morning service. This has been a decided gain. The extra service being much appreciated by the people. During Lent, in addition to the usual Friday evening service, a Wednesday evening service was held; and also a children's service every Friday afternoon. During Holy Week, service was held every evening, and on Good Friday, in addition to matins and evensong, a solemn three hours service of prayer and meditation upon the "seven last words."

Easter Day the services were bright and cheerful. The Church was well filled at both services, and no one could witness the heartiness of the services without realizing that the people were gathered together to worship the "Risen Lord." The little church was neatly decorated with flowers, kindly lent by members of the congregation, some being sent a distance of six miles. One pleasant feature of the Easter services was the gathering and presentation of the Lenten offerings of the Sunday School children, who at the beginning of Lent had been furnished with the S. T. G. boxes (supplied by Rev. C. A. B. Pocock) in which to place the results of their Lenten fast, and the happy faces of the children as they made their offering for the Algoma Mission Fund, showed how much they appreciated being able to work for Christ. At the Easter Vestry meeting (in spite of dull times, and low prices for grain which the farmers received last year) the churchwardens were able to show a very satisfactory financial standing. It was resolved, also, that the "envelope system" of contributing be adopted by as many as were desirous of doing so. We hope to be able to report further progress from time to time.

LAUS DEO.

ARTHUR.—The festival of Easter was duly observed in Grace Church. The services for the day opened with a celebration of the Holy Communion, the choir under the leadership of Mr. W. E. A. Lewis. The sanctuary looked lovely, the altar being vested in a very rich white frontal, faced with a plush ornamented with plush stoles, edged with gold braid. The superfrontal made of plush six inches deep, lined with yellow and gold fringe showed to advantage. The face of the altar frontal bore three designs beautifully cut out by Mr. Thomas Wood, of Mount Forest. In the centre *The Medal of the Church of England Temperance Society*, and on the two sides, triangle and trefoil. The retable was well provided with beautiful

pots of flowers kindly lent by Mrs. Bowman and other ladies of the congregation, and bore the words Holy, Holy, Holy. The frontal was presented by the choir and a few friends as an Easter offering. Miss Draper, the organist, and Miss Green kindly got up the cloth. Mrs. Wallace White, Mrs. Draper, Miss Hynds and other ladies assisted with the sewing. Mrs. Dr. Robinson, Miss Ebbs, and Miss Green kindly gave the lectern, prayer-desk and pulpit hangings. A permanent screen has been presented by the Rev. C. E. S. Radcliffe, and vases by the Rev. P. T. Mignot. The services were well attended morning and evening.

THOROLD AND PORT ROBINSON.—On Good Friday the evening was devoted to a service of sacred song, sung in St. John's Church, the title being, *The Suffering Saviour*. The attendance was very large. The Easter services at both stations were well attended. On the first Sunday after Easter, a children's service was held at both stations in the afternoon. The combined offerings, the result of Lenten self-denial and work amounting to \$57.50. The mite box system was employed during Lent.

HAMILTON.—*Jubilee*.—As the time is near for the Jubilee commemoration of her Majesty's happy reign, very active preparations are being made in this city for a right loyal observance.

MARSHVILLE.—*Obituary*.—We regret to record the death of Edward Lee, Esq., aged 76 years; for many years a prominent man in the County of Welland, and a devout member of the church!

MERRITTON.—The Rev. James Ardill, assistant minister, Fort Erie, has been appointed successor to the Rev. Joseph Fennel, resigned on account of ill health.

NIAGARA ON THE LAKE.—The Rev. Stuart Jones, curate, has received a handsome token of esteem from the curling club of this ancient town.

HURON.

WOODSTOCK.—*Old St. Pauls*.—The annual Vestry meeting was held on Easter Monday evening in the Sunday School, and was presided over by the newly-appointed rector, Rev. W. H. Wade. There was a large attendance, and the proceedings were marked by perfect harmony. The rector waived his right to appoint his own warden and Mr. John Peers (for the people) and Captain F. W. Macqueen were unanimously elected, as were the three Delegates to Synod, Messrs. R. N. Light, John Hart and Joseph L. Peers. The meeting was adjourned for a fortnight for the auditing of the accounts for the fiscal year. Mr. Wade commenced his Ministry on Easter Day, and the services were attended by very large congregations. We are glad to learn that after nearly a year of trial and difficulty there is every prospect of this venerable and historical Church having a new life of prosperity and blessing.

BURFORD.—*Trinity Church*.—On Good Friday evening, Rev. W. H. Wade conducted service and preached his farewell sermon. Every part of the pretty little edifice was crowded. The preacher took for his text 2 Cor. 13. 11. He spoke of the happy relations which have existed between himself and his parishioners during his ministry, and especially rejoiced over the fact that the many alterations and improvements have been effected without the least disagreement. He exhorted his hearers to follow the teaching of the text under the ministry of his successor, for whom he solicited their prayerful co-operation. Mr. Wade leaves his parish free of debt, the whole of the subscriptions for the enlargement both of Burford and Cathcart churches having been paid.

SARNIA.—St. George's Church was decorated with flowers on Easter Day. The services were bright and cheerful, the congregation large. The number of communicants 164, by far the largest in the history of the church. On Monday Evening the annual Vestry meeting was held, the rector, Rev. T. R. Davis in the chair. In his opening remarks he alluded to the steady and encouraging growth of the parish. The various reports of the different organizations connected with the church, showed the total revenue for the year to have been \$5,188.43. The interest on the church debt was paid to date, and the principal reduced by \$1,029.70, which at present stands at \$3,290. A subscription list is now in circulation which amounts to almost \$6,000, and it is hoped the whole amount of mortgage debt will be covered by this means. Wardens; rector's, Thos. Kenny; people's, F. W. Kittermaster; Delegates to Synod, R. S. Gurd, A. C. Clark, Dr. Pousset.

SS. MARY James' Church attended, and work. The to be parti Wright, in chosen: W Humphries and Stanley son; Sides and Ramsey age were two weeks well attend were Rev. Turnbull, I don; Rev. T

WARDSVILLE of St. Jam Tuesday E prayer the address, af showing t raised for of any oth a good bal H. A. Will Mr. Wm. Wm. New unanimous the pastor work in th and beside gation, th E. T. S e

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SS. MARY'S.—The Easter Vestry meeting of St James' Church, held on Easter Monday, was largely attended, and much active interest taken in church work. The financial position of the church was shown to be particularly healthy. The rector, Rev. J. S. Wright, in the chair. The following officers were chosen: Wardens, Messrs. T. D. Stanley and Chas. Humphries; Delegates to Synod, Messrs. Marshall and Stanley; Auditors, Messrs. Hutton and Stephenson; Sidesmen, Messrs. Howard, Hutton, Coleman and Ramsey; special Committees on choir and parsonage were appointed. The meeting adjourning for two weeks. The Lenten services in this parish were well attended. The clergy who assisted the rector were Rev. Canon Patterson, Stratford; Rev. M. Turnbull, Listowell; Ven. Archdeacon Marsh, London; Rev. W. Craig, Clinton; Rev. R. Ker, Mitchell; and Rev. T. W. Magahy, Lucan.

WARDSVILLE.—The annual Easter Vestry meeting of St. James' Church was held in the basement on Tuesday Evening last, and was well attended. After prayer the pastor, Rev. W. J. Taylor made a brief address, after which the Treasurer's report was read showing that during the year the sum of money raised for all purposes was considerably in advance of any other year in the history of the parish, and after all demands had been met there still remained a good balance on hand. The former wardens, Messrs. H. A. Willson and W. R. Ravenscroft were re-elected, Mr. Wm. Neal elected Delegate to Synod and Mr. Wm. Newson Sec. Treas. The meeting was most unanimous, and it was unanimously agreed to increase the pastor's stipend to a good round sum. Church work in this parish is in a most flourishing condition, and besides a good Sunday School and growing congregation, there is a Band of Hope and a branch of the C. E. T. S. each in a very thriving state.

COURTRIGHT.—Tuesday, April 7th, the Rev. Dr. Armstrong held service in the schoolhouse of school section number one. He delivered an eloquent address from the 18th chapter of the gospel of St. John, beginning at the 14th verse, in which he showed God's great love to us. Good Friday the Rev. Dr. held service in Trinity Church, Mooretown. There was a large congregation. Our energetic and hardworking clergyman has done much to further the interests of Trinity Church, there being 100 communicants connected with its congregation. On Easter Day there was an early communion at nine a.m. The evening of Easter Tuesday Bishop Baldwin confirmed a number of candidates, among whom was one hoary-headed man. His lordship delivered an excellent and touching address, in which he explained the love of Christ beautifully. The next morning his lordship preached a sermon and administered an early communion at half past nine a.m.

LONDON.—Easter Services.—The services of the great Christian festival were largely attended. In St. Paul's Church especially, the congregations were very large. There has been a great increase in the number of communicants in all our churches. At the early morning communion there were about 100. At the mid-day communion the number must have been very large. At the Chapter House, a small church assembling in an upper room, there were ninety communicants. The music at St. Paul's was said to have exceeded that at previous festivals.

THORNDALE.—The annual vestry meeting of St. George's Church, was held in the church on Easter Monday evening, Messrs. Harrison and J. Armstrong were appointed churchwardens, and Messrs. C. Harrison, W. Lee, delegates. The rector, Rev. J. Holmes, then tendered his resignation, which was accepted. A committee was appointed to wait on the Bishop at an early date. The financial report of the parish was very satisfactory.

DORCHESTER.—The Easter vestry meeting of St. Peter's Church was largely attended, Rev. C. Miles, incumbent, occupied the chair. The financial affairs of the church are prosperous. The churchwardens appointed are Messrs. Bill and Starrs; delegate to synod, Mr. T. Irwin, jr.

CHATHAM.—At the Easter vestry meeting of Christ Church, Mr. Richards was appointed churchwarden, and Messrs. Woods, Wilson and Patterson, delegates. The reports of church doings were very satisfactory: baptisms, 65; confirmed, 93; marriages, 21; burials, 35; services, 128; number who communicated at Easter, 310; number of families connected with the church, 340; number of Sunday school scholars on roll, 520. The vestry resolved to enlarge the Sunday school to an extra seating capacity of 250, and to move the choir to the chancel.

ALVINSTON.—Rev. A. F. Burt has been recently appointed incumbent of Alvinston by his lordship the Bishop, and will shortly assume the duties of that mission parish.

LUCAN.—Rev. Thomas W. has preached his farewell sermon in the Church of the Holy Trinity, of which he has been rector for some years.

LONDON.—Christ Church.—The Sunday school Easter festival on Friday evening, April 16th, was well attended. The scholars attended at 6 o'clock, and enjoyed their evening tea. Notwithstanding the inclement weather, about 300 sat down together, after which they enjoyed themselves outside till 7 o'clock with various games, when they again assembled with their parents and friends, the room being crowded. There was singing by the school, an address by Rev. C. W. Ball, a number of recitations, and a magic lantern entertainment. The evening was a very pleasant one.

MORPETH.—Rev. John Downie, rector of Morpeth, has been appointed by his lordship the Bishop, to succeed Rev. W. Magahy in the incumbency of Lucan.

GODERICH.—Rev. Mr. Young, who has for some time been Bishop's commissary, visiting and re-arranging the several parishes of the diocese, has been appointed rector of Goderich by his lordship the Bishop.

BURFORD.—Rev. W. Johnson has been appointed by the Bishop incumbent of Bayfield. Mr. Johnson, previous to his leaving for his new field of labour, was presented with a gold mounted Wirt fountain pen, and his wife with a handsomely bound volume of Longfellow's poems by friends in Goderich.

ALGOMA.

The treasurer acknowledges, with many thanks, the receipt of the following contributions:—Woman's Auxiliary, New St. Paul's, Woodstock, per Mrs. Eakins, \$52.50; St. James' Church, St. John, N. B., per Rev. Mr. James, \$150.50; offertory All Saints', Hamilton, per Rev. Geo. Forneret, \$10; Three little children, ditto, \$1; Two Sisters, Toronto, \$2; Miss Lowe, \$24; Mrs. James Henderson, \$5; Mr. Butler, \$1; Mr. Hutchison, \$5; per Mr. Rowe, D. H. Charles, \$10.

HUNTSVILLE.—The vestry of All Saints' Church met on Easter Monday, the Rev. Thos. Llwyd, incumbent, in the chair. The Wardens' report showed that the income from all sources was \$541.34, and the expenditure was \$538.22, leaving a balance in hand of \$3.12. Mr. Geo. Eccleston was re-appointed clergyman's warden, and Mr. Jacobs elected people's warden. It was unanimously resolved to submit Mr. Geo. Hunt's name to the Bishop through the incumbent as catechist to this station. The chairman called attention to the fact that the Sunday school had undertaken the flooring and the lining up of the inside of the Church Hall, and would attend to the unpaid balance of the cost at an early date, amounting to \$80. The total value of the church's effort in all committees amount to \$1,220. The expenditure is equal, with an outstanding liability of \$150.

FOREIGN.

The Bishop of Sydney is expected to arrive in England about the end of April. He will take the opportunity of communicating with the Church authorities at home, on some important resolutions passed at the late sitting of the General Synod of the Church in Australia and Tasmania.

A direct descendant of the chief murdered in Glencoe in 1692, Mrs. E. C. M. B. Macdonald, was buried in the Glen in true Highland fashion on March 9th, the procession being accompanied by pipers. Mrs. Macdonald had taken chief part in the erection of the memorial which marks the scene of the massacre, and in building the Church in the Glen.

There is a rumor that an effort will be made ere long to create a separate diocese of Lancaster, in order to lessen the burden which now falls on the Bishop of Manchester, and which is far beyond one man's strength. The population has increased this century from 485,896 to 2,474,291, and the number of churches from 170 to 498.

The chancel window of Fintona Church, County Tyrone, consisting of four semi-circular-headed main lights, divided into eight panels by the transomed

framework, and with a circle and four spandrils above, has recently been filled with richly colored and elaborately painted glass.

Bishop Roberts lately held a confirmation service at the military church, Aldershot, at which 106 out of 184 were from the garrison. The Bishop was much impressed by the intense reverence and devotion of the soldiers. Four stained-glass windows have been placed in the church in memory of General Wardlow, officers, non commissioned officers, and men of the First Royal Dragoons who fell in the Soudan.

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.

MINORITY VOTE.

DEAR SIR,—Having, as a delegate to the Huron Synod, felt that the election of the Executive Committee has been very much elected by a combination of votes, so that beyond the favored circle, a large number of votes were in fact without any representation. I think that now the executive have full power over all financial matters, the minority vote would give a representation to all. As there are thirty clerical, and an equal number of laymen elected, if, instead of each member voting for thirty members of their respective order, they were to vote only for twenty, a fairer representation of all those interested would be obtained. I think the executive ability would not be decreased and the interests of the whole more beneficially and harmoniously administered.

Yours truly,

HURON.

ALGOMA.

SIR,—May I ask for space to gratefully make the following acknowledgements? A box of books and miscellaneous papers from H. Scadding, Esq., Orillia, which will be extremely useful to our work here. A bank order for £23 6s. 0d. sterling, per Sir Walter Farquhar, and £8 sterling from an old lady friend, both sums to be spent on the work to be done at St. George's church, Lancaster. How necessary this work is may be judged when I state that, owing to the shrinking of the timbers of the church, there have been, several times, fifteen pails full of snow taken out before we could commence service this last winter. Our congregation has increased so much that we are compelled to enlarge. Our bishop's visit raised enthusiasm to a high pitch, and the people, in their poverty, have promised nobly, and are already fulfilling their promises. So pleased am I that I have offered to give them a bell, myself, if a turret is added to their scheme. This is to be done. To complete the needed work call for over \$500, but alas! we have little more than half. I shall be glad to receive help from any one willing to join me in promoting what is really a good work.

The lady friend above mentioned, tells me that she has paid into Messrs. Drummond's bank the sum of £30 11s. 0d. for our W. and O. Fund, being the response to my first private appeal since the happy reconciliation brought about by our Heavenly Father last Christmas.

I am happy to add that the generous builder of the stone church, at Aspdin, has donated a further sum of £100 sterling for the purpose of adding a tower and spire, and so making the Church complete. This generous act has been in consequence of the strong and favorable report of our Bishop's visit to the Aspdin mission, *Laus Deo*.
Aspdin P. O., Muskoka, WILLIAM CROMPTON,
Canada, April 19th, 1887.

SKETCH OF LESSON.

3RD. SUNDAY AFTER EASTER. MAY 1st, 1887.

The Law Accepted.

Passage to be read.—Exodus xxiv. 1-11.

Our last lesson was an account of the Law which God gave Israel to keep. The Ten Commandments were the rules given to the people saved from Egypt, and to which they promised obedience. The giving of the Law was the basis of the covenant between Jehovah and His ancient people, and was, at the same time, the Divine testimony against the sinful tendencies of all mankind. These rules are binding on us also (St. Matt. xxii. 35-40).

Before the law was uttered, Israel promised to keep it. To day we shall see how they afterwards promised the same thing.

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I. Israel's assembled on They look up and reverence thunder nor heard. Quiet very early in God and set twelve tribes Then sacri the slain over lected in basi to their mind so mercifully exerted on th from the har they accepte proposed. But many these from a whether they answer bur bath said wi they broke ti ised wisely a failed. One what it was. II. Jehovah blessings pro on their obse would have l commissione God had disti nant with t (Exodus vi. promises are The blood s that death f made a sole blood — call sprinkled u What did God had tak His own cho another. Th tion was Hi serve Him, promises we forgiven, bec See how i Moses was c law, none d go up, at Go bling. What the? They are no fled because open. They could they c until He ma could never stowed on th This is wh when he sai ments when

GO

They wh works of ch in some "1 to Christ, v seeking his are wanting Christian c and it woul their hearti inducement sire to be t and the acc nesses of mir satisfies for in themse looks at th those persc of pure lov strained fo tress, in a far as they selves. Fc ellence of have done are still un should grea actions kn

I. Israel's Promise. The Israelites are once more assembled on the plain at the foot of Mount Sinai. They look up to the holy cliff with deep solemnity and reverence. No dark cloud is seen: no fire, no thunder nor lightning. No awful tempest sound is heard. Quietly the people gather in the plain: and very early in the morning Moses erects an altar to God and sets up twelve pillars, representing the twelve tribes of Israel.

Then sacrifices are offered. Half of the blood of the slain oxen is sprinkled on the altar, and half collected in basins. That sprinkled blood would recall to their minds the last night in Egypt, when God had so mercifully protected them. His power had been exerted on their behalf, His goodness had saved them from the hands of their enemies. No wonder that they accepted His law and joined in the covenant proposed.

But many other rules have been given, Moses reads these from a roll of parchment, and asks the people whether they will keep these Commandments? One answer bursts from every lip—"All that the Lord hath said will we do, and be obedient." But alas! they broke the law many, many times. They promised wisely and well, but in fulfilment they grievously failed. One thing they had forgotten. We shall see what it was.

II. Jehovah's Provision. Bear in mind that the blessings promised to Israel did not altogether depend on their observance of the Law. If so, very soon all would have been lost. Shortly after Moses had been commissioned to lead the people of Israel from Egypt, God had distinctly said that He would make a covenant with them and give them the land of Canaan (Exodus vi. 4). That covenant must be kept. God's promises are never broken (Ps. lxxxix. 34). The blood sprinkled that day on the altar showed that death for sin had taken place. And now, having made a solemn promise before God, the rest of the blood—called "the blood of the covenant"—is sprinkled upon the people (verse 8).

What did this signify? The first act showed that God had taken a guilty nation, a sinful people, to be His own chosen people,—that their sins were laid on another. The second sprinkling showed that this nation was His,—bound to keep His laws, bound to serve Him, and that when they failed, when their promises were broken, all failure, all sin would be forgiven, because of the sprinkled blood.

See how it acts already! On that dread day when Moses was commanded to ascend Sinai to receive the law, none dare touch the mountain, but now many go up, at God's command, and without fear and trembling. They see the glory of God (verse 10).

What makes the difference? The sprinkled blood. They are not shut out from God's presence. Fear has fled because of the covenant. God has made the way open. They had promised to keep this law. But could they do so? Could they approach His presence until He made a passage for them to do so? No! They could never keep the commands of God until He bestowed on them power and strength to walk uprightly. This is what they had forgotten. David knew this when he said, "I will run the way of Thy Commandments when Thou enlarge my heart" (Ps. cxix. 32).

Family Reading.

GOD LOOKS AT THE HEART.

They who busy themselves with many outward works of charity, and engage heartily, it may be, in some "philanthropic cause," without active love to Christ, without being at one with him, without seeking his presence and spending time with him, are wanting in the very essence and stamina of Christian charity, they are wanting root to live on; and it would be well if they seriously examined their hearts to see if there be selfish motive—some inducement that has self in view, such as the desire to be thought well of by their fellow creatures and the acquiring influence over others; a restlessness of mind which, by doing something for others, satisfies for a time and quiets it. Good works are in themselves ever to be commended, but God looks at the heart, and sees why we do them. And those persons are most pleasing to Him who, out of pure love to Jesus our Lord, are sweetly constrained for his sake to succor all that are in distress, in need, sickness, or any other adversity, as far as they can, and say nothing about it to themselves. For is it not the peculiar nature and excellence of Christian character to feel, when we have done all that is in our power to do, that we are still unprofitable servants, and, consequently, should greatly shrink from making our charitable actions known.—*Thomas a Kempis.*

HINTS TO HOUSEKEEPERS.

MORTAR and paint may be removed from window glass with hot, sharp vinegar.

WHITEWASH for out-of-door purposes to stand the weather: For one barrel of wash, take half a bushel of white lime, three pecks hydraulic cement, ten pounds umber, ten pounds ochre, one pound Venetian red, one-fourth pound lampblack. Slake the lime, cut the lampblack with vinegar; mix well together; add the cement and fill the barrel with water. Let it stand twelve hours before using, and stir frequently while putting it on.

BEEFSTEAK PIE.—Select flank or rump steak for this dish. Cut the meat in two-inch pieces about an inch wide; season them with salt, white pepper, and minced parsley; dredge with flour. Wash, peel, and cut in long, thin pieces half the quantity of potatoes. Line a baking-dish with paste; add one long, thin strip of bacon, then the steak alternated with layers of the potato; add gravy or broth enough to keep the contents moist; cover with a top crust, brush a little egg over it, and bake until quite brown on top.

HOW TO MAKE GOOD TEA. Three things are essential; good tea, a good tea-pot, and boiling soft water. The best tea-pot is a silver one of good thickness; earthenware cools more rapidly; but whatever the kind, see that it is dry and scrupulously clean—not a vestige of an old leaf inside. Make it thoroughly warm before you begin. And preserving the aroma of the tea is another of the great points. If you cannot get soft water, do not despise an infinitesimal portion of soda. Be sure the water boils so that the steam comes well out of the kettle, and never boil it up twice. Measure the tea into a cup; a spoonful for each person and one for the pot is an old-fashioned but sensible reckoning. Open the lid quickly and slip the tea in, pour on sufficient water to well cover it, and close the lid; by this means the tea-pot does not cool as it would if you measured each spoonful separately into it. Let it stand four minutes, add enough water for the cups required, and in five minutes more pour out a little in each cup all around till all are filled and equally strong, then add more water for a second cup. If allowed to infuse too long, it is well-nigh poisonous; if it cannot be drunk at once, it should be drained off from the leaves into another tea-pot.

HUMANITY NOT CHRISTIANITY.

"That man has given more to the poor than any man in the town; now that's what I call a noble Christian," is the remark a friend made a few days ago. This is also a sample of the opinion of quite a large class of people; they hold that because a man is benevolent he must naturally be a Christian, but this does not necessarily follow. A man may love the poor, sympathize with those in distress and in the fulness of his heart relieve the wants of the pauper, and yet not be a Christian. He gives for humanity's sake, while the Christian gives for Christ's sake. Humanity must not be mistaken for Christianity. Many noted highwaymen have given largely to the poor out of what they robbed from the rich. That they possessed humanity no one will doubt, but there was not a particle of Christianity about them. The virtue in humanity's gift lies in the amount given, but the test in Christianity's gift lies in the amount left behind; and while humanity rejoices in having given so much, Christianity will weep because she has no more to give. The gift for humanity's sake is good, but to give for Christ's sake is better. The Pharisee who ostentatiously cast in of his abundance pales into insignificance before the poor widow who cast in her all.

Says Christ, "For the poor have ye always with you, but me ye have not always." Christ first, the poor afterward. Had Mary given the money to the poor, she would have done well, but in that she gave it to Christ, she did better. Had she given for humanity's sake, three hundred souls would each have the temporal satisfaction of a penny-

worth of bread: but in that she did it for Christ's sake, millions have been cheered and encouraged while reading of her devotion and tenderness to Christ. This is all expressed by Paul in a single sentence, "Though I bestow all my goods to feed the poor, . . . and have not charity, I am nothing." To feed the poor is humanity, but charity is Christianity. Humanity is transitory and passes away. Christianity is eternity, and, like a river, is continually fed by countless tiny tributaries that, however small and powerless in themselves, all combine to form one golden current that flows into a far more exceeding and eternal sea of glory.

BEGIN WHERE YOU ARE.

The man who has really resolved to live the best life that he can, must begin right where he is—begin where his failures, his false education, his errors, and his sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are. If we could only begin at some lofty height which our moral dreams picture for us, it seems to us that there would be inspiration in going still further; but we cannot substitute in a moment the dream-life for the real one. We are surrounded on every side by hard and tangible realities. We must begin where we are.

One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is, and do that which lies in his power. Every day of life brings its own task; each task is an opportunity; each task accepted, each opportunity fulfilled, may be a step toward a higher life.

A BEAUTIFUL PRAYER.

In the written life of Frances Ridley Havergal there is mention made of a brief, beautiful prayer: "Prepare me, O God, for what Thou art preparing for me." It is recorded as having been taught her by her mother when the latter knew that the little one at her side was soon to be motherless, but to which of us, and at what stage of our earthly existence, would it not prove equally appropriate?

How little can we know, through all the veiled and often puzzling experiences of childhood and early youth, what the future may hold in store for us, what may be the appointed lot, career, or special sphere of duty awaiting us. How little did the sweet-voiced shepherd lad of Israel imagine the glorious destiny for which he was assigned; how little the pure souled maiden of Judah dream of the divine mission awaiting her. Yet can we not readily believe the devout aspiration of each unconsciously, but fervently, breathed the prayer, "Prepare me, O God, for what thou art preparing for me."

Let us make it, then, our own constant petition, and if offered in sincerity, surely we may then with restful confidence leave to His control every changing circumstance, every joy or sorrow of daily life; each and all will then appear but a part of that needful preparation. No high destiny, no world-renowned mission may perhaps be awaiting us; but who can know with what rapidity may be approaching that greatest of all events, that most wonderful of all changes in existence—the entrance upon life eternal. This, of a surety, God is preparing for each and all; then have we not indeed need to ask, that He will prepare us for it!—*Young Churchman.*

PALATABLE AND WHOLESOME.

Much time and money have been expended in the endeavour to proude flour retaining the life-giving and nutritive elements of wheat, nearly free as practicable from starch, and entirely without bran. Such preparations—called Gluten Flour, a special Diabetic food—have been secured by Farwell, Rhines, of Watertown, N. Y. They are of special value as food for Diabetics and dyspeptics, and sufferers from Nervous Debility. See their advertisement in our columns.

MY MOTTO.

"With good-will doing service"—
A simple little phrase,
And yet I often find it
A help in weary days,
No work so dull and irksome
But brightens at this word:
"With good-will doing service,
As unto Christ the Lord."

I oft have tried, but vainly,
To summon the "good-will,"
And would have done the service
With heart that murmured still;
But that my little motto
To sweeter mood enticed,
Reminding me that Christians
Should work "as unto Christ."

In roughest toil there may be
A service full as sweet
As going to the Temple
To sit at Jesus' feet;
If we will but remember
This little warning word:
"With good will doing service,
As unto Christ the Lord."

God loves a cheerful giver;
Not one who grudgingly
Yields up a scanty service
For all His bounties free;
Let heart and hand and brain, then,
Each its best work afford;
"With good-will doing service,
As unto Christ the Lord."

—Selected.

THE CHOIR.

In some well ordered churches the conduct of the choir is orderly and reverent, but in others there is great carelessness and apparent irreverence, which seem to indicate that the members have no true sense of their high vocation as singers in the choir. Many of these no doubt desire to do what is right, but err from ignorance. At the request of some of our readers, a few suggestions are here offered which may prove helpful in guiding the well disposed in the right direction. Those who desire it may readily obtain more complete and full directions from their clergy on choir matters.

RULES FOR THE CHOIR.

Books.—Have your books numbered. Always use your proper number. Keep them in good order. *Never scribble in them.*

In Church.—First say prayer that your thoughts may be kept from wandering during the service. Perhaps this may help you:—"O Lord, let Thine eyes be open, and let Thine ear hearken to the prayer and praise offered in this place; and help us all to serve Thee with reverence and godly fear; through Jesus Christ our Lord. Amen."

2. Your attitude, both kneeling and standing, should be such as best helps to make the singing and responding good. "The position of the body in singing should be easy and natural, the head being held up. There should be no loling, but a well set up, square, upright position, like soldiers on parade.

3. Let there be no whispering, or irreverent, unseemly conduct during the service. These things give a bad impression to the congregation and are a discredit to those who are guilty of them.

4. Try to keep your thoughts on the service, and really pray; and try to live more nearly as you pray.

5. Join heartily in the service, saying or singing your part in a distinct audible voice; do not scream or shout, but sing sweetly and reverently, as in the presence of God and for His glory.

6. When the service is over say a private prayer, asking God to pardon your wandering thoughts, and to help you to lead a good life. "Pardon, O Lord, my wandering thoughts and cold heart; and when I leave Thy house, may I bring no discredit on thy church by any evil words or ways; through Jesus Christ my Lord. Amen."

7. Then stand quietly in your place till it is time to go out, when you will pass out quietly and reverently according to the rule or custom of the church.

THE INSPIRATION OF THE BIBLE.

A Lecture by H. L. Hastings, before the Massachusetts Annual Convention of Y. M. C. Associations.

The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of the land. What are we to do with the Bible? How are we to regard it? Is it the best book in the world or the worst? Is it a true book, or is it a false book? Is it God's book, or is it man's book?

We find men on all sides of the question. There are persons who tell us this book is a good book—but then, there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is inspired—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindus and the Chinese; they have their Bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, and everything and everybody is inspired.

It is not worth while to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement, "Thus saith the Lord God of hosts;" when I turn Plato's writings I do not read, "Hear ye the word of the Lord;" when I pursue the almanac I do not read, "The word of the Lord came unto me." Hence, you see that this book must be judged by a standard different from all other books. Over and over again this book says, "Hear ye the word of the Lord." Now, the message is the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good. He was a spiritual medium; but there are other mediums equally powerful in these days. To be sure, I do not remember any spiritual medium giving a public dinner, for nothing, to five thousand hungry people! You may have heard of such a "manifestation," but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds or calming a storm at sea. I have heard of dancing tables and similar operations. I prefer to have my tables stand still! (Laughter and applause.)

But while you say, "Christ was simply one of many remarkable men," He says, "I came forth from the Father, and am come into the world;" again, "I leave the world and go to the Father." He says, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Now do you say he was a good man, and yet he told lies? What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies is a good man. Perhaps you do, but if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other is a good book; and I do not want any one to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an imposter.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well dressed, has plenty of money, turns the heads of half the young ladies in the town, and makes himself at home generally; but after a while they find out that he is the son of "old Jinkins, the blacksmith," down in the next town. Now I do not want you to tell me how prettily he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his department. The fact is, he is a liar, a fraud, and a scamp. He has come under false colors, and palmed himself off on the community under false pretences; and the more good things you say about him the less I think of him; because, if he is such a well-educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and his claims

entirely, or else we must reject the whole gospel as an imposture, and as the grandest, most stupendous fraud the world has ever known.

Now, do not be fooled by this soft talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:—

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded, more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up still. (Applause.) Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and will have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not very respectable history either; but his printing-press, it is said, has since been used to print the Word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave, in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1809, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries report more than 168,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six new translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life.

To be continued.

—A clergyman when remitting subscription writes: "I would avail myself this opportunity of expressing my great appreciation of the eminent ability displayed in your editorials, of the noble Christian stand which you have taken on the great question of the day in Canada, and of the true Church tone of all your paper contains. A simple copy of which is sometimes worth more than a year's subscription."

—All our readers who may wish to beautify their gardens should visit Mr. Slight's handsome, well-stocked Conservatories, 407 Yonge St., City. A splendid collection of shade trees, shrubs, graperies, roses, evergreens and fruit trees, may be seen there. The stock is large, qualities excellent, and prices low. A visit will convince all who call, that they have found the right place to make their purchases.

—Woman (to tramp): "You might saw a little wood for that nice dinner." Tramp (reproachfully): "Madam, you ought not to throw temptation in the way of a poor man." Woman: "Temptation?" Tramp: "Yes, madam. If I were to saw some wood, the chances are I would carry off the saw. I'm an honest man now, and I want to stay so."—Harper's Bazaar.

—He is incapable of a truly good action who knows not pleasure in contemplating the good actions of others.

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Childrens' Department.

THE BIRD OF PARADISE.

Paradise means the best and most beautiful land. The garden of Eden where Adam and Eve lived was called Paradise, and the name is sometimes given to heaven. It means a place of great beauty and delight. These birds of paradise live in the warm climates where flowers and fruits are always growing and make the whole land seem like a beautiful garden—like a paradise. The birds themselves are so beautiful that the natives once called them the birds of the gods, which afterwards became changed to birds of paradise.

They are as beautiful as the little humming-bird, only much larger. Almost every color is seen in their feathers, bright green, violet, gold, purple, red, bluish black, and white.

Their tail feathers are very long, and they cannot fly as well as other birds; if they try to go against the wind they fall to the ground and cannot get up again very easily. In this way great numbers are caught.

They are sold for a great deal of money. The whole bird is used as an ornament for the head of the prince and princesses of India, and the feathers are very much liked for ladies' bonnets in this country.

There are several kinds of paradise-birds. Some live on rice and seeds, and some on flies and insects.

They are not famous for song. They have a sharp loud cry something like the crow. Do you notice that birds with the most beautiful plumage are not usually fine singers; while the little birds, as the lark and nightingale and thrush, that charm us with their melody, are dressed very plainly? It shows us that God does not give all His gifts to any one. We must be satisfied with our own and not discontented and envious of our neighbors.

SURE POP.—Polson's Nerviline, the great pain cure, is sure pop every time. No need to spend a large sum of money to get prompt relief from every kind of pain, for 10 cents will purchase a trial bottle. Go to any drug store for it. Large bottles only 25 cents, at all drug-gists. Nerviline the pain king, cures cramps, headache, neuralgia. An aching tooth, filled with batting saturated with Nerviline, will cease aching within five minutes. Try Nerviline for all kinds of pain. Ten and 25 cents a bottle.

"LOVE ONE ANOTHER."

"Go away, Daisy," cried Walter crossly; "you'll spoil all our play," and the boy of seven raised his hand to push the golden-haired little sister of three.

"Please don't," said Susie; "Why can't we play steam-cars instead, and have Daisy for a passenger? See, Walter, this old rocking-chair will make a splendid passenger-car; it's all cushioned," and Susie put the little sister in; and Walter, now that a new play was started, very willingly joined in.

After a while Walter tired of steam-cars and Daisy cried to keep on, but dear little Susie said:

"Now we'll go to London and play that Daisy is maid of honour to the queen. She must have on this velvet sacque and the wolf-skin robe to

cover her feet, and you, Walter, must be an out-rider. Here, take father's cane for a horse."

So in fine style they pranced away, singing merrily, "God save the queen."

Aunt Martha sat by making a dress for the baby. She quietly watched the children's play, and then looking up at her sister, Susie's mother, said, "Blessed are the peacemakers."

"That's just what Susie is, said mamma. "It is always just the same. She never seems to think of herself, but only of making her brother and sister happy. I do not know what I should do without Susie; she is a precious child, worth her weight in gold."

"What a beautiful world this would be," said Aunt Martha, "if it was so with all of us! Quarrels and strife make a great deal of sorrow in the world. We are always wanting to have our own way and don't find it easy to give up to others. Now I know if Susie had had her choice this afternoon she would have read the nice book I brought her, yet she has spent the whole time in playing with the children and trying to make them happy. She's a dear child."

Just a few days, and Daisy was with the angels. Do you think Susie was sorry she had tried to make her baby sister happy?

"Little children, love one another."

SOMETHING NEW and most important. Hallett & Co., Portland, Maine, can furnish you work that you can do at great profit and live at home, wherever you are located. Either sex; all ages. Asa P. Rand, Westboro, Mass., writes us that he made \$60 profit in a single day. Every worker can make from \$2 to \$25 and upwards per day. All is new. Capital not required; you are started free. Full particulars free. Send your address at once.

POMEGRANATES.

The word pomegranate means a grained apple. The fruit looks something like an apple, but has a hard rind, brownish-red in color. This hard skin holds a quantity of fine juice, the taste of which is both sweet and sour, and is very cooling and refreshing. The fruit grows very plentifully in the land of Palestine and was as much prized as its figs and grapes.

The tree is not very high, is full of thorns, but has handsome bright green leaves and bears beautiful scarlet blossoms.

It was so pretty in shape that it was often made in imitation as an ornament. The skirt of the high priest's robe was trimmed with golden bells and pomegranates and carvings of the pomegranate adorned the pillars in Solomon's temple. The fruit is full of white seeds and a bright red, juicy pulp.

CONFIRMATION.

Some of our boys and girls are now looking forward to confirmation; perhaps have already pronounced the solemn words "I do," in answer to the question of the Bishop, "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your baptism; ratifying and confirming the same; and acknowledging yourselves

bound to believe and do all those things which ye then undertook, or your Sponsors then undertook for you?"

It was a very large promise, and they were very great things that were then promised for you, as you will see by referring to the Baptismal Service; such a large promise and such great things as were far above your power and the power of your parents to keep. They were promised by faith; that is, on a strong belief that all the power of God would be at your disposal to help you keep them, and that His promises of help and grace, "He, for His part, would most surely keep and perform."

Now we are so anxious that all the boys and girls to whom we talk from month to month, and who are thinking of taking this solemn step, should realize and understand fully what they are about to do, that we want to warn them just here of a serious danger. It is this: older people are sometimes apt to tell young people who wish to be confirmed, that the words in the Baptismal Service, "I renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that I will not follow nor be led by them," "do not mean quite what they seem to mean; that, of course, it could never be expected that young persons should really do all this—should really live up to these words in their strict sense," and so they soften them down and take from their meaning, until those who are about to promise them hardly know what they are to promise.

Now we want to have our young friends understand that these words mean just what they say, and that if they intend to take them upon their lips, they must do it with the full knowledge that only by the great power of God can they either understand or do what they promise by them. That great power of God is the Holy Spirit, who will come, if you ask Him, right into your heart, and when He is come, will show you what these words mean; and, more than that, will make you want to promise them just as they stand; and, still more than that, will be in you the power by which you will do them. He knows just what secret spring in your heart must be touched to make you feel as you ought about this solemn step. The best preparation for Confirmation is such a real love for the Lord Jesus that you will want to do all that He requires, not just as little as you can. This love it is the work of the Holy Spirit to give you, for the Bible says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.—Parish Visitor."

HOW LITTLE WAGTONGUE GOT OUT OF HIS FRAIDNESS.

First he was afraid to go in any dark place, and how he got out of it, that's just what we know; he said a little prayer and that got him out of it. One night his Aunt Bessie asked him to go into a room and get some cherries. They were in a little room by the stairway and he was afraid to go, because it was so dark, and there was a rug in there, that scared him. It was the skin of a tiger, and he thought it it was a real tiger coming

SHORT HINTS

—ON—

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

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

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

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Plymouth, England.

after him, and the end of the entry was darker than that little room.

The next night he said a little prayer and then he walked down the entry to the darkest end, and stayed out there and said it two or three times, and that gave him the braveness to go into the little room, and he picked up the box of cherries and brought them out, and he did it pretty spry too. This is the little prayer: "Dear Jesus, please don't let me be afraid to go into the darkest room, Amen." After that he said it when he was afraid to go through the parlour, over at his house, and it made him feel the braveness, until he liked to go through any dark place without saying the prayer. So he and Aunt Bessie were going over to tea one dark night and he asked his Aunt to go through the light room where the lamp was burning, and he would go through the darkest room, and she would meet him in the hall, and it seemed very long because little Wag-tongue got there first and waited in the vestibule that the stars made light until his Aunt Bessie came, and in the starlight crossed the road and ate their supper.

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"OUR ELDER BROTHER."

On a winter night, I was standing on the corner of Summer and Washington Streets, Boston, waiting for a car. It had been, and was still, very rainy, wet, and generally uncomfortable for all who had to be out of doors. Suddenly I heard a feeble voice behind me cry the evening papers for sale.

I turned to look, and there, in the dark recess of a doorway, were two little forms, shrinking and shivering in the cold and wet. One was a boy about four or five years of age, I suppose; and the other one, who proved to be the former's brother, was about seven or eight, I should think.

I noticed this poor little fellow, the elder one, crying bitterly. His eyes were red, and his wizened face and cheeks were wet with many tears. I think I never saw such a woe-begone, distressed, and frightened look in a child's face before. They were both poorly clad, and evidently the children of poor and severe parents.

I asked the elder one what he was crying for. He said that his little brother had dropped the papers in the flooded street, and that now they were no good; he had them stuffed into his pocket, as he showed me, and the poor little waif looked as if all hope and life had forever flown from the horizon of his existence.

Poor little fellow! I shall never forget those wet and tearful eyes, with their agonized and pleading and despairing look! And then his little brother told the secret in these words: "When we go home, he'll get a licking!" "Why?" I said. "If you dropped the papers, you will be the one to get the whipping." But he replied: "He'll get the licking. He has offered to take it for me." Yes! Here was a case of the elder brother willingly taking the punish-

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ment of the guilty, though himself innocent!

After a little talk, I found that the wet papers would occasion a loss of "ten cents!" I found a ten-cent piece in my pocket and gave it to the elder brother.

Oh! how that poor little faded face brightened up! And right away I thought of the words of our Lord: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Then I asked who it was that died on the cruel Cross to save us. And he answered: "Our Lord." Then I said: "I give you these ten cents in His name; and you will try to love Him, won't you?" Bright and cheerful came now the quick response: "Yes, sir!"

I bought a paper from the younger one, and then took a passing car for home; and while riding, I was deeply moved, even to tears, myself, thinking of these poor little waif newsboys, and of that forlorn elder brother who was dreading the whipping that awaited him when he got home that cold, wet, and stormy night, and it all made me think of "Jesus," our Elder Brother, "Who Himself also suffered for our sins, the Just for the unjust, that He might bring us to God."—S. Blogden.

A FAIR OFFER.—For many years past the proprietors of Hagyard's Yellow Oil have offered to refund the money to all purchasers of that medicine where it failed to give relief in cases of pain or painful affections, such as rheumatism, neuralgia, sore throat, deafness, burns, bruises, sprains, stiff joints and cords, and internal or external inflammation.

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.

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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. Belford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Dickens' 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, 7½ 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. Stray Pearls. The Young Stepmother. Exiles in Babylon. In the Wilds of Florida. Twice Lost. Old Jack. Voyage round the World. In the Wilds of Africa. On the Banks of the Amazon. The Sea and its Wonders. Ladies' Solid Gold Gem Ring, set with pearls and garnets. Half a dozen, Tipped Silver-plated Teaspoons, A 1 quality. Half a dozen Newport Silver-plated Teaspoons. Half a dozen, Lansdowne Silver-plated Teaspoons. Quarter of a dozen, Lansdowne Silver-plated Tablespoons. Quarter of a dozen Lansdowne Silver-plated Dessertspoons. Set Lawn Croquet. American Knotted Hammock. Gent's Pearl Handle Pocket Knife. Ladies' new, long shape, all leather Pocket Book.

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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 volume, finely printed, richly bound, gold title and ornamentation. Poems, Stories and Essays. By Henry W. Longfellow and others, with 75 illustrations, one handsome volume. Ladies' Solid Silver Set. Boy's Watch, good time-keeper, strong and serviceable. Half a dozen Silver-plated Tablespoons. Half a dozen, Silver-plated Dessertspoons. Half a dozen, Silver-plated Dessert Forks. Half a dozen, Silver-plated medium Forks. Half a dozen, medium, Solid Steel-plated Knives, (Rodgers). Half a dozen solid Steel Plated Dessert Knives, (Rodgers) Ladies' Companion. Ladies' Satchel. Ladies' Work Box. Writing Desk. Large Illuminated Album. Large Plush Album. A Cabinet Album. Leather Jewellery Casket. Card Case (pearl and silver). Rolled Gold Brooch. Meerscham Pipe in leather case.

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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 Caster. Silver-plated Five Bottle Caster. 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. C. F. Barnage, 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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Humors are caused by a vitiated condition of the blood which carries disease to every tissue and fibre of the body. Ayer's Sarsaparilla purifies and invigorates the blood, and eradicates all traces of the scrofulous taint from the system.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and honestly believe it to be the best blood medicine compounded. — W. F. Flower, M. D., D. D. S., Greenville, Tenn.

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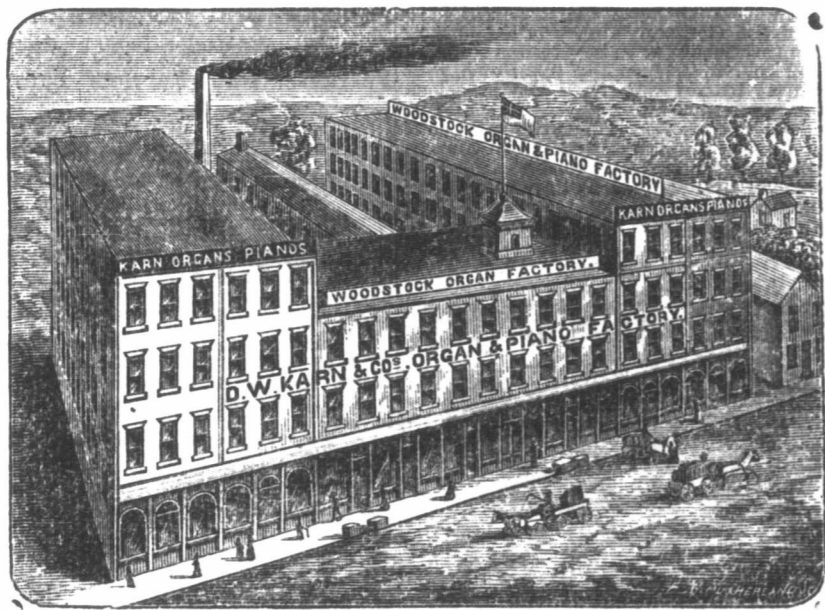
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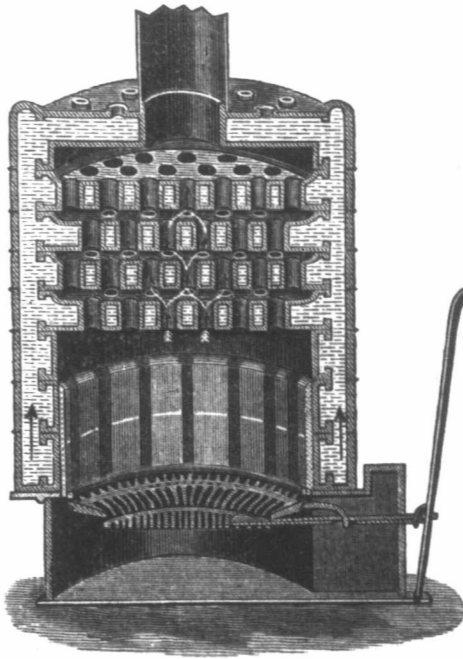
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