

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, APRIL 21, 1887.

[No. 16.]

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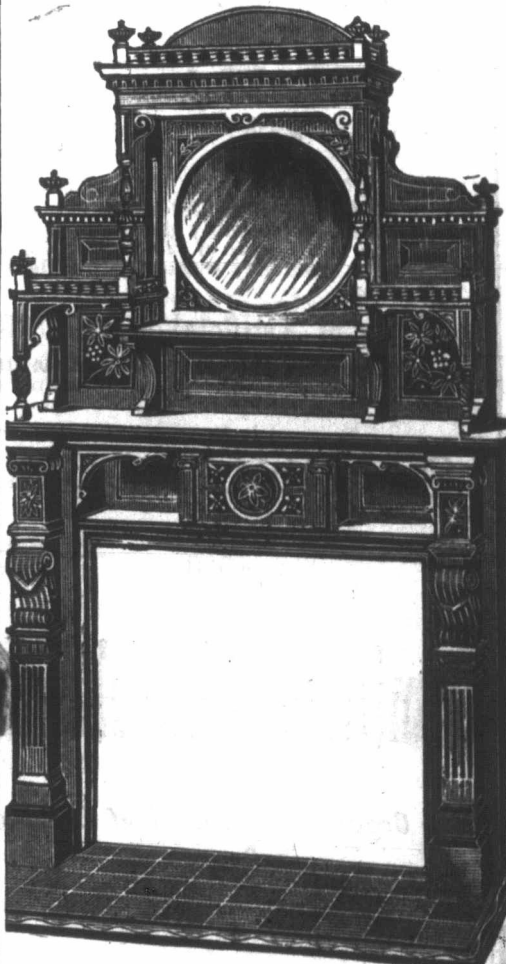
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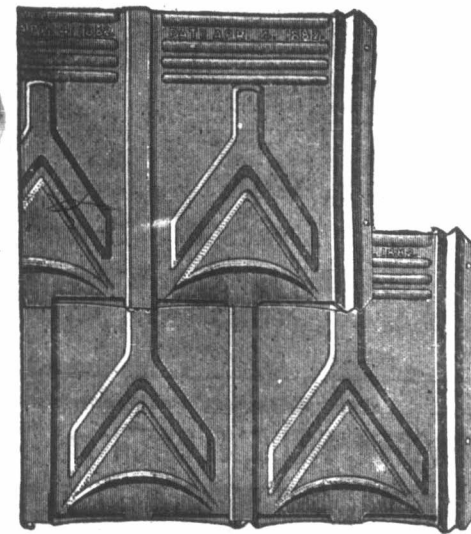
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1887.

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY-DAYS.

APRIL 24th—2 SUNDAY AFTER EASTER
Morning—Numbers xx. to 14. Luke xviii. to 31
Evening—Numbers xx. 14 to xxi. 10. Philippians i.

THURSDAY, APRIL 21, 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.

CHURCH EMIGRATION SOCIETY.—This Society has been established to provide for the Home and Colonial Churches a Central Emigration Association, undertaking the temporal care of emigrants to all the colonies.

The peculiar feature of the society is an organization which brings the parochial clergy in England into direct communication with the colonial clergy, so that by their co-operation, emigrants of the proper qualifications may be directed to any colony or parish in a colony where there are openings for them; by this means the temporal care of our emigrants will be secured, and the Church in the colonies will be strengthened by the accession of an increased number of members.

The society proposes to supply reliable information, to arrange for passages in the best ships, to place emigrants in good hands on and after the voyage, to give help by loans, to promote settlement in villages, and to undertake the placing of gentlemen's sons as farm pupils in the colonies or States. All very good objects, but we fear the society has not realized the extent of the problems they propose to solve. We speak only for Canada and feel it a duty to speak plainly in this matter. In the first place then we have no vacant room in Canada for artisans who wish to exercise their calling here. Of all forms of mechanic skill we have an abundant supply, and it is a positive curse to Canada to send men here to overstock the market and hinder the supply being kept up by the sons of our own people. Even of domestic servants we have more than enough. Girls are paid only four shillings per week in Toronto for working in a store from 8 a.m. to 6 p.m., and no meal is given. It is wrong to send girls to Canada when their labor is so cheap as not to be enough to keep them

alive. House servants of course get more and their keep, but why girls so far dislike service as to work for starvation wages in a store is for their employers to explain. Our conviction is that increasing the number of working girls in Canada means degrading their condition still lower. What Canada alone needs is a class of men who are bold and skillful enough to go up to the North West to farm, they, however, need capital. Gentlemen's sons are running over in our cities in droves, playing billiards most of the time.

When emigrants decide to "chance it" in Canada, the Church Emigration Society may do an invaluable work. As we write a man stands by waiting attention who brings a clergyman's letter to our bishops and clergy. This man's family will be visited to day by one of our clergy and everything done to help him to find work and to keep up his church connections. He is a labourer and may drop into employment early, but it is a serious risk for a moneyless family to come to Canada. At this point another caller has appealed to us for help in finding work. He is a pensioner of good character, was sent here by the authorities at home, has a large family, is a strong, steady man, yet he has been three years here without finding a steady job, and for the winter has been unable to find a day's work. It is cruel to send such men to Canada, and more it is disgraceful to burthen us with a surplus population. Canada must not be made a dumping ground for that of England regardless of our interests.

ANOTHER DELUSION GONE.—The cultivators of new fangled notions which set at nought all past experience of human nature have had another sad lesson. They have been preaching for years that if only women were allowed to vote, a political millennium of peace and purity would at once set in. Scenes occurred in Toronto at the municipal elections where women voted, that showed how unnatural and how dangerous to civic welfare would be the general introduction of the feminine element in elections. In Kansas woman suffrage was tested early this month in the municipal elections. No less than 12,500 females voted. The bribing and excitement and bitterness of an election contest were far away in excess of anything before known. Ladies gave free lunches to voters in their houses, working women, such as washerwomen, house maids, store girls, were brought up to the polls accompanied by all the vulgar excitement incident to such occasions. What these pitiable persons were bribed by, and by what process of study they arrived at an intelligent decision we can only conjecture. Besides these classes no less than 200 women voted who described their occupation as "sports." As the women were brought up in carriages to the polls they were received with cheers and salutations not calculated to increase their self-respect or sense of decency. But still the cranks were happy, if the millennium they predicted did not at once set in they had their own way, and to the crank this is the millennium, whatever that way may bring to his neighbours. At Toronto the female voters became hysterical in displaying that they were voting for a man that they admired as their sex admires the opposite one. The wisdom of Solomon would be of no weight in an ill-featured candidate for municipal honors where female suffrage prevails, if his opponent had such charms as captivate the female heart. The Kansas scandal and the experience of Toronto prove that we are likely to introduce a new element of social demoralization, by dragging or seducing the female population into the excitements of election contests. Women in olden times did pose as public characters, but the record is not favourable to its effect upon their womanly nature and virtues. No one in his sane mind expects women to share in elections without coming out of the fight with individual characters badly smirched and their sex lowered in honorable repute. The presence of this vote is

most injurious also to candidates, it gives undue prominence and power to effeminate minded men who seek to catch the female vote by sentiment and "gush," rather than sound reason, practical judgment, and common sense.

ST. ALBAN, THE ENGLISH MARTYR.—When the Bishop of Toronto by a happy thought decided to dedicate the Cathedral of his diocese to the memory of St. Alban, a cry was raised that no such person ever existed. A contemporary gave this cry currency and approval, showing thereby two things, utter ignorance of Church history, and utter contempt for the Bishop's knowledge. Probably the fact of St. Alban's life was a little awkward for a party one of whose articles of faith is the same as that of Rome, in fact was taught them by Rome, viz, that the Church of England was manufactured like the sects by human hands at the Reformation. To assure the doubtful as to the judgment of the princes of English scholarship and historical erudition on this point, we ask them to consider the following:

"On Thursday the Bishop of Southwell dedicated the nave and aisles of the new church of St. Alban, Nottingham. The Bishop, having said special prayers, delivered an earnest and thoughtful address from the words 'A glorious Church,' (Ep. v. 27). He said the life set before them in that of St. Alban, after whom the church was named, taught them the lesson of self-sacrifice and of worship in their daily deeds. Coming to the services with hearts full of that spirit, they would throw themselves with utter abandonment before God, making God's House a glorious Church, not simply by its own fabric, but by hearts which were the living members and which were voiced with the music of prayer and praise, by lives united in one great body which that Church represented to them, and with the strength which he trusted they would all feel of being a living Church united with God.

THE DANGER OF MERE SECULAR EDUCATION.—The Bishop of London has sent the following circular to the clergy of his diocese:

"When holding my annual conferences with the deaneries in the autumn of 1885, I brought before the clergy the grave importance of doing all that could be done to maintain and improve the religious instruction of the children in elementary schools. On the right education of the children must depend the future of the Church, and, indeed, of all religion in the nation. In days when little or no instruction of any kind was given to the children of the poor the stress was of necessity laid solely on moral discipline and due regard for religious ordinances. Moral discipline and regard for religious ordinances are as important now as ever they were. But something more has become imperatively necessary. Now that secular instruction of some sort is daily becoming more nearly universal, it would be a fatal mistake to allow religious instruction to lag behind. The more men's understandings are cultivated the more important is it to lead them to make a religious use of their understandings. And the Church will certainly be brought into serious danger if the children now at school are allowed to grow up with nothing done to arm them against subtle assaults on the truth or mischievous perversions of it. Twenty years hence we shall have reason very bitterly to deplore any apathy or neglect of which we may be guilty now."

As a wise pilot and governor of a ship will, in calm and fair weather, look for a storm: even so every wise man, in time of peace and prosperity, will prepare his mind for adversity.

God "hath set the day of prosperity and the day of adversity, the one over against the other," as the clouds are gathered for rain by the shining of the sun.

THE GIRLS' FRIENDLY SOCIETY.

THIS beneficent Society is organized in Great Britain, the Colonies, and the United States. It enjoys the especial favour of the Queen, the two Archbishops, and all the Diocesan Bishops and their wives. Yet there are many parishes in Canada where its very name is unknown, but which would all be greatly benefited, by having a branch of the Girls' Friendly Society.

The society in each country where established, has its President and Secretary who watch over the branches. The President for Canada, except the Diocese of Montreal, is Mrs Wood, 100 Pembroke St., Toronto, and the Sec. Treas. Mrs. Kenrick, 1 Anderson St., Toronto. For Montreal, Mrs. Henshan, 8 Park Avenue, and Mrs. Mercer, 104 Mansfield St., are the officers. The Central Rules governing each national branch were published in the DOMINION CHURCHMAN of 24th March. The rules and other information will be gladly sent by the Secretaries. The following are the objects of the G. F. S.:

1. To bind together in one Society girls and women for mutual help, religious and secular, for sympathy and prayer.
2. To encourage purity of life, dutifulness to parents, faithfulness to employers, and thrift.
3. To provide the privileges of the Society for its members wherever they may be, by giving them an introduction from one branch to another. The officers and associates of the G. F. S. must be communicants of the Church of England, but members not necessarily so.

The third annual Report (1886) of the Toronto Council, says: "The G. F. S. is much more than a mere parochial institution; it claims to be a vast sisterhood, a living bond of union of women of all classes drawing them together by means of mutual help, sympathy and prayer. Each branch, whole in itself, is but one link in the great circle of love which aims at embracing our whole Dominion." "The G. F. S. must be undertaken as a Spiritual and Christian work; on no other foundation can it succeed." They suggest that the Society would gain a great advantage, "If the wives of all the Clergy would consent to become working associates, so that in every parish throughout the Dominion, there should be at least one person fully informed of the work and aims of the G. F. S., to whom members could be commended, and who would be interested in organizing the work in her neighbourhood, should an opportunity present itself."

A fee of 60 cents a year is required from the working associates to be paid to the central fund, if they are not attached to a branch. A monthly paper is published by the Society called the "Friendly Messenger," annual subscription 25 cents. The address of the Editor is 11 Grange Road, Toronto. Specimens of other publications may be had from the general Secretary. This paper was started by Miss Cox, whose indefatigable services on behalf of this Society have been most praiseworthy and valuable.

It is earnestly hoped that the operations of

the G. F. S. may become much more widely extended and its benefits increased by means of the information here given through the wide circulation of the DOMINION CHURCHMAN, whose happy province and privilege it is to promote all good works. A work of this kind deserves the heartiest sympathy, and should command the personal interest especially of every churchwoman. Will our church people where the work of the G. F. S. is not established, make a move at once? They can obtain most willing help by addressing the Secretaries. Let them not delay. Many circulars and letters have been sent out but in too many cases the appeal has been unheeded. The form of parochial machinery can be of no greater use than this in calling out the spiritual energy of a large portion of every congregation into practical endeavour to make our holy religion a real tangible blessing to hundreds who are hopeless through lack of sympathy of a practical nature which they can understand, or indifferent because of our culpable neglect.

These appeals should remain no longer unheeded, but will we trust, awaken the deepest interest of Church people, and move them to earnest efforts in the direction suggested by the Girl's Friendly Society.

THE METHODISTS AND THE CHURCH OF ENGLAND.*

THERE is a peculiar fitness in a layman standing forth as the champion and apologist of the Church against Methodism as now organised, because the existing schism of this body was not the work of the clergy who gave Methodism its life, but of ambitious laymen, who, in spite of Wesley's warning, sought the priesthood in a spirit of reckless contempt for order and Scriptural direction. The pamphlet just issued by Mr. F. C. Ireland, of Lachute Mills, is the most effective and complete yet issued in the controversy between the Church of England, and the so called Church of Wesley. Mr. Ireland speaks as one having authority, and not as a mere scribe. He was a Methodist for thirty years, which demonstrates the possession of very wide experience of the inner life, and teaching, and tendency of this body. He was a local preacher and Sunday School superintendent, which certifies to his piety, his zeal, his devotion to Methodist interests, and the absolute confidence reposed in him by this body before he saw the light, as our Masonic friends say. He is a Justice of the Peace, and a large manufacturer, having connections all over the Dominion, and in foreign countries; a man clearly who is "level headed," no dreamer, but blessed with practical talents and social power. Such citizens are the salt of the Church and of society. That one bearing the daily burthen of extensive commercial interests should devote his time to an earnest study of the problem he has written upon so fully and so well, speaks trumpet tongued as to the power of Christian principles to enrich the

* "The Methodists and the Church of England," by F. C. Ireland. Published at the Witness Office, Montreal.

mind and emancipate the spirit from the enslaving thralldom of business cares.

The most dangerous infidelity [of to-day is not agnosticism or atheism, it is the faithlessness of christians to christianity, seen in the absorbing interest taken by those who profess to have no abiding city here, but whose whole energies are consumed in the pursuit of money. Mr. Ireland divides his treatise into well ordered sections, most of which are so complete a treatment of one aspect of [the controversy between the Church and Methodism, that they would bear separate publication. Each chapter fires off a splendid shot, at times red hot, right into the enemy's camp, and the succession of them read at one sitting gives the impression of a battery firing gun after gun. Yet, with all this fatality of logical aim and literary and historical force, there is not one word of malice or uncharitable censure. We do not propose at present to quote from the pamphlet, but content ourselves with indicating the special features of the leading sections:—

The first portion sets forth the unanswerable facts that Wesley neither separated from the Church, nor desired his followers to do so, that he sternly condemned any founding of a sect, and never dreamt of organising a "Methodist Church," but that Wesley's intentions are clear in his own words;—"We Methodists continue from principle to remain what we always have been, true members of the Church of England." From this demonstration of Wesley's position the next part proceeds to narrate briefly the changes that were made after Wesley's death—changes in discipline, in organisation, in ritual, doctrine, and especially in relationship to the Church, from unity to schism. Chapter IV. is painful reading to us who know what Wesleyans were fifty years ago, showing how true was the prophecy of Wesley, "If you leave the Church, GOD will leave you." The failure of Methodism to do the special work which called it into being is then proved, and Mr. Ireland, after contrasting the backsliding of modern Methodism as an evangelising power, with the marvellous vitality in this work of the Church, declares that there is more true Methodism of the Wesley stamp in the Church of England to-day, than exists in the whole Wesleyan connection!

The chapters defensive of a Liturgy, of a ministerial garment, of the observance of feasts and festivals, are admirable for pith and point. The practical, business mind of a shrewd layman is very noticeable in the chapter on a liturgical service. The stale nonsense so commonly heard in objections to a form of worship is exposed mercilessly. One excellent point is doubtless based on experience, it is to this effect, that every minister who prays extempore repeats himself so persistently that his congregation knows what is coming as well as the users of a liturgy, with this difference, that extempore prayers are not only stereotyped, but are usually commonplace, tedious, and lifeless; while the English Liturgy is a living fountain of devotional expression of ever renewing freshness.

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The mission work of the Church, its continuity from apostolic times, its magnificent literature, especially against Rome, its fidelity to the Bible, its stability in doctrine, are treated with much intelligence in chapters that display wide reading and considerable literary power in presenting questions of difficulty owing to their complicated aspects, with clearness and fairness. We very cordially commend Mr. Ireland's pamphlet; the clergy will do well to aid in giving it free course, especially amongst the young. Every churchman must see with the writer, that the only hope of union between the Methodists and the Church of England is by means of individuals returning to the Church from a solemn conviction of duty. That the Wesleyan body dreads the break up of their system, is shown by the heartless treatment they mete out to those who, like Mr. Ireland, follow their convictions of duty by avoiding those who cause and perpetuate divisions in the Body of Christ, which is His Church. Fetch them home blessed Lord, to the Church of their fathers, their founder, whose teaching they now despise, and their God, must be the prayer of all who share the Saviour's longing for the day when all who are His will be one visibly before the world.

SECESSIONS FROM THE ROMAN TO THE ANGLICAN CHURCH.

THE following list with the authorities will be found of great interest:

1. "A confirmation was held at Grace Chapel, New York, when about sixty Italians were confirmed. Rev. Dr. Potter, Bishop of New York, together with Bishop Seymour of Springfield, and other clergy took part. Rev. Dr. Stander, a gentleman of Italian descent preached. During the nine years existence of the Italian mission of this Church, nearly one thousand Italians have received the rite of Confirmation, with very few exceptions all being converts from Romanism."—*Church Work*, Nov., 1883.

2. "Monsignor Saverese, who resigned his place as a domestic prelate of the Pope, and was received into communion in St. Paul's American Church, Rome, by the Rev. Dr. Nevin, on the 8th of Dec. last, was one of the foremost theological writers and jurists in the Roman Curia. He has published many important works, the last of which "*La Chiesa e la Democrazia*," was written at the request and published at the expense of the Pope, less than a year ago. He was a member of the commission representing the picked theologians of the Roman Church, which Pius IX. charged with the preparation of the famous syllabus against modern errors."—*Church Work*, Feb., 1884.

3. "A Roman Priest, now in charge of a parish in France, an honorary canon of a Cathedral, an Apostolic Romanist, has been led to abandon the Roman Faith. He has been writing to us for some long time past, has sent us his Letters of Orders, etc., and is now willing to renounce his errors in an Anglican Church. Friends will receive and maintain him for a few weeks. We wish to provide for him afterwards. He is unable to speak English. With the 'Vaudry' escapade fresh to the memory of many in Jersey, we have by delay assured ourselves that this is a case of sincere renunciation of Roman errors."—*Church Work*, August, 1884.

4. "The Rev. C. Miel, in the French Church

paper, *L'Avenir*, for May, 1884, gives the result of his work in the French church of St. Sauveur, Philadelphia. He states that he has received into the communion of the Church, more than 400 Roman Catholics, all adults. Among these were many with theological attainments; among others, six priests, and three "religious." They have come to us after being thoroughly convinced that we are what they were seeking for, the Reformed Catholic Church, freed from the yoke of Rome, and exempt from its errors and superstitions. Towards the close of April an ex-Jesuit was received as a communicant member of the church of St. Sauveur."

5. "Rev. Reginald Hutton, Deacon in the Church of Rome, was recently received into the English Church."—*Church Work*, Nov., 1884.

6. "The Church at St. Sauveur, Philadelphia," says the *Episcopal Register*, "continues to prosper under the ministrations of its zealous and able rector, the Rev. C. F. B. Miel. On its roll of membership there are now four hundred and fifty, who were formerly Roman Catholics. Of the Roman clergy, ten priests have been brought to acknowledge the claims of our Church, three of whom were monks. The most recent accession, Dom Erhardt, formerly a Benedictine monk, who was received last June, by Bishop Stevens, will shortly begin a German service in St. Sauveur Church."—*Church Work*, Jan., 1885.

7. An associated press dispatch of Sep. 28, 1885, from St. Louis, says: "Catholic circles in this city are considerably agitated over the conversion to the Protestant faith, of Rev. Richard Louis Knox, a priest of culture, profound learning, and winning eloquence, who was yesterday inducted into the Priesthood of the Episcopal Church. For fourteen years Father Knox had officiated most acceptably as a Catholic Priest. Bishop Robertson officiated at the service, assisted by the Rev. Stephen H. Greene. The sermon was preached by Rev. Antoine Lechner, of Chicago, who is also a convert of R. Catholicism. Mr. Knox has been appointed assistant rector of St. John's Church, of this city, for the present."

8. "Lady Maurice Fitzgerald, it is announced in Dublin, has seceded from the Roman Catholic Church, and has joined the Church of Ireland. Lady Maurice is the eldest daughter of the Earl of Granard, who some years since joined the Church of Rome. She was in 1880 married to Lord Maurice Fitzgerald, second son of the Duke of Leinster."—*Church Work*, Dec., 1885.

9. "During an Episcopate of nearly ten years, upwards of two hundred confirmed members of the Roman Catholic Church, have applied to the Bishop of Iowa to be received into the communion of the American Church—Catholic but not Roman."—*Church Work*, May, 1886.

10. "Monsignor Renier, aged sixty years, a prelate in the Pope's household, an eminent writer and preacher, appeared before the Rev. Dr. Nevin, in the American Church of St. Paul, Rome, Monday, May 24th, 1886, abjured the Roman faith, and entered the Anglican Episcopal Church."—*Church Work*, July, 1886.

11. "Some fifteen years ago Mr. Foulkes left the Church of England, to find, as he thought, peace in the Church of Rome. He soon found that for an honest and conscientious man, who knew Church history, Rome had no peace to give. He returned to the Anglican communion. This was a great blow to Rome. Since Mr. Foulkes' return, he has received the recantations of 50 Romanists. Thus they are coming out of darkness into light."—*The Canadian Missionary*, Jan., 1886.

P. S.—The Rev. Edmund S. Foulkes, B. D., Rector of Wigginton, Oxfordshire, since 1877.

12. "A remarkable event, reported by a correspondent of the *Odenburger Zeitung*, reads more like a chapter from the history of the Reformation epoch than an incident of the present age. The Roman Catholic inhabitants of Acsa, a village in the county of Stuhlweissenburg, have had a grievance against their parish priest for some time past. They applied to the bishop to remove him, and, if their report of his conduct is true, he is certainly unfit for the office of pastor. The bishop refused, so they appealed to the Hungarian Minister of Worship, who declined to interfere. Hereupon, after a precedent, which was common in Germany and Switzerland in the fifteenth century, the Communal Council of the village convoked a full meeting of all the adult inhabitants in order to settle what action they should take. "As neither bishop nor minister will help us," said the president, "we must now help ourselves." He made the bold suggestion that the entire parish should go over bodily from the Roman Catholic Church to the Evangelical Lutheran Church. His advice was adopted without one dissident. A deputation was sent to the Evangelical Lutheran Consistory requesting to be received into communion, and in one single day 134 Catholic heads of families registered themselves as Protestants."—*The Christian*, (Eng.), Aug. 5, 1886.

13. "Father Charles Turner, lately professor of Theology at Bishop Bagshawe's "Diocesan Seminary of our Lady and St. Hugh," Nottingham, has seceded from the Roman Catholic Church, and has been received into the Church of England. Father Turner is—his former position would indicate—a good theologian."—*The Living Church*, March 12, 1887.

"Roman Catholics in England are necessarily more in number than they were, say, 25 years ago, from the mere increase by births, but they are making no way in proportion to the whole population, there being fewer Roman Catholics now in every thousand of the nation than there were in 1865. The conversions to Rome from the Church of England have practically ceased, so small is the dribble; while many seceders have returned lately, and there is a quiet, though steady drain from the Roman ranks themselves. Mgr. Capel, Lord Braye, Mr. St. George Mivart, and other leading Roman Catholics admit that the Roman proselytising movement in England has entirely failed."

"Of course there has been an enormous increase of Roman Catholic plant in England during this century, but the ratio of Roman Catholics to the population is dwindling; and Mgr. Capel in a recent letter in America confessed as much and said it was only the Irish element that kept the "faith" alive in England at all."

"The Roman Church loses enormously more members by secessions than the Church of England."

"No considerable secession of Anglican clergymen to Rome has occurred for about thirty-four years; no single clerical convert of importance has seceded since 1860."

"The fact of the Roman Catholics having made no substantial gain from the Church of England is proved by three separate pieces of evidence: (a) The Registrar-General's return of marriages which show a lower Roman Catholic ratio now than more than thirty

years ago. (b). The book called *Converts to Rome*, which rakes together all the converts of any mark to Rome, over the whole world for the last ninety years, and even so, gets together only about 3,000 names. (c). The admissions of Mgr. Capel and Lord Brayne, that Roman Catholics are a mere handful in England, and recent complaints in the *Month* and the *Tablet*, two English R. C. organs, that they are losing more yearly by secessions than they gain from all sources."—Extracts from Ans. to Correspondents in columns of the *Church Times*, London, Eng.

The above extracts give by no means a complete list of converts from the Church of Rome to the Church of England within the last few years. Number 12 is inserted to give an idea of the losses the Church of Rome is sustaining on the Continent, where the old Catholic movement is growing, and where, as in this instance, some leave Rome for Luther. To the above list must be added other names, e.g., Rev. Father Boyle, formerly attached to the R. C. Cathedral at Portsmouth, England; Count Campello, one of the Pope's household; Lord Robert Montagu, of London, England. These names, with the facts about the state of Roman Catholicism in England, should forever dispose of the cry that the Church of England has any Romeward-tendency.

DIVINITY DEGREES.

TO those who associate religious teaching with a high sense of faithfulness to obligations, and of respect for lawfully constituted authority, the following letter will give a painful shock. To every Churchman of principle the letter must be regarded as demanded in the interests of truth. At the same time it will be felt to have inflicted a serious blow upon the good name of not only the Church of England, who is made to suffer for the sins of her children, but to have scandalised the cause of religion and public morality. If proceedings such as this communication discloses are regarded as consistent with even the honour of a man of the world, then honour has become dishonorable. If Christian men are able to reconcile such dishonor with christian principle then christianity is not a religion favouring morality. But solemn pledges, honour, christian principle, episcopal authority, synodical decisions, the general welfare of the Church, are things contemptible in comparison with the designs of a party clique.

To the Editor of the Mail.

SIR,—No notice seems to have been taken of an important interview held on Tuesday, the 12th, between the Government and the bishops, clergy, and other gentlemen hastily summoned from the dioceses of Toronto, Niagara, Ontario and Huron. The interview was held in reference to the clauses of the University bill which allowed affiliated theological schools to grant degrees in divinity. This being a concession tending to deprive these degrees of their value, and make as ridiculous as they have become across the line among other religious communions, has met with a most vigorous protest on the part of the Church of England in Canada. At the late meeting of the Provincial Synod it was one of the subjects discussed, and there was almost a unanimous feeling among the bishops, clergy and laity of nine dioceses that no such power should be granted to any of the theological schools, unless there were such regulations and standards of attainment agreed on as would continue to make these degrees of respectable value. With this view, and chiefly by the good offices of the Bishop of Algoma, a decision was deferred, the whole subject being referred to a large and influential committee, composed of representatives of all the Church uni-

versities and colleges, with the understanding that no action should be taken in the way of applying to any Local Legislature until the committee reported to the next Provincial Synod. This understanding was accepted by all parties at the Synod, in the hope that an amicable and satisfactory settlement might be reached in a question which seemed likely to create a serious disputation. When it was found that under clauses of the University bill it was proposed to grant to Wycliffe College, which was represented in the large Synod Committee by Rev. Septimus Jones and Mr. A. H. Campbell, the very powers in question, it was felt that this action was a grave breach of faith, and that the government could not have been aware of the agreement between the various dioceses of the ecclesiastical province. Accordingly on Tuesday the Lord Bishops of Toronto and Niagara, the Chancellor of Trinity College (Hon. George W. Allan), the Ven. Archdeacon of Kingston, representing Ontario, the Rev. Rural Dean Mackenzie, of Huron. Revs. Messrs Body, Provost of Trinity College, Cayley and others waited on the Government and were very courteously received. The deputation was introduced by the Bishop of Toronto, who explained the above facts, and stated that neither as Bishop of the diocese, nor as Visitor of Wycliffe College had he been apprised of the contemplated action which, if right and proper, should have been taken with the concurrence and support of the authorities of the Church. His Lordship also stated that there had been a distinct pledge given him in 1882 that no such powers should be asked for, and he and others present were greatly surprised to learn from the Premier that a direct application had been made to the Government for permission to introduce a private bill granting the conferring of theological degrees to Wycliffe College by the governing body. The Bishop of Niagara followed in an earnest appeal to the Government not to interfere with the domestic concerns of the Church of England, especially when the subject was in a fair way to be settled by themselves, and no injustice was being done to any section of its members. The Provost of Trinity College had a carefully prepared memorandum to be left with the Government, stating the objections generally felt to the proposed action. The Hon. Geo. W. Allan expressed his views, deprecating the violation of an agreement solemnly made by the Provincial Synod, to which all the Church of England universities and colleges were pledged. The Archdeacon of Kingston stated that the proposed legislation was establishing a new precedent, the giving to a small theological school a privilege not dreamt of by similar institutions in England, in which some of the ablest divines of the Church were engaged as teachers and professors—such as Cuddesdon, Lincoln, Exeter and Ely Colleges.

These gentlemen having made their representations and answered a variety of questions very intelligently, put by the Premier, were assured that their views would meet with respectful consideration by the Government. And so the interview came to a close.

Yours, &c.

A MEMBER OF THE DEPUTATION.

Toronto, April 14.

AN ESSAY ON CHURCH MUSIC.

Delivered before the "Ontario Music Teachers' Association by Mr. G. B. SIPP, Organist of St. Paul's Cathedral, London, Ontario, on Dec 30th, 1886.

The next writer of importance was William Byrde, between the years 1643 and 1623, whose Anthems were originally written to Latin words, and afterwards adapted to English words of the same character, one in particular which is in use at the present day—"Bow thine ear," originally sung as *Civitas Sancti Iulii*. Such a combination of expression and sentiment between the words and music, was rather rare to find, among the writers, up to the time of the restoration of Charles II. Although the works of Tye, Tallis, Fanant, Byrde, Bull, and Gibbons were fine specimens as regards constructive genius, yet they lacked the true musical expression.

The difference between sacred and secular music during the same period was very slight. As an example, the Madrigal of Gibbons, "The Silver Swan," and his anthem "Hosanna," might be sung in either character, and yet they were both models of their class.

From the death of Lawes (1645), to the time of Pelham Humphreys, nearly twenty years, such writers as Child and Rogers, represented Church music by compositions which were feeble specimens of the old style. It devolved upon Humphries to supply the want in Church music, so perceptibly felt, through the little or no difference between sacred and secular compositions, particularly as the secular had assumed a form which was unsuited for the dignity solemnity and of Divine Worship.

However, a compromise had to be effected, and the secular style of a preceding generation was taken as

a standard, a practice that prevails even to this day.

The effect of French and Italian influence on English music gave rise to the Verse Anthem. Of the Verse and Solo the best are ascribed to Humphries, Purcell, Wise, Blow, Croft, and Greene.

Boyce and the elder Hayes were more effective in the Full than in the Verse Anthems.

Between the times of Boyce and Wesley, the arrangements of the Anthems were of an inferior class, with the exception of the writings of an occasional genius of the Battishill type.

For the reform which followed, the honor is attributed to Thomas Attwood, a pupil of Mozart's, and organist of St. Paul's Cathedral, who was the first to arouse by his writings, a spirit of emulation, which created a worthy succession of followers.

In reviewing the Anthems of the three different periods, in reference to the use of the organ as an accompaniment, we find those of the first period just as effective without, as with it; whereas those of the second are quite dependant on the instrument, in consequence of the Interludes, Solos, and Duets, which so frequently occur; and the third and last, the Modern period, we find the organ raised to the dignity of a Solo instrument, in many instances subduing the vocal effects.

The vast improvements in modern organs, and the efficiency of the performers, is a great temptation to the Composers (many of whom are organists themselves), to treat the instrument in the light of an orchestra, to the detriment of the vocal score.

Great care should be taken in this respect, in order that Church Music may not be as tame in the latter part of the nineteenth century, as it has been in the corresponding part of the eighteenth.

Before concluding, I will strain your patience but for a few moments, while we consider what is beneficial to the furtherance of Church Music in our midst, irrespective of denominational surroundings.

It is greatly to be regretted in many instances, and I think there are few amongst us, who have not felt at some time their duties interfered with. I mean those in authority, who take upon themselves to dictate upon a subject, with which many of whom are but slightly acquainted, (particularly those knowing the least) will force their opinions without consulting, to the extreme annoyance of, the one whose heart and soul are in his work.

Having to bear with many grievances in connection with his duties, without being compelled on occasions to carry out instructions, which, at times, are impossible to be performed. I allude to the relations between Musical Committees, the Clergy and Organist.

I have experienced a little of it myself, but I am happy to say, within the last twelve years, I can speak of my Rector as one whose slightest wish it gives me pleasure to carry out, and I think he is aware I will do so if practicable.

It is chiefly owing to the thoughtfulness on his part, and not demanding at times, what would be inconsiderate.

Many a conscientious musician's services have been dispensed with, through the ill-timed interference of those who ought to be more consistent.

The music performed in God's House should be of such a character as to be both conducive of a spiritual strain, and likewise possessing that adherent nature of attracting the masses to a devout performance of their duty to the Creator.

So firmly convinced am I that music is the grand language of Heaven, that the performance of the Divine Canticles, so artistically set by the composers of the Modern School, including Dykes, Barnby, Jones, Stegall, and a host of others. When sung in a creditable manner, although not congregational in the strict sense of the word, yet there is a sublime feeling that pervades the soul of the listener, to waft his thoughts from an earthly stage, to one of more permanent bliss.

Of course, the question will arise, that music of too high a standard will not be acceptable to all classes. I grant you that such may be the case in many instances, but we are aware that the organist and choir can perform a twofold act. First, allowing the congregation to participate in their share of the work, as regards the responses and well chosen hymns; and secondly, the higher class of music, such as I have mentioned above, including the Anthem, which may have reference to the sermon, should the preacher so base it as a text to propound his ideas to those assembled, thereby making them more susceptible to embrace the Divine intelligence, which has been the means of creating a lasting source of comfort to hundreds of stray souls, who have been led to the sanctuary through the wafted tones from many a sacred edifice.

There has been much discussion on the style of tunes that should be used, some contending that to perform any but of an absolute standard, would be next to desecration, and therefore unworthy to be performed in connection with words of a sacred character; on the other hand, we are told it is ridiculous to sing tunes, the music of which are by far too

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much for the congregation to grasp, and not melody or rhythme sufficient to catch the popular ear.

It is, I grant you, a difficult position for the organist to fill, in order to please every one.

If you or I were asked the question, which we should prefer, we should certainly choose a tune, artistically treated with such extremes as science has educated us to, and particularly, as we are capable of singing, the harmonies whichever may suit our voice.

It is to this fact that many musicians are, I must say, selfish, and believe what is delightful to themselves, must be appreciated by the majority. But if we consult the feelings of our congregation, and consider for one moment the various grades of musical culture possessed by them, the greater number of whom join in singing the melody, and are not capable of performing the other parts, will, doubtlessly, be attracted by the air and rhythme, who will be in ecstacy with the sacred song, and praise their God with a gushing flow of sound, of feeling, and of thankfulness.

To be successful as an educator of the popular mind, we must bring ourselves from our lofty pinnacle of thought, and pander to their pleasure at first, awaiting the proper time, when the instructions of the many able musicians we have amongst us, have accomplished the very difficult task they are so earnestly striving to do at present.

It is astonishing how quick our Canadian people are: eager to advance themselves, if treated in a patient manner. Lead them by reasoning; administer your music in homœopathic doses, and do not nauseate the subjects incapable of digesting the strong essence, which hereafter will be a source of strength and nutriment to their well formed minds.

It is not many years ago, if the oldest among us were to look back, and carry his thoughts to the Mother country (providing he had come from there), when in the choir of some village or country town church, were to be found an orchestra in a small gallery, presenting a peculiar grouping of heads, prominent among which, might be noticed the village tailor or grocer, leading on the clarinet, in so vigorous a manner as sufficient to blow his face to a point, ably assisted on the left by a short, stout set man, laboring over the bass viol, so intent on the manipulation of the strings, that in nine cases out of ten, nothing could be seen, saving a round, bald head, like the egg of an ostrich. The lady vocalists, composed of many pretty faces of a bright, rosy tint, so frequently seen in the rural districts of Old England. But the gentleman choristers—chosen like old Cremona's fiddles—more for tone than looks, and when brought together on a festival occasion, such as Christmas or Easter, I think you may sum up their earnest efforts as being truly Scriptural, where "the singers go before, the minstrels follow after."

So great a transition has been effected, that were we to visit the same churches, we should find an efficient organist, a well trained choir, and a devotional service of song.

Rapid, indeed, has been the progress; and though we are yet but a young country, I can assure you in proportion, we have made greater advancement, considering our age, and the wilderness we were but a few years back.

I still look to the future results, as being the means of placing this Canada of ours in a position (as regards musical culture) to be respected, and found to contain all the essentials of the cultivated art, as to place her inferior to no other country.

Thanking you Ladies and Gentlemen for your kind attention, I trust that each and every one of us may work with renewed vigor, to obtain that success as will benefit the land of our adoption by giving to her, Musicians, who will be an honor and a credit to the Profession they serve.

(Finis.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—Easter.—The weather was beautiful, the air summerlike, notwithstanding the great quantity of snow remaining on the streets, and the whole population seems to have turned out to honour the Queen of Festivals. The remarkable features of this Easter were, (1.) the large number of communicants in all the churches, possibly due to the fine weather, but more likely the natural result of the good and earnest labour of the clergy during Lent. At the Cathedral, St. George's, and St. John's, this was par-

ticularly noted, and in these the greater number came to the early services. Again, it is very apparent that the prejudice against floral decorations is dying away, even the Dissenters seem to vie with the Church in this direction. Another matter for congratulation is the apparent temporal prosperity of the church in the city. The reports of a surplus, or payments of debt, or additions to the clerical salary were general; so, notwithstanding the late "unpleasantness," the diocese is prospering spiritually and temporally. Another sign of contentment and prosperity is the quietness of the annual vestry meetings on Easter Monday, and the re-election of the old officers, wardens, and delegates.

St. Stephen's.—This beautiful church, situated in the poorest part of the city, was filled to overflowing on Easter Sunday night, on the occasion of the Bishop's annual visit for Confirmation. A jubilant service and an earnest address from the Bishop added to the solemnity of the ceremonial, when the unprecedented number of 86 candidates received the apostolic rite.

St. George's.—The annual commemoration service of England's patron saint will be held in this church on Sunday, the 24th inst. The Rev. Osborne Troope, one of the chaplains, has been invited to preach on this occasion.

EASTER ELECTIONS.—Christ Church Cathedral.—Mr. F. Syman, Mr. J. Holden, Wardens; Mr. George A. Drummond, Mr. Robert Evans, Delegates to Synod.

St. James the Apostle.—Mr. T. Montgomery, Mr. J. J. Browne, Wardens. Mr. J. W. Marling, Mr. J. Binmore, Delegates.

Trinity Church.—Mr. Andrew Bailie, Mr. Charles Garth, Wardens

St. Martin's Church.—Mr. Strachan Bethune, Mr. J. Tatley, Wardens; Mr. S. Bethune, Mr. J. Gowdley, Delegates.

St. Stephen's Church.—Mr. T. Brophy, Mr. E. C. Cooke, Wardens; Mr. J. Tough, Mr. F. McCulloch, Delegates.

St. Thomas' Church.—Mr. C. Bickett, Mr. A. Cooper, Wardens; Mr. W. Drake, Mr. R. Slack, Delegates.

St. Luke's.—Mr. Snasdell, Mr. Wm. Prance, Wardens; Mr. W. Salter, Mr. Thos. Lamb, Delegates.

St. Lambert.—Mr. George Hunt, Mr. J. C. Sudbury, Wardens; Mr. Robert Church, Mr. James Bourne, Delegates.

ONTARIO.

CRYSLER, FINCH.—The special Church services here during Lent, were generally well, sometimes largely attended. Every Wednesday evening before the Holy Week there was a service of a Lenten character, the subject of the address being the Collect. On Good Friday there was service morning and evening (the Incumbent going also to Chesterville in the afternoon), the addresses being—in the morning, upon the sufferings of Christ on the Cross; and in the evening upon each of the Seven Sayings from the Cross; with suitable hymns between each address. On the other days of Holy Week, every evening had its service, with an address on the sufferings of Christ in His Passion.

The Easter services were greatly interfered with by the breaking up of the winter roads, but there was a fair congregation. The Incumbent was, however, unable to go to Chesterville, so that, unfortunately, no Easter service was held there.

The Socials held before Lent, in connection with the Chrysler congregation, realised about \$50.00.

BELLEVILLE.—Christ Church.—Rev. E. W. Sibbald, graduate of Wycliffe College, rector, occupied the chair at Christ Church vestry meeting. The accounts of the church wardens were presented, after being audited. Mr. W. A. Hungerford was re-elected people's warden, and the rector chose Mr. Wallbridge as his warden. Dr. James was elected vestry clerk, and Messrs. Irvine Diamond and F. S. Wallbridge auditors. It was decided to have a vestry meeting on the first Monday in each month, to consider financial matters in connection with the church. Also to make preparations to adopt the envelope system. A letter was read from Rev. Mr. Sibbald stating that he would accept a reduction of \$500 in his salary until the finances of the church are in a more satisfactory state. His salary will now be \$1,000. Mr. J. E. Halliwell was elected a lay delegate to the Synod.

It was rumoured on the streets yesterday afternoon that Rev. Mr. Sibbald would tender his resignation at the vestry meeting last night, but failing to do so he will remain rector of the church for another year. There has been some disagreement between the rector and several members of the congregation, who have quit the church, but Mr. Sibbald thinks that they will return this year. Of the number who are dissatisfied with the rector, sixty-two have paid for their pews and withdrawn from the church.—Daily Ontario.

One of the pleas for Mr. Sibbald's Alma Mater, a plea urged with endless vehemence, was that its graduates would never be in conflict with the people. What the patent was which would neutralize all the failings of human nature in shepherd and flock we were not told, but it was evidently after the Keely motor class, its power was indescribable, save as a party weapon!

TORONTO.

DOVERCOURT.—At the close of the service on Good Friday evening at the Church of England mission, a very handsome Communion Service of plate, was presented to the congregation by Mr. A. M. Kirkpatrick, the eldest son of Mr. G. B. Kirkpatrick, which was gratefully accepted and acknowledged in conjunction with many other kindnesses received from Mr. Kirkpatrick during his connection with the mission. Holy Communion was administered by Rev. Mr. Tocque on Sunday [to about twenty-five Communicants.

Church Woman's Mission Aid.—The 8th annual meeting of the above Society will take place in the Synod Rooms, Wellington Street West, on Wednesday, April 27th, at 8 p.m. The Bishop of Toronto will preside, and it is expected that the Bishop of Algoma, and the Rev. Dr. Mockridge, will be present and deliver addresses on Mission work.

All members of the Society, the clergy, and all others interested in Mission work are cordially invited to attend.

TORONTO.—Vestry Meetings.—The city vestries were unusually satisfactory this year. Quite a number received reports showing a surplus over increased expenditures. The wardens and Synod Delegates were as follows:—

St. George's.—Wardens, S. B. Harman, R. B. Street; Delegates, H. W. M. Murray, E. M. Chadwick, G. F. Harman.

St. Johns.—Wardens, R. L. Barwick, D. M. Harman; Delegates, A. R. Boswell, Dr. Spragge, — Wilson.

St. Stephen's.—Wardens, F. W. Ball, W. A. Browne; Delegates, N. W. Hoyles, G. M. Adair, W. A. Browne.

St. Luke's.—Wardens, G. Chillas, C. J. Whitney; Delegates, Clarkson Jones, H. J. Brown, Dr. Burritt.

St. Matthews.—Wardens, I. Vick, E. Hiron; Delegates, Jno. Dean, A. Marling, C. Ayer.

Holy Trinity.—Wardens, W. Kersteman Jr., W. O'Grady; Delegates, W. Ince, J. C. Campbell, R. Bethune.

St. Bartholomew's.—Wardens, C. Martin, W. T. Hawthorne; Delegates, M. Crombie, V. E. Hart, I. Blacklock.

St. Anne's.—Wardens, S. Denison, A. Wright. All Saints.—Wardens, G. Goulding, A. H. Kertland; Delegates, A. McLean Howard, O. H. Green, D. R. Wilkie.

St. Phillips.—Wardens, G. M. Evans, H. Mortimer; Delegates, Col. Denison, G. M. Evans, J. T. Jones.

St. Matthias.—Wardens, G. W. Verral, A. H. Lightbourne.

Church of Ascension.—Wardens, J. E. B. Smith, R. H. Temple; Delegates, K. Tully, Hon. J. Patton, T. D. Delamere.

Church of Redeemer.—Wardens, A. Wilson, F. Hodgging; Delegates, E. Burch, T. Shortiss, A. H. Campbell.

Trinity Church.—Wardens, J. Gillespie, T. R. Whitesides.

St. Peter's.—Wardens, T. Hodgins, J. R. McCaffrey. St. Paul's.—Wardens, W. B. Evans, J. R. Roaf; Delegates, Major Evans, R. Jenkins, J. R. Roaf.

St. Barnabas.—Wardens, Dr. Lowe, W. R. Strickland; Delegates, J. A. Donaldson, G. B. Boyle, J. A. Fowler.

St. James' Cathedral.—This Vestry will be held in a few days. PARKDALE.—St. Marks.—Wardens, C. J. Brown, B. Goodman; Delegates, L. McLean, J. M. Dennis, Howard Bovell.

COLBORNE.—We are much gratified to hear highly favourable reports of the success which is crowning the labours of the Rev. Mr. Davidson, who has been in charge of this mission for a short period. The flock is being gathered after scattering, and the Church people are full of hope and heart for the future. Mr. Davidson at Port Hope School and Trinity College, was famous for his industry and determination to succeed. He has evidently carried this spirit into his work at Colborne, and will reap, we trust, a reward in the love and confidence and support of his parishioners.

The Church of England Temperance Society of the Diocese of Toronto have arranged a conference to be

held in the month of May next in Toronto, with a view to stirring up greater interest in the work of the society. Mr. Robert Graham, the well known general secretary of the Church Temperance Society in the United States, has kindly promised to be present at all the meetings, and to assist in promoting the objects of the Conference as much as possible. The following is a summary of the order of proceedings:—Tuesday evening, 10th May, public debate in St. James' schoolroom, subject, "Is legal prohibition desirable." Affirmative, Rev. Dr. Roy, Rev. S. Weston Jones, Mr. Caldecott. Negative, Professor Goldwin Smith, Rev. J. H. McCollum, Rev. T. W. Paterson. Wednesday morning ten to twelve, papers will be read by Mr. Graham on C. E. T. S. work and temperance literature, by Mr. Mercer on the C. E. T. S. and the Diocese of Toronto, and the Rev. R. Harrison on obstacles and how to remove them. Wednesday afternoon from two to four the scientific aspect of the temperance question will be treated by Dr. Geikie, Mr. Richardson, Dr. Aikins, Dr. Coverton, Dr. W. H. Oliphant and Mr. F. S. Spence. Thursday morning from ten to twelve will be devoted to the social and economic aspects of temperance, when papers will be read by the Rev. J. F. Sweeny, Rev. W. C. Bradshaw, and Rev. John Davidson. Thursday afternoon two to four, papers will be read on Woman's Work by Mrs. Curzon and Miss Tilley, and on Band of Hope Work by the Rev. H. B. Hobson, Mr. A. C. Winton and F. H. Fatt. Thursday evening, May 12th, the usual grand mass meeting of the C. E. T. S. will be held in the pavilion at eight o'clock, the Bishop of Toronto in the chair. Addresses will be delivered by the Mayor of Toronto, Mr. R. Graham, Rev. E. Stafford (Metropolitan Church) and the Rev. E. P. Crawford (Brookville). Friday evening, 18th May, a mass meeting of the Bands of Hope of the C. E. T. S. will be held in the pavilion, Canon O'Meara in the chair. Addresses will be delivered by Mr. R. Graham, Mr. J. C. Morgan and Rev. G. W. Morley. Much interest is being felt in this coming event in the annals of the C. E. T. S. in this diocese, and it is hoped that a large number of members and of persons interested in temperance work will be present at the various meetings. Opportunities for discussion will be given at all the morning and afternoon sessions of the conference.

NIAGARA.

ORANGEVILLE.—Very hearty services were held here on Easter Day; immense congregations filled the church at both services. It has become customary here on Easter Sunday afternoon for a number of the Sunday School children to visit the jail with the clergyman and sing a number of Easter carols. The prisoners appreciate this musical treat very much. In the evening a children's service was held in the church, when it was again crowded to its utmost capacity. The choir is making excellent progress under the management of Mr. J. H. Ross. On Easter Monday, Mr. John Armstrong was re-appointed delegate to the synod; Mr. Alfred Collier and Mr. H. Endacott were chosen churchwardens. The finances were in a very satisfactory state.

HURON.

BERLIN.—*St. John's Church.*—At a recent meeting of the congregation of St. John's Church of this town, the Rev. Dr. Beaumont, the pastor, intimated his intention of accepting a charge in St. Thomas. Dr. Beaumont has been in Berlin for about seven years, and deservedly gained the esteem of the community. He is a gentleman of scholarly attainments, an excellent preacher, and a man of undoubted piety. We wish him every success in his new field of Christian labour. We understand he intends leaving Berlin some time in May.

PORT DOVER.—The holy season of Lent was well observed by the Church people of Port Dover this year. The Wednesday evening services in St. Paul's Church were quite largely attended. The church was draped in black for Good Friday, and there was a full attendance at the services that day. On Easter day at matins the church was filled; the number of communicants was exceptionally large. The Incumbent, Rev. J. R. Newell, gave a brief statement of the progress made during the three years past. He stated that for missionary purposes, Widows and Orphans, &c., the members of St. Paul's Church contributed in the year ending at Easter, 1885, \$95.50; in 1886, \$128.01; and in 1887, \$163.49. The stipend was increased during the past year by \$100, house rent being also added. Moreover a driving shed was built at the cost of about \$150. According to this statement the church is in a most prosperous condition. It is the intention to have the church building thoroughly repaired this spring; it would be a right move. The auditors' report shows a balance on hand of \$69.50.

GALT.—The annual vestry meeting was held on Easter Monday, Rev. J. Ridley, rector, in the chair. The accounts were laid over until the adjourned meeting, on 19th inst. All the finances have been largely on the increase. Over \$580.00 have been raised during the year for diocesan and other missions, including \$100 given specially to Algoma. The Sunday School raised \$218, and has an attendance of 185 scholars, with 20 teachers. The following are the officers for the year: Rector's warden, Mr. Adam Warnock; people's warden, Mr. Geo. Godfrey; Sidesmen, Messrs C. Warnock, T. Peck, A. Ball, jr., R. McMillan, H. B. Lewis, Wm. Stickland; delegates to Synod, Messrs R. S. Stony, sr., Jas. Woods; vestry clerk, J. W. Beaumont. A permanent sexton is to be engaged whose whole time shall be devoted to the church, Trinity Square, rectory grounds, and the cemetery.

WARDSVILLE.—On Easter Day the chancel of this beautiful church was most tastefully adorned with flowers. The singing was very good, and the congregation large. The number of communicants was the largest for many years.

GLENCOE.—The service on Easter Day was very bright and hearty. The Psalms were well chanted, and the rest of the singing heartily joined in. The Holy Table and Font were very prettily decorated with flowers.

MEAFORD.—The Lenten Services in this parish have been unusually well attended this year. On Easter Sunday the Church was crowded at both morning and evening services with devout worshippers. The offertory for the day amounted to over \$75.00. The annual vestry meeting was held on Easter Monday evening, the Rector in the chair, when the following officers were elected: Robert Kerr and J. D. McGee, Churchwardens; H. Manley, D. Stirling, W. Gibson, H. Heletrop, S. Corley, A. G. Marmion, Sidesmen; P. Fuller and J. D. Montgomery, Lay delegates to Synod; R. W. Evans, vestry clerk.

CLINTON.—*St. Paul's Church.*—During Lent there were three services in the week. In Holy Week, daily services, morning and evening, at which the attendance was much larger than usual. Easter Day the services were bright and hearty, and the singing was admirable, particularly the chanting of the psalms at Evensong—the custom of this Church. Loving and devoted hands had beautifully decorated the church with flowers. The Easter offerings amounted to more than \$80. The annual vestry meeting was held on Monday evening. The churchwardens presented their accounts for the past year which were considered satisfactory, all current expenses paid and debt reduced. On motion the accounts were referred to the auditors, Messrs. J. H. Combe and F. W. Watts. The rector appointed W. W. Farren as clergyman's warden. W. Jackson was appointed people's warden. On motion Messrs. John Ransford and H. B. Combe were appointed delegates to the diocesan synod. A committee was appointed to consider the question of enlarging and otherwise improving the church, and providing means to carry the work out successfully.

ALGOMA.

The Treasurer begs to acknowledge for Mission Fund:—All Saints' Church Sunday School, per Rev. A. Baldwin, \$15; Anonymous, New Brunswick, \$10; Henry Rowsell, Esq., Toronto, \$25; Mrs. Schrieber, per Rev. F. Frost, \$5; A Quebec Churchwoman, \$7. Widows' and Orphans' Fund—Henry Rowsell, Esq., Toronto, \$25.

NORTH BAY MISSION DISTRICT.—During the past fifteen months considerable progress has been made in this mission, with its far-reaching territory. We have now a third church, which will be completed for service in the early spring, at Chapeau, on the C. P. Railway, 251 miles west of North Bay. The village of Chapeau contains about four hundred inhabitants, and towards the building of the new church a sum of \$300 has been subscribed by the residents themselves. We expect by summer to have this Church finished, free of debt, and ready for consecration.

Our Church at Sturgeon Falls has been heavily weighted with the grievous burden of debt. But the congregation, though comparatively few in numbers, have all along exerted themselves nobly, and with success. During the past fifteen months a sum of over \$240 has been collected and expended in the payment of this debt, leaving a balance of only \$50 due on the building, and \$25 on the organ. Towards this happy result, and for the time mentioned, the only outside aid came, through our Bishop, in a grant of \$50 from the Burnside Trust Fund, Diocese of Toronto; and

two sums, amounting to \$45, from Miss Alice C. Day, of Sussex, England. In the last place, but by no means the least, there is our church at North Bay. During the same period of fifteen months we have paid over \$600 to creditors, and now on the building we do not owe one cent. Here, again, the congregation themselves effected this freedom from debt, the only outside aid being also through our Bishop, in a grant of \$50 from the Burnside Trust Fund, diocese of Toronto.

The Bishop came to North Bay on visitation on Saturday, 26th ultimo. Next day, Sunday, he consecrated our church, and confirmed fifteen young soldiers in the service of Christ, and preached to us even as Arnold used to preach in the chapel at Rugby School. We are determined in this Mission to strive and always show him still greater progress.

FOREIGN.

A Japanese ex-Minister of State has called at the Church Missionary Society's rooms in London, and urged the committee to press forward their work in Japan with all urgency.

The Rev. Mr. Ashe, who has arrived in London from Uganda, says that in all more than two hundred converts and adherents of the missions have been put to death by Mwanga.

Bishop Wilkinson held an interesting confirmation service recently in the English Church and the chapel of the British Embassy at St. Petersburg.

During the fifty years of Queen Victoria's reign the eight British foreign missionary societies have grown to twenty-five, the seven in the United States to thirty-nine, and the ten of continental Europe to forty.

The Bishop of Honolulu writes that the part of the Cathedral now nearly completed will accommodate three hundred and fifty worshippers, and that, as there are two distinct congregations at the place, provision is thus made for seven hundred members of our communion.

During the last eight years 61,259 seamen, fishermen and bargemen, besides numbers of their families, have taken the pledge of total abstinence as members of the Missions to Seamen Branch of, the Church of England Temperance Society.

According to a recent enumeration of churches in New York City, there are 28 denominations, 500 places of religious worship, and 400,000 church sittings.

The Archbishop of Dublin lately held the annual confirmation in St. Peter's, Dublin, when one hundred and eighty-three candidates were presented.

The death is announced of Canon Lett, the oldest clergyman in the diocese of Down and Connor, at the age of eighty-two.

A memorial, signed by about three hundred architects and members of the Royal Institute of British Architects, has been addressed to the Liverpool Cathedral Committee, requesting the latter to allow the designs of the Cathedral to be exhibited in London.

A public meeting was lately held at the Edinburgh Castle Coffee Palace, London, to bid farewell to two hundred boys who were about starting for Canada, from several of Dr. Barnardo's Homes.

According to the *Missionary Review*, there are now 35 women's foreign missionary societies, with 17,763 auxiliaries, and 3,534 children's bands. They employ 886 missionaries, and 1,644 Bible readers and teachers, have 54,609 pupils in their 2,091 schools, and an income of £233,000.

On Sunday, the 19th of December, an ordination service was held by Bishop Caldwell, of Idaiyangudi (Tinnevely), South India. Fifteen lay agents were admitted to the diaconate, and one deacon to the priesthood. This is the first step that has yet been taken in Tinnevely to form a permanent diaconate.

At the recent Lent ordinations there were eighty-nine candidates for Holy Orders. Among these was the Marquis of Salisbury's second son, Lord Rupert William Ernest Gascoyne-Cecil. He was ordained in the parish church of Danbury by the Bishop of St. Albans.

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A very popular mode of celebrating the Queen's Jubilee in country parishes is to restore the church bells. In the diocese of Chichester, the bells of Lindfield church, which dates from Tudor times, and those in the village of Wick, near Littlehampton, are thus to be restored.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

INFORMATION WANTED.

SIR,—There are one or two matters in the theory and practice of the Church, upon which I cannot but think that it would be of use if some of your readers would give us the benefit of their views. Take the case of an unbaptized child. The Church building has been consecrated, the body of the person to be buried remains unconsecrated, for baptism, in one view is consecration, is it not? Should the earthly remains of such unbaptized person be taken into the Church for any service? Should the clergyman officiate in surplice or not at all? If he officiate what office should be used? The rubric does not actually prohibit or forbid his officiating nor declare plainly that he shall use no portion of the burial service; though these things may be implied. It would be well that the laity should understand the Church's theory and practice on this head. There is also a widely spread notion that we may be married in private houses, even in cases where a church is at hand. It would be well to have some plain utterance on this head also. The rubric seems plain enough; the only question would seem to be whether any canon of modern date has relaxed the rule which at ordination the clergy take the oath to follow. Yours, &c., Maniowaning, April 7, '87. INQUIRER.

ON TITHING.

SIR,—A business man who believes in, and practices tithing, would like to correspond with others of like faith and practice, for the purpose of comparing experiences and obtaining information as to the effect of tithing on a man's financial and spiritual prosperity. The same gentleman would also like to hear from any who give to the cause of God on any well defined system, whether it be the tithe or otherwise. Address in the first instance Brantford, Ont. "TITHE."

LABRADOR \$1.

SIR,—I am glad to see that my letter under the above caption has had the effect that I looked for, namely, to "stir up the fire a little and set the pot boiling." I meant no slur whatever on those good men who are labouring to make the Board of Dominion and Foreign Missions a success. My object was to help them rather than to hinder them. What I think is, that there aims are too low, that the aims of all workers for missions are too low, and I ask again why is the time of those good men wasted counting up cents when they ought to be counting up dollars? Why are they laboriously reckoning up the units and tens, when they could with equal or even greater facility be counting hundreds and thousands? And I say again, "To the winds with such a caricature of christian religion and christian liberality as this, and let us see some many Christ-like work." Your correspondent accuses me of unfairness in laying stress on the \$1 for Labrador, and the handful of silver for our N. W. Missions; and says I ought to have noticed that the whole contribution for the six months was \$5,100 odd. It seems to me, Sir, there is, if anything, more cause for shame in the whole amount for the six months being only \$5,100, than in the \$1 for Labrador, as the Canon truly states, may quite possibly be the gift of some poor widow who denied herself to give it, and in that case God's rich blessing will undoubtedly rest upon it; but why did not 10 men, who had the means, each lay \$100 beside it and make it \$1001? And, as to \$5,100 being the whole amount contributed for mission work by the Church of England in Canada during six months, I cry again shame on it! and I will cry shame on it till my voice is heard. Multiply it by a thousand! Make it \$500,000 a year! and then may we begin to hold up our heads a little, and thank God, and take courage. Pile on the sticks, build up the fire, set the pot boiling. Let the Church of England take her place in the van of the army, as her place by right, and lead on the hosts of the Lord against the enemy; determined that in every part of the great North-west her

temples shall be reared and her children cared for; and let her send her missionaries to China, and Africa, and India, and join with the United States and with England in converting the world.

E. F. W.

THE INDIAN HOMES.

SIR,—In your issue of March 31, just received, I see a letter under the heading "Please explain" which calls for a reply. An explanation is asked as to "Mr. Wilson's Government scheme in connection with the Indian Homes." My scheme, if scheme there is, is simply this: I want so see this plan of educating the rising generation of Indians in institutions, such as ours at Sault Ste Marie, taken up in a more thorough and systematic manner than has yet been done. Day schools among Indians have proved themselves to a great extent a failure. Pupils have frequently come to us from Indian reserves, where there are day schools, who could neither read nor write, the parents do not send their children, and the children do not care to go, and if they go they learn no English and are little the better for repeating lessons in a mechanical manner which they do not understand. I could give many more reasons, but fear to take up space, to show that the institution, quite away from the Indian reserve, is the best place to train Indian children and to fit them for leading a useful life. This being granted, the next thing is we want these existing institutions increased both in number and size. We want to see large institutions for Indian children and a number of them. They already have them in the States and we want to see them in Canada. But who is it to do it? For the past eleven or twelve years I have been doing my best to gain the interest of the Church of England Sunday schools in this work, and have travelled from east to west again and again—often taking one or two little Indian boys with me—holding meetings, and doing all I could to stir up interest. But, oh! how hard it has been. Just a few Sunday schools have been persuaded to give \$75 a year towards the support of an Indian child, others have given \$50. Some \$25 for one-half a child. Others \$10. It is very kind and good of these Sunday school children to do what they are doing—but how my head has ached and my hand has trembled over the pen trying to satisfy them with particulars about "the boy" or "the girl." Sometimes there comes a letter enclosing \$1 asking for full and minute particulars about everything. If anyone could take my place even for a week they would soon know what my work is. Now, kind reader, contrast this with what I saw the other day travelling in the States. A large institution—15 or 16 buildings, all conveniently connected—600 pupils—40 or more teachers—and Government paying at the rate of \$167 per annum, per capita. I can tell you it was a relief to me to spend three days at that school—all in such good order—no pinching and screwing to find the wherewithal, everything as handsomely provided as at the Blind institution at Brantford, or the Deaf and Dumb at Belleville; and this only one institution out of some 30 or 40 which have been started in the States within the past ten years or so. I tell you it is a little different to having the whole load on the shoulders of one man. I have to satisfy the Indian parents, I have to satisfy my employees, I have to satisfy the Sunday schools, I have to satisfy the public—yes—I see just under "Please explain" another letter signed "Amicus," and evidently "Amicus" has a friendly idea in his or her head of analyzing in a critical way the expenditure of our Indian homes. Let me just tell "Amicus" that if he or she will send me their address I will at once mail them a copy of our annual report, which gives the salary of the chief superintendent and other teachers, also the receipts and expenditure for the year in detail, and the name of every subscriber to the homes during the year with the amount remitted. This has been done every year since the homes were opened. All is above board and will bear the light of day. Kindly excuse, sir, this little divergence. I have only to explain now this scheme of mine in regard to handing over these homes to the Government. And I have simply to say that I have no intention whatever of doing so, provided the Church of England in Canada is prepared to take up the work. Certainly I have applied to Government to expend \$45,000 in putting up suitable buildings, and to grant us \$45,000 per annum toward the maintenance of 300 pupils. If I saw any prospect whatever of the Church of England undertaking this I would withdraw my application at once. But even if the Government does entertain my proposal, what will be the result? At present the 90 acres or so of land on which our buildings are erected is church property. I have had no thought or intention of handing this over to the Government. Indeed I could not do so without consent of the Bishop, who is trustee, and our committee in England. All that I am asking the Government to do is to do what it has done before in

reply to a similar request on my part—to make us a grant—a grant towards building, and a grant towards maintenance. And I have said that, should the Government accede to this proposal, I would be willing for my part that our homes should "become undenominational in so far that pupils not belonging to the Church of England be allowed to attend their own place of worship and be visited by their own ministers, provided only that the institution always continue to be distinctly Protestant." I hardly think the people of Canada would be willing for so large a grant to be given exclusively to the Church of England, and it scarcely seems to me a right thing to get all these Indian children together for the sake of roping them into the Church of England. Those who belong to our church will of course attend our services and Sunday school as hitherto, and can be supported in part as hitherto by Church of England Sunday schools. With the others, who are not members of our church, it will be optional to attend our service or to go to their own place of worship. It seems to me that this would be only fair and right. It should I think, be taken into account that in the Algoma Diocese there are not more than 300 or 400 Indians, men, women and children, belonging to the Church of England. There are far more Church of England Indians in Huron Diocese than in Algoma Diocese, and the consequence is that so long as our institution is only for Church of England Indians we get more pupils from Huron than elsewhere. Lately we have been getting a few from the North-West, of these some are Church of England others Presbyterian. We have very seldom succeeded in getting pagans; the children we get are generally those of professed Christians. Some people seem still to have the idea that all our pupils, when they first come to us, are wild little pagans, although we have frequently in letters and reports corrected this idea. If we could get wild little pagans we would most gladly take them, but they are as hard to get as partridges; the superstitious parents generally refuse doggedly to let them go. In the States—after a fight—the troops sometimes seize a batch of wild boys and girls, and they are sent by order of Government to an institution, but this has never been done in Canada. Our Government does not force the children to be educated against the parents' will. I must not take up any more of your valuable space. I trust I have made myself sufficiently clear. If not, I would say that I shall be only too glad to answer any and every question that may be put to me, only I prefer those put in a kind spirit, and with a real desire for information. Yours, &c., EDWARD F. WILSON.

SKETCH OF LESSON.

2ND. SUNDAY EASTER. APRIL 24TH, 1887

The Law Proclaimed.

Passage to be read.—Exodus xx. 1-4.

Israel had lived so long in Egypt that they knew very little of the worship of the one true God. Their wonderful deliverance had taught them something of His greatness, power, and goodness. Now they were to learn what he required of them, and were to receive certain rules for their conduct as God's chosen people, spoken to them from the Mount of God by Himself. We, too, are called to be God's chosen people. We need, therefore, to know His will, so that as loving, obedient children of our Heavenly Father, it may be our delight to do His will.

I. What the Law Required. God prefaced the Decalogue by the declaration that He was the great "I AM"; their covenant God. He had brought them from slavery into liberty. So Christ, having rescued us from the bondage of sin, is entitled to our best service (St. Luke i. 74).

The first four commandments are all about God. The first tells us about Himself. He alone must be the object of our worship. Nothing must rival Him in our affections (St. Matt. vi. 24).

The second tells us about His worship. God is by nature invisible. He is a spirit, having no bodily form, (St. John iv. 24), therefore no image could be a likeness of God. The making of any idol or picture of God in any supposed form, to worship such, is absolutely forbidden. "Thou shalt not bow down thyself to them." All acts of adoration are excluded (1 Kings xix. 18). See who refused to break this command (Dan. iii. 12).

The third tells us about His Name, which is to be used at all times with love and reverence. False or rash oaths are not to be taken. All profane jesting with sacred things is forbidden.

The fourth tells us about His Day, which should be kept as a festival of joy and religious rest. (See Isaiah lviii. 13).

II. Who are those who break the law. It demands perfect obedience from all mankind, every omission is sin, and even if you did not outwardly break any (see 1 Sam. xvi. 7), could we say that our thoughts

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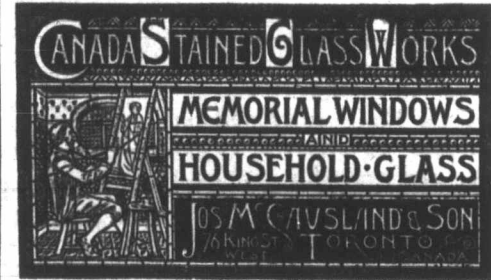
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SCANDAL.— examination meaning of held up her aminer, and upon which "Nobody d telling of it

have been pure? No—every one guilty; see the consequences (Gal. iii. 10). But Christ having fulfilled its righteousness, what happens? (See Gal. iii. 13).

III. *Why should we keep the Law.* Because it is the will of our loving Father. See the motive which was put before Israel, "Who brought thee out of the land of Egypt." The Christian has a higher motive, the Son of God having died to redeem us from its curse (Col. i. 14).

To the law as a condition of salvation the true Christian is dead, but to the law as the will of God he is blessedly alive. He will feel like David, "I delight to do Thy will, O my God" (Psalm xl. 8), and that

"Love so amazing, so Divine,
Demands my soul, my life, my all."

IV. *How we may keep the Law.* The Catechism tells us that we learn two things from the Commandments. The beloved disciple tells us that "we love God because He first loved us" (1 St. John iv. 19); and again in the same chapter, verse 8, "God is love." If then we have love to God, our love will prove itself, and will be shown by our loving our brethren (St. John xiv. 15, 21).

Family Reading.

THE GARDENS OF EGYPT.

At the beginning of March the gardens of Egypt are really wonderful; the orange and lemon trees spread their most pungent odor; the rose trees are covered with innumerable flowers; the palms, with their green and white crowns, swing there in the wind; the oleanders there border the avenues; on the lawns, anemones, annual and perpetual flowering pinks, chrysanthemums, violets, zinnias, periwinkles, snap-dragons, mignonette, pansies, and petunias blend their innumerable colors, with the green of the trees, bushes, and shrubs. Groups of bamboo lift here and there their long green or golden stems, crowned with an immense plume of pretty little trembling leaves. One comprehends on seeing these stems, which assume in a few months enormous proportions, the cruelly ingenious punishment of the Chinese in binding a criminal to a young bamboo. The plant grows, and the wretch is quartered in a few weeks. No wood is lighter or more useful than that of the bamboo. One does not understand why the Egyptians neglect to plant it along the canals and on every cultivated land where it grows so well. But what gives, at least during winter and spring, the most smiling aspect to the Egyptian gardens are the great sheets of rose bougainvilleas that cling to the walls, the trees and groups of foliage, and which display everywhere the varied and exquisite tints of their flowers. The bougainvilleas is certainly the finest of climbing plants. During five months it flowers under the winter sun, take shades of extreme delicacy—one might say a light rose trail, the intensity of which every play of light varies. The aloe, the agave, attach themselves on rocky slopes. On the banks of the watercourses the blue lotus and the papyrus still revive antique reminiscences. Grass cannot be raised in Egypt. The layer of soil is so thin that the sun dries it up immediately, and unless the grass be constantly submerged, it turns yellow and perishes at once. It is not the heat alone that produces this result, for there is very much fine grass in the tropics; but the heat, accompanied with the shallowness of the soil, renders the culture of grass impossible in Egypt. It is with difficulty that a few isolated blades of grass sprout during winter along the Nile and the canals; they disappear as soon as spring begins, so that everywhere in the country where artificial cultivation finishes, the dry and bare desert begins. In the place of grass a pretty little verbenacea is used, and this is encountered everywhere, the same as grass is encountered in America.

SCANDAL.—Some girls were asked at a school examination whether they knew what was the meaning of the word "Scandal?" One little girl held up her hand to attract the notice of the examiner, and he desired her to answer the question, upon which she replied in the following words: "Nobody does nothing, and everybody goes on telling of it everywhere."

STRANDED IN INDIA.

It will be remembered that last October, several salvation officers started out for India to do mission work there. Their names were: Lieuts. Park, Orchard and Scott, of Kingstown; Locke, Nicholson, Deitch and Cadet Jordan, of Napanee. Scott went as far as England and then came back to Kingston. One of the lieutenants is the daughter of well-to-do people in Toronto, who strongly opposed her going to India, but she persisted and went. A few days ago her father received the following letter from Rev. G. H. Ellison, harbor chaplain, at Bombay: "The doctor of the steamship *Olem Nuggur*, asked me to write to you respecting your daughter, who came out here under the auspices of the Salvation Army, and may be said to have been left stranded on the inhospitable shores of India. To Dr. Redmore is due the credit of saving her and her companion, Cadet Jordan, from an early and very fearful death. He came to me and very warmly spoke on the subject. We got the two leading papers in this side of India to take up the case. This further enlisted the aid of the garrison chaplain, who holds the purse strings of the charitable public, and within six days we had the necessary 900 rupees to send the two ex salvationists back to America. I trust it will be a lesson to them and to others to throw their Christian zeal into channels more genuine and true than those of the Salvation Army, who, if the truth were known of their methods in this country are far from what they appear to be. As a Christian minister, wishing by all means to urge on missionary zeal in the cause of Christ, let me urge those who would serve the common Master to do so in channels where zeal combined with discretion, where patience joined to faith, where genuine holding on a good foundation, are more apparent than in this modern crusade of the Salvation Army. In such a manner alone may India be won to Christ. I should feel obliged if you would endeavour to make these facts known in parts of the States where the Salvation Army may be making inroads in Christian homes by leading men and women astray, and bringing discredit on the Christian name and profession."

FOR THE OBTAINING OF INTERNAL PEACE.

If thou wouldst have an unction from the Holy One, sink to the level of a babe in wisdom;
If thou wouldst have Him work mightily within thee, cease from thy own doings;
If thou wouldst have Him dwell with thee, be poor in spirit;
If thou wouldst have His strength exerted for thee, be weak;
If thou wouldst hear Him speak, be silent;
If thou wouldst have Him move thee, be still;
If thou wouldst have Him lead thee, forsake thy own desires;
If thou wouldst have Him impress thee, forsake thy own thoughts;
If thou wouldst have Him control thee, be slow to speak;
If thou wouldst have Him mould thee, accept His discipline;
If thou wouldst have Him bless thee, see Him in all things;
If thou wouldst catch His whisper, shut thy ears to other sounds;
If thou wouldst have Him change thee into His likeness, hold thyself, at all times, peacefully, in His Presence;
If thou wouldst have Him ALL to thee, sink into nothingness before Him;
In short, if thou wouldst have the inner temple of thy being filled with God, go out of it thyself, and abandon it to Him.

TO CORRESPONDENTS.

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

HINTS TO HOUSEKEEPERS.

POTATO PLANTING.—Like every other crop potatoes like a good seed-bed: there is nothing made in giving them anything else. In fact, it may be put down as the first important consideration to the success of any crop, and good seed is the second. Potatoes for seed should be exposed to the light, and cut into seed-pieces some time before planting. Cut the pieces, and spread them in a light, airy room, where the surface may callous over and dry a little. This will obviate largely the effects of damp soil on the seed, and help to prevent decay. But they should not become too dry. Every farmer has his own ideas about deep and shallow planting, seed cut to single eyes, or more, or planted whole, but it is our experience that two or three good healthy buds on each piece will give just as good results as more, and, as a rule, better than less. About four to six inches is the proper depth to plant. Alfred Rose, the originator of the Rose potatoes, experimented a few years ago on several varieties of potatoes, planting two hundred single eyes from each variety, from potatoes weighing from five to six ounces each. The rows were three feet apart and seed-pieces one foot apart in the row, and planted under three inches of soil, rows marked seven inches deep, land well manured. Nearly every hill showed sprouts in ten days from planting. The seed was cut five weeks before planting and rolled in plaster and lime and spread on boards and stirred frequently to keep from heating. He found that potatoes ripened from ten to fourteen days earlier than when planted green. Almost all of the fourteen varieties planted ripened within three months from planting, excepting White Elephant, Mammoth Pearl, and two or three others which required four and a half months. Rose's New Seedling, Magnum Bonum and Mammoth Pearl were the three best yielders on the list, and in the opinion of Mr. Rose, the Magnum Bonum has no superior for all qualities essential to a fine potato. His heaviest single potato of this variety weighed three and a half pounds.

"THROUGH THE GRAVE AND GATE OF DEATH TO A JOYFUL RESURRECTION."

To those, who by accepting the Cross of Jesus in the fullest meaning, "pass through the grave and gate of death,"—death to themselves, their own wills, their own lives,—Easter means, in the true sense of the word, a joyful resurrection. Renouncing, dying to their own life forever, the glorious, divine life of the risen Jesus has been made over to them. "The old man," with his doings has been put off forever, and the "new man," the Spirit of their risen Lord, has taken up His abode in them. A complete exchange has been made. Their spirit has been exchanged for the Divine Spirit; their will for His will; their life for His life. Their very birthplace is changed. They are born again into a higher clime. They are no longer regarded as citizens of earth; their citizenship is in Heaven. They are fellow-citizens with the saints, and of the household of God.

Their object of pursuit also is changed. They have no longer to do with themselves, but with Christ. Self has been handed over to Him who paid the price for it, and He—Christ, who is now their life, has taken its place. To Him belongs the care and management of their evil nature with all its deformities: to them belongs, by faith, His divine nature in all its glory. We say "by faith," for to sense and sight this will not always be apparent; and even those who are risen with Christ will have need to the last of the shield of faith in order to quench the fiery darts of the Adversary.

Oh, Christian, live for Christ! Let "THY LIFE GO FOR HIS LIFE!" Yes, let it go! You cannot have His and your own, too. If you would have the glory of the Lord fill the temple of your body, you must go out, as did the priests from the temple of Solomon. If He is to increase, you must decrease. May you know the power "of His resurrection" by yielding yourself, body and soul, absolutely and unreservedly, to be the vehicle of His indwelling life.

RESIGNATION.

To a quaint old-fashioned homestead,
With its ivied towers,
Came a lady in the spring-time,
Came when April's sudden showers,
Glancing through the fitful sunshine,
Ran down rainbows into flowers;
And she said, 'I would not murmur;
God's will must be done;
So I have brought my two twin daughters,
And come here to feel the sun!'

Living in that quiet hamlet
Through three chequer'd years,
She was known in every cottage;
And the poor tell, in their tears,
How her presence made them happy,
And her words dispelled their fears,
When she said, 'Oh, do not murmur!
God's will must be done;
Take my alms and ask his blessing,
And go out and feel the sun!'

Once a widow met her walking
Near the churchyard stile,
With a brow as free from sadness
As her soul was free from guile;
And she whisper'd, as she joined her,
'Lady, teach me how to smile,'
And she answer'd, 'Honest neighbour,
God's will must be done;
And when'er thy heart is drooping,
Then come out and feel the sun!'

'For I tell thee I have troubles;
More than once,' she saith,
'Have I seen the face of Anguish,
Heard its quick and catching breath;
Yea, three pictures in my parlour
Are now sanctified by death;
Yet, she said, 'I do not murmur;
God's will must be done;
But I take my two twin daughters,
And go out and feel the sun!'

* * *

In the rain two graves are greening,
Greening day by day,
And young children when they near them
Playing, cease to play,
Lose their smiles and merry glances,
And in silence steal away,
Yet she says, 'I will not murmur;
God's will must be done;
But I love the streaming starlight
Better than this altered sun!'

Never weeps she, now they've left her,
Weeps not in her grief;
But she talks of shining angels
With a wild, uncheck'd belief:
When all earthly hopes have fail'd us,
Hopes of Heaven still give relief.
And she says, 'I will not murmur;
God's will has been done;
And though I am left in darkness,
They are somewhere in the sun!'

JAMES PRITCHETT BIGG.

HER MAJESTY QUEEN VICTORIA—HER BIRTH, ACCESSION, AND CORONATION.

On May 24th, 1819, in the quaint, old-fashioned Palace of Kensington, was born her gracious Majesty Queen Victoria; and soon after, in the great saloon of the palace, the baby princess was baptised with great ceremony by the Archbishop of Canterbury. Her early years were spent chiefly at Kensington. Charles Knight, in his *Passages in a Working Life*, mentions having seen her there when she was nine years old. Speaking of his walk in the early morning, when the sun was hardly high enough to dry the dew on the grass and the fashionable world was not yet astir, he says that he saw "the Duchess of Kent and her little daughter breakfasting in the open air, the mother looking on with eyes of love, while the fair, soft, English face of her little daughter was bright with smiles." As soon as the Princess was fifteen it was thought right that she should be told of the high destiny that awaited her; and her governess, Baroness Lehzen, tells us how she received the information. "She placed her little hand in mine, saying, 'I will be good. I understand now why you wanted me so much to learn Latin; you told me Latin is the foundation of English grammar and of all elegant expressions, and so I learned it

as you wished. But I understand better now.' On the 20th of June, 1837, King William IV. died at Windsor Castle. The Archbishop of Canterbury, with other peers and high functionaries were in attendance; and immediately on the death of the King they set off for Kensington to bring the eventful news to the Princess. The sun had not long poured its level rays on the gardens, and the birds were just beginning their morning song when the Archbishop and his companions arrived at the gate of the palace. They knocked and rang for a long time without making any one hear; and when at last they succeeded in arousing the porter, he showed them into one of the lower rooms with scant courtesy, and left them to wait there. After a time they rang the bell, and desired that the attendant might inform the Princess that the Archbishop requested an audience on business of great importance. It was not long before the Princess obeyed the summons. She arose in haste, and came into the room in a loose night-dress, with a shawl thrown hastily round her. Her hair fell upon her shoulders, and her feet were in slippers; but she was perfectly collected and dignified. The Archbishop at once informed her of the death of the King, and formally announced that she was Queen of England. How touching were the words of the young Princess in reply: "I ask your prayers on my behalf." They then knelt down together, and the beginning of the new reign was hopefully inaugurated by asking the blessing of God. There was not much rest for the Princess that day. By 9 o'clock Lord Melbourne, the Prime Minister, arrived; and a Privy Council was summoned for 11. With what surprise must those veterans of the State have looked on, while a young girl of eighteen presided at a Council of the foremost men of England, with perfect dignity, yet perfect simplicity! The following day the Proclamation took place. The Queen was at an open window in St. James's Palace, her mother watching tenderly over her. The Garter King-at-arms read the Proclamation: the band struck up the National Anthem, and the people burst into loud acclamations, to express their joy at the Accession of this bright young Queen to the Throne of England. At that moment the feelings natural to a young girl in such a trying position overcame her, and she threw herself into her mother's arms and wept. About three weeks after the Proclamation the Queen bid adieu to the house of her childhood at Kensington and moved to Buckingham Palace; and on the 17th of July she made her first appearance in the House of Lords, and read the Royal Speech proroguing Parliament. "Her voice was exquisite," writes Fanny Kemble, one of the spectators; "nor have I ever heard any spoken words more musical in their gentle distinctness than the 'My Lords and gentlemen,' which broke the silence of the illustrious assembly."

It was just a year after her Majesty's Accession, when the ceremony of the Coronation took place. The excitement of the populace on this occasion was incredible. For some five months before the time nothing else was talked of; and when the eventful day arrived the whole city was astir before five in the morning. Temporary galleries were erected in the nave of Westminster Abbey to accommodate a thousand spectators; and in the choir, on a platform covered with cloth of gold, stood the Chair of Homage; while beyond it stood the Chair of St. Edward, in which English monarchs have been crowned for many hundred years, and underneath which was the celebrated stone used in former ages for the Coronation of the Kings of Scotland. The scene was altogether one of surpassing beauty and grandeur. Harriet Martineau, who was present, says: "The whole place was brilliant with flashing diamonds, as the procession moved slowly up the nave. But the one centre of attraction was the young Queen, the Royal maiden of nineteen—with a fair, pleasant face, a slight figure, rather small in stature, but showing a queenly carriage." An anthem was sung as the Queen entered the choir; and the Westminster boys chanted in Latin, "Long live Queen Victoria!" The Archbishop then presented her to the people as "the undoubted Queen of the Realm;" and this was responded to by loud shouts of "God save Queen Victoria!" The Archbishop then offered a prayer;

the Royal crown and sceptre were laid on the Altar, and Divine Services were proceeded with. After a sermon by the Bishop of London, the Queen took the usual oath, in which she promised to maintain the law and the established religion of the country. She then advanced to the Altar, and, with her right hand on the Gospels, said: "The things which I have here before promised I will perform and keep, so help me, God." After this the Queen sat in King Edward's Chair, and four Knights of the Garter held over her a canopy of cloth of gold, while the Archbishop anointed her with oil and pronounced a blessing on her. The sword of State and other insignia of Royalty were then given into her hands; and the crown was taken from the Holy Table and reverently placed on her head by the Archbishop. Then from the whole assembled multitude outside rose up a deafening shout of "God save the Queen;" and at the same time the bands struck up, and the cannon thundered from St. James's Park. When the Benediction had been given, and the *Te Deum* sung, the Queen moved from St. Edward's Chair to the Chair of Homage. The Archbishop first knelt and did homage; then all the peers, each in turn, touched her crown and kissed her hand. A celebration of the Holy Communion followed. And after a few more ceremonies the Queen left the Abbey about four o'clock.

One would have thought that all she had gone through would have been enough to turn the head of a young girl of her age. But no. A charming little anecdote is narrated by the artist, Leslie, who had been selected to paint the scene. And it shows how natural the Queen was, and how simple amid all this grandeur and pomp.

"As the Queen drove up to the Palace—with the crown on her head and the sceptre in her hand—she heard her favorite dog barking in the hall, and exclaimed 'There's Dash!' and was off in a hurry to doff her crown and robes, and to give Dash his bath."

(To be Continued).

JUBILEE VERSES.

The following verses, to be used as third and fourth, have been written for the National Anthem by Dean Plumptre, the translator of *Dante* :—

Seed sown through fifty years,
Sown or in smiles or tears.
Grant her to reap:
Her heritage of fame,
Her pure and stainless name,
Her people free from shame,
Guard thou and keep.
O'er lands and waters wide,
Through changing time and tide,
Hear when we call:
Where'er your English tongue
To wind and wave hath rung,
Still be our anthem sung;
God save us all.

GENESIS AND SCIENCE.

Prof. Huxley's "authorities" as against the Creation narrative of Genesis, are dropping away from him. In the controversy between Mr. Gladstone and Professor Huxley, the professor complained of Mr. Gladstone's disregard of scientific authorities, and in this connection mentioned Professor Dana. In the new number of *The Nineteenth Century*, Mr. Gladstone publishes a letter from the American professor to a friend, in which he says: "I agree in all essential points with Mr. Gladstone, and believe that the first chapters of Genesis and science are in accord."

THE OFFERTORY.—In order to impress upon the minds of christian congregations the truth that what we give in church is an offering to God, intended to aid in the promotion of His work on earth, it is the custom of many churches to stand while the presentation is made, and to sing "All things come of Thee, O Lord: and of Thine own have we given Thee," or the first verse of Hymn 366, A. & M.—

We will give Thee but Thine own,
Whate'er the gifts may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

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Childrens' Department.

LITTLE AGNES AND HER BEST DOLL.

A TRUE STORY.

Little faces thronged the nursery window, and nurse's patience was well nigh worn out with questions about the time.

"Isn't it nearly three, nurse dear?" cried first one and then another. "Oh, nurse, did you say it wanted only ten minutes?"

At last wheels were heard on the stones in the court-yard, and oh what a clapping of little hands there followed as the chaise, so long expected, drove up through the old gates.

"Aunt Mary! Aunt Mary! She's come! she's come!" the whole group shouted; and if it had not been for the stout iron bars, more than one window pane must have been broken.

Aunt Mary was eagerly watched leaving the chaise, and long before she had received her full welcome from their elders the little rebels in the nursery were in a state of agitation that threatened nurse with a headache, and obliged her to speak mysteriously of a part of the room never popular with young spirits, namely, "the corner."

"Nurse," said a servant, appearing at the very moment when things were coming to a crisis, "Master Alfred and Miss Emily are to go down to the drawing-room directly."

"There! there!" cried the happy chosen ones. "I said mamma would send for us." And it was with difficulty they were able to stand still and listen as if they heard them to the final directions, to "walk down quietly, speak softly, and not be troublesome."

"Why, Miss Agnes!" cried nurse, turning round to a pretty little girl who was perched on the low-window seat, looking with black despair at the door as it closed after Alfred and Emily. "What, crying!—why, it's not like Agnes to cry!"

But it was Agnes that cried, and heartily too.

"Well, well!—why, you forget that your Aunt is too tired to see everybody at once, and of course the eldest must go first. Come, now, don't cry; your time is close at hand. Mamma will send for you before—before you have dressed Dolly, I shouldn't wonder."

And she held up an old wax doll, that was not in the handsomest trim by any means.

"Look, now, how shabby she is. Aunt Mary will wonder to see her in this poor way. Put on her best frock, and I'll find you some new ribbon for a sash; and you must put on her bonnet, to hide the loss of her wig."

Agnes was seduced into a calmer state of mind by this able diversion of her thoughts, and was soon immersed in profound cogitations as to the best manner of hiding the ravages that time and some severe trials had made in Dolly's charms.

Prudent nurse, putting sleeping baby in her crib, now gave herself up to advising and assisting in the renovating process, while Agnes stood with breathless interest at each fresh touch of improvement; and when the work was done, clapped her little hands again, forgot her troubles, and hugged first nurse and then Dolly in the fullness of her delight.

"I think aunt Mary will say she's quite pretty," she cried, looking enquiringly at her friend.

"Yes, yes,—now she will. It's a very good thing we thought of it, wasn't it?" answered nurse.

Agnes thought so too. She had not seen her wax baby look so well for many a day, and entered on a game of play with it, quite as though she had been an entire novelty.

She was in the very zenith of her enjoyment when the door opened, and who should appear but aunt Mary. In another moment little Agnes was in her arms.

"Mamma is not strong enough to have all down stairs together, so I said I would come and see my little Agnes," she said; and seating herself, she took her on her knee, while she asked nurse about the rest of the nursery people.

Agnes, however, was impatient that she should attend to any one but herself, and continually interrupted her with items of her own particular concerns, and such affairs as she thought most important.

"And, dear aunty, when I come down to-morrow, will you ask mamma to let you have the key, to show you and me all the beautiful things for the Christmas tree?"

"Christmas tree? Are you going to have one?" asked aunt Mary, pretending surprise.

"Oh yes,—such dear little dolls, and everything you can think of, on it," said Agnes, with great animation; and she proceeded to describing the "everything you could think of" with all her powers.

"Why, it will be a wonderful tree indeed!" said aunt Mary. "But Christmas is over; so how is it you have it now?"

"Oh," answered Agnes, considering, "it's because poor little children want to be taught to love God."

She evidently considered she had delivered herself with great propriety, as she looked gravely at her aunt and nurse, who stood smiling by.

"And how will this fine tree help poor children to love God?" asked aunt Mary.

Agnes was perplexed for a moment, but catching at the truth, cried out, "I know: it's for missionaries. They shall have all the money,—mamma said they should."

"Now we have come to the rights of it," cried aunt Mary, kissing her; "and to-morrow, I am quite sure, when we ask mamma, she will let us have the key. But first, what have I got for my little child?" Here she drew from a paper a most delightful doll, dressed to the life like a Welsh milkmaid.

In a moment the poor furbished-up wax baby was discarded, and no words were sufficient to proclaim the gratitude and admiration of the happy Agnes.

The next mornings's sunrise saw her sitting up in her little bed playing with her new doll, taking off and re-fixing the hat, talking to it, singing to it, calling it her "dearest Dolly."

"Oh, Miss Agnes, you don't mean to say you love her better than the old one?" said nurse, as the compliments to the milkmaid became stronger and stronger. "We oughtn't to give up old friends for new ones, ought we?"

Agnes frowned a little at this appeal to her fidelity. She thought in her conscience nurse was right; but she was persuaded at the same time that

she loved her milkmaid exceedingly above the wigless wax baby, whose temporary restoration didn't bring her into a faint comparison with the fresh and rosy Welsh woman.

"I think, nurse,—I think—I'll play with baby doll to-morrow. Poor baby doll!" she added, with a look of "auld lang syne" regard to the degraded favourite, who lay neglected in the cradle.

But "to-morrow" didn't restore the "cast off" to her notice. No; to-morrow, and the day after, and the next day to that, found the milkmaid queen of her affections.

At last came the day for dressing the tree, preparatory to the next evening's exhibition and sale.

How lovely it looked!—but it wasn't quite full. "We want something here," said Agnes's mamma.

"You shall have my new humming top," cried Alfred.

"That will do nicely. But here is another gap," said mamma again.

"Take my Tonbridge ware puzzle, mamma," said Emily; "it is quite new."

Still gaps were found, and nobody was busier than little Agnes in trying to fill them out of other people's possessions.

"Suppose Agnes gave her doll," said Emily.

"Oh yes,—I'll fetch Dolly," said Agnes, quite charmed to get rid of her old favourite in so honourable a way; and she ran to the nursery crying, "Nurse, nurse, my doll,—baby doll. I'm going to give it to the missionaries, nurse."

On her way back to the drawing-room she gave sundry little pulls and twitches to her intended gift to improve its appearance; and when she held it up to her mother, she did it with a very self-righteous smile, as if she were making a most commendable sacrifice.

"Oh, Agnes, I didn't mean this doll," said her mother.

Agnes looked at her, and holding down her head, began to roll up the corners of her pinafore.

"The milkmaid is what I want," said her mother.

"But I want that," said Agnes, colouring, and still looking down.

"And you won't give it up for the poor little children who want to be taught to love God?" said aunt Mary.

"No," said Agnes, softly. "I'll give baby doll."

"Then you may take baby doll too; it is not good enough now to put on the tree. So run off with it. You can keep both your dolls. We won't have anything more except from cheerful givers."

Agnes paused a moment; but the thought of her dear little milkmaid being handed over to some other little girl was too much for her. She walked slowly away and returned to the nursery, where she went to play at once with her darling.

Care was taken not to let her suppose that the sacrifice had been expected from her. No reproachful word or look escaped any one; but for all that, when she heard nurse tell Anne that Master Alfred must have had love for the souls of little children before he would have given up his top which he was so fond of, she felt uncomfortable, and an uneasy conviction that she had shown herself selfish and unloving quite spoilt her play all the evening.

At the first visit she paid to her

Millinery

—AND—

Mantles.

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is certainly very choice, and the number of orders taken by us from our French Patterns is very large indeed.

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mamma's room in the morning she found aunt Mary there. They were making up papers of sweet meats to finish the tree.

She was kissed and welcomed, and allowed to watch all that was going on. She looked grave and thoughtful. At last, holding up her milkmaid, which she had brought with her, she cried, "Put her on the tree."

"What, Agnes!—surely you can't part with her!" said aunt Mary.

"Yes, for poor little children," said Agnes. "I want her to go on the tree."

"But remember, Agnes, she will never come back to you," said aunt Mary.

"No," said Agnes, with a sigh. "And I love her very much; but I want her to go on the tree."

It was evident that there had been a struggle, and the right had conquered. She was quite determined, and watched the little Welsh woman put on the tree with firmness and satisfaction. "I do love her, aunt Mary; but I will give her for little children," she repeated without a tear.

That evening little Agnes sat rocking her baby doll to sleep most happily; and when aunt Mary told her some true stories of little heathen children who had been saved from misery and ignorance through the knowledge of the Bible, she was greatly interested, and clapping her little hands, cried out, "Oh how glad I am I gave my new doll to be put upon the tree!"

A PROFITABLE INVESTMENT can be made in a postal card, if it is used to send your address on to Hallett & Co., Portland, Maine, who can furnish you with work that you can do and live at home, wherever you are located; few there are who cannot earn over \$5 per day, and some have made over \$50. Capital not required; you are started free. Either sex; all ages. All particulars free.

ROOF MAKING IN JAPAN.

There is no dock at Yokohama, and the ships have to anchor out a mile or so, and then they are unloaded by little boats. It takes some ships a month to unload and load again. There is no hurry in this country. There is more time than anything else. In Yokohama the foreign stores close at five o'clock, except on Saturday, when they close at twelve. These people do not believe in doing all their work in one day.

Have you ever heard how the mud, which is the first coat on the roof of a Japanese house, is elevated to its proper place?

A ladder is placed against the house, reaching from the ground to the roof; on this are placed several men some distance apart, and some others are stationed at intervals along the roof. The mud is thick and is mixed on the ground. A man picks up a handful of it, and throws it to the man at the foot of the ladder, who pitches it to the man above him, who in turn pitches it on to the next, and soon until it reaches its destined place on the roof. One handful of mud passes through seven hands before it reaches its place. Does it not seem absurd?

It would seem more so if you could see how they play at it. One day I saw the third man, when his attention was drawn from the mud, receive a handful of it in his face. At another time I saw him miss catching it, and



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TRADE-MARKS, PRINTS, LABELS. Send description of your Invention. L. BING HAM, Patent Lawyer and Inventor, Washington DC.

it fell on the head of the man at the foot of the ladder. As these men do not wear any hats, his hair was somewhat the worse for the accident.

Then several times during working hours the workmen stop, and all seat themselves on the ground, to smoke and take a lunch. The explanation to this last is, that the food is so unsubstantial that they must eat frequently in order to be able to work.

FAILURE IMPOSSIBLE.—When Polson's Nerviline is used for pain. It matters not of how long standing it may be, or how often other remedies have failed to afford relief, Nerviline, the great pain cure, does its work promptly. Buy a 10 cent sample bottle, and try it for external or internal pains. You will be convinced of its extraordinary power in relieving pain. Ten cent bottles and large bottles 25 cents, at all druggists. Take no substitute.

A SEVERE ATTACK.—"I never felt better in my life than I have since taking Burdock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, Sr., Tara, Ont. For all bilious troubles use B. B. B.

SURE TO SATISFY.—There are many remedies for coughs and colds, but there are few that prove so satisfactory as Hagar's Pectoral Balsam, which is a pleasant and reliable cure for all throat and lung troubles, including bronchitis, asthma, croup, whooping cough, and the pulmonary complaints of young and old.

A COMMON OCCURENCE.—Many bad joints, by which people are crippled for life, are made by neglected or badly treated rheumatism. Ida Plank, of Srathroy, Ont., was afflicted with rheumatism in her fingers so that she could not bend them. Yellow Oil cured her, and is a prompt cure for all painful complaints.

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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:

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

CLUBS OF FIVE.

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

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

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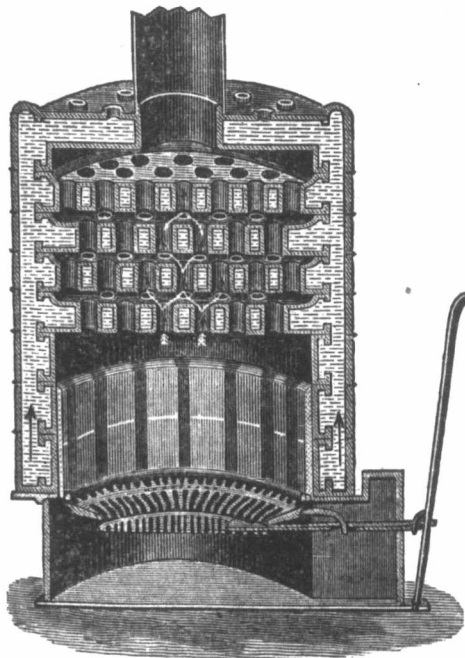
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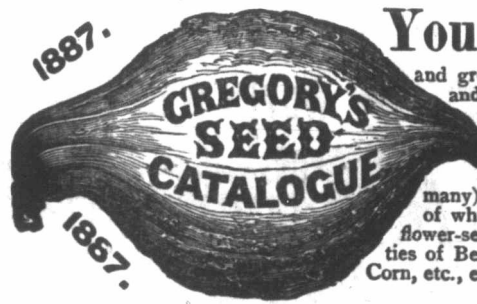
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