

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY AUG. 2, 1888.

[No. 81.]

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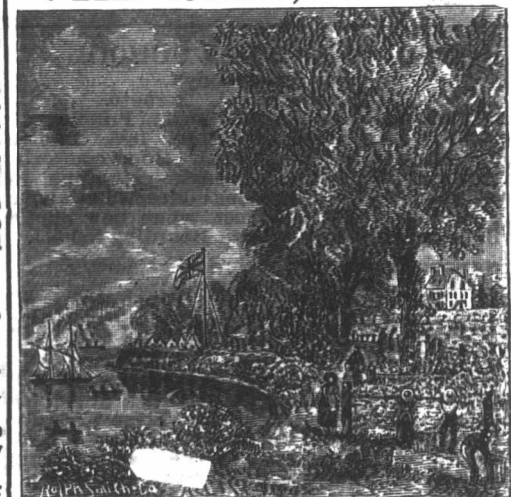
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LESSONS for SUNDAYS and HOLY DAYS.

5 Aug., Tenth Sunday after Trinity.
Morning.—1 Kings xii. Rom. v.
Evening.—1 Kings xiii. or xvii. Matthew xix. 3. to 27.

THURSDAY, AUG. 2, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the **DOMINION CHURCHMAN** is widely circulated and of unquestionable advantage to judicious advertisers.

TO CORRESPONDENTS.

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

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

EXPANSION THE RESULT OF FAITH.—In his sermon before the Conference the Archbishop corrected a prevalent error amongst non-Churchmen. "It has been pretended that the development of the Anglican communion springs rather from the extension of our race than from the energy of our faith. It would indeed be difficult to out-run the race-wave which now sweeps all shores. Yet there are bounteous archipelagoes, populous tropic wildernesses, primeval Churches in peril among the heathen, where the English or American Missioner's is the only household which belongs to our race. And were it otherwise, at least the Mission spirit is now eminently characteristic of the blood. Southern Europe had been drawn out earlier, through its natural contact with the East, and the struggles at home kept our efforts low. With the Reformation came one touch to our national conscience. Our Elizabethan mariners, dedicating continents to Christ, witness in some measure to a consciousness that Gospel and Church were gifts to be imparted. Yet it ought to sting us to think that it is but a century since England found in her heart to give her America a Bishop; but a century since our

convict ships landed their terrible freight in Australia with no more spiritual comforters than the musketeers. Alas! it is not ninety years since we first began to repay the precious earthly things of either Africa or Asia with a share in our spiritual things. Would that it were more possible than it is to identify the extension of our race with that of our faith. Yet signs do still follow the footsteps of them that believe; and new Churches are forming new nations even as we were formed. Higher ideas of the basis of society, of the marriage union, of family life, of self-restraint, of truthfulness not only lift the individual, but form the people. A recognised commercial morality, an even administration of justice, a conscience in dealing with subject races, public action on principles not merely selfish, the devotion of lives to benevolent causes are things found under Christian Governments, and scarcely looked for elsewhere. Independent witnesses avow these to be direct results of Christian faith, and growth of national character through these, far more than numbers of adherents, or prevalence of observances, assures us that the Church is still the nurse of nations.

"We know the need of caution—how we may enervate native Churches by nursing them too long, or wreck them by launching them too soon; we know that diversity of development according to the genius of the races is essential to their vitality; we know isolation may peril unity, and independence risk disintegration; still we know how Church life fostered our own nationality, how the recovery of a national Church awoke all the life and fire of our national spirit, and we long to see many dormant peoples born to the world by being born to Christ.

THE CHURCH AND NEW EMPIRES.—In the same discourse Dr. Benson touched upon a question of deepest moment to the Church in Canada. There can be no doubt that this continent will ere long see a vast nation formed out of what is now a Colony. Well will it be if this generation has the faith and perseverance to lay broad and deep the foundations on which the Catholic Church of this vastation yet to be, can be built up! The Archbishop said: "Surely we draw near to the threshold of an era in which the fulfilment of such hopes will come. What the Roman vision saw as wild wastes round a few centres of light are now old empires. Those empires are small regions compared with the wastes into which the overflowing peoples stream onward, miles in a day; those overflowing peoples are few compared with the dark races which once were thought born for slavery either in their old homes or their new—few compared with the labour population that surge up on many shores, or even with the utterly new-born half-races owned and disowned both by East and West. Will not all these follow the old lines of history? Will not these be empires to which what we have called colossal will be pigmy? And the Church of Christ, if she has a mission to any, has a mission to all. What tremendous issues! If she meets them, the Church history of the past is a mere preface to the volume.

"Or think of the countries where commerce, taking the field at once, with capital and labour at command, founds harbours and warts great and fair as the old world's. Step by step with their creation, their redemption, we think, may keep pace. Where resources, where energies are practically unlimited, the spirit, we think, will not fail. Nor does it. But side by side with all arise the old world's problems in all their pain and perplexity. The old world's quarrels are perpetuated when their origins, which gave them some sad dignity, are forgotten and grown meaningless. If spreading Churches glory to be part and parcel with us, and we with them, we pray them at least to forget English divisions, and to be at such unity among themselves that the rays from their circle may be focussed here.

"Two such enterprises might seem vocation

enough—to form peoples that are no peoples into the one people of God—and to weld into affectionate religion the new-born communities of commerce."

THE FORCES THAT ORGANISE GROWTH.—"While distant difficulties call only for faithful activity on the part of our own Churches, says Dr. Benson, the nearest questions are the hardest, the nearest duties most dim and indistinct. There is the inevitable reformation—or inevitable decline in the faith—of some Western populations; the revival of languid and oppressed Churches in things that belong to Divine knowledge, morals, spiritual diligence. Some Churches are in danger of absorption; some have 'fought' and 'almost devoured one another'; some rival even Israel itself in dispersion and tenacity; in some the clerical order includes the most enlightened and the rudest of the community; in some, a yearning to deceive the people of gross superstitions is crushed by a forbidding fear of yielding up outworks which seem like a fence of faith. Intrude we may not; yet we can still less refuse to touch such burdens with a finger, and look on prayerless and unsympathising,

"The ages lengthen out apace. The work of Christ is not accomplished. The world judges by results. That matters not if it be the Master's will that his chariot drive heavily; that the salvation of the Gentiles linger, and the unity of man tarry. But do we think it is so? or are we conscious of causes purely human, of wills and factions that despise peace?

"Yet the movement is onward, though the pace is halting. Tremblingly, yet rejoicingly, we do believe that new charities blossom from our differences. The attitude of an opponent now is almost always an attitude of respect. The asperities of the present are almost milder than the forbearance of the past. Affection between advocates of mutually destructive views is no unreal or unwanted thing. If rougher tests of progress are of value, much more so is the prevalence of a spirit which makes characteristic diversities not merely tend towards trace, but lean longly towards unity. For this beyond question is the working of the spirit of Christ.

"If we look back now for causes which have promoted this growing unity of spirit we find it in the activity of those forces which rescue, which teach, which guide, which comfort, which raise, which feed, which warm. Whatever outside of Christianity does these works does Christ's work.

"The forces which are set forth in Christ's two sacraments and in the two Apostolic rites of confirmation and ordination are these. They are the forces that cleanse, and bind together; that strengthen, and organise for growth. On the contrary, the spirit of regulation—the intrusive meddling spirit which travesties the spirit of order—whether it exhibit itself in minute prescription or minute litigation—the spirit (to speak plainly) of so many councils since the earliest has been often the apple of discord, and often the germ of schisms."

The Archbishop proceeds to warn against too great dispersion of the governing power of the Church, he regards Strong Centres as essential for assigning work to all and stimulating the zeal of all, and he deprecates over sub-divisions of dioceses.

THE LATE EMPEROR OF GERMANY.—There is a story current in Breslau that "Our Fritz," after attending the examination of a village school, was presented by a little girl with a posy of flowers. "Well my child," said he, "to what kingdom do these flowers belong?" "To the vegetable kingdom." "And this piece of gold?" handing her a coin. "To the mineral kingdom." "And I?" he asked. "To the kingdom of Heaven." A truer answer never came out of artless lips.—*Pall Mall Gazette*.

Vertical text on the left margin, including fragments of advertisements and page numbers.

THE CONFERENCE OF BISHOPS.

A REMARKABLE SERMON.

WE devote our editorial columns this week to what the London *Guardian* calls "the very remarkable sermon of the Bishop of Sydney, its report of which is as follows. The text is Ezekiel xlvii. 3, 4, 5. We divide the discourse under three captions:

"Of the striking vision of the future Temple, closing the prophecy of Ezekiel, the chapter from which my text is taken is unquestionably the most striking element; most distinctly, amidst much which seems to us strangely literal and even prosaic in its detail, it stamps the whole vision with a clearly symbolic character.

1. "Like the other features of the prophetic description, it seems to have its germ and starting point of literal fact in the stream which, as we know, poured out from beneath the actual Temple down into the deep valley below. But in its entirety it shadows forth a more than earthly reality. The living waters gush out from the feet of the altar of God's atoning covenant, in their inexhaustible fullness; as they flow on they deepen and widen at once; they gather, it would seem, to themselves the time-honoured and sacred waters of the Jordan; and so the combined stream in its calm, majestic power floods the Dead Sea of gloom and accursed desolation, and bears with it healing and fertility, till those waters, once empty and dead, now swarm with glad life, and, where all was smitten with barrenness, now on either side there grows every tree good for food, 'whose leaf shall not wither, neither shall the fruit of it fade;' 'it shall bring forth new fruit every month,' and, like the tree of life in the Apocalypse (evidently suggested by this vision of Ezekiel), 'its fruit shall be for meat, and its leaf for the healing of the nations.'

"These things, my brethren—mysterious, perhaps, to the prophet's first hearers—are to us an allegory of which we hold the key—an allegory of that living and life-giving water of the Spirit of which our Lord Himself once spoke in the Temple, on the day when the water from Siloam was solemnly poured out with joy as from the well of salvation. It flows out from the altar of the Cross itself a twofold stream of grace—not water only (if we may apply St. John's words) but water and blood—the blood to atone, the water to cleanse and regenerate. Whether in the individual soul, or in the great Church of Christ it fulfils the whole graciousness of the vision in every point. It spreads alike in width of persuasive influence, and in depth of power; it absorbs into itself all the revelation and the provision of the older covenant, transfiguring them with a new and diviner life; and then, through what also would be a blighted, death-smitten humanity, it diffuses an exuberant life, an undying fruitfulness; till with a purer and brighter stream it waters the restful Paradise of God, and loses itself at last in the crystal sea before the Great White Throne.

2. "The subject, as a whole, is far too large for our grasp to-day. It is, in fact, a parable

of the whole doctrine of the Spirit in the soul and in the Church. I would limit it to the application, which the occasion suggests—in the remembrance, still lingering in our memory, of the solemn inauguration yesterday of the great Lambeth Conference in what was rightly called the cradle of English Christianity—in the thankful realization to-day of what the old society, the handmaid of our Church, has been doing in that propagation of the Gospel in parts now hardly foreign to Englishmen, of which the conference itself is the visible fruit and symbol.

"I take from the text just that one characteristic which marks out as absolutely unique in history the growth of the light and the grace of God, the Gospel of the Church—that, beginning from but a little source, it widens out and deepens at once—at each thousand cubits of advance and spread over the land, becoming ankle-deep, knee-deep, waist-deep, till beyond human depth, it becomes 'water to swim in, a river that could not be passed over.'

"It is not so in artificial works of man. In these width of diffusion brings shallowness, and narrowness is the penalty of depth. But it is so even in nature, in that which has inherent life from the hand of God. The stately tree strikes its root deeper as it spreads its branches wider, and bears more abundant profusion of fruit. To come nearer to the metaphor of the text, the great river springs often from a slender source, and as it widens or deepens continually, till it bears navies on its bosom and loses itself in the fathomless sea. So is it still more with the spiritual work of God, both in its own secret operation, and as wrought out through the hands of men; and it keeps close to the type in this—that it then unites width and depth, because it draws in as it goes the tributary streams of all the forces, and all the wealth—physical, intellectual, social—of humanity, and bears them on by the divine impulse of its appointed course. Let religion be merely formal and artificial—depending on rules, laws, ordinances—and it can never thus grow. Probably it would not spread wide over the world; for it could not adapt itself to all the varieties of place and time, and, while it might flourish vigorously here, would become an exotic there, doomed to short life and decay. But if it did spread it would necessarily become more and more conventional, a thinner and shallower covering of the mere surface of human society, in many points a dead survival of what once had life and meaning. Such things we see, or think we see, in philosophical and religious systems which have passed away. If, thank God, it is not so with Christianity, if as the ages roll on, it spreads more and more widely as the one aggressive religion which bears on it the name Catholic as an inspiration and a prophecy, if at the same time it goes continually by necessity deeper into the great problems of life, deeper into the ultimate principles of the being of man and of the universe, deeper into the depths of human character and society, it is because it is a religion of the spirit—a 'well of water,' as our Lord

Himself promised, inexhaustible in the soul, 'springing up into eternal life.'

"Not always indeed, do these two growths advance in the same proportion. There are some servants of God, whose influence for Him is (so to speak) diffusive, spreading like wild-fire through the great mass of men, appealing to the imagination, emotion, affection, which stir the most rapid and wide-spreading effects. There are others, whose work it is to deepen religious thought, character, spiritual life, perhaps on the few, who will thus influence the many, telling thus more slowly and more calmly, perhaps hardly swaying their full power till they themselves have passed away. And what is thus true of individuals is true of races and ages. It may be that in our own Church life and thought there is need to beware lest in the busy expansion in length and breadth we lose something of the less obvious, the extension in depth and height. But, still, though in different proportions, both always go together in the growth of the kingdom of heaven. Like the eastern tree, as its branches stretch out, they throw off shoots which root themselves afresh in the spiritual soil, and by very extension lay faster and stronger hold of humanity for God. Never, perhaps, was this double growth more needed than in our own age, in which, while civilisation extends itself with marvellous rapidity, and discovery pushes on almost restlessly the bright circle of knowledge, all the questions of life, speculative and practical, are assuming the profoundest forms, and demanding imperiously an ultimate answer."

THE THREE VISIBLE EXPANSIONS OF THE CHURCH.

THE Bishop of Sydney's sermon proceeds thus: "Note, my brethren, the exemplification of this spiritual law in three great visible expansions of the Church of Christ.

"Look, first, at the growth of the early ages of Christianity over the then civilized world of the Roman empire. It spread from its cradle in Judæa over Asiatic, Greek, Roman society so rapidly that in a century its power had been felt in every province of that empire—so rapidly that (as a Christian apologist of the second century boasts) it had soon advanced the banner of the Cross beyond even the eagles of Rome—so rapidly that when three hundred years had passed it had asserted itself victoriously as the religion of the world. Yet all through that swift advance how marvellously had it been deepening continually its hold on the whole fabric of humanity, assimilating now the old religious vitality of the Jewish covenant, now the bright and sweeping philosophy of Greece, now the massive law and order of Rome, and developing the while in thought its own theology, in practical sway its own spiritual organization. The new water of life has widened and deepened at once, as the hand of God measured the first stage of its ordained course through the ages.

"Turn next to the second great expansion

over what men called the barbarian races, the new blood which was to be infused into the veins of a worn-out civilization, and from which our modern Europe was to spring. These races surged wave after wave over the borders of the empire as it seemed simply to devastate and destroy. Men believed, and even Christian thinkers shared the belief, that the end of the world and its civilization was come. But as these races were drawn within the range of Christian influence, over all—Goth, Vandal, Frank, Saxon, Dane—there spread with strange rapidity, often with startling suddenness, the widening circle of Christian conversion. Not, indeed, without some infection of superstition, not without some paganisation of the Gospel and the Church, yet still how wonderfully profound was the regenerating force over the crude freshness of those new races. If the framework of their future civilisation was borrowed from ancient Rome, the harmonising and exalting spirit within was undoubtedly the spirit of Christ, and the one conception of unity and brotherhood was in the Catholic Church. Another stage had been measured by God's providence; and again the stream had covered new ground of humanity, and deepened its hold with exercise of a new power.

"In a third great era of extension, my brethren, we are living now. Only, as it would seem, in its beginning—only in this last century has the new impulse been given—nowhere so much felt as in our own English community, and through the revivals of that time in our own Church of England. By two different processes is that extension wonderfully realized—by the spread, through conquest and colonization, of races already Christianized, our own far above all, over the length and breadth of the world—by this direct missionary advance by Christian men and Christian Churches of the banner of the Cross over the dark world of heathenism. This very gathering of American, colonial, missionary Bishops round the chair of St. Augustine is the visible emblem, at once, of the past reality, and of the present rapid advance of this extension. To speak only of that sphere of which I know most: it is just 100 years since one English clergyman, amidst a thousand difficulties, with scant support or acknowledgement, landed on the shore of the vast continent of Australia, to raise, almost with his own hands, a rude, simple church, and gather a handful of half-reluctant people. It is little more than fifty years since the whole of that territory was held ecclesiastically to be but an archdeaconry of Calcutta, some 5,000 miles away, with no Bishop of its own, and perhaps two or three scores of clergy and churches scattered here and there. Only then was sent out the first Bishop—the large-minded and large-hearted servant of God, who rests within the walls of this cathedral. Now in Australia alone we count thirteen bishoprics and some 700 clergy; we see the country gradually covered with churches, following continually the spread of population. We see how, though in humbler guise, there rise even cathedrals of some stateliness and beauty, and the old cathedral service which we love at

home reproduces itself in the greater cities. Nay, the Australasian Church in the islands of the Pacific, in aid of the noble Melanesian Mission, in the enterprise soon to be attempted in New Guinea, is already striving to become a missionary Church and to give freely what she has freely received in the name of our Lord. And each year, as I myself know, more and more rapidly the expansion goes on. Who shall tell what it will be in another fifty years? Yet this is but a type of one form of expansion which goes on through the colonies and dependencies now literally girdling the globe. You will hear, I doubt not, from other lips to-day of the past achievements and the swift growth of the great American Church—daughter at once and sister of our Church at home, and of the splendid work which in Canada and the rapidly growing settlements of the North-West is being done under God's blessing for a new world. And the other, perhaps the more fascinating form of expansion, is all the while worthily represented, with all the glory of daring and sacrifice, not without the supreme glory of martyrdom, in the missionary churches of Africa and Polynesia, of China, and Burmah, and Japan.

THE EXPANSION OF THE ENGLISH CHURCH.

THE following concludes the sermon above reported:—

"I am bold to say that never was there a deeper and more persuasive work of Christ rooting itself in the very foundations of humanity, than that which has to be done even by our own Anglican communion in this present age of expansion. We see how in Asia, especially in our extraordinary Indian empire, it has, (as of old) to breathe new life into philosophies, civilisation, and religion, which in themselves are decaying and passing away—how as in Africa and Polynesia it has again to lift savage races out of barbarism, and ignorance, and superstition into the higher humanity, stamped with the image of the Lord Jesus Christ—how in the great American Republic, and the many New Englands of our colonial empire, it has to be the moulding, tempering, inspiring force of the growing national life, vigorous and exuberant even to turbulence, with which lies so much of the strength and glory of the future. It seems to me sometimes as if all the phases of the deeper work of the Church for God in days gone by were being united and blended together now in these our later days. As we contemplate with wonder and some awe of our immeasurable responsibility, the vastness of opportunity and call, we seem to see already the river, which cannot be crossed over, the waters in which we touch no ground of limitation, but have to walk the waves, borne up, like St. Peter, by the supporting hand of our Master Himself.

The story, my brethren, even told thus imperfectly, speaks plainly for itself. History is our best philosophy of life, as it has been made the central strength of the revelation of God.

But one word in justice I must add, that in their work of extension of the Church of England by which it has lost for ever the old reproach of insularity, it is certain that, without depreciation of other agencies, the chief instrument has been the venerable Society for the Propagation of the Gospel, for which your offerings are asked to-day. I use the word 'instrument,' though with all respect, advisedly, because the society has always made it a principle to work simply under the constituted organisation of the Church, in itself, and as a whole. In all the incalculable work of good which by God's blessing it has done, it has never sought for command, always purely for opportunity of service. So labouring on the sound lines of Church loyalty—may I not say of the self-abnegation of Christian principle?—it has wrought for God to an extent which will never be fully known till the revelation of all secrets at the Great Day. Partly in the direct missionary work, but still more in the less romantic, but (I think) even more solid and important work of the extension of the colonial churches, it has earned richly undying gratitude, unflinching support from the Churchmen of every land.

In the call to help it to-day by some sacrifice of wealth, and by the support of sympathy and prayer, I pray you, my brethren, to recognize an obedience to the great law expressed in the text. There is need (God knows) to deepen the spiritual force of the Gospel and the Church at home—to assert more profoundly for our Master high leadership over thought, real sovereignty over our social and political life, true inspiration of the moral and spiritual being of man in all its forms—to lead the stream of His twofold grace to water alike the swarming masses of our hard workers, the councils of our statesmen, the full assemblies of our Church worship, the quiet homes of academic culture and scientific study. In this critical age of the world's history we feel that for the future, if Christianity would not be less, it must be (which God grant!) far more—far more able through the strong deep tide, moved by an attraction from above, to stem the whole sea of humanity. But (though it seems a paradox) just because you desire thus to deepen its power here, help its wider extension over that world-wide sphere which God has given to England, obey in faith that law of God's kingdom of which I have spoken. You will see already in part that—by the encouragement of visible progress, by the sanctification of the conception of Christian truth and grace, by the sense of a deep unity underlying even our unhappy divisions, by the glorious inspiration of the examples of sacrifice, even to death—the aggression of fresh enterprise abroad does really strengthen and root more deeply the hold of Christianity in the dear hold home. Therefore, for the deliberation of this coming week, will you not pray that God will teach us the true harmony, in mingled boldness and thought, of this ever two-fold call? For yourselves, brethren, as English Churchmen, will you strive to realise the greatness and the responsibility of the

heritage to which God has called you? In your own personal Christianity, the work of your parishes and your dioceses, in the splendid vocation of our communion over the whole world, strive to widen and to deepen at once the great stream of the Spirit, till in the end the extension shall embrace the multitude of souls which no man can number, and the deepening power of eternity fill our finite being up to the fulness of the Infinite God."

ROMANISM IN CANADA.

We have already shown that the alleged growth of Romanism in England is no growth at all, but a distinct regress and decline. We have given reasons for thinking that the progress in the United States is simply the result of copious immigration, chiefly from Ireland and Germany. If we are to believe those who appear to possess the fullest knowledge of the circumstances we fear that the case of Canada is, in relation to Romanism, far worse than that of England or the States.

Romanism is a disturbing element in Great Britain and in America. To a great extent it seems to have become a controlling element in Canada. It is said that the Romanists of Quebec (the old Lower Canada) maintain the Conservative Government of the Dominion in power, while the Grits (Liberal) Government of Ontario (the old Upper Canada) are kept in power by the Romanists of that province. The inference from this fact is, that in the Dominion they get most out of the Conservatives, in the province they get most out of the Grits. For it comes very much to this, and sober men who have no special Romanophobia regard the state of affairs as full of danger.

In the first place, the province of Quebec—the old Lower Canada—is substantially French and Roman Catholic. There are a good many English-speaking Protestants in the fine city of Montreal, but the real power of the province is in the hands of the French, and the French are mostly intense and bigoted Romans. It is probably known to our readers that after the conquest of Quebec by Wolfe, and the cession of Canada by France to England, the inhabitants of the Lower Province were guaranteed in the use of their language in courts of justice, schools, and in all legislation; so that, at the present moment, not only is French the language of the local legislature of the province, but may be spoken indifferently with English in the Dominion House of Commons and Senate at Ottawa. Further, the Roman Catholic Church is established and endowed in the province of Quebec, and retains all the privileges of an established Church more completely than in almost any other country. The province of Quebec, therefore, is completely in the hands of the priests. Whenever they choose to be Conservative, they can have a Conservative Government for the province. If the Conservatives do not please them, they can turn them out. Not only so, but in the divided state of parties they can control the politics of the Central Government at Ottawa. So long as Sir John Macdonald can satisfy them they will support him. If he fail to do so, they will turn him out and put Mr. Blake or Sir Richard Cartwright in his place.

In fact, this very nearly happened at the last election. When the rebellion of the North-West had been suppressed, and Riel, a French half-breed, was condemned to death, the Government were placed in a difficulty, which illustrates the political condition of the Dominion. Ontario is substantially Protestant, Quebec nearly altogether Roman. If Sir John had pardoned Riel, the Liberals were preparing to appeal to Ontario; as Riel was hanged, they sent the fiery cross through Quebec. Very few, indeed, believed that Riel ought to have been pardoned; but the exigencies of party must override the dictates of reason and conscience, and an attack was made on Sir John Macdonald's Government with the view of securing the Quebec vote for the Liberals. It was partly successful. The Conservative majority was lessened; but it is still ample. So the attempt failed, as it did most thoroughly deserve to fail. Another time, with a better cry, it may succeed; and the French Romanists of Quebec will then govern the Dominion of Canada in another way. The only hope in that case would be that the majority in the other provinces might make common cause against the dominant faction. Doubtless, if extreme measures were attempted, this would happen; but it is very easy to unite Romanists against Protestants, and extremely difficult to combine the members of reformed Churches against the inroads of the Church of Rome. The spirit of party politics is so much stronger apparently, with the majority of voters, than attachment to their religious principles that it is very easy, for any well-organized body, whether Roman Catho-

lics, Prohibitionists, or people having any other superstition or craze, to hold the casting vote.

A curious illustration of this is found in the 'Separate School' system of Ontario. The separate schools are Roman Catholic schools, supported by rates paid by Roman Catholics, who are excused from paying rates to the public schools (elementary schools as they would be called in England). To many English Churchmen this will appear an excellent arrangement, and undoubtedly it would be a very excellent arrangement in England, if it were extended to all denominations. And it might be an excellent arrangement in Canada if it were so extended; but there it applies to the Roman Catholics alone. Truly we can hardly wonder or blame. The Roman Catholics believe in their own principles, and mean to give effect to them. We do not venture to say that the other bodies do not believe in their own principles, but at least they have no very active way of showing their faith.

But it may be said, is there no counteracting influence to the Roman preponderance? Very little. The English Church counts for nothing. It is, in itself, very weak, much divided, and seldom unites on any public question. The Presbyterians are generally Grits, and are, curiously enough, considering their history, much more sensitive to the political aspect of things than to the religious. Perhaps the Methodists are more to be depended upon. They are not strongly political, and their politics, like those of the Orangemen, are determined greatly by religious considerations. Now, the Methodists are not merely the largest but by far the most rapidly increasing of the Protestant communions in Canada. The Church of England is not merely not increasing, but it is not keeping its place among the non-Roman communions. To this subject we must return again. For the present we will conclude by giving some statistics which our readers will certainly find useful for reference. Let it be remembered that the present population of the Dominion of Canada is supposed to be over five millions, whilst the tables which we now present refer to the last two takings of the Census, in 1871 and 1881:—

	1871.	1881.
Population of Canada	3,485,761.....	4,325,810
Members of Church of England	494,049.....	564,818
Methodists	567,091.....	742,406
Presbyterians	544,998.....	676,165
Roman Catholics	1,492,029.....	1,791,982

Glancing at these figures, we perceive that the total population of Canada during these ten years, from 1871 to 1881, increase 24 per cent., and the increase or decrease of the religious bodies is as follows: The Methodists increased from 16.27 of the whole population to 17.17. The Presbyterians in the Dominion just held their own. The Roman Catholics sunk from 24 to 21 per cent., and the Church of England from 14.17 to 13.30. It must be repeated, in explanation of the preponderance in numbers of the Roman Catholics, that nearly the whole Province of Quebec belongs to that body, that there are many Irish Roman Catholics in Ontario, and that there are many vigorous Roman Catholic Missions in the North West.

Let us, for a moment, restrict our view to the Province of Ontario—the old Upper Canada. Here, surely, we shall find a different state of things; for here the English Church was for a number of years 'established,' and here it must surely be holding its own. Let us look at the figures:—

	1871.	1881.
Population of Ontario	1,620,851.....	1,923,232
Members of Church of England	380,995.....	366,589
Methodists	462,264.....	591,503
Presbyterians	356,442.....	417,749
Roman Catholics	274,162.....	320,839

We see, then, that, while the population of the Dominion has increased 24 per cent., that of Ontario has increased only 18 per cent., the reason being that Ontario is comparatively developed, and that the great increase of the population of Canada has been made in the North West. Looking at the various denominations in Ontario we perceive that the Methodists, between 1871 and 1881, increased from 28.20 to 30.70 of the population, while the Presbyterians barely hold their own; the Roman Catholics fall back a little, and the Church of England falls from 20.7 to 19.05 per cent. of the population of the province.

Thus, then, we see that, while in the whole of Canada the Church of England is last of these four denominations—the others are very small—in the Province of Ontario it stands before the Roman Catholics alone, and is not keeping pace with the growth of the people. These figures and the percentages based upon them have been supplied to us by an able accountant in Ontario, and may be relied upon. We must return again to a consideration of the state of the Anglican communion in Ontario. For the present, let us mark the fact that, even in that province, in which they form only about one-sixth of the whole population, the Roman Catholics have the greatest political influence. Archbishop Lynch of Toronto, a man of no great learning or ability, who died the

other day, had accorded to him a funeral of almost royal pomp, such as would never be thought of in the case of any other ecclesiastic in Ontario, of whatever communion. The simple truth is that these people are united, and act as one man, so that the other communions are of no account when compared with them.—M. A., in *Church Bells*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

The Synod of the Diocese of Nova Scotia, opened in Halifax on the 20th of June last, with a choral celebration of the Holy Communion at 9 a.m., at which the Lord Bishop of the Diocese was celebrant. Archdeacon Stevens, of Brooklyn, New York, Epistoller; and the Rev. Dr. Partridge, Gospeller. The appointed preacher was the Rev. V. E. Harris, of Amherst, who took as his text Joshua 1st chap., 9th verse, from which he delivered an able and eloquent sermon in reference to the Church and her claims.

About 120 members of the clergy and laity were in attendance, and the Rev. Dr. Partridge was unanimously elected clerical secretary. The Lord Bishop of the Diocese delivered his first charge in which he referred at length to the history and progress of the Diocese, especially during the period of office of the late Bishop, to whose memory he paid an eloquent tribute. He asked the sympathy and assistance of the members of the Synod in his work as Bishop, and urged unity amongst themselves and faithful allegiance to the Church. He also referred to his own Episcopal labours since his consecration in March last, and took occasion to refute the statements made in some quarters as to the condition of the Church in Prince Edward Island. His visit to that portion of the diocese had convinced him that instead of being in a state of decay, the Church was flourishing and was now making satisfactory progress. He also referred to King's College, Windsor, urging greater liberality on the part of Churchmen in its support and in the use of the privileges thereby accorded.

The Bishop having vacated the chair, a committee to prepare an address to His Lordship was appointed, consisting of the Revs. Dr. Hole, Kaulbach, and Ritchie, the Hon. H. E. Baker, and Mr. W. C. Silver.

The following resolution, remaining over from last session, was adopted by a two-thirds majority:

"That the Constitution of this Synod be altered so as to allow Churches or Missions or ecclesiastical districts, under the charge of a clergyman other than a Rector, to elect representatives to this Synod.

Provided that no such Church or Mission or ecclesiastical district shall elect more than two representatives.

And provided also, that the consent of any Rectors interested shall have been first obtained."

A resolution in favour of holding the next session of the Synod at Yarmouth was carried. Several other motions standing over, were either withdrawn or referred to special Committees, after which the following motion in reference to parish registers was taken up, discussed and adopted.

"That the Executive Committee of the Synod be authorized to have a sufficient number of copies of parochial records with printed headings prepared for issue at the expense of the Synod, or kept on sale, as may be decided, the use of such records to be compulsory by each parish or mission."

The report of the special Committee appointed in regard to the mode of constituting the Committee of Management of the Church Endowment Fund and other committees, reported through Judge Townshend who, after referring to the formation of the Endowment Fund and its destiny under the Diocesan Church Society, and to the Act of the Legislature incorporating the Synod, and to the custom of the Diocesan Church Society of appointing a permanent standing committee to manage the endowment fund, and in case of vacancy therein of filling up the same by appointment, and the action of the Synod since transfer of authority to it in the same direction, advised that it would be best to pursue the same course, but also suggested that the Synod should pass regulations specifying what should constitute a vacancy on the committee, and that some of the causes should be: death, resignation, removal from the Diocese, incapacity, ceasing to be a member of the Church, or habitual non-attendance at the meetings. The consideration of this report engaged the earnest attendance of the Synod, and, after some discussion, it was proposed to add a clause to the effect that the Synod should have power to remove from the Endowment

Committee any member for sufficient cause in the opinion of the Synod and fill up the vacancy, and that if legislation were necessary to carry out the recommendation of the report, the Committee be authorized to seek such legislation: and so amended, the report was adopted.

The election of Delegates to the Provincial Synod was then made.

A meeting of the Board of Home Missions was held, at which the Annual report was submitted. The Board congratulates the parishes on having raised a larger amount than usual in the Diocesan year. The receipts for the different funds are as follows:—

General Purposes.....	\$5,458.85
W. & O. Fund.....	3,102.02
Reserve Fund.....	300.75
Superannuation Fund.....	1,659.23
Parish Endowment Fund.....	1,070.52
Bishopric Endowment Fund.....	58.07
Travelling Missionary Fund.....	18.75
Cathedral Fund.....	64.71
College Fund.....	1.85
	\$11,670.78

Against \$8,920.80 last year.

The Report says:—

"A portion of this increase is accounted for by the fact that quite a number of the parishes did not send in their contributions for 1886-87 until about the beginning of 1887, and also that the Board passed a resolution at the meeting in October, that parishes not sending their subscriptions before 31st December would not be acknowledged in the report for 1877. This action of the Board has brought in subscriptions from nearly all parishes. The Board is glad to say, however, that nearly double the contributions have been made this year to the Widows' and Orphan's Fund. The circular issued by the Board has done good service in inducing the parishes to make greater efforts to raise the funds of the Board. The Board desires to emphasize the duty of a personal canvass of all the parishioners by the clergy, and it is convinced that it is the true way of procuring a personal interest in the Board's work."

FREDERICTON.

Meeting of Synod.—In the absence of the Bishop and Bishop Coadjutor the Rev. Canon Brigstocke, as Commissary, took the chair at the opening of the Synod in Trinity Church School, St. John, on the 4th July.

The Rev. O. S. Newnham was elected Secretary for the session, in place of Canon Medley absent with the Bishop.

The Chairman read a letter from the Lord Bishop of the Diocese formally explaining the cause of his absence (attendance at the Pan-Anglican) and suggesting the line of action which he would wish the Synod to take, and expressing the hope that it would not be necessary to abandon any of the work which the Church in the Diocese had undertaken. His Lordship in concluding his letter commended the members of Synod to the loving care of the Heavenly Father, and asked their prayers in behalf of himself and his house. The election of the Committees was then proceeded with. Amongst these was the Sunday-School Committee, which is as follows: Revs. O. S. Newnham, Canon Brigstocke, J. H. Talbot, and G. G. Roberts; Messrs. C. H. Fairweather, A. P. Tippet, E. J. Wetmore; and the Board of Dom. and Foreign Missions: Revs. J. de Soyres, O. S. Newnham, Canon Brigstocke, Messrs. C. N. Vroom, T. B. Hannington, Hon. B. R. Stevenson.

The Rev. Mr. Vroom and R. T. Clinch were appointed members of the Board of Governors of King's College, Windsor.

Mr. Fairweather, as Treasurer of the Contingent Fund Assessment and Bishop Medley Divinity Scholarship, presented his report. The latter showed receipts for the year \$350.25, and a total investment of \$5,450; one thousand dollars of which was on deposit in the Maritime Bank.

Chief Justice Allen read a report of the Committee on the Mission Church matter to the effect that they had made some progress in the matter referred to them, but had not as yet been able to deal fully with the whole subject, they therefore request that their powers be continued till the next session of the Synod.

The Committee on the duties of Churchwardens also reported through the Chief Justice; and that on Sunday-Schools by Rev. A. J. Reid, the latter suggesting, amongst other things, that at least monthly services for children should be held in the church wherever possible, and urged upon the clergy the desirability of establishing this usage in the parishes. It is to be feared that without these special services many little ones seldom join in the Church's worship and remain content with the Sunday-School.

The Committee on Domestic Missions reported

through the Rev. D. Forsyth, regretting that they were unable to record an increase of contributions towards the great work of missions in the domestic and foreign field. The contributions received by the Treasurer have been as follows; For the Society for the Propagation of the Gospel in Foreign Parts, \$476.53, a decrease of \$37.56, in the amount raised the preceding year; for the Society for the Promotion of Christianity among the Jews, \$105.79, a decrease of \$149.45; for Parochial Missions to the Jews Fund, \$74.05, an increase of \$28.90; for Special Fund for Jewish work in Alexandria, \$30.15, making a total for Foreign Missions of \$685.50. The contributions for Home Missions have been as follows: Diocese of Algoma, \$296.67; Bishop of Algoma's Stipend, \$159.68; Widows' and Orphans, fund (Algoma) \$18.18; Wawanosh Home \$10; Domestic Missions unappropriated \$120.21, and for Northwest Missions \$10.12, making a total of \$614.71. Besides the above sums we are duly informed that \$30 have been forwarded to Benson's East Indian Missions; \$213.35 to the Church Missionary Society; \$128.01 to the Society for Promoting Christianity among the Jews; \$150 towards the support of two children in the Indian Home (Algoma), and \$81 to the Church of England Missionary Society, making a sum total for the Diocese for Missionary purposes of \$1,904.17—a decrease of \$605.47 in the amount raised last year. The report of your Board last year stated that it had been found impossible to raise by subscriptions the sum which the diocese had undertaken to contribute annually towards the Bishop of Algoma's stipend, and recommended that the Board be authorized in the event of not being able in the current year to raise the amount by individual subscriptions as heretofore, to devote to that purpose any sums that may be necessary from monies received for Domestic Missions. That recommendation was subsequently adopted and your Board has found it necessary to act upon it. Last July the arrears due amounted to \$150 against which there was the small balance of \$12 and as since that date only \$95 have been subscribed for that purpose, your Board has been constrained to pay \$348 out of the funds sent out for Domestic Missions during the year to settle what is due up to the present date (June 30th, 1888.)

The report of the Women's Aid Association of the Diocese was read, from which it appears that the Fredericton Branch has now 146 members; its income during the past year amounting to \$255.08, from which grants had been made, as follows;

Books for Ludlow.....	\$20 00
Miss Jacob travelling expenses to Ludlow to help in Mission work.....	40 00
Building fund Church at Temperance Vale.....	100 00
Building fund Church at Birch Ridge, Victoria County.....	50 00

Total..... \$210 00

At the June meeting it was resolved that the Fredericton Branch guarantee the sum of \$100 annually for five years towards the salary of a Missionary on Upper Tobique. The St. Paul's (Portland) Needlework Society was affiliated with the Association in 1887. Mrs. W. H. de Veber is vice-president, and Miss Murray, Secretary. The members are sixty in number. The income during the year from contributions, donations, and the Christmas sale amounts to \$249. Of this \$80 were devoted to the Mission of St. Barnabas, which has been lately established about three miles distant from St. Paul's Church. The scattered inhabitants of this district, which was destitute of any place of worship, have eagerly assisted in building a neat church in which services and Sunday-school are regularly held by the clergy of St. Paul's.

The Hampton Branch reports eleven members and an increase in the year of \$50. The Hampton Branch is endeavoring to pay off the debt on the church in the village. The St. John Girls' Branch consists of 26 ordinary and 28 associate members; 29 meetings have been held, at several of which Bishop Kingdon was present and addressed the members on Missionary work in the diocese, and \$50 was remitted to Bishop Kingdon for the maintenance of the work at Ludlow, leaving a balance of \$21 on hand.

A donation was sent to the Ladies' Association of the Church Institute for a Christmas tree at Ludlow, and 350 books and pamphlets have been sent to two country parishes. The kind donation of useful and fancy articles from Bishop Kingdon will be disposed of at the sale in December. Branches have been formed in Woodstock; in Burton with 23 members, and in Hillsboro, Albert Co.

The following gentlemen: Right Rev. Dr. Kingdon, Rev. Canon Brigstocke, Rev. J. R. Campbell, Rev. L. A. Hoyt, Rev. A. Lowmes, D. V. Gwilym, and C. N. Vroom Chief Justice Allen and Hon. B. R. Stevenson were appointed a committee to fully consider the relations now existing between the various dioceses and the Provincial Synod, and also the possibility of uniting the whole Church of British North America under one Ecclesiastical jurisdiction; and further, consider how far the interests of the Church in this Diocese may be affected by the objects embraced in the

resolution of the Provincial Synod, with authority to confer with any similar committees that may be appointed by other dioceses.

On Thursday on resuming business, a motion by Canon Ketchum, that a message of affectionate and respectful greeting be cabled to His Lordship the Metropolitan was adopted.

Committees on Bishop Medley's Scholarship Fund and safe keeping of Parochial Registers were appointed and that on the Mission Church, Portland was continued.

A resolution asking for the appointment of a committee to make inquiries as to the best wines for use at the celebration of the Holy Eucharist was carried, and the following committee appointed: the Bishop Coadjutor, Chief Justice Allen, Rev. W. O. Raymond and Rev. H. Montgomery.

The Synod then adjourned.

FREDERICTON.—At the great meeting of the S. P. G., the Bishop of Fredericton said that he had been asked to read a short paper on the progress of the Church in Canada, but he preferred to speak of the Church in the diocese of Fredericton after forty years experience of its duties and its difficulties. When he took charge of the bishopric the position and general condition of the country were known to very few Englishmen. New Brunswick was constantly confounded with Nova Scotia or with Canada. There was not a single railway in the Province. In winter, steamers to England sailed only once a month. At the present time no difference was made between summer and winter, and mails were made up twice a week to England and the Continent of Europe. Yet he had received letters from England not long since which Englishmen had directed to him at the Cape of Good Hope, and so late as last year to Honolulu. As regards the interests of the Church, there were many unfavourable circumstances. First the population was against us. One-third of the people were Roman Catholics, 50,000 of them French. Of the remainder, a large number were Baptists, another body Presbyterians, another part were Methodists; and though the Church held her own, the tide of emigration had set in from Ireland and Scotland rather than from England. The towns are few, the farms scattered over the face of the country, with three or four rival sects too often united in their dislike to the Prayer Book and to the customs of the Church of England. Wealth was shared by all alike, no more by our Church than by any other body. The very name Church, which forty years ago was yielded to the Church of England was claimed and adopted by every sect in existence. That fact alone showed how mistaken those Churchmen were who imagined that there was any longing among those bodies for reunion with us. How could we surrender our claim for the validity of our orders, or the baptism of our infants, or our episcopal government, or our ancient creeds? With every disposition on our part to be kind and friendly towards each other, there was not one of the points just named which did not go down deep into the ground of primitive Christianity, the surrender of which would stamp us with the mark of unfaithfulness to our trust, and would isolate us from a large part of Christendom. On his arrival in Fredericton on June 10th, 1845, his first duty was to examine and to visit personally as many of the parishes or missions as time and distance would allow. He found the number of working clergy to be twenty-eight, and twelve missions to be vacant. Happily there were several divinity students studying for holy orders, and by their assistance and the assistance of others who applied to be taken into the list, the vacant missions were all supplied. At a later period it was determined to divide several of these large missions. Twenty of these had been divided, and twenty-three had become self-supporting. If the clergy of England would consider with what difficulty the rural parishes could be sustained if they were deprived of the assistance arising out of endowment and extraneous aids, they would more clearly understand the struggle they had to make in such a population as this is, in order to induce a parish to support itself, without the help which the Society for the Propagation of the Gospel most generously gave, which is now, in these instances, withdrawn. It had been a severe struggle, perhaps more difficult because the people had not been taught to give. It might suffice to say that instead of twenty-eight there were now about seventy clergy, most of them hard at work, many having to perform three full services on Sunday and to travel twenty or thirty miles; a few on the retired list. On his arrival he found that there was not a single church called a cathedral in Canada in which the Bishop was recognized as the legal head, or in which the seats were free. He determined, therefore on what some might call a visionary project, both as regards the building and the seats. Supported liberally by a large number of subscribers in Fredericton, and sustained by two munificent gifts from the Society for Promoting Christian Knowledge, and by a very numerous body of willing

workers, one of whom collected £1,500, and three other ladies, unknown by name, who contributed £500, in eight years he was enabled to consecrate the Cathedral, which is a memorial of love and generosity, and in which all the seats (except one assigned to the Lieutenant-Governor of the Province) were free. Not only had this building effectually driven away the former unchurchlike style borrowed from the States, in which the font was a mere basin placed close to the communion rails, and the altar was irreverently hidden by the pulpit and reading desk; but the square boxes, in which no one cared to kneel, or could not kneel if they had wished to do had given place to uniform low seats all facing the altar eastwards, and the chancel was felt to be an important aid in the worship of the communicants worthy of a rich and dignified ritual; while the free and open seats placed all on a level in the sight of God. Nor was it unimportant to observe that of the 147 churches in the diocese, many had been entirely rebuilt, and all essentially improved since the building of the cathedral. An equally important benefit was that of the daily service constantly offered through the year, winter and summer, and the frequency of Holy Communion, administered every Sunday and on all festivals, and many other occasions when the clergy and laity met together for worship. Nor had they, even in the bitterest cold, been obliged to omit the Celebration for the want of communicants, while many from time to time had found it unspeakably precious to their souls. After giving an account of the voluntary offerings of the laity, and describing the constitution of the Synod, the Bishop concluded thus:—"For forty-three years, as the guardian and leader of this work in New Brunswick, I have laboured in it, and I am not weary of this labour. I would not exchange my poor diocese for any other in the world. God helping me, I hope to return shortly to it, in the spirit of that noble woman who said, "Whither thou goest, I will go; and where thou lodgest, I will lodge; where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."

ONTARIO.

TAMWORTH.—Seldom are we called upon to chronicle so sad an event as transpired in this little hamlet during the past week, which cast a dark cloud of sadness and sorrow over the whole community. On Tuesday the little daughter of W. D. Mace, Esq., a sweet and lovely child of five years, entered into rest after a short but severe illness from that treacherous disease diphtheria. Jessie was one of those lovable children who endeared herself to everyone by her many winning ways, and the light and joy of her now almost broken-hearted parents. Her great delight was to accompany her father to Church, and to join in whatever parts of the service she had learned—the Lord's Prayer and in singing the *Gloria*. Scarcely had the mourners returned from the burial service on Wednesday when the eldest daughter, Belle, a young lady of nineteen, made the fatal mistake of taking a dose of carbolic acid for medicine. Worn out by fatigue, anxiety and neglect of taking nourishment, while waiting on her little sister, the effect of the poison was instantaneous, although two doctors were in immediate attendance and every remedy administered. Miss Mace was a lovely character, universally admired and beloved. Only last November she received the apostolic rite of confirmation and her first communion. She comforted her father in his great grief shortly before her own death, and urged upon him the duty of humble submission, referring him to that beautiful hymn, "My God, My Father while I stray." Last year she attended the Church School, Toronto, and had only a few days ago returned home from Ottawa where she had gone to complete her education. Of them we may, indeed, truly echo the words of David's lamentation for Saul and Jonathan: "They were lovely and pleasant in their lives, and in their death they were not divided."

SOUTH MARCH.—One of the most successful picnics which ever took place in this township was held in Mr. Robt. Armstrong's beautiful grove, on Tuesday, the 10th of July, in aid of the parsonage of March parish. The weather was all that could be desired, and quite a number of people were present from Ottawa, Aylmer, Carp, Bell's Corners, and Hazledean. Refreshments were served on the grounds at 1 and 5 p. m., by the ladies of the congregation of the different stations, St. John's, South March, St. Mary's, March and Dunrobin. The eatables were all given gratuitously by the members of the different congregations. During the evening quite an exciting vote took place for a large cake which had been presented by Miss Morgan, of Marchhurst. Croquet and other games were provided for those who wished to take part in them. An Ottawa string band furnished music. The net receipts were in the neighbourhood of \$180, which

after deducting sundry expenses will leave a handsome profit of about \$145. The incumbent, the Rev. W. H. Stiles, is to be congratulated on the success of this first picnic in this place. It is intended to hold a Harvest Home about the 1st of September at Beechmond grove, March, in aid of the new organ which the congregation at Dunrobin lately got. Quite a revival has taken place in this parish since the Rev. Mr. Stiles took charge. The number of communicants at the last celebration of the Holy Communion at St. John's Church was 51.

STAFFORD.—On Tuesday, July 10th, there was a special baptismal service at St. Stephen's Church, when John, the son of the incumbent, was baptized. The incumbent of Pembroke performed the ceremony and the Rev. R. D. Mills, incumbent of Eganville, was godfather and the Rev. J. P. Smitheman. Three priests from three separate parishes thus united to admit another member to the Church. Archdeacon Daykin made an appropriate and instructive address.

BELLEVILLE.—The Milltown correspondent of the *Deseronto Tribune* writes:—"The pity is that we have not more workers in the Church like the Rev. A. L. Geen. On Sunday last he drove from Belleville, accompanied by his wife, to Shannonville, was in time for Sunday School at 10 o'clock; had 11 o'clock service; took dinner with Mr. Roberts; drove to Belleville hospital and preached there at 3 o'clock; drove back to Milltown; took tea at Mr. T. D. Appleby's; then had the usual evening service, and yet some members cannot get out to service once a day."

SHANNONVILLE, July 24th.—The Rev. R. S. Forneri, assisted by the Rev. A. L. Geen, officiated in Trinity Church last Sunday; twenty communicants received the Holy Sacrament, and two children the Holy Ordinance of Baptism. The congregation was large and the service hearty. The Rev. A. L. Geen has faithfully and acceptably laboured and kept up the services here since January. In a week or two the Rev. Mr. Tremayne will take charge of the parish.

PEMBROKE.—The first meeting of the Clerical Union of the County of Renfrew met in this town July 18th ult. The following clergy were present:—The Rev. W. Y. Daykin, incumbent of Pembroke; the Rev. R. D. Mills, of Eganville; the Rev. F. Bliss, of Mattawa; the Rev. C. P. Anderson, of Beachburg; the Rev. J. P. Smitheman, of Stafford; the Rev. G. Low, of Almonte; and Professor Symonds, of Trinity College, Toronto; other clergy have signified their intention of joining. The object of the Union is mutual consultation, etc. Meetings are to be held quarterly; the next meeting is at Almonte in October. The first meeting was held at Pembroke, July 17 and 18, after a constitution and other preliminaries had been arranged the Rev. J. P. Smitheman read a paper on "Sermons Extempore or Written." The Rev. W. Y. Daykin introduced the subject of Localization of Parish Magazines.

TORONTO.

PORT PERRY.—On the evening of 24th July were assembled at the house of the Rev. Dr. Carry some seventy members of his congregation, representing most of the Church families, to meet Mr. Agar and say farewell in prospect of his impending departure. Mr. Agar has been in the employ of the Ontario Bank, which has just closed its Port Perry branch. The evening was passed very pleasantly with conversation and music, while ample refreshments of a more material sort were ministered by the ladies of the congregation. The only drawback to the happiness of the company was the brooding shadow of a much regretted separation. In the course of the proceedings the following address was read by Mr. N. F. Paterson, Q.C., the people's churchwarden: "To C. T. Agar, Esq."

DEAR MR. AGAR.—We are aware that your sojourn of three years in this town is shortly to come to an end, and we are here this evening, as a congregation, to bid you a united farewell. You will require no strong assurance at our hands to believe that we do this with sincere and no ordinary regret; for you speedily endeared yourself not only to the congregation but to the whole community by your kindness to all, by your obliging readiness to assist in furthering all the innocent enjoyments of the neighbourhood, and especially by your steady and consistent demeanour as a Christian Churchman. As a congregation we desire especially to recognize the value of your assistance to our clergyman in the capacity of lay reader and superintendent of the Sunday School, which will seriously miss your assiduous interest in its welfare. In saying farewell, we cannot but wish you all prosperity; and we pray God that the rest of your life may, in increasing measure, be as useful and honour-

able as we have seen it to be here. JOHN CAREY, D.D., incumbent; A. W. ROBERTS, N. F. PATERSON, churchwardens, on behalf of the congregation."

Mr. Agar briefly expressed his grateful sense of the kindness shown in this address, being too much moved to speak at large. He said, however, that he was sorry to leave this town in which he had spent three happy years. He urged his fellow-churchmen, who in this parish are a small community, to entire union and hearty co-operation; and he ended by insisting on the great importance of the control, direction, and instruction of the children of the Church.

We understand that a handsome present has been provided by the townspeople. Mr. Agar has been for years a member of the Diocesan Synod, and is a useful committee man.

RUPERT'S LAND.

At the S. P. G. meeting at which so many Bishops spoke, the Bishop of Rupertsland said that twenty-three years had passed since his consecration. The vast territories of North-west Canada—then forming the huge diocese of Rupertsland—were still a mere hunting ground for fur-bearing animals, without a single village. The nearest railway in the United States was 600 miles distant, and to reach it travellers had to pass through 400 miles of empty prairie, lately the scene of the most terrible of Indian massacres. This was still very much the state of things when the first Lambeth Conference met twenty years ago. In 1871, when Rupertsland became part of the Dominion of Canada, the province of Manitoba was formed out of it, and its capital, Winnipeg, was a small village of 240 people. By the time of the second Lambeth Conference, ten years ago, the railway was within 150 miles; but by 1886 the Canadian Pacific Railway was not only brought to Winnipeg, but carried west 1,500 miles to the Pacific. Manitoba had 108,000 and Winnipeg 21,000 inhabitants. To day nine railways meet in that young city. Hundreds of settlements were scattered over Manitoba, and were being also formed in the great territories that are organized to the west of it, such as Assiniboia, Saskatchewan and Alberta. A considerable impetus had been given to settlement in the last of these by extensive ranches, and the opening of coal mines. When he went out in 1865 there were eighteen clergymen in the diocese, scattered between the United States and the Arctic Circle. Of these, eight were in the present diocese of Rupertsland, one in Qu'Appelle, three in Saskatchewan, three in Mooseonee, three in Mackenzie River, and none in Athabasca and Calgary. Two were supported by this society, two by the Colonial and Continental Church Society, and the rest by the Church Missionary Society. He might say that the little cathedral church of St. John's, in Winnipeg, was the mother church in the deepest spiritual sense; that there was scarcely a parish or a mission in the towns and settlements of Manitoba that had not been built up and prepared for a resident pastor by the presence and labours of its clergy. In 1873 the diocese was divided into four dioceses of Rupertsland, Mooseonee, Saskatchewan, and Athabasca. In 1874 the new Bishops were appointed. In 1875 the first provincial synod met. At the provincial synod of 1888 arrangements were made for the two new dioceses of Qu'Appelle and Mackenzie River, and at the provincial synod in 1887 for a new diocese of Calgary. With the rise of these dioceses there had been a large increase of clergy. In his own diocese fifty-seven clergy held his license. There were about as many in the other six dioceses.

FOREIGN.

Church of England Temperance Society.—On Wednesday morning the Bishops attending the Lambeth Conference were invited to meet the Council and Executive of the Church of England Temperance Society at breakfast in the council room of the Westminster Town Hall. The object of the gathering was to welcome the Bishops labouring in distant lands as well to obtain information about the progress of the Church of England Temperance Society and the movement against the liquor traffic among native races; but especially to gain advice upon any methods by which the committee might be enabled better than hitherto to assist the organization of the Society abroad. The Bishop of London presided, and about 150 persons sat down to breakfast. Among the company were the Bishops of Ely, Falkland Islands, Grahamstown, Honolulu, Huron, Indiana, Iowa, Jamaica, Japan, Kilmore, Marlborough, Minnesota, Mississippi, Newcastle, Newark, Newfoundland, Niagara, North Carolina, North China, North Dakota, North Queensland, Dunedin, Dover, Cork, Colombo, Ripon, Carlisle, Caledonia, Brisbane, Bombay, Antigua, Adelaide, Sydney, Calcutta, Zululand, Washington,

CARRY, D.D., son, church- sense of the much moved that he was spent three ohmen, who entire union by insisting irection, and ent has been has been for and is a use-

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Wakefield, Waiapu, Trinidad, Toronto, South Dakota, Singapore, Sierra Leone, Shrewsbury, Salisbury, Rangoon, Pretoria, Pittsburg, Pennsylvania and Bedford (designate), Prebendary Salmon, the Master of the Charter House, the Archdeacon of Durham, the Archdeacon of Gibraltar, Prebendary Tucker, Canon Duckworth, Hon. Canon Leigh, Canon Ellison, the Rev. G. H. Wright (the superintendent), the Rev. the Earl of Mulgrave, Lord Mount-Temple, Mr. H. F. Lawrence, M.P., &c. Letters of apology had been received from the Archbishop of Canterbury (president of the Society), the Archbishop of Dublin, and the Bishops of Rochester, Truro, Bath and Wells, and Durham.

The Bishop of London said the temperance movement was unquestionably increasing not only in force and in volume, but also in self-control. They could not simply content themselves with looking to what was done in England. They could not help looking abroad and seeing what was the effect that England was producing in regard to this matter in all countries all over the world with which she was brought into contact. They took the opportunity when so many representatives of the Anglican Communion were assembled to ask them whether they would join and help them by their example and influence abroad.

The Bishops of Sydney, Cork, Pennsylvania, Huron, Colombo, Antigua and Zululand, also spoke strongly of the evil results of the importation and excessive use of strong liquors into and in their dioceses.

The Three Choirs Festival.—The first edition of the prospectus of the 165th "Meeting of the Three Choirs," which will be held at Hereford early in September, has been officially issued this week. A sort of preliminary performance will be given in Hereford Cathedral on Sunday evening, September 9, when Dr. Langdon Colborne's sacred cantata "Samuel" will be rendered by the united choirs and an orchestra of strings, the congregation being expected to join in unison in the well-known hymn tunes which Dr. Colborne, for obvious reasons, has plentifully utilized. In the course of the festival proper the following works will be performed from the Tuesday to the Friday morning in the cathedral, viz.: "Elijah," Handel's "Samson," Sterndale Bennett's "Woman of Samaria," Cherubini's Mass in D minor, Cowen's "Song of Thanksgiving" (specially composed for the opening of the Melbourne International Exhibition next month), Dr. Parry's ode "Blest pair of sirens," Sir F. Gore Ouseley's "Martyrdom of St. Polycarp" (an old work written in 1855, probably for the Professor's Oxford "degree exercise"), and Handel's "Messiah." On the Wednesday evening two parts of Haydn's "Creation," Spohr's "God, Thou art Great," and Schubert's "Song of Miriam" will be performed in the cathedral; but the other evening programmes will include Sullivan's "Golden Legend," besides a miscellaneous and also a chanted concert which will be given in the Shire Hall. The chief artists will be Mesdames Albani and Enriquez, Misses Anna Williams, Ambles, and Hilda Wilson; Messrs. Lloyd, Banks, Brereton, and Santley. M. Carrodus will lead the orchestra and Dr. Langdon Colborne will conduct.

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.

THE RECTORY SURPLUS.

SIR,—I was surprised to find, in the current number of the DOMINION CHURCHMAN, what purported to be a letter from me upon this subject. Though somewhat altered, it reads a good deal like a letter which I wrote for private information to a gentleman whom I met casually on the street, and had asked to take an interest in the matter. He expressed himself ignorant of the facts, and requested me to supply him with the necessary data. I had no idea that the letter I wrote would appear in print. However—barring the misprints, which are obnoxious enough—the letter does substantially set forth facts which ought to be generally known. It seems to me also that your article on the same subject is moderate and timely. I am sorry that my letter was published in a form not prepared or intended for publication.

RICHARD HARRISON.

Toronto, 27th July, 1888.

—Miss Diller, a graduate of Hellmuth Ladies' College, London, Ont., has recently won an exceptional distinction at the Leipzig Conservatory of Music, Germany.

SKETCH OF LESSON.

10TH SUNDAY AFTER TRINITY. AUG. 5TH, 1888.

The Distressed People—The Backsliding King.

Passage to be read.—1 Samuel xiii.

We have already learned how the hearts of the people of Israel were filled with the brightest of hopes. A king had been given them—such a king as those warlike times required. He was almost a giant in stature. He had already made a name for himself by the victory over the Ammonites at Jabesh-Gilead (ch. xi.) The Israelites thought they had been right in asking a king, in spite of Samuels warnings. They would now be able to cope with their enemies. But how soon did God shew them their mistake! The present lesson brings out very clearly the wretched plight to which they were reduced, and gives us the first glimpse of serious defects in Saul's character.

I. The Peoples Distress.—One year had passed in peaceful security after Saul came to the throne. They were still not safe from attack, for the Philistines had garrisons here and there (ch. x. 5.) but they were assured Saul would lead them to victory, as he had done before. Saul had 2000 men and Jonathan 1000. They at first gained some slight success, for Jonathan smote the Philistine garrison at Geba. But this only seemed to bring out their enemies in their full strength. (A boy may kill a wasp, but he may bring a nest about him.) Read the account of the assembling in v. 5. and contrast their vast multitudes with Saul's little company. The king was compelled to retreat to Gilgal. His people appeared to have lost hope. They were obliged to hide in caves, thickets, &c. Others fled to their kinsmen the other side of the Jordan. The few who stayed with Saul "followed him tremblingly." And yet it was but a little time since these same people clamored for a king to fight their battles! God was teaching them that "it is better to trust in the Lord than to put confidence in princes." Turn to vv. 19-22. See how helpless they were. The Philistines had taken away their smiths to stop the manufacture of weapons—so that even farming tools had to be sharpened in the Philistines garrisons. How poorly the men of Israel were armed, when only Saul and Jonathan had sword or spear! No wonder they lost heart!

II. The King's Disobedience.—Saul naturally would feel the pressure of anxiety more than any of his people. He knew they all looked to him, and that he could do nothing. He had found out how much they all needed Samuel's help, his wise counsels and his prayers. Samuel had arranged to come to him at Gilgal after seven days. But Saul got more and more impatient. When the seventh day came he could wait no longer and offered a burnt offering,—thereby disobeying the express command of God delivered to him by Samuel, that he was to await the arrival of the prophet, who should reveal to him the will of God. Samuel came directly afterwards, and told him how rash and foolish was his act. Had he obeyed God, all his difficulties would have been swept aside by God's mighty hand, and his kingdom established for ever. But now another king would be found, "a man after God's own heart." For David when he became king would rule his people according to God's laws. And Saul went home with only 600 men (v. 15)—his country over run by Philistines (vs. 17, 18)—himself rejected by God.

THE BAKING POWDER DISCUSSION.

OFFICIAL TESTS TO DETERMINE THE BEST—WHY THEY ARE SUPERIOR LEAVENING AGENTS—THE USE OF CARBONATE OF AMMONIA.

The official analyses by Prof. W. G. Tucker, of New York State, have afforded some of the most valuable evidence yet produced relative to the actual character of the food and drugs in every day use. Some time since Professor Tucker was directed to analyze the various brands of baking powder and report which was the purest and best. He procured samples from the grocers in Albany, and after a series of exhaustive tests reported that the Royal was the purest and best of all examined. The accuracy of the published report being questioned by a local manufacturer, a reporter of the Albany Journal obtained an interview with the Professor, which is reported as follows in that paper:

"Doctor," said the reporter, "it appears that one of our local baking powder manufacturers attempts to discredit the report some time ago published in the Journal with reference to baking powders, for which the analytical examinations were made by yourself and Prof. Mason. Were your analyses and opinions printed correctly?" "They were," replied Prof. Tucker, "literally."

"You say, Doctor, that the Royal baking powder is superior to any other baking powder which you have examined?"

"That is my report."

"Wherein, Doctor, consists this superiority which you find in the Royal over other brands?"

"As stated in my report, in the great purity of its ingredients, in the unquestioned propriety and wholesomeness of those ingredients, in the exact proportion of the same, and the chemical accuracy and skill with which they have been combined, As I said before it is, I believe, a baking powder 'unequaled for purity, strength and wholesomeness.'"

"Doctor, the Journal's lady readers would like you to inform them what are the peculiar virtues of a good baking powder over other and more old-fashioned methods of raising bread, biscuit and cake?"

"That would require a long answer, something in the way of a lecture. Briefly however, the advantages of the Royal baking powder over yeast consists in the quicker work it accomplishes, in the preservation of some of the best elements of the flour, which are destroyed in the production of the carbonic acid gas by the use of yeast, and in the absolute certainty of sweet light and digestible food. Over other methods for quick raising, the merits of a pure baking powder are great. It is always ready for use, the acid and alkali are combined in exact proportions to produce definite results, or to render the largest amount of leavening gas, and leave nothing more than a neutral residuum, which is not the result where cream of tartar and soda are bought separately and mixed in the kitchen, for it will always occur where this is done that one or the other of these substances will predominate, making the food yellow, heavy, bitter and unwholesome. Besides, the cream of tartar which can be procured by the housekeepers is mostly adulterated, adding to the uncertainty of the results or the unwholesomeness of the food. All these difficulties are avoided in the use of a pure properly-made baking powder."

"Will baking powders keep? How long will they hold their strength?"

"If properly made, until used. A perfect baking powder must combine superlative strength with power to retain it indefinitely. Baking powders generally are robbed of the necessary preserving agent in order to give present strength, or else have their efficiency largely destroyed by the addition of large quantities of flour to prevent premature decomposition. The method by which both these qualities are retained in the highest degree produces the perfect article, and this I believe is fully accomplished in the Royal baking powder."

"Doctor, what about ammonia in baking powder?"

"Carbonate of ammonia is sometimes used in the higher class of baking powders."

"Is it injurious or objectionable?"

"Nonsense! Quite the contrary. It has been used for generations in the finest food. It is a very volatile agent. Heat entirely evolves it into gas, leaving no residuum. Were it used in sufficient quantity to do the entire work of aeration, I am inclined to believe it would be the very acme of leavening agents. Some of the highest authorities, as Hassall, recommended its exclusive use for this purpose in preference to yeast or other kinds of leaven. It is universally admitted to be a wholesome and valuable agent, and no chemist of reputation will class it otherwise. I have become indignant when I have read the silly charges that have frequently been made through ignorance or otherwise against it."

"Then those manufacturers who advertise that their powder does not contain it?"

"Confess that their powder lacks a most useful, wholesome and excellent ingredient."

"But they say that its origin is filthy."

"Its origin and methods of preparation are no more filthy than are the origin and preparation of bread. All this talk about ammonia in baking powder and its filthy origin is the veriest rubbish. A man disgraces himself when he lends himself to any such statements. It is particularly unfair for baking powder manufacturers to seek to pervert the truth, or prejudice the ignorant or unwary, by statements that it is either harmful or dirty."

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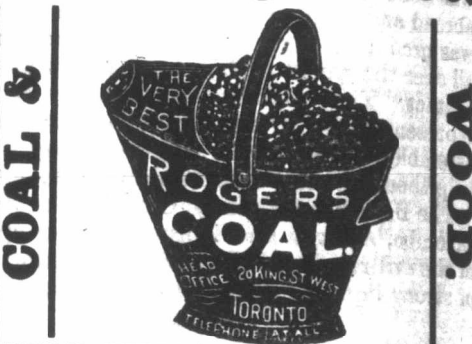
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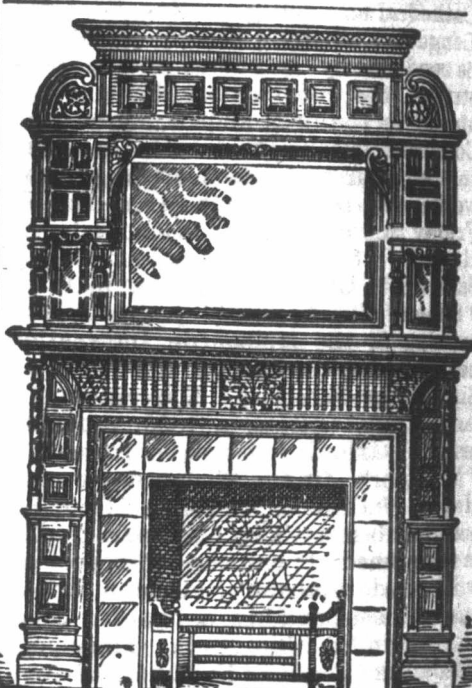
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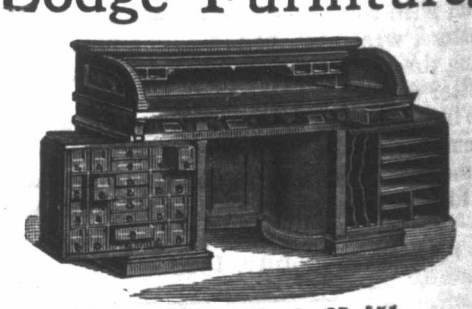


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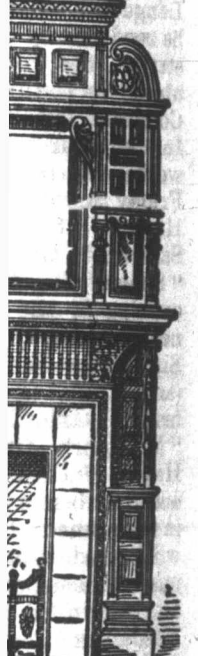
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Ammonia exists in the very air we breath, and is largely present in nature as a wholesome substance."

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"Do I believe in advertising," said a prominent lawyer, a day or two ago. "Well, rather; and in the hidden advertisement more than in any other. I remember, one day, reading a very interesting story, that ended in what I took to be a puff for Dr. Pierce's Pleasant Purgative Pellets. I threw down the paper in a rage. Not a week after that I needed some medicine of that kind, and went and bought those same little pills." "Did I find them good?" "Why, yes, the best thing of the kind I ever saw, but that has nothing to do with the first question, and I only mention the joke on myself to show that advertising does pay."

CHRISTOPHERS.

The young men of to-day are growing up with a great enthusiasm for science—for the marvellous things she has done, for the marvellous things she is yet to do. It is a noble enthusiasm, for true science is God's voice speaking among His works of creation, saying to all, Come and see." Yet a caution is needed in this eager pursuit: Science is great, but she is not greatest. The thing this poor world needs most is not more speedy and wonder-working ways of doing things, but the impulse, the desire, the purpose, to do right things, the fear, the hatred, the forsaking of evil things. And this change not all the chemistry of the day can produce. This move from wickedness to purity no electricity can effect; only the religion of Jesus Christ can give new hearts, can make new lives.

There is a beautiful old story—with which perhaps you are all familiar—of the giant who would serve only the strongest, and, finding that his earthly master feared the devil, he took service under the devil; but, seeing the devil tremble at the sign of a cross, he left his employ and offered himself to the crucified One. His Lord set him the task of carrying travellers in Christ's name over a dangerous ford, and, finding no Lord so great as this one he ever remained a Christopher—a Christ-bearer.

You may help your generation by scientific researches, by faithful work in those fields so rapidly opening up, but see that you do it all in His name, as servants of the Highest—as Christophers.

Too well known to need lengthy advertisements—
Dr. Sage's Catarrh remedy.

COVETOUSNESS.

There is an old Scotch proverb which has a lesson of wisdom contained within it. "He that would eat the kernel maun crack the nut." How much trouble might have been and would be saved if people did not envy the nuts that other people crack, and determine greedily to possess the kernels by fair means or foul. If it were not exasperatingly provoking it would be ludicrous (and I rather think it is anyway) to see the swagger and bravado with which some street loafer claims that he is "just as good as anybody," and that he is "desirous of better treatment" (means money mostly) than he gets. A good many of this class who want to eat other peoples kernels have lived lives as idle as that of the Alpine shepherd, who spent fifteen years in learning to balance a pole on his chin, or as the king who employed himself in hunting through his kingdom for a white mouse with green eyes.

It is a crying shame to see great able-bodied men going about idly and discontentedly envying the kernels of the nuts belonging to industrious people who have cracked them. Socrates talked none too strongly when he said: "Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul, a vermin, a poison, a quicksilver, which con-

umeth the flesh and drieth up the marrow of the bones."

And envy is the twin sister of covetousness. Spencer remarks, "It is one property, which they say, is required of those who seek for the philosopher's stone—that they must not do it with any covetous desire to be rich; for otherwise they shall never find it. But most true is it that whosoever would have the jewel of contentment (which turns all into gold) must come with minds divested of all ambitious and covetous thoughts, else are they likely never to obtain it."—Ernest Gilmore.

CONSUMPTION CAN BE CURED.—By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable specifics in their fullest form. Dr. D. D. McDonald, Petitcodiac, N.B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c, and \$1 size.

"AVENGE NOT YOURSELVES."

An Eastern story tells of the haughty favorite of an Oriental monarch who, as he was passing, threw a stone at a poor dervish or priest. The dervish did not dare to throw it back at the man who had assaulted him, for he knew the favorite was very powerful. So he picked up the stone and put it carefully in his pocket, saying to himself: The time for revenge will come by and by, and then I will repay him for it. Not long afterwards, this same dervish, as he was walking in one of the streets of the city, saw a great crowd coming toward him. He hastened to see what was the matter, and found, to his astonishment, that his enemy, the favorite, who had fallen into disgrace with the king was being paraded through the principal streets on a camel, exposed to the jests and insults of the populace. The dervish seeing all this, hastily grasped at the stone which he carried in his pocket, saying to himself: "The time for my revenge has come, and I will repay him for his insulting conduct." But after considering a moment, he threw the stone away, saying: "The time for revenge never comes; for if our enemy is powerful, revenge is dangerous as well as foolish, and if he is weak and wretched, then revenge is worse than foolish, it is mean and cruel. And in all cases it is forbidden and wicked."

At first a little, hacking cough,
" 'Tis nothing but a cold,"
They say, " 'Twill very soon wear off."
Alas, the story old!
The hectic cheek, the failing strength,
The grief that cannot save,
And life's wan flame goes out, at length,
In a consumptive's grave.

If persons would use Dr. Pierce's Golden Medical Discovery, when irritation of the lungs is indicated by a cough, it would be an easy matter to avert consumption. Be wise in time.

CLEANING CARPETS.—In all our own experiments we have found nothing so safe and serviceable as bran slightly moistened—only very slightly—just sufficient to hold the particles together. In this case it is not necessary to stop and clean the broom every few minutes. Sweeping the carpet after the bran has been sprinkled over it not only cleans the carpet and gathers all the dirt into the bran, but keeps the broom clean at the same time. If too much dampened, aside from injuring the carpet, it makes the work harder, because the bran becomes very heavy if very damp. The bran should be sifted evenly over the floor, and then the room swept as usual. The bran scours and cleanses the whole fabric, very little dust is made while sweeping with it, and scarcely any settles on furniture, pictures, etc., after the work is accomplished, because every particle of dirt, thread, bits of paper or lint is gathered up into the mass of bran that is being moved over the floor, and so thoroughly incorporated with it that it will not be easily separated. Carpets swept in this way retain very

little dust, as will be plainly demonstrated whenever they are taken up to be shaken.—Domestic Monthly.

A SHELF LAMBREQUIN.

If you have a rough, uncouth shelf in your kitchen or sitting-room, first cover the top neatly with some dark, smooth cloth; then take a strip of dark but bright double-faced Canton flannel about eight inches in depth (more or less, according to length and width of shelf), and long enough to reach across the front of the shelf and around at either end; paste a pretty, contrasting stripe of cretonne through the centre, and stitch it on with the machine; hem the lower edge of the flannel, and finish with as pretty a worsted fringe as you can afford; bring the upper edge up over the edge of the board and make fast with minute iron tacks, and you will have not only a convenient receptacle for lamps, books, or vases of flowers, but an addition to the furnishing of your room in the shape of a very artistic and eye pleasing shelf.

CHILDHOOD'S OFFERING.

The wise may bring their learning,
The rich may bring their wealth;
And some may bring their greatness,
And some bring strength and health;
We too would bring our treasures,
To offer to the King;
We have no wealth or learning,
What shall we children bring?

We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways.
And these shall be the treasures
We offer to the King,
And these are gifts that ever
The poorest child may bring.

We'll bring the little duties
We have to do each day,
We'll try our best to please Him
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them,
Yet, these a child may bring.
—Irish Ecclesiastical Gazette.

A BEAUTIFUL LEGEND.

There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On this spot was sown a field of wheat. On the evening succeeding harvest, the wheat having been gathered in separate shocks, the older brother said to his wife:

"My younger brother is unable to bear the burden and heat of the day; I will arise, take my shocks, and place them with his without his knowledge."

The younger brother, being actuated by the same benevolent motives, said within himself:

"My elder brother has a family, and I have none; I will arise, take of my shocks, and place them with his without his knowledge."

Judge of their astonishment, when, on the following morning, they found their respective shocks undiminished. This course of events transpired several nights, when each other resolved to stand guard and solve the mystery. They did so; when on the following night they met each other halfway between their respective shocks with arms full. Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf?

This is indeed a beautiful legend, but more beautiful still is the story of Abraham's proving his willingness to give up his only son at God's command; and many Bible students believe it was on Mount Moriah, where the Temple was afterward built, that Abraham erected the altar upon which to sacrifice Isaac. What more fitting spot could there be for God's temple than that upon which such a sublime sacrifice had been made?

SENSIBLE VIEWS OF THE TITHE.

The New York *Observer* in an editorial on men and money speaks judiciously on the subject of devoting a tenth to religious purposes, and says:

Under the old dispensation one-tenth of the income was devoted to religion. It is right to infer that at least this is demanded by the Gospel. It is difficult to understand how a believer can be satisfied with less than this as an offering. He may say that all he has belongs to Christ, but it does no good to say this unless he devotes some portion of it distinctly to the work of His Kingdom. What portion shall he thus bestow? It is customary to argue against tithing because the tenth is too much for some and too little for others, and because it is not, therefore, an accurate measure of what is required of all. But let not this argument be used to dissuade one from doing what is right. How splendid would be the result if our Church people would tithe for a single year! Some young people with large families and small incomes would find it difficult. Even these would learn lessons of self-control that would ultimately add to their temporal prosperity. Thousands in moderate circumstances would find their economies much easier when they were conscious that their income was partially expended in noble purposes. Among the rich the fruits of tithing would be vast, although it is for them an insignificant proportion. Certainly the tenth is a good number to begin with as an experiment. It is ancient and Scriptural. It is easily reckoned. Having successfully tithed for religious purposes, it is in order to tithe again for the same purposes, and to tithe again for benevolences which are not directly religious.

We put stress on this because we know by our own experience, and the observation of hundreds of Christian families, that the ordinary expenses of living in this country easily absorb all of increasing incomes. Few find it practicable to lay aside money for investment. Few have anything to spare for religion and charity that is a superfluity. If we give at all, or save at all, it must be by making this a matter of principle and strong decision. We therefore earnestly commend tithing to those who are not doing better. We do not believe that an industrious, capable day laborer will be less prosperous at the end of ten years for having expended one-tenth of his earnings intelligently in the cause of the Church and its enterprises. But all the host of Christian people who are living in comfort, and all the great numbers who are living in luxury, we invite to consider and appropriate at least one-tenth of their income to the Kingdom of God. Their comforts and luxuries will be more justifiable when they know that they have in some degree met the spiritual requirements of their prosperity.

It is true that we are not under the Law but under the Gospel. But let us not make this an excuse for doing less than we would if we were under the Law. In this, as in other spheres of duty, we are in danger of doing nothing because we are unwilling to do just what we can.

—We would draw attention to the card in another column of the Hellmuth Ladies' College, London, Ont., which enjoys such a high reputation throughout America. Its courses of study in literature, mathematics, science, languages, music, painting, elocution, etc., are very extensive and very thorough; and large numbers of our young ladies have been educated within its walls. The instruction imparted is eminently practical also, and several of its graduates are now filling important and lucrative positions. The surroundings of the College are beautiful, and the climate exceptionally healthy. Altogether, it is a most desirable school for young ladies.

MISSION FIELD.

A RECENT LETTER OF BISHOP PARKER'S.

The following is an extract from a letter which was received from Bishop Henry Perrott Parker early last month, when the hand that penned them was lying cold in death:—

"Wasambiro, near Victoria Nyanza,
"January 25, 1888.

"My Dear W.,—This is the first mail at the commencement of the new year, and as I should be very sorry if our old agreement about annual letters should fall through, I want it to take a letter to you. As I write, my thoughts at once go back to your breakfast table. I see still the thoughtful, peaceful expression on Mrs. W.'s face. I see all those darling little sunbeams, and hear them repeating their texts. The last notes of the hymn at family prayers do not seem to have died away, nor the remembrance of that portion of Scripture first read and briefly commented upon, and then turned into prayer. My dear W., if you want to realize more fully the privilege of having a Christian home you should live for a time in heathen Africa. A Christian home is one of God's best gifts to men. To millions of Africans the word 'home' has no meaning. 'A father's love,' and 'a mother's care,' 'brotherly kindness,' these are things the majority of Africans know nothing whatever about. Even their word, which is the nearest equivalent to our verb 'to love,' contains in it so much of the idea of self-will that it falls, so far, short of our idea of the love of God, and of the love which true Christians bear the one towards the other. The more I think of the many centuries during which thick darkness has brooded over the people of this land the more I pity them, and wonder that they are not worse even than they are.

In writing to you this annual letter it is natural for me to look back upon what has happened since I landed at Frere Town, a little more than a year ago. I have been surveying the ruins, as Nehemiah did when he arrived at Jerusalem, and took his solitary ride over the heaps of rubbish and beside the broken-down walls. Ezra had arrived before him and something had been done, but very little. He saw that the desolation was so great that a superhuman task lay before him. He saw the necessity of calling in the aid of the whole Jewish nation, so far as they could be induced to help, and even then he and they would have despaired but for the assurance that 'the God of Heaven He will prosper us, therefore we His servants will arise and build.

In the first place I found the state of the people of Africa distinctly worse than that of the people of India. They are more degraded, more brutish. The difficulties in reaching them are greater in many respects; the people are so scattered over vast areas where there are scarcely any means of locomotion except one's own legs. There is such insecurity to life and property. The people are so superstitious, and so carnally-minded and ignorant, it is difficult to find any elements of truth already held by them whereon to build higher truths. We find here human nature in such a state of ruin that a godly man cannot contemplate it without having his compassion aroused and his spirit stirred with a desire that the resurrection power of Christ may be brought to bear upon these fallen nations as the only all-sufficient power to lift them up."

THE CHURCH THAT IS NOT A SECT.

BY THE REV. W. T. WHITMARSH.

The Church is the True:

1. Baptist Church; for, distinctly affirming the Sacramental character of Holy Baptism, and refusing to guard it merely as a symbolic act of profession of faith, she denies not the Holy Sacrament to infants, nor to those seeking (but who have not yet attained) salvation, a knowledge of forgiven sin, and peace with God. She is the true:—

2. Congregational Church; for She recognizes the right of the whole congregation to all her sacred privileges, not confining them to the professedly redeemed portion of the assembly, and thus dividing it into "the church and congregation." She is the true:—

3. Methodist Church; for all her services are methodically pre-arranged; system and order are seen in all her provisions for worship and work;

while, by the appointed routine of "the Christian year," she (1) brings before the people every portion of Divine truth, each in its turn, and in due relation to the whole; (2) celebrates the leading events of our Saviour's life; and (3) commemorates the memory of the Holy Apostles, and other glorified saints, to whose example of faith and patience, zeal and holy living she points for imitation. She is the true:—

4. Presbyterian Church; for She confines to the presbyters the celebration of the Holy Eucharist, and recognizes the sole authority of each in the spiritual affairs of his parish. She is the true:—

5. Bible Christian Church; for she provides more largely than any other Christian body for the public reading of God's Word, unaccompanied by human comments, and uninspired "explanations," in the public worship of God. She is the true:—

6. Disciple Church; for She welcomes as members all who are willing to become disciples of Christ, not demanding that they should have apprehended all christian truth, nor attained to full salvation or sense of pardon, before receiving them into her sacred fold. She is the true:—

7. Christian Church; for she gives special prominence, as the highest act of worship, to the Holy Eucharist, the one sacred rite peculiarly instituted and commanded by our Lord in remembrance of Him, and observed by the Holy Apostles as the distinctive feature of Christian worship. She is the true:—

8. Apostolic Church; for She remains faithful to the Apostolic organization and doctrines and retains the Apostolic Orders in direct succession. She is the true:—

9. Reformed Church; for, retaining the Apostolic ministry, She has rejected the errors grafted on Apostolic teaching by the Church of Rome, and has cast off her usurped authority. She is a true:—

10. Free Church; for She repudiates all bondage to any man or body of men, and asserts her liberty in Christ Jesus, owning no Lord but Him, no laws but those promulgated by Him, as expounded by His Holy Apostles and the General Councils of the Church moved by the Holy Ghost. Popes, synods, parliaments, sovereigns, and associations of churches or men being denied by her to have power to define the Faith or constrain the conscience. She is the true:

11. United-Brethren-in-Christ Church; for She recognizes all branches of the Church of Christ as, with her, members of the Catholic Church of Christ, the family of God wherein the baptized are brothers. She is the true:—

12. Second-Adventist Church; for she proclaims and cherishes, as the hope and glory of the church, the expectation of the Second Advent of our Lord, to gather His jewels, and call His bride to Himself, that she may be with Him for ever. She is the true:

13. Primitive Methodist Church; for she adheres more closely to primitive doctrine and ritual than any other body of christians. She is the true:—

14. Evangelical Church; for the Gospel of our Lord and His Apostles is the Alpha and Omega of her teachings, and the rule of her practice. She is the true:—

15. Universalist Church; for, simply repeating God's own words respecting the consequences of sin, and the eternal condition of those who die unreconciled to God, and not affirming, in her creed and other standards, eternal suffering to be necessarily the teaching of Scripture as respects the fate of the lost, she forbids not the indulging of any "larger hope" which it may be thought the Scriptures justify. She is the true:—

16. Society of Friends; for, with a special exaltation of the work of the Holy Spirit and His influence in the heart of man, she combines a peculiar recognition of the claims of the poor and neglected upon her, for religious consolation and material relief.

The Church is not—Armenian, Calvinist, Campbellite, Lutheran, Sandemanian, Southcottian, Swedenborgian, nor Wesleyan; for, in obedience to her Sacred Head, the Lord Jesus, she "calls no man Master," and denies that any of these were "crucified for her," or that any of her members "were baptized in their name."

GOOSEY LUCY.

It chanced one day that Lucy came into the kitchen just as Fido, her Aunt Mary's little dog, was eating his dinner.

He had a very good dinner, and he was making a great fuss over it, growling with pleasure, shaking his ears and wagging his tail.

His tail was a very funny one, with a little black bunch at the end of it, and it wiggled and wagged this way and that way.

"Fido," said Lucy, "I don't think you ought to wag your tail when you are eating. Mamma says we must sit very still at table. To be sure, you are not sitting, and you are not at the table, but, all the same, I think you had better not wag your tail."

Fido paid no attention to these sensible remarks, but continued to wag the offending tail briskly.

"Do you hear me, Fido?" said Lucy. "I say, don't wag it!"

Fido gave a short bark of protest, but took no further notice.

"Then I must hold it for you!" Lucy continued, severely, "Mamma held my hands once, when I would not stop cutting holes in my pinafore; but I was very young then, and I thought the spots ought to be taken out. But you are not young, Fido, and I wonder at you, that I do!"

Then Lucy took hold of the tail, and tried to hold it; but Fido danced about, and pulled it away, and then wagged it all the harder, thinking she meant to play with him.

"Indeed," said Lucy, "I am not playing, Master Fido. Now you halls see!"

So she got a piece of stout twine, and tied Fido's tail to the leg of a chair.

"There!" she said. "Now finish your dinner, like a good little dog, and don't give me any more trouble."

But Fido would not eat his dinner with his tail tied up. He threw back his head, and gave a piteous little howl. Lucy sat down on a stool beside him, and, folding her hands, as she had seen her mother do, prepared to give the naughty pet "a good talking too," as nurse used to say.

At that moment, however, her mother's voice was heard calling, "Lucy! Lucy! Where are you?"

"Here, mamma!" cried Lucy, "I am coming! I meant to pick them up before dinner anyhow, yes, I did!" and she flew upstairs, for she knew

quite well that she had set out all her doll's dishes, tea-set and dinner-set and kitchen things, on the nursery floor, and left them there.

And now nurse had come in with baby in her arms, and had walked right over the pretty French dinner-set, and there was very little of it left to tell the tale.

Dear! dear! it was not at all nice to pick up the pieces, even if nurse had not been scolding all the time, and mamma standing by with that grave look, waiting to see that it was properly done.

But how about Fido? Oh, Lucy had quite forgotten about Fido. But Fido had not forgotten himself, and a very hard time the poor little fellow was having.

He ran round the chair several times, till he brought himself up close against it; then he tried to unwind himself again, but only became more and more entangled. He pushed the hateful chair backwards, till it struck a little table on which was a tray full of dishes; over went the table; down went the tray; crash went the dishes.

"Yow! yow! yo-o-o-ow!" howled Fido.

"Oh! oh! oh!" shrieked Bridget, the cook, who came in at that moment; and then—whack! whack! went the broomstick over the poor doggie's back.

The noise was so great that down came flying mamma, and nurse, and Lucy, too, with the broken soup-tureen in her hand.

"Oh, don't beat him!" cried Lucy, "Don't beat him, Bridget! It was my fault, for I tied him to the chair and then forgot about him."

"And why, for pity's sake, miss, did ye tie the baste to the chair?" said Bridget, still angry. "Look at every dish I have in the kitchen, all broke in smithereens!"

"He would wag his tail while he ate his dinner," faltered Lucy. "And I wanted to teach him better manners; and so—and so"—but here poor Goosey Lucy broke down completely, and sat down among the shattered dishes, and hugged Fido, and wept over him.

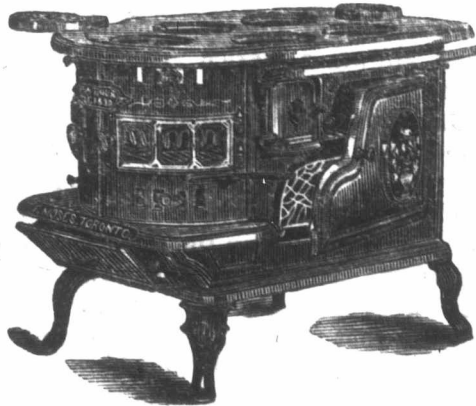
And Fido, who had the sweetest temper in the world, wagged the poor abused tail (which had been quickly released by nurse), and forgave her at once.

And Bridget and nurse laughed; and mamma kissed her little foolish daughter, and bade her not cry any more.

But Lucy had to go to bed all the same, for mamma said it was the only proper place for a child who had broken (or caused to be broken, which amounted to the same thing) seventy-two dishes, large and small, in less than half an hour.

And I suppose mamma was right, don't you?

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E. TOURJEE, Director, Franklin Square, Boston.

THEM THAT HONOUR ME I WILL HONOUR.

"That is right, my boy," said the merchant, smiling approvingly upon the bright face of his little shop-boy. He had brought him a dollar at lay among the dust and paper of the sweepings.

"That's right," he said again; "always be honest; it is the best policy."

"Should you say that?" asked the lad timidly.

"Should I say what?—that honesty is the best policy? Why its a time-honoured old saying—I don't know about the elevating tendency of the thing—the spirit is rather narrow, I'll allow."

"So grandmother taught me," replied the boy; "she said we must do right because God approved it, without thinking what man would say—"

The merchant turned abruptly toward his desk, and the thoughtful-faced little lad resumed his duties.

In the course of the morning, a rich and influential citizen called at the

DIGESTIVE OR AFTER DINNER PILLS, TABLETS, for enfeebled digestion, produced from want of proper secretion of the Gastric Juice. They give immediate relief in Dyspepsia and Indigestion.

DIRECTIONS.—Take one or two pills immediately after eating or when suffering from Indigestion, Lump in the Throat or Flatulence. Samples sent free. Address the Davis & Lawrence Co., (Limited), Montreal. SOLE AGENTS.

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TAKEN INTERNALLY, it cures Dysentery, Cholera, Diarrhoea, Cramp and Pain in the Stomach, Bowel Complaints, Painter's Colic, Dyspepsia or Indigestion, Sudden Colds, Sore Throat, Coughs, &c.

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For Coughs, Neglected Colds, Bronchitis, Pain in the Chest, and all diseases of the Lungs,

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Is the GREAT MODERN REMEDY. For Croup it is almost a Specific. As an Expectorant

IT HAS NO EQUAL!

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store. While conversing, he said, "I have no children of my own, and I fear to adopt one. My experience is that a boy of twelve (the age I should prefer) is fixed in his habits, and if bad—"

"Stop!" said the merchant; "do you see that lad yonder?"

"With that noble brow?—yes; what of him?"

"He is remarkable—"

"Yes, yes; that's what everybody tells me who has a boy to dispose of; no doubt he'll do well enough before your face. I've tried a good many, and have been deceived more than once."

"I was going to say," replied the merchant calmly, "that he is remarkable for principle. Never have I known him to deviate from the right, sir—never. He would restore a pin; indeed [the merchant coloured] he's a little too honest for my employ. He points out flaws in goods, and I cannot teach him prudence, you know, is—common—common prudence—ahem!"

The stranger made no assent, and the merchant hurried on to say:

"He was a parish orphan taken by an old woman out of pity, when yet a babe. Poverty has been his lot; no doubt he has suffered from hunger and cold uncounted times; his hands have been frozen, so have his feet. Sir, that boy would have died rather than be dishonest. I can't account for it; upon my word I can't."

"Then I'll adopt him; and if I have found one really honest boy, I'll thank God."

The little fellow who rode home in a carriage, and was ushered into a luxurious home; and he who had sat shivering in a cold corner, listening to the words of a poor, pious old creature, who had been taught of the Spirit, became a most excellent divine.

"Them that honour Me I will honour."

SHE SAW THE PROCESSION.

The Germans have a story about a little girl named Jeannette, who once went to a grand review. She found a capital place from which to see the soldiers pass, and she noticed a poor old woman in the crowd trying very hard to get where she could see.

Jeannette said to herself: "I should like to see the soldiers march, but it isn't kind in me to stay in this nice seat, and let that old woman stay where she can't see anything; I ought to honour old age, and I will." So she called the old woman, and, placing her in the nice seat, fell back among the crowd. There she had to tip toe and peep and dodge about to catch a glimpse of the splendid scene, which she might have seen fully and easily if she had kept her place.

Some of the people said she was a silly girl, and laughed at her. Jeannette was rewarded in heart for the kindness to old age. A few minutes later a man covered with lace, elbowed his way through the crowd, and said to her: "Little girl, will you come to her ladyship?" She could not imagine who her ladyship was, but she followed the man to a scaffold within the crowd. A lady met her at the top of the stairs, and said: "My dear child, I saw you yield your seat to the old woman. You acted nobly. Now sit down here by me; you can see everything here." Thus Jeannette was

rewarded a second time for honouring old age.

LITTLE HEROES.

In times of deadly peril children have shown a heroic unselfishness which justifies the Saviour's words: "Of such are the kingdom of Heaven." One bright September evening, fifty years ago, a farmer's wife, with her six children and a servant maid, was bathing in the sea on the flat coast of Somerset, England. The two women were so busy in bathing the children that they did not notice, until it was too late to regain the shore, that the stealthy, creeping tide had surrounded them.

All then got upon a rock, from which, one by one, three of the children were washed off and carried out to sea. As the foaming waters leaped toward the rock, Jane, six years old, exclaimed, "Mother we shall never see father again."

"Let us pray," she said, as another wave rushed over the rock, and she repeated, just before the waves swept her into heaven, the Lord's Prayer and the Apostle's Creed. Her thoughts were for her father on earth and on her Father in heaven.

On Sunday night, January 29, of this year, the calm heroism of two little cripples saved from destruction 163 inmates of the New York Hospital for Ruptured and Crippled Children.

Louis Felige, twelve years old, and Mary Greely, ten, started for bed about seven o'clock, and on reaching the second floor were enveloped in a cloud of smoke. They quietly proceeded to the third floor and told a nurse that the building was on fire.

She sent word to Matron Webber, who notified Dr. Gibney, and he sent out an alarm. The doctor, nurses, police and firemen got all the children out of the building, and the guests of the Vanderbilt Hotel opposite gave up their rooms to the little ones.

Ten year old Max Schwartz, who is suffering from hip disease, tried to carry out Johnny Burke, a little deaf and dumb cripple, but the burden was beyond his strength. Then he dragged Johnny out to the hallway, where a policeman found them and carried both down stairs.

AN AMPHIBIOUS ROBBER.

It is the habit of the muskrat when it has secured more food than it can devour at once to cover up any that it may leave, with a view to its future consumption. Although a water animal, it makes occasional foraging trips to the land for food, and even takes up its residence there for a time.

A curious incident recently happened in the experience of a citizen of North Haven, Me. In his cellar he had reserved a tubful of small potatoes for his hens. Near by was a quantity of firewood cut up to fit a stove. Having occasion to use some of the potatoes, he found them covered by a good-sized armful of wood. He removed it.

The next morning he found the potatoes covered, and again removed the wood.

This occurred seven consecutive mornings. He was amazed and thoroughly mystified, almost accrediting

the performance to the agency of the supernatural.

Resolving to maintain a careful watch, he secreted himself in the cellar and his vigilance was rewarded by surprising a huge muskrat at his morning repast on the potatoes. The animal was quickly despatched, and its skin stretched on a shingle now adorns the side of the farmer's shed.

POOR MR. PUNCH.

Mr. Quekett, a London clergyman who did an incalculable amount of good among the city poor, once adopted an ingenious device for the reformation of certain naughty children belonging to his school. He had found out that they were in the habit of keeping back some of the pence given them at home for their tuition, and one day when he gave them an entertainment in his garden, arranged a lecture by "Punch and Judy." Taking aside the man who conducted the performance, he gave him the names of the culprits, and asked him to give them a severe lesson. The performance took place in the usual manner, but, at its close, Mr. Punch said:

"Now there are a few of you boys I want to speak to. I want James Brown!"

"James Brown, Punch wants you!" shouted the crowd, and at last he was brought up, and made to stand before Mr. Punch.

"Put him here," cried Punch, with a wave of his pole. "Now fetch Thomas Stringer."

Thus were summoned the twelve boys who had been guilty of keeping back school pence. Mr. Punch then made the following speech, while the poor little fellows trembled in every limb.

"My dear boys, you belong to a party of children who keep back the pennies your mothers give you to pay for being taught at school. Now, James Brown, I know your father and mother. Suppose I tell them of the serious position you are in!"

So the lecture went on, and the twelve little thieves were so wrought upon, that their bad habit was cured. But Punch, the reformer, was not so fortunate.

A few days afterwards, he chanced to meet Mr. Quekett, and said, "Ah, sir, it was a very bad day's work I did, coming into your garden. I can't get an audience to listen to me down in this part. As soon as they see me, the children cry out, 'Come away! Come away! he's got the Punch that knows all about us,' and the consequence is I can get no custom."

So it seems that some devices are too clever to be practicable.

CERTAIN CURE.—A cure for Cholera Morbus. A positive cure for this dangerous complaint, and for all acute or chronic forras of bowel complaint incident to summer and fall is found in Dr. Fowler's Extract of Wild Strawberry, to be procured from any druggist or medicine dealer.

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Nasal Catarrh—Not Consumption.
GENTLEMEN.—I have obeyed you to the letter by cleansing my nose, and inserting the saturated tent to-night. Have taken the Cannabis Iodica as directed, and am happy to tell you that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh. Very gratefully yours, JAMES M. CALDWELL, Wabash Avenue, Chicago, Ill.
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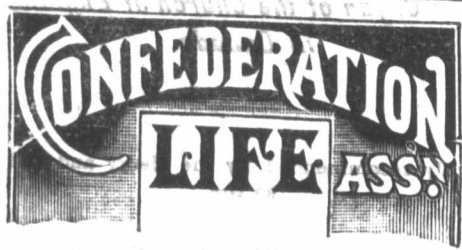
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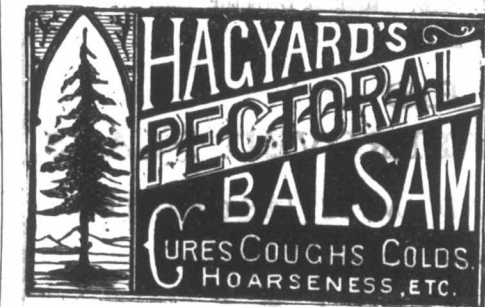
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