

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JUNE 2, 1887.

[No. 22.]

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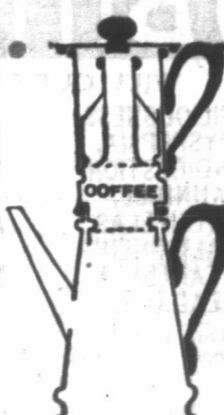
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LESSONS for SUNDAYS and HOLY-DAYS.

June 5th—TRINITY SUNDAY.
Morning.—Deut. Isaiah vi. to 11. Rev. i. to 9.
Evening.—Gen. xviii.; or i. and ii. to 4. Eph. iv. to 17.
or Matthew iii.

THURSDAY, JUNE 2, 1887.

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

THE VISIT OF CANON WILBERFORCE.—The eloquent Canon, who inherits his father's gift of speech without his wisdom, delivered a lecture on temperance, at the Toronto Pavilion on the 19th May. The audience was small, not enough to pay expenses. He also addressed a second audience on his favorite topic on the following Sunday after noon, in which he dwelt with much earnestness on the necessity of spiritual reform as the only sure basis of moral. Canon Wilberforce having been in conflict with his Bishop for a breach of discipline, by preaching in a dissenting chapel, naturally was invited to Wycliffe College, "a fellow feeling makes us wondrous kind." He there delivered an address, which is reported to us, as a full approval of the anti-Church of England notions that are taught there. Especially did the Canon dwell upon the Plymouth Brethren notion, as to the ministry being free, and ordination little else than an unmeaning piece of ritualism. He taught the students the idea that one Church is as good as another, which if they accept they will enter their ministerial life with a falsehood on their lips. On the 21st, the Canon preached at St. James, and enunciated very so-called "advanced" views on Church unity. He declared that dogmas could be no foundation for Christian union, thus teaching that belief in the doctrines of the Church is not necessary to acceptance as members. It is clear that this immoral theory is held by those who agree with Canon Wilberforce.

In these days when States and families are miserably disturbed by the revolt against lawful authority, which is the curse of this age, as its sympathisers will one day learn by bitter experience, it is indeed sad to hear a man gifted like Canon Wilberforce, lifting his voice for the encouragement of those, whose only reason for existence is strife, and whose contempt for the order and

discipline of the very Church of which they are members, seems to constitute their chief ground for asking sympathy and help. Those in love with the lawlessness of the times are many, disorder is popular, hence the appeal made to support any institution that displays a rebellious spirit, meets with all the support it craves. The very fact that the *Globe*, which hates and insults and malignantly falsifies the record of the Church, is overjoyed at Canon Wilberforce's utterances, is enough to demonstrate their mischievous tendency!

WHAT PROTESTANTS ARE TAXED FOR.—It is said of a certain class of men, that a surgical operation would be needed to get a joke into their heads. It is so also with ideas. We have in Ontario a class of anti-Romanists, who seem to imagine that the whole duty of a Protestant is to preach against the Mass. The idea that the Roman Church is a danger to civil liberty, that it uses politicians to secure advantages, contrary to the rights and liberties of Protestants, seems difficult to get into their heads. Possibly they can grasp the meaning of the following:

During the visit of Mr. O'Brien, the companion of the Phœnix Park murderers, and the associate of the New York dynamiters, that guilty man was welcomed at a Roman Catholic school and blessings invoked upon his mission. That mission he avowed to be to hoot the Queen's representative out of Canada; an act of treason and of blood in intent. Now our Presbyterian friends and the supporters of the Ross Bible party, can see in this incident what the taxes of Protestants in Ontario are paid for. These schools that bless Mr. O'Brien's murderous mission, are very largely supported by Protestant taxes! Our political friends are thus committed to the support of institutions, wherein a large section of young Canada is being indoctrinated with treason, and taught to show contempt for the Queen and constitution. We hope this class of our citizens will get this fact into their heads that they are taxed to breed rebels, taxed to teach the young to sympathise with the foulest of criminals, taxed to support schools that teach the young to regard women mutilators, midnight assassins, cattle houghers, dynamiters, and other criminals with honour, and to bless a mission that was intended to incite a civil war. Verily the conscience of some political Protestants must be as dead as that of their Papist allies! The only papers that have gone into a paroxysm of rage at the unsympathetic treatment accorded to Mr. O'Brien, are the *Montreal Post*, avowedly the Fenian official organ, the *Globe*, edited by a Roman Catholic, and controlled by Roman Catholic interests, and "tell it not in Gath," the *Canada Presbyterian*. The latter paper positively rants against the Bishops of Toronto and Algoma for daring to protest against Mr. O'Brien, and furiously denounces Toronto for showing that mendacious and blood-thirsty firebrand such scant courtesy. When the *Presbyterian* took the side of the Ross Bible against the Divine Scriptures, when it defended the taxing of Protestants for Romanist schools, when it approved of the Papist catechism being used in our Public Schools, kept up by public subsidies, we thought a nominally Protestant newspaper had sunk far out of sight of principle. But for a Presbyterian organ to take sides with an open rebel, a companion of murderers, a colleague of dynamiters, and instigator of women mutilators! What next, and next?

BISHOP BARRY ON THE BIBLE.—We ask a careful study of the words of Bishop Moorhouse on the next page, touching one of the causes of modern infidelity. One of the arguments used by those who prefer the Ross Bible to God's Bible, is that certain portions are not sufficiently elevated in moral purity for the men of this generation. They fondly imagine that there has come over human nature such a revolution, that the evil tendencies it displayed in early times have been eradicated. How

far this theory is correct, we need not discuss in view of the experience of every human being. As every generation needs to be taught its alphabet of secular knowledge, so does it need also elementary moral and spiritual teaching. "The primary lessons of religion" says Dr. Moorhouse, are most important, and of perpetual and abiding value. Yet these very lessons were eliminated from the Word of God, were omitted from the Ross Bible, lest forsooth the plain teachings and warnings of the Spirit of God, should offend the refined sensibilities of this age!

Dr. Barry touches another point. That it needs emphasizing, we can see by the strange statement by a Toronto physician, in a public letter a few days ago, wherein he denies that the Bible came from the Church, it was he says a direct gift from God! This grossly superstitious notion has produced an untold amount of scepticism and atheism. Dr. Barry says: "If we would use the Bible as God gave it to us, and not as a book that fell down complete from heaven on some day or hour named, but as the true Word of God, and as an organic whole, in which the central life is one though the members are many—by grasping the true idea of what the Bible is in these complimentary truths, not only will the Bible be seen to stand firmer than ever against the blasts of adverse criticism, because it will be founded upon the true Rock of Ages, but, what is of infinitely more importance, the Bible will become to us, not, perhaps, a more sacred, but a far more living book, and become more and more our guide through all the changes and vicissitudes of this life."

THE IMPRISONMENT OF MR. BELL COX.—The *London Guardian*, has the following comments on this most unhappy case:

"The imprisonment of Mr. Bell Cox opens up a dismal prospect for the Jubilee year. It is the more to be regretted because it is impossible to suggest any way of releasing him which has much chance of being adopted. The Bishop of Liverpool expressed astonishment that 'no one has brought forward a short Bill to substitute suspension'—by which we imagine he means deprivation—for incarceration." That is a very natural feeling in a Bishop who "strongly objects" to exercising a right with which the law has deliberately armed him. But unkind as it may seem we had very much rather see Mr. Bell Cox in gaol than deprived of his living. His present punishment, grotesquely inappropriate as it is, does not prejudice that eventual arrival at a ritual settlement which it must be the desire of every High Churchman to see hastened. His deprivation would mean the triumph in his particular case of a small section of opinion which seeks to make its own bald and unhistorical interpretation of the rubrics the measure of an impossible conformity. It is by no such expedient as this that ritual peace can be restored. There are ways in which the Bishop of Liverpool might even now undo much of the mischief brought about by his honest but unfortunate refusal to use the discretion vested in him by statute, but to ask Parliament to make deprivation follow more quickly on Lord Penzance's sentences is not one of them." The *Church Review* shrewdly remarks that in prison Mr. Cox has shelter and food, whereas "deprivation" would leave him without either!

THE RITUALISTIC REPORTER IN AMERICA.—A leading secular paper published in Chicago informs its readers in an article published last January, that, on occasion of the recent consecration of the new church at Joliet, "upon the altar were seated the venerable Bishop McLaren and twenty-five or more deans and rectors from the diocese of Chicago." This is out-Heroding Herod; and, in comparison with it, the suspension of thurifers from the ceiling dwindles into insignificance. It is not strange that papers calling themselves news-papers should not have more regard for their reputation than gravely to publish such arrant nonsense?

CHURCH ANARCHY AND CHURCH UNITY.

THE wave of anarchical ideas which is beating furiously against the settled order of modern society, threatening to substitute for civilisation the confusion of barbaric lawlessness, has swept its menacing tide up to the doors of the Church. The leaders of the attack being made not only against the despotic government of Russia by Nihilists, but with equal intensity of hate, by Socialists against the democratic system of the States, set forth no plan of reform; they aim only to destroy society as now constituted, reckless of what will follow the anarchy created. That tremendous evils exist, evils involving the bitterest suffering by multitudes is the glaring reproach of all civilised nations. That some by dishonest, irregular, or cunning means have acquired large wealth, while hard, unwearying toil only provides the worker the barest necessities, leaving him a pauper in sickness and old age; all this cries to Heaven for radical, social change. But the ameliorating force that will eventually relieve society of its dangerous accumulations of wealth alongside its dangerous conditions of extreme poverty, is not in violence but in the religion of Christ. Lawless anarchy will not redeem society, but its subjection in all its relations to the higher law of Christian equity and brotherhood.

So also in the Church evils grave, fraught with danger to its very life, doubtless exist. The competition of various religious bodies has given rise to scandals equally disgraceful to those that sully the honour of commerce. But the remedy is not in ecclesiastical anarchy, not in destruction, not in levelling what exists, but in bringing these warring religious bodies under the law of Christ, the law of unity, the law of willing, sympathetic subordination, as members of the Body, taking all life and direction from the Head.

Canon Wilberforce, when in Toronto, enunciated ideas on this topic that were unveiled Church nihilism. He declared that dogma must be discarded to bring about Christian unity. The first clause of the creed, "I believe in one God," according to Canon Wilberforce's theory must be cast aside, for it is the very dogma of dogmas! So on through the creed to its final assertion touching the life of the world to come. If any form of unity comes as the result of such anarchical ideas as to dogma it will be the unity not of Christ's Body, but of some miserable man-made machine, pretty to look upon maybe by idolators of men's work, but not the Temple of the Spirit of God, not that Church for whom He became Incarnate, lived, died, rose again, and now rules as Head of His Divine Body. "Away with law!" cries the foe of society, "Away with the Church!" is the true meaning; the only meaning of those who cry, "Away with dogma!" for a Church without dogmas is a body without skeleton, muscles or nerves, a thing as low in the scale of organisation as a sponge or jelly fish. No! Canon Wilberforce, Church unity will need

stronger bonds than sentimentalism; it will need the bonds of dogma to be drawn closer, especially will it be essential to Christian unity that the dogma, "I believe one Catholic, Apostolic Church," shall be held as vital to the Christian life in this age as it was in the days of the apostles, and held as sacred as when the Master prayed that the oneness of His people might help His purpose as the Redeemer of man. Canon Wilberforce made another terrible slip. He gave the students of Wycliffe to understand that authority to minister in the congregation was not given by the Church but was inherent in them as Christians. This is Quakerism, or Plymouth Brethrenism in all their unscriptural nakedness. Apply this theory to marriage and free love would soon prevail. The base of marriage is mutual love; a distinguished living writer has said, "*Marriage without love is adultery.*" According however to Canon Wilberforce, as love is the moving and justifying element in marriage, therefore love constitutes marriage, the ceremony of a man-made ordinance is vanity! The Canon's doctrine is that God's ministry is free to all who are moved to take it on themselves. He implied that the order of the Church in ordaining Bishops in due succession from those bishops whom Christ commissioned is superstition, and that the Church has no power to give any necessary qualification for the ministry, the ceremony of ordination is mere vanity. Such notions are popular where he aired them with his characteristic, rhetorical heat and lack of judgment. Such notions were introduced into the Church by a party about "Queen Elizabeth's time," but they were taught first by Jesuits, who took Orders in the Church of England in order to destroy the work of Reformation. But every well informed, conscientious Churchman must reprobate such treasonable teaching. Such ideas can only be accepted by loose thinkers and unlearned divines to whom the order of the Church is obnoxious, even though out of that order they have secured bread and position.

In condemning Church dogma as the foe of unity, and teaching that the order and discipline are obsolete vanities, Canon Wilberforce was enunciating ideas as contrary to the doctrine and principles of the Church, and as dangerous to her welfare as the analogous teachings of nihilists and socialists are to the best interests, the peace, and the moral and material progress of human society. Church anarchy is not the way to Church unity, but a short cut to atheism. The Church of Christ is not a heterogeneous collection of men having sentimental affinities, as Canon Wilberforce thinks, but is a Divine Body as Christ declared.

NOTES ON THE HOLY EUCHARIST.

ST. IGNATIUS, Bishop of Antioch, (made so by St. Peter, according to Theodoret and Chrysostom), died A. D. 107. They (the Docetæ who denied that our Lord had a true body) abstain from Eucharist and prayer

because they confess not that the Eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins, which the Father in His mercy raised again. They, then, who speak against the gifts perish while disputing. Good had it been for them to love it that they might rise again. Ep. ad Smyrn, v. 7. "Haste ye, then, to partake of one Eucharist, for there is one Flesh of our Lord Jesus Christ, and one Cup for the union of His Blood, one Altar. Ep. ad. Phil. v. 4.

Breaking one Bread, Which is the medicine of immortality, the antidote that we should not die, but live in Jesus Christ for ever. Ep. ad. Eph. v. 20.

ST. JUSTIN MARTYR, (converted A. D. 133). A Disciple of Apostles, Ep. ad. Diogn. A man not far from the apostles either in time or in virtue, S. Method. in Phil. con. 147.

This Food is amongst us called Eucharist, whereof no one may partake, save he who believeth that what is taught by us is true, and hath been washed in that laver which is for the remission of sins, and to regeneration, and liveth as Christ hath delivered; for we do not receive It as common bread or as common drink, but in what way Jesus Christ our Saviour, being through the Word of God Incarnate, had both flesh and blood for our salvation, so also have we been taught that the Food, over which thanksgiving has been made by the prayers of the word which is from Him, (from which our blood and flesh are by transmutation nourished), is the Flesh and Blood of Him the Incarnate Jesus. Apol. I. 66.

"And the offering of fine flour, sirs," I said, which was prescribed to be presented on behalf of those purified from leprosy, was a type of the Bread of the Eucharist which the Lord commanded to do in remembrance of the suffering He endured on behalf of those who are purified in soul from all iniquity, in order that we may at the same time thank God for having created the world, with all things therein, for the sake of man, and for delivering us from the evil in which we were, and for utterly overthrowing principalities and powers by Him who suffered according to His will. Hence God speaks by the mouth of Malachi, one of the twelve prophets, as I said before, about the sacrifices at that time presented by you (then follows Mal. i. 10-12). He then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, i. e. the Bread of the Eucharist, and also the cup of the Eucharist. Dialogue with Iryples the Jew, chap. xvi.

ST. IRENEUS, Bishop of Lyons, Disciple of St. Polycarp, who was a Disciple of St. John.

For as the Bread from the earth receiving the invocation of God is no longer common bread, but the Eucharist, consisting of two things—an earthly and a heavenly: so also our bodies, receiving the Eucharist are no longer perishable, having the hope of the Resurrection to life everlasting. Actv. Har. iv. 18.

But counselling also His disciples to offer to God firstfruits from His creatures, not as

though he needed ought, but that they might not be unfruitful nor ungrateful, He took that which of His creation is bread and gave thanks, saying, 'This is My Body,' and likewise the cup, which is of that our creation, He confessed to be His Blood, and taught that it is the new oblation of the New Testament, of which among the twelve prophets, Malachi thus presignified: 'I have no pleasure in you, saith the Lord of hosts, neither will I receive an offering at your hands. For from the rising of the sun unto the going down thereof My name shall be great among the heathen, and in every place incense shall be offered unto My name, and a pure offering for My name shall be great among the heathen, saith the Lord of hosts;' most clearly signifying by these words that the former people indeed shall cease to offer to God; but in every place sacrifice shall be offered to Him, and that pure, and His name shall be glorified among the heathen.—Adv. Hæres, iv. 17, 5.

As the wood of the vine laid in the earth bears fruit in its own season, and the corn of wheat falling into the ground and dissolved, is raised manifold, through the Spirit of God, which holdeth all things together, and, afterwards through the wisdom of God, comes to the use of man, and receiving the Word of God becometh a Eucharist, which is the Body and Blood of Christ; so also our bodies being nourished from it, and placed in the ground and dissolved in it, shall rise in their due season, the Word of God granting them the Resurrection to the glory of God the Father.—Adv. Hæres, v. 2, 3.

INSCRIPTION AT AUTUN, CLOSE OF THE SECOND CENTURY.—Divine race of the heavenly Ichthus, a holy heart put forth,* receiving among mortals immortal life or fount of divine waters; nourish, beloved thy soul with the everflowing waters of enriching wisdom. Receive the honey, sweet food of the holy things of the Saviour. Eat, drink, having Ichthus in thy hands. Where Ichthus is the ancient anagram for the Greek words for Jesus Christ, Son of God, Saviour; Ichthus itself meaning fish. Compare the use of the fish as the symbol of the Saviour.

S. HIPPOLYTUS, Bishop of Portus, and a disciple of St. Irenæus, about A.D., 220.—She (Divine wisdom) mingled her wine in the cup, *i.e.*, the Saviour uniting His own Godhead with the flesh, as pure wine, in the virgin, was born of her without confusion, God and man. 'And she prepared the table,' the knowledge of the Holy Trinity promised, and His precious and pure Body and Blood, which daily at the mystical and divine table are consecrated, being sacrificed in remembrance of that ever-to-be-remembered and first table of the divine and mystical Supper. 'She sent forth her servants,' Wisdom, that is Christ, calling with a sublime preaching, 'Whoso is simple let him turn to me,' *i.e.*, sending forth the Holy Apostles, who traversed the whole world and called the nations to the knowledge of Him by their truly sublime and divine preaching. But she said 'those who want

*Or possibly with holy heart thou must receive.

understanding,' that is those who had not yet obtained the power of the Holy Ghost, 'Come eat of my bread and drink of the wine I have mingled for you;' that is, He gave us His Divine Flesh and his precious Blood to eat and to drink for the remission of sins.—Prov. ix. 1. (i. 282 Ed. Fabric).

BISHOP MOORHOUSE ON BIBLIOLATRY.

IN a recent address the Bishop of Manchester, with characteristic courage and lucidity, dealt with one of the causes of infidelity. He said:—

"I believe that it greatly is caused by injudicious friends of the Bible—by what I may call Bibliolaters. Now you know a Bibliolater is a man who thinks the Bible is a cyclopædia of all knowledge; that it is a sort of *vade mecum* of the chronologists, and archæologists, and physicists; that it is bound to be accurate down to its last figure and its last letter, and is bound to supply an explanation of the works of God, which shall be suitable, I don't say to the latest knowledge—that would be a very little thing, because the latest knowledge is not the ultimate knowledge—but which absolutely and finally explains the objective nature of all facts. That is what the Bibliolater says and thinks. Now we may admire him as a pious and godly man, but, nevertheless, in spite of his reverence and piety, he is very largely the cause, I believe, of the want of universal acceptance of the blessed Word of God. For he supplies another character with almost the whole of his miserable stock in trade—I mean the professional infidel, for it seems to be the purpose of this man's life and pernicious activity to show that, on the theory of the Bibliolater, the Bible can not be accepted as an authentic record of fact. Arming himself with Bishop Colenso's application of arithmetic to theology, he delights to triumphantly exhibit his knowledge, and to contend that in dozens of instances which he cites, the numerical statements of Holy Writ are inconsistent with one another and flatly incredible. And he does more; he delights to show that the people selected by God to be the subjects of Divine instruction did not possess a perfect knowledge of the true relations of man to his neighbour. 'Actually,' he cries, 'they had among them, at least in the earlier periods of their history, the old selfish idea that a man's personality is principally valuable because of his connection with his race or his tribe, and in consequence of that it follows that their ways, like those of their neighbours, were savage, their punishments were barbarous, their marriage relations imperfect, their management of their children what no modern man can approve of.' All this he says, and mark you—I must tell the truth, for we stand here in the sight of Almighty God—mark you! on the theory of the Bibliolater you cannot answer those arguments. You cannot, no man can. But throw Bibliolatry aside, as we are bound to do in the interests of truth, acknowledge that there was imperfec-

tion, that there was mistake, among the people when they were taken to be trained, and all along their training; acknowledge that modern theories about the purpose and inspiration of the Bible may be wrong, and yet the Bible the Word of God notwithstanding; acknowledge that the purpose of that sacred volume was to take a backward and an ignorant people, and to teach them gradually, by such means as would suit their condition, and as they were able to bear it, what were their relations to God and their fellow creatures, and then the whole aspect of the matter is changed. Then you can acknowledge the Bible to be the Word of God, though you find, as you will find, that in the process of preparing them for the perfect Christian ideal of the home, the diverse laws of the Jews were less than absolutely good; and though you find, as you will find, that to wean the people from sacrilegious worldliness such punishments were suffered as that of Achan. Because that age believed you had not punished a man till you had punished his wife and children as well as himself—for it was the definition of the laws of Manu that a man consists of himself, his wife, and his children—well, those people believed that you had not punished a man, that you had only punished a fragment of him—till you had got his wife and family. Well, granted that these thoughts were in their minds when God took them to train them, what follows? Why that it is all the more wonderful, that when such imperfect people have such imperfect ideas, God brought them into the marvellous light of revelation, and made them the teachers of all the world to all time, and that they thought that God had to accommodate His teaching to their capacity. I say boldly that those are not the best laws that are absolutely perfect—those are the best laws that are most suitable to the capacities of the people for whom they are made, and that our Heavenly Father would not have given them the best laws if He gave them those that were absolutely perfect. He gave them those that were necessary. He practised toward them the accommodation of love, and so He made them the world's prophets. 'Oh, very good,' says somebody, 'very good for the few, but what has that got to do with me? Do you want to send us back to learn in this horn-book of the ancient world?' Yes, I do. Let us learn a little bit of spiritual humility. Do you mean to tell me that when you go down into the slums of our great cities and into those dark out-fields of the heathen world you don't find that in trying to lift those backward people into the light of God's truth, the suggestions of God's dealings with Israel are not infinitely valuable to you. If it were not so, I say that the primary lessons of religion are the most important lessons and those of perpetual and abiding value. We call the Bible a revelation—an unfolding, an uncovering, or an unveiling of mystery, and that is just what it is. Not with violent shock, but slowly and gradually, and as man can bear it, it has been

lifting the veil from this eternal mystery. There was mystery lying thick and close upon the world's early traditions, and the Bible has lifted the veil. There was mystery lying upon the relations of the individual, of the family, of society, and in the patriarchal and Mosaic and prophetic dispensation, more and more the Bible has been lifting the veil from the mystery. Fold after fold was lifted till at last with His strong hand the Eternal Son of God withdrew it altogether, left the heaven of truth bare, and we saw the light of the knowledge of the glory of God in Jesus Christ."

IRELAND AND THE POPE.

THE doctrine of Papal Infallibility often brings the Papists in practice into strange dilemmas. How is it, if the occupant of St. Peter's chair has such high prerogatives that he frequently falls into such fatal errors? How is it that if he sometimes avoids doing the wrong thing, he often neglects to do the right? At all events a remarkable passage of arms has just occurred, which displays most fatally the vice of this Romish tenet. We will premise that the combatants are the late Lord Chancellor and a Roman Catholic correspondent of the *Times*, of whom the chief thing we have to say is that he has thought himself quite equal to break a lance with the noble lord.

In a letter to the *Liberal Unionist*, Lord Selborne vigorously exposed the true nature of the attitude which has been assumed by the Romish Church in regard to the anarchy in Ireland. "For any Church," wrote his lordship—"but especially for a Church making such a claim as that of Rome to the direction, by Divine right, of the consciences of men—to ally herself anywhere with the forces of anarchy and disorder, working by means inconsistent with elementary principles of morality, is certainly not a light matter." Many other weighty words were added, and the letter was headed, 'The Claim of the Irish Priesthood to Stand above the Law.'

His opponent replied in a letter to the *Times*, which may be summarized under the three following heads: 1. That though the Irish clergy may have taken definitely the side of anarchy, nevertheless the Vatican itself has neither praised or blamed them for so doing. 2. That though the Pope was infallible, there has not been brought before him sufficient evidence to induce him to condemn all his Irish clergy. Living in a distant land, and having only paid a "brief visit to this country many years ago," he may "be excused for requiring much evidence and time" to make up his mind. 3. England has no business to grumble at him for not understanding the true significance of events which happen here because she has refused to establish diplomatic relations with the Vatican. These three assertions fairly sum up, as we think, this naive apology for the fallibility of the Infallible Pontiff.

We cannot allow such language to pass without drawing our readers' attention to its significance. It is a fact that the Romish clergy,

both priests and bishops, have encouraged the *National League* and "the state of anarchy and disorder which it has brought into being." Is this right or wrong? We imagine that there can be but one opinion on the subject. Undoubtedly, the pastor is morally responsible for those doings of his flock which he actually has prompted. But putting the question of infallibility aside, can anyone doubt for a moment that the Vatican, with all its organisation, both knows and controls the actions and the views of the Irish hierarchy? Undoubtedly, the Pope is morally responsible for the views of his clergy. He could have stopped them by a word of warning, but he has not chosen to speak that much required word. The Irish are sharp enough to see that his very silence is proof that he is playing on their side.

But when we come to the second of the allegations the pathos of the picture is revealed. The Pope, infallible as he is, neither is nor has been a resident in England, and therefore his ignorance of the social and political meaning of events here must be condoned. This is equivalent to saying that if instead of being infallible he had been an Englishman, he would have known better than to encourage by his silence "the state of anarchy and disorder which the National League has brought into being." If this is what Romanists think of their Pope, we can form no very exalted conception of their last and loftiest development of Papal dogma.

But it is the third of the allegations which appears to us to clench the matter in its vital bearings. It implies that the Pope, not being an Englishman, has a right to incite or permit British subjects to rebel against the law. In somewhat Hibernian language, after having pleaded that the Pope be excused on the score of ignorance, the writer goes on to call England "foolish in not recognizing that the Pope is a factor in politics, and that the Vatican, if nothing else, is a great centre of information from all parts of the world." Now this is the great point to which, as loyal subjects, we object. The Pope neither has nor ought to have "jurisdiction in this realm." To grant what the writer suggests would be, under the circumstances, to give him jurisdiction, and so to sink England into the position of a mere feudal State to Rome. We consider that the position he now holds with respect to the Irish bishops is, in fact, usurpation, but were we to enter into diplomatic relations with him it would be yielding to him formally that right against which we now protest. That any foreigner should influence to the degree he does the power of Parliament is sufficiently objectionable. It would be bringing our free country into actual vassalage if such a condition of things were diplomatically acknowledged.

The fact is we cannot afford to shut our eyes even to the most specious of Rome's encroachments. That she is encroaching, or at least trying to encroach, is most painfully and continually evident.—*The Rock*.

—The young man on the lookout for a "soft place," through dislike for honest hard work, can find one under his hat.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—At the quarterly meeting of the executive committee of the Synod of the diocese of Montreal, held at the Synod office, there were present the Lord Bishop, presiding, the Very Rev. the Dean of Montreal, Archdeacons Lindsay and Evans, Canons Ellegood, Mills, Henderson, Anderson, Revs. J. Rollit, W. H. Naylor, J. F. Renaud, R. Lindsay, rural deans, Revs. J. G. Norton, and J. H. Dixon, Messrs. James Hutton, treasurer; Strachan Bethune, Q.C., chancellor, and Charles Garth.

Canon Ellegood opened the meeting with prayer, after which the minutes of the last meeting were read and confirmed.

The State of the funds.—The treasurer presented his report of the several funds in his charge. The Widows' and Orphans' fund showed a balance on hand of \$5,902.19; the sustentation fund, capital, a balance of \$850.16; the Clergy Trust fund, capital, a balance of \$5,800; the Superannuation fund, a balance of \$1,470.50; the Episcopal Endowment fund, all invested; the Diocesan Mission fund, a balance on hand of \$2,879.81.

The name of Mrs. DeGruchy, widow of Rev. S. DeGruchy, for many years incumbent of the parish of Milton, was placed on the list of annuitants on the Widows' and Orphans' fund.

The Committee on Grants recommended that an addition of \$50 be made to the grant to the mission of Bromo, on condition that the congregation raise the sum of \$300 towards the stipend of the clergyman. The report was adopted.

The grant of \$20 a month to the Rev. Robert Acton was continued for three months longer.

An application made by Rev. R. C. E. Lockhart for an addition to his grant was referred to the Committee on Grants.

The report of the committee on Endowments and Trusts, compiled from reports from the several parishes, was adopted.

The committee on Superannuation presented a report on the application of the Rev. Joseph Merrick for superannuation, to the effect that Mr. Merrick is qualified to rank on the fund, and should the Lord Bishop report him as unfit for duty, he is entitled to receive a pension of \$400. The committee also drew attention to the fact that this charge on the fund, together with those already upon it, would almost entirely absorb the income of the fund, and place it at a standstill so far as the increase of its capital is concerned.

The sale of the church building and lot at St. Theresa for \$350 was reported.

The sub-committee named to make enquiry as to the cost of printing an annual report on mission work in the diocese, presented a statement to the effect that 500 copies of the Synod Journal, as at present, and 8,000 copies of the proposed report, could be printed for a trifle more than the large number of Synod journals now printed costs, and recommended the adoption of this plan. The report was adopted.

The Bishop then pronounced the benediction, and the meeting adjourned till Thursday, 2nd of June, at 4 o'clock.

ONTARIO.

QUEENSBOROUGH.—The incumbent, Rev. W. W. Burton, left here Tuesday, 10th inst. for New York, en route for Lincoln, England, for the purpose of recuperating his health, which the extensive amount of parochial work in this new mission has been a great strain upon Mr. Burton's physical powers.

The reverend gentleman left with the good wishes of his flock, who by his untiring and self-denying labours since the first when he came amongst them, has endeared himself to all, may he as soon as circumstances will permit join his parishioners again and not alone.

Mr. H. C. Goodman, (late of Madoc), has been licensed by the Lord Bishop of Ontario, to act as lay reader and catechist in the parish of St. Peter's, Queensborough.

KINGSTON.—The mission board met on the 25th ult., and adopted the following report: "The classification committee beg leave to report that the committee, basing its estimate upon the receipts of last year, find that they have at their disposal, after allowing for expenses, about \$10.00. They, therefore, report the following classification of missions:

Class I., \$100—Fitzroy, for one year; March, for one year.

Class II., \$150—Lanark, North Augusta, and Bearbrook.

Class III., \$200—Frankford, Gloucester (including Taylor Hill), Lobbrough, Madoc, Marmora, Marysburg, Navan, Mountain, Plantagenet, Selby, Stafford, Stirling, Tamworth, Franktown, Edwardsburg.

Class IV., \$250—Finch, Kitley, Lansdowne Front, Lombardy, Queensboro.

Class V., \$300—Pittsburg, Renfrew, Odessa, Palmerston and Clarendon, Cornwall and Newington.

Class VI., \$400—Combermere, Maberly, Parham, Sharbot Lake, North Hastings.

Class VII., \$600—Upper Ottawa.

Special Grants—The following stations will be dealt with by the bishop: Roslin, \$25; Wellington, \$200; Shannonville, \$150; Madoc, \$100; Calabogie, \$200.

KINGSTON.—The Ontario Diocesan annual meeting of the Woman's Auxiliary will be held (D.V.) in St. George's Hall, Kingston, Ont., June 8th and 9th; all interested are invited most cordially to be present. E. S. Moore, Rec. Secretary, Diocese of Ontario.

TORONTO.

The Lord Bishop of Toronto will D. V., hold his next ordination on the 8th Sunday after Trinity, July 31st. Candidates for Holy orders will meet in the Synod rooms on the previous Wednesday at 10 a.m. Those for the Diaconate will be required to produce besides the *si quis* and letters, testimonial, a certificate of baptism, and in the case of non-graduates, a certificate of having passed at least the first year's examination in some university.

A. J. BROUGHALL, M.A.

Toronto, May 19, 1887. Examining Chaplain.

Mrs. A. E. Williamson, 83 Wellesley St., kindly acknowledges the following:—For Mr. Renison's house, \$1. For Neepigon parsonage, from M. H. T., \$4; from Cookstown, \$3; from Kingston, \$1. Previously acknowledged, \$50. Total to date, \$59.

The Girls' Friendly Society.—The annual meeting of the G. F. S., will be held on Friday, 3rd June, at 8 p.m., at St. George's schoolhouse, the Lord Bishop of Toronto in the chair. The Rev. Floyd W. Tomkins, of Calvary Chapel, New York, and other clergymen, will deliver addresses. There will be a celebration of the holy communion at St. George's Church at 11 a.m. on the same day, all associates, members and friends of the Girls' Friendly Society most earnestly invited to be present. On the following Sunday evening, June 5th, at the above church, the sermon will be preached by the Rev. Floyd W. Tomkins.

DEATH OF MRS. POCOCK.—It is with the deepest sorrow we record the death of Mrs. Pocock, wife of Captain Pocock, of Toronto. The deceased had for a length of time been in failing health, far more seriously so than many who knew her were aware of, as her singularly bright, refined, self-forgetful, cheerful manner, veiled her trouble. She had gone down to Brockville on the break up of winter to spend summer with her daughter, Mrs. Keefer, hoping the rest and change would bring strength and the repair of her shattered health. While out driving the horse became unmanageable and caused the carriage to be upset. Mrs. Pocock was killed, we believe, almost instantly, and her daughter much injured. The parish wherein Mrs. Pocock resided has lost a valuable church worker, who was much beloved and honoured by a very wide circle of now mourning friends. Wherever she went she carried an atmosphere of sunny vivacity; herself feeble and sick her bright tones cheered her fellow sufferers and strengthened them by such an example of Christian fortitude and joyous submission to a dispensation of trial and suffering. With the bereaved family we very deeply sympathize. Their grief has only one, but a profound source of healing, the confidence in the change having been for their sainted wife and mother, a swift ascent from this world of pain and anxiety to the rest that remaineth for the people of God.

Annual Meeting of the Woman's Auxiliary of the Toronto diocese.—The annual meeting of the Toronto diocesan branch of the Woman's Auxiliary to Missions was held on the 26th May. The meeting was preceded by a celebration of the Holy Communion in St. James' Cathedral at ten o'clock, which was attended by a large number of ladies.

Mrs. Sweatman presided at the meeting of the society in St. James' school house.

The Recording Secretary, Mrs. Willoughby Cummings, called the roll, and in addition to the presidents, Mrs. Thorne, Corresponding Secretary, and

Miss Maynard, treasurer, about 121 delegates answered to their names. Reports presented showed that 57 boxes had been sent out as follows:—44 to Algoma diocese, 6 to Toronto, 5 to the North West, 1 to Niagara, and 1 to Huron. Thirty four Christmas trees had been furnished, representing 1703 children. The gifts to churches were 1 surplice, 2 cassocks, and 1 set of altar linen. The total value was \$2357 74.

The president, Mrs. Renaud, gave an address to the members in which she reviewed the necessity for such an organization, its present work and prospects for the future, urging upon them the duty of greater consecration to God and more zealous work in His service. In conclusion she reminded them of two truths which came home very significantly to this society: Without Me ye can do nothing, and, I can do all things through Christ which strengtheneth me.

The following officers were elected:—Honorary president, Mrs. Sweatman; president, Mrs. Renaud; first vice-president, Mrs. Baker; second vice-president, Mrs. Boddy; corresponding secretary, Mrs. Thorne; recording secretary, Mrs. Cummings; treasurer, Mrs. Skae.

The recording secretary read her report, which is as follows:—The organization, known as the Church Woman's Auxiliary to Missions, extends through all the nine dioceses into which this part of Canada is divided—Huron, Algoma, Niagara, Toronto, Ontario, Montreal, Quebec, New Brunswick, and Nova Scotia. There is a Central Board to whom each Diocesan Board reports annually, and through whose treasurer money is sent to the Mission Board, and it is hoped soon to have a parochial branch in every parish. The Toronto Diocesan Board has only been established one year, but already there are twelve branches in the country and thirteen in the city. The object of the society is to spread missionary intelligence and zeal among the women of the Church as well as to assist missions. The young ladies of the Church are coming to the front, and twenty-three mission bands, doing good work, are reported. Toronto is the only diocese in which a missionary society was already in existence, and it will take some time to adjust the new order of things to the ideas and requirements of the old societies, but all difficulties are fast being amicably settled. The treasurer reported for Zenana mission work:—From All Saints', \$6; St. Mark's, Parkdale, \$50; St. James', \$683 64. For lady teacher among the Blackfeet:—From St. Paul's, \$81; All Saints', \$28; St. Stephen's, \$10; Brampton, \$15; Christ Church, Bolton, \$3; St. James' Cathedral, \$30. For Jubilee Widows' and Orphans' Fund:—From All Saints', \$11; St. Philip's, \$68 35; St. James', \$102 25; Church of the Ascension, \$250; St. Bartholomew's, \$85. For other missions—From St. James', \$1,238.17; All Saints', \$90.15; St. Matthias', \$41; St. Mark's, Parkdale, \$220 30; other churches, \$89.80. Total receipts, \$2897.73.

Mrs. Renaud, seconded by Mrs. O'Reilly, moved that a message of condolence be sent to Capt. Pocock, expressing sympathy with him in his sudden and terrible bereavement, also the great appreciation of Mrs. Pocock's services during the year.

Evening Meeting C. W. Auxiliary.—The Bishop of Toronto was in the chair. After a short address His Lordship presented the reports of the diocesan secretary and treasurer, which were read in the afternoon, and their adoption was moved by Canon Dumoulin.

Mr. C. R. W. Biggar seconded the motion. He expressed great pleasure at the fact that women are becoming very active in Church work. It was unfortunate, however, that the Church had not sooner awakened to the need of women in her service. He regarded the organization of mission bands among the girls as the most commendable step.

Rev. Dr. Mockridge alluded to the fact that in 1787 the first colonial bishop was sent from England to Nova Scotia, and pointed to the wonderful growth of the Colonial Church since that time. He suggested that the members of the society should undertake to furnish every member of the congregations to which they belong with a copy of the appeals periodically issued by the Board of the Domestic and Foreign Missionary Society, and in this way create an interest in the work. He moved a resolution expressive of gratitude to God for the measure of success which the society has had, and expressing the hope that branches will soon be formed in every diocese.

Rev. J. D. Cayley seconded the motion, which was adopted.

Rev. Septimus Jones moved, seconded by Rev. A. J. Broughall, "That while it is expedient to allow a large measure of freedom in modes of working, and to enlist every lawful variety of parochial and diocesan instrumentality and effort in the cause of the Woman's Auxiliary, so as to utilize and develop the different gifts of different Churchwomen, and to adapt our methods to the various circumstances of various localities in which the work is carried on, yet it is of the utmost importance, in order to economy and efficiency, that all unnecessary multiplication of subsidiary societies for doing the same work should be avoided, and that all such societies should be so organized as to fit

in with and form a subordinate part of the regular parochial or diocesan organization."

The motion passed. The meeting closed with the doxology and benediction.

The annual meeting of the Synod of the Diocese of Toronto will commence on Tuesday, June 14. The meeting will be preceded by a celebration of the Holy Communion in St. James' cathedral at ten o'clock. At half past eleven o'clock the bishop will take the chair in St. James' school house and the Synod will proceed to business. At eight o'clock in the evening there will be service in St. James' cathedral.

The Sec. Treas. of the Church Woman's Mission Aid (which Society is now in connection with the Woman's Auxiliary) desires to invite correspondence from the clergy of Toronto diocese, and also the Missionary diocese of Algoma and the N. W., concerning the needs of their churches and parishes. Address Mrs. O'Reilly, Gen. Sec. Church Woman's Mission Aid, 87 Bleeker Street, Toronto.

NIAGARA.

HAMILTON.—Ascension Church.—The re-building of the Church of the Ascension, nearly wholly destroyed by fire, has been commenced. The length of the building will be increased towards the limit of the land, east. The lot on the west could not be procured, thus preventing any addition to the building there.

Christ Church Cathedral.—A large confirmation class was presented for the sacred rite, on Ascension Day, at evening service.

The Queen's Birthday was as usual well observed, by preparations at least, although not carried out owing to heavy rain, which has been greatly needed throughout the country. The day following being bright, dry and clear, was used by many to complete their programme.

St. Matthew's New Parish.—From an occasional correspondent in Hamilton, we have received a few pleasing notes of church intelligence, and the following in particular of the new parish: "The Sunday services are in a temporary building. They are growing in interest and in numbers. First communion, Sunday, May 15, twenty five communicants were present. It was a most reverent and affecting service. I am full of sympathy, and shall solicit from my friends such help as they can give me to add to the building fund. The Rev. Thomas Geoghegan, rector, has the qualifications of a pioneer, and will, under Divine blessing, soon succeed in establishing a good working parish."

Personal.—The following is from the 'London Guardian' of April 27th. (From an occasional correspondent.) "At the Holy Week and Easter Week services at All Saints, Dresden, Germany, the Rev. E. J. Fessenden, rector of Chippewa, Canada, assisted the Chaplain, and gave striking addresses on the Seven Last Words from the Cross, those on the four last on Good Friday. . . . The total number of communicants during the Easter Octave was 402." Mr. Fessenden assisted, and preached again at Evensong.

DRUMMONDVILLE.—All Saints.—A thank-offering, in the form of two brass altar vases with flower holders, has lately been made and entrusted to this church, by two clergymen, one of the diocese of Liebfeld, Eng., and one of Edinburgh, Scotland, in token of their recent visit at this place and safe return to their parishes. A fraternal letter expresses their devout thankfulness and gratification while at the Falls.

HURON.

WESTMINSTER.—On Monday, p.m., May 9th, was laid by the Right Rev. the Bishop of Huron, the corner stone of Christ Church, Glanworth, Westminster. The service was very interesting. The Bishop, accompanied by Mrs. Baldwin and Mrs. Cross and the Ven. Archdeacon Marsh, drove out from the city, and all preliminaries having been arranged, the service was proceeded with—the form authorized by the Provincial Synod. The lessons and prayers were read by Rev. O. W. Ball and the laying of the stone performed by the Lord Bishop, who spread the mortar and tapped the stone three times. The archdeacon then read the following document:—On the site of the old frame church, built in 1844, chiefly through the exertions of the late Rev. Mark Burnham, B. A., then rector of St. Thomas, Ont., in the glebe of twelve acres, given by Miss Mary Watson. The foundation

stone of Christ Church, Glanworth, was laid by the Bishop of Huron, May 9th, 1887. Her Most Gracious Majesty, Victoria, Queen of Great Britain and Ireland, Empress of India, and in the jubilee year of her reign, Marquis of Lansdowne, Governor-General of the Dominion of Canada, Sir Alexander Campbell, Lieutenant-Governor of the Province of Ontario, Rt. Hon. Sir John A. Macdonald, K.C.B., Premier, Rt. Rev. Maurice Baldwin, elected Nov. 30, Bishop of the diocese, Rev. C. W. Ball, B.A., incumbent, Messrs. M. Jackson and James Mill, wardens, Mr. R. F. Smith, vestry clerk, Mr. M. Jackson, lay representative to the diocesan synod, Mr. F. C. Errington, Sunday School superintendent, Miss Dora Errington, organist.

This document, along with copies of the London *Free Press* and Toronto papers, also coins of the Dominion, were placed in a cavity of the stone, chiselled out for the purpose. The remaining prayers were read and the Bishop delivered a short address. The trowel used by the Bishop was a very handsome one of silverplate with ivory handle, and bore the inscription "presented to Rt. Rev. M. T. Baldwin, D.D., Lord Bishop of Huron, Christ Church, Glanworth, May 9th, 1887."

The Bishop and his friends then inspected the work upon the new church, and then drove to the Maples, the residence of Mr. Frederick Shore, where they were hospitably entertained.

LONDON.—The rector of St. Paul's is pleased to announce that the Rev. R. D. Freeman, has accepted the position of assistant in St. Paul's, temporarily vacant through the illness and absence of the Rev. R. Hicks. The Rev. Mr. Freeman will enter upon his duties about the 1st of June. The Rev. Canon would make an appointment only temporarily, hoping that Mr. Hicks will after a few months rest from labour and change of climate be able to resume his duties.

AYLMER.—The Lord Bishop of Huron preached in Trinity Church, Aylmer, at Matins and Even Song on the fifth Sunday after Easter, the anniversary of the new Trinity Church, and at the evening service confirmed a large class of candidates, presented for the Apostolic rite by the incumbent, Rev. W. Daunt.

McLean Testimonial. The Rev. Canon Richardson acknowledges the receipt of the following amounts in response to an appeal from Mrs. Whitehead, Secretary of the Women's Diocesan Missionary Association, for a memorial tribute to Mrs. McLean, widow of the late Bishop of Saskatchewan:—(In addition to grant of W. D. A. \$50); W. H. Ferguson, \$5; Mrs. W. Simpson Smith, \$5; A. M. Smith, \$5; Judge Elliott, \$5; Mr. Hutchison, \$1; Mrs. Tilly, \$5; Mrs. J. B. Richardson, \$5; Mrs. T. H. Smallman, \$5. Total \$86. He desires others who desire to add their subscriptions, to kindly forward them without delay. The whole amount will be forwarded through the W. M. A. soon after June 1st.

LONDON.—On Wednesday, May 11th, the choir of the Church presented to Mrs. Holmes a beautiful illuminated address, expressing on behalf of the choir and congregation the deep regret felt at Mrs. Holmes' resignation of the post of organist, which she had so admirably filled for some years. A well filled purse accompanied the address. Mrs. Holmes was deeply touched by the kind feeling shown by her late choir. Mr. Mark Holmes responded briefly for his mother. A musical programme and refreshments concluded a very happy evening.

TILSONBURG.—*Deanery of Oxford*.—A party of English emigrants have arrived here. They are brought out by Rev. F. Dixon, of St. John's, Tilsonburg, and are going to fill places secured by him for them. Mr. Dixon while on his visit to England last summer promised to secure work for the parties he is now bringing out.

FOREIGN.

Bishop Hare has confirmed 1,800 Indians during his episcopate.

A beautiful window has been placed in Leigh Church, Essex, in memory of the late Primus of Scotland, who was for sixteen years rector.

The Bishop of Glasgow lately visited the mission at Stranraer, and held the first confirmation in the town since the revolution.

The death is announced of the Rev. J. Silcock, of Ballymakenny, who in forty-seven years' ministry had been absent from duty only six Sundays.

The Bishop of Nottingham, on his last visit to New-

castle, remitted the fees legally due at the visitation on account of the badness of the times.

The Bishop of Ripon has admitted the Rev. W. M. Statham (former Congregational minister, and now curate of Tokley) to the priesthood.

It is stated in a secular paper that the Rev. Dr. Parker, of the City Temple (Independent) has offered to give a collection in his chapel for the Church House.

Ten full-length angels, beautifully sculptured, have been placed on pedestals on the dwarf chancel screen of Andover Church by Miss Pressley, in memory of her uncle, Mr. Thompson, J. P., and churchwarden for many years.

Three from the Roman Catholics, three from the Methodists, two from the Lutherans, and one from the Baptists, were among the thirty-three candidates recently confirmed by Bishop Whitaker at the Church of St. John the Evangelist, Philadelphia.

The mission of S. Alphege, Southwark, recently held its Dedication Festival. After fourteen years' hard work, it has a communicants' roll of 800; 600 actually communicating on Easter Day. It is now proposed to build a shelter and club-room for costermongers, many of whom, leading a hardworking outdoor life, have no regular home.

Dr. Livingstone's faithful servant, Susi, who, with Ohuma, brought the body of their trusted leader half way across Africa, that it might rest in his native land, has recently been baptized by a member of the Universities Mission. Susi received the name of David in baptism in memory of his old master.

The sisterhood of the Holy Communion was recently inaugurated at St. Matthew's church, San Mateo, Cal. Two candidates were presented, the service used being the form of ordaining Deaconesses in the Diocese of Long Island.

The late Mr. Benjamin Lancaster, who died recently at Brownmouth, was described by the Vicar of St. Augustine's, Kilburn, as a typical English churchman. Mr. Lancaster and his wife founded St. Peter's Home at Kilburn for 100 sick patients; and to that institution he has left £30,000; supplementing a former gift of the same sum. The last charitable act of his life was the donation of £17,000 to build a hospital at Woking in memory of his wife.

At Coventry, a festival service was held recently in connection with the opening of the restored portions of St. Michael's church. This is the second largest parish church in the kingdom, and has a steeple over 300 feet in height. Toward the \$175,000 required for its restoration, one gentleman, Mr. Eaton, M.P., subscribed \$50,000.

WALES.—In Glamorganshire, on a recent Sunday, the curate immersed in a river there a young man who had been preparing for baptism. The administration of the sacrament was the occasion of the Baptists of the place coming in a body to witness the unusual scene. In this parish the Baptists, who are numerically strong, all signed a petition against the disestablishment of the Church in Wales.

It is proposed to found at Alexandria, in commemoration of the Queen's Jubilee, an institution which shall afford cheap accommodation to respectable women of all nationalities while out of employment. The Khedive hearing of the proposal, spontaneously wrote to Sir Evelyn Baring begging to be allowed to contribute by the free grant of a site for the institution.

TOKIO.—Mr. Woodman, in a letter dated at Tokio, March 5th, writes that on the first Sunday in Lent, February 27th last, he had the satisfaction of baptizing nine persons at one of his country stations, and afterwards administered Holy Communion to ten persons who have been confirmed there. This was his first Communion with his country converts, and the communicants were the fruit of the labors of himself and his Japanese catechist. A number of others will soon be confirmed, and Mr. Woodman expects to see a fully organized church in the country district where he has been laboring.

At the Church of St. George, Cannes, which is a memorial of the late Duke of Albany, the high altar is dedicated under the patronage of St. George. It is surmounted by cross and candlesticks, and behind it is a mosaic of the Nativity of Christ. The pulpit is adorned with many-colored marbles, as also are the

walls of the chancel and the memorial chapel. This chapel stands at the south of the choir, and is dedicated in special memory of the Duke of Albany. It has an altar which is, like the high altar, furnished with cross and candles. The Rev. W. Bedford is the first incumbent.

The General Synod of the Church of Ireland opened with a religious service in the Dublin cathedral on the evening of April 18th. This was the first time such a service had been attempted, and it was considered to be very successful. Of the thirteen bishops, eleven, including the primate, were in procession, and the cathedral was thronged by a vast congregation. An able and eloquent sermon was preached by the Bishop of Derry. At the subsequent meeting for business, an address to the queen, on the occasion of her forthcoming jubilee, was passed amid great enthusiasm; a motion to make certain of their deliberations secret was defeated.

CALIFORNIA.—*San Gabriel*.—A massive and beautiful font has been placed in the Church of our Saviour, and was used for the first time on Easter Sunday morning. It stands on a raised platform at the left of the entrance door. Its material is a grey granite, found in the Sierra Madre Mountains, some miles north-east of San Gabriel, of very fine grain, and taking an excellent polish. The design is of pure 13th century or early English Gothic. The cost was \$240. Its dimensions are: height, 40 inches; outside width of bowl, 24 inches; inside, 16 inches; depth, 8 inches; outside depth, 16 inches; height of base and pillar, 24 inches; side of base, 8 inches; panels of base, 8 inches square—base and pillar and bowl being all eight-sided.

It will be noticed that all these measurements are exactly divisible by 8. They furnish a curious coincidence, for the number 8 is so often associated with the types of our Lord in the Old Testament, and with Himself in the New Testament, that it is known by students of Scripture as the dominical number, or number of our Lord. It occurs especially in connection with the ideas of regeneration and resurrection in Christ, and that it should appear so frequently in the dimensions of the Font is all the more curious from the fact that it was purely unintentional, as it was only after the design had been reduced to a scale and put into the hands of the workmen that this recurrence of the number of regeneration was observed.

OBITUARY.—On Sunday morning of May 8th, 1887, Mr. Isaac Hughes passed peacefully to his rest, in the 71st year of his age. Seven years ago he removed from Muskoka to his present home, adjacent to Sault Ste Marie, in the State of Michigan, on account of the sad death of two strong sons who were just ripened into full manhood. In the early days of the settlement of Muskoka and Uffington he endured all the privations of a pioneer, and did his duty in laying the foundation for the Church in that new place. When the framework of a Church building was run up in the bush where Uffington now stands, I believe, he with the help of his little boy shingled it, thereby speeding on the work. After this without any words or noise, he kindly saw that the Church was warmed, himself hauling the wood with his ox, and then on Sundays starting the fires and lighting it. He will be remembered by some of the Church people of Uffington, and undoubtedly by the Rev. T. Ball, B.D., and the Rev. Mr. Lloyd, who were his pastors in those days. I suppose it was then as it has been ever since he has lived in Michigan; his home was the clergyman's home, and with his kind wife ever cheerily greeting his "reverence." The parson's horse being more a subject of his care than the parson, for the latter could ask what he wanted, the horse could not, as he wisely put it. I shall miss the large-hearted, loyal, genial old man and Churchman—God bless him. He was a loyal Irishman. He was a true man; his character was shaped and guided by the golden principles of that Master and Saviour whom he served in life, and on Whom he rested implicitly when the shadow of the coming change crept over him, "doing unto all men as he would they should do unto him."

"Father in Thy glorious keeping,
Leave we now Thy servant sleeping."

SKETCH OF LESSON.

TRINITY SUNDAY.

JUNE 5TH, 1887

Types—The Tabernacle.

Passage to be read.—*Exodus* xl. 18-34.

What had God commanded the Israelites in *Ex. xxv. 8*. To make Him a sanctuary that He might come and dwell among them. Moreover, He instructed Moses how to make the Tabernacle and all the furniture required for it (*chaps. xxv.-xxvii.* In *chaps. xxxvi.-xxxviii.* we see how exactly these directions were fulfilled. In our last lesson we found

the people bringing their offerings, and busily at work making the sanctuary. In our lesson to-day God commands Moses to rear the Tabernacle, all its parts being now complete.

1. The Setting up of the Tabernacle.—First the boards of shittim or acacia wood overlaid with gold, are set upright, each supported in two sockets of silver (xxvi. 20, 30). Across these are placed other boards or bars fastened by rings of gold (xxxvi. 31-34). Over all are hung curtains of fine twined linen, blue and purple and scarlet, embroidered with figures of cherubim (xxxvi. 8-18). Over this Tabernacle is placed a tent composed of curtains made of goats' hair; this tent is again covered with a covering of ram's skins dyed red, and another above that of badgers' skins (xxxvi. 14-19).

The tabernacle, (which is thirty feet long by ten broad), is divided into two parts. In the western part is placed the "Ark of the Covenant," which contained the "Testimony," or tables of the law, and is surmounted by the "Mercy Seat," (of which more in our next lesson). Then this part of the Tabernacle, called the "Most Holy Place," (xxvi. 33)—is separated from the other by a veil (vv. 20, 21; xxxvi. 35, 36). In the eastern part of the Tabernacle, or the "Holy Place" are put, on the north side the Table and the Shewbread (vv. 22, 23; xxv. 23-30); and on the south the Golden Candlestick with its seven lamps (vv. 24, 25; xxv. 31-40). Immediately before the veil is the golden Altar of Incense (vv. 26, 27; xxx. 1-10). Lastly, the curtain is hung up over the five pillars which form the doorway, and the tent is closed (v. 28; xxxvi. 36, 37).

Nor is this all. In front of the door is placed a large Altar of brass for the sacrifices, before it a brass Laver filled with water for the priests to wash in. All around are set brazen pillars, hung with curtains, enclosing a space 150 feet long by 75 feet broad, called the "Court of the Tabernacle" (vv. 29-38).

Thus was the Tabernacle reared up, just one year after the Exodus from Egypt (v. 17).

2. Consecration of the Tabernacle. Now the people themselves have made this Tabernacle, and have given their contributions towards it. But will the Lord accept this their offering? A sign of His presence has gone before them in their journey (xiii. 21), has rested upon the Mount (xxiv. 16-18; xxxiv. 5). Lo! Now the cloud descends. It rests upon the tent, it covers it completely. Then the brightness passes in through the door and fills the place. God has fulfilled His promise (xxix. 43, 44). The Tabernacle is sanctified,—set apart by His glory.

III. The Purpose of the Tabernacle. Why was this Tabernacle set up? Will God indeed dwell with men on earth? (See 2 Chron. vi. 18; Isa. lxvi. 1). Yes, His presence enters into this Tabernacle, there to meet Israel (xxix. 42, 43). Moses could not approach His glory, (v. 35), yet afterwards, the priests were allowed to go into the "Holy Place," and the High Priest, once a year, into the "Most Holy Place," (See Heb. ix. 6-7). The people might only go as far as the door (Lev. i. 3). Why could they not come nearer to Him when His promise had come to them? Because the way for sinners to approach God was not yet made open (Heb. ix. 8). Is that way made open to us now? (St. John xiv. 6; Eph. ii. 18; Heb. x. 19-22).

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.

READ THE FOLLOWING CANON.

SIR.—I am afraid a few of our clergy and laity are wholly ignorant of the canon given below. It is a pity the Church papers do not now and then quote these "Constitution Ecclesiastical," for the benefit of those who are too careless to note that they are ruining the Church in the eyes of the world by "dice," "cards," and "tables." This canon should be exhibited in every Theological Hall. Yours, X. Y. Z.

P.S.—Now-a-days people are taken up with "ceremonial," they forget "Law."

CANON 75 OF THE YEAR 1603, A. D.—Sober Conversion Required in Ministers.—No ecclesiastical person shall at any time, other than for their honest necessities, resort to any taverns or alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending time idly by day or by night, playing at dice, cards, or tables, or any other unlawful game, but at all times convenient they shall read or hear somewhat of the Holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things

which shall appertain to honesty and endeavouring to profit the Church of God, having always in mind that they ought to excel all others in purity of life, and should be examples to the people to live well and christianly, under pain of ecclesiastical censures, to be inflicted with severity, according to the qualities of their offences.

CLEOPAS AND CLEOPHUS.

SIR.—In your last issue you have a pretty half-dozen verses, styled "The Marys of the Bible." In the third verse occurs the line, "The wife of Cleophas was one." The proper name here has to be a word of three syllables to suit the metre. The name occurs at John xix. 25; the word there is a word of two syllables. The name Cleopas, the word of three syllables occurs at Luke xxiv. 18; the word is an abbreviation for Cleopatus, while the Cleophas of John xix. 25 is an Aramaic name. In reading these chapters, where they happen as lessons, it would be well to observe the difference of the pronunciation thus required. J. A. McCOLLUM.

THE HOLY CATHOLIC CHURCH.

SIR.—The Church of England has been practically acknowledging for some time past that the schism existing between her and the other leading Protestant bodies in this country is a thing to be deplored. We desire union, we pray for union, and yet I see no step taken towards union. Surely we have been long enough thinking about this thing. It seems to me that if we keep on thinking about it much longer without any action being taken, that little kindly feeling and brotherly affection which has been aroused in our breath will die out, and we shall soon be further apart from one another than ever; and in the mean time Rome with her great false pretensions will be sweeping the country, even as the Roman legions swept Jerusalem while the Jews were bickering and quarrelling among themselves. I do not believe union will ever be brought about whether by civil or ecclesiastical legislation. It is the Spirit of Christ in us that must do it, or it will never be done. It is just the warm grasp of the hand I believe that is wanted and not any reference to points of law. We want to acknowledge each others work for Christ; to cease hindering one another's work and putting stumbling blocks in one another's way. Let me in all humility from my low station in Christ's Church, throw out a suggestion. It may be that others to whom God has given more wisdom and more power and influence may take it up. I would like to take away that name which the false Church of Rome has usurped to itself and adopt it as the title of all those who will unite together to stem the progress of false religion, and work hand in hand to carry out the command of our Saviour, when He said, "Go preach the Gospel to every creature." Let us invite our brethren of other communions to adopt with us the ancient time honored name of Catholic. Let us form a Catholic league to which ministers and people of all Protestant denominations may belong, and pledge one another to help and not hinder one another's work, and aim at planting Christ's cross in every country and stemming the progress of false teaching, whether Roman, Mahomedan, or Agnostic. I do not believe that in the present enlightened age that our brethren of the communions would wince at the name Catholic. People are sufficiently educated now to know that Rome with its narrow and pernicious doctrines has no right to that title. Neither has any Church that is so narrow in its teaching, as to exclude from its bosom any of God's own children a right to the title. That Church alone may fairly adopt the title who will open her arms to receive all those who love the Lord Jesus in sincerity and truth. Let us of the Church of England not drive our brethren of other communions away by accusing them of schism or reminding them of their youthfulness. If they have sinned in leaving us, surely we too have sinned in turning the cold shoulder to them for so long a period. Let us take a step beyond smooth words of civility. Let us take the warm grasp of the hand that should come next, and to acknowledge one another's work for the Master. I am sure such a step as this would be pleasing to our Saviour. And I believe if the movement were once started it would grow. Without giving up any point whatever in doctrine or worship, might we not unite as members of a "Catholic league," and thus promote the progress of true religion, and become joined together as one "Holy Catholic Church." Yours, E. F. WILSON.

May 22nd, 1887.

THE JAPANESE TO THE FRONT.

SIR.—The Queen's jubilee is here and Canada and America are still without national churches. Japan has put us to shame in this matter. Anything it seems

will do for Canadians—from Romanism to Mormonism, as long as it is not the Church Christ founded. Poor Canada, poorer America, when will both read, mark, learn and inwardly digest "the history of the sects?" Oh! for a wave of true Churchmanship to reach these shores of ours. The Church is here but lies buried in a "pile of rubbish." Let it be dug out, and from this year let the Church papers call themselves organs of the "Church of Canada." This need not necessarily mean disloyalty to England and her Church. Yours, READER.

DOMINION BANK.

The annual general meeting of the Dominion Bank was held at its banking house in Toronto on Wednesday last, 25th instant, the president, James Austin, Esq., in the chair.

Among those present were Messrs. James Austin, Joseph Cawthra, W. T. Keily, G. Boyd, Walter S. Lee, James Scott, R. S. Cassels, Anson Jones, Wilmot D. Matthews, R. H. Bethune, E. Leadlay, Aaron Ross, E. B. Osler, J. Mason, etc.

It was moved by Mr. W. T. Keily, seconded by Walter S. Lee, that the president, Mr. James Austin, do take the chair, which that gentleman proceeded to do.

Mr. W. D. Matthews moved, seconded by Mr. E. B. Osler, that Mr. R. H. Bethune do act as secretary, which was carried.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

REPORT.

The directors beg to present the following statement of the result of the business of the bank, for the year ended 30th April, 1887:

Table with financial data: Balance of profit and loss account 30th April, 1886... \$ 8 416 28; Profits for the year ending 30th April, 1887, after deducting charges of management, etc., and making full provision for all bad and doubtful debts... 202 426 48; Dividend 5 per cent., paid 1st Nov., 1886... \$75,000 00; Dividend 5 per cent., payable 2nd May, 1887... 75,000 00; Amount voted to pension and guarantee fund... 5,000 00; Carried to reserve fund... 50,000 00.

Bal. of profit and loss carried forward.....\$ 842 76

The directors have pleasure in informing the shareholders that the business of the bank has been well maintained in every department.

Owing to the growth of the city it has been deemed advisable to secure premises at the corner of Dundas and Queen streets. A temporary office adjoining the same has been open since last October.

JAMES AUSTIN, President

Toronto, 10th May, 1887.

GENERAL STATEMENT.

Table with financial data: Capital stock paid up... \$1,500,000 00; Reserve fund... \$1,070,000 00; Balance of profits carried forward... 842 76; Dividend No. 32, payable 2nd May... 75,000 00; Reserved for interest and exchange... 64 426 04; Rebate on bills discounted... 23 578 61; Notes in circulation... \$1,063,689 00; Deposits not bearing interest... 1,029,476 17; Deposits bearing interest... 4,869,121 28; Balance due to other banks in Great Britain... 272,935 88; Balance due to other banks in Canada... 4,401 15; Assets: Specie... \$156,364 84; Dominion Government demand notes... 352,921 00; Notes and cheques of other banks... 255,262 75; Balances due from other banks... 730,217 18; Dominion Government securities... 153,985 00.

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Provincial government securities.....	563,162 27	
Municipal and other debentures	775,708 77	\$2,987,571 81
Bills discounted and current (including advances on call).....	\$6,698,185 05	
Overdue debts secured...	96,794 18	
Overdue debts not specially secured (estimated loss provided for).....	53,081 09	
Real estate.....	4,043 38	
Bank premises.....	136,054 99	
Other assets, not included under foregoing heads	2,785 49	
		\$6,985,894 08
		\$9,973,465 89
	R. H. BETHUNE,	Cashier.

Dominion Bank
Toronto, 30th April, 1887.

The election of directors being proceeded with, the scrutineers, Messrs, Walter S. Lee and W. S. Cassels, declared the following gentlemen duly elected directors for the ensuing year:—Messrs. James Austin, Wm. Ince, E. Leadley, Wilmot D. Matthews, E. B. Osler, James Scott, and Hon. Frank Smith.

At a subsequent meeting of the directors, Mr. Jas. Austin was elected president, and the Hon. Frank Smith vice-president of the bank for the ensuing year.

Family Reading.

ONE LESS AT HOME—ONE MORE IN HEAVEN.

One less at home!
The charmed circle broken—a dear face
Missed day by day from its accustomed place,
But cleansed, and saved, and perfected by grace!
One more in heaven!

One less at home!
One voice of welcome hushed and evermore
One farewell word now spoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

One less at home!
Chill as the earth-born mist the thought would rise,
And wrap our footsteps round, and dim our eyes,
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where, cramped in earthly mould,
Our sight of Christ is dim—our love is cold,
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!
Its pain, its sorrow and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme of thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home!
That home where separation cannot be,
The home where none are missed eternally,
Lord Jesus, grant us all a place with Thee,
At home in heaven!

BREACHES OF TRUST.

When a man takes and uses for his own benefit a few pennies that do not belong to him, the act is called theft; and if the thief is tried and convicted he is sent to jail for his crime. But if a man who is the trusted agent or treasurer of a corporation takes and uses thousands of the dollars left in his keeping, his act is called embezzlement.

If he is short in his accounts he is a defaulter. He, too, if he is tried and convicted, is compelled to undergo imprisonment. It is a common notion that the fate of the great rascal is easier than that of the vulgar thief. This is not the case in States where the administration of justice is strict; for theft is punished by a few months' confinement in a jail, while an embezzlement of trust-funds

carries with it the penalty of several years at hard labor in a State prison.

There is a difference, however, in one respect, in favor of the defaulter. The thief who escapes out of the country can be demanded by the Government, under the terms of extradition treaties, and will be sent back for trial and punishment. Such treaties do not provide for the return of persons charged with breach of trust; and if a man who has made away with the funds of a bank, railroad, or a manufacturing company, can reach Canada in safety, the law will not touch him.

Whether human justice, the retribution meted out by courts, judges and juries, does or does not satisfy itself upon the persons of embezzlers, it cannot be doubted that in a vast majority of cases such persons suffer ten times the mental agony endured by the ordinary criminal. What must be the feelings of a man who occupies a position of trust for which he knows he is unworthy, and who lives in continual dread that some accident will reveal him to the community as he really is!

He lives a life which is wholly false. He must be constantly on his guard, and continually nursing the plans which are to conceal his wrong-doing. He must school himself to appear calm and cheerful, when care and anxiety are gnawing at his vitals.

At last the catastrophe comes. Perhaps the wretched man finds that discovery is inevitable before any one can accuse him to his face of rascality. Perhaps he is suddenly confronted in his office or in his own home with the evidence of his defalcation. So far as his reputation is concerned it is all one to him. It was to save his name that he dissimulated so many years, and his good name is gone, irretrievably and forever.

Perhaps he will escape to Canada and save his person from the penalty which he has merited. Perhaps he will remain at home, unprosecuted by those whom he has defrauded. Perhaps he will, obeying the dictates of the remnant of his honor, stand his trial with a certain dignity, and, courageously and uncomplainingly, serve out his sentence.

Or, most tragic fate of all, in his despair, in his cowardice, or in his unwillingness to survive the loss of the respect of the community that has always believed in him, he takes his own life. Who can read the heart of the man, detected at last in a course of action which it has cost him days and nights, months and years, of wearing anxiety to hide, who is willing to appear before the judgment throne of God, rather than to answer for his misdeeds to a human tribunal?

Each fresh discovery of a breach of trust causes a shock, even a thrill of horror in the community. The modern methods of business require that men shall be put into positions where large sums and vast interests are confided to them, and where the sole security of the trust is in the honor of the trustee. When confidence is misplaced, not only is a good name wrecked, but society suffers. It is only a malicious heart which can see anything but sadness in such a downfall. It is worse than frivolous to joke upon the flight of cashiers to Canada.—*Youth's Companion.*

FAITH.

Do not you feel something beating and throbbing inside your breast? Do you know what it is? Did you ever see your heart? Did you ever touch it? Then how do you know that is your heart that goes beating on? Did not some one tell you so? Who did tell you so? And when you were sure of it, because you said so you believed her—you had faith in her, for you were quite sure that she told you the truth. Now tell me what is the word of being sure of what you never saw. Tell me again what faith means.

Now there is much that you never saw that you must believe in. You cannot see it; but God taught good men, and they taught others, and wrote down the Holy Book that we might know it. Do you know the name of the Holy Book, where God has told us all that we are to believe?

Your godfathers and godmothers said you should believe all that God tells us. They said, "All this I steadfastly believe:" and now you are getting

old enough to understand, we will try to teach you what you are to believe.

You would be a long time learning all that you are to believe out of the Bible, for it is a great book, and hard in some places. So good men have made out a short account of what we must believe, so that we can learn it by heart, and say it over and over again.

It is called the Belief, or sometimes the Apostle's Creed.

Creed means belief; and the Apostles were the holy men who first taught us the good things that the Belief speaks of. Now, if you know the Belief, I should like to hear you say it. You do not understand all of it yet; but you have faith in it; you are quite sure that it is all true, because it is just what God has told us.

1. What is faith?
2. What is believing?
3. Can we see God?
4. Then how are we sure that there is a God.
5. What is God's Book?
6. Where do we learn to say what we believe?
7. What does Creed mean?
8. What was our promise?

—CHARLOTTE M. YOUNG.

HOME FIRST.

Let home stand first before all other things! No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, build up a true home before everything else! Be not its slave; be its minister! Let it not be enough that it is swept and garnished, that its silver is brilliant, that its food is delicious, but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land. Is this an overwrought picture? We think not. What honour can be greater than to found such a home, what dignity higher than to reign its undisputed, honoured mistress? What is the ability to speak from a public platform to large, intelligent audiences, or the wisdom that may command a seat on the judge's bench, compared to that which can insure and so preside over a true home, that husband and children may "rise and call her blessed?" To be the guiding star, the ruling spirit, in such a position, is higher honour than to rule an empire.

HEROIC LIVES AT HOME.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember! Greater than any knightly dragon-slayer is the man who overcomes an unholy passion, sets his foot upon it and stands serene and strong in virtue.

Grandier than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers. The young man, ardent and tender, who turns from the dear love of woman, and buries deep in his heart the sweet instinct of paternity, to devote himself to the care and support of aged parents or an unfortunate sister, and whose long life was a sacrifice in manly cheerfulness and majestic spirit, is a hero of the purest type—the type of Charles Lamb. I have known but two such.

The young woman who absolutely stays at home with father and mother in the old home while brothers and sisters go forth to happy homes of their own, who cheerfully lays on the altar of filial duty the costliest of human sacrifices, of loving and being loved—she is a heroine. I have known many such.

The husband who goes home from every-day routine and the perplexing cares of business with cheerful smile and a loving word to his invalid wife, who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost or discomfort thereof, who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheek that blossoms into smiles and even blushes at his coming, something lovelier than the old-time spring roses—he is a hero. I think I know one such.

The wife who bears her part in the burden of life—even though it be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr, who bears with the faults of a husband not altogether congenial, with loving patience and a large charity, and with noble decision hiding them from the world, who makes no confidant and asks no confidence, who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking perilous "affinities," who does not build high-tragedy on the sorrows of the inevitable, or feel an earthquake in every family jar, who sees her husband united with herself indissolubly and eternally in their children—she the wife in every truth, in the inward as well as in the outward, is a heroine, though of rather an unfashionable type.—*Grace Greenwood.*

HINTS TO HOUSEKEEPERS.

Smoke stains can be removed from mica in stoves by thoroughly soaking it in vinegar.

To tell good eggs, put them in water, if the large end turns up they are not fresh.

Rub your stove-pipe with linseed oil, keep them in a dry place, and it will not rust.

Cistern water may be purified by charcoal put in a bag and hung in the water.

White spots upon varnished furniture will disappear if you hold a hot stove-plate over them.

A piece of tallow wrapped in tissue paper and laid among furs and woollen, will prevent the ravages of moths.

Don't forget that kindness and tenderness are needful to successful nursing. Human nature longs to be soothed and comforted on all occasions when it is out of tune.

Every mistress of a household, especially every mother, ought to find out what the family income is, and where it comes from, and thereby prevent all needless extravagance.

Don't be unmindful of yourself if you are in the responsible position of nurse. To do faithful work you must have proper food and stated hours of rest.

The smallest bit of gum camphor held in the mouth is excellent for sore throat. Chlorate of potash is another remedy for sore throat and diphtheria, which every family should keep. Keep it in solution and it is always ready, and can be reduced when needed for a gargle.

Lemon juice and sugar, mixed very thickly, is used to relieve coughs and sore throats. It must be very acid as well as sweet. As a drink, lemonade is not only a luxury but exceedingly wholesome. It is a good temperance drink. Hot lemonade in winter will break up a cold if taken at the start. Cool lemonade in summer will refresh one who is tired and thirsty.

HIS LOVE TO ME.

To an invalid friend, who was a trembling, doubtful believer, a clergyman once said: "When I leave you I shall go to my own residence, if the Lord will; and when there the first thing that I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness.

"But the fact is she does not love me; or, to say the most for her, she loves me very little. If my heart were breaking under the burthen of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I were dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has

been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in this world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about; and I do love Him now as I never loved Him before."

From that time his peace was like a river.

DO SOMETHING FOR SOMEBODY.

The older members of the family had gathered in the kitchen to help the children with their molasses candy. The candy was poured on plates to cool, and the children were trying to get it up to pull.

"Why, Uncle Fred, where are you going?" cried Minnie.

Aunt Jennie, who was overseeing the candy-making, turned to see her husband just retreating to the drawing room.

"Auntie, don't let him go;" "I think he is real naughty;" "He is going in there to read his old paper," were some of the exclamations that sounded in Aunt Jennie's ears before she could remonstrate.

"You know, Jennie, my hands are so sore I can't pull candy," said Uncle Fred, apologetically. "Well, he can stay here and see us do it," said his little daughter, Laura; as though that were a privilege, indeed.

"Of course he can," said Aunt Jennie. "You just come here now, and help these little folks get the candy off the plates," and as Uncle Fred came, she continued: "Do something for somebody. I have always tried to take that for my motto, and I don't think I have found more things to grieve over than most people." And as I heard her I wondered if this was the secret of her happiness. She was such a bright, cheery little woman; so full of fun and life that she carried sunshine wherever she went, and every one loved her. Here she was in the kitchen, helping the children to make candy. No wonder the children loved to have her there, for she did not make them feel as if it was too much trouble to help them.

If "doing something for somebody" was the secret of her cheery disposition, why are there not more such people in the world?

There are people on every side who need to be helped, and whoever you may be who reads this, try to make the world brighter by "doing something for somebody."

ADVANTAGES OF EARLY POVERTY.

It is far from being always a disadvantage to young men to commence life in poverty. In fact the worst thing that can happen to a young man at college is to have a father or mother so injudicious as to keep him amply supplied with pocket-money. It is fatal to studious habits, and, in the end, generally fatal to good morals. This is equally the case with a young man in business, who is made to feel that to him "salary is no object"—that a wealthy father's purse is always open to his most extravagant demands. Nothing develops a young man like fighting his own way in the world. Some spur of necessity, some bracing of adverse surroundings, is needful to most men, if they are to put forth their whole power. The rich man's heir, nursed and petted in infancy, and shielded from battling with the world, never fairly learns to stand erect and walk alone. If by any chance he is stripped of his inherited wealth, and has to learn to take and give hard knocks like others, he nearly always goes under in the struggle—at any rate, he seldom regains by his own efforts the fortune he has lost. Nearly all the wealthy and successful men in this country are poor men's sons. Nearly all the scholars, poets, orators, statesmen are poor men's sons. Wealth has its advantages, it is true; but, after all, the son of a

rich man begins life with odds against him. The poor man's son has all the odds in his favour. He must work or starve. He has nothing to lose, and everything to gain. The rich man's son has already social position, and everything that money can give him. There is much less to strive for, and infinitely less inducement to strive.

THE WORK OF A MOMENT.

Did you ever write a letter, and just as you are finishing it let your pen fall on it, or a blot of ink blot the fair page? It was the work of a moment, but the evil could not be effectually effaced. Did you never cut yourself unexpectedly and quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his photograph taken. But at an unfortunate moment he moved. The picture was taken, but his face was blurred.

Do you ask what application we would make of these facts? Just this:—"It takes a life-time to build a character; it only takes one moment to destroy." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall."

BREAKING DOWN GOD'S AMBASSADORS.

Eleven ways are suggested by the *Advance* by which a minister may be broken down in spirit and ruined in influence. We condense the advice, hoping it may provoke some to repentance: Go to Church only occasionally, and when you go, go late; take no part in singing, nor in following the Scripture reading, but keep up whispering. Find all the fault you can. Point out his deficiencies before your children and others. Don't aid his work, but despise his lack of good sense. Tell tales to him about the people, and their criticisms about him. Tell how much his predecessors were thought of. Keep away from all week-day meetings. Get up gayeties, particularly some entertainment near the Penitential season. Require him to be present everywhere. If he preaches at home insist on an exchange; and if abroad complain that he is never at home. Keep back his salary. Keep talking about "general dissatisfaction." Patient continuance in these practices will surely drive away the Spirit of God and the minister of God.

WORDS OF WISDOM.

The highest exercise of charity is charity to the uncharitable.

A heart without a head is worth more than a head without a heart.

A hard struggle at first is better than too easily won success.

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.—*Boice.*

Tender-handed stroke a nettle,
And it stings you for your pains;
Grasp it like a man of metal,
And it soft as silk remains.

Solicitude is a powerful aid to reflection and imagination. The higher faculties necessarily dwindle in a perpetual bustle.

Kind words prevent a good deal of that perverseness which rough and imperious usage often produces in generous minds.

Some philosopher has said that he would always trust anyone who whistled while working.

He who has found a new star in the sky,
Is not so fortunate as one who finds
A new, deep-hearted friend; the stars must die,
They are but creatures of the sun and winds;
But friendship throws her firm sheet anchor deep,
Beside the shore lines of eternity.

A narrow-minded man can never possess reason and true generosity; he can never go beyond mere benevolence.

"The most homely and uninteresting task can be made to assume an interest, if you will resolve to accomplish it, either within a certain time or in the very best possible way.

Children

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Childrens' Department.

A FEW WORDS ON PLAY.

Play is neither idleness nor folly. It is one of the many good things which have come into your life from heaven. It is a gift from God. It is one of his wonderful works. When he made the beautiful earth and the sky, and the body and soul of a man, he made the happy play of childhood. It is part of your life as truly as prayer is, as truly as the soul itself is. And it is a part of the life of children all the world over. If it were possible to journey with the sunlight, and see all that it sees, and go round and round the globe with it, we should everywhere see children at play.

Now, the first thing that I want you to see is, that this playing of you boys and girls in the streets, or anywhere else, is a pleasure to God. He is a God so kind and loving, that He delights in everything innocent that is a delight to you. Just as He delights in the songs of the birds, and in the colour and fragrance of flowers, He delights in the play of childhood. It was because he was thinking of it a pleasure, that he sent Zechariah to tell the builders at Jerusalem the good news that children should soon be playing in the streets.

I know a poet who made a song on the happiness of poor children at their first day of play in spring. 'All the winter they were shut up in their homes for want of shoes. But now the winter is past, and the sun shining and the air warm. And the "bairnies," barefooted and happy, "were out on the pavement again."

Their wee, shoeless feet have forgotten the pain, As they walk in the sun on the pavement again.

God has made play a part of your life, because he wants you to be strong. He has work waiting in the years to come for every boy and girl on earth. And although it is not the same kind of work, all of it is work which will want strength for the doing. Therefore he will not have us always at tasks. He has divided the time for the task with the time for play. He will have you out in the open air. By your games He will have your bodies in endless motion. You shall run and not be weary. You shall leap and dance and race and climb, so that every part of you may be made strong for the work that lies before you in life.

For another thing, God wants you to have a happy gateway into life. Nobody can tell beforehand whether your after life will be happy. But God in His love has secured that the time of play shall be happy. In your games you are joined together just as we who are old are in our toils. The playground is a little world. You cannot have any pleasure in any of its games unless you have the others playing with you as happy as yourself. To be unkind, unjust, unfair, or ungenerous in a game, is to spoil it or bring it to an end. Surely this is a new, rich addition to our knowledge of God, when we discover that the same kind Father who gave His Son to die for us, that He might deliver us from sin and death, made the joy and play of boys and girls in the streets and in the house. May you carry something of the joy of it all

through life with you, and may you remember that God has been so good to you, that He has set your life between two worlds of joy—the world of your happy childhood, and the world that awaits you in heaven.

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BUD AND BLOSSOM.

"I wonder if it's time to wake up! The air seems so mild and all the warm coverings are off. I must try to open my eyes."

Just then a cold wind came along, and told the little pansy that she need not waken yet; spring was here, but the snow and the cold would once in a while yet come back. She gave a sigh of relief, and said: "I'm glad that I can sleep a little longer, and dream over the happy summer." For flowers must sleep as well as children.

Soon the few warm days changed to chilling cold, and the wind and snow whizzed and danced over the frozen ground; but the pansy dreamed that the bees were buzzing, and butterflies fitting overhead.

We do not always think, when we look out in wintry weather, of the thousands of little lives tucked away in their warm beds. Besides all the animals and insects which doze the long winter away, there are all the seeds and roots and buds waiting for spring to call them up.

Not only are they lying quietly in the ground; myriads of them are swinging and rocking in every keen, strong wind that blows; on the tops of the tall trees, and on the low bushes by the fence corner. Wrapped in folds of silk and wool, these little buds rest as warmly as babies in their cradles.

If you will break off a twig from an apple-tree, and put it in a glass of water, in a sunny window, you will see some of these little buds grow and grow, and perhaps blossom long before those out of doors; but they will not be so beautiful and perfect as their later brothers and sisters who wait till the sun and rain and warm breezes coax them out.

You may watch them very carefully, but they will always surprise you some morning by changing into pink and white beauties that nod and smile at you.

Then others come in green satin, which are not so pretty, but make up by staying all summer.

Do you not think these lovely flowers and leaves should have plenty of time to grow?

I took a walk along a country road one cold morning just after a fresh fall of snow. Nothing was to be seen but white, white fields, and dark fences and trees and woods climbing the hills, and here and there a farmhouse. By and by I came to a brook that danced out for a little way from under the ice and snow,—the only thing reminding one of summer, for it sung the same song that it did when the air was warm and the fields were green, making it pleasant for the dreamers near.

There a comforting thought came to me. Surely it cannot be so dreadful to lie under the pure snow and green

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MR. J. W. PETLEY having made unusually large purchases this season in the English and foreign markets, we have determined to close out the whole of our

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KING STREET EAST,

Opposite the Market, TORONTO.

earth, waiting for the time when perfect buds shall blossom into perfect flowers, in heavenly gardens, when the eternal summer comes.

A HARD FATE it is indeed, to always remain in poverty and obscurity; be enterprising reader and avoid this. No matter in what part you are located you should write to Hallett & Co., Portland, Maine, and receive free, full particulars about work that you can do and live at home, at a profit of at least \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All is new. Capital not required. You are started free. Either sex. All ages. Better not delay.

A QUARREL

There's a knowing little proverb From the sunny land of Spain, But in northland as in southland Is its meaning clear and plain, Lock it up within your heart, Neither lose nor lend it— Two it takes to make a quarrel: One can always end it.

Try it well in every way, Still you'll find it true, In a fight without a foe Pray what could you do? If the wrath is yours alone, Soon you will expend it. Two it takes to make a quarrel: One can always end it.

Let's suppose that both are wrath, And the strife begun. If one voice shall cry for peace, Soon it will be done. If but one shall span the breach, He will quickly mend it. Two it takes to make a quarrel: One can always end it.

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- Beet, Half Long Smooth Blood
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- Celery, Golden Hearted Dwarf
- Cucumber, London Long Green
- Lettuce, Rennie's Selected Nonparle
- Melon, Musk, Montreal Nutmeg
- Melon, Water, Ice Cream
- Onion, Yellow Danvers
- Onion, Large Red Wethersfield
- Parsnip, Hollow Crown
- Peas, Bliss Everbearing
- Radish, French Breakfast
- Tomato, Livingston's Favorite

- Alyssum, Sweet
- Antirrhinum, Dwarf Snap-Dragon
- Aster, Truffant's Paeony Flowered
- Balsam, Finest Double Mixed
- Candytuft, White Rocket
- Dianthus, Sweet William
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THE GOOD EARL.

Few know of the unhappy childhood of the good Lord Shaftesbury, and the teaching of his faithful old nurse, of whom he came to speak as "the best friend he ever had in the world." His home was such as to discourage true piety. His father was an able man, but engrossed in public life; his mother, a daughter of the fourth Duke of Marlborough, was a fascinating woman, and attached, after a certain manner, to her children, but too much occupied with fashion and pleasure to be very mindful of religious training.

But there was in the household a simple-hearted, loving, Christian woman named Maria Mills, who had been maid to young Ashley's mother when at Blenheim. She loved this gentle, serious, little boy, and was wont to take him on her knee and tell him stories from the Scriptures. Throughout his life, it seems to us, can be traced the effects of these teachings, which, growing with his strength, ripened into a firm and intelligent but a childlike faith. She taught him the first prayer he ever uttered, and which even in old age he repeated.

When seven years of age a great trial befel him in being sent to one of those schools for children of the wealthier classes which at the beginning of the present century were, in Mr. Hodder's expressive words, "hot-beds of every kind of evil and mischief." Here young Ashley lived in a state of constant terror from the cruelty of the elder boys, and suffered misery for years. Even in old age he would say, "The memory of that place makes me shudder; it is repulsive to me even now." The terrible trials he there endured caused him to sympathise with suffering in every form so keenly throughout his life, and to express his sympathy so practically.

He had not been long at school before the death occurred of his old nurse. To the poor, little, lonely, friendless lad, the loss was severe indeed; and now, without a friend in the world to whom he could turn for comfort, the sensitive little heart, believing implicitly what his one friend had taught him, turned to the Bible she had loved, and spread out his sorrows before his heavenly Father, whom she had taught him to regard as full of pity and tenderness.

To the last Lord Shaftesbury wore his old friend's watch, a handsome gold one, which she had bequeathed to him, and he was fond of showing it, and would say, "That was given to me by the best friend I ever had in the world."

WORTH REMEMBERING.—Mrs. T. Doan, of Harrietsville, Ont., was for a long time troubled with neuralgia of the stomach. Failing to find benefit from physicians, she tried Burdock Blood Bitters, from which she found speedy relief, to which she testifies, hoping it may prove beneficial to others. Many physicians recommend B.B.B.

THE ART OF CONVERSATION.

Among many admirable suggestions given by Annie H. Ryder in her recent book, entitled "Hold Up Your Heads, Girls!" we find the following, in a chapter on conversation:—
"Conversation does not demand

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that we should always be vivacious, sparkling, witty, fanciful, or even that we should use beautiful language; but good talk does ask for heart and interest. Put your heart into what you have to say; put your interest into it, and your conscience will be awakened, your zeal will be aroused; then you will compel attention, and set others thinking also. These things being true, it seems to me that character is the first requirement in the art of conversation. I take it for granted that every girl can, with perseverance, acquire a fluent use of words; for this depends mainly on practice; so I shall try to indicate those qualities which lie back of the words, and which give life to them. Even the nature of a talk will have its source in character, and to character it will return. Whatever chance or circumstance brings about a conversation, it will generally lead to such expressions of ideas as will show the dispositions of the conversers. Just here, girls, let me remark, that, if by any slang or catch words you thoughtlessly express yourselves, the danger is, your character will be misunderstood, and your pure hearts, but merry minds, will be censured for what is not in them. Depend upon it, your own personality will be inferred from what you say; hence the value of utter sincerity in what you talk. Naturally, we are led to think about courtesy and good manners as requirements in the art of talking. Have you not met certain men and women who, when they opened their mouths to speak to you, conferred a favor on you? and when they spoke, have you not felt the benediction descending on your heads? I have. They were not always scholars, nor were they great people, nor rich people, but mannered people."

WEATHER PROBABILITIES.—It is probable that in the breaking up of winter we shall have much damp sloppy weather, when rheumatism, neuralgia, sore throat and other painful complaints will prevail. Hagyard's Yellow Oil is the popular household remedy for external and internal use. Its curative power is truly wonderful.

PREMIUM LIST.

The "DOMINION CHURCHMAN" will give to the organizers of Clubs, \$10,000 worth of presents in premiums.

We are desirous of increasing the circulation of the Dominion Churchman to 30,000. We want it extensively circulated in every city, town, and village in the Dominion. As an inducement we will give the above magnificent amount in premiums to those who will undertake to get up Clubs on the following plan:

CLUBS OF THREE.

CLUB NUMBER 1.

Any person sending us the names of three new subscribers to the DOMINION CHURCHMAN with three dollars, will be entitled to either one of the following premiums: Seekers after God. Early Days of Christianity. The Life of Christ. All by F. N. Farrar, D.D. Note book of an Elderly Lady. Round the World. Grandfather's Chair. Our Girl's Chatterbox. Our Boys Chatterbox. Bellford's Chatterbox. Twice Told Tales. Tom Brown's School Days at Rugby. Dora Thorne. Daniel Dorondo. Yolande. Shandon Bells. Shadow and Sunbeams. Young Foresters. Macleod of Dare. Hunting in the Great West. Called Back. Dark Days. A Daughter of Heath. Deep Down. Diogenes' Story Teller. Complete Letter Writer. Ivanhoe. Gent's Pocket Knife. Ladies Penknife. Ladies Evening Fan. Boy's Knife. Two Silver Napkin Rings, handsomely engraved, gold lined. Solid Silver Scarf Pin, plain or engraved. Solid Silver Ear Drops. Two Misses Solid Silver Brooches. Gold Front Collar Button, very handsome. Ladies Pearl Handle Pocket Knife. Boy's best Hickory Lacrosse. Ivory Fruit Knife, closing. Pair Solid Steel Nickled Dressmakers Shears, 7½ inches. Pair Gold-plated Sleeve Buttons. Magic Fan with Bouquet. Choice Flower and Garden Seeds to the value of one dollar and fifty cents. See List on another page.

CLUBS OF FIVE.

CLUB NUMBER 2.

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

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CLUB NUMBER 3.

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

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

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

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

CLUBS OF THIRTY.

CLUB NO. 7.

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

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

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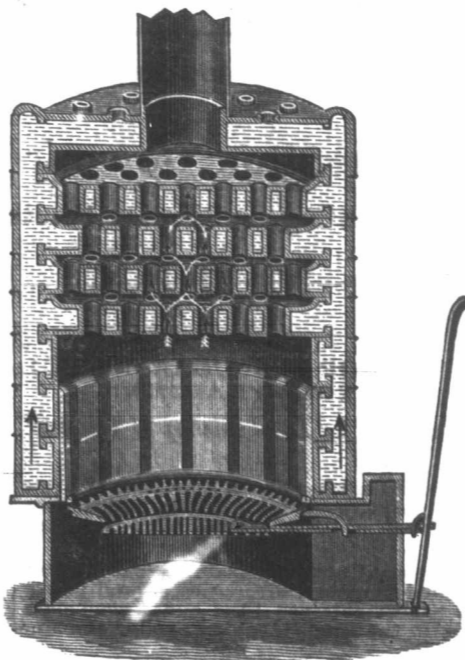
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