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Vol. 19.]

TORONTO, CANADA, THURSDAY, NOVEMBER 30, 1898.

[No. 48.]

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By order of the Board.

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Toronto, 25th Oct., 1898.

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These pictures are large photographs taken by the first artists in Toronto—Messrs. Farmer Bros.—and make a picture suitably framed 18x14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time, will be most highly prized in years to come. The event was an historical one, and any pictures of this kind have historical value.

These photographs are the only ones which were taken during the sitting of the Synod. They are controlled by us, and cannot be procured from any other source, and give excellent likenesses of each of the Bishops, clergy and laity. That of the Bishops is particularly fine, and with its background of Trinity University walls and the cloister connecting it with the Chapel, makes a handsome picture. The price of each, if sold alone, is \$2.

Our aim is to increase the circulation of the CANADIAN CHURCHMAN, hoping that by doing so we are introducing into many families good sound Church teaching, and interesting Church news. We have made great efforts to procure these pictures, and to offer them to all who will aid us in our work at the very lowest possible price. The expense and risk has been considerable, so great, that beyond the usual cost of procuring the photographs, we felt it necessary to have them copyrighted so that the chance of loss might be reduced to a minimum. No profit is made on the pictures, the only advantage we seek is the increased circulation of our paper.

We make the following offer: Any one paying up his subscription to this paper due at the end of the year 1898, and also the subscription in advance for the year 1894 may have either of the pictures for 50 cents or both of them for \$1. New subscribers paying one year in advance, can have the pictures on the same terms. We guarantee that the pictures shall be safely delivered, or if injured and returned to this office, replaced by others. We respectfully hope that in this effort of ours to secure for Churchmen the pictures of those who made up this most important Synod, we are doing them a service, and trust that by accepting our offer they may honour us with a proof of their appreciation.

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Canadian Churchman.

TORONTO, THURSDAY, NOV. 30, 1898.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Lessons for Sundays and Holy Days.

December 3—1 SUNDAY IN ADVENT.
 Morning.—Isaiah 1. 1 Peter 5.
 Evening.—Isa. 2; or 4. 2—26. 20 & 27. John 13 to v. 21—13 21.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

THE IRISH PRIMACY is a difficult feature in the curious arrangements of the Irish Church. It is a parallel to our own difficulty in regard to the appointment of Provincial Metropolitans. The primacy is (historically) confined exclusively to Armagh. On a vacancy there the diocesan Synod elects a Bishop in the ordinary way: but he does not become primate, unless the whole thirteen prelates select him from among themselves for that dignity. If they select some other diocesan Bishop, the new Bishop of Armagh and he have then to *exchange sees*. The proceeding seems anomalous and cumbrous—a compromise with "popular election."

"EDUCATED BY MACHINERY" is the significant title by which *Church Bells* stigmatizes the now notorious case of that little Australian maiden of whom Mr. Justice Hodge has said, "if the world were searched from Greenland's icy mountains to India's coral strand, or from Africa's sunny fountains to the shore of the Antarctic Circle, a human being could not be found more perfectly ignorant of all matters relating to eternity than that poor little lass." Yet, she is a "natural product" of purely secular education.

VICTOR HUGO'S "BISHOP MOUNTAIN."—The origin of the idea that the great French novelist "painted from life" the grand character of our Canadian Bishop in his famous *Les Misérables*, has apparently been reached (after long search and reflection) by Peter Lombard in the *Church Times*. The idea seems to have originated with Sir

Charles Marshall; when reviewing Victor Hugo's book in the *Spectator*, he referred to the striking coincidence of Hugo's model Bishop with the life and character of a "real live Bishop"—Mountain.

THE CLERGY AND THE "SLUMMERS."—The brazen effrontery with which the famous Stead, of London notoriety, has, in Canada, discounted the value of clerical opinion as to relief of the poor, their condition, and their burning questions—is simply colossal! If men who *live among the poor* all their lives and make a special study of their conditions, devoting themselves solely to their amelioration, do not know what they talk about from experience—how much does a man know who pays a few "flying visits" to the poor men's haunts for superficial newspaper sensation writing?

"GOOD PROHIBITIONISTS," no doubt there are; though it is difficult, we fancy, for most people to understand their position, and people may therefore be excused for asking politely the question, "On what grounds can such a step be justified?" Everybody can see the evils of excessive indulgence, and can imagine a state of general intoxication in which such a strong measure would be necessary: but no sane man can affirm that the evil exists to any such large extent in Canada. Excess is rare in this country.

EVENING SERVICE LEAFLETS have once more made their appearance—this time the venture is made in the diocese of Ontario, under the supervision of Rev. Arthur Jarvis. The effort is most praiseworthy, and one wonders why such an evident "missing link" in popularizing our Church machinery has not been welcomed enthusiastically hitherto. We would suggest, however, to the new enterprise that unwieldy (octavo) size is a drawback, so is the presence of hymns which very few care to use. If the hymns were left out and the leaflet printed in duodecimo shape, it would be much more usable.

COXE TO SATOLLI.—The venerable and veteran Bishop of Western New York has not allowed the papal legate to intrude at Buffalo without an open letter by way of protest, which reminds one (in tone) of the way that St. Paul once found it necessary to "withstand St. Peter to the face." Even apostles—much more modern Bishops and Cardinals—have their "place": and should be kept in their place. The maxim that the "king can do no wrong" does not extend to Bishops. It is not much good anyway.

THE TREATMENT OF INEBRIATES is a very grave subject, and demanding serious consideration at the hands of the Church and the public. Small as the number of these "victims of intemperance" is, their condition is a widely-extended and far-reaching menace. The "survival of the fittest" as a rule has its proper converse—the removal of the least fit. How to effect this with least distress to all concerned and with the best chance of cure and restoration to a condition of fitness—removing their unfitness—is a question that should occupy more attention in temperance circles.

"REFORMED (?) EPISCOPALIANS" do not seem to have a "happy lot" in England—or elsewhere. The *Church Review* says, "what with 'Bishops' going mad, and 'incumbents' ousting 'curates,'

and other little unpleasanties, the plane of calm serenity and growing success does not appear to be even within measurable distance of attainment. This is rather unfortunate for those prophets among ourselves who are always telling us how prosperous the Church would be if only the Prayer Book could be reformed, the Bishops reformed, and the Ritualists reformed out of the Church altogether."

THE "RIDICULOUS MUS" connected with "Father Ignatius" at the Birmingham Congress bid fair to become of very large dimensions—indeed—more like the fabled "mountain" than a mere "mole-hill." It has raised the whole question of the authority of chairmen in public meetings, and especially in Church congresses. As a protection against arbitrary and partial conduct on the part of the chairman in dealing with the names and places of would-be speakers, it is suggested that the latter should send in their names formally the day before.

"EXTREMES MEETING."—The effect of reaction in religious matters is too little understood, though its results ought to be familiar to most people. We were lately told by a printer of large acquaintance in Canada that nearly all the converts to Romanism within his own knowledge had been brought up Protestant dissenters! The *Lutheran World* notes: "It may to some appear hard to believe, yet it is nevertheless true that Roman converts in England come not so much from the ranks of Tractarians as from the 'Low Church' people. And we suspect that statistics in this country will make a similar revelation. They come from Methodist, Congregational, and Unitarian circles."

"LET WELL ALONE!" is the "moral" which the *Church Times* draws from the turn of events in the case of the famous Dublin Cross question, the rector having enraged his ultra-Protestant opponents by erecting on a tripod, before the Altar, the "Altar cross" which he had been compelled (by Church law) to displace from its position at the back of the Altar. It seems the Synod has condemned this—though legal—and thus puts itself in the position of offender against its own laws! The rector has the best of it at present.

"THE NEBULOUS NEGATIVE MIST" of nonsectarianism is, according to Archbishop Benson, "condensing into a substantial religion." The creed of the new religion has only *one article*—"believe in nothing!" It is a mere variety of agnosticism, or quasi-religious "knownothingism." It is the hydra-headed monster which lies across the threshold of the educational system, and growls a negative at every attempt to introduce Christianity into the schools. Call it what your like—that is what it is!

RECTOR AND ORGANIST.—The widely reported sensational fracas at St. Luke's, Buffalo, has brought to the surface the standing principle of the Church that rectors are responsible for the moral effect of the music in their services—a point too often obscured by the large license permitted to fashionable choirs and "talented" organists. The latter functionaries are too apt, under the circumstances of the day, to fancy themselves indispensable, whereas they are only a secondary adjunct to congregational worship.

THE AGE OF BISHOPS.—Some great prelates seem bound to defeat all the prophecies about their "senile decrepitude" and decay. The Bishop of Chichester (Durnford) was appointed twenty years ago, when he was seventy years of age or over. He has since read the burial service over most of those who joined in the outcry against the appointment of so old a man, and has just started off for a holiday jaunt to Switzerland. Somehow, he is well preserved!

"How NECESSARY that order is in the Church of Christ," is, as Bishop Anson has pointed out, the subject set for the ordination sermon in the case of priests and deacons: and the idea applies with at least *pari ratione* in the case of Bishops. It is curious how any sensible person could regard the matter as if the Church had laid down—on the contrary—how unnecessary all these orders are: "not essential to the being" of a Church at all. Just the opposite!

"MY PEOPLE PROFESS THE CATHOLIC RELIGION, but they are proud to be reckoned among their Protestant fellows citizens in all civil relations." So writes Bishop Coxe to Monsignor Satolli: and the words are a worthy sequel to the memorable rebuke recently administered to a bumptious Chicago Secretary who undertook to read the great Church of England out of the sisterhood of "Catholic" Churches—no doubt under Romish teaching or prompting. The Archbishop of Zante has also expressed himself in similar terms.

THE PASTORAL OF CANADIAN BISHOPS

Is a document well worthy of preservation: it is destined to become "historical." It does not require any great stretch of imagination to foresee the day when appeal will be made to its pages as to the confessions of Augsburg or Westminster for power of sound doctrine in the Church of these days. One might even venture to compare it with even more exalted and important manifestoes of religious sentiment than those we have just mentioned. The "Declaration of the North American Bishops," so long appealed to, showing the Church's anchorage north of the American Lakes, will now be properly superseded by an instrument of wider reach and more general application. Among the subjects treated of one could select several of paramount importance among the questions of the day. But that of

RELIGIOUS EDUCATION

is perhaps the foremost one, so far as immediate practical issues are concerned. We stand at a very critical period of the history of education in Canada, and one must be thankful that "our fathers in God"—Right Reverend as well as Reverend—are fully conscious of the fact. From far away Victoria to England and Ireland and Scotland, and back again across the Atlantic westward towards its starting point, goes and comes the same heart-rending cry that tells of the deadly loss sustained in the divorce of education from religion, which seems the special mad freak of these modern days, the very "craze" of the era in which we live. If our Bishops—God bless them!—can do anything to answer this cry and rally the forces of the Church for a better and sounder system of education,

THEY SHOULD NOT HAVE SPOKEN IN VAIN.

But there are too many subjects for us to particularize in a short editorial, such as this must be. We would, therefore, commend its perusal to Church people in general. It is, indeed, an

apposite question to ask, "Why is this light being hid under a bushel?" Does not the Church suffer enough from the apathetic if not deliberate concealment of the testimony which she should bear boldly before the world—opening her mouth to speak *boldly as she ought to speak*? It is, probably, not yet too late—altogether—to do something in the way of sowing broadcast a pronouncement of such tremendous importance. Mere "reading" in church—and how badly it is "murdered" in the process many a time!—is not going to drive its contents "home" to the hearts of our people.

"THE SUPPORT OF THE CLERGY"

alone is a subject in the promotion of the treatment of which in practical Christian life, this pastoral is capable of exercising much valuable influence. That portion of the argument is excellently "well put," though perhaps not better than the several other sections and their subjects are treated. Still, this subject is so seldom touched upon with a firm and strong hand—such as the case requires—that it is refreshing and encouraging to find these grave and reverend senators of the Church bending their energies so earnestly to an adequate expression of sentiment that will "be followed" for the most part in the hearts of the ordinary run of Church people. They need to be well stirred up and "worked" on this and several other points with which the pastoral deals trenchantly.

WANDERING THOUGHTS.

I have been much interested in a contribution which appeared in the correspondence column for last week, and entitled "Does the Church permit it."

The spirit of the writer is so excellent that to receive opinions so expressed is a genuine pleasure, although I, and I am sure many others, will feel compelled to disagree with them. Surely all good men should strive to unite in any legitimate effort made against sin, but to do so is it right and necessary for them to take part in revival services of "the Methodists and other persuasions?"

It is assumed that these revivals are fightings against sin. Are we Churchmen prepared to admit that? I do not wish to impugn the motives of those who are Methodists, or belong to other persuasions, but can Churchmen not say that they conscientiously believe that they by no means accomplish the results professed, and that they have good reasons for doubting whether they are the right way of fighting against sin.

Is it provocative of permanent good to gather together a crowd of people, to stir them up to a high pitch of excitement, to play upon their emotions, then upon certain noisy and extravagant manifestations of feeling, permit them to go away believing that they are saved, born again, and are reconciled to God—I think that is their way of putting it—not that God is reconciled to them? Is their conception of the terms "conversion" of being "saved," and regenerated—our conception of the meaning of those words? I think not. To us regeneration is entirely an act of God's grace at our baptism. To be saved means to be saved from sin, the gradual extinction of the empire of sin within us, and the being made free from actual deeds of sin in our daily conduct. Conversion with us covers a lifetime; it is rather a series of conversions so long as there is a single sin or fault to be got rid of, or one grace to be attained for the Christian character.

No, I do not believe that these revival meetings of "the Methodists and other persuasions"

strengthen the cause of true religion. They involve false or imperfect teaching, and Christian doctrine is the foundation of Christian morals; they involve wrong conceptions of Christian character, and must seriously interfere with Christian uprightness.

We Churchmen have been taught very differently. We may realize, if we will, better than they God's part in our salvation. We are more perfectly taught the need of faith in God incarnate, and the way of approaching God through the human nature of Jesus Christ His Son; we are taught, as the New Testament Christians were taught, the value of the sacraments, and we are impressed with the Church's teaching concerning patient continuance in well-doing, and perseverance in the great struggle against sin; and we are content, submitting our wills in an act of absolute self-committal to God's will, to let Him produce in us the fruit of good living. These new methods appear to me to limit the free grace of God, and make salvation too much the work of a kind of human exertion.

As to the legality of a clergyman attending such meetings, whatever may be said of canon 11, the whole teaching of the Church, every part of her services, forbid any clergyman having anything to do with such meetings and manifestations. Are these "persuasions" a part of the "one Catholic and Apostolic Church"? Is there such a thing as heresy or schism? Are these "persuasions" schismatical and in varying degree heretical? I think they are, and so must every one who accepts the creeds of the Catholic Church.

Again, is it a kindness to them with whom a clergyman may thus associate himself? Many such people come into the Church, and they come because it is the Church, and can offer knowledge and hope and consolation they have not hitherto possessed. Otherwise why should any thoughtful man ever take the always serious step of changing his religion? Far better and far kinder would it be for such a clergyman to say to these people, "your religion is very imperfect, and can never produce the results you so earnestly desire." And then ask them prayerfully to reconsider their position, to study religion as an historic faith, to seek knowledge concerning the early Church and the ancient creeds, to study carefully the teaching of the New Testament regarding sin, its remedy, the means of grace and sanctification; then suggest that in the Church we possess blessings which they have not, which we lovingly invite them to participate in. Let him give definite teaching in his own church. I very often think that the friendliness on such occasions is very much on one side. I quite suspect that our clergyman will find himself a very welcome guest among the "persuasions" just so long as he conceals his convictions as a Churchman, or holds them in abeyance, and permits his friends to gather in a harvest from amongst those who ought to make up his own congregation. I hope we shall see more correspondence on this subject.

IDLER.

"A THREE YEARS' RETROSPECT" OF THE ANGLICAN CHURCH MISSION TO JEWS IN CAIRO.

Early on the morning of The Feast of the Annunciation (March 25th), 1890, a little band of communicants was gathered in Bishop Blyth's Chapel at Jerusalem. There was a mingled feeling of joy and sorrow in their hearts, joy to be again permitted to celebrate the Third Anniversary of their beloved Bishop's Consecration, and sorrow at the thought that two of their number who had so often knelt at that altar, were in any hour or so to go forth alone, and to be for a time "strangers in the strange land."

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The Rev. Naser Odeh and his wife were to start that morning on their journey to Cairo, to undertake the pioneer work of opening a Mission for the Jews in that city, under the Bishop's personal charge. It may interest those who are thus suddenly introduced to two new Missionaries, to hear something of their former lives, and to know that although new to Egypt, they have had an experience of some years' work in the Holy Land.

The Rev. Naser Odeh was born on March 15th, 1855, at Taiyibeh, the supposed Ophrah of Judg. vi. 2, and the Ephraim of St. John xi. 54, "a city in the district near the wilderness." His young mother died when he was only five years old; his father married again, and the little son of the former wife was sent to a German school at Jerusalem, which became his home until he was sixteen years of age (1871). He was then invited by a C.M.S. Missionary to join the Theological Class at their Preparanda, with the view of ultimately taking Holy Orders, which had been the dream of his life from childhood. He was employed in study and educational work for the next five years, and by dint of an almost painful economy, had then saved enough money to pay his passage to England, whither he went in May, 1876. The late Mr. Wright was at that time Hon. Secretary of C.M.S., and he generously aided Mr. Odeh in every way, and recommended him to study for a year and a half at a good collegiate school, Monkton Combe, preparatory to entering the C.M.S. College, Islington. At Islington he distinguished himself by going through the usual three years' curriculum in one year and a half, and in the Greek Testament subject he was head of all the candidates. He took second-class honours in the Cambridge Preliminary Examination for Holy Orders; and in Bishop Jackson's Examination on the Book of Common Prayer, he was again head of all the candidates, fifty-two in number.

At length the desire of his heart was granted, and he was ordained Deacon by the Bishop of London (the late Bishop Jackson) on Trinity Sunday, 1879, and was at once sent out by C.M.S. as a Missionary to the East. He laboured in the plain of Sharon, at the towns of Ramleh and Lydd (Lydda) for one year and a half. He was then ordained Priest by the late Bishop Barclay in the Christ's Church, Jerusalem, at the end of the year 1880, and in 1881 he was sent as Pastor to Christ's Church, Nazareth.

At Nazareth he met his future wife, an English lady who had been sent out by the Society for Promoting Female Education in the East, to work in their Orphanage there. On the 15th of April, 1884, Mr. Odeh was married, and for another year and a half he and his wife worked amongst the people of Nazareth.

Mrs. Odeh's warmest sympathy was aroused by the neglected state of the young women of Nazareth—those who were considered too old to attend the schools, and too young to be members of Mothers' Meetings. A fortnight, therefore, after her marriage, she started a weekly Bible Class, combined with a Working Party, at her own house, and from 50 to 70 young women were in regular attendance, until the time Mrs. Odeh and her husband were removed to Jerusalem. The majority of these young women were members of the Greek Orthodox Church, but as no encouragement was ever given them to secede, the work was never interfered with by their clergy, and all who could read were allowed to keep the Arabic Bibles which were given them.

In the month of October, 1885, Mr. Odeh and his wife left Nazareth for Jerusalem, Mr. Odeh having been appointed Pastor of St. Paul's Church. Five months after their arrival in the Holy City, and on the 10th March, 1886, their little daughter was born. In Jerusalem they laboured for four and a half years, and it was only when theological differences arose with the C.M.S. that Mr. Odeh thought it desirable to sever his connection with that society.

Shortly after his resignation he was offered his present position, and sent by Bishop Blyth to work under his immediate direction in Cairo. To quote the words of a lady traveller who writes in the *Sunday at Home* of October, 1892:—"At length he (Mr. Odeh) was appointed to his present work, one that he loves, but it is one that de-

mands his very life to get it into good working order: he has to make bricks, and, like the Israelites of old, has no straw wherewith to make them. His first starting in Cairo was one of great privation; he could not afford to take his family to an hotel, and for the first few days and nights had neither beds nor furniture."

But the present is a bright contrast to this. The new Mission premises are quite a wonderful find, and adapted in every particular to the work. There is plenty of room for improvement and expansion, and the only fear is lest they should be purchased during the present three years lease, and thus oblige a fourth removal of the schools.

Mr. Odeh's greatest desire now is that the Mission should be the purchaser. The cost is estimated at £2,500, and already in faith, he has with the Bishop's sanction, opened an account at the Anglo-Egyptian Bank, to be called the Anglican "Church Mission Building Fund."

The Bishop has headed it by a grant of £100, and over £30 more has been since collected from friends.

But to return to the story. At the end of a fortnight after Mr. Odeh's arrival in Cairo, he had secured part of an old house in the Sharia Abd-el-Aziz, not far from the Jewish quarter. The only large room in it was set apart and licensed by Bishop Blyth as a chapel. The furniture was of the most primitive kind; a native straw mat covered the entire floor, twenty-five rush chairs were placed in rows, and an olive-wood altar and prayer desk, the gift of the Bishop, completed its contents.*

But here, for nearly five months, when no door seemed to open, when the people had "set their faces like a flint," comfort and hope were still found in intercessory prayer! Daily Matins and bi-weekly Celebrations went on, and that waiting time was one of blessing also. Miss Allen, of Zanzibar, joined the Mission in the month of June, and soon the little congregation of two or three gradually increased.

At first Mr. Odeh tried to gain an entrance into Jewish homes by constant visiting, but until he decided to open schools he could make but little way. At the first mention of schools for the children, the parents' hearts softened, and in one year's time he had twice to remove for want of room.

At the beginning of 1892, he had 140 children on the register. Unfortunately at that time influenza visited the Mission, and Mr. Odeh, his wife and child, were all prostrated. After two relapses and a very slow recovery, Mr. Odeh returned to his school to find the number diminished to less than half! It has taken another year of hard work to get it up again; but now the increase is steady. Mr. Odeh's greatest dread is a removal from the present premises, as nothing has done more harm to the schools than being obliged to change quarters again—for the fourth time already.

There have been as yet only two adult baptisms, but this is no cause for any discouragement—who can tell how many baptisms in the years to come will be the result of the daily patient, faithful, prayerful sowing of the seed, in these schools?

The aim of the Mission is not confined to merely individual conversions (much as they are to be desired and prayed for); but the great object now is so to leaven the mass of the Jewish population with the truths of Christianity, as to accustom them to regard Christians and their religion with kinder feelings, and thereby make it a much easier thing for their children to come boldly out. The proof that this leaven is working even now, is shown by the fact that we have a chapel full of children at daily matins, and that there has been hardly a case of objection on the part of the parents to their attendance. It is not obligatory, but is expected of every child, unless strictly forbidden by the parents or friends.

It has been a great disappointment that the Mission Dispensary has had to be suspended,

* Owing to the sympathetic interest of the invalid ladies of the St. Mark's *watchers and workers*, and the *sisters of the Church*, the chapel has since been enriched and has now a more dignified appearance. The holy vessels (silver) are the gift of the Hon. Mr. William Talbot, who continues to take the deepest interest in the mission.

owing to the sudden return of our dear fellow-worker, Miss Shaw, to Zanzibar. But we still live in hope of it soon being re-opened. In addition to the Boys' and Girls' Schools in the new premises, a room has been fitted up as a S.P.C.K. Book Depot, of which Mrs. Odeh is the Hon. Agent. A colporteur is in regular employment, and is doing very well so far.

Amongst the visitors this winter to the Mission were the Earl and Countess of Meath. They showed a warm interest in our children. Lady Meath addressed our schools on the subject of "Kindness," and has started a "League of Kindness" for non-Christian children, in connection with her "Ministering Children's League." Her Ladyship gave a generous Easter donation towards our Building Fund. We trust that her visit may prove a blessing to the children in our schools—that it may be a fresh starting point in their lives, and that many shall be enrolled as "Ministering Children" on earth, whose names shall also be found on that great day, WRITTEN IN "THE LAMB'S BOOK OF LIFE." "Brethren, pray for us."—*Psalm lxxviii.* 31.

8 Sharia Abdun, Cairo, Egypt, Advent 1893.

THE STORY OF THE CHURCH OF ENGLAND.

THE ORIGIN OF NONCONFORMITY.*

The Puritans for the most part derived their religious views from the followers of Zwingli and Calvin, at Zurich and Geneva, where they found a refuge during the Marian persecution. In days when less toleration existed than now towards those who did not conform to the worship of the Church, it is not surprising to find that many had to abandon the one or the other—their home or their religion. One result of the persecution of the early Dissenters, which drove men and women away from our shores, was the formation of the New England Colonies of America.

THE PRESBYTERIANS.

The first important dissenting body which came into existence (about the year 1590) in England was that whose members styled themselves Presbyterians. Their leading principle is the assertion that by Divine appointment the discipline of the Church lies with the Presbyters, not with the Bishops. Their leader was Cartwright, a Cambridge Professor, who established several Presbyterian associations at this period. (Between 1645-1654 this form of dissent was at the height of its popularity; it declined in power during the Commonwealth, and has never exercised any influence on religion in England since.)

THE CONGREGATIONALISTS.

Next came the Independents, or Congregationalists, as they are now called, founded by Robert Browne in 1570. The guiding principle of this body is the right of each congregation to settle its doctrine, ritual, and discipline; so the Congregationalists are a series of separate societies, each having the power of self-government. This was the religious persuasion of the Pilgrim Fathers, the first New English colonists. It was the form of religion professed by the army of Cromwell, nearly all of whose soldiers belonged to it. During the Commonwealth—1658-1658—it became a powerful factor in this country, and for years the Independents were bitter foes to the Church of England. Time has happily softened this feeling of hostility to the Church on the part of the more religious minded of the Independents; and it is pleasant to call to mind that, at the first meeting of a Nonconformist Association held at Preston in Lancashire, in 1889, when a proposal to disestablish and disendow the Church of England was discussed, four Dissenting ministers (who strongly condemned the resolutions) withdrew from the Association.

THE BAPTISTS.

The Baptists were founded on September 12th, 1638 (Mr. J. Spilsbury being the first minister), by those who could support neither the Church nor the newly-found sect—the Independents to

* From official returns it is shown that at the present time about 72 per cent. of the population belong to the Church of England. Efforts to obtain a column in the Census Papers of 1891, showing the religious professions of the people, were opposed by Nonconformists.

which they belonged. Certain of the Independents who denied the right of baptism to all who had not become of full age, therefore separated from that body, and formed a new sect, who administered the baptismal rite by immersion. Few sects have perhaps suffered so much by internal divisions as the Baptists; very soon they split into two parts under the name of General and Particular Baptists. The Particular Baptists are subdivided into Free Communions and Close Communions; whilst the General Baptists, again splitting up in 1770, formed a "New Connexion."

THE QUAKERS.

Lastly there were the Quakers, or Society of Friends, founded in 1646 by James Nayler, Richard Farnworth and George Fox, the latter the most important of the three. The leading idea of their system was that of personal illumination of the Holy Spirit. The Society has numbered in its ranks the names of many highly esteemed citizens. It is now but a small, gradually decreasing sect, in 1886 its members only numbering 15,000.

From these sects have sprung many other bodies of Dissenters, until in 1890 there appeared the names of no less than 254 different dissenting communities on the Registrar-General's Book.* †

(To be Continued.)

POLYCHURCHISM—A SEQUEL.

BY THE REV. CANON HAMMOND.

The two papers on this subject, which I had the honour to read before the Lucerne Conference, and portions of which appeared in the *Church Times* of July 29 and August 6, have received some amount of attention at the hands of "Nonconformist" leaders, and replies—or what profess to be such—have been made to both of them at Lucerne and in certain Dissenting organs. I propose to examine these briefly. Not merely because (as I shall show) they will not hold water, but also that I may recall Dissenters, our brethren, our kinsmen according to the spirit, if my voice can reach them, from the false and dangerous position which they have taken up. For anything more instructive as to the present position and tendencies of Dissent, and anything more saddening, it has seldom been my lot to read.

Your readers will remember that in these papers I made my appeal exclusively to Holy Scripture. The one question I urged on the Conference was, "What does the Bible say about the Church?" I did this because I fondly imagined that there we stood on common ground; that Dissenters now, as formerly, recognized no other court of appeal than "the Bible, the Bible only." But I have been rudely undeceived. They appeal to the Bible, so far at least as the Church is concerned, no longer. They make us a present of that, or throw it overboard. They say the Bible was written so long ago that it can no longer be our guide. They say that our circumstances are so different that we cannot realise "the Apostolic ideal." They now appeal to what they call "the facts of modern Christendom" instead. The "old book of God" is too old; it is out of date and out of court.

Now these, I know, are grave accusations, but I shall prove them. I am only sorry that the proof is so easy. To avoid all suspicion of mistake, I give names and references.

The ball was set rolling by Dr. Duff, a Professor in an Independent Theological College, who "objected to my assuming that all appeal must be made to the New Testament." He tells me that I am "making a very great demand on nineteenth century Christians" when I "appeal to documents which were written so long ago." He bids me remember that "the representatives of the Baptists,

* In 1869 there were but 98 sects on the books of the Registrar-General.

† It is urged by some dissenters that the Church ought to be free from control by the State, but dissenters are themselves under State control. They are bound to the conditions of their several Trust Deeds, to which the law keeps them. Between 1840 and 1869, concerning these Dissenting Trust Deeds, no less than 23 law suits were heard. Commenting on one of these trials which was argued in February, 1881, before Vice-Chancellor Hall (the case of Jones v. Stannard, known as the Huddersfield Chapel case), a writer in the *Christian World* (Congregational) says, "We may shout as we like that we are Jews, and never were in bondage, but Pilate is in the Judgment Hall all the same. One good effect, it is to be hoped, will follow from this trial: that we shall see less popular clamour about our imaginary freedom, and less ravings against the trammels of the State Church. Dwellers in glass houses should not throw stones."

the Presbyterians, and the Wesleyans of the present day, have not been without the guidance of inspiration, and woe betide you," he added, "if you find fault with it" (*Review of the Churches*, p. 305). Similarly Mr. Price Hughes (*Review*, p. 376) says of my Bible argument, "It is an attempt to apply the teaching of letters written two thousand years ago to totally different circumstances to-day." "We have to deal," he goes on to say, "with a totally different situation, a situation which St. Paul never discussed, because he never foresaw it." And later on (p. 377), "The truth is that God recognises facts . . . and the sooner Canon Hammond and everybody else does so, the better." "These arguments overlook," writes Dr. Beet (*Methodist Recorder*, August 31), "the infinite difference between the circumstances which gave rise to English Nonconformity and any circumstances existing in the days of the Apostles. For example, the great disruption in Scotland fifty years ago arose from conscientious differences of opinion between Christian men. Had the Apostles been living and accessible, these differences would have been submitted to them, and their judgment would have been accepted as decisive. But no such decisive court of appeal now exists." Elsewhere the same writer has said, "An irresistible chain of events has led the outward forms of Christianity away from the Apostolic ideal," (Com. on Ephesians, p. 377). But he surpasses all former statements when (himself making for once an appeal to Scripture) he suggests that St. Paul "forsook our Lord's example and disobeyed His precept" (St. Matt. xxiii. 1, 2) "when he withdrew from the synagogue and separated the disciples" (Acts xix. 9). I will now show what all this new departure means. It means:—

1. That some of Christ's words have passed away. If these divines are right; if, instead of one Church, we are to recognise two hundred "separate and independent churches" of Christ, then our Lord's words about the Church have certainly passed away, for He said that it was one and was His. "My Church" He called it (St. Matthew xvi. 18), and He was speaking of the visible Church, as the next verse shows. If then there are many "churches," one as good as another, and one is Wesley's, and another Calvin's, and another O'Brien's; if these are "the facts" we are to recognise, then these facts go to show that our sacred Lord was a false prophet. He said that His words should never pass away, and they have done so.

It means (2) that the fundamental principles of the Apostles are overturned. For it was not merely "an ideal," it was a fundamental principle with them that there was "one body"; as fundamental as that there is "one Spirit," and "one Lord," and "one God and Father of all." The body being Christ's and He being Head of the body, there can no more be two bodies than two heads. But if I am to "recognise facts," "the facts of modern Christendom," I must allow that the one body has been replaced by many—a "Wesley body," a "Baptist body," and so forth. The principle of one great Catholic society to do Christ's work and unite His flock is gone. It is not a case of any advance on the primitive plan; not a new development; there has been a *bouleversement*. The Spirit remains one, and the Lord and Head one, and the faith one, and the God and Father one, but the one body has become two hundred. Mr. Hughes truly says that "Christianity . . . gives us general principles, which have to be variously applied from age to age," and the way he "applies" the principle of the "one body" is to trample it under foot and say he will have none of it. He says "we must recognise facts." And so say they all.

Again (3), the inspiration of the Bible is actually to give place to the inspiration granted to the founders of the sects. This is the pass we have now come to. And this means more than at first sight appears. For the inspiration of the Bible, whatever it was, has at least given us a practical and common-sense view of the Church. When it tells us that our blessed Lord founded a society to carry on His work; prayed that it might be such; that He gave it a visible form of admission and a visible badge of membership; that he set officers over it and gave them, and only them, power to appoint others; when it represents this society as everywhere more or less corrupted, and yet never suggests that its corruptions are to be, or can be remedied by secession, all this is just what our experience, our common-sense, would have taught us to expect; it is straightforward and consistent. But the "inspiration granted to the representatives of the Baptists, Wesleyans," etc., whatever that was, has at least resulted in endless contradiction and confusion. That such a claim of "inspiration" should ever have been made for them is sufficiently appalling—it shows how extremes, Papal and Protestant, sometimes meet—but that it should be made by any who insist on our "recognising the facts of modern Christendom" is too ludicrous. For what are the facts? That the "inspiration" granted to the Baptists flatly contradicts that granted to the

Brownists, and the inspiration granted to the Wesleyans, that granted to the Quakers, and so forth and so forth. It is surely obvious that if the one was inspired, the other was not. It is also obvious, in other ways, that all the leaders of our two hundred and odd denominations cannot have been inspired. For some of the sects owe their origin to a miserable squabble—the "Wesleyan Reformers" is a case in point. Of others the action of the "inspired" founders is now disallowed by some of their followers—the "Bible Christians" furnish an instance. And yet we are to trust to their inspiration rather than that of God's word! Is this what Dissent has come to? One cannot help being reminded of that German spiritualist who "would believe anything, so long as it was not in the Bible."

4. Changes in the mere "accidents" of human life and environment are to involve changes in the main "essentials" of God. It is said that Christ's Church may be totally different from the Apostolic Church because of "the totally different circumstances of the times of the Apostles and of the present day." (*Review*, p. 298.) But pray what are these vast differences in the circumstances? Do they mean that we have railways and telegraphs and newspapers, and that the first Christians had none? They say, "Certainly not." Then what else do they mean? If they do not mean this, they cannot mention anything else which has made so great a change. But perhaps they say, "These things are mere 'accidents.'" I answer, "Precisely so; all the changes are changes of accidents, changes in the customs and details of life. The essentials of life and of religion remain precisely what they were. God is the same, and His Christ the same, and man is the same, and the enemy of God and man is the same. The battle we have to fight, the race we have to run, and the work we have to do, each is the same, in every essential feature, as that which lay before the first Christians. Then what are the different circumstances of to-day which justify secessions? Well, two gentlemen have volunteered an answer. One says:—"It is the greatest difference between the environment of those small gatherings of Christians amid heathen populations, and the environments of churches in Christian nations." Here is a Daniel come to judgment! He says that Christians were few in number, therefore they must be united: now that they are so many, he says they are free to fall out. That is one reason. The other is that because we live in happier times, because we are surrounded by Christians instead of persecuting Pagans, we are free to quarrel; we owe less to God and to one another. I suggest to this luminous writer (in the *Christian World*) that this will never do: he must try again. But another difference has been mentioned—this time by Dr. Beet. He says, as we have already seen, that the Scottish Presbyterians of fifty years ago were compelled to have a Church disruption on the momentous question of patronage!—because we no longer have the Apostles to refer to. But I reply to this, first, if we have not the Apostles, we have their Lord, who is "with us always, even to the end of the world." Secondly, if we have not the Apostles, we have their successors; only thus can we explain the words, "I am with you always," etc. (St. Matt. xxviii. 20). Thirdly, we have their writings, and those writings clearly reveal their principles, and they say nothing about secession under any circumstances. It is true they do not mention patronage, but they mention other things which were infinitely more justified and required a separation, if it is ever justifiable. And lastly, I do not find it in the New Testament that the disputes of the early Church were settled by the Apostles alone, any more than they were settled by Peter alone. The Apostles did not always constitute "a decisive court of appeal." The burning question of circumcision was not "submitted to them" for their "judgment," it was referred to a council. "The Apostles and elders were gathered together to consider of this matter," and "the Apostles and elders" settled it (Acts xv. 2, 6, 22, 23; xvi. 4). Well, councils are possible still. We may be told that a general council is not possible, but if so, it is not better to wait for it (as the Church of England is patiently doing) than to break up Christ's Church. But the real point is that all the secessions have been made without any conference at all. Baptists, Brownists, Wesleyans, Bryanites, all took counsel with no one but themselves. Yes, a conference is still possible; but the last idea that occurred to the seceders was to "submit their differences" to it, or "to accept its judgment as decisive." So that we are left where we were. We are industriously told that changed circumstances require changes—radical and subversive changes—in the Church, and when we ask what these circumstances are, we find that they are "trifles light as air," changes of dress, speech, wages, customs, and the like—things which no more excuse changes in God's Church than they warrant breaches of His moral law. You might as well defend polygamy on the ground that at Salt Lake City they "had to deal with a totally different situation, a situation which

granted to the Wesleyans, and so forth, that if the one is not, it is also obvious, that if the other is, it cannot have been in the Wesleyan Reformers' action of the "infallible" Christians "furnish an trust to their inspiration!" Is this what cannot help being realist who "would be as not in the Bible." "accidents" of human involve changes in the it is said that Christ's nt from the Apostolic ally different circum- ostles and of the pres- But pray what are circumstances? Do always and telegraphs a first Christians had ly not." Then what to not mean this, they e which has made so ps they say, "These I answer, "Precisely s of accidents, changes life. The essentials of cially what they were. ist the same, and man God and man is the fight, the race we have to do, each is the same, that which lay before hat are the different ch justify secessions? olunteered an answer. st difference between ll gatherings of Chris- ons, and the environ- n nations." Here is a le says that Christians a they must be united: y, he says they are e reason. The other appier times, because stians instead of per- e to quarrel; we owe er. I suggest to this tian World) that this again. But another ed—this time by Dr. already seen, that the y years ago were com- -because we no longer But I reply to this, ostles, we have their 78, even to the end of have not the Apostles, ly thus can we explain always," etc. (St. Matt. ve their writings, and their principles, and sion under any circum- ot mention patronage, s which were infinitely eparation, if it is ever not find it in the New s of the early Church s alone, any more than lone. The Apostles did isive court of appeal." uncision was not "sub- 'judgment," it was re- ostles and elders were r of this matter," and settled it (Acts xv. 2, 6, s are possible still. We ouncil is not possible, ait for it (as the Church ing) than to break up sal point is that all the without any conference Wesleyans, Bryanites, but themselves. Yes, a but the last idea that to "submit their differ- is judgment as decisive." we were. We are indus- l circumstances require rsive changes—in the hat these circumstances "trifles light as air," ages, customs, and the excuse changes in God's breaches of His moral fend polygamy on the dity they "had to deal ation, a situation which

St. Paul never discussed because he never foresaw it." Yes, Mr. Hughes' argument, if it is good for Methodism, is good for Mormonism. But it is good for neither. I repeat, there is no change in God or in man, in the laws and obligations of a Christian, or in the work and calling and fellowship of the Christian Church.

But it is said "we must recognize facts." I think we know what that really means; if not, it is not because we have not been told. Mr. T. P. Bunting told us at Lucerne, when he suggested that the Bishops at their next meeting "should make a declaration that the Methodists, the Presbyterians, the Congregationalists, and the Baptists, and there might be others to add"—they might perhaps include the Mormons and the Shakers whilst they are about it—"were all true branches of the Church of Christ, and that their ministers were true ministers of Christ" (Review, p. 356). These be the facts! I take the liberty once more to show, not in anger but in deep sorrow, what all this means. It means—

1. That we are to give up the Bible, as they are doing. In no other way can we possibly do what they demand. We cannot recognize a "Baptist Church" and a "Methodist Church" except in the teeth of that Scripture which knows the Church, Christ's Church, and nothing else. Nor can we recognize them as "branches of the Church"—unless we consent to expurgate or re-write our Bibles. To please Mr. Bunting we are to quarrel with St. Paul (1 Cor. i. 12, 13). We recognize all the baptized as members of the body, but that is not enough; we are to say that two hundred bodies are the same as "one body."

2. That we are to recognize as of God a situation which they themselves have created. For it is not God, as they would have us believe, who has made these facts; men have made them; sometimes, no doubt, with pure motives; sometimes, I fear, with very mixed motives. There is no doubt, to take one instance, that God raised up the Wesleyes. But when and how did the Almighty tell the Wesleyes to leave His Church and to start a new one? Why, Wesley himself protested to the last against the course which they have taken. They constantly ask us to do what their founders did not and would not do; they warmly resent it if we simply hold fast to the beliefs of the very men whose names they bear. One thing is certain: if these facts are of God then the Wesleyes were fighting against God. No, I think with Baxter that one of the saddest features of schism is that men are so ready to "charge it upon God and make Him the author of it."

3. That we are to do what they themselves decline to do. We are to recognize dissenting "churches" and ministers as accomplished facts, facts of God's providential ordering, when they themselves do nothing of the kind. Do they recognize as a fact of modern Christendom that the Pope is universal Pastor? Do they recognize Unitarian congregations as "churches," or Unitarian ministers as ministers of Christ? Certainly not. But why not, if "facts" are to be our guide? They do not, because they say these "facts" are against the Bible. Well that is just what we say about their facts.

I might easily pursue this subject farther, but I think enough has been said to show that the first question at issue between Churchman and Dissenter, whatever it once was, now is as to the authority of the Bible. I do not forget for a moment that there are thousands of Dissenters who have the warmest love and reverence for the sacred Scriptures—far in excess of that of some Churchmen. But I think the time has come to point out that their leaders—or some of them—make no scruple of throwing Holy Writ aside as antiquated—it was "written so long ago"—when it condemns their position. Much was said at Lucerne for which we may be thankful. But I confess that it has been a shock and a distress to me to find that good and earnest men like those whom I have cited do not hesitate to kick the Bible downstairs when it contradicts their conclusions. I was quite prepared for their making no serious attempt to meet my Scriptural argument, and to answer my Bible questions—they remain unanswered to this day—but I was not prepared to hear the inspiration of the Scriptures set aside for the inspiration of the sects.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR.—The Commons Hall of King's College was filled with invited guests on Friday, the 17th, to hear a debate by members of the Quintilian Club on "Resolved, that the Press of the Present Day as an Ennobling and Educating Medium has Degenerated." A very spirited debate was well sustained by a number of the students for a couple of hours. Much fun and frequent applause were secured by the

witticisms and clever local hits which were not unfrequently made. The sides were evidently so evenly balanced in debating power that it was difficult for the audience to offer an intelligent vote on the merits of the debate. A count having been made of those venturesome enough to record their decision, gave the negatives the advantage. A pleasant social hour was afterwards spent in discussing the good cheer provided by the hospitable hosts.

The entertainment ward of the Parish Guild gave a very enjoyable social entertainment on Tuesday, the 21st, consisting of readings, essays and glees. The school room was comfortably filled. After a short intellectual repast, tea, coffee and cakes were passed around, to which the assembled guests did ample justice.

The Thanksgiving services were well attended. At the 8 o'clock celebration quite a number communicated. Full choral matins was sung by the rector, assisted by Canon Maynard, who read the special lessons, and President Willets. The choir rendered very pleasingly Spinney's anthem, "He Watereth the Hills." A short and pithy sermon was preached by the rector. The collection on behalf of the W. and O. Fund of the diocese amounted to over \$43. In the audience was seen the Bishop of the diocese, who, accompanied by his youngest son, spent the day with his son at King's College.

So far this parish has contributed over \$359 this year to the Home Missions of the diocese, and still further contributions are expected before the list is completed.

FREDERICTON.

BATHURST.—On Sunday, Nov. 19th, the new rector of Bathurst, Rev. A. J. Reid, well known in Toronto, was collated openly and publicly in St. George's Church to the rectory of the parish. The ceremony was entirely new to the members of the congregation, who were much interested. The service opened with a hymn, and then the Bishop went to his chair at the chancel gates, and when he was seated the Rev. A. J. Reid came forward and knelt before him. After the legal form had been gone through, the Bishop stood and gave the new rector his blessing. Then the rector received from the Bishop the mandate for his induction, armed with which he went to the west end of the church, where the churchwarden was in waiting; and after the churchwarden had given up the key of the church and read the requisite "livery of seisin," the rector locked the church door and rang the bell, as rectors have done for hundreds of years (where there is a key, and a lock, and a bell), and the interesting ceremony was complete. It is hoped the Bishop will institute or collate new rectors in their own church before the congregation. It is to be regretted that the Provincial Synod has put out a religious service for induction, which gives control of temporal matters, and has no service for institution which gives spiritual "cure and government" of the parish.

ONTARIO.

PEMBROKE.—A boys' choir has been in training for some time past in connection with Holy Trinity church in this city. The progress made has been excellent, thanks to the admirable training of Mr. H. R. Neapole, a choir master *par excellence*. It is more than likely that the boys will ere long be decently habited as choristers in that most becoming garb which now prevails in so many of our churches. We hope ere long to be able to announce that Pembroke parish has adopted the surpliced choir, and thus become entitled to prominence as the first parish north of Ottawa to make this decided improvement in its services.

OTTAWA.—The canvass for the new bishopric fund is being prosecuted by Rev. Mr. Hanington with remarkable success. In country parishes the average has been about \$700, that is in the Lanark deanery, the only one so far canvassed by Mr. Hanington. It is probable the deanery of Lanark contributions will exceed eight thousand dollars. Well done, Lanark! Next. Will some other deanery come to the fore and win the banner from loyal Lanark? At a recent meeting of the Ottawa clergy it was stated that the "country parishes in that deanery had subscribed nearly two thousand dollars to the same fund." Doubtless this is a mistake, as the Carleton deanery has not yet been visited by Mr. Hanington, and it is confidently expected that this premier county in the new diocese, with its wealthy farming community and large church membership, will excel all others in its noble contributions to a cause from which it will certainly, from its locality, reap more direct benefit than other and more distant sections. It were indeed a shame and disgrace that Carleton should be excelled by any other deanery, but no doubt Mr. Hanington will be able to tell a different story when his visit there has concluded.

STAFFORD.—An aged Churchman has just departed from this life, Mr. Benjamin Buttle, one of the oldest

and most respected of the early settlers of this township. He was a native of the county of Wexford, Ireland, from which he emigrated in 1852, and with his wife settled in the adjacent township of Wilberforce, but after a few years removed to the home-stead from which a few days ago his body, full of years and honor, was borne to its last earthly resting place. Twelve children, forty grand-children and fifteen great-grand-children will serve to keep fresh in our memories the honored name of 'Buttle,' and may they prove worthy descendants of the parent stock. The funeral was the largest known in the parish for many years, and the rector took the opportunity of impressing on the large gathering the beautiful lessons to be drawn from a blameless life. A liberal contributor to all the funds of the diocese, hospitable to the clergy, an intelligent and most loyal Churchman, never absent from her services while health remained, never turning his back on the Lord's Supper, Mr. Buttle's presence and example will be greatly missed throughout the parish. "God grant to him eternal rest and let light perpetual shine upon him."

BEACHBURG.—The Rev. R. Orr, new incumbent of this mission, is making his presence felt by looking up all the families and visiting them in their homes. Were more of this kind of work done by the clergy it would be very acceptable to their people, and we wish our new clergyman every success in the new department, feeling sure that he will find it one of the truest ways to build up the Church.

EGANVILLE.—It is a pity to find this really strong parish so frequently without a clergyman. For some time back each clergyman has resigned at the expiration of his first year, and then comes an interregnum of some months which can hardly be said to be beneficial to the best interests of the church. It may be some time yet before a clergyman can be secured, as there are several vacancies in the diocese, and it is to be hoped that the people will try and encourage the next pastor to remain. The Rev. Mr. Orr did a very excellent work, and left amid the great regret of all. The new church at Lake Dore is an evidence of much zeal and labour during his fifteen months occupancy of the parish.

OSNABRUCK AND MOULINETTE.—Thursday, Nov. 16th, was a red letter day for Moulinette, for on that day Christ Church was re-opened after extensive repairs and decoration. The weather was clear and bright, and the roads good. Under these favourable conditions there were very large congregations both morning and evening; matins began at 10.30 and was followed by a celebration of the Holy Eucharist. The Rev. R. W. Samwell (rector) read the prayers and celebrated; the Rev. S. G. Poole read the lessons and epistle and the Rev. Rural Dean Houston the gospel. The latter priest preached an excellent sermon appropriate to the occasion. The body of the church was filled and there were 69 communicants. Both the body of the church and the gallery were filled to their utmost capacity for the evening service, which began at 7 o'clock. The rector read the prayers and the Revs. Rural Dean Houston and G. S. Anderson the lessons. The Rev. Mr. Anderson preached a capital sermon. The Rural Dean then gave a short address in which he alluded to the good work that was going on in the parish, of which the restoration of Christ Church was but a single instance. He heartily commended the people for the faithful manner in which they fulfilled their pecuniary obligations to their clergyman, and said how pleased he was to see the harmony and unity which pervaded the parish. Without that spirit efforts were almost in vain: with it every undertaking was bound to succeed. He was convinced that the parishes of Osnabruck and Moulinette were now able to undertake anything they liked and carry it to a successful conclusion. He concluded by commending to their liberality the important scheme for the division of the diocese, the claims of which would in due course be presented to them. The rector also briefly addressed the congregation. The singing at both services, led by the combined choirs of St. David's, Wales, and Christ Church, was very good. In response to an appeal previously issued by the rector, the offerings at these services amounted to \$330. The total cost of the restoration was upwards of \$700, and by the liberal offerings of the people on the day of re-opening the church is now free of debt. Great credit is due to the ladies of the Church Improvement Society, who raised almost entirely by small subscriptions the sum of \$166.55. The sanctuary of the church has been much enriched by a beautiful crimson silk plush dossal with broad white embroidered band suspended on a polished brass pole, with *fleur de lys* finials. This was the work and gift of Miss Snettinger. The same lady raised the necessary fund for the insertion of a circular stained glass window in the sanctuary wall. Mrs. Prime's continued interest in the church of her former home, near which lie the remains of that faithful priest, the Rev. F. Prime, was shown

by the working of a handsome red altar frontal and super frontal; and a red lectern hanging was given by Miss E. Barnhart. The re-opening services were of an inspiring character and the faithful went away cheered and encouraged and ready for further work.

BARRIEFIELD.—St. Mark's Church has been renovated in its old age. Like many other churches built in the forties, the plaster was laid on the stone, and the walls of the edifice have been habitually damp and stained. The congregation has had them lathed and plastered anew, have renovated the roof, tinted the walls, and last week the church was re-opened with a very cheerful greeting for its habitual attendants. The general effect is excellent, and will be improved in a short time, it is hoped, by new windows. The morning prayer was said by Rev. Prof. Worrell, whose incumbency of the parish has not only been popular, but has benefited it materially; Rev. Canon Spencer read the lessons; and the most Rev. the Archbishop of Ontario conducted the communion service. The choir was highly efficient in its offices, and the service throughout was hearty and impressive. The Archbishop preached from the Epistle of St. James, "What doth it profit, my brethren, though a man say he hath faith, and have not works, can faith save him?" His Grace congratulated the congregation upon the improved appearance of the church, making it so much more worthy for the Master's use, and he wished them all prosperity in return for the care thus devoted to His house and offices. Upon the text he declared that while there was a preference in faiths, and it was most desirable to hold the correct belief, this faith alone would not save. A man's life, character and morals are to be measured by the Judge Eternal, who has Himself declared, "Inasmuch as ye did it not unto the least of these, My brethren, ye did it not to me." "Depart, ye cursed, into utter darkness." Faith may be purely selfish; a man can be so wrapped up in it as to forget other duties to God and humanity. Can such faith save? Many persons lead careless, indulgent lives, without preparation for eternity; can a prayer at a dying moment when dread is brought so near, be alone able to save to the uttermost? The sermon was most clear and forcible upon the bounden duty of good works. Rarely has the talented prelate been heard to greater advantage.

KINGSTON.—The committee of the diocese of Ontario met last week. At the Divinity Students' Fund Committee meeting the chairman was empowered, in case of any student failing to matriculate, to substitute another on the usual conditions. The Mission Board meeting was well attended. The following amounts were reported to have been collected in the various rural deaneries: Prince Edward, \$98.41; Frontenac, \$202.87; Lennox and Addington, \$126.84; Grenville, \$113.73; Hastings, \$100.95; Leeds, \$220.77; Renfrew, \$63.80; Lanark, \$220.33; Prescott and Russell, \$59.02; Stormont, \$63.32; Carleton, \$60.95. Total, \$1,370.34. Disappointment was expressed at the amount of the collections, and as many of the parishes had returned no collections, the feeling was strongly expressed that the Archbishop of Ontario should take notice of the matter. Ultimately it was resolved, on motion of Judge McDonald, that the committee should confer with Archbishop Lewis as to the steps to be taken. On motion of Canon Spencer, it was resolved that inasmuch as the board is unable to come to the relief of the missions, in behalf of which applications have been made at this meeting, the applications be referred to the Classification Committee to report upon at the May meeting.

A meeting of the Executive of Trinity University Branch Convocation was held recently in St. George's hall. Among those present were: Rev. Canon Spencer, Rev. Rural Dean Loucks, Grout, Carey and Houston, Rev. Mr. Tighe and Rev. Prof. Worrell. A committee consisting of the Dean, Dr. Walkem and Prof. Worrell, was appointed to devise some means for establishing local scholarships. J. H. Coleman was appointed assistant secretary. All fees are in future to be paid to the secretary, Rev. Prof. Worrell. The last meeting of convocation in Toronto was referred to as being the most successful in its history—the attendance good, the discussions able and the future prospects hopeful. A new chair of English literature is expected to be established shortly, and to be largely supported by the same means.

TORONTO.

The Rev. C. H. Rich has entered upon his duties as assistant minister of Grace Church.

St. James' Cathedral.—A united Thanksgiving service was held in the cathedral in the evening. There was a large attendance; the Rev. Dr. Mockridge was the preacher. The choir was composed of about 70 voices and was under the leadership of the Rev. F. G. Plummer.

We are requested by the solicitors for the Synod of Toronto to make an explanation with reference to a paragraph that appeared in the columns of a contemporary a few days ago, stating that the Synod has sued the Hon. G. W. Allan and others on a mortgage to the Synod for \$14,380. As a matter of fact, the Hon. G. W. Allan is in no way liable for the amount of this mortgage, which was made by Mr. Henderson, but he was made a party to the suit only for the reason that the property was conveyed to Mr. Allan as collateral security to a debt due to him, and subject to an agreement that he should not be personally liable for the mortgage.

Trinity University.—In connection with the Missionary and Theological Association, a devotional meeting was held in the college chapel on Monday, Nov. 20th, at 8 p.m. It was conducted by the Rev. John Pearson, D.C.L., rector of Holy Trinity Church, who gave a very helpful and eminently practical address on the duties of a Christian priest. He warned his hearers against yielding to the temptation to devote too much time to extra parochial work, which must necessarily be accompanied by neglect of work at home. He also emphasized the importance of careful and prayerful visitation of the sick, and mentioned several manuals which would be great aids in this branch of parish work.

St. Barnabas.—On the eve of Thanksgiving Day the harvest festival was held in this church. The service was well rendered by a large choir, and the sermon, which was an excellent one, was preached by the Bishop of the diocese. The Bishop spoke of thanksgiving as a duty as well as a privilege, reminding his hearers how often in Holy Scripture the Holy Spirit speaks of "thanksgiving." He forcibly insisted upon the acknowledgment of the blessings enjoyed by those living in Canada, the bountiful harvests, and along with them a large amount of material prosperity, freedom from revolutions, lawlessness and anarchy, such as exists in other portions of the world, and the spiritual blessings possessed by Churchmen. This splendid discourse concluded with an earnest exhortation to gratitude on the part of the congregation, urging them to seriously consider the nature of the Church's work, especially in her missionary efforts, and her need, in prosecuting it, of a large liberality on the part of her people.

STREETSVILLE.—The Rev. Hugh Jones of Pickering has been appointed rector of Streetsville, and entered upon his duties last week.

PERRYTOWN.—The annual missionary services in connection with St. Paul's Church, Perrytown, and St. John's Church, Elizabethville, in the mission of Perrytown, will be held on Sunday the 3rd of Dec. The Rev. Mr. Smith, missionary at Cameron and Cambray, will preach the missionary sermon on the occasion. The offertory will be devoted to the Mission Fund of the diocese.

NORTH ORILLIA AND MEDONTE.—A Thanksgiving service was held in St. Luke's on Thursday last, when the incumbent officiated. The offertory was in aid of the Mission Fund; it amounted to \$14.10, which added to \$41 collected at the harvest home held in September, reached the sum of \$55.10. The Rev. Canon Greene preached in St. George's in the evening.

HURON.

PORT DOVER.—St. Paul's Church.—Thanksgiving services were held in St. Paul's Church at 7.30 on the evening of the 23rd. The congregations were very large, the sacred edifice being completely filled. The sermon was preached by the Rev. J. R. Newell, incumbent. He said that we should be thankful especially for four things: 1st, Canada's record at the World's Fair; 2nd, The consolidation of the Church; 3rd, The marked respect for law and order in our land; 4th, Our Sunday. The choir, under the able leadership of Mr. S. W. Lawrie, rendered the musical portion of the services in good style. But the unique and thrilling part was taken by Mr. Charles Petit, the world renowned solo cornetist. Mr. Petit was at one time solo cornetist in Gilmour's band; last year he made a tour of the United States as leading cornet player in Sousa's Marine band; last June he became director of the musical department in Agricultural Hall, World's Fair. At our services he gave in place of an anthem, "Nearer my God, to Thee," accompanied by Miss Morgan and the organ. During the offertory he played "Palm Branches" with unrivalled brilliancy. At the singing of Ken's evening hymn he accompanied the organ. Never before did the walls of old St. Paul's reverberate with such glorious strains as were heard on the evening of Thanksgiving Day. Mr. Petit is a native of Port Dover, but for the last 30 years has resided in New York. Some 40 years ago he was baptized in St. Paul's Church, and naturally has a kindly regard for it.

RUPERT'S LAND.

WINNIPEG.—St. John's College.—At a recent meeting of the literary society, the Rev. Canon O'Meara, M.A., professor in St. John's College, read an excellent paper on "Law and Prayer." A clergyman competent to judge said:—"For style and matter, I don't think I have heard a better paper read at any time." We trust the Canon will publish it in the CANADIAN CHURCHMAN. The literary society should appoint a correspondent to the CANADIAN CHURCHMAN, so that clergymen in the country may know what goes on at the college and perhaps arrange their visits to the city so as to "take in" these events. I see the Rev. A. Tansey is appealing for aid in the Swan Lake mission. Mr. Tansey is an earnest worker, in a hard field, and deserves encouragement.

BRANDON.—Archdeaconry of Winnipeg.—The Venerable Archdeacon Fortin has called a meeting of the Archdeaconry of Winnipeg to meet in Brandon, Dec. 5th and 6th. Particulars will be given later, but we trust it will be very successful. The Rev. Mr. Adam Harding entertained a number of the young men of his congregation in his rooms last Tuesday evening, and a very pleasant time was enjoyed by all.

ROUNTHWAITE.—St. John's.—The Rev. G. Rodgers visited this parish, Sunday, Oct. 29th; the church was uncomfortably filled. The service, which was taken by the incumbent, the Rev. Herbert Dransfield, was very bright. It did one good to hear nearly forty young men sing, "Onward, Christian Soldiers." The Rev. G. Rodgers was the preacher, and in his address on mission work he told us how, in this diocese last year, the sum of twenty-three thousand dollars was spent on missions to white people alone. Ten new men are urgently needed in the diocese, and yet in three years the staff of clergy has been increased by thirty-two men, and over one hundred new congregations have been formed in three years. Surely from above, the friends who give to the mission work in Rupert's Land must see that their gifts are enabling the archbishop to do a grand work. And still, after all that has been done, Mr. Rodgers told us of 60 Church families a hundred miles away from a clergyman, because the archbishop has no man to send, nor yet the \$400 a year needed for his support. Here is a "call" to some man filled with the missionary spirit, to give himself, and to the faithful laity to give of their means. The Hon. Treasurer of the diocese of Rupert's Land is the Very Rev. Dean Grisdale, Winnipeg, Man.

Programme of meeting of Archdeaconry of Winnipeg at Brandon, Dec. 5th and 6th, 1898: Tuesday, Dec. 5th, Holy Communion, 8 a.m.; Breakfast, 9 a.m. Service and address *ad clerum* by the Venerable O. Fortin, M.A.; 2 to 5 p.m., meeting of clergy. Subject, Mission Fund; reader, Rev. G. Rodgers, B.A.; speakers, Rev. Clement Williams and Rev. C. R. Little, B.D. Confirmation, reader, Rev. T. C. Coggs, M.A., B.D.; speaker, W. R. Johnson. Missionary Meeting; Tuesday evening, 8 p.m. Speakers, Rev. Canon O'Meara, M.A., Rev. N. Hewit, B.A., Rev. W. J. Garton. Wednesday, Dec. 6th, meeting of clergy, 10 a.m.; subject, St. John's College; reader, Rev. S. Macmorine, B.A.; speakers, Rev. G. C. Hill, Rev. J. W. Matheson, B.A. Immigration; how to receive and follow up the immigrant, 2 p.m.; reader, Rev. H. T. Leslie, B.A.; speakers, Rev. F. V. Baker, B.A., Rev. Geo. Gill. Young People's Associations; reader, Rev. J. J. Roy, B.A.; speakers, Rev. R. J. Stevenson, Rev. A. W. Goulding. Church Literature; how it can be best circulated among our people; reader, Rev. Canon Pentreath, B.D.; speakers, Rev. Herbert Dransfield, Rev. C. A. Sadler. The clergy who desire hospitality will kindly write to the Rev. MacAdam Harding, rector of Brandon.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

No Repentance Beyond the Grave.

SIR,—Would you or some of your readers kindly name the Scriptural or Church's grounds for the common Protestant belief that there can be no repentance beyond the grave—or in other words that an unrepentant man is forever damned after the dissolution of this body, without hope of reprieve. W.

LAND.

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f your readers kindly... ch's grounds for the... at there can be no re...

Evensong, or Sunday Evening Leaflets.

Sir,—The chapter of St. Andrew's Brotherhood in Napanee have with commendable enterprise and zeal undertaken (if they are supported) to issue a Canadian edition of the Sunday evening Leaflet...

That is a very hard thing for a man when he is grown; he gets all mixed up when he tries to follow; it spoils the service. "When I knew the service of the Church I learned to love it."

I think his words need no comment; only get hold of a Cross and read all his speech. He is just the man to speak, and just the man for us to listen to...

With regard to clergymen in country parishes and missions, they are if anything even more valuable still to them, and in this I speak from personal experience...

F. DEALTRY WOODCOCK, Priest-in-charge, Parish of Camden.

"The Drink Question."

Sir,—In common with many others, I have been, and now am, deeply pained at your deliverances upon different phases of the drink question.

I will frankly and fully concede that drinking, per se, is not a sin, and that there are hundreds of thousands of most estimable people who are moderate drinkers...

separate the latter sin from that of intemperance. They are entwined. God's Word says: "Whoredom and wine take away the heart" (Hosea iv. 2). Intemperance is the great feeder of impurity.

The whole drink question has many phases, and is a mighty problem. A very general consensus of opinion from judges, physicians, heads of asylums and prisons, as well as from clergymen, proclaims this. Why, then, seek to minimize it, as you do?

Conceded that there are differences of opinion as to the need of alcohol in some form, yet surely such words as these should be most seriously and solemnly pondered. The Lancet, a journal that no one can accuse of espousing the temperance cause, says, "a great amount of drinking that passes as moderate is mortal."

Again, with reference to restrictions upon the drink traffic, you quote from several clergymen and eminent laymen. Do you not know that the views and publicly expressed opinions of such Churchmen as Bishops Bond and Baldwin, of Dean Carmichael and Archdean Lindsay, are the very antipodes of them?

Dean Carmichael, in an impassioned speech on the same occasion, said: "I have been over thirty years in the ministry. During all my labours and plans and thoughts I have been pursued by this sin of the cursed drink; through all the years I have had to deal with the cursed drink, and to-day the cursed drink stares me in the face (applause)."

Above all, sir, my soul is stirred within me when I read the quoted words which you commend, that "the children of total abstainers are exposed to a peculiar danger of their own, that of becoming drunkards because they have not been taught and trained to use alcoholic liquors in moderation, and fall easy victims to the vice of intoxication, being unarmed."

all that has been written by such men as Dr. Norman Kerr in his standard work "Heredity," and to the writings of such men as Drs. Richardson, Carpenter and a host of others. In conclusion, sir, it is because I realize that alcohol misused defaces the image of God in man, and debases him to a lower level than that of the brute, that I venture now to write to you upon this subject.

W. J. TAYLOR, Dio. Sec. "C. E. T. S.," Huron.

Polychurchism.

Sir,—A layman of Montreal has shown wonderful ingenuity in erecting men of straw for the amusement to be derived from kicking them over. Every one of Canon Hammond's headings or summaries of sections he has carefully disconnected from its context, has endowed with a meaning of his own invention, and has then refuted—not Canon Hammond, but himself.

First. Canon Hammond never asserted that the absence of the words "of God" or "of Jesus Christ" in the official title of a local church deprives that body of its churchly character, but that to be a church at all it must be "God's institution, not man's."

Second. Canon Hammond never denied the existence of several congregations or churches in one city. What he denied was the existence of "separatist bodies, splits from the parent stock."

Third. Many words are employed here to prove—what? That the Canon is perfectly right in his assertion that baptism was the "one way of making church members—and there was no other."

Fourth. Canon Hammond never said that the Church was visible as a whole to any one person at any one time. He is not such a fool. He claimed that visibility was and is an essential quality of the Church. "Layman" retorts that his definition of visible is not "scientifically accurate."

Fifth. Canon Hammond used the word "corrupt" in one sense, "Layman" in another. His strictures are therefore quite beside the mark, and he is placed in the comical position of gravely rebuking Canon Hammond for asserting that the Church of England is corrupt in doctrine when the worthy Canon never said any such thing.

So much for the ridiculous side of "Layman's" letter. Let me now show that he is utterly unreliable in his assertions. And for this purpose I must take seriatim some of his remarks.

I. "A member of the Church of England does not stand on logical ground in assailing Polychurchism." Why not, when the Church herself assails it? And she has said distinctly that she can recognize no body as a part of the Church which does not accept the four Lambeth propositions. She maintains also the singular form in the Creeds, "I believe in the Holy Catholic Church," not "the Churches," and in many other ways e.g., in many Canons of 1604, makes it clear that she regards herself as the only true Church in England. Here is an example: "Whosoever shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new brotherhood, let them be excommunicated ipso facto, and not restored but by the Archbishop after their repentance, and public revocation of such their wicked errors."

II. "All Christian bodies calling themselves 'Churches' baptize as a preliminary entrance to the Church."

The Methodist discipline lays down "one condition only previously required of those who desire admission into these Societies," and that condition is not baptism. There is not one word of baptism in the section "Of receiving members into the Church," and if I am not greatly mistaken one conference recently decided that an unbaptized person could not lawfully be refused admission to Methodist communion and class meeting.

III. "Infants are not baptized unless their sureties engage for them" repentance, renunciation of sins, and profession of faith. "Layman" has not read his Prayer Book. Infants are continually baptized privately without any sureties or engagements at all; and of these the Church says that they are "lawfully and sufficiently baptized." She further says that "it is expedient" that they be afterwards brought to the church and provided with sponsors, but she nowhere says that the absence of this invalidates the baptism.

Even to children baptized in the usual way she says—not that they must fulfil their part of the covenant, or God will not fulfil His, but that they must fulfil theirs, because God has fulfilled His. "In my baptism wherein I was made a member of Christ," etc.; "I heartily thank our Heavenly Father that He hath called me to this state of salvation."

III. "In all the instances of baptism in Holy Scripture the person baptized was received into the communion of those who baptized him and no other." If this means that disciples baptized by John the Baptist were not regarded as having received Christian baptism, it is the silliest truism I ever saw. Who, I pray you, ever dreamt that John's baptism and Christian baptism were identical? But it is also apparently (for the reasoning here is "singularly confused and cloudy") intended to convey the idea that a man baptized say by St. Paul, was not in communion with others baptized by Apollos, or Cephas, or Christ, and if so it is the very lie so warmly denounced by St. Paul in the first Epistle to the Corinthians.

There are many other points which might be similarly exposed, but I spare your columns and your readers.

ROBT. W. RAYSON.

Kingston, Nov. 18th, 1898.

Leave Revival Services Alone.

SIR.—In your issue of Nov. 16th appears an article by E. W. Pickford, "about the legality of a clergyman taking part in revival services of the Methodist and other persuasions." This gentleman asserts that it is right and scriptural for a clergyman of the Church to take part in schismatic revival services. Let him turn to the "Ordering of Priests" in the Prayer Book; the Bishop asks, "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, etc."

The priest answers, "I will, the Lord being my helper." Let him next turn to Holy Writ, 1 Cor. 12 ch., 25th verse. "There should be no schism in the body." Every priest, then, has bound himself by an oath to banish and drive away schism, as well as all other things contrary to God's Word. Surely E. W. P. would not wish a clergyman of the Church to violate his oath by taking part in the services of those separatists, in these the last perilous times, whose awful character is so forcibly depicted by the Apostle Jude. Blind, indeed, must that man be (be he priest or bishop), who does not see that of all evils that stand in the way of the salvation of souls, schism, Satan's trump card, is pre-eminent. But E. W. P. deems it allowable for a clergyman of the Church "to oppose schism as schism." (Doubtless for obvious reasons, not at the very time of his taking part in schismatic revival services). So, at one time we are to oppose schismatics, at another time right-about-face, and take part in their services. Imagine a clergyman of the Church joining with fervour in such services on Saturday night, and next morning praying. From all heresy and schism, good Lord, deliver us. Is this the religious liberty E. W. P. so earnestly pleads to "be allowed to those who are low church?" If the forty days of Lent and other appointed days are not long enough for revival services, let E. W. P. take more; and may the Holy Spirit give him grace to make right use of the revival services of Holy Church, and let schismatic revival services alone.

A. SLEMMONT.

Baysville, Nov. 17th, 1898.

The chief characteristic of nineteenth century life is rapidity. If you are wise avoid hurry in eating—hurry in anything. If you have been unwise and have dyspepsia, use K.D.C., the King of cures.

Notes and Queries.

Three Crosses.

SIR.—My attention has recently been directed to the fact that in many church buildings three crosses are conspicuous, *e. g.*, on the dome and belfry towers of cathedrals. It has occurred to me that the *rationale* is to be found in the crucifixion, nor can I conceive any better solution of the problem. However, the question is well worth raising, and may be interesting to some of your readers.

T. E.

Ans.—Supposing it to be a fact, consciously or unconsciously carried out by the architect in designing, we should imagine the symbolism to be rather far fetched. The idea is, at least, novel, and the facts may be looked into.

SIR.—(a) What are the qualifications of a lay reader? (b) Is it legal for an unconfirmed man to act as such? (c) Can a man, though unconfirmed, receive Holy Communion, and consider himself a full member of the Church and qualified to be elected lay delegate to the Synod?

INQUIRER.

Ans.—(a) Each diocese has its rules with regard to lay-readers, but all probably regard it as essential that the man should have the highest moral character, have a competent knowledge of Church teaching and God's Word, and is endowed with tact and honest common sense. (b) We can scarcely imagine that a Bishop would grant his license to one unconfirmed. (c) An unconfirmed person can, under a condition laid down by the rubric attached to the Confirmation office, receive the communion, but he can hardly be regarded as in full membership. As to being a lay representative to the Synod, the Toronto Canon requires him to be a "communicant for at least a twelvemonth immediately preceding his election," etc.

BRIEF MENTION.

The average annual production of the precious metals in the world from 1876 to 1880 was: gold, \$119,975,000; silver, \$112,500,000.

A new method of colouring iron has been discovered in England which entirely prevents rust, even though the metal be brought to a red heat.

Mr. F. J. Hay has been appointed catechist to the Maganetawan mission, diocese of Algoma.

In the Encyclopædia Britannica there are 10,000 words that have never been formally entered and defined in any dictionary.

An island in Casco Bay is inhabited only by a pack of ravenous dogs which have almost degenerated into wolves.

New writings of Mohammed, which may possibly revolutionize the religion of the Orient, have been discovered.

The Archbishop of Ontario has appointed John Pyke, B.A., Lennoxville University, to the mission at Parham.

Perhaps you have never heard of K.D.C. Many dyspeptics have heard of it, tried it, and have been cured by it. It will cure you too. Try it. K.D.C. Company, Ltd., New Glasgow, N.S., Canada.

The trees most frequently struck by lightning are oaks and elms. Beeches are rarely, if ever, struck.

The parent of all the varieties of apples is a sort of wild crab, and its home is in the Himalayas.

The vanity of the sparrow is so great that it will gaze into a mirror by the hour if not disturbed.

The only instrument used purely for punishment in English jails nowadays is a crank handle weighted heavy with lead and working heavily inside a box.

The Bank of Venice conducted its dealings for 600 years with such honour that in all time no hostile criticism or condemnation of its methods has been found.

Rev. E. W. Hannington raised by subscription for the Ottawa Episcopal Fund \$1,400 in Carleton Place, and over \$500 in Lanark and Balderson.

The Archbishop of Ontario has withdrawn his name as one of the vice-presidents of the English Church Union.

There are few scientists who do not believe that petrified human beings are pure humbugs. One scholarly Smithsonian Institution man said he

could not find a single instance on record of human petrification.

The Rev. H. R. Diehl, formerly of Hyde Park, is now Incumbent of Florence. He has been succeeded at Hyde Park by the Rev. A. H. Rhodes, of London.

The Rev. W. H. Barnes, Tweed, has accepted a call to St. Paul's Anglican Church, Long Island, N. J. He was formerly pastor of the Reformed Episcopal Church, Belleville.

The Rev. J. Hughes Jones, Pickering, Toronto diocese, has been appointed by his Lordship the Bishop, Incumbent of Streetsville.

The Rev. Canon DeVeber, of St. Paul's Church, St. John, N. B., has retired with an annuity after thirty-four years of faithful service. The parishioners have elected the Rev. A. G. P. Dickens, of Actonvale, London, England, to succeed him.

The Rev. W. C. Bradshaw, M. A., formerly rector of Ashburnham in the diocese of Toronto, and now Warden of St. John's College, Denver, and rector of St. Paul's Church, has just declined an appointment (made him by Bishop Pinkham) of Lethbridge, Alberta. This is the second offer which the Right Rev. Bishop of Calgary has made Mr. Bradshaw, the former one being the rectorate of Calgary some years ago.

Rural Dean Baker has received a brass desk, the gift to St. John's Church, Bath, of Mrs. Sherman Broadwell, Ashbury Park, N. J., in the memory of the Right Rev. George Washington Doane, Bishop of New Jersey, by whom she was confirmed, and Mr. Baker was ordained.

When Lord Beaconsfield invested something over \$20,000,000 of British funds in the Suez Canal enterprise eighteen years ago, there was a great deal of moaning, but the investment has proved a valuable one. The British treasury has received five per cent. on its money, and the stocks are now worth \$88,750,000, or more than four times their cost.

British and Foreign.

The Duke of Westminster has recently become one of the Vice-Presidents of the Church Army.

Bishop Stirling, of the Falkland Islands, who has been visiting England, has just concluded his visit, and has set out to return to his work.

The Duke of Argyle—most versatile of authors—has in the press a volume of poems called *Cruz Mundi*. It will be published by Mr. Murray.

The Duke of Devonshire has given a site, valued at £6,000 for a new church at Eastbourne, besides a subscription of £5,000 towards a building fund.

During the last year the Bible Society's issues amount to 4,049,756, or more than 60,000 copies beyond those of 1891: and nine new languages have been added to the list of translations, bringing up the total to 318.

The Bishop-Designate of Vermont (Father Hall) will be Chief Missioner at Mr. Bell-Cox's church, St. Margaret's, Prince's-road, during the General Church Mission in Liverpool next month.

The bishop of Central New York has just celebrated the fiftieth anniversary of his marriage, at his summer home in Hadley, Massachusetts. It was a rural and domestic festival, gladdened by congratulations from all over the country, and the presence of children and grandchildren. Mrs. Huntington received her children and callers in a duplicate of the dress in which she was married half a century ago.

Westminster Abbey has just contributed an offertory to the funds of the Church Army to assist the society's work amongst the vagrant criminal and inebriate classes, owing to the tremendous financial strain upon the society from its various labour homes throughout the country.

The average number of weddings at St. George's Hanover Square, used to be about one hundred

for each quarter of the year; last quarter it was only fifty-three. The neighbouring parish churches now have a far larger number of marriages celebrated in them than used to be the case.

The Standing Committee of the S. P. C. K. gave notice that they would propose at the next meeting a block grant of £1,000 for a church building in the diocese of Rupert's Land, and £1,000 towards a clergy endowment fund for the diocese of Brisbane.

The Rev. H. R. Haweis described the Parliament of Religions at Chicago as "a demonstration, the like of which has, perhaps, not been seen since the days of Constantine, Arius, and Athanasius!" Others besides Mr. Haweis seem to have viewed the gathering through a magnifying glass, for American papers say it was determined to render the "Hallelujah Chorus" at the closing "as it had never before been sung." The whole orchestra numbered 700; the total capacity of the whole building accommodated 3,300 more as audience. At the Handel Festival at the Crystal Palace there were 5,000 in the orchestra and 28,000 to 32,000 in the auditorium.

We rejoice to learn that Father Hall, as he still may be styled, though not in exactly the same sense as before, has been freed from his connection with the Order of St. John Evangelist, and is ready to accept his election to the Bishopric of Vermont. There can be no question now, we should hope, about his confirmation by bishops and standing committees. Nor can any who have followed the checkered career of this holy man, and watched his blessed work for souls, have a doubt as to the prospect, by God's blessing, of a noble career of leadership for this zealous soldier of the Cross as, in a high sense, a true "Father in God."—*Pacific Churchman.*

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K.D.C. Use K.D.C.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

Mrs. Fleming, in her kindly heart, had so arranged her engagements that she might be with little Tracy at the hour of parting from his sister.

It was a bitter moment for all three. Lora had been upstairs to take leave of her young brother some hours before. Stella, ready dressed, sat close by his couch, holding the little dear hand in her own, and thinking how long it would be ere she again would feel its warm soft pressure. But, as through the whole of that too-short week, her face was calm and smiling, and gave small evidence of all that was passing within. A hasty tap at the door, and Captain Flamank entered.

"Stella, my dear, you must come; they are all waiting."

There was a long quiet embrace—during which Mrs. Fleming turned away her eyes and wept—a cruel pang at the heart such as neither Stella nor little Tracy had felt for long before; and then the sister tore herself away; her last murmured words into his ear, "God bless you and take care of you, my little darling."

Outside the apartment Captain Flamank was waiting; for he did not wish to see the parting. Very kindly he put his arm around Stella's trembling form, and held her for a minute; then kissed her face, and turned away in the bitterness of her sorrow.

"My poor little sister," he said in the gentlest tone, "I am very, very, sorry for you." The kind heartfelt words of sympathy were more than poor Stella could bear; and the fountain of grief could no longer be repressed. Tears rushed to her eyes; and by the time she reached the carriage she was sobbing bitterly. Captain Flamank handed her into the seat opposite to her aunt and sister; then Somerset, who was giving some directions to the servants who were to accompany them with lug-

gage, etc., in one or two attendant cabs, jumped in and seated himself by her side, and the carriage drove off.

"Saturday evening, at latest," Captain Flamank repeated, with a parting smile to his betrothed; but the last object he beheld was the little pale weeping figure opposite her.

"Stella," said Somerset, putting up the window with an impatient jerk, "what insufferable childishness! One would think you had not a particle of self-control."

"O leave the poor child alone, Somerset," answered Lady Trevanion, who never could bear to see any one in trouble. "They have never been parted before; and it would be strange if Stella did not feel it. But you know, my dear," turning her remarks to her niece, "it is all for your good; and you must really try and dry your eyes before you get to the station. I am quite afraid what people will be thinking of us."

"All for your good." The words, though spoken with a very different signification, brought to Stella's remembrance the conversation with Mrs. Fleming. O if she could only feel their reality, feel and know that this bitter trial was indeed for her good, the advancement of her higher inward needs and longings! "I have made an idol of my darling, and so God is taking me from him," she had thought within herself of late: it must be for chastening, and not for good, that He permits it. But now the words, falling on her ears again and unexpectedly, gave a somewhat different current to her thoughts. "Try and leave your burden in stronger hands than your own," had been Mrs. Fleming's words; and now they whispered themselves anew to Stella's heart with strange force and comfort.

In the bitter gloom and sorrow of that short morning drive, Stella committed herself more unreservedly than she had ever yet done into the strong care and keeping of her heavenly Friend and Father; and somewhat of the calm and peace that such renunciation brings was imparted to her spirit. By the time they reached the station, Lady Trevanion's misgivings were relieved; and her niece's face, though grave, was quieter even than usual.

At the station, Somerset met with a friend who was travelling in the same direction, and who joined their party. The two gentlemen and Lora were soon engaged in conversation, in which Lady Trevanion joined, occasionally, however, addressing a remark to Stella, who sat in the farther corner of the carriage, very willing to be quiet and unnoticed, gazing on the fleeting landscape and the blue calm sky; for it was a brilliant day, more like the early autumn than the setting in of winter.

It seemed a long and weary journey, though not in reality more than of four or five hours' duration. But Stella was leaving behind all that was most dear and loved; and the prospect of the rapidly-nearing future home, which seemed to impart additional brightness and lustre to Lora's beautiful face, and which made even Somerset less haughty and unbending than he ordinarily was, was only dark and mournful to her. Earthly hope and gladness seemed leaving her, while dawning all anew and fresh for them.

At length the blue sea appeared in sight, and the wide stretch of water, so still and calm to-day, shone and glittered in the sunlight; and tears slowly gathered in her eyes again. But she forced them back as bravely as might be; for she knew by the slackening speed that the D—station must be nearly reached.

Such indeed was the case; and with the stopping of the train a great scene of bustle and animation prevailed. The servants from Croombe and the servants who had accompanied the expected "family" appeared to vie with one another as to who should render the most active service; while the railway-officials, who had long been forewarned of the arrival, and who took no small interest therein, were equally solicitous in showing their attention and respect. At length all the packing-cases, trunks and portmanteaus were duly secured; and the train puffed slowly on, Somerset waving his hand once more to Captain Symonds, who was going farther south, and reminding him of his engagement to spend the Christmas week at Croombe. Then offering his arm to Lady Trevanion, Somerset conducted her to the carriage,

which, with other vehicles sent from Croombe for the conveyance of servants and luggage, was in waiting just outside the station.

(To be continued.)

Seven Times One.

JEAN INGELOW.

There's no dew left on the daisies and clover,
There's no rain left in heaven;
I've said my "seven times" over and over,
Seven times one are seven.

I am old, so old I can write a letter;
My birthday lessons are done,
The lambs play always—they know no better—
They are only one times one.

O Moon! in the night I have seen you sailing,
And shining so round and low;
You were bright! ah bright! but your light is failing,
You are nothing now but a bow.

You moon, have you done something wrong in
heaven,
That God has hidden your face?
I hope if you have, you will soon be forgiven,
And shine again in your place.

O velvet bee! you're a dusty fellow,
You've powdered your legs with gold!
O brave marshmary buds! rich and yellow,
Give me your money to hold!

O columbine! open your folded wrapper,
Where two twin turtle doves dwell!
O cuckoo-pint! toll me the purple clapper
That hangs in your clear, green bell!

And show me your nest with young ones in it,
I will not steal them away;
I am old! you can trust me, linnets, linnets,
I am seven times one to-day.

Thoughts.

The hardest lesson for our rebellious wills to learn is, submission to God's will. Daily we may say in the Lord's Prayer, "Thy will be done," without truly meaning what the words mean, and without any real effort to subdue our wills to His. We may confess that faith of Christ crucified and bear His Name, without bearing His Cross and humbling ourselves under the mighty hand of God; and may thus miss the whole aim and purpose of the sacrifice and death of Christ. He died in order to reconcile us to God; and set us the great example of His humiliation and perfect obedience in order to show us how our wills are to be made to bend to God's Will.

A proud and wilful Christian is a bad Christian, and cannot expect mercy in the great day of account unless he conquers his pride, and humbles himself in sorrow and shame before the Cross of Christ.

Test this statement: A trial will convince you that K.D.C. brings immediate relief to the dyspeptic, and if followed according to directions a complete cure.

Be Good to Yourself.

Think deliberately of the house you live in, your body. Make up your mind firmly not to abuse it. Eat nothing that will hurt it, wear nothing that distorts or pains it. Do not overload it with victuals or drink or work. Give yourself regular and abundant sleep. Keep your body warmly clad. At the first signal of danger from any of the thousand enemies that surround you, defend yourself. Do not take cold; guard yourself against it. If you feel the first symptoms, give yourself heroic treatment. Get into a fine glow of heat by exercise. Take a vigorous walk or run, then guard against a sudden attack of perspiration. This is the only body you will ever have in this world. A large share of pleasure or pain of life will come through the use you make of it. Study deeply and diligently the structure of it, the laws that should govern it, the pains and penalties that will surely follow a violation of every law of life or health.

Advent.

Once as a Child He came in helpless guise,
 And the world worshipped at His manger bed ;
 Once as a Prophet and Teacher sped
 His errand through the gardens of the wise ;
 Once on the Cross He closed His dying eyes,
 A Victim for the living and the dead.
 Battle and question keen, and portent dread
 Have followed His Ascension to the skies.
 But He shall come again in robe of light,
 And now the Church her silver trumpet sounds,
 And trims her lamp of faith, and patient waits
 To see His foes, the faithless, turned in flight ;
 To hear Him call from earth's remotest bounds,
 His own to enter through the pearly gates.

The Advertising

of Hood's Sarsaparilla is always within the bounds of reason because it is true ; it always appeals to the sober, common sense of thinking people because it is true ; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

A Dream.

How many people have yearned for another Christmas number of the *Montreal Star*, one of those things of rarest beauty that turned the heads of old and young in other years? And it will be glad tidings in thousands upon thousands of homes that there is to be this year the grandest of all Christmas *Stars*, forty-four pages on satin paper, with five superb art supplements of bewitching beauty.

Christian Year.

The circle of gospel events brought before us in the order of the Church year gives one by one those essential truths, in their proper bearing, that have come down from Apostolic days, as the heritage of God's people. In this we have set forth those simple facts on which great doctrines hinge, and holy principles on whose observance all depends. Thus the fast flowing months bring each its precious reminder in special lessons, sweet collects, or fitting devotions, of some great blessings given and of some special lines of duty that grateful hearts rejoice to be employed in, while their application to the trials and troubles of life helps us to bear up when disappointment meets us, and when the load of daily care weighs heavily on us. Surely, as the year grows older, the various sides of the Prayer Book teaching from the manger to the brightly shining cloud—yes, to the vision of enthroned glory, will help to open the heart and inspire the soul with the devout enthusiasm of a truly spiritual life ; and when the eye has gazed upon this source of hope and joy, it can better see ahead the reign of truth and love so very far removed from present jarring strife, and from the tangled webs of more than human weaving.

Hood's Sarsaparilla has cured many afflicted with rheumatism, and we urge all who suffer from this disease to give this medicine a trial.

The Man You Cannot Soil.

There are some books that every young person ought to read. One of them is Bunyan's "Pilgrim's Progress," which describes the Christian's journey from the City of Destruction to the Holy City. Those who have read it will never forget an incident that occurred when the two pilgrims, Christian and Hopeful, were with the shepherds on the Delectable Mountains.

They were led out to a spur of the mountains overlooking a valley in which they saw a man walking about, dressed in pure white raiment, while around him were gathered a number of bad men who were hurling mud and dirt at him ; but, strange to say, the mud would not stick to his garments ; it immediately dropped off, leaving them whiter and more glistening than before. They could not soil the man's raiment.

Now, the lesson is this : If we are true and up-

right, men may jeer at us, persecute us, fling all manner of mud at us, so to speak, but they cannot hurt our characters or soil our lives ; they will only cause us to be more patient, more courageous, more Christ like. Did not our Lord's virtues shine out all the brighter because He was so basely treated by the Jews and Romans? How could He have shown His patience and bravery if He had not been insulted as He was?

Every time a good, true man has been maltreated, new brightness has been added to his character, until it has shone like burnished metal. Some people are so much afraid of being injured, as if every little bit of scandal or falsehood would soil them, would smirch their fair name. A truly upright person cannot be so easily hurt even in the opinion of his fellow-men, because, if his life has been honest, they will not believe a rumor against him without convincing proof. Those who are so constantly afraid of losing their good name usually have not very much of a good name to lose. Garments that are so easily soiled must have something in them that is close kin to the dirt.

Even Plato, who was a heathen, sometimes puts us Christians to shame, for when some one came to him and said that many persons were circulating evil rumors about him, he replied, "I must live so, then, that nobody will believe them." No, the genuine person, the person who is pure gold to the core, does not need to be constantly defending himself against evil reports, for his noble life will be his best self-defence.

Even if people can injure our reputations, they cannot injure our characters, if we keep them pure. No mud thrown at the real part of a good man can leave the least stain. Young people do well to remember that "a good name is rather to be chosen than great riches;" but that it is hard to get a good name without a good character to back it. Men look upon the good name ; God looks upon the character. A good name that is not built upon good character will be very likely soon to topple to the ground, for its foundation stands on shifting sand.

Temptation.

Remember that no human strength can keep you except by instant flight from all temptation—instantly turning the thoughts in another direction. No reasoning or resolution will stand. To turn away the eyes and thoughts is the only way.

If you have not been hitherto enabled to do this, you will find that in perfect chastity, of thought and body, there is indeed a strange power, rendering every act of the soul more healthy and spiritual, and giving a strength which otherwise is altogether unattainable. Spenser has set it forth perfectly under the image of the all-conquering Britomart. When I say 'no human strength can keep you, except,' I mean not that even by flight human strength can conquer without perpetual help. But God has appointed that this help shall be given to those 'who turn their eyes from beholding vanity,' nay, it is by this help that those eyes are turned. I can only say a word on the question of a friend to which this leads. I never met with but one book in my life that was clear on the subject of works and faith, and that book is the Bible. Read it only on this subject, and I think you will come to the conclusion that, though works are not the price of salvation, they are assuredly the way to it, and the only way. I do not mean the way in the sense in which Christ is the Way, but the way in the sense of the Strait Gate. For Christ the Door is not straight, and Christ the Way is not narrow. But the short of it is, Christ says, 'When ye have done all that is commanded you, then say we are unprofitable servants.' He does not say, 'Do nothing that is commanded you, and all is right, if you say you are unprofitable.' Read the sermon on the Mount. It is work, work, work, from beginning to end. And I believe all the divisions of Christians are caused by their hatred of the simple text, 'Whoso heareth my words and doeth them.'

Plain taking up of the hard, heavy cross is the last thing with them all. Strive always to do, acknowledge continually that it is Christ which worketh in you, both to will and do, and you will soon know the doctrine whether it be of God.—*John Ruskin.*

Hints to Housekeepers.

MILK TOAST.—One pint of milk, one tablespoonful of corn starch, a pinch of salt, six slices of toasted bread. Wet the corn starch with a little cold milk, bring the remainder of the milk to the boiling-point, stir in the corn starch, butter, and salt, and stir until quite smooth. Dip each slice of toast in the mixture, lay in a deep dish, cover, and keep the dish over hot water until ready to serve.

EGG TOAST.—One egg, one cupful of milk, a pinch of salt ; four or five slices of stale bread. Break the eggs into a soup-plate or other shallow dish, beat lightly, and add the milk and salt. Have a frying-pan hot and well buttered, dip a slice of bread in the egg mixture, fry brown on one side, then put a piece of butter on top of the slice, turn, and brown the other side. Serve hot with butter.

HAMS.—Before boiling a ham should be soaked for four or five hours in cold water. When it goes on the fire, put into a saucepan with it a handful of parsley, a dessertspoonful of celery-salt a small bunch of herbs, and an onion about the size of a peach. Allow twenty minutes for each quarter of a pound. After the ham is taken out, the water in which it was boiled should be strained and set aside to make a foundation for soup. For mulligatawny, for instance, it is a capital beginning.

If vaseline or butter be applied to the skin immediately after a blow of any kind there will be no discoloration.

VANITIES.—Beat two eggs together very light, add one teaspoonful of salt with flour enough to roll thin. Take pieces of the dough the size of a hickory nut, roll as thin as paper ; fry in hot lard.

The white of an egg will remove a fish bone from the throat if beaten and taken at once.

DELICATE CAKE.—Two cupfuls of white sugar, whites of four eggs, one-half cup of butter. Beat these well together. Add one cupful of milk, two and one-half cupfuls of flour into which one heaping teaspoonful of baking powder has been sifted. Flavour. You may use one cupful of cornstarch in place of the flour, and add half the beaten whites of eggs last.

FIG LAYER CAKE.—Cream one cup of butter ; add one and a half cups of sugar gradually, beating all the while. Beat the yolks of three eggs light ; add to the butter and sugar, with one teaspoonful of vanilla. Add half a cup of milk and three cups of pastry flour. Beat until smooth ; then add the whites of the eggs, beaten to a stiff, dry froth, and two teaspoonfuls of baking powder. Pour in jelly cake tins and bake twenty-five minutes in a moderate oven. Make for the filling a boiled icing, to which add one cup of figs chopped fine. Ice the top of the cake and ornament with English walnuts.

AT HOME AND ABROAD.—Physicians, travellers, pioneers, settlers, invalids, and all classes of people of every degree, testify to the medicinal and tonic virtues of Burdock Blood Bitters, the most popular and effective medicine extant. It cures all diseases of the stomach, liver, bowels and blood.

FOR SEVERE COLDS.—*Gentlemen,*—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. *J. Paynter, Huntsville, Ont.*

THE MOST EXCELLENT REMEDY.—*Dear Sirs,*—I have suffered greatly from constipation and indigestion, but by the use of B.B.B. I am now restored to health. I cannot praise Burdock Blood Bitters too highly ; it is the most excellent remedy I ever used. *Miss Agnes J. Lafonn, Hagersville, Ont.*

—The Toronto Conservatory has been pleased to appoint Mr. Bert Kennedy as 'Teacher of Mandolin, Guitar and Banjo.' Mr. Kennedy is an experienced musician, and last season held a high reputation as a performer among admirers of these instruments, which are gaining popularity every year.

Children's Department.

Miss Crashawe's Shop.

Brookway was a short, narrow street—so short that it seemed hardly worth while to enter it at all, one had to leave it so soon—and so narrow that the most reckless driver never ventured there without first looking to see if the way was quite clear. Many people would have said that this was a poor place for a shop; but Miss Crashawe knew that it was the best sort of a place. The same people would have said, too, that the shop was a poor little affair. But was not its one window filled with all kinds of necessary and delightful articles for the children who trooped by four times a day on their way to and from school? And did not tired mothers always find at Miss Crashawe's the very things that they needed, in the evening after the little ones were in bed? Miss Anastasia would like to know if she did not understand what mothers and children wanted, even if she was an old maid?

Life was very quiet in the little shop. One day was very much like another, but Miss Anastasia was content that it should be so. She said that she was through watching for something to happen. But something did happen, and on the very afternoon when this story begins.

The children had all gone home from school, and Miss Anastasia sat quietly sewing. Her thoughts must have been pleasant, for she smiled from time to time. In fact, Miss Anastasia's thoughts generally were pleasant; for, you know, people are apt to choose their own meditations, and she preferred cheerful ones.

"Stacy! Stacy!" cried a feeble, cracked voice. Miss Anastasia arose, and opening a door at the end of the room, disappeared. It seemed a trifle unsafe to leave so tempting a stock of



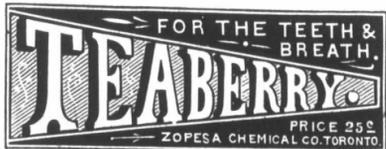
Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.



AGENTS WANTED, male and female. To sell our new Kettle Cleaner. Entirely new; sells to every housekeeper. Also our Bread, Cake and Pastry Kutter, Carver, and Knife and Scissors Sharpener. No capital required. Easy sellers, big profits. CLAUSS SHEAR CO., Lock Box 324, Toronto, Ont.

goods unguarded; but while Miss Anastasia talked with her aged mother, she kept one sharp little black eye fixed on the piece of lace hung over the pane of glass in the door.

Just then a shrill young voice rang out "Evening Democrat!" An instant later a boy dashed into the shop, with a huge bundle of fresh papers under his arm. He looked around in evident surprise at the empty room, and was opening his mouth to shout again, when his eye fell upon a basket of oranges directly in front of him on the counter. For a few seconds he stood motionless, devouring with his eyes the delicious golden fruit. Then he stretched one dirty little hand toward the basket, but withdrew it before it had touched the oranges. He looked out into the street and around the room. No one in sight. The dirty little hand was again stretched out, and this time it went straight into the basket and caught up one of the finest oranges. Two keen black eyes were fastened upon that curtain then, but the boy was quite unconscious of their steady gaze. He darted through the doorway with his prize; but when he reached the low step he paused and stood there for a moment, looking at the orange and turning it over and over in his hand. Some people in Miss Anastasia's place would have rushed out and seized the boy; but she had learned long ago to wait, and she waited now.

Suddenly the little newspaper boy looked up into the clouded sky. (Perhaps some big rain-drops splashed in his face.) Then he walked resolutely into the shop and laid the orange in the basket.

"Stop!" called Miss Anastasia, as the boy turned toward the door. With a cry of terror the child began to run. "Stop!" shouted Miss Anastasia, imperatively; "if you don't I'll call a policeman."

This threat had the desired effect, and the little fellow returned and waited in the door-way.

"Come in and shut the door after you," said Miss Anastasia. The boy obeyed, not daring to do anything else.

"Now," said Miss Anastasia, "I want to talk to you. What is your name?"

"Tim," answered the child.

Miss Anastasia came forward, and laying her hand on his shoulder, looked kindly down on him. "There, there, child! Don't tremble so. I'm not going to hurt you."

The boy ventured to look up into the pleasant face, but he made no reply.

"Now," began Miss Anastasia, "tell me why you took that orange?"

"I wanted it so," answered the child almost in a whisper.

"Why did you want it so much? Were you so hungry?"

"I'm mostly hungry," said Tim: "But it wasn't that. I wouldn't have taken it for that. I wanted it for Robbie."

"Who is Robbie," enquired Miss Anastasia.

"He's my little brother, and he's sick. He's begged for oranges all day, and I couldn't bear to go home to-night and tell him I hadn't got none for him."

The black eyes grew very soft.

"Why did you bring the orange back? Why didn't you carry it to Robbie?" asked Miss Anastasia, after a slight pause.

"I felt somehow as if mother was looking at me," replied the little newsboy in a low tone.

(To be continued.)

Golda's Temptation.

Right in among the bushes, what do you think Golda's bright eyes spied? A dear little bird's nest with four eggs in it.

"Oh! oh!" she cried. "What beauties! Wouldn't our Harry like 'em? I mean to carry 'em home."

But just as she was putting her bits of fingers in to take the eggs she heard a sharp cry, and there was the mother bird. It seemed as if she were saying, "Don't touch! don't touch!"

Golda started. She was not afraid of the bird; oh no; she loved the birds, but it seemed as if she had been caught doing something naughty. She hadn't really done any wrong, only she was just going to.

"But I will not," she said, talking to herself; "I will not touch 'em. No, birdie, I wouldn't hurt your dear little eggs for anything, I guess I'd better run right away, and then birdie will know I am not going to touch."

So she ran away as fast as she could.

Golda did the very best thing any one could do; she ran away from temptation.

Little reader, when you are tempted to touch anything you ought not, do as Golda did—run right away.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by address with stamp, naming this paper. W. A. OYES, 820 Powers' Block, Rochester, N. Y.

Cottolene A SHORTENING.

Down the street through the busy way A lady passed on marketing day. Who, pausing at a grocery store, Stepped quickly in at the open door. With bated breath and anxious mien She queried: "have you COTTOLENE?"

The grocer, leaving off his work, Interrogated every clerk; But none up to that time had seen An article called "COTTOLENE."

"What is it?" said he to the dame, "That answers to this curious name. What is it made of? What's its use? My ignorance you'll please excuse."

"You're not the merchant for my dimes, I see you're quite behind the times. For COTTOLENE, I'd have you know, Is now the thing that's all the go, An article of high regard;

A healthful substitute for lard. Its composition pure and clean; For cooking give me COTTOLENE."

As from his store the lady fled, The grocer gently scratched his head— On his next order, first was seen, "One dozen cases COTTOLENE."

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Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

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This is to notify you that your account at the bank of health is overdrawn; at this rate you will soon be bankrupt, unless you take

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites to build you up.

It will STOP A COUGH, CURE A COLD, and check CONSUMPTION and all forms of WASTING DISEASES. Almost as palatable as Milk. Prepared by Scott & Bowne, Belleville. For sale by all druggists.

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OUR Communion and Invalids' Wine (Registered) is the best Wine in the market for either purpose.

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Sole General and Export Agents

A Brave Soldier.

There are heroes in high and humble life whom we never weary of holding up as examples for our children. The following anecdote, told to many a little round eyed German boy, preserves the remembrance of one such hero of the battle field:

General Elliott, when Governor of Gibraltar, during the siege of that fortress, was making a tour of inspection to see that all under his control was in order, when he suddenly came upon a German soldier standing at his post, silent and still, but he neither held his musket nor presented arms when the General approached.

Struck with the neglect, and unable to account for it, the General exclaimed:

"Do you not know me, sentinel, or why do you neglect your duty?"

The soldier answered respectfully, "I know you well, General, and my duty also; but within the last few minutes two of the fingers of my right hand have been shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up, then?" asked the General.

"Because," answered the soldier, "in Germany a man is forbidden to quit his post until he is relieved by another."

The General instantly dismounted from his horse.

"Now, friend," he said, "give me your musket, and I will relieve you; go and get your wound attended to."

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In
Sterling
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UNDERTAKER AND EMBALMER
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The soldier obeyed, but went first to the nearest house, where he told how the General stood at his post; and not till then did he go and get his hand dressed.

The injury completely unfitted him for active service; but the news of it having reached England, whither the wounded man had been sent, King George III. expressed a wish to see him, and for his bravery he made him an officer.

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Dr. Cyrus Edison, of the New York Board of Health, says: "In any case of bowel weakness, diarrhoea, &c., wearing a Cholera Band is the simplest and most effective cure."

Sir James Grant, in a letter from Ottawa, says: "I shall have great pleasure in recommending your Bands to my patients."

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Each, 5c.; per doz., 50c.

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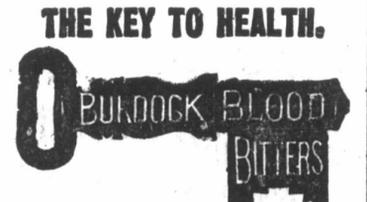
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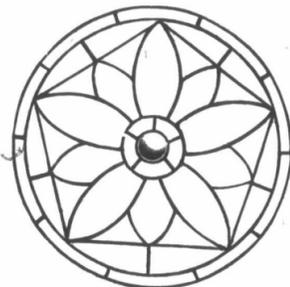
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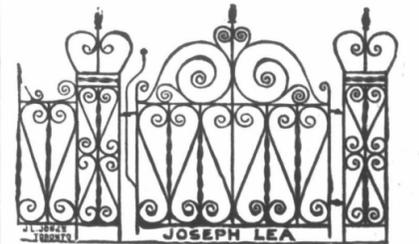
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