

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 14.]

TORONTO, CANADA, THURSDAY MARCH 29, 1888.

[No. 18.]

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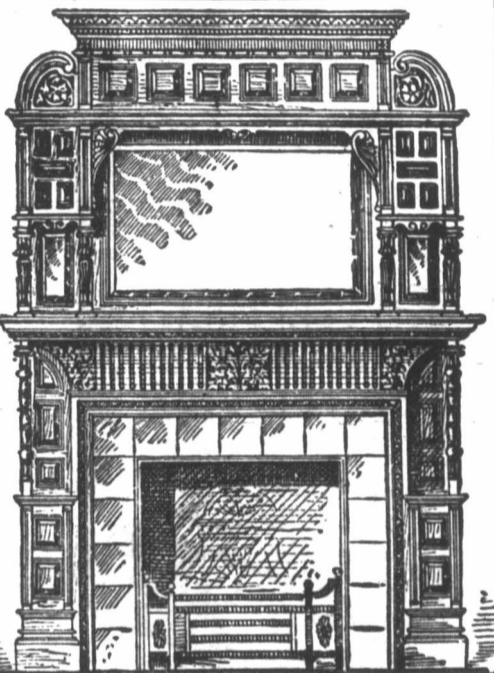
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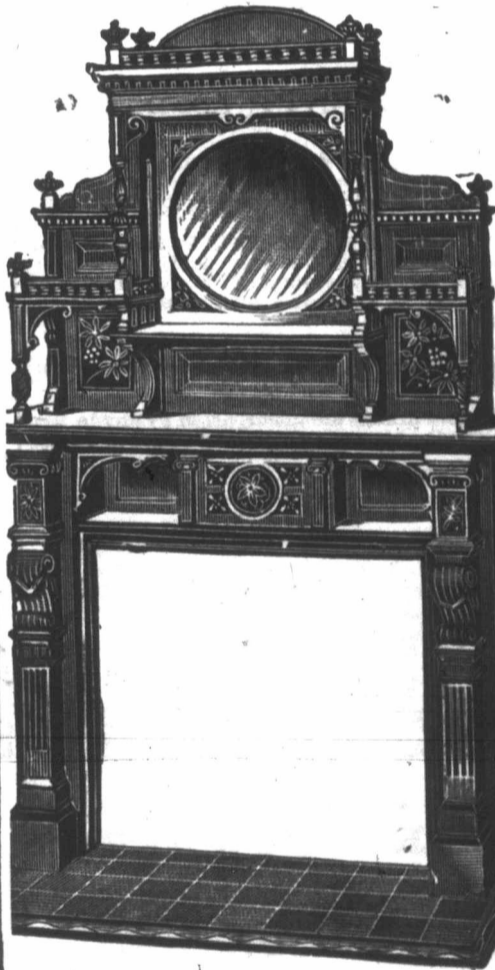
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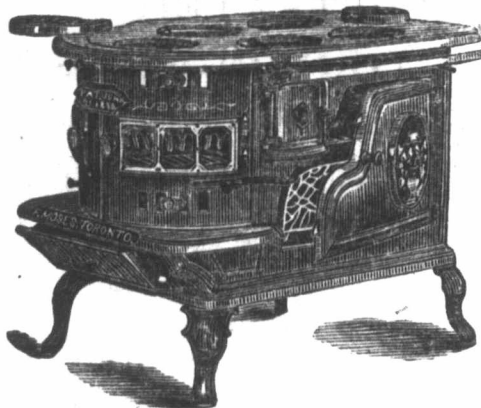
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## LESSONS for SUNDAYS and HOLY DAYS.

April 1st, EASTER DAY.  
Morning—Exodus xii. to 99 Rev. i. 10 to 19.  
Evening—Ex. xii. 99 or xiv. John xx 11. to 19, or Rev. v.

THURSDAY, MARCH 29, 1888.

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

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

## TO CORRESPONDENTS.

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

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

**OBEDIENT PARENTS.**—Some one has said that this is the age of obedient parents. In all classes a general change for the worse has for a long time been growing in the relations between parent and child. The spirit of toleration has been wrongly exercised in domestic life, children being allowed to have their own way a great deal too much, until it has almost seemed as though in the wording of the Fifth Commandment for 'father' we ought to read 'sons,' and for 'mother,' 'daughters!'

The sin of Eli is repeated in these days, not only in many a lordly mansion, but also in the vast majority of humble cottages, where the sight of a parent teaching children to be dutiful and obedient is the rare exception rather than the general rule. Parents cannot be too often admonished that strict obedience to lawful authority is a child's religion, and that without judicious coercion it is hopeless to expect children to grow up to be good sons and daughters.

Considering how very frequent the instances are, in every rank of life, of retribution following the sin of 'sparing the rod,' it is really marvellous that so many parents continue to commit that sin. A surgeon, whose wife died at the birth of her only son, gave out that he should bring the boy up as a 'child of Nature.' It was not very surprising that, when the child of Nature had grown up, he knocked his father downstairs and became a regular *mauvais sujet*! When will parents learn that they themselves are the real godfathers and godmothers of their children, and that it is unquestionably their 'parts and duties' to see that each of their children 'may be virtuously brought up to lead a godly and a Christian life?' A. M. W. who thus writes in *Church Bells* strikes at an evil far too common in Canada.

**A JELLY FISH KIND OF TOLERANCE.**—In the *Times* of the 14th of Oct. last a conversation is recorded between a Lama priest and a Christian traveller; in the course of which the Lama says that Christians describe their religion as the best of all, the Buddhist religion is one that directs him never to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them. Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. I contend, that a limp, flabby, jelly fish kind of tolerance is utterly incompatible with the nerve, fibre and backbone that ought to characterise a manly Christian. Tolerance is tolerable but utter indifference is intolerable, and the Church is suffering bitterly from indifference. If the sects had members as disloyal to them as certain popularity hunting Churchmen are to the Church, such sects would soon die out. They know this, hence, desiring the Church of England to die out, they flatter, and applaud, and make much of members of the Church who fraternise with them, and work on their lines, and seek by any and every means to bring the Church into discredit and weakness. Whoever heard of any member of a sect announcing that he was holding a Bible Class and not teaching according to the doctrine of his sect? Was ever a sectarian seen who courted Churchmen's applause by openly attacking his own sect, "or any section of it, or party within it." The Church could well dispense with the "Buddhists" who use her liberality to damage her authority and power.

**CHURCH AND STATE.**—It is no use our dissenting friends kicking against the pricks of hard facts. The Church cannot be wholly separated from the State. See how those who affirm the contrary call on the State in their time of need! The Welsh papers report some scandalous scenes at Hermon Independent Chapel, Conwil, Carmarthenshire. Three months ago the preacher, the Rev. J. G. Owens, received notice to quit. The notice expired on Sunday week, and in anticipation of a scene people flocked to the chapel. When the doors were opened at ten o'clock it was found that Mr. Owens and a few supporters were already in possession of the pulpit, having kept vigil throughout the entire night. The police were sent for. On their arrival the congregation commenced singing. When Mr. Owens proceeded to speak. This lasted for two hours. At midday attempts were made to eject him from the pulpit, but were effectually resisted. Mr. Owens asked the police to clear the chapel. The service which had been commenced, was given up, and fierce fights took place in the chapel. A somewhat new reading of the *Church militant*.

**THE CRUCIFIXION.**—(GOOD FRIDAY.)—This is the Anniversary of that awful deed, "which shook the Earth and veiled the Sun!" And God's people to-day are gathered together, the wide world over,

to watch and pray not by a death-bed indeed, but in an awful death scene—the slow, painful dying in agony of One Who is the Life, and "to whom death, therefore, must needs have had strange awfulness;" but Who was willing even to taste death, and the death of the Cross, for the sake of a sin-sick, death-ridden world.

Good Friday! The name reminds us that there has dawned to day, for Christendom, a day of clouds and thick darkness. Christ's holy Bride, the Church, sits weeping and widowed to-day, and her wail is like the Magdalenes' of old, "They have taken away my Lord!" No bells chime merrily in the Church-steeple; no joyous *Te Deum* swells and falls; no flowers deck the Altar; no glad Eucharist is celebrated to-day. The Altar stands stripped and bare; the very fabric of our Church looks desolate; and "our heads are bowed with woe," for it is the death-day of our Lord.

Ah! if that be true; if as we recall all the terrible scenes of the Crucifixion, the surging blaspheming crowds; the mangled bleeding Form that hangs so patiently on Calvary; the cruel nails; the crown of thorns; and if as we think on these things, there rise up before us all our own sins by which we have "Crucified the Son of God afresh;" and if remembering it all, we learn to hate those sins, while from our inmost hearts the broken sobbing words go forth, "the remembrance of them is grievous unto us; the burden of them is intolerable;" then, ere the sun go down, we shall have felt also, by God's grace, the power of the Cross, and the meaning of those words, which confounded the Saviour's Jewish hearers—"I, if I be lifted up, will draw all men unto Me!"

"They Crucified Him." And into those three words are condensed agonies which volumes would fail to exhaust, even as in those three awful hours of the Crucifixion day in which a weird unearthly gloom covered the guilty land and the dreadful scene, the Saviour lived again the three-and-thirty years of sorrow and suffering which had been His earthly lot. It will be well for us to spend those solemn hours, in which the silence of Jesus "cried for mercy on the souls of men," in the silence of fervent prayer, and grief, and chastened thought. Good Friday is not a day for much speaking. The house of mourning is marked above all things by the silence which pervades it. Let us kneel at the foot of the Cross—let us look upon the Saviour's Face; let us keep on saying, "Jesus our Lord is Crucified." "Jesus our Lord is Crucified."—*The Literary Churchman*.

**CHRISTIAN UNION.**—Principal Grant has written a letter in which he prophesies the early union of the Presbyterian, Methodist and other bodies. He makes light of their doctrinal differences. He also believes that when these sects are united that the Church of England will join the amalgamation. Dr. Potts in reply sees no chance of such union, owing to doctrinal variations. Another Wesleyan minister is more hopeful, regarding Calvinism and Arminianism not contradictory one of the other but "parallels." Dr. Grant says most truly that denominationalism has had its day and the world wants something better. That something "better" we submit is Christ's own way—the Catholic and Apostolic Church!

Fanaticism is abstract moral elevation without the practical tendency or practical value.

Sacrifice, because of its connexion with religious appropriation, is on its essence grateful surrender of religious possessions to God. For this reason the body comes within scope of its objects.

The holy day must be a day of joy in order that man may rejoice in his God. Joyful worship is the purest worship.

The means of nourishment bread and wine, were elevated by the Redeemer into means of grace.

## CHURCH THOUGHTS BY A LAYMAN.

## AN EASTER MEDITATION.

AS year by year passes and is absorbed into eternity as a rivulet ends its brief course in the ocean, one family after another is brought to the glory of Easter-tide with hearts bowed heavily by the gloom of recent bereavement. While for our loved and sainted ones we mourn, not as those without hope of heavenly re-union, we mourn still with anguish oftentimes keener than those who have not the consolations of Christian faith, nor the fortitude that the Divine Comforter imports.

The very elevation imparted by religion to social life, the softening of the heart without which piety is pretence, the breaking down of self indulgence by broadening our sympathies, the refining of our intellectual conceptions by perpetual contact with Divine teaching, all these influences leave humanity under the Gospel more capable of acute suffering from the afflictions of time and sense, than those whose lives revolve in the darker and narrower circle of Nature alone. A Christianity without an Easter-tide would indeed leave us of all beings the most miserable when stricken by the sorrows of bereavement. Our Father, the God of Love, the Comforter divine, the Christ who shared our infirmities, were there no resurrection of the dead, would constitute a Trinity of Molochs, hateful by their cruelty unspeakable. Revelation in opening out vistas of the eternal Paradise does no more than express and give testimony to a fact which is necessarily involved in the very conception of a God worthy the loving adoration of mankind. That men from amidst the darkness of paganism have projected this life in one form or other beyond the grave, merely evidences the universality of religious yearnings that were implanted when in His own image man was made by the Eternal. But in all these anticipations there was nothing to touch the heart into passionate longings for the blessedness of the future after life's fitful fever ceased, such as those which in all ages have thrilled souls, who by faith have caught glimpses of the glory to be revealed and given them, to know something of St Paul's exaltation, of which he said "whether in the body or out of the body I cannot tell." Much less was there ought to give the purification of a new life to the moral nature by the seeds of immortality germinating as a promise and witness of the divine transformation of fallen man again into the image of God.

The Resurrection of Jesus was not the rising of a *soul* but of a human *body*, to eternalize the story of the Resurrection by denying this is not only rankest heresy but most miserable folly. If Jesus died not, as some one argued, then the whole gospel narrative is a mere romance and our Saviour on such a theory was a wicked imposter. So also if his body rose not, revived. If that is not true the Gospels and Christianity are instruments of Satan in deluding mankind. There is more involved in this bodily Resurrection than some fancy who regard religion as merely spiritual. The

*body* was the object crucified, the *body* was the object glorified in and by Resurrection. The very pith and essence of Christian teaching are destroyed by breaking the continuity of these facts. The sacrifice of a Will was not the sacrifice of a man, neither was the Resurrection of a spirit the rising again of a man. As a living divine says; "He takes upon Him our flesh which had been our ruin thro' its enticing pleasures, to be turned to our salvation by its pains. Through the body we know what pain is, in the body's ruin we know now what the cause of death signifies. It is this bodily pain, this bodily death, which He our Lord will endure, that those very pains which now devour us with a sense of their justice may become the full of sacrifice, the proof of fealty, the tokens of victory, the symbols of our repose in God, the holy sacraments of a restored Communion, of a recovered worship, of an unending thanksgiving. The body is once more the instrument of praise. That which was the fuel of wrath is itself—that very body and no other—transformed into the fuel of love."

If the Resurrection of Jesus' body was the sequel of His bodily crucifixion, so also will be our body's Resurrection if we be bodily crucified with Christ—crucified, that is in all phases of our mortal life that offend against Him into whose very Body we by Baptism are engrafted, and whose very life we share through the Sacrament whereby he feeds his flock. It may seem paradoxical but it is none the less true that modern Christians are in a certain sense too exclusively spiritual. They have commenced, and in some cases gone very far indeed, in separating the life of the body from Christ, while they imagine their souls to be in close communion with Him. Wretched delusion! It must vanish like a foul fog before the wind and sun, if the glory of Easter-tide teaching is realised. The soul of Christ died not, but now is Christ risen from the dead, the type of that redemptive life given to the body while mortal as a preparation for the glory that shall in it be revealed when it passes on to enjoy the eternal presence of Him who for evermore stands in highest Heaven, a lamb with wounded body, a lamb as it had been slain.

With Him are our beloved dead, with Him ere many Easter's come and go may it be ours to enter into the joy of eternal re-union in bliss with Jesus, and His, and ours.

## THE NEW REREDOS AT ST. PAUL'S CATHEDRAL.

WHEN we first saw in a newspaper that the new reredos at St. Paul's Cathedral, London, had cost over \$100,000, we felt indignant at such waste over an ornament when the money was needed for missions. But it has been officially explained that the authorities have in hand a large fund given for the express and only purpose of decorating this Cathedral, and the reredos *simply took an accumulation of interest earned by this ornament fund*. Thus the reredos cost not a cent of money that could have been given to missions

without committing a fraudulent breach of trust. Our friends who have indulged in extravagant denunciations of the cost of the reredos should in all fairness publish this explanation. But those whose "reverence and affection" for the Church of England finds eloquent expressions at synod deputations, get hold of a fact like the cost of this magnificent reredos, and are still using it with great delight as a weapon for attacking the Church they, *in words*, so revere and love. There is an aspect of expenditure on works of this class which apologises for what at a superficial view seems waste. The reredos represents, by its total cost, over \$100,000, *money spent in wages*, paid to a number of laborers and artists, from the rough quarryman who dug the marble, the sailors who carried it from port to port, the dock laborers who handled it on arrival, the carters who bore it to the artists' studio, up to the refined and gifted designer and the skilled sculptors, by whom it was wrought from rough blocks of marble into a great work of art. The whole cost of the ornament has gone into the pockets of those who by this money have been enabled to provide for their families and meet higher calls. *Not a cent has been wasted, the money is all now in circulation* instead of being, as it was before the reredos was constructed, locked up in a bank. How a mercantile community whose every crumb of bread and butter would be swept away if the notions prevailed on which objections to the new reredos are based, can approve of such objections is not easy to understand. There have been exceptions taken to this work because of its containing figures and symbolic groups which rude, illiterate people, to whom all art is as mysterious as it is to oxen, fancy has some occult meaning of a Romanising character. Wisdom is justified of her children, and of and by them only. Men who are blind artistically should leave works of art severely alone, as their criticisms are merely a mode of manifesting their ignorance and callosity of soul. Sculpture is as free from any proselytising power as music. Pope's couplet expresses this freedom of art from any doctrinal significance well:

"On her white breast a shining cross she wore,  
That Jews might kiss and infidels adore."

We find Protestants of the most bigoted type using hymn tunes in worship that were composed to suit words expressing the worst phases of Popish superstition. Even love songs are taken for the sanctuary, a notable instance being the air to "Drink to me, &c.," which is commonly used for the hymn "There is a land of pure delight." Men can read a meaning into anything, just as Dick Whittington heard "Turn again Whittington," in the chime of Bow Bells. Those who see Popery in a group of marble statues see only their own perverse and diseased fancies projected into forms that the healthy eye regards utterly apart from any doctrinal aspect. They, too, who make sculpture or painting to be so potent an influence are extremely inconsistent. They belong to the "whitewash" school who

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decline to allow any ornamentation of the walls of the sanctuary by painting or sculpture; whereas if, as they say, Art is so powerful a teaching agent they ought to so use artistic decoration as to make it the preacher of truth! To shut out Art from a place of worship is to assume that beauty of form and color, that vivid presentation to the eye of historical incidents by paintings, that the sculptured representation of the sainted heroes of the Church, cannot be made to convey any ideas to the mind except such as are Popish or vicious, thus making Art to be inherently Satanic!

Of course such critics and carpers as we allude to have a bovine eye; they are Art blind as some are Music deaf; others color blind. *They have never travelled* or they would know this, that pictures that are plainly of Popish inspiration are seriously and universally injured by the artist's vain effort to convey a polemical meaning; indeed it is difficult to restrain laughter at the ludicrous incongruities, anachronisms and pettinesses of such pictures. We find, however, that the very people who rise up in anger against sacred pictures in churches use such pictures in teaching their own children and their Sunday School classes! It is indeed as melancholy a fact as we know, evidencing the smallness of human perversity, to see a good man or woman delighting a child by the pictures in a Bible or religious book, feeling how very helpful in teaching such illustrations are, yet holding a violent prejudice against seeing pictures of the same character on the walls of a church! Of course, as we have said, in this sacred matter a work of Art has been made a target for the shafts of illiterate bigotry shot by men over whose eyes God has drawn a veil; hence they perceive not Art beauty, nor feel religious elevation at its devotion to sacred subjects, but see only the vulgar imagery of their own dark and foul imaginations. In such things of all others we may say: Evil be, as evil is, to him who evil thinks.

ROME ABANDONED.

(Continued from Last Week).

IT was during my first year's divinity course, and while in this state of anxiety, that I read for the first time the "Conferences" of Lacordaire. One of his statements in the opening of his conference on "The Existence of God" fixed fast my attention. He there says that the constitution of our minds is such, that even if we saw the very hand of God bearing doctrine to them, they would not receive the doctrine willingly without receiving therewith the power and right to sound such doctrine to its depths. Sureiy, I thought, if this is so regarding truths coming to us so directly from God himself, it must likewise be so in the case of God's ambassador on earth. This power and right to sound doctrines involves the right to reject the doctrines if unreasonable. Christ told the Jews to convince themselves from the Scriptures of the

reality of His mission, and St. Paul praises the Bereans for their diligence in searching the Scriptures for evidences of the truth of his doctrines. Have we not an equal right to test Rome's mission and doctrines? Is she above Christ, or more infallible than the Apostle Paul, whom she believes to have been infallible? She grants the right to search, but not freedom to believe, for she assumes her own absolute and integral identity in doctrines with the Catholic Church of the Apostles and of all ages

Taking the words of Lacordaire to heart, I became more easy in my mind, especially as I met, in the writings of Saints Augustine, Chrysostom, Ambrose, and others, passages that emboldened me to inquire. I determined to proceed, and accept the consequences. Term followed term, and doctrines after doctrines were the subjects of our studies. In the treatise on the Eucharist the real presence was clearly proved; but when it came to the mode of this presence and the Roman doctrine of transubstantiation, there was a yawning gap in the evidences for Roman dogmas. The apostles never preached transubstantiation, and Rome says all the deposit of faith was given in their time. There is no authority in the Scripture nor in the early Church for this doctrine. The straining of the sacred and patristic writings to prove it is unwarranted and wrong. What person, what church, knows what substance is? Can the Pope tell? Does the doctrine of substance and accident belong to the deposit of faith? Roman writers say that in transubstantiation we need two positive terms, the thing changed and that which remains after the change; that there should be some third thing common to the two terms; and that the converting or transubstantiating power be able to create what remains after the change, if it had not already existed. Now, in the impossible supposition that the divine person of Jesus Christ did not pre-exist, then the divine power causing the change into Christ's body and blood with His soul and divinity (the complete term after the change, according to Roman teaching), could not create that divine person of the Redeemer, for what is created or creatable cannot be divine. I believe in Jesus Christ's real presence according to His own "holy institution," and leave quibbles and novelties to others.

Other difficulties presented themselves in the treatise on the Eucharist. Several Popes had issued decrees ordering communion in both species, "as the division of one and the same great mystery cannot take place without great sacrilege." The canon law ordered likewise. Where is the authority for communion in one kind? Christ said, "Teaching them to observe all things whatsoever I have commanded you." According to Rome the words in the sixth chapter of St. John's Gospel are very plain in ordering communion. Does not Christ, granting the Roman interpretation, speak there of communion in two kinds?

After the treatise on the Eucharist came

that on Penance, with its peculiar doctrines on the confessional. The evils and dangers surrounding this development in the Roman Church, and the contradictions involved in it, forced my attention, and urged me to trace the doctrine and its growth back to the beginning. Who does not know that the early Christians did not confess their sins as Roman Catholics do nowadays? Who is ignorant that the apostles and the early bishops and priests did not hear confessions as modern Roman priests do? What trace is there in Scripture or history of the apostolicity and catholicity of the Roman practice of to-day? Often when preparing for confession, and often when as a priest I heard confessions, I wondered if Christ could have instituted such a sacrament. The practice encourages in penitents superficial sorrow that does not reach into the soul, hasty and hurried confessions, and very seldom leads to a permanent change in life. How can a confessor hearing confessions at the rate of ten, fifteen, or twenty an hour, have time for giving the counsel that penitents need? The priest does not forgive the sins; he pronounces a form of absolution, but God alone forgives. Rome says that the ecclesiastical and divine-positive and natural laws enforce the secrecy of the confessional. Not even the Pope can dispense in the divine-positive law, and the natural law is immutable. Why, then, violate the seal of the confessional in the canonization of the saints? A doctrine without proof, one that would require a very God in the confessional, instead of a weak, ignorant, sinful man, one that fails the test of *ubique, semper, ab omnibus*, how could I accept it as Catholic and apostolic?

It was during the year that I studied the tractates on the Eucharist and Penance that for several weeks my confessor could not prevail on me to receive the blessed sacrament of communion. My mind was in a miserable state. At times how I longed to be an atheist; I could not be an unbeliever. I knew that Christ founded one Church, and I wished to find it, to belong to it.

The next doctrine that became a stumbling-block to me was the Immaculate Conception. It certainly was not *ubique, semper, ab omnibus*. Apart from the truth or falsity, the possibility or impossibility of such a doctrine, it is a striking instance of Roman developments and innovations. The greatest writers in the Christian world, Saints Augustine, Ambrose, and Chrysostom, Eusebius, Venerable Bede, Saints Anselm, Maximus, Remigius, Bernard of Clairvaux, Bonaventure, Thomas of Aquin, as also Potho of Prun, the Abbot de la Celle, Alexander of Hales, Albert the Great, Peter Lombard, and innumerable others, opposed the doctrine of the Immaculate Conception as novel, impossible, and opposed to the Scripture. Add to these the following Popes, who also expressly objected to the doctrine: Innocent I., Zosimus, Boniface I., Leo I., Gelasius I., Gregory I., Boniface III., John IV., Innocent II., Innocent III., Honorius III., Innocent V., Clement VI., and Eugene IV. Acquainted with the history of this doctrine and the dis-

putes concerning it, seeing it made a touchstone of orthodoxy and essential of faith for salvation, knowing that it has never been heard of in the Greek and Anglican churches, seeing that past generations had been saved without it, what wonder that I could not accept it?

Next came the doctrine of indulgences. Where does Christ give authority to the apostles, or to any one, to interfere between Himself and departed souls by granting indulgences? This doctrine of indulgences takes for granted that Christ did not apply His own merits, but left them in a treasury for the Popes to distribute. It adds the finite merits of the saints to the infinite merits of Christ. Add finity to infinity, and what is the sum? It assumes that the infinite mercies of Christ more than atoned for the infinite insult offered to God by sin. May we not reverse the infinities, I thought, and say, with equal reason, that the infinite majesty of God was too infinite to accept even the infinite merits of Christ as an atonement for an infinite insult? If the souls in purgatory are pardoned any of their punishments by indulgences, then such souls do not pay the last farthing, and if they do pay the last farthing, then they obtain no pardon through indulgences.

Where is the authority for the canonization of saints? Who can tell the things of heaven, or whether such and such departed ones are enjoying the beatific vision there, except the Son of man which is in heaven? Why have the faithful to pay a certain stipend in order to secure mass for themselves or for their intention? Do not the clergy obtain sufficient support without trading on the most excellent of Christ's pledges, the commemoration of Himself in the Eucharist? How often Christ's beloved poor have to deprive themselves of the mass and the graces they believe it brings because they are poor! What wonder that men complain that Rome has systematized and changed Christianity until all the divine beauty and charity and meekness of the Lamb are concealed beneath the accumulated perversions and corruptions! What wonder that my mind felt weary and disappointed and my heart sad as I found the Christianity of Rome so far removed from what I had been taught to believe!

(To be Continued.)

## Home & Foreign Church News.

From our own Correspondents.

### DOMINION.

#### QUEBEC.

QUEBEC.—The Cathedral was crowded to witness the induction of Canon Norman as rector. The ceremony was performed by the Lord Bishop of the diocese. The churchwardens, Messrs. Edwin Jones and E. J. Hale, carrying the keys, and followed by the Rev. E. I. Petry, curate in charge since the death of the late rector, led the procession from the vestry. Then came Dr. Norman and the Lord Bishop of the diocese. All standing together near the chancel steps, the Bishop said:—

'Brethren, we are here assembled together to in-

duct the Rev. Dr. Norman as rector of this Cathedral parish, and to institute him to have cure of souls therein.'

Dr. Norman then read aloud the declaration of assent enjoined by the Canons of this ecclesiastical province, and signed by himself, signifying assent to the 39 articles, to the provisions of the Book of Common Prayer, and to the canons of the Provincial and Diocesan synods.

The bishop having formally inducted Canon Norman in the form presented by the prayer book, the keys of the church were handed to the new rector by Mr. Edwin Jones, people's warden, and by Dr. Norman to the rector's warden, after making the usual declaration.

Then the bishop and clergy entered within the Communion rails, and His Lordship read and handed to the new rector his letter of institution, presenting him with the Bible and Book of Common Prayer in the following words:

"Receive these books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the church, and be thou in all things a pattern to the flock committed to thy care."

After appropriate prayers by the Bishop, Dr. Norman said the following prayer:—

"O Most Glorious Lord God I acknowledge that I am unworthy to serve under Thy roof; yet be graciously pleased to accept the dedication of myself to Thy service in this parish and to prosper all my undertakings. Fill me with a holy fear of Thy Divine Majesty, and with a deep sense of my own unworthiness, that, approaching Thy sanctuary with lowliness and devotion, with clean hands and a pure heart, I may always perform a service acceptable to Thee, through Jesus Christ our Lord. Amen."

The new rector preached an eloquent sermon on the sacrifice of Christ's death, and at its termination made the following touching reference to his acceptance of his new position, and to the work and friends that he had left behind him in Montreal:—"It may, perhaps, be naturally looked for that I should say a few words about myself on this the first Sunday that I have officiated in this cathedral church. I am very sensible of the honor that you have conferred on me, and very much touched by the mark of confidence shown me, not for the first time, by the reverend Bishop of this diocese. I hope and believe that I shall not only enjoy your confidence, but that I shall never lose it. You can readily understand that it was not an easy task to sever ties and uproot associations which had existed for twenty years, and to turn my back upon a city where I have enjoyed the friendship and good will of so large a portion of the community. I was very much attached to those among whom I ministered, and my relations with those outside our church were remarkably friendly and agreeable. But I considered this as a call which I could not put from me. It is not the first occasion that church people in this diocese have kindly desired my service, and I could assign no valid reason for declining the invitation. I could only plead the natural disinclination to change, and the sorrow at having to break off pleasant ties and put an end to happy associations, and such reluctance increases with years. No one could ever have had more enjoyable work than I have had in Montreal, and I consider this statement simply as a just tribute to the kindness of its citizens. But I come here happily, not as a stranger among strangers, but, I hope, as a brother among brethren. The welcome that I have received has been most hearty and gratifying, and I desire to express our thanks to him who, for so many months, has borne the ministerial charge of the parish. It is my prayer and my intention to work among you as a pastor and a friend. I cannot dissever the two ideas. The clergy of our church are not a sacerdotal caste. Their intercourse with their people should be personal and social, as well as ministerial. In fact the latter relation can be much helped by the former. They should sympathize alike with the joys and the griefs of their people. They should be trusted friends as well as clergymen. The intercourse between themselves and their people should be based on personal respect and esteem, as well as on the recognition of their sacred office; may such a feature characterize my relations with those whom I see before me. I should like to feel that the young people in this church will look on me as their true friend, and believe that I shall take a deep interest in their welfare, and derive pleasure from their society. It is likely that this will be my final spiritual charge. I cannot look for many more years of active energy, such has been granted me in the past. I pray, therefore, that God may bless my efforts to your true good, and that when I have to render an account of my ministrations among you, it may be with hope and encouragement, and not with a conscience stricken sense of deserved failure. May God prosper His work in this church and parish, through Jesus Christ Our Lord."

### MONTREAL.

*A Generous Donation.*—A large meeting of the general vestry of the Church of St. John the Evangelist was held in the schoolroom, the rector, the Rev. Edmund Wood, in the chair. A motion was moved by Mr. A. H. Pimsoil, and seconded by Mr. C. E. Reiffenstein, church wardens, empowering the corporation of the church to proceed forthwith with the erection of additional buildings on the church property. After considerable discussion the resolution was carried by a large majority. It is intended to erect a parsonage, parish rooms, and all the requirements of a well equipped boys' school of a high grade. The present buildings have become far too small to accommodate the present needs of St. John's school. The buildings will cost \$30,000, and will be complete in every respect. Plans and tenders have been procured, and the work will be proceeded with at once. In the course of his remarks, the head master of St. John's school, Rev. A. French, stated that there would be a donation from a friend of the school (not in Canada) of \$10,000.

### ONTARIO.

MATTAWA.—The Rev. Forster Bliss gratefully acknowledges the receipt of \$5 anonymously from Port Hope, and a similar amount from "one interested" in Niagara. In the latter instance a like sum is promised for two years in aid of the General Fund of the Upper Ottawa mission. Mr. Bliss would be glad to send these friends the quarterly mission paper had he their address.—*The Mission House, Mattawa, March 17, 1888.*

DUNCANVILLE.—The Church people in this village were pleased to be favoured with a visit from His Lordship the Bishop of the diocese, on Sunday, the 18th ult. The Bishop arrived from Ottawa the evening previous, and was the guest of Mr. James Keays. It was a beautifully fine day, and the new church, which is a substantial brick building, looked quite gay under such favorable circumstances. Morning prayer was said at 9:30 by the Rev. T. F. Fraser, of Oryaler, the Rev. T. F. Greeson, the incumbent, assisting. At 11 a.m. the service of the day commenced. Long before that hour the church was well-filled with people. The Bishop was met at the principal entrance, and a petition signed by the incumbent and church wardens was read requesting His Lordship to consecrate the building to Almighty God. The consecration service over 31 candidates received the Apostolic rite of confirmation. The service was very impressively rendered. The congregation remained throughout the communion office, and there was a great number of communicants. The musical portion was well rendered; Miss Keays ably officiated at the organ, and the excellent voices of Mrs. Whitcombe, Miss Craig, Dr. Loux and Mr. Pratt, harmoniously blended, especially in the anthem, "The earth is the Lord's." Service was continued in the afternoon. The special preacher was the Rev. T. F. Fraser. It is gratifying to find the Church progressing in this district, and such services contribute not a little towards such progress.

### TORONTO.

*The Bishop of Algoma at Wycliffe College.*—The Bishop of Algoma addressed the students and friends on the — March, on the mission work of his diocese. He urged the claims of this field of work upon the students as offering opportunities for ministerial service, as there would be eight vacancies in the coming June.

*The Bishop of Algoma at Holy Trinity.*—On the 20th March a meeting, chiefly ladies, was held in the new school house of Holy Trinity, to listen to an address by the Lord Bishop of Algoma, on missionary work and missionary needs in his diocese. The Bishop of Toronto presided, and on the platform were Dr. Wilson, president of University College. Rev. H. G. Baldwin, Rev. Mr. Lewis, and the rector of Holy Trinity, Rev. John Pearson. The chairman said the diocese of Algoma had a special claim on the Church people of Toronto, inasmuch as until recently it formed part of the diocese. As Bishop of Toronto he was quite willing that his brother of Algoma should solicit and get all the aid he could from members of the Church in this city.

The Bishop of Algoma, while sorry to be always repeating the same old story of want of funds, said on this occasion he addressed the audience on the special invitation of the ladies of Toronto. Toronto had given towards his diocese during the past eighteen months some \$4,500, not including the Bishop's stipend. He owed a debt of gratitude to the ladies of Toronto which it would be difficult to repay.

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He intended to sail for England on the 7th of April to seek aid there. This, he thought, he had a perfect right to do because many of those to whom he had to minister came directly from England, and in many cases, in a perfectly destitute condition. He therefore thought that if England sent her poor to this country she should be willing to contribute to their spiritual support. He was in need of men and in need of funds. By June next there would be eight vacant missions, and there were but twenty-four missionaries in his diocese. Often good men, doing good work, leave this field for more tempting pastures, and it was very natural in many instances that they should do so. It was his opinion, however, that clergymen were made for the Church, and not the Church for the clergymen. There were special qualifications for a successful minister in Algoma. He must be a clergyman of the Church of England, capable of enduring hardships, and above all, he must be a man full of the Holy Spirit. It had sometimes been said that the people of Algoma did not do enough for themselves. The Bishop assured the meeting that the duty of self-support was particularly impressed upon his people, and at the principal town, Port Arthur, he had urged upon the members of the Church the necessity of increasing their contributions to the clergyman's salary from \$300 to \$1,000. At Sault Ste. Marie the same duty had been pointed out by him to the parishioners there. The Widows' and Orphans' Fund, which last year was but \$6,000, had been raised this year to \$10,700, but the funds from which to supply the salaries of the clergymen were very low indeed. The Bishop spoke most eloquently and at some length on the necessities of his diocese. While this task of continuously begging was most distasteful to him, he yet felt it absolutely necessary to do so. The Church of Christ does not receive that support from the people it should have, and until we went back to the early system of giving a regular portion of our income for God's service there would be no change for the better. We talked of the Jews with contempt, but we might well borrow the laudable custom of giving practised by that despised race. The theatres, the concert halls, all have funds to support them and more too; the Church has to beg and solicit funds, and often cannot get them but by the means of bazars, tea meetings, etc. The speaker concluded a most eloquent address by relating some instances of his personal experience in his work.

Dr. Daniel Wilson addressed the meeting, endorsing all that the Bishop had said, during which time a collection was taken up.

The Bishop of Toronto closed the meeting with benediction.

*The Sisterhood Hospital, Toronto.*—The good work done by the Sisterhood, established in St. Matthias parish, Toronto, in nursing the sick, has rendered it necessary to erect a hospital for women to be in charge of the Sisterhood. The trustees are Messrs. Kemp, Carter and Bethune, who have long taken a very active interest in this institution. Messrs. Darling & Curry have prepared designs for the building, and contracts are let for its erection. The cost, exclusive of plumbing, heating and furnishing, will be \$21,500. The appeal for money has been, so far, generously responded to, but there still remains a considerable amount to be provided. The good work done by the institution has obtained recognition by the Ontario government in the form of an annual grant. It has been deemed advisable by the medical profession in large cities to build hospitals to be used only for the treatment of the diseases of women. This want in Toronto has been felt and is now soon to be supplied. The board of management feel that the appeal they are now making for more funds to complete the work will meet with the liberal response it deserves.

The advantages offered by such skilful nursing as the Sisters give to the sick are so far beyond what any private house can supply, that it will become more and more the custom for even those in good circumstances to be placed under these favorable conditions. Such patients will pay all the expenses attendant upon their use of the hospital. How soon any member of a family may be thankful for such a blessing none can tell; to all families, then, the appeal comes home for assistance in founding this hospital. For those less able to meet the cost of sickness, the absence of such care usually means prolonged prostration, life-long debility, early death, with all the suffering that is involved to the family so afflicted. The women of Toronto should make it a duty, as such is it, to rally round this hospital with sympathy and material help.

*St. Simon's Parish.*—No better illustration of the vigor and vitality of the Church life of this diocese can be found than that presented in the work accomplished in the above parish which, though only erected in the early summer of last year, began its services on Sunday, the 18th inst., in the beautiful parish church, which crowns the slope of the Rosedale

Ravine at the head of Ontario St., on grounds 150 ft. on Ontario street by over 600 feet in depth. Though the church is but for temporary use and is to become the Sunday school of the future church building, yet in beauty of design, decorative finish, and completeness of appointments, it rivals if it does not surpass the most costly of its sister churches in the city. And when its small cost is considered at about \$11,000, one is astonished that so much has been achieved with so little money. It reflects the highest credit upon the architect, Mr. W. L. Symons, of Strickland & Symons, Toronto. The seating capacity of choir is nearly forty, and of nave about 400. The style is Elizabethan; Credit Valley stone foundation; red brick walls to window sills, and rubble and timber to roof. Noticeable features of the church building are: of the exterior, the cloistered western entrance and shapely southern porch, the effective gables of baptistery and organ chamber, the broken line of roof, that of the chancel rising over all, and cross surmounted, the clearstory choir windows, and the fine quality and finish of stone, brick, rubble and other work; of the interior, the spacious, elaborate, yet chastely decorated chancel, with its richly bronzed and panelled ceiling, beautiful frieze and chaste hangings, and handsome window with central cross of ancient cathedral glass, and the harmonious blending of color whether in the rolled cathedral glass or upon the wood surface throughout the church, the work of Elliot & Son, Toronto. The well carved and handsome pulpit and seating of choir and nave, draw-seats at either end of nave seats, with the wood work, generally reflect credit upon Messrs. Davidson & Kelly, builders, Toronto. The gas fixtures in the nave were admirably wrought from designs of the architect by Messrs. Keith & Fitzsimmons, of Toronto. The pulpit light, a new feature in Toronto, is also their work, whilst the gas standards in the chancel together with the superb chancel carpet—one of the finest in Canada, the lectern and other chancel ornaments (except the appropriate altar cross which was the gift of a generous parishioner), were obtained by the rector in England, and have been presented by him to the church. The sweet-toned bell is from the foundry of Henry McShane, of Baltimore; it is in the key of F., weighs 1,794 lbs., and is a musical acquisition to the city. The vestries for clergy and choir, the committee and infants' class rooms, and the basement, to be fitted up for general Sunday school use, are all suitable and convenient, whilst the whole building is heated by two of Gurney's furnaces—one hot air and the other hot air and water combined. A fine vocalion, a recent invention by Mr. Bailey Hamilton, aids the choir. The altar frontal for the season of exquisite design and workmanship bears silent though ample testimony to the devout spirit and refined taste of the Sisters of St. John the Divine, and with the other altar hangings present a subdued and impressive foreground to the rich old gold turcoman background which supports them. Altogether the new church of St. Simon's, with its noticeable exterior, beautiful interior, and lovely natural surroundings, forms one of the striking features in the church architecture of Toronto, and is a new and sacred link in the historic chain which binds us to the dear old mother land. The rector is the Rev. T. C. Street Macklem, B.A., of St. John's College, Cambridge. The curate, who is expected at an early date, is the Rev. Charles Le V. Brine, B.A., of King's College, Nova Scotia. The choir master is Mr. J. W. F. Harrison, and the organist, Mr. Ernest Wood. Too much praise cannot be bestowed upon the rector and the laity of the parish for the earnestness, energy and devotion they have shown thus early in its history, and it augurs well for its future. The first services on Sunday, the 18th inst., were thronged, and hundreds were unable to obtain admission. The Lord Bishop of the diocese preached a most eloquent and impressive sermon in the morning from Psalm cxvi. 9, and the rector preached a fervent and hopeful sermon in the evening from Genesis xxviii. 16, 17. There were a large number of communicants both at the early celebration and after morning service. Mr. Harrison's patient and masterly training of the surpliced choir and the support he rendered at the vocalion, together with their reverent and dignified demeanour, combined to make the musical portions of the service devout and effective. The offertory at the two services amounted to \$150 35. We most cordially wish the rector and his parish a long career of usefulness and prosperity, and we congratulate the Rev. Canon Dumoulin, to whom the credit belongs of having instituted, some four years ago, the services at the Cemetery Chapel, from which under his wise supervision the larger growth of the new parish has arisen, upon the growth and promise of this goodly temple of the Lord whose corner stone he so well and truly laid.

—No one can express how much the world owes to sorrow. Most of the Psalms were born in the wilderness; most of the Epistles were written in prison.

NIAGARA.

ELORA.—The Rev. R. S. Locke has been granted by the Bishop of Niagara six months' leave of absence from parish work, from 16th March, '88, owing to protracted illness, in the hope that after a long rest he may return to the diocese and to active service restored to perfect health.

NIAGARA TOWN.—The death of the Hon. J. B. Plumb, Speaker of the Senate of Canada, took place on Monday morning last, very suddenly, at his home, Niagara. He was a man of highest literary abilities and most genial disposition, whose presence in public or private was always highly esteemed. The funeral was very largely attended on Thursday, 15th, by several members of both Houses now in session at Ottawa, also by numerous friends from Toronto, Hamilton, and from various municipalities in Welland and Lincoln counties. The townspeople of Niagara testified their respect to his memory by one of the largest concourses ever assembled in that town. The venerable Archdeacon MacMurray, assisted by the Rev. James Mead, curate, officiated, and manifested a tender grief for the loss of one of his most endeared and valuable members. St. Mark's Church, Niagara, has been for years noted for many distinguished members, but, perhaps, it is not too much to say that none will be so much missed as the late Hon. Senator Plumb from its congregation. The same may be said of the late Senator in his relation to the Synod of the diocese of Niagara, and Provincial Synod of Canada, of which he was for many years a most useful member.

HAMILTON.—The Hamilton Ministerial Association met on Monday, the 19th inst. The chief discussion was upon religious services held at two large public institutions in the city, where the Bishop and some of his clergy have been holding regular services. Much fault was found on account of the Lenten services held by the Bishop, although dissenting ministers were told that they, too, would be welcome to the "Girls' Home," one replied that he was ready to serve there, but that his services must not be called "Lenten!" The Bishop's services are Lenten, and it is not likely that he will be able to continue any longer than that season. Another minister, Rev. Mr. Morton, who has had special charge of the hospital visitation, objected to the High Church Sunday services lately introduced from St. Matthew's new church. The large proportion of the patients are members of the Church of England and Roman Catholic. The Romish priests go from bed to bed on week days, so does Rev. Mr. Morton, Methodist, so do all the ministers, but the Sunday service is too much. We regret to hear of any jealousies or misunderstandings, and hope that just arrangements will be speedily agreed upon. We have heard that the services at the asylum were regularly observed in its early years, but not so since the Ministerial Association—promised to assist there.

*Religious Intolerance at Hamilton.*—There has been a very offensive display of anti-Church bigotry at Hamilton on the services at certain institutions. The Ministerial Association of that city has raised objections to the Church holding any of her services in public institutions! It requires more than Job's patience to listen calmly to the plea on which this intolerance is based. It is urged that inasmuch as a number of sects, who are practically as much alike in their forms of worship as two peas, having, in fact, no forms at all, agree on holding, what they by a most gross abuse of language call, "undenominational services," therefore the Church of England, which has a liturgy and very marked special features in her worship, ought to be compelled to abandon that liturgy and suppress her special features in worship! The individual sects abandon nothing in the joint services, the Church of England abandons everything dear to her members, everything sacred by association, everything that to her people gives due solemnity to divine worship. The sects are like a number of bald persons who demand that one with luxuriant tresses shall cut them off or dress them like their wigs, because they have no hair! These persons hold services of their own class, sectarian services that is, of the usual bold type, and the Bishop of Niagara with commendable regard for those of his flock who are in such institutions, has been holding a series of Lenten services, and bringing home to those suffering in the hospital and elsewhere, the joy and consolation of worship according to the custom of the Church to which they are attached. Against this the Ministerial Association has raised a terrible fuss, blustering in characteristic style over the Church being allowed the same freedom of worship as these lordly personages. Dr. Hamilton will doubtless, with all gentleness, hold his own. He will show these tyrants that the Church of England will not abandon her principles, her rights, her privileges, her duties, or her worship, even for a Ministerial

Association. Nor will the Church abandon her sheep, even though her shepherdry zeal does enrage a few excitable persons, who have taken on themselves the task of shepherding the flock of Christ without His call or the sanction of His Church.

### HURON.

LONDON.—The following resolution was unanimously passed by a standing vote of the council of Huron College at its last meeting: "Resolved, that this council desires on this occasion of its first meeting after his demise to place on record a tribute which is justly due to the memory of the Very Reverend Michael Boomer, LL.D., Dean of Huron, and for thirteen years principal of Huron College. The dignity with which he filled his office, the learning and sound Christian scholarship which he brought to bear upon his work, and the exemplary life which he manifested, all contributed to the marked success of his labors in preparing candidates for the sacred ministry. And the grateful affection in which he is held by the large number of his former pupils and now clergy of this diocese, will ever be the most valuable testimony to his personal worth. We desire that a copy of this resolution be forwarded to Mrs. Boomer and members of the late Dean's family. During the season of Lent parochial missions have been or are being held as follows:—Durham, by Rev. F. H. Duvernet; Brantford, Grace Church, by Rev. J. C. Farthing; London, Christ Church, by Rev. J. H. Moorhouse, St. Matthew's, by Rev. W. J. Taylor; Windsor, by Rev. F. H. Duvernet; Belmont, by Rev. W. J. Taylor.

GALT.—An offertory of over \$1,200 was presented as a thank offering to Almighty God at the anniversary services of the Church, on Sunday, 18th inst. The Rev. Canon Dumoulin, M.A., preached two very eloquent and impressive sermons to the edification of his old parishioners, among whom he laboured 24 years ago. Large congregations thronged the beautiful church, and joined heartily in the services. The Rev. J. Ridley, rector, whose views concerning "giving" are well-known, has long since discarded all efforts at raising money for Church purposes by means of tea-meetings, socials, bazaars, etc., believing as he firmly does that giving should be regarded as a religious duty and a religious act, and therefore appeals to his congregation to present their offerings in the services as part of their religious worship. His appeal on Sunday 18th which followed a printed pastoral setting forth the object, etc., and the people's duty, met with a most liberal response, and clearly proved the wisdom of the stand he has taken. The entire offering towards the church debt, amounted in actual cost to \$1,246.00. Never did a rector and his people join more heartily in singing praises to God than there in Trinity Church on this occasion, when with one heart and voice they rose and joined in the doxology as their offerings were received and presented. Said the rector sometime ago to his people, when preaching upon the subject of "Christian Giving": "My dear parishioners I do not want you to worship the offertory, but I do want you to regard the presentation of the offertory as part of our worship, but do not ignore this principle and rob the act of its real beauty, by giving something tomorrow for church purposes, as the price of personal gratification and amusement. Let us present our offerings to the Lord, and henceforth discard all outside methods, then you pray, sing the doxology, or any other hymn of praise during the offertory, but let us be consistent." We need not be surprised at the grand result. The people are now fully convinced and the rector is greatly encouraged. The social element is however by no means forgotten. A reunion was held on Monday evening, in the school room, open and free to the whole congregation, when addresses were given by Canon Dumoulin and Rural Dean Mackenzie, formerly curates in this parish, under the late Ven. Dean Boomer. This was preceded by divine service in the church, which was largely attended.

Memorial Services.—On Sunday, 11th inst., the church was draped, and special sermons were preached by the rector, in memory of the late Ven. Dean Boomer, who was rector of Galt for 33 years. The sermon in the morning was from "He was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord." Acts xi., 24, and in the evening from "I have fought a good fight, &c."—2 Tim. iv. 7.

### FOREIGN.

THE BISHOP OF LICHFIELD ON THE OLD CATHOLICS.—At the instance of the Archbishop of Canterbury the Bishops of Lichfield and Salisbury, with the Rev. J. R. Keble, vicar of Perry Barr, lately visited the Old Catholic Churches of the Continent. Bishop Maclagan

in an address on the subject at his cathedral, where there was gathered a large congregation, set forth in detail the claims of the papacy to infallibility, and criticised at some length the decisions of the Vatican Council of 1870, pointing out how the dissentient bishops and clergy of the Roman Church were led to acquiesce in the judgment then propounded. He then showed the character and nature of the differences which had arisen between the Old Catholics and the Roman Church, and described the doctrines which they held in common with the members of the English Reformed Church. Even now the Old Catholic Church was numerically a very considerable body. In many places they were reckoned by thousands. In some towns, as at Olten, they formed the larger half of the population. The cause was not now making great progress, but it showed no signs of decay, notwithstanding the extraordinarily unfavorable circumstances in which the Old Catholics were placed and the bitter opposition of the powerful organizations of the Church of Rome. But the work, although not progressing rapidly, was being strongly consolidated. It was being more thoroughly prepared to be a haven of refuge for those who were being gradually enlightened as to the unscriptural and un-Catholic character of the pretensions of the Papal See and the worship of the Roman Church. In any future crisis which might take place, as might any day happen from many causes, the Old Catholic Church stood ready to receive, it might be some great multitude of those whose consciences could no longer bear the strain of the claims of Papal Rome. Rome herself acknowledged the holy orders of the Old Catholic bishops and priests, although holding that they were in a state of schism. But that was not so. They were not separatists. They had no wish to leave the Catholic Church; but they did not believe that the Catholic Church was the Church of Rome. Soon after the Vatican Council the Archbishop of Munich appealed to Dollinger to join in a fresh effort for the cause of the Holy Church. The answer was—Yes, for the old Church; and from those words their arose the significant name of Old Catholics. It was to the old Church that they adhered, the Church of the Apostles, the Church of primitive times, the Church of undivided Christendom. To that same Church it was that we made our own appeal in the days of our blessed Reformation. It was what ought to constitute our special ground of sympathy with them. For were we not the old Catholics of England? Was this not the very meaning of our position? We had not left the Catholic Church. We had not abandoned its holy orders, its ancient liturgy, its glorious traditions. All those were ours by a right immemorial and in-defeasible. Three hundred years ago we fought the battle that these Old Catholics in Germany, and Switzerland, and Austria had been fighting during the past seventeen years. We might possibly think that they had made some mistakes in the steps which they had taken; but did we make no mistakes ourselves? As yet they were only in the first stages of a great crisis, which must of necessity be in some degree a state of transition. It was not in a day, it was scarcely in a century, that the Church of England attained to the position which it now occupied. It was not our part to criticise with rigor, and still less to condemn, our struggling brethren. It was our blessed privilege, if we would accept it, to hold out to them a helping hand, to address to them sympathizing words in their time of trial. There was no question about their union with us, except in the great unity of the Catholic Church; but there was a possibility of inter-communion with them, of mutual recognition of brotherly friendship. It was this which they earnestly desired at our hands. They did not ask for our patronage, but for our prayers. They fully acknowledged our position in the Catholic Church; they asked us to recognize theirs. They desired to be united with us in a holy fellowship, contending together earnestly for the faith once delivered to the saints. It was not for him to conjecture what answer would be given to them by the great assembly of the Anglican Episcopate from every part of the world, which would be held at Lambeth in July next. He ventured to trust that it would be an answer of love, spoken in the unity of the Spirit and in the bond of peace. He wished time had permitted to tell of the beautiful and reverent services which his brother of Salisbury and himself were permitted to attend, with their hearty congregational worship and devout and dignified ritual; of the deeply interesting and prolonged conferences which they held with the leading ecclesiastics and laymen of the Old Catholic Church, with the two devoted Bishops of the German and Swiss Churches, with Von Schulte, the most learned canonist of his day, with Friedrich, who was himself present at the sitting of the Vatican Council, with many others now lost to the Roman Church, but gauged to the cause of truth, and still members of the Catholic and Apostolic Church; and, not least, with the venerable Dollinger, in all the freshness of his intellectual vigor and spiritual power, although in age already far beyond the usual limit of human life.

But he must bring his words to a close. He had only in conclusion to ask the congregation, as he did most earnestly, to give some practical proof of their sympathy with that struggling and suffering branch of the Catholic Church. The Old Catholics of Austria were in a position of peculiar difficulty. As yet they had no bishop, and they were greatly hindered in that respect. The Austrian Government would not permit any foreign bishop, either English or German, to minister among them or to exercise any supervision over them. But as soon as they could provide support for a bishop of their own nation the government would at once recognize his position and sanction his ministrations. This was their greatest need, and it would be a noble work on the part of English Churchmen to assist them in supplying it.

### Correspondence.

All Letters containing personal allusions will appear on the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

#### SACRILEGE?

SIR,—A gentleman in your last issue asks, "Is it not sacrilege to burn the sacramental wine?" Now, to give an answer, one must know under what circumstances the burning occurred. The instance prompting the question happened as follows: In 1886 at a small church in the country, the sacramental wine was kept in a large decanter, and at times the quantity in it would be small; the wine would become bitter, and copperish in taste, dregs of a black or brown color would form. On a certain "Sacrament Sunday" the last from the decanter had to be used. Holy Communion was over. Before leaving the chancel the clergyman, as usual, ate the small quantity of bread, which remained of that which had been set apart, and proceeded to drink the little wine which remained, but the dregs and the fumes emitted, forbade him. So in the vestry the clergyman poured the contents upon the fire at the stove door; remembering that the ancient casuists ordered burning in like circumstances, to preserve the elements from profanation. Thus it was not an act of sacrilege; but a sacred act, to such as can receive it.

Yours truly,  
FREDERICK BURT.

#### "UNFERMENTED WINE."

SIR,—I am very glad that "Veritas" has drawn attention to the Rev. Mr. Snow's letter, which appeared not long since in the *Mail*. In the most out-of-the-way corners of the country Mr. Snow, with an insensibility to logic most truly wonderful, writes his utter nonsense in many a village paper. What he writes is utterly below contempt, and "Veritas" but throws away good ink in noticing his arguments. I regret with "Veritas" that the Upper House of Convocation did not speak out more clearly to the common folk of the Church; but he is surely wrong in saying that their measured words, in which all concurred, "meant nothing." I write this to show that "most convenient" in the mouths of that learned assembly, and addressed to the learned Lower House, meant as much as "Veritas" could desire. In vulgar use "convenient" is certainly a weak word, but not so in the sacred dialect of the Church. Take the Prayer-book for example. In the Preface of Ceremonies in answer to those who objected to the retention of any of the old usages: "If they consider that without some ceremonies it is not possible to keep any order, &c., then such men granting some ceremonies convenient to be had"—clearly in the sense of necessary. In the first rubric of the first baptismal office we have the very words "most convenient," which are seen from what follows to mean of weighty obligation. So in the office of churching: "And, if there be a communion, it is convenient that she receive the holy communion." That means something more than a piece of becoming ceremonial. But the *Bible* use of the word is more decisive. St. Paul is "bold to enjoin Philemon that which is convenient." The word "enjoin" shows the character of "convenient." Coverdale has for convenient, "that maketh matter," and Cranmer, "that which was thy dewtye to do"—both of which are strong phrases. The R. V. has "befitting." The Greek of Philemon is in Col. iii. 18, "wives, submit yourselves unto your own husbands, as it is fit in the Lord." The original, with its cognate forms, has, as Bishop Lightfoot notes, the "ultimate meaning of moral obligation." If any one chooses to see Rom. i. 28 and following, he may see that "those things which are not convenient" have a terrible meaning, as in Ephes. v. 4, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient." In a word, the Bishops meant that it is matter of serious moral obligation not to violate the tradition of the

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Church in the particulars of a divine institution; though it would have been better if they had seen their way to greater plainness of speech.

Port Perry, Yours,  
16th March, '88. JOHN CARRY.

THE INTERMEDIATE STATE.

No. 2.

DR. RICHARD FIELD, DEAN OF GLOUCESTER. DIED 1616.

The custom of remembering the departed, naming their names at the Holy Table in the time of the holy mysteries and offering the Eucharist (that is the sacrifice of praise) for them, was a most ancient and godly custom, neither is it in any way disliked by us. And surely it appears, this was the cause that Aerius was condemned of heretical rashness, in that he durst condemn this laudable and ancient custom of the commemoration of the dead. In this sort they did most religiously observe and keep at the Lord's Table the commemoration of all the patriarchs, prophets, apostles, evangelists, martyrs and confessors, yea of Mary the mother of our Lord, to whom it cannot be conceived, that by prayer they did wish deliverance out of purgatory, since no man ever thought them to be there; but if they wished anything, it was the deliverance from the power of death, which as yet tyranniseth over one part of them, the speedy destroying of the last enemy which is death, the hastening of their resurrection, and joyful public acquittal of them in that great day, wherein they shall stand to be judged before the Judge of quick and dead.

Let us see what it is that this grave (Romish) censurer reprehendeth in Dr. Humfrey (an Anglican): Surely he knoweth not what himself. Dr. Humfrey speaking of the ancient commemoration or commendation of the dead, saith: 'We retain it in our colleges; which is most true: but he hath spied, as he supposeth, three differences: for 1st, as he saith, the commendation and commemoration then used, was at the altar; but we have no altar. 2. In the holy sacrifice, but we admit no sacrifice. 3. With intention to relieve the dead, but we have no such intention. For answer whereunto, I say briefly (for he deserveth no large answer) that we have altars in the same sort as the fathers had, though we have thrown down popish altars; that we admit the Eucharist to be rightly named a sacrifice, though we detest the blasphemous construction the papists make of it; and lastly, that the fathers did not intend to relieve all them they remembered at the altar, no more do we; that they accompanied their friends' souls going out of their bodies, to stand before God with their prayers and good wishes; that they prayed for their resurrection, public acquittal in the day of Christ, and perfect consummation, and so do we; that they never knew anything of purgatory, nor never prayed to deliver any one from thence; and that, therefore, Dr. Humfrey might well impute phrensy to the Romanists, as challenging the fathers on this and other points.

N. B. Dr. Field is claimed as a Low Church divine, and certainly constituted himself the special champion of Calvin against Bellarmine.

CONGREGATIONALISM RAMPANT.

SIR,—It has been pointed out that there is a growing tendency in the Church to run into Congregationalism. This is being seen very clearly in the city of Toronto at present. The city is growing fast, and there are openings for new mission churches as nuclei around which to build up permanent congregations. What then do we see but precisely the sect system at work, that is, instead of new centres being selected by the Bishop and a Committee of Synod, we have active, enterprising party wire pullers at work all over the city, who are picking out sites for new churches, and starting little "causes" in the party interest here and there without any regard for the general interests of the Church. The whole of this scheming activity is done in the interest of certain students who are thus sought to be provided for, whose education is of the shallowest kind, a mere coating in fact of divinity varnish. The real, solid fact is, that we have two theological colleges turning out candidates for Orders, when one would provide all that can be honorably settled. Thus the friends of one place that is utterly needless can only live by keeping up a wretched agitation, and running up and down organising new centres of party excitement. There are rumours of a certain educational dignitary so far forgetting his position as a public official as to have covertly attacked a Church college in terms, to say the least of it, extremely uncalled for, in order to create sympathy for one in which he takes more than fatherly interest, as it represents a phase of Christianity, and favors a church polity to which he was attached, before he found it politic to side with the ruling powers when he came over nominally, but never by conviction, to the Church of England. However that may be, it is clear that there is no system of dividing parishes, and in its absence a struggle is going

on to seize favorable spots for one party who are moving heaven and earth to create openings for their divinity students. Instead of existing missions being amply provided for, and mission debts being honestly met, the congregations of this party are asked to build new mission rooms, not in the Church's interest, but in order to grasp certain territorial positions for the party. Considering those by whom this disastrous division of forces has been so long fostered and maintained in the Toronto diocese, it is a very serious question whether in a Church like ours, without tests or discipline, is it not a dangerous policy to encourage proselytes from other bodies.

OBSERVER.

UNFERMENTED WINE OF EQUAL VIRTUE.

SIR,—"Veritas," in his recent letter on "Communion Wine," has touched the temperance cause in a tender spot—let us be gentle in handling the question, bearing in mind the declaration of St. Paul:—"It is good neither to eat flesh nor to drink wine, nor anything whereby my brother stumbleth, or is offended, or is made weak." Why, *e.g.*, might not "the fruit of the vine" mentioned in the gospel, as the sacramental cup be new and unfermented? And why should not unfermented passover wine, which is used in the Jewish Church, or at all events is not forbidden, be also allowed in the Christian Church? Why may we not say unfermented wine, as we are accustomed to speak of unleavened bread?—and moreover, is it wise when the rubric is silent on this point, to define totally against what is allowed in the O. T. Church? The Christian Church, or the branch to which we belong, has ruled, that to avoid superstition the best wheaten bread may suffice; it does not follow, however, that unleavened bread would not be just as valid for the purpose; and I fail to see, especially in view of the temper of the time, why "the fruit of the vine" unfermented, should not be of equal virtue in the Christian Church, as I have sufficient reason to know that it obtains for the Passover Feast.

"L. S. T."

THE MISSION OF NORTH HASTINGS.

SIR,—The development and growth of missions in the diocese of Ontario, during the past few years, has been very wonderful, and a cause for great thankfulness on the part of the children of the Church. But notwithstanding all that has been done, much yet remains to be done. North of Madoc lies the important and extensive mission of Queensborough, established in 1885 and undertaken in 1886, by the Rev. W. W. Burton, a very energetic and hard-working young clergyman. This mission now has three churches, very pretty ones too, two having been built by Mr. Burton at Millbridge and Glanmire respectively. Many persons were lately confirmed in these churches by the Lord Bishop of the diocese. North of this large district lies another of much greater extent, and of, at least, equal importance, the mission of North Hastings. In this immense field there are thirteen stations, and in various settlements, in which these stations are situated, there are at least one hundred families, and, perhaps, many more who are members of the Church of England. These stations are situated in seven or eight townships, and entail travel over immense distances. Nearly all these people have been visited during the autumn and winter. There is but one church at a little village, L'Amable. Five Churches are needed at once, and, at least, \$1,000 are absolutely necessary of outside aid, for the accomplishment of this most desirable and extremely important work. The headquarters, Bancroft, is 16 miles from the most northern station of the Central Ontario railroad, Rathbun. The work is overwhelming, and is far too much for the energy and strength of the missionary. Many of the people are poor, yet intelligent. This district is growing in importance every year, and it will be a stigma on the Church in Ontario, if our people neglect its evangelization longer. To do justice, in any measure, to this vast field will require, at least, three men to work in it. We are not to ask whether the country has a grand future before it, or whether sectarian bodies are at work; we are to work, believing that Christ's promise will be verified. We have the history of the past, even in this diocese, to cheer us; it is not a barren page, but one bristling with good results. My dear brethren of the laity in the diocese of Ontario and everywhere, I need money to carry on this work. There is money enough wasted in many a way in hundreds of homes, and even a tithe of it would supply me with a fund ample enough, with what the people can give themselves, to complete the five churches proposed. Will you not my good people send to me what you can save and spare, by practicing self-denial; the giving of it will bring a blessing to your own souls, and will rejoice the hearts of your poorer brethren in the household of faith.

Missionary at Bancroft,  
North Hastings, Ont.

H. FARRER.

SKETCH OF LESSON.

EASTER DAY. APRIL 1ST, 1888.

The Resurrection.

Passage to be read.—St. John xx. 1-10.

There is only one special and appropriate subject for the Great Festival which the Church observes to-day, viz: The Resurrection of our Lord and Saviour Jesus Christ.

We shall study it as it is given in S. John's Gospel. Like the rest of his Gospel, this account of the Resurrection is not intended to be a complete record. It is, in fact, acknowledged as incomplete (v. 80); but in it we have a series of typical scenes, selected as embodiments of spiritual truth. Here, also, we have individual character sketched with singular distinctness. The traits which in this chapter distinguish S. Peter, S. John, S. Thomas, and Mary of Magdala, are very clear in their outlines, and in complete harmony with what is told of the four elsewhere.

I. *The First Evidence of the Resurrection.*—The body of our Lord had been laid in the sepulchre; and now (the Sabbath being over) the women who had so long ministered to Christ, made their way in the grey dawn of that first Easter morning to the rock-bound tomb. Accompanying Mary Magdalene are Joanna and Mary the wife of Zebedee. Their hearts are too full of the loss they have sustained to recollect that before the door of the sepulchre lies a great sealed stone, and that around it watches the Roman guard,—obstacles which may prevent them from carrying out their devout intentions.

But when they draw near, asking themselves, "Who shall roll away the stone," to their extreme surprise they find it removed. At once Mary Magdalene hastens to inform S. Peter: and he and "the disciple whom Jesus loved" hasten to the sepulchre to see and know the truth for themselves. Mary had said: "They have taken away my Lord," but she did not attempt to determine who, whether friends or foes, had done the deed.

Meantime S. Peter and S. John (for it was probably he) hurry on, and the latter, being the younger reaches the sepulchre first. But he does not enter until S. Peter, impetuously rushing up, goes in, and finds all the clothes which had been used in the preparation of the body for the burial, carefully folded up, and lying as if nothing had disturbed the Saviour's rest. S. John, now encouraged by his older and bolder companion, also goes in, (v. 8): and these details are also noticed by him, even that the napkin was "folded." Then their faith is strengthened to believe in the women's testimony that "Christ is risen," and they turn away homewards with new joy in their hearts, expecting to see their dear Saviour again face to face. Their expectation, as we know, was abundantly fulfilled. He remained with them for 40 days.

II. *The Importance of the Resurrection.*—This wonderful event in Christ's life had been foretold long before. (Ps. xvi.: Acts xiii. 34, 35). Indeed Christ Himself had frequently referred to it. (S. Matt. xx. 19; S. Mark ix. 9: xiv. 28; S. John ii. 19, 22). But the disciples had not understood Christ's sayings. "They knew not the scriptures." The great event of Christ's Resurrection had been shadowed forth in type in the case of Jonah, (Jonah ii. 10: S. Matt. xii. 40); also in the saving of Isaac's life, (Gen. xxii. 13 with Heb. xi. 19). But all this was unknown to Christ's followers. This is Christ's greatest miracle. It was accomplished by the power of God the Father, (Acts ii. 24), by the power of Christ Himself, (S. John x. 18), and through the agency of the Holy Spirit (1 S. Peter iii. 18). It was attested by Angels, by His Apostles, and by His enemies. (S. Matt. xxviii. 5-7, 11-15; Acts ii. 32; iii. 15. His friends were "slow to believe" because they did not understand the predictions of it. They were afterwards reproved for their unbelief. (St. Mark xvi. 14), and subsequently preached the doctrine with boldness. (Acts xxv. 19; xxvi. 23). Christ's Resurrection is the model of ours. (Rom. vi. 5; 1 Cor. xv. 49). It is the emblem of the new birth. (Rom. vi. 4; Col. ii. 12). It is the pledge and first fruit of our resurrection. (Acts xxvi. 23; 1 Cor. xv. 20, 23). It is the highest proof of Christ's Godhead, and the best evidence that His work of Redemption is complete. (1 Cor. xv. 17).

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WHY  
 Because we ment to fast. See St. Matt. fast," implying their fasts. St. Apostles, before as ordaining; tice; St. Luke that the days death and rest. 2. It is ver to select thei never quite re selves to be realize any tion of our liv 3. We keep Lord's fasting that He might for the work watch and fa As Moses wa nights with C law in his ha shadows of fa may come fo deeply writte 4. It is obj holy and ap we ought, an given us for Let no man faithfully trie which Christ cannot safely 5. Is it a or amuseme and see. S when we se for he know "in His Nam the "little One drop o impression, 6. As life heaven, so from the glo glorious sun has mourned need to be strength, an ment, but it until the fai In the fir many thing place of bu offices, in th do. Are they Are they to live, maki what is righ Are they man ought Are they Do they h Do they g given last spent on self Are they work? Have the If so, ha many obje means to c Have the ought to le Besides t can amend inform and and benevo and what is gaged in th

WHY DO WE KEEP LENT?

Because we are commanded in the New Testament to fast, and our Lord expects us to do so. See St. Matt. vi: 16. Christ says: "When ye fast," implying that of course His disciples would fast. He gives them therefore rules concerning their fasts. See also Acts xiii: 2-3, for practice of Apostles, before performing any solemn duty such as ordaining; 1 Cor. xi: 27, for St. Paul's practice; St. Luke, v: 30-35, for our Lord's fore-telling that the days of fasting should come after His death and resurrection.

2. It is very certain that if men are permitted to select their own seasons of fasting, they are never quite ready for them. We must feel ourselves to be very strong in spirit, if we do not realize any need of guidance in the regulation of our lives.

3. We keep Lent in memory of our blessed Lord's fasting in the wilderness. He left the world that He might prepare by a communion with God, for the work of His ministry. If He required this watch and fast, how much more do we need it? As Moses was in the cloud forty days and forty nights with God, and then came forth bearing the law in his hands, so the Church bids us go into the shadows of fasting and prayer, each year, that we may come forth from them with God's Law more deeply written upon our hearts.

4. It is objected that we ought to keep ourselves holy and apart from the world at all times. So we ought, and this fast of Lent is one of the means given us for becoming more so as we ought to be. Let no man condemn this means until he has faithfully tried it. A help in our spiritual life—of which Christ and His Apostles availed themselves, cannot safely be cast aside by us in this age.

5. Is it a "little thing" to give up pleasant food or amusement? Try it for forty consecutive days, and see. Satan is never so full of devices, as when we set ourselves to the duty of self denial, for he knows how the very smallest sacrifice made "in His Name," brings strength to the heart. Try the "little sacrifice" for this one Lenten season. One drop of water does not make any apparent impression, a great many drops are felt.

6. As life on earth comes before the glory of heaven, so Lent precedes Easter—coming forth from the gloom and fasting for six weeks, into the glorious sunshine of Easter, a faithful soul who has mourned with Christ, and fasted, will never need to be told the use of Lent. It is a help, a strength, and a source of great spiritual refreshment, but it is not possible to appreciate all this, until the faithful effort is made to test it.

HOW TO KEEP LENT.

WHAT CAN THE MEN DO?

In the first place, they can think about a great many things, as they are going to and fro to their place of business, as they are sitting in their offices, in these dull times without any business to do.

Are they living as they ought to live?

Are they helping their families to live as they ought to live, making it easier and happier for them to do what is right?

Are they setting the example which a Christian man ought to set?

Are they in the habit of private prayer? Do they have family prayer?

Do they give as they should? What have they given last year in proportion to what they have spent on selfish pleasures?

Are they interested in their Church and its work?

Have they made their wills? If so, have they remembered the poor, and the many objects of Christian work which appeal for means to carry them on?

Have they ever seriously thought what they ought to leave their money to?

Besides thinking they can do something. They can amend what is wrong in their lives. They can inform and interest themselves in Church matters, and benevolent works, seeing what is being done, and what is needed, and helping those who are engaged in them.

They can give up some indulgence for the season of Lent, live more plainly, smoke less, cut off the luxuries of the table, avoid the festivities and luxuries of social life, and not reserve what is thus saved for personal enjoyment or enrichment, but make it an addition to their Easter offering.

They can come to church frequently for public worship, and they can prepare themselves for a devout and profitable Easter Communion. They can read from devotional books.

WHAT CAN THE WOMEN DO?

They, too, can think, and question themselves about their lives, and whether they are living as Christian women should.

Are they teaching their children that the pomps and vanities of life are to be avoided as dangerous to the soul?

Are they teaching them to consider first how they are to appear in the sight of God, and after that, how they are to appear in the eyes of the world?

Do they give of their own money, or are they satisfied if their husbands give something to charitable purposes and Church work.

Are they extravagant in their dress, in their living, and in their entertainments, making it hard for their husbands, if so disposed, to give to such objects?

To thoughts of this kind they can add the giving up of public amusements and social entertainments.

A wise and discreet arrangement of home affairs, which will be silently teaching the children, and others, that there is a difference between a time of fasting and other times;

Increased devotion, in private and in public;

More time given to the reading of the Bible and other books of devotion; the time thus given being not taken away from home or other duties, but from personal pleasure and indulgence;

The giving up entirely, or at least partially for the time, novels and light reading;

Taking time for looking after some poor person—giving an audience perhaps to one applicant at the door for relief, and looking into the case;

Using carefully a good book to help devout thoughts, and thus preparing for the Communion at Easter.

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The recent official tests in the States of various articles of food have attracted much attention from the public, and caused a wide discussion in the newspapers. The frauds in the manufacture of baking powders, and the determined efforts to force various brands of alum powders upon the market, have caused the authorities of several of the States to look particularly after this class of goods. The Ohio State Food Commission has examined thirty different brands, and of these found twenty made from alum. Such a large number was not suspected, nor was it supposed that some of the cream of tartar and phosphate powders, whose manufacturers are representing them to the public as pure and wholesome, had become so deteriorated as they were found to be from the use of impure ingredients in their compounding. As many of these adulterated brands are sold in the Dominion, the report possesses a local interest.

The Ohio Commission made tests for strength and purity, and declared that baking powder the best—as it was, of course, the purest—which, being of effective strength, contained residuum in smallest quantities. In the baking powders named the following percentages of residuum or inert matter were found:

Table with 2 columns: NAME and PER CENT. OF RESIDUUM, ETC. Rows include Royal, Cleveland's, Zipp's Crystal, Sterling, Dr. Price's, Jersey, Forest City, Silver Star, De Land's, Horsford's, and Kenton.

The nature of the residuum bears directly upon the question of health. That in Royal is declared to be perfectly harmless. In the case of the alum powders it is considered hurtful, yet the amount found in three of the cream of tartar powders—Cleveland's, Dr. Price's and Sterling—averaged more than that in the Crystal, an alum powder.

The importance of the information conveyed by these figures can be best understood by a simple comparison. Take for instance the two first named powders—the Royal and Cleveland's. The inert matter or residuum found in Cleveland's is seen to be about 8 in 7 more than in the other, which is a difference of 40 per cent., the Royal being purer than Cleveland's by a corresponding figure. The relative purity of all the brands can be computed in like manner.

EASTER.—LIFE IN A RISEN SAVIOUR.

The Lord is risen. This is the old Easter greeting of Christian men. And this is the answer:—He is risen indeed.

A greeting and an answer still exchanged among those who have not forgotten to rejoice in their risen Saviour's victory over Death and Hell.

What a change since Friday! Then we stood beneath the cross, mourning for our sins. We saw Him bleeding, dying, dead, and buried.

But the third day, Easter Day, He rose again from the dead. He that died for us is alive; alive for evermore. This is the proof that His death has been accepted by God the Father as the sacrifice which taketh away the sins of the world. Therefore the church rejoices to-day, the day of her Lord's Resurrection, and victory and glory, Alleluia.

We rejoice and give thanks for His great glory.

But we may rejoice to-day for our own sakes also. As He died for us, so He has risen for us. We look into the empty grave, we adore His risen Body, and we know now that we need not be afraid of death any more. We know that, believing in Jesus, we shall not die eternally; that in Him we have life, yes, eternal life. For Christ who is the Life, is our Life.

But stop a moment. We must not go on too fast.

What do we mean when we say, "Christ is our Life?" How is He our Life?

He is our life, not only after the death of our body, but before it; either before we die, or—not at all. Don't be content with the future, for your body. Look at the present, for your soul.

Here is a question,—the question,—for Easter. Are we risen with Christ now? Has He given us life,—life in our souls? Does He live in us? For, if not, we have no right to rejoice at Easter. If not, we are still in our sins; we are dead.

When Holy Scripture speaks of the power of Christ's resurrection it does not mean merely His power of raising our bodies, at the last day. It means His raising of our souls, now; up from the death of sin unto the life of righteousness. We may rejoice, indeed, at Easter, if our souls possess new life in the risen Saviour. But if we are living in sin we are not really living; our souls are dead.

He has given us this new life. He gave it to us when He made us members of Himself, as the branch is part of the tree.

And He renews and strengthens and refreshes this life in us. He gives us the Bread of Life and the Cup of Salvation, even His own most blessed Body and Blood. He said, "If any man eat of this Bread he shall live for ever."

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So we learn why to rejoice at Easter; and how to keep our Easter Feast.

We rejoice in the Life, in the Victory, in the Glory, of Christ, Who died for us on Good Friday. We rejoice in our hope of the Life Everlasting. We rejoice in the life of our souls, in the power of serving our God now in the newness of life. Therefore let us keep the Feast by going to our Easter Communion with joyful hearts.

O Lord Jesus, Thou Risen Saviour, raise me, I pray Thee, daily unto newness of life.

O Thou Living Bread, grant me so to feed on Thee in Thy Sacrament, that my body and soul may be preserved unto Eternal Life.

#### LOYALTY TO ONE'S PARISH.

There is such a thing as healthy and unselfish loyalty to one's parish. The special household of faith in which a churchman finds himself ought to have his special love and interest. This need not conflict at all with his larger love for the whole Church of God. Parochial work, to be successful, must have loyalty as its motive. We always feel like congratulating the rector of the Advent, or St. John's, or Trinity, when we meet a communicant of one of these parishes who is brimful of interest in his own parish; and we usually find that such a person is just the one who has the most lively interest in the greater concerns of the church at large. Each parish, owing to its peculiar locality and the make up of its congregation, has a distinctive character of church work. No two parishes in this city are organized for church work in precisely the same way, yet all are doing good work.—The best work is done by that parish where there is most loyalty to the rector and the most general acceptance to his guidance. To find fault is easy and unchristian; to repress prejudice and bitterness is of the nature of self-sacrifice. It is in the very nature of the case that true loyalty of the whole body of a parish should involve innumerable small sacrifices of prejudice and opinion but these should be bravely and cheerfully made for the sake of the grand result.—*St. Luke's Parish Leaflet (New York).*

#### HOW TO RUN A PARISH DOWN.

This is easy. Almost any one who chooses can do valiant work in this line.

1. It can be done by being irregular at divine service, thus letting people see how little you think of the worship of God.

2. By sitting bolt upright during the prayers, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.

3. By snubbing strangers—this plan always works admirably.

4. By differing from everybody else in the parish, on every conceivable point, and holding on to your preference in spite of everything.

5. By never doing any church work and by always finding fault when you are asked to help.

6. By running hither and thither to all kinds of meetings, in school houses or in chapels, letting people see that, though a professed churchman, you think very little of your church, and have no respect for your confirmation vow.

7. By never contributing one dollar, and by saying the rector is always begging—this succeeds invariably, even when every other effort may fail.

#### SURPLICED CHOIRS.

There are now seven surpliced choirs in Toronto. The use of the surplice in the choir tends to secure a more devout and orderly rendering of the service, and gives the boys and young men a deeper interest in the church and everything connected with it. And now that such well known evangelists as Dr. Rainsford, Canon Innes and others have spoken in favor of surpliced choirs of men and boys and have introduced them in their churches, they can no longer be regarded as a badge of party, and many who love decency and good order in the church service will doubtless favor their more general use. They should not, however, be forced upon an unwilling congregation.

#### THE SECRET SPRING.

"Results abroad are intimately linked with consecration in our service at home. The tides of salvation there cannot rise higher than the tides of prayer and devotion here.

"We remember an incident in the work of another Mission Board. A native girl was educated and afterward supported in work, by funds from some unknown giver in America. She was such a marvel of success in all her studies and subsequent labors that the reason of it was often questioned. A member of that Mission visiting this country, resolved, if possible, to find out the patron who had given a name and supplied funds to this girl. With no clue but her name he told the story at public meetings and at length found a lady whose name she bore. But this woman, if a Christian, had no knowledge of Missions—could only remember that she once had a servant interested in 'such things.' The missionary persevered in relating the incident, till on one occasion he saw a lowly woman in the rear of the church sobbing over the recital. She had been the unknown patron of the girl. Poor and unlettered, she had put her all—alms and prayers—into this young life."—*Missionary Review.*

#### CONVERTS FROM ISLAM.

With reference to the difficulties of winning converts from Islam to Christianity, a correspondent of the *Times* (8th November) recalls the name of Maulvi Imad-ud-din. When certain English missionaries (one of them now Bishop of Lahore) held a discussion with learned Mahomedans of Agra many years ago, Imad-ud-din was one of the champions of Islam. An eloquent and graceful preacher, he was employed during the week of the discussion to preach in the Agra mosques against Christianity and the missionaries. Having zealously and conscientiously studied Christianity and searched the Scriptures for this purpose, he was terribly shaken in his belief. After much distress and many struggles he became a Christian and since then he has earnestly preached the faith which once he destroyed. In recognition of his worth and learning, and of his eminent services to native Christian literature, the Archbishop of Canterbury four years ago conferred on him the honorary degree of Doctor of Divinity. There are others who are almost equally striking examples of the power of Christianity to win converts from Mahomedanism. The pastor of the native congregation at Peshawur, amid the bigoted Afghans of the border, is a convert from Islam. Barkurdah Khan, our native doctor presently in charge of the Medical Mission in Chambay, is also a convert from Mahomedanism.—*Missionary Review.*

#### "IF I SHOULD DIE BEFORE I WAKE."

"Mother, every night when I go to bed I say 'Now I lay me,' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said 'Yes; she went to bed well, and had a spasm in the night, and died before she knew anything at all.' Now, mother," continued Rena, "I want you to tell me about 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh, that means, mother, that I am just going to lie down in bed, to go to sleep till morning."

"Well, then, as you lie down to sleep, what prayer do you offer to God?"

"I pray the Lord my soul to keep.' I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake,

I pray the Lord my soul to take;' so you see God took little Fanny's soul to Himself, and when she awoke she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way: 'Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling I am in the Lord's care, and that if I should die before I wake, that I am still the Lord's child, and I pray that He may take my soul to dwell with Him.'"

"Oh, mother, I will try and remember. Why, I used to say it slow, and clasp my hands and shut my eyes, and yet I did not think about it. Thank you, mother, dear. Please hear me to-night when I go to say my prayers."

Ah! little children, are there not a great many who, like Rena, say their prayers without thinking what they mean—mere words without any meaning in them? They are not for Him unto whom all hearts are open, all desires are known, and from whom no secrets are hid.

Think of what I have written about little Rena, when you say, "Now I lay me" to-night; and pray that God may watch over you, waking or sleeping.

#### OUR DEBT TO MISSIONS.

In a recent discourse, Bishop Clark, of Rhode Island, uses the following language with reference to those who feel contempt for missions: "It will also be admitted that the starting-point of all the various forms of our modern civilization is to be found in Christian missions. The civilizers of our ancestors were missionaries of the Cross. The well-dressed gentlemen who pass by with contempt when the doors of a church are opened for a missionary conference, might have been prowling about as pirates on the North Sea to-day, if no herald of the Gospel had ever come to their barbaric fathers. The philosophers of our time who have outgrown Christianity, and elevated the molecule to the throne of Divinity, might have been worshippers of Woden (the old Anglo-Saxon god—the Mercury of our forefathers) instead of being worshippers of nothing, which some will think is no improvement upon the stern old Scandinavian creed. The friends of human rights who have also discarded Christianity, might have remained in mental and moral as well as physical servitude to the present day if it had not been for the Evangel which they have rejected. So that even those who look with indifference, and perhaps with derision, upon the work which the Church is now trying to do, cannot well deny that they are under some obligation to the Church for what it did in the days that are past."

#### THE INDIAN FIELD.

General S. C. Armstrong, the president of Hampton Institute, Virginia, who has so large an experience with the Indians, says: "Indians are quick to learn any kind of handicraft, but are slow in execution, having little idea of the value of time. Their intellectual development is good. There is a steadily increasing studiousness in our pupils as they advance, and a more settled determination to do their best in every way.

"The moral fibre of the Indians is, I believe, finer than that of most dark or barbaric races. They have at least an embryonic idea of honor, truth and honesty, and have some well-defined religious convictions. They deal with each other (within the tribal relation) according to a strict religious code. With those not of their tribe they are governed by different laws, but are not cruel, except in retaliation.

"It is not difficult to lead them from the 'Great Spirit' up to the true God, and working among them, I find traces of nearly all the Ten Commandments in the teaching which they have received from their own people.

"The Indian is spiritual, as the negro is religious, and there is no better field for Christian work than among the red men of our country."

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### Children's Department.

#### A PRACTICAL CONCLUSION.

A little girl had learned the verse, "Suffer the little children to come unto me," to repeat at a concert. She stepped on the platform and began: "Suffer—" It was her first attempt at public recitation. She was frightened, and stopped for a moment, then courageously began again: "Suffer little—" Again her fear overcame her, but being a resolute little one she made a third attempt and said: "Suffer little children." Third time she looked with dismay at the upturned faces and stopped. With a last grand effort she repeated, not exactly the verse, but these words: "Jesus wants us all to come to Him, and don't anybody try to stop us!"

Which was better, to repeat the exact words, or to have their meaning burned into her little heart?

#### WOMAN AS A MARTYR.

History records the sufferings of countless martyrs, and we read of them with wonder and sympathy. But there are living to-day in our midst thousands of other martyrs who have far stronger claims upon our consideration—women who are sufferers from those ailments peculiar to their sex, our wives, daughters, and sisters, perhaps, whose lives are an unremitting round of suffering. "Is there no relief?" they cry. Yes, there is; Dr. Pierce's Favorite Prescription will remove that "dragging down" feeling, will banish that backache, will restore every function to its normal condition. To all sufferers from female complaints—and their name is Legion—we say: get the "Prescription" at once; it will be worth far more than its weight in gold to you.

#### GOOD FRIDAY THOUGHTS.

"I am the Good Shepherd; I lay down My life for the sheep."

How much the Good Shepherd thinks of His flock! He loved them so much that He came down to this poor, dark world to look after them; and then, when He found that that wasn't enough to save them, He laid down His life for them. Think of that! That shows how much Jesus thinks of you and of each one who belongs to His flock; how much He values you. Do you know of anyone else who would do for you all that He has done?



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Baby's Skin and Scalp preserved and beautified by CUTICURA SOAP.

KIDNEY PAINS, Backache and Weakness cured by CUTICURA ANTI-PAIN PASTER, an instantaneous pain-subduing plaster, 30c.

The Good Shepherd didn't only love and value His flock then, years ago, when He died for it, but He keeps on loving it. He said to St. Peter, very soon after He rose from the dead, "Simon, son of Jonas, lovest thou Me?" and when St. Peter answered, "Lord, Thou knowest all things; Thou knowest that I love Thee," He said unto him, "Feed My lambs." His lambs were still uppermost in his thoughts. He meant by saying this that His lambs were so dear to Him that St. Peter could not please Him better than by watching over and caring for them.

This month our Church calls us, old and young, to remember what He has done. How many of you are going to gladden the Good Shepherd's Heart by believing that He loves you—that He loves and values you, perhaps the smallest and weakest of His lambs? Just keep saying to yourself—for it is true—"Jesus loves me; He died for me." Keep on saying it, and believing it, and asking Him to make you feel it way down in your heart.

This is the message He sends through this little paper this month to the lambs of His flock.

#### A VOLUNTARY STATEMENT.

The writer of this paragraph once had an elder and only brother. Brought up together, we were almost inseparable, hopeful and ambitious. Exposure planted the seeds of consumption in the elder, and in a few weeks, in the month of May, "good store of flowers were stuck round about his winding-sheet." Every attention and every remedy that love could give or obtain were unavailing. Since that sad day, I have learned, through the most trustworthy authority and from experience in its use, that a real remedy now exists, that of Dr. Pierce, called the "Golden Medical Discovery." A thousand pities that it was not discovered years ago, but how thankful the present generation should be that it can now avail itself of so potent a remedy.

#### THE PATRIDGE'S NEST.

In a corn-field near a wood two boys found a partridge's nest, and they contrived to catch the hen, which was sitting on the eggs.

"You," said the elder boy, "take the eggs, and I will keep the bird; for the eggs are worth just as much as the bird." "If that is so," said the younger, "give me the bird, and keep the eggs yourself."

They began to quarrel, and to tear one another's hair. During their scuffle, the elder boy let the old bird go, and the younger unintentionally trod upon the eggs. Neither of them, therefore, had anything, and said to one another,—

"Our father, surely, said quite right, That it is wiser when Contentedly we share the egg, Than quarrel for the hen."

#### NEVER SWEAR

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.
2. It is vulgar—altogether too low for a decent boy.
3. It is cowardly—implying a fear of not being believed or obeyed.
4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred, refined. Such

a man will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent, offensive delicacy and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.

9. It is contemptible, forfeiting the respect of all the wise and good.

The pastor who rings his own bell, sweeps his own church, lights his own lamps, collects his own salary, may be zealous and sincere, but he is a failure as a pastor. The successful pastor is the man who gets as many of his people to work as possible.

#### CHILDREN ON A BATTLE FIELD.

A writer, formerly a Confederate soldier, tells in the Wide Awake a pathetic story of two children lost on a battle field, in a sudden assault of Northern upon Southern troops along a road where the children were passing. They were found, after the battle, in an old field, whose long neglected furrows were covered with a thick growth of yellow sedge, all wet with melted snow and shining in the soft

red rays of the setting sun. The children were in one of the moist, tangle fence-corners. Their little blue homespun frocks—for they both wore dresses—were all torn and dragged. Their chubby faces were brier-scratched and dirty. Their bare heads were matted with dry leaves and straw. But I reckon every man of us thought that God's blue sky never looked down upon a prettier picture than they made lying there, fast asleep and clasped closely in each other's arms.

"The sergeant stopped with a low chuckle of satisfaction. 'The little-unn is asleep for sure!' he said, as he lifted him gently and turned. The next moment he staggered under his light burden and almost fell. A hoarse groan burst from his lips. The little head with its tangled mass of yellow curls rolled heavily to one side; the little arms hung inertly down; the sergeant's hands where they supported the tiny neck were all dabbled in blood."

"The stray shot had done its cruel work well. It had plowed across the small, white throat, and the baby's head was almost severed from the little body."

"Ten minutes before we were all ready to toss up for the privilege of carrying those little chaps home. But now every one of us hung back, dumb and unnerved. And the sergeant and Tom turned slowly and tramped away through the falling shadows to lay the living and the dead together in that waiting mother's arms. We followed silently, with uncovered heads."

"More than once that night our pickets were challenged from the other side, and anxious inquiries made for

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the little ones. When the answer went back across the hush and the silence of the night, we could feel, though we could not see, the look that swept over the faces of our foes. And that look made us all akin."

#### SYMPTOMS OF CATARRH.

A profuse and many times excessively offensive discharge, with "stopping up" of the nose at times, impairment of the sense of smell and taste, watering or weak eyes, impaired hearing, irregular appetite, occasional nausea, pressure and pain over the eyes, and at times in the back of the head, occasional chilly sensations, cold feet, and a feeling of lassitude and debility, are symptoms which are common to catarrh, yet all of them are not present in every case. Dr. Sage's Catarrh Remedy cures catarrh in its worst forms and stages. It is pleasant to use, and contains no poisonous or caustic drugs. Of druggists, for 50 cents.

#### THE HOUSE-COOK.

A busy housewife was accustomed to wake her two maids every morning to their work as soon as the cock crew. The maids were very angry with the cock, and said one to the other: "If that abominable cock were out of the way, we might be allowed to sleep a little longer." They therefore killed it; but the mistress, who was already very old, and always waked very early, was no longer able to tell what time it was; she therefore waked the maids still earlier—yes, often soon after midnight.

"Trying to 'scape a minor ill,  
Many incur a greater still."

**THE TIME TO ACT**—If you are threatened with headache, Constipation, Billiousness or weakness, procure at once a bottle of Burdock Blood Bitters and use it according to instructions. Prompt action is necessary in order that your trouble may be cured before it becomes chronic.

#### THOUGHTFUL QUESTIONS.

A little boy twelve years old, inmate of a Boy's Home, said one day to the lady who was teaching his class:

"Please, ma'am I've been thinking that if, as you say, Jesus does know and care about everybody, He must be really busy. And then I'm right afraid He should forget about a little chap like me; I'm so small."

"Ah, Herbert, older people than you are tempted to think that sometimes. But shall I tell you something that will make you quite sure that He will not forget you?"

"Please, ma'am."

"When Jesus was on earth a sparrow was only worth half a farthing, and yet He said that not one fell to the ground without His Father's knowledge. What do you think about that?"

"All right, ma'am, I will not forget that; I shan't feel afraid again."

This poor little boy had been deserted by his parents, and had yet to learn that Christ's love is stronger than a parent's.

#### THE SONG-BIRDS.

There was a pleasant village, entirely surrounded by an orchard of fruit-trees. The trees blossomed and perfumed the air in the most charming manner in spring. Upon their branches and in the hedges all kinds

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D. L. THOMPSON *Pharmacist*

of lively birds sang, and made their nests in every direction; while, in the autumn, every branch was richly laden with apples, pears, or plums.

Some mischievous boys once began to take and destroy the nests. The birds were scared away in consequence, and by degrees altogether deserted the spot. There was now no more singing heard in the garden or the orchard; all was still and gloomy. But the destructive caterpillars, which had hitherto been destroyed by the birds, got the upper hand, and devoured the leaves and blossoms. The trees stood bare as in the middle of winter; and the mischievous boys, who used to have excellent fruit to eat in abundance, were now unable to procure a single apple.

"Rob the poor birds of eggs and nest,  
Nor fruit nor song you'll find;  
So kindly let in safety rest  
Things harmless of their kind."

"Mo'her—," said a dear little child one cold, windy night, waking up as her mother went through the chamber, "mother, I asked God to take care of some poor child to-night, and I told Him to-morrow I would try to hunt her up and help her too."

**A POSTMASTER'S OPINION.**—"I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh, Postmaster of Umfraville, Ont. "Having used it for soreness of the throat, colds, burns, etc., I find nothing equal to it."

**NOVA SCOTIA NEWS.**—"I had Scrofula on my neck very bad for two years, had tried all remedies and doctors, but did not get any help until I got a bottle of your Burdock Blood Bitters, which cured me of it entirely." James Cochrane, Fox River, Cumberland Co., N.S.

## PREMIUM LIST.

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

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

### CLUBS OF THREE.

#### CLUB NUMBER 1.

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

### CLUBS OF FIVE.

#### CLUB NUMBER 2.

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

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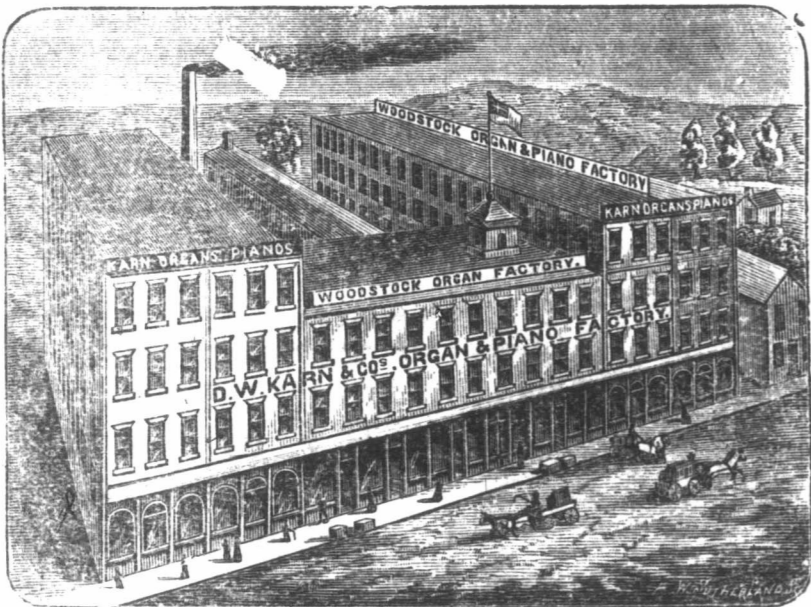
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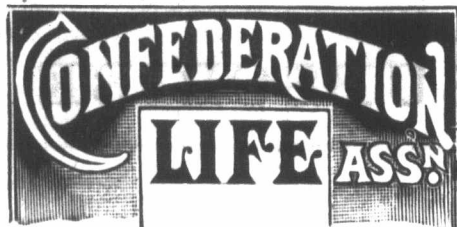
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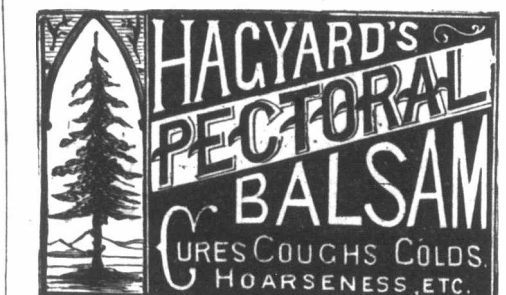
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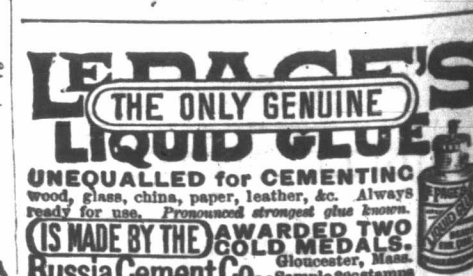
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