

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

VOL. 12.]

TORONTO CANADA, THURSDAY, FEB. 4, 1886.

[No. 5.]

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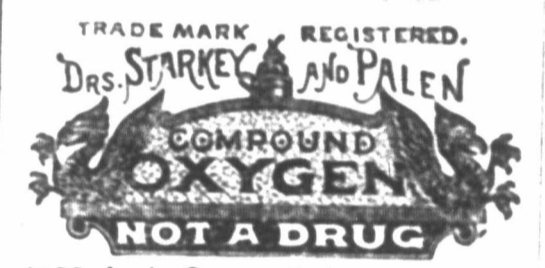
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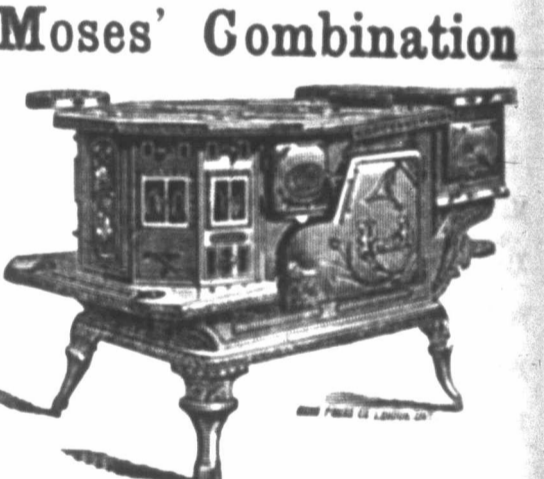
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LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 7th—5th SUNDAY AFTER EPIPHANY.
Morning—Prov. i. Matthew xxi. 23.
Evening—Prov. iii. ; or viii. Acts xxi. 23 to xxiii. 12.

THURSDAY, FEB. 4, 1885.

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

CURIOUS PROPHECY.—The original of the following lines, is in the Church at Oberemmel, Germany, is in Latin as follows:—

"Quando Marcus Pascha dabit,
Et Antonius Pentecostem celebrabit,
Et Joannes Christum adorabit,
Totus mundus vae! clamabit."

Which, being interpreted, is as follows:—

"When Easter falls on St. Mark's Day (April 25th),

And Whitsun on St. Anthony's Day (June 13th),
And Corpus Christi on St. John (Baptist) Day,
(June 24),

Then all the world shall cry Woe!"

This year, the festivals named, fall each on the days indicated. The translation gives no idea of the pithiness of the original. Lest any one should get alarmed at these coincidences, let us say that all the world cries "Woe!" continually, every year is dark with some terrible disaster, every day with some sorrow. He who predicts woe is certain of having his prophecy fulfilled, the groaning of all creation has not ceased, nor will it until He comes Whose Advent will end this dispensation of trial and bitterness.

TWO STRIKING ILLUSTRATIONS.—The Bishop of Huron has a happy faculty of picking up highly picturesque illustrations to enforce his didactic passages. In the opening of his speech at the Toronto Mission meeting, Dr. Baldwin said:

"By slow processes, they learned that clouds and disappointments and trials brought them nearer the truth and triumph. They learned it by tears often in their own personal experience. Bulwer Lytton quoted a Latin author as saying that on one occasion, a mountain in the Pyrenees was enveloped in fire. Its forests became one terrific blaze, and as the fire increased the heat penetrated the very depth of the mountain, until at last there burst out of the mountain itself, a stream of pure silver, that flowed down towards the main and dis-

covered deep mines, unknown while the forest stood. And so it was if they came down to the hard pan of trial and of despair; it would not wreck the Church of England, but would lead them to look at problems in a purer light, and to solve questions that to day were too difficult for their present solution. Difficulties met them, trials they had to encounter, but let them understand and place it as an axiom which could not be controverted, that these trials were not to wreck but to purify, not to obliterate, but to make the Church rise to a stronger, robuster, and more vigorous life. The Church of England was the witness for truth as it was in Christ. While she was this she would live long in the hopes of her people, and she would be strong and vigorous just as she witnessed to this the sublime truth of God."

This is not only vigorously picturesque, but conveys a needed rebuke and lesson to those who take much the Tootsian view of the Church's position, who seem to say "It's a matter of no consequence," whether the Church is strong or weak, for there are sects all around ready to do her work. The Bishop gave another picture lesson which will be found in the report of his speech. The latter illustration was an especially happy one in the place uttered, where Church bees having stored up more honey than they need for themselves, have turned their energies into stinging their fellow Church workers in the neighbouring hives! In fact the excessive accumulations of honey, or money, at St. James', has been the main cause of so much disturbance. The "bees" of that hive have turned their activity into annoying hives less rich, and have developed a frame of mind which comes naturally to those who regard their possessions as a justification for interfering with and domineering over those less endowed with this world's goods. We trust Dr. Baldwin's bee story will move those who are rich in stores of honey to give freely to the needy, and thus keep themselves from the dangerous habit of stinging their neighbours!

EXTRAORDINARY CORRESPONDENCE.—The following correspondence between Lord Robert Montagu and Cardinal Manning is just published. Lord Robert had decided on returning to the English Church:

February 19, 1883.

"Thirteen years ago, when I thought the Papal Church was the Church of Christ, I not only went over myself, but carried over all my children with me, and thereby incurred years of bitterness on all sides. Now I have come to the conclusion, without any doubt, that the Papal Church is 'faithless' (to use the mildest term) can you expect me to do otherwise than endeavour to deliver my children from it?"

"After long and very painful doubt, I have come to the conclusion that I have been deceived. Then I look back over thirteen years, and see, first, all the bitterness, the loss of friends on the Protestant side, with the destruction of all my prospects in life; and then I see the last four years or more of rudeness, abject meanness, falsehood, injuries, robberies, or rather swindles, and prolonged injustice practised against me and mine by Papists. If it were for a true Church I could bear it. But as it is not, what can you expect but hatred and abhorrence of the seducing Church?"

Yours sincerely,
ROBT. MONTAGU.

[Reply, dated Feb. 20, 1883.]

"My dear Lord Robert,—I, like yourself, have felt most keenly the pettiness, narrowness, meanness, of much that we Catholics have to tolerate. Our clergy are many of them an ignorant, prejudiced, and often a self-seeking set of men. Small deceptions, and want of honour and truthfulness, of charity and manliness, too often freely characterise the proceedings of our ministers. I have long considered that, in many temporal matters, the least men to be trusted for fair dealing and honesty

are the very clergy of whom I am myself a member. It is sorrowful, grievous, and sometimes almost unbearable, to have to recognise and to bear with all this. You cannot feel the burthen to be more gall-ing and more heavy than do I myself.

"Yet, with it all, I am bound to say that I think, as a final moral authority and protector of all that is holiest before men, the Church will stand her ground, at any point of her history, on final and ultimate analysis. Much corruption must be waded through: much paradox accepted; but still finally it seems to me that what I say is the fact.

"But I feel all you say so deeply and so strongly, that, for myself, I have never had the heart or the courage to attempt the 'conversion' of any man, woman, or child, so much do I dread that my convert should, after all, seem to himself to discover that the Catholic Church is but a deceiving mis-tress.

"Every popular Church must be a corrupt Church. Every man who is in earnest will, at times, be corrupted by his own earnestness. It has been so with Catholics and their Church. Its clerical body—looked in at one way and under some categories, notably those of fairness, justice and plain dealing—has often shown itself unequalled, or at least unsurpassed, in degeneracy among mankind.

"But indignation easily confuses our vision. Many a time has been, and many a time will be, my vision confused by almost weeping indignation at what I must see, and what I must endure,—at hypocrisy, tyranny, self-seeking and cruelty. . . . I could write much more; but I will not trouble you. It is no part of my view of duty to interfere with my neighbours in these things. It is not, and it shall not be. And I should have said nothing now, but for the deep sympathy I feel with you in a trial I know full well."

It is seldom we get an inside view of the Papal system, but here it is revealed in all its repulsiveness.

THE LIVERPOOL PERSECUTION CASE.—On Sunday morning the monition of Lord Penzance, suspending Mr. Bell Cox for six months, was posted on the door of St. Margaret's, Princes Road, Liverpool; but before that was done a protest from the church-wardens against the affixing to the church door of the sentence of a secular tribunal, was handed in. The "Church Times" says: "It is simply a wanton and cruel exercise of an advantage which accident has given to a member of the Church association to annoy a school of thought other than that unthinking school to which he personally belongs; and it is, therefore, what our American cousins would call the "meanest" thing a bishop could be guilty of." The London "Church Guardian," usually reserved, hits Dr. Ryle a heavy blow, it says: "The peace of the Church has been broken by the determination of the Bishop of Liverpool not to use the discretion with which he is invested by law." "This," retorts the Bishop, "is a heavy charge, and I am not disposed to submit to it in silence." Whereupon the ill advised prelate proceeds to make his position worse by a foolish defence.

We fear it is only too true that "Bishop Ryle feels that his administration of Liverpool is a failure; that he has forfeited the respect of pretty nearly everybody in it; and that his appeals for support meet with a cold, if not contemptuous reception." The greater part, certainly the abler section of the secular press of Liverpool, condemns the Bishop for allowing such a prosecution to be carried on at the instigation of a man who is not a parishioner of a victim of this "persecution"—as the Guardian terms its. At the same time we regret that Mr. Cox could not find a way of peace with honour in the recognised lines of our ritual.

—Were we eloquent as angles we should please some men, some women, and some children much more by listening than by talking.

A LESSON TO MEDDLESOME NEIGHBOURS.

IT is highly amusing to see how certain ministers who have not, in any recognizable way, an interest in the Church of England, continually concern themselves with our affairs. Whenever any trouble arises from the erratic, lawless conduct of any of our laymen, certain ministers of the sects come out of their tents who valiantly berate Mother Church for not letting her children make just what row and trouble pleases their wayward natures. Every person who knows ought of city life, somewhat in the rear of its best streets, knows how difficult is the lot of those poor mothers, who having fallen behind in the race of life, are compelled to live amidst uncongenial neighbours of a lower caste. The children of these mothers soon begin to acquire the irregular habits of those around. When the domestic rod, metaphorical or actual, comes into use to restrain these rebels, the neighbours cry "Shame;" upon the anxious mother who is doing her duty in keeping her young in order. But although this reproach is bitterly felt as a cruel wrong, these good mothers do not abandon their course. They have the sense of God's support in duty done; they have, too, the hope that ere many years have gone, that their children will rise up to call them blessed for their loving discipline; especially for having been taught to prize their own home above all other habitations. Even so is it with the Church. Laymen of erratic, wilful, self-assertive dispositions, boiling over with the spirit of "bossing," set the domestic order and peace of the Church at naught. They know better than any one else ever did how to run a Church family, and all authority, custom and convenience, they treat with sublime indifference in carrying out their own selfish fads. When complaint is made, then out comes some neighbour who praises the rebellious youngsters, calls them into her house, gives them "taffy," and lets them hear their good mother sharply censured for endeavoring to keep her children in good order. This is too transparently real to be an allegory proper, for who has not seen lately one non-conformist divine repeatedly in public encouraging the Blake-Howland-Wycliffe rebels in their attack upon the domestic, parish discipline of the Church? They have been given unlimited applause; or, as the boys say, "taffy," in the houses of non-Churchmen. Indeed, because of their defiance of "home rule," they have been praised as little heroes, and urged to keep up the fight against Mother Church's discipline.

"Never you mind what your old mother says, you do as you like, and if she turns you out, come over to my house, but mind, bring your wages with you, and I'll let you run those little affairs you are so fond of." That is what our neighbours are saying to Churchmen who are setting the Church authorities at defiance. Let us suppose the case reversed. As it stands, a prominent Wesleyan minister is frequently applauding our rebellious laymen whose proceedings draw our people away from the

Church and surround them with anti-Church influences. Suppose a Wesleyan layman were to seduce a number of Methodists away from class meetings; to draw them entirely from under the influence of Wesleyan order, rules and life. Suppose, let us say, that estimable man, Dr. Potts, saw his flock being split and numbers being led away into strange pastures by a Methodist layman, and his work and position as their shepherd ignored. Would Dr. Potts give "taffy" and applause to such a layman? Would the Methodist body delight to honor a Methodist layman who drew its members away from that communion? Would the severance of the pastoral ties between Sunday school teachers, class leaders, and young converts be regarded with delight by other Methodist ministers? Yet, when all this mischief goes on in the Church of England, the leading Wesleyan minister in Toronto is so enraptured that several times he has asked large audiences to applaud Churchmen who have created trouble by setting Church order at defiance! Pray were such a disturber of the peace of Methodism to arise, what would be thought of any of our clergy who went out of their way to encourage those giving trouble to the Methodist body? It is no secret that such offenders have been summarily ejected by the Wesleyan body. Yet our rebels draw their best support from Wesleyans, and because a protest is made on behalf of the Church it is treated with scorn as though the Church were so dead that its defence of discipline should be treated with contumely.

Canon Dumoulin had sound reason on his side in asserting his parochial rights. Our condemnation of the work of the notorious Mission Hall, is based upon a perfect knowledge of what is being done there to induce our young to neglect Church ordinances, and to break down all regard for Church authority, teaching and influence. *It is no answer to our indictment; it is rather strong evidence in its support, that this work of disunion is regarded by Wesleyans with satisfaction.* The Methodist body has all to gain by the work of these rebellious Churchmen; they are sowing a crop which Wesleyans will reap. But it is an error in judgment as well feeling for our zealous and hopeful neighbours to display such interest in this work. Neighbours should mind their own households, and not go out of their way to encourage in disobedience to domestic discipline their neighbour's wayward, home-neglecting arrogant-tempered children.

EMERSON ON THE CHARACTER OF JESUS.

IN a lecture upon Emerson by the Rev. Dr. Hague, he relates the following conversation which followed an address by Emerson on "Religion." Dr. H. said: "I regard your tracing of the character of Jesus as marvellously just and beautiful. Yet I am puzzled to know what relation does the testimony of His miracles, affirmed by Jesus Himself, sustain to your line of thought? There is a good story told of bees settling upon Plato in his cradle

and shedding honey on the lips of the child. Suppose Plato had gone forth as a teacher throughout Greece, and on the strength of that reported incident claimed that his teachings were divine communications, what would you have said of Plato?"

Mr. Emerson replied: "I should have said that Plato was a great charlatan."

"Well then," Dr. H. asked, "why do you not say outright the very same of Jesus? Why do you not speak of Him as a great charlatan, seeing that this was exactly what Jesus did throughout Palestine? He claimed that His teachings were divine, and were divinely attested by miracles which you, Mr. Emerson, regard as never having taken place as stated by Jesus and the Evangelists."

The brilliant essayist is described as assuming a meditative air, but no answer was vouchsafed to this pointed home thrust. This conversation puts the Unitarian position very concisely and fairly. The moral grandeur of Jesus compels even the admiration of infidels. But the Unitarian goes further; he claims to be a follower of the Master, but only as far as one man may be a disciple of a fellow-mortal, and blinds his eyes to the terrible dilemma presented in the above anecdote—*Jesus was either Divine*—or a charlatan. If He was Divine, then the Unitarian does the Lord of life and redemption infinite dishonor; he blasphemes in speaking of God manifest in the flesh as a creature, a mortal, an impostor, pretending to work such works as God alone is capable of performing. But on the other hand, if the Unitarian is right, we are idolators; we are paying divine honors to a dead mortal; we are deluding ourselves and the world by pretending to have such spiritual communion as can only be between God and creature, when we celebrate Holy Communion and the whole basis of our Church fellowship, of our Church life, of our Church's very existence is an imposture! Verily this is indeed "The great dilemma." But there is another parallel dilemma which is this. How can we hold Christian fellowship with those who esteem our Master to have been a charlatan? Yet we are bidden to this task. So large is the conception of some, who would fain be thought teachers of the bounds of Catholic, *i.e.* of Christian truth, that within the last week the acknowledgement by the worshippers of Jesus Christ of the Christian brotherhood of those who regard Jesus to have been a deceiver, has been spoken of as a proof of "Catholicity," and this sentiment was cheered by those to whom any dishonor of Christ should bring the deepest pain.

What wonder we find teachers of the Emerson school speaking of this dreamy philosopher as "the successor of Jesus Christ, he inaugurates a new era." Yet with those who thus thrust our Lord aside as one whose teaching has been superseded by higher wisdom, we are asked to fraternise, and such fraternisation is modern "Catholicity."

In the lecture we have quoted from is another anecdote of Emerson. The author said to him one day, "I have heard that you and your people have renounced the observ-

ance of the Lord's Supper, if so, would you give me the grounds of it?" "Yes," answered Emerson, "it is a fact, and the ground of it is my conviction that we have outgrown all need of this externalism or the like of it in any way whatsoever." In that renunciation of Holy Communion and the reason given, we of the Church of England may see the goal to which a certain school amongst us is tending. They are constantly attacking "externalism," and the natural end of that policy must be what it was with Emerson and his flock—the abandonment of the external rites ordained of Christ. Verily we may add as a warning, "HE THAT GATHERETH NOT WITH ME, SCATTERETH ABROAD." Catholicity which includes dishonor of Jesus Christ is a modified infidelity.

THE UNITED CHURCHES OF THE UNITED STATES.

THEIR EXISTING AGREEMENT IN DOCTRINE, POLITY, AND WORSHIP.

NOW, it is enough thus to fairly state the two theories in order to see that neither can hope to exterminate its opposite, or arrogate to itself the whole truth in respect to the vital matter of Christian worship. Too often their respective advocates have proceeded upon such an assumption, until they have simply become incapable of appreciating each other. The mere revivalist has ended in decrying all artistic culture as essentially irreligious, and conceiving it to be impossible for refined and fashionable people to be as good Christians as himself, whilst the mere ritualist has at length reduced his whole religion to a fine art, and learned to look upon all other manifestations of religious feeling as vulgar rant and hypocrisy. But the history of Christianity shows that neither tendency can be safely pushed to an extreme. Even in the primitive church the revival spirit, with all the advantage of miraculous gifts, gave rise to such shocking abuses that the Apostles enjoined a more decorous and formal mode of worship, and often since then, when not wisely checked and guided, it has fostered a spasmodic type of piety, consisting of nervous exaltations, followed by dreary collapses, destructive of all normal church growth and healthy Christian activity. In like manner the ritualistic spirit very soon began to harden the simple usages of primitive worship into an elaborate ceremonial to which all the arts contributed, until the church became a temple of the Christian Muses; and in our day even that earnest expression of a once living belief has sometimes given place to a mere scenic symbolism akin in effect to the spectacular drama.

At the same time, notwithstanding these extremes, the essential good that is in each tendency is still apparent. It would be folly to treat as mere morbid excitement such a great religious awakening as that which attended the preaching of Whitfield and Wesley when like new apostles they traversed the American colonies, kindling them into a flame of devotion; and on the other hand it would be almost an insult to argue that liturgies

foster a low type of Christian faith and practice, in view of so illustrious examples as Bernard, Herbert, Taylor, and Keble. In our own time much of the earnest working Christianity of the Church of England has gone into the ritualistic party, and in our own country a high order of liturgical service may be found associated not only with faithful pulpits, but with city charities and frontier missions. Even the evangelists, Moody and Sankey, resort to a kind of crude ritualism in their revival meetings, whilst the ritualist Fathers Maturin and Knox-Little tincture their ritual with a kind of mild revivalism. The simple truth is that both tendencies are legitimate and valuable within the limits which they impose upon each other. There are churches, especially those still doing pioneer work, in which revival methods must long prevail; and there may be times in the history of all churches when such methods will be needed to refresh their languid faith, and quicken them into new life; but for the ordinary sound states of feeling in churches becoming replenished with learning and culture, the need of a more or less literary and artistic form of worship presents itself as a foregone conclusion for which due provision should be made.

It will be easy at this point to sneer at literary and artistic tastes as weak and trivial compared with religious interests. That is not the question: that may be granted. Nevertheless, the faculties used in the cultivation of letters and the fine arts, small as they may be, are an original part of human nature, and essential to a fully developed manhood. Unless they be simply obliterated they must somehow share in the regenerative power of the Christian faith, and find their due place in any symmetrical scheme of Christian nurture. Neglect them or train them apart from religious ideas and influences, and sooner or later they will ally themselves with vice and superstition, and at length appear in some terrible Nemesis of faith like that which avenged the Puritan rigor with the licentious reign of Charles II. Moreover, it has become a practical question how to deal with them. The culture which has invaded our homes cannot be kept out of our churches. In fact it has already come into them, and come to stay. If we will not go back to the Puritan meeting-house, the Covenanter psalm-singing, the Methodist camp-meeting, the Quaker silence, we must go forward to some new adjustment of the advanced civilization and Christianity of our day.

Precisely what that adjustment should be, how far the contemporaneous literature and art of a community can be wisely admitted within the sphere of Christian worship, it might not be easy to decide as an abstract question. Practically, however, as we have seen, it is being settled for us by the course of providential events, by the spontaneous working and interaction of the two interests. The much-dreaded corruption of religion by science, of piety by art, of devotion by taste, has not come to pass. Allowing for exceptions, we

may fearlessly claim just the opposite result. Pulpits as orthodox and steadfast as any of the last generation are to-day re-inforced with all the stores of modern literature, and applying Scripture doctrine, as never before, to current questions in trade, morals, politics, and philosophy. Congregations, as devout and earnest as any once gathered in the barn-like chapel or imitated Greek temple, are now worshipping in Christian buildings amid Christian emblems and legends, and with the aid of choir and organ offering up the glorias and canticles of a Christian ritual. In short, churches which have been longest on the soil, and most fairly express our national life and social growth, without any loss of their early purity and zeal, and without the least compromise of their distinctive orthodoxy, are adopting all the elements of liturgical worship.

Leaving it to appear hereafter how much of this movement is crude and rash and likely to pass away, we come at once to the practical questions, How is it to be met and satisfied? Whereto does it tend? And to the former question the answer is plain, that it can not be met and satisfied by new-made liturgies or patchwork services. Such expedients proceed upon a misconception of the true liturgic ideal as an historical growth and flower of the piety of the whole church in all lands and ages. In distinction from extemporaneous worship, a liturgy is a system for both minister and people of fixed forms of prayer and praise, of administering rites and ceremonies, of methodically reading the Holy Scriptures, of commemorating Christian events and doctrines, together with any literary and artistic aids which may be afforded by the existing state of religious culture. Such a system cannot be made by one man, in a day. To attempt it would be to set at nought the wisdom of eighteen centuries of Christian worship. It would be the absurdity of composing new hymns as well as prayers, of framing new creeds, of celebrating the Lord's Supper, baptism, matrimony and burial with new ceremonies, of constructing tables of Scripture lessons which have never been tested, and of instituting Christian festivals of which the church has never heard. It is something like this absurdity which is perpetrated whenever a liturgymaker sits down in his study to write out an original and complete formulary for the use of his people or of his denomination, in ignorance, and sometimes in contempt of the devotional treasures which have been accumulating for ages.

FACTS TO BE REMEMBERED.

1. That the doctrine of the necessity of an Apostolic Ministry to the proper constitution of the Church and administration of the sacraments which he speaks of as having been long ago exploded, is held in terms by perhaps nine-tenths of all the Christians in the world.
2. That it has not been controverted or denied except by those Christian bodies which have unfortunately lost it.
3. That nine-tenths of the few who deny it in terms adhere to it in practice, and allow no man to administer the sacraments until he has been ordained by the laying on of hands of their chief ministers.—*Church Messenger*.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

The Montreal Diocesan Sunday School Institute held their first annual meeting last month with His Lordship Bishop Bond in the chair.

The annual report, which was read, stated:—

"The association, which to-night holds its first annual meeting, had its organization on the 24th of November, 1884, at a meeting of the city clergy and Sunday school teachers, held in St. George's Church school room; and with the view of carrying out the recommendation of the Sunday school committee of the Synod of the diocese, it was resolved to ask that a committee of four, two gentlemen and two ladies, as representatives from each Sunday school, be appointed to co-operate with the Sunday school committee of the diocese, in framing a constitution and putting into operation the institute. This meeting was held on the 15th of December, 1884, and the constitution adopted." Reference was then made to the various meetings held throughout the year. The report concluded as follows:—

"In presenting this report, it is felt by many that the association has not met with such hearty co-operation on the part of the teachers as was desired, yet that good has been accomplished and a larger interest in Sunday school work awakened, we have no doubt, and having reason to be encouraged to go on by the result of the past year, we earnestly hope that the coming one may be still more successful, and that this uniting together for Christian conference and discussion may lead to a deeper interest being manifested not only by our city schools, but also throughout the diocese." The following officers were then elected for the ensuing year: President—The Lord Bishop of Montreal. Clerical vice-president—Very Rev. the Dean. Lay vice-president—Dr. L. H. Davidson. Secretary—R. H. Buchanan, Esq. Treasurer—W. R. Mudge, Esq. His Lordship announced that the next meeting would be held on the 15th February, when Canon Belcher will deliver an address on "A Model Lesson." The proceedings terminated with the benediction and the singing of the doxology.

FRELIGHSBURG.—The funeral of the late Col. Daniel Westover on Saturday, the 16th Jan., at the Bishop Stewart Memorial Church, Frelighsburg, drew together a large concourse of friends, who testified their appreciation of a long and useful life, which, in its aroma of good works had no reason to be apologized for, or forgotten, in death. The Venerable Archdeacon Lindsay, the Rev. T. Constantine, M.A., of Stanbridge, the Rev. H. W. Nye, Rural Dean of Bedford, the Rev. J. Smith, Rural Dean of Sutton, the Rev. H. Montgomery, of Phillipsburg, and the Rev. Messrs. Kerr, rector of Durham, and F. A. Allan, rector of St. Armand West, took part in the services. In the absence of Canon Mussen, rector of the parish, Canon Davidson preached the sermon, which could not but reflect affectionate remembrance of a singularly faithful fellow helper in the Gospel. The Ven. Archdeacon added a testimony appropriate and deserved. Colonel Westover's unintermitting, unostentatious record of good works would fill a long and enviable record. He ever evinced a practical interest in the welfare of the community, and occupied a foremost place in the exercise of his liberality. Given to most extensive reading, his mind was stored with information, which his peculiar retiring temperament unfortunately precluded him from using for more general good. He leaves his companion of almost fifty years, and seven sons in active honourable positions, and two daughters settled in life near his home, with other connections, to mourn their irreparable loss and to follow in his footsteps. With every token of affectionate sorrow his remains were committed to the dust in the "sure and certain hope" under the shadow of the church which he loved, and in the tower and spire of which he has left his own speaking and lasting memorial to coming generations.

ONTARIO.

MABERLY MISSION.—The Rev. C. E. S. Radcliffe acknowledges with many thanks, the following subscriptions to Maberly Church Building Fund: Per kindness of Rev. Professor Jones, B.D., Barriefield, \$49 00; A friend, England, \$33 00; Rev. J. K. McMorine, M.A., Kingston, \$1 00; Rev. C. E. Whitcombe, \$1 00; James Henderson, Toronto, \$1 00; Rev. Prof. Jones, Toronto, \$1 00. Total cash in bank to date \$1,116.00, exclusive of an S.P.C.K. grant of £25.

The annual missionary meetings were unusually interesting and well attended this year, in consequence of the Rev. J. W. Burke, B.A., rector of Belleville, the convener of the deputation, having been many years ago a missionary in this district, all his old friends were delighted to see him, he ably advocated the claims of the mission board, in which he was well assisted by the Rev. J. W. Weatherdon, of Beachburg. The offerings came to \$28.77, an advance on last year all along the line. The Rev. J. W. Burke expressed himself as delighted with the progress the church is making in its various departments in this part, of what was formerly a portion of his old parish of Lanark.

OSO.—A very interesting concert was lately given in this place, which reflected great credit on the ladies and gentlemen, who took part in it. The amount realized was about \$20 00.

TYENDENAGA.—The annual missionary meetings were held in All Saint's and Christ Church on the Indian Reserve, by the Rev. Canon White, M.A., convener of the deputation, and the Rev. Wm. Wright. The meetings were well attended, and in every respect were highly satisfactory. In the evening the deputation accompanied by the Rev. Mr. Anderson, of the reserve, attended the missionary meeting in St. Mark's, Deseronto, the addresses were excellent, the singing was very good, and the financial result encouraging. The collections amounted to \$22.60. A branch missionary society was formed with Mr. Hopps, as president, and E. A. Rixen as secretary.

DESERONTO.—The Rev. Thomas Stanton, M.A., incumbent of St. Mark's Church, Deseronto, has been appointed by the Lord Bishop of the Diocese, Rural Dean of Hastings and Prince Edward.

The Lord Bishop of the Diocese has appointed the Rev. R. S. Forneri, B.D., Rural Dean of Lennox and Addington.

MERRICKVILLE AND BURRITTS RAPIDS.—The number of communicants in this parish on Christmas Day was one hundred and seventy. The Christmas offertory amounted to the respectable sum of fifty eight dollars. At the annual missionary meetings, parochial missionary societies were formed in connection with Trinity Church and Christ Church. It is hoped the laity will succeed in carrying on successfully this new system devised by the Mission Board. It is the intention to localize the Canadian Missionary in the parish.

TORONTO.

Trinity College Literary Society.—The first meeting of the Society for this term was held Friday evening, 23rd January, Mr. McKenzie in the chair. The subject of the debate was "Resolved that secret societies are beneficial to a community," the speakers on the affirmative being Messrs. Bedford-Jones, Fitzhugh and Wright. On the negative Messrs. Beaumont, Bowden and Pyke. Mr. Tremayne was critic for the evening. Messrs. Creighton and Mackenzie spoke on the debate from the body of the hall. Mr. Wright introduced a discussion relative to the conversazione, which was joined in by Messrs. Lewin, Beaumont, Church, B.A., and Hague, B.A. A special meeting with Mr. Hague chairman followed, to more fully discuss the subject of conversazione.

Lecture at Trinity College.—The first of a series of lectures open to the public was delivered on Saturday afternoon at Trinity College, by Professor Clarke, M.A. The large Convocation Hall was crowded and many were unable to obtain audience room. The lecture was on Kingsley's charming fairy tale, "Water Babies." Professor Clarke was the first to interpret this book, and received from the author an assurance that he had discovered the key to its whole inner meaning and teaching. The lecturer kept his large audience spell bound as he threw open to view one deep meaning after another, conveyed by the incidents of the strange beings met with by Tom in his wonderful travels as a water baby. The allegory is indeed a veiled exposition of the functions and operation of conscience, law, grace, nature and providence. Indeed these are not all the powers spiritual and otherwise shadowed forth in this book of marvellous beauty and wisdom. Professor Clarke wisely refrained from telling all he knew of those inner meanings, leaving some to be worked out by the readers. The college authorities are to be congratulated upon this movement to bring the institution into "touch" with the people at large. The other lectures by the Provost, Principal Grant, and the Rev. Mr. Haslam will be greatly appreciated.

Church Home and Foreign Missions Meeting.—On the 25th January, the annual meeting on behalf of our Missions was held in St. James' schoolroom, which has seldom seen a larger audience, or one more generally representative of the Churches of the city and suburbs. The Bishop of Toronto presided, and delivered an address dealing chiefly with statistics of contributions and of the average attendance upon services. He then introduced with a few genial words, the BISHOP OF NIAGARA, who made his first appearance before Toronto Churchmen. Dr. Hamilton met with a warm greeting. He plunged at once into his subject, Indian Missions, giving a rapid sketch of the founding of our Indian Empire by the East India Company, and of the early settlement of missionaries sent out by the S. P. G.

"One of the great difficulties in the way of the acceptance of Christianity by the northern nations of India, was the caste system. The Hindoo in accepting Christianity broke through his caste, and by so doing placed himself outside the very pale of humanity. A brave heart and a determined will must the first bishop of the English Church in India have possessed. And yet Bishop Middleton from the first, recognized that in order to evangelize the northern tribes, different altogether as they were from Englishmen, they must be approached by native preachers, and within six years after his accepting the see, he had established the college for the training of native ministers. He took care that they should not acquire the habits of Englishmen, and made it a rule that they should wear their native garb, and eat the native food. Delhi, Lucknow, and Cawnpore, were names familiar to all English people on account of the awful experiences met with there during the mutiny, but Delhi was not, perhaps, so well known as the place where a flourishing mission school was established by the University of Cambridge. The mission at Kotah Nagpoor, was conducted for five years without making the slightest impression on the people, but the leaven the four Lutheran missionaries left was silently working, and in seventeen years there were ten thousand converts. In 1869 a petition was sent to Bishop Milman to visit them as they desired to enter the Church of England. He went immediately and seven thousand of these converts were baptized, and their ministers were ordained in the Church of England. The present Bishop of Calcutta had stated that Christianity was making just as much progress among the northern tribes of India to-day as in any previous history of the Church's work, where as many systems of philosophy had to be contended with. It was not the wealthy and influential classes who were accepting Christianity in India, but the poorer class, and in this they were only following the record of Christianity from the beginning, where it commenced with the meek and humble, and then ascended until at length it entered the palace of the king."

The address was most interesting, and the Bishop of Niagara made a deep impression on the meeting by the earnestness and directness of his appeals for help, not only for foreign missions, but for ample funds to meet the calls of their home mission field. The next speaker was Mr. S. Caldecott, one of the active workers whose zeal and labours are a strength to the Church. His address was both impassioned and practical. He enforced the claims of the foreign field by the imperative nature of the command "Go ye into all the world," and by the fact that heathen populations were increasing enormously in excess of our provision for their welfare. Mr. Caldecott told an impressive anecdote touching the growth of the Japan mission.

Up to 1872, the missionaries could not gain a footing, but by a mere accident, the picking up of a Christian testament by a Japanese gentleman, the way was opened, and to-day there were in Japan 75 missionaries, 50 native teachers, and \$15 000 church communicants.

He read a letter from a lady pleading for our N. W. Indian missions, urging the need of providing them not with spiritual food only, but of showing to them what Christianity at work means, by sending them much needed bodily comforts. Mr. Caldecott gave statistics of other workers in the mission field, and said in conclusion, he believed their people were just as generous as any other denomination, but evidently they had not had the right education in the matter of giving. When Canon Farrar was here, a Methodist friend who had gone to hear him, said, "What a grand meeting you had, and what a grand opportunity you lost—to take up a collection." He believed that what had been said that evening would stimulate the adherents of the Church of England to greater missionary effort during the coming year.

Mr. Caldecott was very heartily cheered at the close of his address. After a hymn, the BISHOP OF HURON delivered one of the best speeches ever heard in St. James' school room. Dr. Baldwin seems to have been wounded in the house of his friends by the revolting signs of utter indifference to vital Church principles, and contempt for the Church's historic glory displayed at a recent college gathering in Toronto. Stirred to

deepest emotion by this latitudinarianism, Dr. Baldwin made St. James' school room ring with an eloquent exposition of the Catholic Apostolic position of the Church. With intense emphasis the Bishop said "The Church was not founded by mere men, however great as theologians and preachers, not formed by a Chrysostom or Augustine, or Jerome, but was built upon the Apostles, Jesus Christ being the chief corner stone. If they looked at England to-day they might see her admitting a Bradlaugh into her Parliament, they might see the Socialistic and Communistic elements at work, they might hear the voice of those who supported a so-called science in its endeavours to subvert the principles of eternal truth, but let them understand this, that the Church of England lived in the deep vital affections of her people, and while they might endeavor to disturb or wreck her she yet lived enthroned in the affections of her people and indissoluble amid the convulsions of the State. The Church of England was a witness to the truth as it was in the past, she was a witness to the inviolable sacredness of the Word of God; she testified to Jesus Christ. If the Church of England was to be developed there were three mispent energies which must be utilized. The first was the power of the laity. He had heard the story of an Englishman who went to India, and not finding any bees there thought it would be a fine thing to send to England for some. The bees were brought, and in the warm summer time they accumulated a vast stock of honey. When they thought it was time for winter to come round they retired to their hives, but the winter never came. Doubtless they thought it was foolish to accumulate a store of honey afterwards, as they ceased to work and devoted their energies to stinging the people. Every clergyman would find that if he did not give the bees something to do there would be results not altogether beneficial. Another mispent energy was the power of wealth. Some people, if a steeple to the church or a new organ were required, would say, "Let us get up six concerts and bring high class talent here"—or get up a bazaar or a raffle, and every villainy that could be imagined would be brought into requisition to support the Church of the Redeemer. As a bishop of the Church he protested against that kind of thing. If the Church of Jesus Christ was not worthy of their whole-hearted self-sacrifice it was not that for which they pleaded. Let them remember that Christ had done all for them, all they could do was to take what they had and what they were and throw it at His feet. If they consecrated one-tenth of what God gave them the coffers would be filled, their wants would be satisfied, and they would go forth strengthened, not merely by the money which would be received, but by the exercise of that chaste and pure self-denial which was one of the principles inculcated by the Redeemer Himself. Let them be more in earnest, and gather more frequently round the throne of grace, and looking through the clouds and mists of the present to the future beyond, and as they loved His appearing, let them count it but little to be themselves a sacrifice that they might hasten the coming of His blessed day.

NIAGARA.

ORANGEVILLE.—On the evening of Jan. 20th, a number of the members of the Orange Association in Orangeville and vicinity, called upon the Rev. A. Henderson at the parsonage and presented him with a very valuable fur overcoat and a sum of money, and also an address, in which they expressed a very high appreciation of that gentleman's worth in the discharge of his clerical duties, to which he made a suitable reply.

COLBECK—LUTHER.—The Rev. W. R. Blachford desires to acknowledge the following contributions for St. Clement's Church, Colbeck, per Wm. Galbraith:—From T. A. Gale, \$1.00; Charles Clarke, \$1.00; Francis Dalby, \$1.00; A. Groves, \$1.00; S. Chisholm, \$1.00; A. C. Saviller, \$1.00; R. F. Taylor, \$1.00; Rev. S. C. Mackenzie, \$1.00; Rev. A. Dixon, \$1.00; J. Hullett, \$1.00; N. Higinbotham, \$1.00; Robt. Steele, \$1.00; Wm. Spire, \$1.00; Jas. Argo, \$1.00; J. F. Paterson, \$1.00; Gerald Neilby, \$1.00; A friend, 25 cts.; A friend, 25 cts.; Miss Spire, 50 cts.

MOOREFIELD.—On Wednesday, the 20th ult., the Rev. Rural Dean Spencer, of Elora, gave a lecture on Temperance, in Temperance Hall, Rothesay, illustrated by views of the Physiological effects of alcohol on the stomach, according to Dr. Lees, England, and also its effects on home life. He also gave a number of very fine miscellaneous views in Great Britain, Ireland and other places. The attendance was good, and the Rev. A. Bonny, incumbent, presided.

On Thursday, 21st inst, the Dean gave a very clever lecture, in Temperance Hall, on Palestine, illustrated by views of the principal places in the route of the journey of the Israelites, showing very

beautiful views in a great many cities in Palestine and a large number of miscellaneous views in other parts of the world. During the evening several very beautiful pieces were sung by the St. John's choir, to the accompaniment of their organist, Miss S. J. Cross. The building was well filled, and all seemed to enjoy the thoroughly instructive lecture and beautiful views presented to them. A hearty vote of thanks was accorded to the lecturer, on the motion of the Rev. A. Bonny, who ably filled the chair. The Rev. Dean is giving a portion of his valuable time in delivering lectures in different places, in order to raise funds to rebuild the church at Alma. His efforts to do so should command good houses wherever he goes, as aside from the object, the cleverly got up lectures and fine views shown by his powerful double stereopticon are well worth much more than the entry money charged, forming as they do an intellectual treat of the highest order.

ARTHUR.—Evidences of progression in parochial life are seen by analysing and comparing the work of the years as they pass. Last Christmas was the fourth Christmas which the present missionary has spent in the parish. During the three years ending last November eighty candidates have been confirmed, thirty-four of whom were presented to the late Bishop for that rite, by Mr. Piper, then lay-reader in charge, a few weeks before the appointment of the Rev. A. J. Belt, M.A. But during the same period fully fifteen families have removed to other parts of Canada, and some heads of families have been called away to the church in Paradise, so that the congregation is not numerically as strong now as three years ago. Still the missionary was much encouraged at the Christmas services. There was by far the largest number of Christmas communicants at the three celebrations, ever spent during his incumbency, and the largest Christmas offertory of the past four years was handed to the missionary by the churchwardens after service, and, besides the gift in hard cash, many were the presents of meat for the parson's family, and oats for the hard-working horse. Add to this a whole year's supply of wood out of the bush of one parishioner, cut some months ago by a "bee." What further evidence could one wish for of a quiet, progressive work. In spite of the fact that some have questioned the advantage of a midnight service on New Year's Eve, we have found such a service, on two occasions, to be a solemn and helpful way of marking the progress of Father Time. The liturgy service began at 11.30 p.m., a suitable hymn and a short practical address based on Proverbs xxvii. 1, the special subject being the uncertainty of "To-morrow," then the tolling bell while the Litany of Penitence, (Hymus A. and M.), was sung, all kneeling, and the New Year began. The missionary then spoke a few words of greeting urging all to take warning from the past and advice for the future. The hymn, "The Year is Gone beyond recall" was sung, and then, "very early" in the morning of the Day of Circumcision, the Holy Eucharist was celebrated, and, out of a congregation numbering sixty, fifteen remembered their Saviour's dying command, and sought spiritual strength to enable them to keep their part of the Christian covenant during the year just opening. The annual Sunday school entertainment took place on Tuesday evening, Jan. 19th. The children, (eighty in number), were served with a splendid tea at 5 p.m. At six o'clock came the time for the "grown folks," of whom a large number enjoyed the good things provided by the ladies. Then came the treat of the evening in the shape of some magnificent magic lantern views shewn by the Rev. Rural Dean Spencer, of Elora, the proceeds besides helping the building fund of the proposed new church at Alma, (which is the object of the Rural Dean's present excursions), left a good sum for library books and other Sunday School requisites. The missionary has made arrangements—with the Bishop's hearty approval—for the holding of a twelve days "mission" during the last two weeks of Lent. The missionaries will be the Revs. Percy W. Smith, of Dunnville, and R. S. Radcliffe, of Mount Forest. During this winter the missionary has been holding cottage meetings every Wednesday evening in different houses in the village. This is a substitute for the week night service in the church, and is found to work well, the attendance and interest being greater, during the cold weather, at least, than when the church is used. The reason is the great difficulty of heating the church quickly.

HAMILTON.—St. Luke's Church.—An error appeared in the CHURCHMAN of Jan. 28. The first outlay on the proposed new building will be about \$2,000 and not \$20,000. Rev. W. Massey is rector.

DUNDAS.—Church matters are progressing flourishingly here, under the management of Rev. G. A. Harvey, curate in charge. The Wednesday evening services have been re-opened, at which the attendance is very large, and still increasing. Last Wednesday

after the service, Mr. Harvey organized a Bible Class for all belonging to the church who wished to join, which resulted in starting with a membership of thirty two. A large addition has just been made to the Sunday school library, of between forty and fifty volumes, for the advanced pupils and teachers.

HURON.

LAMBTON.—The semi-annual rural deanial meeting took place in St. John's Church, Wyoming, January 5th.

There were present rural dean Hyland, Revs. T. R. Davis, Hinde, Hutchinson, Jacobs, and Gunne. Messrs. Wood, Armitage, Cowan, Nesbit, McGuire, Ward, and Dale. The proper blank forms not having been previously supplied, the reports from the parishes were not received. Arrangements for holding the missionary meetings in the deanery were completed. It was decided to hold the next meeting at Point Edward, during the last week in May. Preacher, the Rev. Rural Dean Hyland. The holy communion to be administered at the close of the morning service. In the evening addresses to be delivered by Revs. Hutchinson, Davis, Jacobs, and Gunne. There was divine service in St. John's Church, Wyoming in the evening when there was quite a large and attentive congregation. The service was conducted by Revs. Hinde, Jacobs, and Gunne. The Rev. rural dean Hyland gave an address on "the service of the Church," which was beautiful in its illustrations, and practical throughout. The address was forcibly and eloquently delivered, and was much appreciated by the congregation. Addresses of this nature, if given at intervals throughout the parishes and missions, would make our church services better known, and better appreciated, and would tend to make our services heartier and more devotional. The holy communion was afterwards administered to a goodly number. It was gratifying to witness how heartily the service of the church was rendered by the congregation of St. John's Church, Wyoming. The responses throughout were earnest and devotional, and well worthy of imitation by many of our congregations.

KETTLE POINT.—The missionary meeting held here on Friday, January 15th, was one of the best and most enjoyable ever held in that mission. At 7 p.m. the pretty little church, adorned with its Christmas decorations, was well filled by the natives of the mission. The missionary superintendent, the Rev. J. Jacobs, presided, and opened the meeting by announcing that grand old hymn, "Jesus shall reign where'er the sun." The singing of the natives, and the music from the organ presided over by Miss Rogers, teacher, was well worth listening to. After prayer and the reading of the report, Mr. Carscaden, lay reader, was called on to deliver the first address, and then the Rev. W. Henderson, of Christ Church, Forest, delivered the next address, both of which were short, spicy, and appropriate. A hymn was beautifully rendered, then the speech of the evening was given by the Rev. T. R. Davis, M.A., rector of Sarnia. The audience were kept in rapt attention as they listened to his eloquent and earnest words bearing on the noble missionary cause. The collection and subscriptions were then taken up which amounted to \$26 75.

BRANTFORD.—St. Jude's Church.—This little church was beautifully adorned for Christmas day, and the service, which was one of the brightest and most hearty that has been held in the parish for a long time, was conducted by the Rev. Mr. Saunders, who has been officiating since the late incumbent, Mr. Young, accepted the position of commissioner of missions. The rev. gentleman preached a very eloquent and impressive sermon suitable to the occasion. The handsome little pipe organ just placed in the church by the indefatigable energies of the ladies, and used for the first time at this festival, added greatly to the musical part of the service. The offertory, which was a liberal one, was handed to the officiating clergyman. Great praise is due to Mrs. Martin, who planned and successfully carried out the decorations. Also the ladies and gentlemen who kindly assisted in the good work. On the Sunday following, the Rev. Mr. Saunders again officiated, and expressed his regret that their connection, which had only been temporary, was now about to cease. Short as it was, it was still one of the bright spots in his life, and he prayed that God's blessing would rest upon them and also on their new rector, the Rev. James Strong, one whom he knew would faithfully perform his duty, and he asked them to rally around him and assist him to the utmost of their power. Mr. Saunders has completely won the hearts of the people, and his will always be a welcome face in St. Jude's.

SIMCOE.—Trinity Church.—This church as is usual at the great festival of Christmas, was handsomely decorated, and the large congregation which attended

on that day, was one which showed the great interest they take in the church services, and that they feel the many blessings which have been shown them. The services were hearty and materially improved by the very good singing of the choir under the able leadership of Mrs. Barnes, now so well known throughout Ontario for her vocal abilities. The number of communicants was larger than usual, and the offertory which reached the handsome sum of over \$85, testified to the regard and esteem in which the Rev. John Gemley, the rector, is held, by presenting to him one of the largest Christmas offerings, we believe, ever made in this church, notwithstanding the fact that during the past year several of its most prominent and liberal members had been removed by death and otherwise. The attendance at the various services at midnight on December 31, and on the feast of the Circumcision the morning following, were well attended.

The rural-decanal meeting for the deanery of Norfolk was held on the 14th. Clergymen from all the various charges throughout the county being present, together with lay representatives. The prescribed routine of business was transacted, and in the evening the proceedings were terminated by service in Trinity Church, the various clergymen together with the Rev. J. Gemley, the Rural Dean taking part in the service. The preacher on the occasion being the Rev. Wm. Davis, rector of St. John's, Woodhouse, who delivered an excellent and impressive address to a large congregation.

ATTWOOD, MONCKTON, HENFRYN.—The annual missionary sermons were preached in this parish, on Sunday, 17th, by the Rev. John Ridley, of Mitchell. On the Monday evening following, there was held a missionary meeting in the school at Attwood, addressed by the incumbent, Rev. Mr. Ridley, and Rev. Mr. Wright, of St. Mary's. The addresses were earnest and practical, and the attention good. Though a stormy night the attendance was fair, and the collection in excess of last year's.

DETROIT.—*St. John's Church.*—This is the oldest Church in Detroit, and is in the van of the great mission work that is moving the entire city. The following abstract of the several churches associated with St. John's is most interesting. The present officers of the parish are, rector, Rev. Joseph N. Blanchard; first assistant, Rev. H. M. Kirby; second assistant, Rev. W. W. Wilson. There are two lay readers, and wardens, etc. St. John's has always been noted for the extent and thoroughness of its mission work. Its erected and has for years maintained.

St. Mary's Chapel.—The rector of it is Rev. H. M. Kirby; the Bible reader, Miss Francis M. Reade.
St. John's Sunday School.—Average attendance teachers, scholars, and officers, 400.
St. Mary's Chapel S. School.—Large attendance; number not given; superintendent, Rev. H. M. Kirby.

The Altar Society, an organization of women, who have charge of the care of the altar. It is divided into eight committees: St. John's mission house established for the relief of the poor. These are committee purchasing; pricing and selling; cutting; attendance; visiting; religious instruction; sick and maternity; employment; mothers meetings; sales of provisions; teachers. Three committees in the children's sewing schools.

The parochial branch of the Women's Auxiliary to the board of missions, a membership of 220.

St. John's Church Union, is an organization designed to interest the men of the parish in church work and to aid the rector in every possible way.

The Young Women's guild exists for the purpose of bringing the young women of the parish together to aid the rector, and to cultivate a social and Christian interest among them.

Truly it is not surprising that our sister church is making such progress.

CHATSWORTH.—The members of St. Paul's Church, met at the parsonage on the evening of the 19th of January, and presented an address to the Rev. Geo. Keys, accompanied with a valuable piece of plate, with a suitable inscription. At the same time presenting Mrs. Keys with a very handsome gold watch. The presentation was made on the eve of Mr. Keys' departure for the mission of Clarksburg, to which he has been appointed by his lordship the Bishop.

The W. C. T. U. presented Mrs. Keys, retiring president of the Union, with an address and valuable piece of plate on her leaving that place for Clarksburg. The address was read by Mrs. Cameron, the newly elected president, and the presentation made by Mrs. Foster, secretary of the W. C. T. U.

O'Connell vs. Baldwin.—The suit against the Bishop for damages arising from the inhibition of his lordship, and asking that the inhibition be withdrawn was compromised on Friday. All proceedings against the Bishop

were to be stopped, and the plaintiff to withdraw all charges of malice or imputations of malice. Mr. O'Connell gave up all claims to the assistant pastorate of the Chapter House, that inhibition or suspension against him to be annulled on condition of his obtaining a certificate from any Bishop in the United States that he has for three months before and subsequent to this date conducted himself properly, and he shall then receive a certificate. In justice to Mr. O'Connell, we must say the witnesses examined, bore testimony to his zeal in the discharge of his parochial duties, and to his charity and kindness to all "who were in need and sickness or any other adversity."

In the action against ex-mayor Hyman, *et al.*, it was finally arranged that Mr. O'Connell accept \$400 without costs, in full for all damages.

ALGOMA.

MAGNETTAWAN.—Rev. A. J. Young, gratefully acknowledges the receipt of a box of toys, etc., for the children of the mission, from C. W. M. A., Toronto, per Mrs. O'Reilly.

Wm. Ennis acknowledges, with many thanks, the receipt of a box containing Christmas gifts for the children of Northwood Sunday school, from C. W. M. A., Toronto, per Mrs. O'Reilly.

BURKE'S FALLS.—On Sunday, the 3rd inst, the new church, lately erected, was formally opened. All arrangements had been made for the consecration of the building on that day, but, to the great disappointment of the members, his lordship the Bishop was unable to fulfil his promise to be present with us. There were two happy, hearty services, matins at 11 a.m., followed by a celebration of the holy communion and evensong, at 4 p.m., at both of which services the incumbent read the prayers, and the Rev. Alfred Chowne, who had journeyed over the bad roads, all the way from Rosseau, to assist us, preached eloquent and instructive sermons on the Church, and the duty of her children to love and support her. The building, which is 56x22 feet, contains nave, chancel, vestry and porch, is completed, but only temporarily furnished until we have sufficient funds to furnish it permanently. The offertories taken up at the opening services amounted to \$20, which goes toward the furnishing fund. The building, as it now stands, has cost close upon \$1,600, of which nearly \$300 have been raised amongst ourselves, no inconsiderable sum when we take into consideration the fact that we have but fourteen Church families good, bad, and indifferent. The incumbent of the mission ventures once more to express the hope that some response may speedily be made to his appeal for help made last month in the columns of this paper.

MARY LAKE MISSION.—The Rev. R. W. Plante, desires to acknowledge, with sincere gratitude, the following gifts for the mission, received during the Christmas season: From the C. W. M. A., per Mrs. O'Reilly, Toronto, one box of useful presents for the children. From St. Peter's Church, Toronto, per Mrs. Boddy, one box of Christmas gifts, also clothing for men and boys (very acceptable). From Mrs. Sullivan, Toronto, per the Bishop, one parcel of useful clothing. From Mrs. Lett, Collingwood, a parcel of good story books for the children. From Miss Lett, Collingwood, a supply of prayer books, much needed. From George E. Robinson, Esq., Waterloo, Que., a large box containing a valuable assortment of gifts, the joint present of the children of St. Luke's Sunday school, Waterloo, the Ven. Archdeacon Lindsay, and family, Mr. and Mrs. Robinson, all of Waterloo. From friends in Collingwood, a parcel of dolls, toys, candies, etc. From friends in England, a bountiful supply of "gift books," cards, magazines and papers. From Miss Jennie Hamilton, Collingwood, a fresh supply of S. S. papers.

PORT SYDNEY.—The Rev. R. W. Plante, desires to express on behalf of the mission, our deep sense of gratitude to those who have so generously and substantially constituted towards making our late Christmas here the happiest and brightest ever experienced. It gives me the greatest pleasure to say that not only were the "usual" Christmas trees made more than usually attractive, but I was also enabled to extend the festivities of Christmas to distant points of the mission never before brightened in this way. Another point I cannot pass over untouched, is that the church was able to assist in quite a number of cases, with warm clothing, where, indeed, it was much needed among the poorer members. It may also be a source of pleasure to those who help us to know every effort is being made to help ourselves, and so, as a beginning, there was this season quite a parcel sent in from different ones in Port Sydney for the tree. In every case, parcels sent for my mission are distributed so that no part of it is forgotten.

BROADBENT.—A. Bartlett gratefully acknowledges the receipt of a box of Christmas tree presents and books for our Sunday school, from the C. W. M. A. Society, per Rev. R. Mosley, Parry Sound.

On Wednesday, January 6th, the Sunday school children met at 5 o'clock, and after being regaled with tea, the parents having arrived, all proceeded to the schoolroom, where they found a Christmas tree, laden with presents from the above source, and looking very pretty with its coloured lights. The children sang a New Year's carol and several other pieces, after which the presents were distributed, to the intense delight of the children. A few games, etc., greatly enjoyed by both old and young, passed away a very pleasant evening, at the close of which, three hearty cheers were given for the kind ladies to whom we were indebted for our first Christmas tree at Broad-bent.

NEWHOLEN.—Mrs. David Ferguson, begs to acknowledge, with sincere thanks, one parcel by post from Mrs. Charles S. Groddon, Quebec; \$1 from Mrs. H. Brown, No. 2 Selby St., Toronto; one box from Mrs. O'Reilly, Toronto, for the Christmas tree in connexion with Trinity Church S. S., Brunel.

ASPEN.—The S. S. festival was held at this place last month in Clifton Hall. This Sunday school was started two years ago by Miss Crompton, with five children, now it numbers thirty-two. The entertainment was quite a success, and great credit is due to all who worked so energetically in getting it up.

RUPERTS' LAND.

WINNIPEG.—On Sunday morning, January 10th, Lady Macdonald attended St. Paul's Church, Winnipeg, accompanied by His Honor Lieutenant Governor Dewdney, and Mrs. Brooks. The Rev. H. Havelock Smith officiated. The third hymn at the suggestion of Mr. Dixie Watson, who was in the choir, was changed to the 870th. Mr. Brown has retired from the organ, and it is a great loss to the church, but no loss can be felt while Mrs. Watson can take the organ and send her voice

"Sweeter, clearer, farther going," through the whole church. The service was beautifully rendered, and one could see that Lady Macdonald was touched by the last hymn—*Sir John* having sailed the day before for Canada—a very noble hymn to the "Eternal Father strong to save," with its beautiful refrain,

"Oh hear us when we cry to thee,
For those in peril on the sea!"

Mr. Davin dined at the Government House on Sunday, and heard Lady Macdonald express her gratification at the number and character of those presented to her, and she was naturally gratified to know that her friends, many of whom had never seen her before, were not less pleased with her. Her brief visit will not soon be forgotten.

Correspondence.

All letters containing personal allusions will appear over the signature of the writer.

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

OLD WEST INDIAN CHURCHES.

SM.—I read with the interest of an old West Indian, and which may be shared by Canadian Churchmen, the following reference to the Cathedral in my old island of Antigua, in that excellent repertory of colonial news *The Colonies and India*, of the 1st January.

Old Cathedral Can'tlesticks.—A most interesting relic of antiquity has just been restored to the Cathedral of St. John (Antigua). There are, probably, very few churches in the West Indies which possess any silver nearly two hundred years old. Two very massive candlesticks were given to St. John's Church, somewhere about the beginning of the last century, for the giver of them Mr. Peter Lee, died in the year 1704. They bear the inscription "Donum domini Petri Lee ad Templum Divi Johannis in Antigua." The candlesticks continued in the possession of the church till 1848. They were seen by Mrs. Lenerghan, and are mentioned in her book "Antigua and the Antiguans" vol. i. p. p. 220, 221. In January, 1848, the vestry ordered the silver candlesticks and the large brass chandelier to be sold, and the proceeds applied to the organ, there is no further record in connection with them."

It is fortunate the utilitarian ideas of the church-

wardens of 1848 did not result in their destruction. Referring to the above work "Antigua and the Antiguans," a copy of which is in my library, it is further stated in describing the cathedral "the communion service plate is very handsome, the large salver, measuring eighteen inches in diameter, was presented to the church by John Otto Baijer, Esq., about the year 1724. It displays a representation of the Lord's Supper, the figures in beautiful basso relievo, and bears the following inscription, "Donum domini Johannis Otto Baijer, ad Templum Divi Johannis in Antigua." The two smaller salvers and the cup are inscribed as follows: "In usum Templi Divi Johannis in Antigua Gulielmus Jones Parochialis hujus olim Rector Donum Dedit."

It is now many years since I left the West Indies to become a resident in Canada, but I am reminded by the above of several old churches there, the service books of which, were impressed with the royal arms and inscriptions signifying that they were the gift of Queen Anne in whose reign, 1704 to 1714, the relics alluded to were presented by old Mr. Lee whose descendants were in Antigua in my early days, and I believe are still residing in the old colony.

Yours truly,
SAMUEL B. HARMAN,

Toronto, 25th January, 1886.

OFFICIAL DUTY.

SIR,—The contention in the Huron diocese, which has for so long a period excited deep interest in the minds of all who have the Church's welfare at heart, will be a leading matter for consideration at the annual meeting of the Synod in June next, when some decision will be reached as to whether the strife shall be terminated by the whole matter being relegated to a board of arbitration, or the civil process continued by an appeal to the Privy Council of England. The latter are moving in the matter, and the opinion is general that the civil law having spoken with so much judiciousness, the Church should put an end to the conflict on the basis of equity.

Another matter, which has long been a topic of conversation, will engage the attention of the Synod. It is that of the office of Secretary-Treasurer being held by a member of the Synod. The dual position does not consist with the duties belonging to each, and should not be held together. It is very inconsistent that a person should be both employer and employee because it enables him to investigate matters relating to himself, and thereby to exercise an influence in his own favour. It is a thing unknown amongst organized bodies, for him who is paid to serve, to direct, or have a voice in the direction of the service he is to render. Moreover, a Synod delegate represents others whose interests may not be in accord with those of an official who receives consideration for the performance of personal duty. It is a strange thing for a man to investigate his own affairs, or have a directing voice therein, for he is certain to uphold his own act although to the prejudice of those whom he is bound to serve. If a person only represented himself, he might forego his individual right, but he who has to represent others cannot relieve himself of the duties devolving upon him. No man should be permitted to act as judge, and be a member of the jury in his own case. The dual position involves this, and therefore a paid official whose duty it is to serve the Synod should be a member of the Synod board as the representative of others. What would be thought of a paid official placed on a committee to investigate his own accounts or to audit them? I should like to hear the views of others upon this matter. It would be well to consider it at our rural-decanal and vestry meetings.

EVANGELICAL.

THE TORONTO MISSION FUND.

SIR,—I find to my great regret that the Mission Board are in debt to the amount of \$5,000. Is it not possible for the clergy to persuade a large number of their parishioners to contribute \$1.00 a piece towards making up this deficiency? I intend doing what I can.

Yours, etc.,
J. JONES, North Orlithia.

THE PROTESTANT PURGATORY.

SIR,—In your last issue under the heading, "The Protestant Purgatory," you publish a letter signed C. A. B. Pocock, in which the writer quotes semi-approvingly, the writings of an American Roman Catholic Bishop, on the subject of Purgatory and prayers for the dead. He says, that the Roman prays for the dead in Purgatory, the Catholic for the dead in Christ. He also speaks of the arguments from the Book of Maccabees, as being interesting to us of the Anglican Church, of the corporate reunion of churches and also of the Catholic doctrine of the intermediate state. It is to be regretted that he has expressed his

views on this important subject so very indistinctly, that it is quite possible that I may not clearly apprehend his meaning. But as a loyal member of the Anglican Church, considering the importance of the subject I think, that instead of taking the views of the Roman Catholics Church second hand from one of their Bishops, we should rather see what the Roman Church teaches, and as that Church speaking through the Pope claims to be infallible in doctrine, ascertain what the Pope really says upon the subject, and also what our own Church teaches in its articles and its Prayer book. In the Bull of Pope Pius the Fourth, dated at Rome Anne, 1564, (two years after the articles of our Church were adopted), in the following clause is No. 7: "I do constantly hold that there is a Purgatory, and that the souls detained there are helped by the suffrages of the faithful." The Latin original is, "Constantiter teneo purgatorium esse animasque ibi detentas fidelium suffragiis javari." The Bull closes with an anathema, denouncing the anger of Almighty God, the Apostles Peter and Paul, and all the apostles upon any man contradicting the same. On the contrary our Church teaches in the 22d Article that "the Romish doctrine concerning Purgatory is a fond thing, vainly invented, and grounded upon no warrant of scripture, but rather repugnant to the word of God." In the 6th Article, our Church has authoritatively defined the Canonical Books of Scripture, and distinctly states, "That the Apocryphal Books are not to be applied to establish any doctrine. These books were rejected by the early fathers of the Church as non-Canonical, and this very Book of Maccabees was added with others to the then existing Canon by the Council of Trent as late as the 16th century." Let us now examine what our Prayer-book says respecting praying for the dead. In the prayer for the Church militant. We "bless God's Holy Name for all His servants departed this life, in His faith and fear and pray for grace to follow their good examples, and that we with them, may be partakers of His heavenly kingdom, nothing here is indicated of the dead being benefited by our prayers or any notion of their being in any other state than that of blessedness." In the office of the visitation of the sick this prayer is used, "that after his departure hence in peace and in Thy favour, his soul may be secured into Thine everlasting kingdom."

In the office for the burial of the dead, we have these words, "That we with all those that are departed in the true faith of Thy Holy Name may have our perfect consummation and bliss both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ, our Lord." There is not the least idea of an intermediate purgatorial condition even suggested, but rather the idea of the Apostle Paul, where he speaks of being absent from the body and present with the Lord. Vain speculations upon the condition of the soul after it is separated from the body can tend to no profit, and where the veil is not drawn aside by the word of God, it is presumptuous of man to advance theories of his own. The constant teaching of Scripture tends to show, that when the soul returns to God who gave it, that the state of man is eternally fixed for weal or woe, to illustrate this numerous passages of the Canonical Scripture can be quoted did space permit. I will merely refer to one, viz., the parable respecting Dives and Lazarus, in which our Lord says, that between the blessed and condemned a great gulf is fixed so that none can pass from one state to the other. Respecting the reunion of the Churches, Mr. Pocock means by that a reunion with the Church of Rome, that can never be unless that Church is reformed and repudiates the error which she holds, and which have obscured and destroyed the truths of God's Holy Word, which errors have been so ably shown by the Rev. Mr. Langtry in his recent lectures, and for which he deserves the thanks of every lover of the truth. Thanking you, Mr. Editor for the space allowed me, I remain,
Yours truly,
LAYMAN.

Dec. 14, 1885.

ON THE USE OF MONEY.

You must remember that the proper use of money is a christian duty. With it much good or much evil may be done.

1st. Some part of whatever you have must always be given to God. The offertory affords you a means of doing this.

2d. Some part of whatever you have must always be devoted to the relief of the wants of others.

3d. Besides the question of almsgiving there remains the duty of using the remainder aright. When spending money upon yourself, you should remember that it is to be spent for what is useful and necessary. It is a sin to waste it in what is unnecessary or useless. Be careful never to run into debt. If you should ever run into debt, you must remember that when you have money, your first duty is to pay what you owe.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

JANUARY 31st, 1886.

VOL. V. 4th Sunday after Epiphany. No. 10

BIBLE LESSON.

"The Miracles on the Sabbath."
St. Luke vi. 6, 11.

The last verse of our previous lesson gives the key to this subject of the present one. The Jews charged our Lord with Sabbath breaking. To-day we see several instances of miracles of mercy worked by Him on the Sabbath day. There is one day in the week to which in Christian countries most people look as a day of rest.

(1) *God's Day.* We read in Gen. ii. 2, 3, that God rested on the seventh day; not that God is ever weary, see Isaiah xl. 28, but that He ceased from work. This day is called the Sabbath, (Exodus xx. 10, 11) Sabbath meaning rest. In His love for man God gave him this gift, to make him happier, and to be a blessing to him. It was to be "kept" by man, Exodus xxxi. 13. How? see Isaiah lviii. 13, 14, as a "delight," as a "sign" or witness for God, Ezek. xx. 12.

(2) *How the Jews kept it.* Many times God reminded His chosen people Israel of His command concerning it, (Deut. v. 15;) (Lev. xxiii. 3,) yet it was constantly neglected, see Neh. xiii. 18. In later times however the Pharisees made hard rules about it, which God had not made, they made men slaves to the Sabbath; it was a burden instead of a delight, St. Matt. xxiii. 4. So that in our Lord's time their Sabbath keeping came to be all outside show, they utterly forgot that "the Sabbath was made for man, and not man for the Sabbath." St. Mark ii. 27.

(3) *How Jesus kept it.* Did He say abolish it, it is no longer in force? it is only a Jewish ordinance. No, He says in St. Matt. v. 17, "I am not come to destroy but to fulfil." The Sabbath being made for man is as necessary in one age as another. He therefore by word and example taught how it should be kept as God intended. He showed that it was lawful to do good on the Sabbath day, see how in our lesson He healed the poor man with the withered hand. Watched by His enemies He fearlessly asks them the question, verse 9. "It is lawful, etc.," and getting no reply, He says to the man, "Stretch forth thy hand," was it not all shrunken? How then could he do so? He makes the attempt and the power is given him. We see another instance of a work of mercy in St. Luke x. ii. 10, 17, a poor woman, bent double, He lays His hands upon her, and she is immediately straightened. From these and other instances He showed clearly that the Pharisees way of keeping the Sabbath was not God's way, that they had so obscured the object, that in adhering strictly to the "letter" they had lost sight of the meaning of it; and as Jesus was "Lord of the Sabbath," we may be quite sure His was the right way.

(4) *How we should keep it.* God has given us six days in the week for ourselves, and one to use for Him. How can we use it so as to be a blessing and a delight to us? Do you know how it is that we keep the first day of the week as a day of rest instead of the seventh? The change is nowhere commanded in the Bible. The reason is that as our Lord rose from the dead the first day of the week, the event fraught with such significance to us was from the first commemorated and the day kept holy. On it the early disciples met to "break bread," and gradually the seventh day, Sabbath, fell out of use among Christians, and the day of rest, appointed by God was transferred to "the Lord's Day," (Rev. i. 10). Thus let us keep the Lord's day which we call Sunday as a holy day, and not as a holiday. Let it be a day of rest in its broadest sense, bodily rest, cessation from above. Mental rest, change of thought. Let it be a home day, when members of the family meet in happy companionship, above all let it be a day of gladness. It is a festival. If we find it a miserable day, it is because we are not keeping it as we should. It is the day for meeting in God's house for public worship, and so preparing for the endless Sabbath above. Are we grieved about what we may or may not do on Sundays. Let us apply our Lord's rule, and remember it is a day for doing good. Can we not all seek to lead a companion with us to church or Sunday school. Above all let us spend it as a precious gift for which we shall have to give an account.



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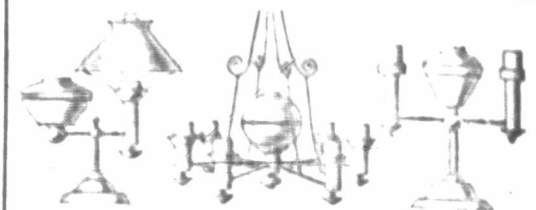
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Family Reading.

"TILL THE DAY BREAK."

Light of the early dawn!
Sweet light, but dim;
When o'er the hills, wheels up
The sun's broad rim,
Through twilight mists that hide
The glory of his pride,
We strive the coming majesty to trace,
And see, or think we see,
What the orb itself must be
When the clouds are torn asunder
And with glad surprise and wonder
We look upon the brightness of his face.

So, in the days gone by,
Prophet and sage
Watched from their misty heights
From age to age,
And, through the breaking night,
Beheld the far off light
Glimmer and glance among the peaks of time,
Thanking the hand that flung
Their shadowy paths among
Such fair forerunners of the light sublime.

They, ere the morning hour,
Each in his place,
High on his lofty tower,
With earnest face,
Expectant stood to view
The star-fires in the blue
Faded in the coming of a grander light,
Until the herald star
Shone in the east afar,
And the day rose with beams supremely bright.

O watchmen! faithful all,
Good watch ye kept,
While in their sloth and sin,
The nations slept.
Scarcely roused when, clear and shrill,
Pealed from the lonely hill
Down through the dark, the solemn warning voice,
Calling to vigil those
In indolent repose,
With a great shout that said, "Awake! rejoice!"

And farther to the west,
In night more deep,
A few great souls arose
And climbed the steep;
And though their aged eyes,
Sweeping the silent skies,
Saw not the sunrise flush, to them denied,
Pity and Love decree
That one day they should see
The light for which they sought and groping, died.

From grand but fruitless thought
And pure designs,
Dimly conceived beneath
The Argive pines,
Great Plato's eyes, that saw
The shadow of the law,
And trusted in the God he could not know,
Ere now have seen His face
And felt the pardoning grace
More rich than all the wisdom prized below.

And we, upon whose path
And journey here
So broad a ray descends,
May cease to fear.
The distant heights, that lay
Once veiled in vapors grey,
Have caught the morning light that never fades;
We see and know the road
To heaven's serene abode,
And far behind us flee the twilight shades.
Sunday Magazine.

UNATTACHED CHRISTIANS.

The *Irish Ecclesiastical Gazette*, of the 15th Aug., contains the following remarks on "The Church and Unattached Christians:"

The Church is not a fortuitous concourse of atoms, a conglomeration of sects founded upon the New Testament, and set up by man at will at any and every time he pleases in the later ages. If it were, it would need no special hold on the past, and would naturally discard ancient things. The Church is an historic body, with an organization of life, a faith, order, and worship, extending over nineteen centuries. Hence she would not be self-consistent, true to herself, true to Divine Provi-

dence which has determined her life, if she did not maintain her hold on the past, and in many things bring the past forward. That the Church preserves the ancient symbols, retains a Liturgy laden with the memories of the past, maintains the sacramental truths of revelation, is only to say that she preserves and carries on the historic law of her life.

In contradistinction to this fundamental position is the state of unattached Christianity so much in vogue in the present day. Who ever first applied the epithet "unattached" to Christians hit upon a very significant word, and this seems to be recognized in the fact that it is so readily adopted. But it is a question whether, to the popular apprehension, the full meaning of the word is yet apparent. It is supposed to apply to those religious people, who, undervaluing organization, attempt to live in an isolated way, overlooking Church and Sacraments in the indulgence of a general religiousness, as if one's spiritual impulses were a better guide than the law of Christ. It is known that some of the so-called revival preachers and lay expounders of the time do encourage that unattached condition, as if it were of small importance what religious body one joins, and whether one join any provided he live a good life. This is one view of the matter, and it probably expresses the popular definition of "unattached;" it certainly explains the popular idea.

But there is more in the matter than this; the popular error goes deeper; it reaches further than to those who undervalue and decline membership in the Church; further than to those who say "no matter what Church;" for one may be in the Church with no adequate conception of what membership in Christ means. Such are they who say, "Do not preach the Church, but preach the Gospel;" "Do not preach Episcopacy, but preach salvation;" "Do not preach the Sacraments, but preach by holy living." If the Church, and the ministry, and the sacraments, were the comparatively indifferent things that these people would make them there were force in their objections; if there be anything more important than these as means of salvation, then preach that. But as Christ "preached the Gospel of the kingdom;" as He commanded the Apostles, to "preach the Gospel of the kingdom," we judge that the subject, rightly understood, means a great deal; that it in fact cover the whole ground; and that the substituting of certain secondary things, that hold the relation of effect to cause, for the great Apostolic order is not the true gospel of the kingdom; and further, that they whose interpretations of the matter are such as to make these great themes a stone of stumbling, are in spirit, if not in fact, unattached Christians, struggling along the way of salvation by not the best aids. If we are to have a compact, intelligent, well-organized, and growing Church, bishops, priests, and people must have clearly defined ideas, of what the Church is, and with the truth on our side embodied in the formularies of the Church, and administered through the divinely appointed channels of grace, we need have no fears for the result.

A LITTLE BOYS DECISION.

One day a small boy entered a store. The merchant looked at him, and asked: "Well, my little man, what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you to-day?"

"Do some work for me, eh? Well, what sort of work can a little chap like you do? Why, you can't look over the counter."

"Oh, yes, I can, and I'm growing, please, growing very fast—there, now, see if I can't look over the counter!" said the little fellow, raising himself up on his tiptoes.

The merchant smiled, and then came round to the other side of the counter.

"I thought I should have to get a magnifying glass to see you; But, I reckon, if I get close enough, I can find out what you look like."

"Oh, I'm older than I'm big, sir," said the boy. "Folks say I'm very small of my age. You see, sir, my mother hasn't anybody but me; and this morning I saw her crying because she couldn't find

five cents in her pocketbook. She thinks the boy that took the money stole it—and I—haven't—had—any breakfast, sir."

Then his voice choked, and his blue eyes were filled with tears.

"I reckon I can help you to some breakfast, my little fellow," said the merchant, feeling in his vest pocket. "Here, will this quarter do?"

The boy shook his head, saying:

"Thank you, sir, but my mother wouldn't let me beg, or take money, unless I did something for it."

"Indeed!" said the gentleman.

"And where's your father?"

"He went to see in the City of Boston. The vessel was lost and we never heard of him after that."

"Ah! that was bad. But you are a plucky little fellow, and I like you. Let me see," and then, after tinking for a few moments, he called out to one of his clerks, "Saunders, is the cash boy No. 4 still sick?"

"He died last night, sir," was the reply.

"Ah! I'm sorry to hear that. Well, here's a little fellow that can take his place. What wages did No. 4 get?"

"Three dollars a week, sir," replied the clerk.

"Well, put this boy down for four dollars a week." Then, turning to the astonished boy, he said, "There, my little fellow, go up to the clerk yonder, and tell him your name, and where you live; and then run home and tell your mother you've got a place at four dollars a week; come back on Monday morning, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week's wages. Now go."

Little Tommy darted out of that store like an arrow. How he flew along the street! How nimbly he mounted the creaking stairs that led to his mother's room! As soon as he entered it he ran across the room, clapping his hands, and jumping up and down, and crying out,—

"Mother! Mother! I'm took! I'm took! I've got a place at four dollars a week. There's the first dollar to get something to eat with. And don't you ever cry again; for I'm the man of the house now!"

But Tommy's mother did cry then. And how could she help it? She took the little boy in her arms, and pressed him to her bosom. She wept tears of joy over him; and then she kneeled down and thanked God for giving her such a treasure of a boy. Now, here we see how decided little Tommy was in doing what was right, and what success followed his decision.—*From Dr. Newton's "Bible Models."*

PATIENT WITH THE LIVING.

Sweet friend when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor.
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas, by simply dying.

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see,
Shall no defects discover.
Then hands that would not lift a stone
Where stones were thick to cumber;
Our steep hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living!
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor,
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender blossom home—
Be patient with the living!

—Margaret E. Sangster.

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A FREE SEAT.

He was old and poor, and a stranger
In the great metropolis:
And as he bent his feeble steps
To a stately edifice,
Outside he enquires, "What church is this?"
"Church of Christ," he heard them say,
"Ah! just the place I'm looking for,
I trust He is here to-day."

He passed through the spacious columned door,
And up the carpeted aisle,
And, as he passed, on many a face
He saw surprise and smile.
From pew to pew, up one side aisle,
Then across the broad front space,
From pew to pew down the other side
He walked with the same slow pace.

Not a friendly voice had bid him sit
To listen to Gospel truth;
Not a sign of respect had been paid
To the aged one by youth.
No door was opened by generous hand
(The pews were paid for—rented;)
And though a stranger, old and poor,
Not a heart to him relented.

As he paused outside a moment to think,
Then again passed into the street,
Up to his shoulder he lifted a stone
That lay in the dust at his feet,
And bore it up the broad grand aisle
In front of the racks and pews;
Choosing a place to see and hear,
He made it a seat for his use.

Calmly sitting upon the huge stone,
Folding his hands on his knees,
Quietly reviewing the worshippers,
A great confusion he sees.
Many a cheek is crimsoned with shame,
Some whisper together low,
And wish they had been more courteous
To the poor man they did not know.

As if by magic some fifty doors
Open instantaneously,
And as many seats and books and hands
Were proffered hastily.
Changing his stone for a cushioned seat,
And wiping a tear away,
He thinks it was a mistake, after all,
And that CHRIST came late that day.

The preacher's discourse was eloquent,
The organ in finest tone,
But the most impressive sermon heard
Was preached by a humble stone.
'Twas a lesson of lowliness and worth
That lodged in many a heart;
And the church preserves that sacred stone,
That the truth may not depart.

—Selected.

DEATH OF THE OLD WIFE.

She had lain all day in a stupor, breathing with heavily-laboured breath, but as the sun sank to rest in the far off western sky, and the red glow on the wall of the room faded into dense shadows, she awoke and called feebly to her aged partner, who was sitting motionless by the bedside; he bent over his dying wife and took her wan, wrinkled hand in his.

"Is it right?" she asked in tremulous tones looking at him with eyes that saw not.

"Yes," he answered softly. "It is growing dark."

"Where are the children she queried: "are they all in?"

Poor old man! How could he answer her?—the children who had slept for long years in the old churchyard—who had outlived childhood and borne the heat and burden of the day, and growing old, had lain down the cross and gone to wear the crown, before the old father and mother had finished their sojourn.

"The children are safe," answered the old man, tremulously; "don't think of them, don't think of them, Janet, think of yourself; does the way seem dark?"

"My trust is in Thee; let me never be confounded. What does it matter if the way is dark? I'd rather walk with God in the dark than walk alone in the light. I'd rather walk with Him by faith than walk alone by sight."

"John, where's little Charlie?" she asked. Her mind was again in the past. The grave dust of twenty years had lain on Charlie's golden hair, but the mother had never forgotten him! The old man patted her cold hands—hands that had labored so hard that they were seamed and wrinkled and calloused with years of toil, and the wedding ring was worn to a mere thread of gold—and then he pressed his lips to them, and cried. She had encouraged and strengthened him in every toil of life. Why, what a woman she had been! What a worker! What a leader in Israel! Always with the gift of prayer or service. They had stood at many a deathbed together—closed the eyes of loved ones, and then sat down with the Bible between them to read the promises. Now she was about to cross the dark river alone.

And it was strange and sad to the old man, and the yellow-haired granddaughter left them, to hear her babble of walks in the woods, of gathering May flowers and strolling with John, of petty household cares that she had always put down with a strong resolute hand; wedding feasts and deathbed triumphs; and when at midnight she heard the Bridegroom's voice, and the old man bending over her cried pitifully, and the young granddaughter kissed her pale brow, there was a solemn joy in her voice as she spoke the names of her children one by one, as if she saw them with immortal eyes, and with one glad smile put on immortality. They led the old man sobbing away, and when he saw her again the glad morning sun was shining, the air was jubilant with the song of birds, and she lay asleep on the couch under the north window, where he had seen her so often lie down to rest while waiting for the Sabbath bell. And she wore the same best black silk, and the string of gold beads about her thin neck, and the folds of white tulle. Only now the brooch with his miniature was wanting, and in its place was a white rose and a spray of cedar—she had loved cedar—she had loved to sing over her work:

"Oh, may I in His courts be seen,
Like a young cedar fresh and green."

But what strange transformation was there! The wrinkles were gone. The traces of age and pain and weariness were all smoothed out; the face had grown strangely young; and a placid smile was laid on the pale lips. The old man was awed by this likeness to the bride of his youth. He kissed the unresponsive lips, and said softly:

"You've found heaven first, Janet. It's our first parting in more than seventy years, but it won't be for long—it won't be for long!"

And it was not. The winter snows have not fallen, and there is another grave, and to-day would have been their diamond wedding! We had planned much for it, and I wonder—I wonder—but no! where they are there is neither marriage nor giving in marriage.

LITTLE ALICE—A TRUE STORY.

"I'm so tired!"

They were the first words approaching complaint that had passed Percy Layton's lips since he had entered the army three months before. He was a pale, fair haired youth, not yet seventeen. As he spoke, his friend, Herbert Joyce, some months younger, but rather taller and stronger, turned and looked at him.

"I don't wonder," he said; "this march is terribly long and tiresome. Here, give me your knapsack, that will relieve you a little."

Percy demurred, but Herbert insisted, and soon the tired boy, growing more faint and exhausted, yielded, and Herbert had the two knapsacks instead of one.

They reached their destination a little after nightfall, and Percy was ordered to do picket duty. One cannot help thinking that a boy of sixteen, worn out with wearisome marching, ought not to have been detailed for such duty, but rules of war are cruel and hard. So utterly different these two boys found it from what they had pictured, as they left their native town amid the waving of flags and the sound of music and the applause of the multitude.

Percy was really unable to do duty on picket,

so Herbert took his place. He had borne the march tolerably well, notwithstanding the added burden of his friend's knapsack; but as he walked up and down the lonely boat, he found himself growing utterly weary and sleepy. At length, over-taxed nature could endure no more, and leaning against a short, stubby tree, he fell asleep. The penalty for sleeping at his post was death.

The sentence was passed. In five days Herbert Joyce, the courageous lad, the true friend, must die.

With tears streaming down his face, Percy Layton begged that he, who would have been on duty that night but for Herbert's generosity, might die in his stead. But this could not be. Herbert wrote home to his father.

"Don't blame me; don't grieve for me," he ended the letter; I could not help it. I hope I should not have done any other way if I had known."

The letter was read at the supper-table, and Herbert's little ten-year-old sister, Alice, listened attentively.

The child went to bed at the usual time, but not to sleep. All night long she lay trying to devise some plan by which her brother might be saved. She had heard incidents of the wonderful kindness of President Lincoln.

"I believe he would," she said aloud to herself, as, in the early gray of the morning she rose and dressed. She went softly down the stairs and out the front door with her brother's letters in her hand.

An angel must have guided her, for just as he reached the depot an express train bound for Washington rushed into the station.

Once in the car, she sat down beside a pleasant-looking, gray-haired gentleman.

"And, pray, what brings my little maid out so early?" he said.

She handed him her brother's letter, while for the first time the tears came into her eyes and rolled down her cheeks.

I am writing this on the cars, and have come to my last sheet of paper, so I cannot tell you what the old gentleman said, nor how Alice reached Washington, nor how she found the President. I will just add that she was taken into the presence of Abraham Lincoln and allowed to relate her story, and that the good man, who never turned a deaf ear to a tale of woe, immediately dispatched a telegram which released the brave prisoner.

It would be hard to determine which was the happiest—Herbert, or Percy, or little Alice.—
A. C. M.

PRAISE THE BOY.

It often costs one quite a struggle to do his simple duty; and when one does his simple duty, in spite of his temptations to do differently, deserves credit for his doing. One has no need to live long in this world before finding out this truth. A bright little boy about two and a half years old, recently showed that he apprehended it. He was on the eve of doing something that was very tempting to him.

"No," my son; you mustn't do that, said his father.

The little fellow looked as if he would like to do it in spite of his father's prohibition; but he triumphed over his inclination, and answered resolutely:

"All right, papa, I won't do it."

There was no issue there, and the father turned to something else. The boy waited a minute, and then said, in a tone of surprised enquiry;

"Papa, why don't you tell me, 'That's a good boy?'"

The father accepted the suggestion, and commended his son accordingly. A just recognition of a child's well-doing is a parent's duty; even though the child's well-doing ought not to hinge on such a recognition. And as with little folks, so with larger ones. Just commendation is every one's due: Even our Lord himself has promised to say, "Well done," to every loved one of His who does well.—S.S. Times

LITTLE SUNSHINE'S VEIL.

Don't ask me if little Sunshine was pretty, because I don't know—nobody ever did know; and this was the reason why: She had a very wonderful veil, and whenever anybody spoke to her, or even looked at her, she would draw it over her face, and you could not tell whether her eyes were blue or brown, or whether her skin was fair or dark; you only know this wonderful veil made you think of sunshine and flowers, and all the pleasant things in the world.

And, strange as it may seem, it always put everybody into a good humor just to look at it. No matter how angry or quarrelsome her companions might be, they would generally break into a merry laugh as soon as it showed itself.

As for her own face, a frown had no chance at all. This pretty veil would chase it away before it had time to pucker up a single wrinkle.

Sometimes when anything happened that she did not like, for a moment she would look downcast, like any other little girl that had been disappointed, but soon the veil would fall, and she would be her own sweet sunny self again, saying in the brightest way:

"Well, it don't matter; something else will do just as well."

She had a doll once, which had been given her by her Aunt May, and she loved it very much. It was a doll with the prettiest baby hands and feet ever seen. Now Sunshine was a right careful little girl, and through she had played with it ever since Christmas it was almost as good as new.

But one day her little cousin, in their play, insisted upon exchanging dolls, and very soon broke off one of the dear little feet. The tears would come, at first, and it was a sorrowful little girl that carried her lame darling to mother for sympathy; but almost before the mother could say a word of encouragement, the sunny veil was in its place, and Sunshine, smiling through her tears, said:

"Oh, well, mamma, it won't matter much, will it? 'cause you know you can stuff the stocking with cotton, and when the shoe is on it won't show a bit. Besides, I can play she's got a sick foot like my 'ittle friend Lizzy Lore."

But when, before the day was over, the beloved doll fell on the pavement and broke the beautiful head all to pieces, it well-nigh broke little Sunshine's heart, and she could but sob her griefs out for her ruined doll in her mother's lap.

But again the veil conquered; and ever looking for the bright side, she said quite cheerily:

"Well, anyhow, I can play with my little old doll, and I won't be so afraid of breaking that; and we can play poor Bella had the croup and died; and we can have a funeral, can't we, mamma?"

Can you, little boys and girls, guess what Sunshine's veil was, or shall I tell you?

It was the sweet smile that came from her, always looking for a bright side to everything, and keeping in a good humor, no matter what happened.

—We have received from W. Atlee Burpee & Co., the well known seedsmen of Philadelphia, a copy of Burpee's Farm Annual for 1886. Unlike any other catalogue published, this book of 128 pages, in addition to seeds, bulbs and plants, fully describes and illustrates the leading breeds of swine, sheep, Scotch Colly dogs, and fancy poultry. It contains much valuable information, two beautiful colored plates, and hundreds of illustrations of all varieties of vegetables and flowers, including novelties of striking merit. Those of our readers who are interested in seeds or thoroughbred stock, can obtain Burpee's Farm Annual, free, by addressing the publishers at Philadelphia, Pa. W. Atlee Burpee & Co., enjoy a wide reputation for the fine quality of the seeds grown and sold by them.

THE CHERRIES.

Sabina, the daughter of rich parents, had a nice little room to herself; but it had a very untidy appearance inside. She never cleaned it up, and all the good advice of her mother, that she should keep it in better order, was in vain.

One Sunday afternoon she had just finished dressing herself, and was about to go out, when the daughter of their neighbour brought her a basketful of fine black cherries. As tables and window-sill were already covered with clothes and other things, Sabina set the basket down on a chair, which was covered over with blue silk stuff, and then went out with her mother to walk to a neighbouring village.

Late in the evening, when it was already dark, she came back to her room very tired, and immediately hastened to a seat. But scarcely had she seated herself when she jumped quickly up again, and uttered a loud scream of terror. For she had seated herself exactly in the middle of the basket, which was piled up full of cherries.

At her screams her mother immediately hastened to her with a light. But what a sight she saw! The cherries were all crushed; the juice flowed on all sides over the chair; and Sabina's new white silk dress was so entirely spoilt, that it was never fit to be used again.

But besides this her mother gave her a severe scolding, and said: "You see now how necessary it is to keep things in order, and to give to each thing its proper place. You are now punished for your disobedience and your untidy habits; in future remember the saying,—

"Neglect on Order to attend—Disgrace and loss will be thine end."

THOUSANDS are born with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest. The best known remedy for either is Hale's Honey of Horehound and Tar. 25c., 50c. and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Fike's Toothache Drops cure in 1 Minute, 25c.

THE CANNIBAL.

Two boys from the town lost their way in a gloomy forest, and remained there for the night at an ill-looking lonely inn.

At midnight they heard some conversation in the next room, and immediately both applied their ears to the wooden partition, and listening, distinctly heard these words, "Wife, have the copper boiling early in the morning, for I shall kill our two little fellows from the town."

The two boys felt all the terrors of death. "O mercy, this inn-keeper is a cannibal!" said they one to the other; and both jumped out of the window to run away. But, to their fresh dismay, they found the yard-door locked.

They then crept into the pig-sty, and passed the night frightened to death. In the morning the inn-keeper came, opened the sty-door, sharpened his knife, and said, "Now, my little fellows, come out; your last hour is come!"

Both the boys uttered a cry of dismay, and implored him on their knees not to kill them. The inn-keeper was astonished to find them in the pig-sty, and inquired why they took him for a cannibal? The boys answered piteously, "You said yourself last night that you would kill us this morning."

But the inn-keeper said, "Oh, you silly children! I did not mean you! I only named, in joke, my two little pigs my two little fellows from the town, because I happened to buy them in the town. But so it is, if people listen. They misunderstand a great deal, easily entertain false suspicions of others, cause themselves unnecessary care, incur misery, and bring many troubles upon themselves."

"The listeners oft deceived by what they hear, Are slaves of dark surmise and idle fear."

"EVERYTHING FOR THE GARDEN," seems a broad term for any one firm to adopt, yet the widely known seed and plant house of Peter Henderson & Co., 85 & 87 Cortlandt St., New York, supply every want of the cultivator both for the greenhouse and garden. In their handsome and comprehensive catalogue for 1886 will be found offered, not only "everything for the garden," but all things needful for the farm as well. Our readers will miss it if they fail to send for this catalogue, which may be had of Messrs. Henderson & Co., by sending them six cents (the postage only) in stamps.

NO ONE WILL KNOW IT.

"No one in the whole world will ever know it," said Tom Jones to himself one day when he was strongly tempted to do something wrong.

"God will know it," promptly whispered conscience, and Tom was afraid to do it.

"The fear of the Lord is the beginning of wisdom," says the Bible (Prov. ix. 10).

Tom had learned his first lesson.

LITTLE SINS.

Little sins grow. They are not like spiders or wasps, which we can put our foot on and crush if need be; but like little lions, which seem as harmless as kittens at first, but grow into fierce, roaring, wild beasts.

There is a lad about fifteen years old in State's prison, put in for five years, for stealing. He says he remembers well the first thing he stole.

It was a ten cent piece, which was lying on the mantle in a lady's house where he was doing some work.

When no one was looking he slipped it into his pocket, and oh, how frightened he was afterward for fear he would be found out.

But he was not, and so the next time he had a chance, he stole again, and kept on growing worse and worse, until at last, with some other boys, he broke into a house. People very seldom do very wicked things at first. They do little wrong things; so little that they say, "Oh, that's nothing, there's no harm in that." But the little things, grow into big things, and then people see no harm in them.

Dear children, there are no little sins in God's sight. All are very large and very black.

KEEP TRYING TO DO RIGHT.

Do not give up trying to be good after one mistake. Begin anew every morning, and see how much better you can do each day. A tree never grew to be a tree in a single night: first it was a seed, then a slender sprout, then a weak sapling, and at last a stout tree. So you will grow if you keep trying to do right: from a fearful, helpless disciple of Jesus, you will go on till you become a brave and successful soldier in His cause. And yet He loves the little ones who try to serve Him just as well as the valiant bearer of the cross; He sees the love in the heart which prompted the action. Remember how he watches your movements. So never give up.

Dr. Waugh tells us of a converted Hindoo who, when too weak to kneel to pray, said: "I cannot pray, but I keep up a sweet talking with Jesus in my heart."

A GOOD NAME.

If you could choose, and have your choice, what would it be? "Money." "Riches." So answered four or five boys. The Bible speaks on this very point, but it speaks of something better than these. What does it say?—

"A good name is rather to be chosen than great riches" (Prov. xxii. 1).

HORSFORD'S ACID-PHOSPHATE TONIC FOR OVERWORKED MEN.

Dr. J. C. Wilson, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

HOW TO DO IT.

The fields are all white,
And the reapers are few;
We children are willing,
But what can we do
To work for our Lord in His harvest?

Our hands are so small,
And our words are so weak,
We cannot teach others;
How then shall we seek
To work for our Lord in His harvest?

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing—
May work for our Lord in His harvest.

Until, by and by,
As the years pass at length,
We, too, may be reapers,
And go forth in strength,
To work for our Lord in His harvest.

WHO WAS THAT BAD BOY?

Little Annie was prettily dressed and standing in front of the house waiting for her mother to go to ride.

A tidy boy, dressed in coarse clothes, was passing, when the little girl said: "Come here, boy, and shake hands with me. I dot a boy dus like you named Bobby."

The boy laughed, shook hands with her, and said:

"I've got a little girl just like you, only she has't got a little cloak with pussy fur on it."

Here a lady came out of the door and said:

"Annie, you mnst not talk with bad boys on the street; I hope you haven't taken anything from her? Go away, and never stop here again, boy."

That evening a lady was called down to speak to a boy in the hall. He was very neatly dressed and stood with his cap in his hand. It was the enemy of the morning.

"I came to tell you I was not a bad boy," he said; "I go to Sunday-school and help my mother all I can. I never tell lies, nor

quarrel, nor say bad words, and I don't like a lady to call me names and ask me if I've stolen her little girl's clothes from her."

"I'm very glad you are so good," said the lady, laughing at the boy's earnestness. "Here is a quarter of a dollar for you."

"I don't want that," said Bob, holding his hand very high. "My father works in a foundry and has lots of money. You've got a bigger boy than me, haven't you?"

"Yes, why?"

"Does he know the Commandments?"

"I'm afraid not very well."

"Can he say the Sermon on the Mount, and the Twenty-third Psalm and the Golden Rule?"

"I am very much afraid he cannot," said the lady, laughing at the boy's bravery.

"Does he ride his pony on Sunday instead of going to church?"

"I am afraid he does, but he ought not," said the lady, blushing a little.

"Mother don't know I came here," said the little rogue, "but I thought I would just come around and see what kind of folks you were and I guess mother would rather your boy would not come around our doors, because she don't like little Mamie to talk to bad boys in the street. Good evening and the boy was gone."

—Freddy, sitting by an open window one evening, was earnestly gazing at the stars, when he suddenly asked, pointing up at them, "What are they, mamma?" Mamma being very busy, only answered, "They are God's lamps, darling." With another look, practical Freddy remarked, "Takes lots of matches."

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INVALIDED.

Ah! to be able to rise,
And leave the wearisome room,
And be out once more under sunny skies,
Away from this dull, close gloom!

I dream of lying at ease
Among the fern and the grass,
And looking up through the long-branched trees
Watching the small clouds pass.

I pull the blossoms that grow
In the soft moss under my hand,
And welcome the health-giving winds
That blow
Cooling the summer land.

And, ah! It is all so bright,
And the happiness is so great!—
But the dream in a moment has taken flight,
And I turn with a sigh, to wait.

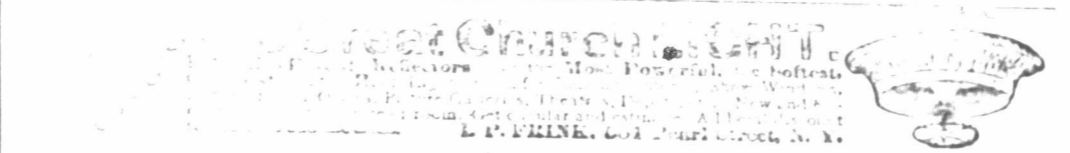
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The timber must be of the quality described and of the dimensions stated in a printed bill which will be supplied on application, personally or by letter, at this office, where forms of tender can also be obtained.

No payment will be made on the timber until it has been delivered at the place required on the Canal, nor until it has been examined and approved by an officer detailed to that service.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$400 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.

The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals,
Ottawa, 22nd January, 1886.

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It is especially gratifying to me, that your Company (noted for its prompt payment of claims) has taken such a liberal view in my case, as under the most favourable circumstances the claim was only an equitable one, and there was ample ground for difference of opinion respecting it.
Please convey to your Board of Directors my sincere thanks for the very prompt manner in which my claim was paid on the day on which the proofs were completed.
I remain, yours sincerely,
GEORGINA ROGERS

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EPPS'S COCOA.
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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"CIVIL SERVICE GAZETTE."
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