

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, JANUARY, 18, 1883.

[No. 8.

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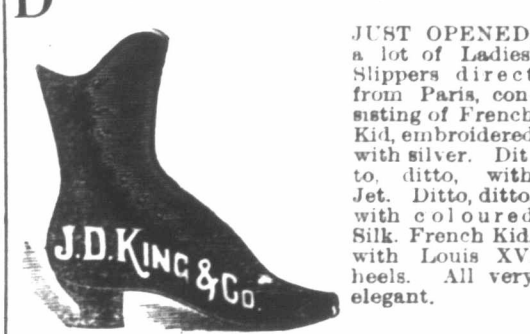
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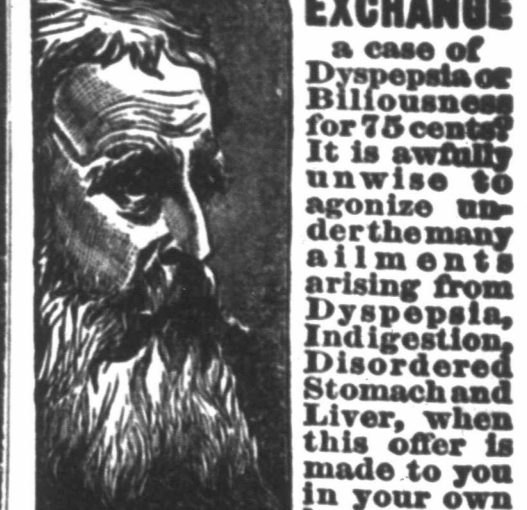
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## LESSONS for SUNDAYS and HOLY-DAYS.

JAN. 21. SEPTUAGESIMA SUNDAY.

Morning. Genesis i. & ii. to 4. Revelation xxi. to 9.  
Evening. Genesis ii. 4. or Job xxxviii. Revelation xxi. 9 to xxii. 6.

JAN. 25. CONVERSION OF ST. PAUL.

Morning. Isaiah xlix. to v. 13. Galatians i. v. 11.  
Evening. Jeremiah i. to v. 11. Acts xxvi. to v. 21.

THURSDAY, JANUARY 18, 1883.

## PAY YOUR SUBSCRIPTIONS.

In the last number of the DOMINION CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears and also in advance. We trust this will be a sufficient hint for all to pay up immediately. Those who have already done so, will be doing a kind favour by forwarding one dollar for a new subscription.

A SINGULAR and pleasing incident in mission work is just chronicled. A congregation at Nagasaki, Japan, have sent \$15 towards a building fund of a church in London, England, with which the Missionary in Japan is associated.

There is an awakening interest, we rejoice to read of, in Christianity among the Mohammedans in the Krishnagar district, where a number have been baptized by a missionary of the Church.

Can the leopard change his spots? When we consider how very recently there have been interchanges of most affectionate courtesies between the leaders of the party alluded to in the following paragraph from the Baptist organ and the Baptist authorities, we must condemn this charge of insincerity as in very bad taste to say the least. If Low Churchmen are as dishonest as the Baptist thinks, they should be avoided and not visited and not made much of as visitors. We give the paragraph as a specimen of the true feeling of Baptists towards those they salute so lovingly as "brethren":—

Do the Low Churchmen of Toronto really believe that diocesan Episcopacy is either Scriptural or expedient? We have our doubts.—*Canadian Baptist.*

There is, however, one thing the Baptists have been told by one of their Professors at the McMaster Hall not to have doubts about, which is this—that their form of immersion was not known in England until 1641. Prof. Newman has published "The True Story of John Smyth, &c.," in which he admits that their theory was a new one in the 17th century. What a marvellous thing it is that men who despise the Church traditions and history of the early centuries, think it a matter of such tremendous importance what some John Smyth did a couple of centuries ago! JOHN SMYTH versus THE CATHOLIC CHURCH, about puts the case of the sects in sti true light.

The following criticism appears in the *Guardian*:—The use of Dr. Newman's hymn, "Lead, kindly Light," at the funeral of the reverend Primate induces me to point-out what I believe to be a defect, both from a literary and ethical point of view, which I take to be so serious as almost to disqualify the hymn for use in public worship. If I am wrong, I make sure that I shall speedily be corrected by some of your numerous correspondence.

My criticism is this. In the first stanza we read:

"Lead, kindly Light, amid encircling gloom,  
Lead Thou me on;  
The night is dark, and I am far from home."

What, I ask, do the gloom, the darkness, the night here signify? Surely they represent the dim and sinful condition of even renewed souls in the present life, as compared with the "glory that shall be revealed."

To the same purpose are the words in the concluding stanza:—

"till  
The night is gone,  
And with the morn those angel faces smile  
Which I have loved long since, and lost awhile."

Here, again, the present life, with its obscurities, its doubts, and its sins, is imaged by "the night," and "the morn" is the dawning of that day which shall never end.

So far all is consistent and correct.

What, then, are we to say of the words which we find in the second stanza? We read there—

"I was not ever thus, nor prayed that Thou  
Should'st lead me on;  
I loved to choose and see my path; but now  
Lead Thou me on.  
I loved the garish day," &c.

It seems to me to be quite inconsistent with poetic or literary accuracy, within the brief compass of three short stanzas to make use of the light of day as representative of two distinct and even opposed ideas.

Again, may not the propriety be called in question in any case of using the light of day as figurative of evil and sin?

Certainly the habitual usage of the writers of the New Testament is opposed to this. The nearest approach to a justification which occurs to me is in those words of Christ—"Now, ye say, we see, therefore your sin remaineth;" and in the Old Testament, Isaiah l. 11.

But the general tendency of Holy Scripture, and of theological usage, undoubtedly is to employ darkness and night as emblematic of sin, of ignorance, and of misery; and light and day as the emblems of purity, holiness, knowledge and joy.

The above is not the first of its kind. A writer in the *Westminster Review* recently spoke of this hymn as "unintelligible." The error of the critic seems to us to be this—that he assumes that by "gloom" and "night" is meant a sinful state of the soul. Dr. Newman, we are sure, had no such idea in his mind. He wrote this hymn when oppressed by the "gloom" of mental disquietude, his "night" was simply the night of perplexity. "The night is gone," sings the poet, meaning that faith triumphs over human questionings as to the future, and with the morn comes a sweet sense of the presence and sympathy of those "loved long since and lost awhile," whose "angel faces" are seen to smile in love now "the encircling gloom" no longer shuts off communion with the departed.

The critic seems to lose sight of the communion of those still walking amid the gloom of earth's passing shadows and those whose angel faces shine with heaven's unchanging light. A *Westminster Reviewer*, one expects to sneer at this realization of angelic presences, but it is strange indeed to find a clergyman unable to realize how touching, how beautiful and how true is Newman's picture of his soul's gloom passing away and "kindly Light" re-

vealing the angel faces of those "loved long since and lost awhile." We know no hymn, nor indeed any prose, which is so graphic a picture of spiritual experience rising from the gloom and night of the anxiety and care caused by self-guidance up to the sunny heights of full confidence in Him Who leads His people by the kindly light of love.

A correspondent will find the following to be an excellent reply to his inquiry:—That the intention of the revisers of our Prayer-Book in 1662 was to direct the repetition of the words to every communicant severally is clear from the following considerations:—

The rubric in 1549 ran thus—

"And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words."

This rubric appeared in an altered shape in 1552 as thus—"And when he delivereth the bread he shall say," and so continued in the Prayer-Book till 1662. But that the practice contemplated was not changed is shown by an objection raised against it in the time of Queen Elizabeth by the Puritan party in the "Admonition to Parliament," which was answered by Whitgift.

In 1661 the objection was raised again in the following form:—

"We desire that at the distribution of the bread and wine to the communicants, we may use the words of our Saviour as near as may be, and that the minister be not required to deliver the bread and wine into every particular communicant's hand, and to repeat the words to each in the single number, but that it may suffice to speak them to divers jointly, according to our Saviour's example."

It was overruled by the Bishops, who said:—"It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of sacraments to make particular oblation to each believer, and it is our visible profession that, by the grace of God, Christ tasted death for every man."

They at the same time altered the rubric to its present shape—"And when he delivereth the bread to an man, he shall say," &c.

That the personal mode of distributing the elements is the one most in accordance with Catholic practice goes without saying, that it is the most edifying is equally outside any questioning as those know who have ever been treated to the railfull-at-a-time method. At the same time there needs some better ordering of the administration than is now generally observed. The hanging round of waiting communicants in the aisle, the struggle to pass them back to seats, and other unseemly incidents often witnessed, could be reformed in the interest of reverence and order. It would be far better for the communicants to sit together, as is done in some English churches, where the chancel only is used for seating those about to receive the elements. It is a depressing sight to see a few score people dotted here and there over a large church. It destroys all trace of the social communion which should not be lost sight of as an element in this Service of the Communion of the Saints.

The Mayor of New York has won golden opinions from the Christian public by interdicting the performance of the Passion Play, in imitation of the Ober-Ammergau spectacle. The projectors of this projected abomination were bent simply on making money by a blasphemous travesty of sacred scenes. The peasants in Europe, who represent a similibiblical drama, do it as a religious office, they precede all they do by acts of worship, they are undirection of their spiritual pastors. A friend recently wrote us on this topic and expressed his profound conviction, that nothing could be imagined more entirely free from objection, on the score of irreverence, than the Passion Play at Ober-Ammergau.

"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church."  
BISHOP MACLAGAN.

#### TRUE AND FALSE UNITY.

**M**OST fallacies which delude the minds of men wear so attractive a garb that we cannot be surprised at the power they exercise, in controlling the judgment and inspiring the actions of those under their spell. One of the great distinctions between Truth and Falsehood consists in this outward show, the true being usually less seductive in appearance, less instantly fascinating to the mind or heart than the false. The former is like a comely but plain-featured maiden, who is all virtue, goodness, sound sense and tenderness; the latter is rather comparable to one gifted with brilliant beauty, but whose soul is a mere name, heart a mere physical organ, brain a crude undeveloped power, and her whole nature a libel on her sex. But what is the reception such a pair meet with in any mixed assembly? While the one is kept within the narrow circle of the loved few who know her worth, the other is the magnet of all eyes and the theme of every tongue. So sound, so valuable, so true a guide is popularity, for its judgments are seldom based upon anything deeper than the tinsel attractions of mere external show, or some quality which is pleasant to the gazer's eye or flattering to his conceit or prejudices. The eye, says GOETHE, sees only those things without which correspond with those that are within,—it is the pure in heart only who will see God. A striking illustration of this is afforded us by the language used by those who have set themselves the impossible task of breaking up the unity of the Catholic and Apostolic Church, in order, with the stones of the ruined temple, to build up some yet undesigned structure which is to be the common meeting-house of those who will constitute the "Church of the future." The terms used in speaking of this fond dream only reveal how profound is the mental unrest, how biting the soul-hunger of those who have left the fold of CHRIST to wander in the sectarian desert. When looked at in the fierce light of God's Word and God's Providence, all this eloquent talk glares out as the rankest folly. To imagine that men who have left the divine centre of unity in order to organize an endless variety of heterogeneous sects will ever be capable, even if they so wished, of inventing some magnificent substitute for the One Church, founded for all His people by JESUS CHRIST, is to invest vain man with a divine prerogative and divine powers.

In spite of Evangelical Alliances planting, and Y. M. C. Associations watering the modern theory of Catholicity for so many years, never before did the sects fight so hard for their own interests as they do to-day, their struggle being agonising for pre-eminence and isolated power. "Blest be the tie that binds" is sung with enthusiasm at the union gatherings of the sects. But if deeds not words are a test, infinitely more "blest" are those notions by which the so-called churches are divided from each other and from the Body of CHRIST. The spirit of self-abnegation, the spirit of self-effacement for CHRIST's sake, which leads men to be of one mind in a house, the spirit which is

essential to unity, might indeed be spoken of as a "blessed tie," for it is the Spirit of God. But the operations of this blest Spirit seem unknown, or its motions are deadened by the vehemence of those sectarian prejudices which lead to vast expenditures in building up antagonistic institutions contrary to, irreconcilable with, nay so destructive of the very idea of Church unity, peace and concord, that the sects are beginning to deny that there is One Body, One Head, One Family, One Catholic and Apostolic Church, which is the One Fold under the One Divine Shepherd.

But how popular is such talk as one hears at union meetings! Hollow, unreal as it is, the bubble is irradiated with a sheen of beauty, reflected upon it by proximity to that glorious reality of which it is a mockery. Conscience has created an instinct in the Christian world which tells the Baptised that the disunion of sectism is opposed to the mind of CHRIST, that His flock is a flock not many. The very worldly feels the stress of that instinct, as he does the force of all truth, hence the applause which greets the platform orator who deprecates isolation and separation. Strange indeed is it, but true, that in any assembly made up of men of various sects, men who are fighting, with a zeal worthy of a good cause, to strengthen the interests of their own religious body, men who are giving largely in work and money to establish their sect as a distinct, independent, aggressive, proselytizing organization; strange is it that such persons applaud to the echo those sentiments of Catholicity which are wholly antagonistic to their practical, every-day life, labour and wishes.

False, fleeting, unreal Catholicity glitters with a phosphorence far more attractive to the popular eye as an outward show than the calm light which burns ever in the Catholic Church of God—the unquenchable Light of Him Whose office it is to be her Comforter and Guide forever. The Catholicity of the sects is a mere cloak to cover infinite and offensive forms of disunion, self-seeking, ambition, lust of power, jealousies, envyings, strifes, rivalries keen and bitter as of competing traders whose spirit indeed inspires them. This cloak pleases the general fancy of the undiscerning multitude, and he who lifts it to expose the miserable, beggarly, unsightly rags and wounds beneath, draws upon himself a senseless and harmless storm of unpopularity. He, however, does more, or he would not do ought worth the trouble or ought he could justify, for he does an essentially Christian work who lifts up his voice against the delusion that mere sentimentality, mere fitful enthusiasm, mere outward show of union, which films and skins the ulcerous sore of division, can be in any sense acceptable to God as a substitute for that visible unity of His people for which He prayed in order that the world seeing it might believe.

"That they all may be One as Thou, Father, art in me and I in Thee, that they all may be one in Us." Such is the will of the Master. The will of sects is different, for they would die if His will were done on earth as it is done in heaven. The instinct of self-preservation inspires a desire to retain their diversities, their organic isolation, their individual specialties, their complete severance and independency, their perpetual struggle for mastery over each other, while at the same time they would deceive the Master and delude the world by specious devices which seek to conceal a lack of the living unity of One Body, by binding the severed members in a mechanical union, as though a faggot of sticks were the same as a living Vine. True Catholicity is freedom within the sphere of

the law, the freedom enjoyed in a wisely governed State, so the Catholic and Apostolic Church permits the exercise of all the liberty which is compatible with loyalty to the Divine Head. The spurious Catholicity coming into fashion is the sphere of license, its liberty is the largeness of anarchy. The compensatory penalty for this freedom is the severity with which discipline is enforced and the narrow restrictions put upon it votaries within the circles of their private sects. Just as in the French Revolution era the Clubs rang with the cry of social and political emancipation, liberty and equality, catholicity of sentiment and of sympathy were all the rage, while at the same time the direst, cruelest tyranny was shown in girdling thought and action with an iron band. Men love the work of their own hands, hence the popularity of the Catholicity of the modern platform, which is as much a human invention, as entirely artificial, as the electric light. The Catholic Church was set in the firmament by her Divine Creator as a perpetual witness of His glory and goodness, to shine alike upon the just and the unjust, and giving, as does the sun to the tiny lights of man's ingenuity, all the illumination they possess.

#### CO-OPERATION IN CHRISTIAN WORK.

(From the Century.)

**T**HE praise of Christian unity is often chanted now-a-days; the grand chorus of the Evangelical Alliance stately joins in celebrating the excellency of its glory, and there is an unwritten liturgy of pleasant phrases, describing its delights, into which most Christians, in their devotions, spontaneously glide. Of this sort of sentiment there is even a surplussage. The terms in which it is commonly set forth have become so prodigiously inflated that they pass for much less than their dictionary value. Meantime, the schisms increase, the churches are multiplied far beyond the needs of worshippers, and the relation of the sects is practically one of rivalry.

Most of the great denominational assemblies devote a day to the reception of what are called fraternal delegates, and the speeches of these delegates are full of the sentiment of unity. But there is nothing in them more substantial than sentiment. Propositions looking toward the concentration of forces in Christian work are never heard in these places. The applause of the platforms would cease, and a coolness would soon fall upon the meeting, if any such suggestion were heard. Indeed, the speakers on these occasions are generally careful to explain that they do not expect or desire any practical union in Christian work. "Union," said a distinguished speaker at one of these meetings, not long ago, "union is chimerical; union is impossible; it is useless to talk of union at present; but we may have unity—the unity of the spirit; that we ought to pray for and promote in every possible way." Precisely. Union is concrete; unity is abstract; what the average "fraternal delegate" wants is an abstract or sentimental unity that will call for the sacrifice of no sectarian advantages.

Nevertheless, all these love-feasts of Christian fellowship, from the Evangelical Alliance down to the union prayer-meeting in the country villages, bear united testimony that the differences between the sects—between those called Evangelical, at any rate—are not of any real importance. In other words, they bear witness that the sectarian divisions of the Christian Church in city and country, by which in so many places its power is destroyed and its glory turned to shame, all rest on non-essential differences.

There is a large body of Christian men in all the sects—mostly quiet men who do not talk much in the union meetings, but whose contributions support, in large measure, the churches and the missionary societies—who have been paying close attention to

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these useless divisions, and who are beginning vigorously to apply to them their logic and their common sense. "If the differences between these sects are so unimportant as you say," they argue, "why should they be perpetuated at such cost? Why should four weak churches, all substantially alike, be maintained in a small village, when one efficient church could be easily supported? Why should the sects in the cities struggle on as rivals, rather than as allies, often crippling one another by their competition, getting in one another's way with their mission enterprises, having no stated consultations, and making no concerted effort to secure a harmonious and complete occupation of their common field? Such a waste of power, such a confusion of plans and purposes, would ruin any other enterprise. Why should this greatest of enterprises be crippled by divisions which, as you testify are of no real consequence?"

These questions are beginning to be asked more and more earnestly, and by a class of men whom the sectarian managers will not wisely undertake to snub. The readers of this magazine have heard them asked more than once. The broad and genuine catholicity of Dr. Holland, and his invincible common sense, led him to urge these questions long ago, and he never ceased to press them upon the conscience of the churches. Almost a quarter of a century has passed since he wrote the essay on "The Lord's Business," included in "Gold Foil," in which he sent the truth home in this trenchant way:

"The call is uttered and echoed in every part of the world for more money and more men; but is it too much to say that enough of both have been squandered in the business management of the Christian enterprise to have carried Christianity into every household? The money expended in church edifices and efficient governmental church establishments, and bootless and worse than bootless controversies, and the upbuilding of rival sects, would have crowned every hill upon God's footstool with a church edifice, and placed a Bible in every human hand. Further than this, if the men now commissioned to preach the Gospel were properly apportioned to the world's population, millions would enjoy their ministrations who never heard the name of Jesus Christ pronounced, and never will. The towns in Christendom which feebly support, or thoroughly starve, two, three, or four ministers, when one is entirely adequate for them, are almost numberless."

Those who followed the discussions of this department of the magazine through the years of Dr. Holland's editorship, know how often and strongly he struck this chord. Through his teaching, and the teachings of other men impressed with the same conviction, the truth of this matter has become the common property of a multitude of sagacious and influential business men in all the churches, and it is safe to predict that something good will come of it. The wicked and wasteful rivalries and competitions between sects that differ about non-essential matters will not always be tolerated. It will be necessary for the managers of the denominational machines to find a *modus vivendi*. The denominations may continue for some time, but they will be obliged to come to a better understanding, and not merely sing the praises of unity, but learn to unite in Christian work.

In promoting reforms of this nature, words are often things, and we beg to suggest a word which may help in the solution of this problem. Suppose we stop talking of union and unity, and begin to consider the duty of *co-operation* in Christian work. This is the desideratum—*co-operation*. In town and city and mission field, Christians, the disciples of a common Master, ought to co-operate. Can they co-operate? Who will deny it?

When we come to speak of the methods of co-operation, there is much to say. Here wisdom is wanted, but means will not be lacking to men whose hearts are set upon the attainment of the end. In the present number of the magazine begins a short serial by Dr. Gladden, devoted to the discussion of methods of co-operation in Christian work. We think our readers will agree with us in regarding it as among the most suggestive, practical, and entertaining studies of the subject that have yet been made. It is to be hoped that "The Christian League of Connecticut" will serve as a model for similar movements in other communities throughout the country.

### THE MODERATE PARTY.

BY THE REV. H. H. MOORE, M.A.

**M**ODERATE men are proverbially much abused. They go too far for one extreme party, and not far enough for the other. They disagree with both, and therefore are objection-

able to both. It is, however, on the preponderance of a moderate party, both as to numbers and influence, that the equilibrium and safety of the ship of the Church as well as of the ship of the State depend. In the present critical condition of the Church, agitated as it is by fierce controversies about ritual, about the Ecclesiastical Law Courts, and about the relations of the Church and the State, the attitude of the moderate party with respect to the points in dispute becomes very important and interesting. We think that if their opinions and principles were formulated respecting the burning questions of the day, they might be fairly expressed as follows:—

In the first place moderate men deprecate the strong party spirit that has grown up around and has intensified party differences. They disapprove equally of the Church Association and of the Church Union, believing that such societies are well calculated to rend the Church in sunder with intestine strife.

With respect to ritual, they have no objection, on principle, to its being ornate and imposing. The vestments divinely prescribed for the priests of the Jewish Church must have been splendid even to Eastern tastes, and the ceremonial observances of that Church were also precise and elaborate. But moderate men believe that simplicity rather than splendour would commend itself to the quieter tastes of the English race, among whom much outward display excites ridicule rather than respect. In case of a new ornaments rubric enforcing uniformity, the personal preferences of moderate men would be for the use of the surplice, hood, and black stole alone in all ministrations of the Church. They object strongly to the multiplication of the minutiae of external forms and observances, on the grounds that they hinder rather than promote an inward and spiritual worship, that they require for their understanding and remembrance an amount of time and attention of which they are not worthy, that they would be after all but dumb and dark ceremonies to most people, and therefore a barrier to the popularity of the Church's services.

While moderate men do not share in the vulgar hatred and intolerance of Romanism, and are not satisfied with a mere Protestantism which is only a negative and accidental aspect of the Church's position, but find their ideal in a faithful conformity with apostolic order and primitive purity, yet for this very reason they are as determined as the most prejudiced Puritan that the Church of England shall not return, if they can help it, to the Romish errors put away at the Reformation. Therefore they disapprove of the growing fashion of playing at Romanism in ritual practices which may naturally be understood or misunderstood as symbolising Romish views. At the least, such practices breed suspicion and irritation, and may soon destroy not only uniformity but also unity. Therefore they would gladly see the "hopeless ambiguity" (as the Bishop of Peterborough well designated it) of the present ornaments rubric, under cover of which all this mischief has grown up, swept away, and an entirely new ornaments rubric drawn up by united Convocation, and sanctioned by the State, or an authoritative interpretation of the old rubric arrived at on the same principle.

And in framing new rules of ritual observance, moderate men do not object on principle to reasonably wide limits of diversity being allowed, so long as those limits are settled by law, and not dependent on individual caprice and congregational rivalry. But as a matter of expediency, they believe it would be wiser to prescribe a strict uniformity, because wherever clergy or congregations availed themselves of the fullest ritual allowed, there would be the same risk of their being branded with party names, and regarded with party animosity as now when their ritual is regarded as illegal. But inasmuch as the Ritualists would not be satisfied without a special vestment for the Holy Communion, moderate men would willingly agree to a compromise which would satisfy the scruples of others if it did not betray any Church principle.

And here we come to one of the crucial differences between moderate men and the extreme Puritan party. The latter would like to drive the Ritualists, "bag and baggage," out of the Church, while the former would do all they could in reason to heal the present sores, and remove the causes of irritation, so that a party which, in spite of its faults of self-will and misguided conscientiousness, is yet marked by much earnestness, talent, and spirituality of character, may, if possible, be preserved to the Church. Of course the interests of the Church must not be sacrificed to the peculiarities of a party, if no legitimate "modus vivendi" can be found for them. But has the Church Association party learned no wisdom from the evil results of excessive harshness and narrowness displayed at the Reformation, and again towards the Wesleyans? Is the probable secession of hundreds, or even of scores of clergymen and their congregations, so trifling an event that they can go about to precipitate it with a light heart? On the contrary, moderate men urge, "Even if we must regard Ritualists as the spoilt, wilful children of the family, ought we not to exhaust all friendly arts and efforts to avoid the terrible extreme of expulsion from the common home? Moreover do the persecutors of the Ritualists never reflect that they themselves, and hundreds of other clergy, are just as much lawbreakers as the Ritualists are, all in their own self-chosen way, and for reasons that commend themselves to their own consciences?" Moderate men are disgusted at the amount of stone-throwing indulged in by those who are themselves of so vitreous a nature, and among whom the idea of respect for Episcopal authority has been generally conspicuous by its absence.

Next, whatever the law as to ritual and doctrine may be, moderate men are quite at one with the Church Association party in their conviction that the law ought to be enforced; but they differ from them in contending that it should be applied with equal justice all round, to those whose errors are of defect as well as to those whose errors are of excess. Moreover, they do not wish to see the bishops made the tools and cat's-paws of the Church Association, who have no right to come between the bishops and their clergy, and to usurp the functions of the authorised over-seers of the Church.

As the Archbishop of York pointed out in Convocation, a bishop's direction to his clergy is the Church's method of enforcing obedience to the law, and it is a better way than a lawsuit by the Church Association under the name of three aggrieved parishioners, who may themselves be breaking nearly every law of God and man, and who would not meddle with an immoral drunken clergyman who preached in a black gown, while they would hound to death a pious hard-working man who preached in a surplice, or had a surpliced choir.

With respect to the relations of Church and State, moderate men are anxious that the connection should be continued, and would not raise a finger to sever it, as long as the spiritual interests of the Church can be preserved from destruction by the State; but in face of the actual and possible composition of Parliament, in face of the possibility of having prime ministers of the type of Mr. Bright, Mr. Chamberlain, or Mr. Bradlaugh, and of their appointing bishops of the type of Bishop Colenso and Mr. Voysey, moderate men feel that there is far more unreason and danger in the blind idolatry of the Establishment by out-and-out Church-and-State-men, as they call themselves, than in the opposition and suspicion shown by the Ritualists towards the secular power's growing interference with the Church's privileges and principles.

Moderate men disapprove of the Public Worship Regulation Act, and of all recent legislation of that type, as strongly as the Ritualists do, and they are equally discontented with the constitution of the existing Ecclesiastical Courts, and their modes of procedure, though they could not justify themselves in imitating the Ritualists' defiance of the judgments of the Courts; but while rendering due obedience to them, would use all legitimate means for reforming the evils complained of. In fact, moderate men regard the conduct of Ritualists as nothing less than a mutiny against lawful authority, and therefore an improper, though in this imperfect world probably the most effectual mode of getting their grievances remedied.

Even more strongly do moderate men disapprove

of the Ritualists' disregard of Episcopal monitions; and they grieve over this all the more because they feel what a grand opportunity they have lost thereby of promoting the recognition by the world of a cardinal principle of the Catholic Church. The High-Church party have done much good already by raising the standard of reverence in worship; they are doing much good now by asserting the Church's right to a fuller recognition of her spiritual authority, and to larger powers of self-government; but the ultra-Ritualist section of the party are doing great harm by their unfaithfulness to the Catholic principle of Episcopal authority. For this is the very principle which needs to be kept in mind more than any other in coming legislation for the Church; all reform must proceed on the line so strongly insisted on in the recent meetings of Convocation, and in the report of the joint committee on the Ecclesiastical Courts, viz., that the spiritual jurisdiction of the Church ought to be exercised by the bishops of the Church.

Finally, having regard to the difficulty of obtaining legislation in the interests of the Church, owing to the press of secular business in Parliament, the indifference of some and the hostility of other political parties, moderate men regard the adoption of the Bishop of London's proposed Bill as the one thing immediately needful in the way of reform of the Church's relations to the State. The principle embodied in this Bill is that Convocation shall be authorized to draw up bills and canons relating to the Church, which may then be laid upon the table of each House of Parliament; and, if not vetoed, shall become law forthwith. By this plan, Parliament would be relieved of much uncongenial and unnecessary work, while it would still retain as much control as at present over Church legislation and government. If all canons and bills must first be carried in the Convocation of both Provinces, before being submitted to Parliament, any discussion that arose in Parliament would be cleared of preliminary doubts and uncertainties, and in every way facilitated by being based upon an authoritative declaration of the wishes and views of Convocation. It is utterly useless for Parliament to enter upon a discussion of any Church measure until it has a correct understanding of the mind of the Church; and, at present, this cannot be ascertained more certainly and faithfully than by the general agreement of Convocation, whether as now divided in two Provinces, or, as it may be (we hope soon), united in one body, sitting at Westminster. There is nothing in such a plan which is opposed to the constitutional principles and practices of Parliament, for it would be acting in strict accordance with precedent, if it delegated such an authority in the preparation of Church legislation to Convocation, just as much as when it appoints a standing committee of its own members on railway or municipal business, or when it constitutes a special body of commissioners to regulate charitable and educational endowments under certain conditions prescribed by itself. In fact, Convocation would only be acting as a permanent committee or commission on Church business. Such a reform, if carried, could not make the prospects of Church legislation worse than they are at present, and it might do much to relieve the strained relations and dangerous friction between Church and State, to regain for the Church a fuller measure of the power of self-reform and self-adaptation to the changing wants of the age, and also to redeem Convocation from uselessness, and restore to it its proper functions as a co-ordinate authority with Parliament in legislating for the Church. The combined statesmanship and efforts of the bishops and the leading Church laymen in Parliament ought to be sufficient to carry such a measure of reform, which would not only be valuable in itself, but also might be an open door leading to still greater reforms and advantages.

### THE COMING CHANGE.

(From the Church Review.)

THERE is a reflection that often bewilders the minds of readers of ecclesiastical history and observers of passing events in the religious world—how is it that so much hubbub is made over, and such an intensity of opposition excited by, doctrines which, although it may not please men to believe them, are yet innocent enough, are at the least allowable, and involve no terrible consequences? The period of the Reformation is the most fruitful in suggestive instances under this head. What a fearful hurly burly about the doctrine of the Eucharist? Men who admitted that the appropriate result of consuming the consecrated elements was to receive the Body and Blood of Christ argued as if it were a matter of life and death to their theology to maintain that no change

took place in the bread and wine at consecration. Now, supposing transubstantiation were not the mode in which this transcendent gift were bestowed, could it or ought it to have mattered much to them, since they still professed to believe in the gift? Yet it is maintained that this was the point for which "the Protestant martyrs" went to the stake. The advocates and opponents of transubstantiation all allowed that Christ alone was the source of grace, and that His Body and Blood were spiritual, and not material food. But the result of so much being made of it at the time of the Reformation is that the Protestant and the mere Anglican at this day are alike convinced that there must be a great deal in it. So with respect to the word altar and the Eucharistic Sacrifice. What utter nonsense is the antipathy to the word Altar, and the horror occasioned by the term.

All are agreed that Christ is the only Sacrifice, and that the work of the Cross can never be repeated. How could the opponents of the old doctrine bring themselves to think that it was as much as the Gospel was worth to deny that Christ had ordained a public method by which His one perpetual sacrifice should be offered or represented, or brought before the eyes of the Father, and that the official ministrants in that public service might be appropriately called priests? That the theory of priestly absolution involves no Gospel distinction is plain from the way in which so mild an Anglican as Wheatley speaks of the public absolution of our morning and evening services, in which he contends that pardon is given to the penitent through the mouth of the priest, whilst curiously enough denying that the fuller form in the visitation of the sick office has anything but the removal of ecclesiastical censures for its objects—that is, he raises no doubt upon the crucial point which divides the Catholic and the Protestant. Yet, to hear all this nonsense about sacerdotal pretensions, we are bound to believe that the question as it presents itself to the Protestant mind is no less than this, Does man forgive sins or God? So with regard to half a score other questions, such as that one stated by that profound and learned theologian, now Bishop of Liverpool, "Regenerated by water or by the Spirit?" As the opponents of baptismal regeneration have for the most part discovered their mistakes on this point, and no longer deny that its advocates may entertain as accurate notions of grace as they do themselves, there is no doubt that a similar result will follow on other points. In short, we shall yet see a general re-ordering of religious notions in the ranks of "Orthodox" Protestantism.

The wonderful thing is, then, that the religious world should have been so profoundly set by the ears through a series of mistakes, and that so considerable a movement as the English Reformation should be little more than a molehill exaggerated into a mountain. On the other hand, it would not be quite accurate to measure the character of the injuries inflicted upon our formularies by the flimsiness of the cause to which they are to be ascribed. The influences to which the exclusion of the word Altar, and the mutilations in the canon were due were distinctly anti-Catholic, however unnecessary on their own showing it was for any to oppose Catholic doctrine. Canon Hoare felt that the heavens were falling when Mr. Wood advocated the restoration of Edward Sixth's First Book. He could not divest himself of the impression that since certain emissaries from Geneva raised so serious a pothole until that Book was altered, the most tremendous issues must be involved. He would accuse Mr. Wood of dissimulation if the latter answered that the Genevans made so many foolish mistakes, and that the integrity of the Gospel was not really involved in the differences between the First Book and the Second, serious as the defects of the latter were. Nor yet is it honest to slur over those defects or at least the remains of them, in our present Communion Service, or to boast that the result of them is the most perfect Liturgy in Christendom. This is too much like serving the cause of truth with our lies, and is sure to bring retribution. On the other hand, the mutilations in our Liturgy are not adequate to the intentions of their authors, nor are we bound to interpret every omission and alteration

in their sense. We can easily perceive the work of those who believed in a bare remembrance, and who dissociated the gift from the elements, and even made the recipient's faith the creator of it, without having our own relation to the present form at all affected. They had something to deal with which disdained their manipulation. Bread and wine consecrated by a priest become the Body and Blood of Christ, just as the water poured on the recipient in the sacred Name is a perfect sacrament.

But was the English Reformation all magnificent nonsense, or can we discern any sufficient object to justify so marked a revolution? Can we trace the marks of a divine design? Yes, we can. We trace it in the necessity of freeing one branch of the Church from the Papal system for the sake of the general interests of Christianity, which would have been far more seriously compromised had Western Christendom seen no example of non-Papalism except in the form of simple and unmitigated Protestantism. But the chances against this, unless men had been interested by doctrinal changes exaggerated beyond their real character, were invincible. For a Church to throw off the yoke of the modern Roman system, it was absolutely necessary that it should assume a quasi-Protestant complexion over its Catholic substance. But now that freedom has been won, it is the natural course of things that the slough should fall off; and under Providence this seems to be the explanation of the Tractarian Movement. It seems strange that a blatant system of controversialism around which so many antipathies, so many interests, so many sects and parties have gathered, should melt away and leave the Church where it was before; but we have instances before our eyes which are irresistible. At the onset of Tractarianism it was baptismal regeneration that was maligned as containing the virus of Popery which it was the object of the Reformation to expel from the Church of England. Now the Evangelicals admit that they mistook the meaning of the doctrine, and the alteration in their views attracts no attention. Why should it not be thus with the whole cycle of misunderstood Catholic truth? Six years ago the late Primate in Convocation solemnly announced the existence of a conspiracy, calling men like Mr. Mackonochie "conspirators," whose object was to Romanize the Church of England. Now the *Times* argues that the party Mr. Mackonochie represents have a rightful place in the Church, and are doing much good, without any harm worth mentioning. Eight years ago the late Primate having reproached the Church Association with not acting upon their convictions by bringing the Ritualists to justice, was the originator of a short and easy process for the purpose. Now on his death-bed his last public act in this world is to rob the same association of the very fruit of labours which were undertaken by his advice. He interferes, in short, to maintain and protect from assault the system which he condemned as a conspiracy, and the men whom he reprobated as conspirators. Short-sighted Church Associationists will pretend to take a logical view of this inconsistency. They will compare now and then, and ask if Ritualism was downright Romanism five years ago, how can it be a tolerable variety of Churchmanship now? But they will find the explanation to be as we have stated it. Men are heady, and fierce and awfully in earnest about particular forms of belief and the way of expressing them, and the whole world considers that the most vital issues are involved. But a change of circumstances and relations somehow awakens a true instinct in the common mind, and what was gulped at as a gnat is swallowed in the shape of a whole camel. We fancy we perceive signs of an easier future, and that peace among members of the Church is dawning. The non-success of persecution is leaving men leisure to discover its non-necessity, and the Roman nightmare having melted into space, religious persons in general will be free to estimate, calmly, the opinions and practices of Church parties.

A recent German writer says; "The lark goes up singing towards heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward; but without prayer he sinks in the filth of the earthly impulses."

## DR. FARRAR'S NEW BOOK.

We have conscientiously read these eleven hundred and thirty-eight octavo pages (not including tables of contents and index), and our liveliest feeling at the end of our task is that of curiosity as to the secret of Dr. Farrar's popularity as a writer. It is impossible for one, who has written so much in so short a time, to think deeply, or to reason with precision and accuracy. Within a period of six years, Dr. Farrar has written a Life of Christ, in two large volumes; a Life of St. Paul, in two large volumes; and a history of the "Early Days of Christianity," in two large volumes; besides a bulky volume on Eschatology, and sundry essays in the periodical literature of the day. And all this, while Dr. Farrar has done his work, as we believe with great fidelity and zeal, in charge of a populous parish, as well as in performing the additional duties of Canon of Westminster. The themes, too, on which he has exercised his pen in the midst of these multifarious employments are of the most various kinds, embracing history, archaeology, philology, metaphysics, theology, ethics, the authenticity and dates of the New Testament Scriptures, with a critical and exegetical exposition of their meaning. The result is what might have been expected under the circumstances. Dr. Farrar's seven big volumes are of no permanent value to the history of Christianity, and their popularity is but the fashion of the day. Their circulation, large as it is, is not comparable to that of the volumes which issued in such rapid succession from Dr. Cumming's facile pen. But who reads Dr. Cumming now, though he has been scarcely a year in his grave? It would, of course, be a gross injustice to Dr. Farrar to put him on the same level with the once popular Seer of Crown Court. Dr. Farrar is a scholar, and a man of wide and varied reading; but the class of readers to which he appeals is substantially the class to which Dr. Cumming appealed, and the popularity of the two men is due to very much the same cause. They both appeal to what may be called the sensational element in human nature. Dr. Cumming chose, for the most part, the domain of prophecy, which offered an endless scope to his considerable power of picturesque description and rhetorical exposition. Dr. Farrar has chosen a theme which must be forever interesting to Christians, and has dealt with it in the style of Dr. Cumming. He has his reward in the popularity which shoots up as rapidly as the seed sown upon the rock, and as rapidly withers for lack of roots. Those who seek an accurate account of the "Early Days of Christianity," will not find it in Dr. Farrar's pages. Here and there they will find passages that are well worth reading, like the graphic description of the last hours of Nero, and others that throw some light on the parts of the New Testament; while almost every page glows with the author's hortatory rhetoric. In fact, the greater part of the book might have been delivered with much effect from the pulpit of St. Margaret's, or the Abbey. The vehement, one-sided, fluent preacher and controversialist is much more conspicuous on every page than the calm, impartial historian. But it is time to give our readers some evidence in support of the estimate which we have formed of Dr. Farrar's work.

The following specimens of style are picked out at random:—"There lay at this time in prison, on a charge of poisoning, a woman named Locusta, whose career recalls the Mrs. Turner of the reign of James I., and the Marchioness de Brinvilliers of the Court of Louis XIV." How many of Dr. Farrar's readers are likely to know anything of the two women here mentioned? But they will doubtless be impressed with his easy familiarity with French and English history. Again, Dr. Farrar writes as follows:—"From the very moment of her success, the awful Nemesis began to fall upon Agrippina, as it falls on all sinners.—that worst Nemesis, which breaks crowned with fire out of the achievement of guilty purposes. Of Agrippina, on the night of Claudius's murder, it might doubtless have been said, as has been said of another queen on the tragic night on which her husband perished in the exploding of Kirk o' Fields," &c. Everybody knows all about Mary Stuart; but how many will remember, "Kirk o' Fields?" And how many of Dr. Farrar's readers will get any idea from his description of Nero as "this Collet d'Herbois upon an imperial throne?" Or from his description of St. John as "moving through the empyrean in the region of absolute antithesis?" Tacitus's terse, but terribly vivid description of the tortures inflicted on

the Christians of Rome is well known. Dr. Farrar quotes it in English, and then moralises over it in this outburst of eloquence:—

"Imagine that awful scene, once witnessed by the silent obelisk in the square before St. Peter's at Rome! Imagine it, that we may realise how vast is the change which Christianity has wrought in the feelings of mankind! There, where the vast dome now rises, were once the gardens of Nero. They were thronged with gay crowds, among whom the Emperor moved, in his frivolous degradation, and on every side were men slowly dying on their cross of shame. Along the paths of those gardens on the autumn nights were ghastly torches, blackening the ground beneath them sulphurous pitch, and each of those living torches was a martyr in his shirt of fire. And in the theatre hard by, in sight of twenty thousand spectators, famished dogs were tearing to pieces some of the best and purest of men and women, hideously disguised in the skins of bears and wolves. Thus did Nero baptise in the blood of martyrs the city which was to be for ages the capital of the world."

The reader learns absolutely nothing from this ghastly picture which has not been already conveyed, and much more impressively, by the two short sentences from Tacitus. Dr. Farrar has simply diluted and vulgarised a passage which derived its force and pathos from its tragic brevity. He leaves nothing to the imagination. He amplifies an image or idea into such a multitude of explanatory details that he often ends in leaving no distinct impression on the mind at all. Some of our readers will remember the striking effect produced by Demosthenes, in one of his Philippics, by two short words. In the midst of their tranquillity, he said, Philip had suddenly appeared on their horizon, "like a cloud (or *nephos*)." Dr. Farrar would have described the cloud, and the succeeding thunder storm, and havoc that ensued, till his audience had quite forgotten the menacing apparition photographed on their imagination by the two words of the great orator.

But Dr. Farrar's volumes have graver faults than those of style. He is so set on producing a striking effect, or establishing some point in controversy, that he cannot be trusted in dealing with facts. He is always in extremes. There is no shade in his pictures, and he cannot see the force of any arguments which go against his own pet dogmas. The state of society in the Roman Empire at the dawn of Christianity was bad enough; but if it had been such a putrid mass as Dr. Farrar describes it, the good seed cloud hardly have taken root at all. Under a succession of infamous men and women at the head of affairs and of society all that was vile came to the surface, and was chronicled in the pages of historians and satirists; but there were doubtless multitudes, as in the reign of Ahab and Jezebel, who stood aloof from the prevailing wickedness, and hoped and waited for better times. The Roman Centurion whose faith won the admiration of Christ, and that other "Centurion of the band called the Italian Band," who "feared God, with all his house," are doubtless types of thousands like-minded.

A still more glaring instance of Dr. Farrar's untrustworthiness as a critic is his controversial chapter on "The Lord's Brethren." Starting with the baseless assumption that the commonly received doctrine that our Lord's mother had no other child originated in a pernicious preference of celibacy over the married state, Dr. Farrar undertakes, with all the zeal and all the unfairness of an ordinary no-Popery fanatic, to prove that the Virgin was a mother of a large family. Whole groups of facts that are inconsistent with his theory are passed by him in silence, while every trivial incident or allusion that seems to give a colour to his theory is invested with an exaggerated importance. What Dr. Farrar's theory comes to is that Mary had eight children after our Lord's birth. Now, to say nothing of many other arguments, we are to believe, according to Dr. Farrar, that our Lord, in the hour of His death, was guilty of the outrage of divorcing His mother from the home of her eight surviving children! But this presents no difficulty to Dr. Farrar's mind,—nothing ever does present a difficulty to his mind which runs counter to any pet crotchet of his own "That circumstance," he says, jauntily, "needs no explanation." The present Bishop of Durham, on the other hand, thinks that it is fatal to the theory which Dr. Farrar champions with such intemperate zeal. Dr. Farrar's treatment of Dr. Lightfoot in this connection is a capital illustration of his way of dealing with his authorities in general. From his two or three brief references to Dr. Lightfoot's masterly dissertation on the subject, his readers will naturally infer, as we did, that Dr. Lightfoot is on the same side of the controversy as himself. Great will be their astonishment to learn, on consulting Dr. Lightfoot's own pages, that that accomplished scholar had already shattered in pieces the flimsy structure which Dr. Farrar has attempted to rebuild.

Another unfortunate device of Dr. Farrar's rhetorical method is to denounce some unpopular belief or doctrine, through pages of verbose invective, and

then quietly propound the doctrine himself, in one or two unpretending sentences. St. John, in his Second Epistle, bids the lady to whom he writes not to receive a heretic into her house, or wish him "God-speed." Dr. Farrar thereupon launches into a furious diatribe of seven octavo pages against all who understand this passage in its plain, grammatical sense. "There is something distressing," he says, "in the first swift instinct with which an un-Christian egotism has first assumed its own infallibility on subjects which are often no part of Christian faith, and then has sped, as on vulture's wings, to this passage, as a consecration of and feelings with which the *odium theologum* disgraces and ruins the divinest interests of the cause of Christ. And then we are treated to a torrent of violent, expletives against "Pharisees," "self-styled theologians," "half-educated religionists," "Arnold of Citeaux and Torquemada," and sundry other objects of Dr. Farrar's aversion. "Had there been anything in this passage," he vows, with an air of pontifical infallibility, "which sanctioned so odious a spirit, I could not have believed that it emanated from St. John." What, then, is Dr. Farrar's own explanation of the passage? Here it is:—

"False teachers were rife who, professing to be Christians, robbed the nature of Christ of all which gave its efficacy to the Atonement, and its significance to the Incarnation. These teachers, like other Christian missionaries, travelled from city to city, and, in the absence of public inns, were received into the houses of Christian converts. The Christian lady to whom St. John writes is warned that, if she offers hospitality to these dangerous emissaries who were subverting the central truth of Christianity, she is expressing a public sanction of them; and, by doing this and offering them her best wishes, she is taking a direct share in the harm they do. This is common sense, nor is there anything uncharitable in it."

But if there is nothing uncharitable in refusing the rites of hospitality, even the shelter of a roof, to an heretical missionary, travelling in a place where there are no "public inns," what is the meaning of Dr. Farrar's grand talk about "vulture's wings" and "*odium theologum*?" "Are the so-called 'religious champions,'" he asks, "to be for ever, as they now are in many instances, the most unscrupulously bitter and the most conspicuously unfair?" Are they, indeed? Within two pages of Dr. Farrar's quoted approval of St. John's advice on the treatment of heretics, Dr. Farrar treats us to the following specimen of his own fairness. It is related by Irenæus and Eusebius, that Polycarp, a disciple of St. John, was once accosted by the heretic Marcion with the question, "Dost thou not know me?" "Yes," was the answer, "I know thee for the first-born of Satan." Irenæus (who knew Polycarp personally), after telling the story, adds,—"So cautious were the Apostles and their followers to have no communication—no, not so much as in discourse—with those who adulterated the truth." Now for Dr. Farrar's comment:—

"The story, as might have been expected, is told by other ecclesiastical writers with intense gusto, down to modern days. But even if it be true, it by no means follows that the example was estimable. St. Polycarp was just as liable to sin and error as other saints have been. We have no right to treat any man with rude discourtesy. If to be a Christian is to act like Christ, then Polycarp's discourtesy was un-Christian."

And then Dr. Farrar refers to our Lord's courteous treatment of the Pharisees. Our memory at once recalls the denunciation of the Pharisees as "hypocrites," "generation of vipers," "children of the Devil," who could hardly escape "the damnation of hell." We also remember a certain scene in which St. Paul addressed one Elymas, who was endeavouring to turn away from the Christian faith a promising convert, in the words, "Thou child of the Devil!" If Dr. Farrar were a logician, he would not know that a reasoner cannot take just as much of an argument as he likes. This is by no means a solitary instance of Dr. Farrar's use of arguments which are as injurious to the writers of the Bible, and even to the Founder of Christianity Himself, as to those at whom they are immediately aimed. But warnings of this kind are thrown away on Dr. Farrar. Wrapt up in the conviction of his own infallibility, he declares, with engaging frankness, that everybody who ventures to differ from him, is a fool. "If a man be incapable of seeing this," he says in one place, "or unwilling to admit it, for such a man, reasoning is vain." And if the present generation should be so infatuated as to reject its prophet, still, there is balm in Gilead,—"another generation will be able to judge." Yes, verily,—if they read. A suspicion of that dire contingency seems to lurk even in the mind of Dr. Farrar, for he adds:—"From the false and fleeting criticisms of to-day, I appeal once more to a diviner standard. I exclaim again, with Pascal, 'Ad Tuum, Domine Jesu! Tribunal, appello.'" Meanwhile, however, the duty of the other side is to do their best to point out the thorough unsoundness of Dr. Farrar's writings, pending the appeal.—*Spectator*.

## Home &amp; Foreign Church News.

From our own Correspondents.

## DOMINION.

## QUEBEC.

## THE MEETING OF THE SYNOD.

The Anglican Synod of the Diocese was opened on the 10th inst., with Divine service in the Cathedral. The service was choral. The prayers were said by the Rev. H. C. Stuart, M.A., Incumbent of Bourg Louis. The Rev. C. Hamilton, M.A., Rector of St. Matthew's Church, read the lessons. The Right Rev. Dr. Sullivan, Lord Bishop of Algoma, read the ante-Communion Office, the Epistle being taken by the Rev. H. J. Petry, M.A., Incumbent of Danville, and the Gospel by the Rev. A. J. Balfour, M.A., Rector of Melbourne. The Rev. R. W. Colston, M.A., Incumbent of Portneuf, read the offertory sentences.

The Lord Bishop of Quebec was assisted by the Lord Bishop of Algoma and Rev. Professor Roe and Principal Lobley, of Bishop's College, with the Rev. I. Brock, Rector of Bishop's School, Lennoxville.

After service the Synod proceeded to organize in the National School Hall.

Moved by Rev. D. Roe, seconded by R. W. Heneker, Esq.—That we extend a hearty welcome to the Missionary Bishop of Algoma and request His Lordship to take his seat on the platform.

A large attendance of the clergy and laity was present.

On motion the Rev. M. M. Fothergill was re-elected Clerical Secretary, Jas. Patton, junr. Esq., was re-elected Lay Delegate, E. A. Jones, Esq., was re-elected Treasurer, and Messrs. R. H. Smith and Jas. Patton, Junr., re-elected Auditors.

The Lord Bishop then delivered his address:—

My Rev. Brethren, and Brethren of the Laity.—The Synod has been called together at an unusual season by way of experiment. When we last met, a resolution was passed requesting me on the next occasion to summon you during the winter. I have done so. And after trial you will be able to say whether it is desirable that we should in future hold our Synods in the winter, or whether it would be better to revert to the original practice of assembling in the first week of July, or whether we should select any other time of the year. I have myself no strong feeling in the matter, and I shall be ready always to meet you at any time of the year that may be convenient to you, except between the end of the first week of July and the beginning of September. I want that time for my visitations in the Gulf. Two clergymen of the Diocese have died since we last met. The Rev. W. C. Merrick, was indeed more closely connected with the diocese of Montreal than with us. He resided in that diocese, and he seldom took part in our deliberations. But he held, till his death, a small charge in the diocese of Quebec, and to the few of our communion which live in Riviere du Loup, en haut, and St. Ursule, he ministered most faithfully and affectionately. His death was sudden, and was sincerely mourned not only by his flock, but by all who knew him, for I suppose that none who knew him did not love him. The Rev. A. J. Woolryche, too, has passed away in the interval between this Synod and the last. He was well known to us all. He had a large share in forming the original constitution of our Diocesan Board, of which he was for some years the secretary. During many years he was the secretary of the Church Society; and these offices brought him necessarily into contact with the Church all through the diocese. The brilliance of his powers we all admired; the genial kindness of his nature we appreciated. Through a large part of his life he endured the pangs of a painful malady; and lately his sufferings were extreme; he died in faith and hope. Two who still live have been obliged, through the pressure of advancing years, to retire from the missionary charges—the Rev. W. King and the Rev. Dr. Ker. The first of these has borne the heat and the burden of a long day in the diocese, during many years of which he has travelled notwithstanding his great age, with unflinching persistence, over a mission more than 80 miles in length. Truly he has been ready to spend and be spent for the souls committed to his care. Another of our elder clergymen, the Rev. Dr. Reid, has resigned the parish of Sherbrooke; but in such ministrations as may be suitable to his strength, we hope to have him yet long labouring amongst us. The Rev. C. C. Hamilton, who, when we last met, had returned to the diocese, has, to the regret of all, been compelled, through illness in his family, to leave us again. The Rev. J. Boydell left the diocese to take charge of a mission, now the self-supporting parish of Brandon, in the diocese of Manitoba. The accessions to our clergy have been the Rev. E. J.

Harper, the Rev. A. H. Judge, the Rev. Gustavus Nicolls. Mr. Nicolls has been licensed to be curate of St. Matthew's in the city of Quebec. The appointments to mission will appear in the report of the Diocesan Board. The vacancies in the diocese at the present time are Brampton and Windsor, St. Sylvester, Sandy Beach, Sherbrooke. Those ordained are:—Priests, Clement D. Brown, Robert W. Brown; Deacons, E. J. Harper, A. H. Judge. I have consecrated two new churches and a chancel added to an old church. The numbers confirmed are 759. In consequence of the reduction of the grant from the Society for the Propagation of the Gospel, a scheme for the re-assessment of the Diocese was proposed for the guidance of the Diocesan Board at the last Synod. This proposal has been substantially carried into effect. The assessments have been raised generally. Stoneham has been annexed to Valcartier, New Carlisle has become self-supporting, the missions of Coaticooke, Cookshire, Durham and Stanstead have increased their assessments, and are on their way to self-support, at the time indicated in the recommendation of the Synod. \$1,400 have been bequeathed by the late Mrs. Aylwin for the support of the clergyman in the mission of Bourg Louis, and \$1,000 by the late C. A. Richardson, Esq., for the endowment of Stanstead; this latter bequest not to be available till the death of Mrs. Richardson. The three places which have now for a long time been asking for a resident missionary have not yet been supplied, and there is every prospect that it will be necessary to establish a new mission shortly in the neighborhood of Lake Megantic, where the country is fast being settled by immigrants. At present service is held there, in the vacation every Sunday and in term time once a fortnight by a Divinity Student from Bishop's College, Lennoxville, the distance between the places being about 70 miles. In Advent, 1881, the Rev. Isaac Thompson was appointed "Missioner" for the Diocese, and since that time he has been occupied in conducting missions in the country districts, and I believe that these services have done great good. Mr. Thompson will report to the Church Society, and from his report, together with the reports of the clergymen for whom he has conducted missions, interesting information concerning the nature, extent, and effects, of his work may be obtained.

At the last Synod it was moved and carried,—That the Bishop be respectfully requested to name a committee who shall, under His Lordship's direction and superintendance, form a branch of the Church of England Temperance Association for the Diocese of Quebec; and that His Lordship be requested to bring the matter before the various parishes and missions of the Diocese, inviting that a branch of the society be established in each, and be affiliated to the main body of Quebec. I formed the committee, and we drew up an outline of an association indicating the mode in which country associations could be affiliated to that in Quebec. This was forwarded to all the parishes and missions. Associations have been formed in the parishes of St. Matthew's and St. Peter's in the city of Quebec. Members have been enrolled in the Cathedral congregation, but the association is not yet complete. This also is the case in the congregation of Trinity Church. In St. Paul's congregation there are 23 members of the association, nine of whom are total abstainers. Associations have been formed in East Frampton, West Frampton, Portneuf, Bourg Louis, and New Ireland. In all of these nearly all the members are total abstainers. In Riviere du Loup (en bas) no Church of England Temperance Association.

I stated to you at our last meeting that \$250 had been offered by the Society for the Propagation of the Gospel towards the endowment of a Theological chair in Bishop's College, on the condition that \$15,000 should be raised before the end of 1881; that Mr. Robert Hamilton had contributed \$2,800 to this fund; that Dr. Reid had contributed \$3,000; that Mr. Robert Hamilton had offered another donation of \$6,000 if the sum stipulated by the S. P. G. should be made up within the given time; and that the Rev. Dr. Roe had been requested by the Corporation of Bishop's College to solicit subscriptions. It now gives me pleasure to inform you that the stipulated amount—\$15,000—has been subscribed and the money received. But the sum of \$10,000 is yet required in order to put this endowment upon a satisfactory footing, yielding an adequate salary for a Divinity Professor. The Rev. Dr. Mountain, now of Brading, in the Isle of Wight, formerly a clergyman in the diocese of Ontario, has given \$1,200 to the Corporation of Bishop's College to be invested for the support of a deacon, a candidate for priest's order in the diocese of Quebec during his residence in college, and a similar sum for the support of a deacon seeking priest's orders in the diocese of Ontario. Dr. Mountain, having personal knowledge of the country, is of the opinion that the Church can only extend her ministrations over the large and sparsely occupied area by availing herself of the services of a largely increased order of deacons, the greater part of whom would always remain dea-

cons. But inasmuch as some of these would be found worthy to be called to the higher ministry, Dr. Mountain has founded this exhibition for the maintenance, during his theological study, of a deacon who might be selected to be advanced to the priesthood. His purpose is to found other similar exhibitions for other dioceses, and his hope is that his example will be followed by others who have the ability in this way to help the Church.

One other matter there is upon which I must touch. You know how great a loss the Church has sustained by the death of the first Bishop of her Missionary Diocese of Algoma. There may be some here to whom he was not personally known, but his high toned Christian spirit, his self-denying zeal to the discharge of his very arduous duties, are known to all. Responsible for the salaries on which his missionaries were to subsist, or dependent for the necessary fund upon voluntary subscriptions; with no certain sum promised upon which he could rely, with no organization to relieve the personal strain; called upon, all at once, to collect for, to organize, to administer, evangelize, I may say extemporize a diocese, his position was a trying and a wearing one. How beautifully he rose to the emergency, how indefatigable he was in his work, how full of faith and the Holy Ghost, all who knew him know. In the midst of his work he died. But the Lord heard the prayers of His Church. His place is filled, and well filled. It is our great happiness to have Bishop Sullivan with us on this occasion; and to-night we shall be able to learn from his lips what is the state and what are the wants of his diocese, and I trust that, having heard him, we shall go home resolved to give our strenuous and sustained support to the work.

## MONTREAL.

ST. ARMAND (EAST FRELIGHSBURG).—The Sunday-school at Frelighsburg had their festival in Memorial Hall on December 28th. The building was filled. The exercises began with a special service in which the members of the Sunday-school took a leading part in responses and carols. The rehearsal of the Catechism followed, in which the children evinced intelligence, memory and Christian training. The great attraction, novel in all its features, was the three Christmas ships, which in actual form, rigged and trimmed, came in life-like movement sailing in, at the conclusion of the service, according to the traditional carol. The school and teachers, marching from the chancel, met it half way down the lengthy aisle, where Santa Claus as captain greeted his fair and youthful audience with more than words or compliments, scattering gifts in profusion from his well-filled store. Another division of the Christmas ship was found to contain in quantity general recognitions of Christmas affection and pleasantry, which were soon disseminated to the satisfaction of the large assemblage. The magic lantern was then the order of the evening, to the gratification particularly of the juniors of the audience. In addition to several valuable remembrances to Canon and Mrs. Davidson, given by Santa Claus from the Christmas ship, S. U. Hunter, Esq., presented the rector with a well-filled purse, which Canon Davidson acknowledged in such manner as the absolute surprise of the gift enabled him. The proceedings closed at a late hour, fragrant in memory with happy faces, hearty greetings, Christmas zeal and Christmas rejoicings.

DUNHAM LADIES' COLLEGE.—The Deanery of Bedford Ladies' College, which the Church of England has succeeded in establishing, under the very able direction of its accomplished Lady Principal, Mrs. Holden, reflects great credit both upon this lady, the Church, and all concerned. The college itself is a most spacious and pleasant building, and beautifully situated. There are young ladies in it from almost all parts of the Dominion. There is evidently a training and instruction aimed at and being imparted second to none in the Dominion. The Church has evidently felt that something should be done to counteract the attractions and advantages afforded in the convents by those faithful and devoted daughters of the Roman Catholic Church—the nuns.

MANSONVILLE DEPOT.—A mission has been established here, and the school-house was the scene of a most pleasing gathering on Christmas night. The walls were decorated with bannerets, containing sundry devices. Texts, such as "Welcome," "Happy Christmas," were displayed. The school-house was crowded, the Christmas tree well illuminated, and bearing a large number of presents contributed for the Sunday-school scholars by the incumbent and Messrs. Calvin, Perkins, C. Bowker and Robt. Heath. The exercises consisted of hymns, songs and speeches made by Rev. Mr. Brown, followed by Messrs. C.



Parkins, C. Bowker and E. Turner, after which the gifts were distributed. Every one was pleased and satisfied. Thanks are due to those who dressed the tree and to the contributors. A liberal distribution was made of cake and fruit, which considerably enhanced the sociableness of the gathering. For that feature the ladies of the Station are to be thanked.

**MANSONVILLE.**—The holy season of Christmas received its usual attention in this very interesting and flourishing mission. On Saturday night the children of St. Paul's Church, with their teachers and friends, gathered round the Christmas tree, which sprang its foliage and bore its abundant fruits in the town hall. The audience was very large, the hall being crowded. The Rev. W. Ross Brown addressed the audience on the Sunday-school, its object and utility, touching on the necessity for more thoroughness in the home training, and other points developed from this, and then with a few words to the children, especially the boys, he read the report of the standing of the scholars individually, by which the rewards were graded. The carol "Gather Around the Christmas Tree," having been rendered, Levi Perkins, Esq., distributed the gifts. As he was so engaged the audience were startled by the unexpected and unusual sound of old-fashioned sleigh-bells, commonly called by the *habitués* "grelot," or as we would spell it, "gurlo." It was found to proceed from Santa Claus, who appeared in his wintry garb, and distributed candies and apples among the children. Among the gifts we must mention a beautiful silver mounted album presented to Miss Clara Perkins for her services as organist, and a donation of \$10 to the incumbent, to be expended by him in something for his study. Finally, was a fine buffalo coat presented to the stage driver, Ira Chesmore, as a return for the many little kindnesses he had shown in transports from the station to the village. The exercises closed with the National Anthem, all dispersing well pleased. At the services on Christmas day the offertory was more than double that of last year.

#### ONTARIO.

**STIRLING.**—This parish, through the strenuous efforts of the incumbent, has at last secured a parsonage, which he and his family are now occupying. The church being entirely free from debt, it was thought by the clergyman and people that the time had arrived when a house should be either bought or built. A comfortable house very near to the church was offered at a low figure, which sum has been partially covered by subscriptions, and the papers being drawn out by Mr. Skinner, the church lawyer. As usual at this season, the interior of St. John's Church presents a very pleasing appearance. The wreaths of evergreen is the work of the ladies, but the sentence round the side walls on blue and red cloth, with white frosted letters, is done by the tasty hand of Mr. Mitchell, and is worthy of notice; two very pretty banners made by the incumbent complete the decorations. The singing and responses are much improved, and besides the hymns two pretty carols were sung during the Christmas season.

*St. Thomas' Church*, on the 8th line of Rawdon, has also very neat decorations, and large congregations assembled in both churches to hear the old, old story of the Saviour's birth. Midnight service on New Year's eve was well attended, and a few minutes after twelve o'clock the fine bell of St. John's Church rang in the new year.

**MOHAWK MISSION.**—*All Saints' Church.*—A most successful Christmas Tree was held in the Council House on Thursday, 22nd December, in connection with the Sunday-school. Not less than two hundred people were present. Santa Claus in person distributed the presents to as many as one hundred children, and Christmas carols were sung by the little ones in a style which did infinite credit to their teacher. Twelve Indian choir boys appeared for the first time in their choir costume—uniform coats, made by the teacher and members of Mr. Hill's and Francis Clause's families, from material bought with Sunday-school funds. The same good people knitted and made very many other articles given, as hoods, mitts, mufflers, etc. An interesting feature of the occasion was the presentation of valuable gifts to the lady teachers who had done so much for the school during the past year. Miss Maggie Johnston and Miss Lydia Hill received each a beautiful silver cake basket, and to Miss Jane Johnston, as a farewell offering, was given a costly and beautiful silver butter cooler. The missionary, Rev. E. H. M. Baker, in making the presentations, said that no teachers or churchworkers in his experience had ever more thoroughly earned such tokens of good will. The work that they had accomplished was simply astonishing. As an instance of

the success which had attended their labors and those of the young people who had worked with them, noticeably Mr. Dow Clause and Mr. Joseph John, he mentioned that in little better than a year they had raised, by concerts and kindred means, about \$200 for Sunday school and church purposes—\$100 of which sum they had devoted towards the purchase of a bell for All Saints' Church. In concluding his remarks Mr. Baker took occasion to thank the friends of the school, on behalf of himself, Mrs. and Miss Baker, and Mr. Massey Baker, each of whom had received some token of regard. The proceeding closed with "God save the Queen," sung by the children.

**AMHERST ISLAND.** On the night of Dec. 23rd, the Rev. W. Roberts, incumbent of this parish, was surprised and gladdened by the present, from his parishioners, of an excellent pair of buffalo robes, of which the materials cost \$52. On Christmas Day the offerings of the people amounted to \$50.56; at St. James', \$208.22; and at Christ Church, \$21.34. On the evening of Holy Innocent's Day a Christmas tree entertainment was held in the Town Hall, at which readings and recitations were given and songs and carols sung, to the great satisfaction of the audience, and though the choir and Sunday-schools were admitted free to both hall and tree, and the admission fee for the rest very low, the receipts amounted to over \$30.

**MISSIONARY MEETINGS.**—Rev. H. Pollard, St. John's Church, Ottawa, convener, assisted by Rev. A. Phillips, Hawkesbury, Jan. 15th, Birmingham; 16th, Tuesday, St. John's Church, Storrington; 17th, Wednesday, Secley's Bay; 18th, Thursday, St. John's Church, Leeds; 19th, Friday, St. Luke's, Lyndhurst; 21st, Sunday morning, Ballicanoe; afternoon, Escott; evening, Lansdowne; 22nd, Monday, Dalcenaine; 23rd, Tuesday, Trinity Church, Brockville.

**SELBY & SALMON RIVER.**—There was a very successful bazaar held here on the 19th ult. Friends from Montreal, Toronto and Napanee sent many valuable presents, and the display of goods was very fine indeed. The evening was clear and cold, but notwithstanding the cold a large gathering seemed determined not to let the evening, which had long been looked forward to, pass without getting their full share of the enjoyment. The proceeds of the evening amounted to \$112; this added to \$240 which was previously raised in the parish during the year, goes to lessen the debt on the parsonage. The incumbent, the Rev. D. F. Bagert, has been doing very faithful work here for the past eleven years, and not without marked signs of improvement. One, and not the least cheering, was that there were twenty-two communicants on Christmas Day at Selby. Another improvement is the addition of Hinch neighbourhood in lieu of Frizell's Mills, which has been added to Shannonville, so that the parish of Selby and Salmon River is much more compact than in former years. It boasts of one of the finest country parsonages in the diocese, situate about four miles from Napanee; two churches, one at Selby and the other at Salmon River, and an Orange Hall, where services are held in Hinch neighbourhood. Churchly things have developed immensely since the days when the Rector of Napanee, the Rev. J. J. Bogert, used to drive through this section to baptize them all, and marry them all, and bury them all.

**OTTAWA.**—*St. John's.*—The annual Sunday-school festival was held in the new school-house on Thursday, Jan. 4th. Tea was provided for over 300 children. The infant class, numbering about seventy, had a Christmas tree and magic lantern in their own room, under the able superintendence of Mr. Mackinson. For the other children and a number of their friends, who assembled in the large school-room, the Sunday-school choir, under the guidance of Misses Wheeler, Jarvis and Mills, sang a service of song, called "Epiphany," during which twelve of the choir hung on the golden star the letters forming the words "Jesus our Star," each in turn reciting a text in which was a name of the Saviour begun with the proper letter. After this some thirty prizes were distributed to those who had received the highest number of monthly perfect mark cards during the year. A magic lantern, kindly shown by Dr. Wilson, concluded a very successful and enjoyable gathering.

**MERRICKVILLE AND BURRITT'S RAPIDS.**—A successful concert was held in the Town Hall, Merrickville on the 28th ult., under the auspices of Trinity Church. The annual Sunday-school entertainment and Jacob's ladder took place on New Year's night. The ladder presented a very fine appearance, ornamented with lighted tapers and prizes for eighty-eight Sunday-school pupils. A goodly sum was realized for the benefit of the school. The Christmas services were well attended, and the incumbent was greatly encouraged by the good will shown towards him

through the offertories, which amounted to the sum of \$70. In addition to the above, the offerings in kind amounted to the sum of \$40. The communications on Christmas day numbered 166.

**GANANOQUE.**—Considerable improvements have just been made in this church, of which the Rev. H. Husten is the rector. A new and beautiful carved wood reredos has been erected. In the central panel is a large altar cross in gold, and on the four smaller panels, angels with instruments of music, on a gold ground. The walls of the sanctuary have been decorated, the prevailing colors being olive green and maroon, a broad border of passion flowers surrounding the diaper, which is composed of the sacred monogram, and *fleur de lys* and crosses in gold. The nave of the church has also been tinted, and illuminated texts placed over the chancel window and nave arch. On a broad gold band on each side of the altar is the following inscription: "To the glory of God, and in loving memory of Patrick Anderson, who died Sept., 1881, aged 73 years." The whole of the work was executed by Mr. J. C. Spence, of Montreal. The work was completed for Christmas day. A new and beautiful white altar cloth, embroidered in gold, was also presented to the church, and illuminated wrought iron altar standards.

**ARCHVILLE.**—*Trinity Church.*—The Annual Epiphany Festival of the Sunday-school was held on the 11th January. About 50 children were present with their teachers, and in several instances they were followed by their parents, who seemed to enjoy the proceedings as much as any. After supper had been done justice to, an hour or more was spent in healthy games, which were carried on with great spirit. Some pretty pieces of poetry were then recited, and one venturesome boy gave a well-known "nigger" song. The recitations were really very good, the sense and meaning of the pieces being brought out with taste and spirit. After a rest, the children sang the hymn, so appropriate on such an occasion, "Come, sing with holy gladness," and the Christmas tree having been unveiled, the curate in charge, Rev. E. W. Beaven, distributed the gifts upon it. The festival closed with a few words of praise for the good behaviour of the children, and cheers for the ladies who had prepared the treat; and the Doxology having been sung, all went home well pleased.

**CRYSLER.**—The offertories on Christmas day amounted to \$35. Wednesday after Christmas a large number of parishioners visited the parsonage, taking with them oats, potatoes, butter, hams, and other articles, with any amount of excellent cakes, etc., gifts for the Rev. G. Metzler. A pleasant evening was spent, and before leaving, the warden, Mr. Cockburn, on behalf of the parishioners, presented the incumbent with a purse of \$66 towards purchasing a cutter and robe, and on the 4th inst., a number of men with teams gave him a wood hauling.

#### TORONTO.

**TORONTO.**—*St. James' Church.*—A meeting of this congregation was held on the 8th inst, to take farewell of the Rev. W. S. Rainsford, and to present him with a purse and clock. Mr. Rainsford has made many warm friends in Toronto, and when a few more years and the responsibilities of a sole charge have done their proper work, he will, we hope, be a power in the American Church. He will find out one thing which will be of great service, viz., that the Americans are much too wide awake and much too well grounded in Church principles to favour their clergy helping to build up antagonistic institutions out of a regard for spurious Catholicity of sentiment. Mr. Rainsford has ever been most kind, hospitable and brotherly in personal intercourse with the clergy and laity, regardless of "party." We wish him a happy career.

**WHITBY.**—The services in All Saints Church on Christmas Day were bright and hearty. There were 55 communicants at the early Celebration and 38 at the mid-day. The offertory amounted to a large sum. The ladies, too, have been most kind. A few days prior to Christmas, or Mrs. Fidler's return home one evening, to her utter amazement she found a very excellent new carpet placed on the drawing room floor, and its predecessor moved to another room, a message being left—"A Christmas present for Mrs. Fidler." It

seems the carpet has been bought and made in Toronto, and an upholsterer engaged to take up the one and put down both in the places assigned for them respectively. This could not have cost the ladies less than \$50, which added to the Christmas offertory makes the handsome present over \$100. It may also be mentioned that the parish of All Saints lately purchased an excellent parsonage house with delightful grounds surrounding it.

**WEST MONO MISSION.**—*St. Matthew's Church.*—On Thursday, the 4th inst., after evening prayer, the Rev. Mr. Morley, pastor, was presented with a handsome sleigh-robe and the following address:—"Rev. and dear Sir,—We heartily wish you and your estimable wife a happy New Year. We, as members and adherents of St. Matthew's Church, meet to express to you our hearty good will. In looking back over the past, now nearly five years that you have been amongst us, we have witnessed with pleasing emotion the zeal you have manifested in urging us on to faith and good works—especially the younger branches and Sunday-school scholars, to an entirety of consecration to the service of God. We hail with delight your approach each Sunday, to listen to your exposition of Divine truth, from which we have received so much comfort and cheer. We have not failed to notice your punctuality in attending to your duties, whether in sunshine or in the stormiest weather. Duty has ever been with you the watchword. And now, sir, as a token of our esteem, we ask you to accept at our hands this robe, not for its intrinsic worth, as that indeed is but meagre compared with the services you have rendered us, but as an evidence that you have a place in our affections. We hope and pray that you may be long spared to labor amongst us, and be more than ever successful in winning souls for Christ. Signed on behalf of the congregation, Wm. S. THOMPSON, Wm. KIDNEY, churchwardens; Wm. McKELVEY, lay representative." The Rev. Mr. Morley made a suitable reply.

**GUILD OF ST. JOHN, TORONTO.**—The magic lantern and musical entertainment given under the auspices of the Guild, in St. Luke's school-house, on Tuesday the 9th inst., was well attended, many having to go away without obtaining admission so crowded was the room. The lantern used was the latest invention of Mr. W. C. Hughes, of London, England, called the Pamphengos, showed the pictures with a brilliancy almost equal to the oxy-hydrogen light. The musical part of the programme was by the choir, under the direction of Miss Callaghan, and was highly appreciated by those present. The Guild is doing an excellent work among the elder youths and young men of the parish. They are associated for social intercourse and such innocent diversions as are so attractive at their age, while at the same time they are actively occupied with Church work in the choir and wherever they can be helpful. The example of the warden and founder, Mr. Arthur Shutt, might be followed to advantage in every parish.

**GIRLS' FRIENDLY SOCIETY.**—A meeting was held in St. George's Church school-house on the 8th inst., for the purpose of taking preliminary steps towards organizing Girls' Friendly Societies, both in the diocese of Toronto and throughout the country. As people generally are not familiar with such societies, a few remarks explanatory of the scope and object of such may prove of interest. The first of these societies was organized in England seven years ago, and now the membership is 70,000, with 600 organized branches, presided over by 29 diocesan councils, and a central council, to which each diocese sends a representative three times a year. This definite plan on which the society has been organized has conducted very materially to further its work, and not alone in England and Wales, but in Scotland and Ireland, in America and the Colonies, similar societies have been formed, based generally on the same fundamental rules. The aim of the Girl's Friendly Society is to preserve purity, not merely by the outward aids of help and protection, but by endeavouring to awaken in the minds of women of all classes a sense of the inestimable value of purity, and by proclaiming boldly and fearlessly that virtue is of no class, and impossible to no class, and that in this matter all are concerned, not only for themselves, but for others. The object being such it will be seen how important it is that the assistance of all classes should be obtained in forwarding such a good work, and that not only as servants in the household, daughters in the home, workers in the shop and workroom, the school or factory, or in any other position in life, women and girls may be benefitted in union with such a society, with sympathy, aid, and friendly advice, and rendered the better able to live pure, virtuous, and noble lives. The meeting yesterday was presided over by His Lordship the Bishop of Toronto, the following clergymen being also present:—Rev. Provost Body, Rev. J. D. Cayley, St. George's Church; Canon DuMoulin, St. James' Cathedral; Rev. J. Langtry, St. Luke's; Rev. A. J. Broughall, St. Stephen's; Rev. J.

F. Sweeny, St. Philip's; and the Rev. J. McCarroll, Grace Church. There were also a number of ladies present from the various parishes of the city. Such societies had been organized in England, Ireland and Scotland and the Colonies of the Empire, with the exception of Canada. His Lordship expressed the opinion that it was high time that some action was taken in this respect in Canada also. Brief remarks laudatory of the aims and achievements of Girls' Friendly Societies were also made by Rev. Provost Body, Rev. Messrs. Cayley, Baldwin, Broughall, Langtry, and Canon DuMoulin. It was then decided by the meeting that the three central rules and monogram of the parent Society in England be adopted. The following ladies were elected a provisional Diocesan Council, pending the meeting of the Synod in June:—Mrs. C. W. E. Body, President; Mrs. A. J. Broughall, Vice-President; Miss Cox, Secretary; and Mrs. C. W. Robinson, Treasurer. The Bishop of the Diocese and Mrs. Sweatman are constituted patrons of the Society, and the Central Committee will consist of the pastors, clergymen's wives, and church officers in each parish, secretaries from each branch society, the clergy to constitute an Advisory Committee. As the initial steps have been taken, branch societies will probably shortly be formed in the various parishes of the city and in different parts of the country, and the result will doubtless be largely beneficial to these specially designed to be profited, and indirectly also to those who will engage in this good work of aiding their sister-women to lead pure and useful lives.

Any clergyman desiring to organize a parochial branch, can receive information by communicating with the Secretary, Miss Cox, 173 Gerrard-street east, Toronto, enclosing stamp for reply.

**Delegates to Synod.**—Our friends should take care to sign the roll of voters entitled to elect Delegates to next Synod. The signatures of all who intend to claim the privilege of voting must be affixed to the list before the 22nd January.

#### NIAGARA.

**APPOINTMENT.**—The Bishop of Niagara has been pleased to create a second Archdeaconry in his diocese, which shall comprise North Wentworth, Halton and Wellington Counties, and has appointed the Rev. Canon Dixon, B.A., of Guelph, as Archdeacon thereof, under the title of Archdeacon Guelph.

**CHURCH CONGRESS.**—We hope very shortly to announce arrangements as completed for a congress in Hamilton early in June next, or immediately after the meeting of Synod. The prospect is most excellent.

**NIAGARA FALLS.**—The members of Christ Church, Niagara Falls, and the Brock Memorial Church of St. Saviour, Queenston, have shown their good will towards the rector, the Rev. Canon Houston, by more liberal Christmas offerings than usual—having contributed in money about \$90, besides many gifts in kind.

**ST. CATHARINES.**—*Personal.*—On Wednesday, the 10th inst., at 7 a.m., at St. George's Church, was celebrated the marriage between the Rev. R. J. Moore, curate, and Miss Lucy Holland, daughter of the Rev. Rural Dean Holland, rector, who officiated, assisted by the Rev. F. E. Howitt, of Guelph. A large congregation was present, many of whom remained for the Holy Communion.

**STONY CREEK AND BARTONVILLE.**—*Confirmation.*—On Tuesday, 9th inst., the Bishop of Niagara administered the right of confirmation to twenty-two candidates of this interesting mission in the Church of St. Mary, Bartonville. The Bishop's address, very full and practical indeed, imparted additional interest, commanding the deepest attention from the very large congregation. The services, from first to last, after the celebration of the Holy Communion, was very solemn and affecting. The number of partakers was not less than fifty. The clergy present were Rev. C. E. Whitcombe, incumbent, Rev. Canon Curran, Rev. R. D. Bull, and Rev. Thos. Geoghegan.

**ACTON.**—On Tuesday evening, the 9th inst., there was a very interesting missionary meeting in this parish, Mr. Pigott, the incumbent, presiding. A short service was held in the church (which, by the way, was very tastefully decorated). Canon Dixon then preached on the duty of giving, enumerating the various objects which they were called on to sustain, and especially dwelling on Algoma and the Northwest. The Rev. Mr. Pigott then introduced the Rev. W. J. MacKenzie, of Milton, who gave an excellent address on the claims of the widows and orphans of the clergy. Canon Caswell spoke on the missions of

the Church, and Mr. Lockson on the duty of the laity to support the ministrations of the Church in their own parishes, and also to aid the missions in poor settlements.

#### HURON.

**LONDON.** The offertory in St. Paul's, Christmas day, amounted to \$130, and was presented by the Rev. Canon Innes, rector, to assistant minister, Rev. A. Brown.

**MELROSE.** *The Village Burial Ground.* The village of Melrose is a hamlet west of London. There is no other village in the diocese with the same populace without an English Church. The burial ground of Melrose was, a few months ago, the scene of a very mournful event. The corpse of a young man, the eldest son of a fond father, who had looked forward to him to aid in the maintenance of a large family, was committed to the dust. The father of S. had, while he was yet a lad, been induced by bad companions to fall into the pit falls of indifference, confirmation, the Lord's Supper and the Lord's Day were neglected, and scepticism and unbelief avowed. As his family grew up he learned that reverence to parents and the code of the moral law were habitually broken. Moral restraints were cast aside, and the only power that can restrain the young (continuous training in the way their fathers trod in the old Church) was neglected. He came with his sons to the Church Sunday school of St. G., and begged that such might be the training of his sons, his eldest especially, now in the most critical time of life. In a few months young S. was seized with fever. He was carefully nursed by the teachers of the Sunday school. The clergyman was never a day absent from the bed-side of the fever-stricken young man. A few days witnessed his burial, and by his grave Mr. N. read the solemn burial service of the Church. A few more days pass and S. and his believing wife conduct to the font their large family of children, to declare belief in the truths of eternal life. We have only to add that the family of S. are now regular Church members.

**DAILY CALENDAR.**—Selections from writings of Frances Ridley Havergal. Hart & Co., Toronto. Price 50 cents. This is a very beautiful as well as useful calendar. Each has a separate, detachable leaf with month and day, and below there is a text of Scripture and verse from Miss Havergal's poems. The design is tasteful; ornament and utility are well combined.

### Family Reading.

LO, I AM WITH YOU ALWAYS.

Night shadows lengthen till they meet and close,  
The mists are chill, and frost doth white the tree,  
Yet Jesus speaks from out the night of woes,  
"Unto earth's end I ever am with thee!"  
Endless the changes that take place around—  
Stars pale and sink into the moonless sea,  
And empires proud lie ruined on the ground—  
Yet doth he whisper, "Still I am with thee!"  
Lights glimmer o'er the drear and treeless wild,  
Then disappear ere yet the shadows flee;  
But in the pathways, 'tween the rocks up-piled,  
Thy light, O Saviour, ever is with me!  
Low, low upon the midnight grass I fall,  
Weary of treading paths I cannot see;  
"Rise up, my love, my fair one!" Thou dost call!  
"I will, my Lord, since Thou art still with me."  
In crooked ways I read Thy golden scroll—  
Thy pledge of everlasting help to me—  
I read, am strengthened; though the billows roll,  
Thou sayest, "My child, I ever am with thee!"  
Ever, my Saviour, till the earth doth end—  
Yes, through the ages of eternity—  
Until I see Thee, Shepherd, Saviour, Friend,  
I cling to this—"Thou ever art with me!"

## SAVING AND SPENDING.

Jenkins also had made his back plot into a garden, and as long as his boy was a baby the plan succeeded very well, and there was quite an innocent rivalry between him and his fellow-workman as to whose onions were the finest or whose beans were the earliest.

By and by, however, little Percy Jenkins began to run about, and, naturally enough, he found the garden very fascinating; he infinitely preferred pulling the buds off the gooseberry trees, or rooting up the young cabbages to plant again upside down, to watching his mother at her somewhat slovenly preparations in the kitchen.

One day Percy was more than usually mischievous, and Jenkins was really angry to find that the young lettuces he had spent his dinner hour in planting out had every one been dragged up by the child's fidgety fingers.

"Why can't you mind your child?" he shouted angrily from the garden, as he surveyed the ruin of his lettuce-bed. "It's all women are good for, I always thought."

"My child, indeed!" retorted Mrs. Jenkins. "No more mine than yours; and as for minding him ain't I been slaving all day at one thing or another? How was I to know what he was after?"

"Other people seem to be able to manage their children so as to keep them out of mischief," replied Jenkins, whose anger had not been cooled by his wife's hasty speech. "Look at Robertson's boy; he's no bigger than Percy and he'd as soon think of flying as rooting up lettuces."

"Oh, bother the Robertsons and the lettuces too!" answered his wife more irritably than ever. "I wish they were all at the bottom of the Red Sea, that I do. Making such a fuss over a few pitiful lettuces! The hawkers will have them at a penny-a-piece directly, and I can wait till then for my part."

"So you may," said Jenkins passionately. "I've done my last bit of work in this garden, so you and the child can mess it about as you like," and he strode angrily out of the house, and went down to the "Coach and Horses," from whence he returned late at night, not exactly drunk but still not quite sober. He went, however, quietly enough to bed, and the next morning, seeing him like himself again, his wife ventured to ask him for the week's money, which would, as a rule have been given her overnight if that unlucky lettuce-bed had not caused such a disturbance. Jenkins seemed a little vexed at the request, but he put his hand in his pocket and drew out twelve shillings, which he threw across the table to her.

"That's all you'll get this week, so you must make it do," was his remark as he did so.

"I can't manage on that," said Mrs. Jenkins despairingly. "Why the rent's three shillings and sixpence, and I owe the baker five shillings; there's above half gone before I begin spending; and let me tell you, Jenkins, that what you eat is no joke, let alone other things."

"You'll get no more," answered Jenkins sulkily.

"Whatever have you done with it all?" pursued the injudicious woman. "You can't have drunk over ten shillings in one night, I'm sure, unless you stood treat to the whole lot at the 'Coach and Horses,' and you surely were never fool enough to do that."

"Fool, am I?" shouted Jenkins. "If there's one fool in this house there's two, that I know." And he strode off to his work, banging the door behind him.

Mrs. Jenkins was certainly not over-wise, still she did love her husband after a fashion,

though she could speak so sharply to him when provoked, and she was thoroughly vexed with herself now for having sent him off to work in such a mood; but being annoyed with herself, she found it necessary to vent her anger on some one, and therefore she turned on Percy, and administering a sharp box on the ear to him, she demanded what he meant by spoiling the garden in that fashion overnight. She'd make him remember it, that she would. She was going on in this strain when a knock at the door caused her to turn and open it, and Percy took the opportunity of escaping to the back-kitchen.

"It's only me, Mrs. Jenkins," said the cheery voice of Mrs. Robertson, who with Johnnie by her side stood at the door. "I'm going as far as Hill House with some fine lace I've been getting up, and as we pass through the vicarage woods, I thought perhaps Percy might like to look for the primroses with my lad. They say the ground's covered with them this year, and the two children would be company for each other while I go up to the House."

"I'm sure I'll be thankful enough to have him off my hands," said Mrs. Jenkins wearily, "for there never was such a boy for getting into mischief. Just step in a minute, will you, while I tidy him up a bit. I won't be long."

She was, however, longer than she thought, for Percy had hidden himself and refused to come out, until his mother, getting alarmed, called for him, and promised him a pen'orth of sweeties if he would come at once, when he emerged from behind the waterbutt, certainly none the cleaner for his resort. Mrs. Jenkins however, was now somewhat ashamed of her previous outburst of anger, and she quickly washed the boy and made him tidy, and then, feeling in her pocket produced the promised penny, which Percy eagerly seized.

"Where's your manners?" asked his mother reprovingly. "But there! they are all alike, ain't they, Mrs. Robertson? all so keen after sweeties. You like to buy sweeties too, I'll be bound, don't you Johnnie?"

"Father don't let me," said Johnnie solemnly; "he says sweeties does me no good, and only wastes money."

"Well, perhaps your father's right," said Mrs. Jenkins graciously; "but for my part, I don't see that sweets hurt a child, and what else are they to do with their pennies?"

"I put them in the bank," said Johnnie, thinking the question required answering.

"You can't put pennies in, can you? I never heard tell of a penny-bank about here?" asked Mrs. Jenkins, always ready for a gossip with any one about anything.

"No, you can't put pennies in," explained Johnnie, proud of his superior knowledge, "but you can keep the pennies till you get thirteen of them, and then you take them to the bank, and they write down a shilling in your book, and the Queen keeps it safe for me till I'm a big boy."

"Well, I never! You'll die rich, I do believe," said Mrs. Jenkins who could not help laughing at the little fellow's serious ways. "But you're wrong in one thing, Johnnie, you need not save thirteen pennies; there's only twelve in a shilling, you know."

"Yes, I know that," replied Johnnie, "but all the same, father says I am to save thirteen, for he won't let me put a shilling in the bank, unless I've saved a penny to put in the bag at church—will he mother?"

"Father thinks it a wrong thing to save unless we learn to give too," said Mrs. Robertson, blushing a little, for she disliked the feeling of preaching to her neighbour, though she had not known how to stop Johnnie's innocent prattle. "He says it's always brought him luck, and that he's never missed

what he's given, though he's often regretted what he's spent."

"I'm sure I'm ready enough to give when I've got it," rejoined Mrs. Jenkins; "but somehow the money never seems to be enough for what I have to buy with it; and as to keeping any over to put in the bank or to give in church, my money would never reach to that, let me try ever so. Still your husband earns no more than mine, so however do you make it all fit in?"

Mrs. Jenkins was certainly in a softened mood just then, for it was seldom she sought advice from any one, and Mrs. Robertson felt quite shy as she answered her.

"Well, you know, it was none of my beginning—it's all along of John. We do it this way. He says its no use making plans to spend all our money, and then talking of giving what's over, because of course there is none. Working men's wives could spend their husband's wages twice over, if they'd the chance—couldn't they now?—and even then I daresay we should not have all we wanted. So my husband and me agreed, when he brought me his money the first week as ever we were married, to put by a shilling straight away, to help a poor neighbour or to give in church. You see biscuit-making is regular sort of work; our husbands earn pretty near the same every week, and so we've always kept the shilling out regular; and with never having reckoned on spending it, I don't miss it a bit, and I should miss having nothing to give in church; somehow I should feel hot and uncomfortable if I'd nothing to put in of a Sunday."

"Well, now I think of it, I don't like passing the bag myself," declared Mrs. Jenkins; "still I always thought it was for the rich to give in church, not us poor working people."

"Of course they should give more as have got more," replied Mrs. Robertson; "but after all ours is a Free Church; we can sit in the best seats if we will, and the singing and the prayers, and the preaching is every bit as much for us as for the fine folk; and my John says it would be mean to sit Sunday after Sunday and have the best of everything, so to speak, and then never give a penny towards it all. Often, too, the offertory is for the poor; we're bound to help them, ain't we? But, deary me, here I am going on this morning, and, after all, you know it all a deal better than I can say it, so I'd best be off, for I've plenty to do. Come along, Percy; you do look smart now. Come, Johnnie;" and taking a child by each hand, and nodding pleasantly to her neighbour, Mrs. Robertson walked briskly away.

*To be continued.*

It is stated by the American Roman Catholic book sellers that the average sale of any new Catholic book published within the last ten years has not reached by one-half the number of copies sold of similar works twenty years ago. A writer in the *Catholic World* says: "The materialism of the age affects us in common with our Protestant friends, but not in just the same way. We are not losing ourselves in the vagaries of atheistic speculations, but then we are not thinking at all. We are indifferent to the sceptical and agnostic literature of the day, but equally indifferent to all other literature."

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FOR THE NEW YEAR.

It is an unknown way—  
The way that lies before;  
Our feet have never trod  
Nor passed it heretofore.

All darksome it may be,  
With prospect sad and drear  
With not one earthly ray  
Our gloomy path to cheer.

Perchance it bright shall be,—  
Bestrewn with many a flower  
Where happiness shall come  
To gild each passing hour.

Unknown it is to us,—  
That path that lies before;  
'Tis not unknown to Him,  
The Father we adore.

For He has planned it well,  
And marked out all our way;  
He orders all our path,—  
Our steps by night and day.

And He will give us strength,  
To lay upon His hands  
The gladness, or the gloom,  
His loving forethought plans,  
—Rev. J. P. Hobson, M.A.

THE FIRST FALSEHOOD.

A few years ago, a little boy told his first falsehood. It was a little, solitary thistle-seed, and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up, oh, how quickly! And in a little time another seed dropped from it to the ground, each in its turn bearing more and more thistles. And now his heart is overgrown with bad habits. It is as difficult for him to speak the truth as it for the gardener to clear his land of the ugly thistle after it has once gained a rooting in the soil.

**GAINING A WORLD WIDE REPUTATION.**—About 150,000 bottles of medicine and 3,000 Spirometers, the invention of M. Souville, of Paris and Ex-aide Surgeon of the French army, have been used by physicians and patients during the last year for the cure of catarrh, catarrhal deafness, bronchitis, asthma, consumption in its first stages, and many diseases of the head, throat and lungs. Consultations with any of the surgeons belonging to the institute free. Poor people showing certificates can have spirometers free. Write enclosing stamp for pamphlet giving full information, to either of the Canadian offices where competent English and French specialists are always in charge. Address, International Throat and Lung Institute, 13 Philips Square, Montreal, P.Q., or 173 Church street, Toronto, Ont.

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THE FLOWER CITY FURORE.

THE COMMOTION CAUSED BY THE STATEMENT OF A PHYSICIAN.

An unusual article from the Rochester, N. Y., *Democrat and Chronicle*, was published in this paper recently and has been the subject of much conversation both in professional circles and on the street. Apparently it caused more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henion, who is well known not only in Rochester, but in nearly every part of America, sent an extended article to this paper, a few days since which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal enquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Henion, at his residence on St. Paul street, when the following interview occurred:

"That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued such as you can sustain?"

"Every one of them, and might have been cured as I was, by the timely use of the same remedy Warner's Safe Kidney and Liver Cure. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their danger possible also. Why, there is no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as I, and is the healthiest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist at the University. If you want facts there are any quantity of them showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and that there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good day and called on Mr. Warner at his establishment on Exchange street. At first Mr. Warner was inclined to be reticent, but learning that the information desired was about the alarming increase of Dr. Bright's disease, his manner changed instantly and he spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishop Haven and others. This is terrible, and shows a greater growth than that of any other known complaint. It should be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?"

"Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under the microscopic analysis, and was showing the students what the indications of this terrible malady were. In order to show the contrast between healthy and unhealthy fluids, he had provided a vial the contents of which were drawn from his own person. 'And now gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said: 'Gentlemen I have made a painful discovery; I have Bright's disease of the kidneys, and in less than a year he was dead.'"

"You believe then that it has no symptoms of its own and is frequently unknown even by the person who is afflicted with it?"

"It has no symptoms of its own and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indications of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Henion's case?"

"Yes, I have both read and heard of it."

"It is very wonderful, is it not?"

"A very prominent case but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience, what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'there goes a man who will be dead within a year.' I believe his words would have proven true if I had not fortunately secured and used the remedy now known as Warner's Safe Kidney and Liver Cure."

"An this caused you to manufacture it?"

"No, it caused me to investigate. I went to the principal cities, saw physicians prescribing and using it and I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach and now it is known in every part of America, is sold in every drug store and has become a household necessity."

The reporter left Mr. Warner, much impressed with the earnestness and sincerity of his statements and next paid a visit to Dr. S. A. Lattimore at his residence an Prince-street. Dr. Lattimore, although busily engaged upon some matters connected with the State Board of Health, of which he was one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of albumen and tube casts in great abundance."

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."

"Do you know anything about the remedy that cured him?"

"Yes, I have chemically analysed it, and upon critical examination, find it entirely free from any poisonous or deleterious substances."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henion's article has caused and to meet the protestations which have been made. The standing of Dr. Henion, Mr. Warner, and Dr. Lattimore in the community is beyond question and statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing and that it can be cured.

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6 6	8 8	4 10	English Silver Hunting Levers very best.
7 7	9 9	5 10	Gent's Keyless English Silver Levers.
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5 5	7 7	3 10	Ladies' English Silver Levers, very best.
6 6	8 8	4 10	Ladies' English Silver Hunting Levers.
10 10	12 12	6 10	Gent's English Gent's second Chronograph.
11 11	13 13	7 10	Gent's English Hunting Chronograph.
14 10	17 10	12 10	Gent's English Gold Levers, very best.
30 0	45 0	18 18	Gent's English Gold Chronograph.
10 10	12 12	8 10	Ladies' English Gold Levers, very best.
6 10	8 10	4 10	Ladies' Elegant 8-carat Gold Watches.
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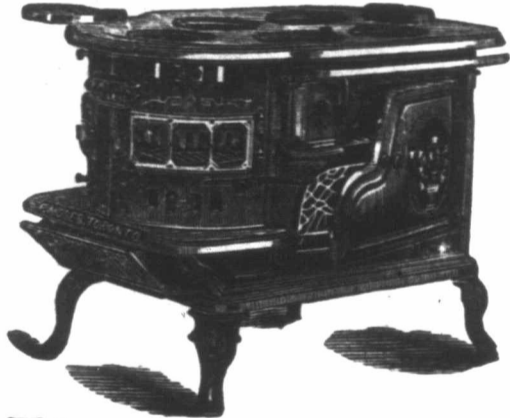
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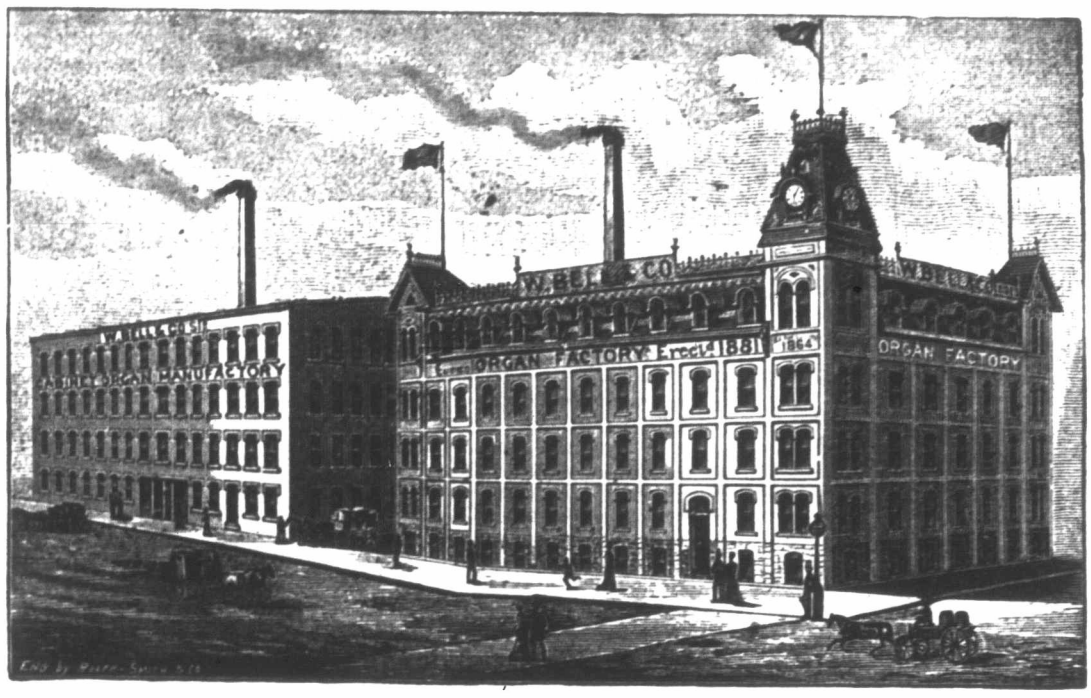
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