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VOL. 19.]

TORONTO, CANADA, THURSDAY, NOVEMBER 23, 1898.

[No. 47.]

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Canadian Churchman.

TORONTO, THURSDAY, NOV. 23, 1898.

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

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

THE AMERICAN CHURCH HAD NO BISHOP for 177 years. So we are reminded by Bishop Tuttle's interesting paper at the Chicago Missionary Council. What a tale is unfolded by this simple statement of a simple fact! How must the Church have been "handicapped" by the absence of the very mainspring of her machinery for five or six generations! It is wonderful that—with such a bad start, such a terrible "draw-back"—she has made such magnificent progress of late years. All honour to her present Bishops and priests. They are making up for lost time.

"THE HOPES OF UNION in the future of all the Christian Churches in the world, one can see concentrated in your Church, and in the eminent divines of that Church. Surely you are 'Protestants,' but at the same time, you are Catholics. You are Protestant on the one hand: you only can embrace all the other Protestant bodies. And, on the other hand, as Catholics, you alone can command the attention of the Catholic Churches." So spoke the venerable Archbishop of Zante at the consecration of Bishop Lawrence in Trinity Church, Boston, and he solemnly repeated the words in Chicago. Cheering words and true!

"THE REASON MEN DON'T CARE ABOUT MISSIONS is that they don't know about missions," said Bishop Whipple at the Chicago Conference: and he spoke from the depths of exceptionally varied experience—missionary "real life." There is much truth in the remark—it is so difficult to make men understand and realize the facts of missionary life.

He quoted a remark of the wife of a missionary at McKenzie River: "If you knew what it is to be a woman where they never heard of Jesus Christ, you would thank Him for permitting you to come and tell of His love!"

"IT IS YOURS TO DO THE WORK and God will take care of the harvest," said the Bishop of Indiana to the Bishop of Minnesota, as the latter sat weeping over the disaster which befel the whole field during a massacre—every mission was wiped out! Such men learn by bitter experience—to look for no results to encourage, but simply toil on, letting God take care of consequences as He sees fit. The harvest is His, after all, not ours.

"I HAVE LOVED THOSE WHO ARE CALLED 'EVANGELICALS,'" said Dr. Pusey once, "I loved them because they loved our Lord; I loved them for their zeal for souls. I often thought them narrow, yet I was often drawn to individuals among them more than to others who held truths in common with myself. Ever since I knew them, I loved them." These are words worthy of a place in the famous "Eirenicon," and their republication in Liddon's "Life of Pusey" ought to have a good effect in softening the estimate of Pusey's character and principles in some quarters.

PERSONAL RITUAL was not to Pusey's taste: he would place it last in the course of Catholic reform. "As far as externals will contribute to greater reverence it were far better to begin with that which is furthest removed from self. One of the prejudices against Catholicity is its supposed exaltation of the priesthood: it were better to wait till the simplicity of the priest's dress were out of keeping with the decorations of the church and the altar, so that when it came to be enriched, it should seem forced upon us; not to begin with ourselves." Wise words!

"FATHER AND MOTHER" THEOLOGY.—It is a remarkable thing that the two greatest and staunchest leaders of the Catholic Revival—Keble and Pusey—both trace their notions about Church doctrines and principles to the ideas instilled into their minds as children, at the knees of their fathers and mothers, who inherited the wholesome traditions, in a corrupted age, from the pure stream of their Anglican forefathers. The ideas were not new, but renewed—the dust brushed off for new usefulness.

A "KEEN CHURCHMAN" the Duke of Connaught has boldly professed himself to be. It is a "great satisfaction to him that the Church of England is now coming forward and taking her proper position." These were the sentiments he expressed at a recent opening of a Soldier's Institute. Other bodies of Christians had been more "forward" than the Church: but she was "better late than never." The question arises, why should she ever be "late?" Another question—how many other members of the Royal Family are "keen Churchmen"? We welcome the new brand. It is a good title!

THE COLOUR OF HIS CASSOCK.—A recent novelist describing in "A Russian Priest" the gradual adaptation of clerical life to new circumstances now going on in Russia, marks the introduction of new characters—deacons, priests or Bishops—by the tint of their cassocks. Some of these are

grey, black or brown: others lilac-coloured or dark green satin. We have not so much variety—different shade of black—if we except the purple cassocks of our Bishops. Priests and deacons vary from glossy black silk to rusty brown. Our "dark green" is caused by long exposure to sunlight! The yellow tint comes later?

BISHOP TEMPLE ON "COMPENSATION."—Speaking at the Council of C. E. T. S., at Nottingham, the Bishop said, "The State had practically encouraged a large number of people to embark in a certain business, and, if that business turned out to be mischievous, they were bound to make some compensation when they required it to be given up. He held views which would not be accepted by the great mass of Temperance reformers, but it was right for every man who was in any way in a leading position to state his views." This is manly—and English! The noble British precedent in the emancipation of slaves should be followed. Such a principle retards revolutions.

THE TEMPERANCE JOKE OF A CHIEF JUSTICE.—The Hon. C. J. Armour is credited with making a capital parody or parallel on the strict argument of certain temperance advocates—"drinking leads to drunkenness." Just as much, argues the learned judge, as outmeal porridge leads to Presbyterianism! It is curious that so many people cannot distinguish between mere association and logical connection. Fire leads to burning, therefore abolish and prohibit fire! That is their logic. Water leads to drowning, therefore prohibit water. True temperance is very different from excess—either of indulgence or of abstinence!

ZOLAISM.—The famous French "new departure" realistic novelist finds no less a defender than Malcolm MacColl, and in the Guardian too! "Zola's novels are less calculated to corrupt than some English novels which are found on our drawing-room tables. Let this at least be said of Zola—he does not paint vice in the garb of virtue: he paints it in most revolting and repellent colours. . . . Censure, like charity, should 'begin at home,' if we are to have censure at all." Some people condemn the Bible, as they do Zola.

"THE PEOPLE'S AND THE RACE'S CHURCH" is the title which the Bishop of Iowa claims for the P. E. Church of America. He traces American civilization as well as evangelization—not to the Church of Columbus, but of Cabot, who discovered the mainland of America on St. John Baptist's day, June 24th, 1497, and took possession in the name of Henry VII. of England. Columbus never trod on the soil of the mainland! "English institutions, English ideas of life, liberty and law, and the English Church, were the first to be established on this continent." Please note!

HOMO HOMINI LUPUS EST.—There are many illustrations of this proverb which tell of "man's inhumanity to man"—especially the cruel way in which men are prone to trample on one another in order to gain places of eminence or increase of affluence, or places of safety amid the crash of ruins. Monetary crises in these days afford examples of the modern business axiom, "take care of No. 1." Too little recollection is seen of the more Christian maxims which teach us to regard the good of others!

GUILDS AND SOCIETIES.—Two correspondents send us—separately, but at the same time—the constitutions, respectively, of the “St. Andrew’s Guild,” and of the “Christian Endeavour Society.” We have already pointed out in an editorial that the latter society is *precisely the opposite* of what its name imports. Instead of “endeavouring to keep the unity of the Spirit in the bond of peace (the Church’s concordat),” as the Bible exhorts, they expressly open the doors to “all who believe themselves (?) to be Christians.” It is simply a modern *substitution* for the Church and her sacraments. The St. Andrew’s Guild, on the other hand, is distinctly a society of Church people, and members are at least *baptized*. It has “no uncertain sound,” it draws people to the Church. If we must have such organizations, surely they should be “on Church lines.” The “Endeavourers” are notoriously wild after fads.

“WHAT CONCORD HATH CHRIST WITH BELIAL?”—The Chicago “Parliament of Religions” was a deliberate attempt to set this Biblical challenge at defiance! So, the Mohammedan kept his polygamy in the background, the Parsee hid his dualism, the Hindoo was silent on female degradation, etc. By this means an *apparent* “concordat” was produced, and people have been since talking about “the remarkable spirit of unity which characterized the religious parliament.” The “Brotherhood of Christian Unity”—including even Unitarianism—has been founded on this rotten basis. Yet, some have been deluded by it.

LESS THAN HALF THE PEOPLE OF WALES prefer to belong to Nonconformist sects, notwithstanding all the agitation about disestablishment. The *active and discontented few* make more noise and public impression than the quiet and rather apathetic majority, who are really Churchmen. The “cat has got out of the bag” through the “report of adherents” published annually by Welsh dissenters. The Bishop of St. Asaph is on the alert and ready to prove the cry of disestablishment a “hollow” one.

PEOPLE DON’T READ TRACTS, BUT NEWSPAPERS.—The amount of money which continues to be expended on useless tracts and pamphlets—which nobody reads—is amazing. The “days of usefulness” for tracts is past—the thing has been *overdone*, and the public turns from them nauseated. Nine-tenths of them are rubbish, and people have found it out. It is waste of time—so people argue—to wade through a heap of rubbish on the chance of finding an occasional jewel. But they cannot do without the newspapers—they must have *news*: and useful information is a condiment they relish.

ADVENT.

The Church once more approaches the beginning of another year, fitly precluded by the special thoughts grouped together before the Great Festival of our Lord’s nativity—thoughts about the *second coming* of the Lord. According to the practice of the Church, each great Festival is preceded and followed by a course of days set apart with reference to it—by way of preparation and reflection, in order to greater “improvement,” to use a modern phrase, of the occasion. Thus, Easter is preceded by Lent, and succeeded by Eastertide. So Christmas is preceded by Advent and followed by Epiphany. Traces of this economy of observation are to be noticed in the first centuries of the Christian era.

THE CHARACTER OF THE SEASON has always varied somewhat. Although often

likened to Lent, it is really of a more elastic nature. It is true that in monastic houses where the strictest asceticism was affected, the tendency was to make Advent a kind of minor Lent, and the Eastern Church generally shows the same tendency. In the Eastern Church, however, the season has not got that definite reference to the Second Coming which gives emphasis to our use of the title “Advent” in the Western part of Christendom. We find, however, in the West a certain correspondence in the character of the observance, though not so well defined as the Oriental Christmas Fast of forty days. Certain bishops of Italy and France have left unmistakable indications of their wish to make Advent observance correspond very closely with Lent in character—a period of special humiliation and fasting, when every day of the period was characterized by solemnity.

THE CHURCH OF ENGLAND VARIES

very decidedly from this inclination to Lenten observance of Advent; just as clearly as she has chosen to emphasize the Doctrine of Trinity by special attention. There is a *conspicuous absence* of any hint about greater austerity. The special solemnities of Monday, Wednesday and Friday are deliberately excluded from our routine. Then, again, the perfect silence of our Table of Vigils, Fasts and Days of Abstinence is very significant. There is no reference or hint of any discipline or austerity, any self-denial or solemnity especially proper to the Advent Season. Since the Reformation, this “new departure,” if it be so considered, is clear and emphatic. The Church of England, for some reason, has chosen to exercise in this particular her undoubted national right of “ordering observances” within certain lines.

THE REASON OF THIS VARIATION

must be sought in a study of the essential nature of Advent thoughts. The whole idea of Advent is pervaded for the Church—by a feeling of *anticipated relief*, of chastened exultation at the approaching termination of our long period of probation. The aspiration which inspires such a question “How long, O Lord, how long?” has its echo from “under the Altar” to the plane of earthly life. Not in Paradise only do saints yearn for the opening of the new era which is to follow the Judgment Day. Such a feeling of joyous relief added to the *strong forecast* of Christmas itself, natural to the season, is too much for the Anglo-British mind, which does not dwell gratuitously on the darker sides of things, has no morbid craving for the melancholy views and phases of life. The world, it is true, so far as it is *unfaithful* to the Lord, has and will have abundant cause for humiliation, self-discipline: but the Church’s prevailing thought is

CHRISTMAS IS COMING!—CHRIST IS COMING!!

The thought of His great love, Divine love for humanity, which culminated in the Incarnation of Jesus, cannot but make the pulse-beat of Christendom faster and warmer—ready to believe all joyous possibilities of what His Second Coming may bring. The brighter thoughts of reliance and confidence come uppermost—as cream in the milk of Christian thought—and give a definite character of cheeriness to the Advent season, only second or inferior to that which follows on Christmas Day itself. If “God so loved the world that He gave His only begotten Son, that we might have life through Him,” what depths of joy may not that Son’s *coming to reign* mean for us? So the whole cast of thought is one of satisfaction.

ADVENT SUBJECTS,

however, as arranged for us by the Church, include, in particular, sober thoughts on the “Armour of Light, the Bible, the Ministry, the Race of Life”—four themes well calculated to make us *pause and reflect*, taking stock as to our own “standing” in regard to these very important matters. Do there cling to us still any remnants of the “works of darkness,” or are we well rid of them all? Do we really “read, mark, learn and inwardly digest” the sacred pages that tell us of God’s will and ways? Are we submitting ourselves obediently to that “preparation” which the Church ministry is established to carry out in us, even to our *complete conversion* to the wisdom of the just? Are we, in fact, engaged consciously and earnestly in “running the race that is set before us,” or are we shirking that exercise of Christian energy, skulking by the wayside? These are momentous questions, well adapted to chasten too great exuberance of joy. They mean, in short, have we a *right* to indulge exclusively or very largely in the bright side of Advent sentiments? Everything, practically, depends on that!

HOLY COMMUNION.

DO YOU BELIEVE IN THE REAL PRESENCE?

BY THE RIGHT REV. G. F. WILKINSON, BISHOP OF ST. ANDREW’S.

Do you believe in the real presence? If asked this question, ask first what your questioner means. So, also, if asked if you believe in “Baptismal Regeneration,” ask what is meant. If you mean that all that is necessary to salvation is done when a person is baptized—that if only he goes to church afterwards, and goes to Holy Communion occasionally, all is right—it is not true. But the Prayer Book says clearly that you have been “regenerated” in baptism (look at the office for Holy Baptism, and the collect for Christmas Day). If you understand by this that you are sure to be saved, because you are baptized, it is untrue. But if you understand by it that you have been taken into God’s family—have been made children of God—it is true. You cannot deny it, if you believe the teaching of the Church of England. Even a child, reading the baptismal service, must see this is the honest meaning of the words.

If asked, therefore, whether you believe in the “real presence,” ask “what do you mean?” If you mean that the bread is no longer bread—that its substance is changed—you are contradicted by the Word of God. The bread remains bread as much as before. But every Churchman who has really studied the subject believes in the *real, true presence* of Our Lord in Holy Communion.

I am not speaking controversially: I am not speaking in a way that cannot be argued against. I am only giving you the intelligent meaning of the words. Our Lord is always present, in a sense. He is with you even if you are sweeping a room, or cleaning your house, or making up your accounts. He is near us wherever we are. But there are some ways in which He is pleased *specially* to reveal Himself.

He has said that where two or three are gathered together in His name, there He is, in the midst of them: and we all believe that in a special way He is near at such times, because He has promised it. So, in the same way, we believe that in the solemn service wherein He gives Himself to us, He is near. We need not argue *how* or *when* He becomes near: except we are obliged to do it for the glory of God and for the good of

others. Arguing only ends in vexation and bitterness of spirit. He is with us everywhere, but especially when He spreads a table for us in the wilderness; when He Himself gives Himself to us, and "verily and indeed" the Body and Blood of Christ are taken and received. Try to put all this together. There are many things *not* worth fighting for. But there is a battle which all must fight for *Christ*: whether Christ our Lord is indeed a *living* Lord; whether Christ has given any real blessing to His Church; whether we have been baptized into a living Head; whether in Holy Communion we are really fed with the Body and Blood of Christ, or whether Holy Communion is merely a something to remind us of what happened 1,800 years ago. Times will come to you when it will be hard to pray and to meditate; when faith will seem gone, and love grown cold; times when life will seem more than you can bear, and though you may know that you received pardon once, all will seem gone.

Then, it will be worth every battle that Christ's ministers can wage, to have kept for the weakest of God's children this great truth: that when we come, in all our weakness, with no *consciousness* of His presence, only casting ourselves at His feet, and saying, "Lord, I believe it; Thou hast said, this is my Body, this is my Blood; I believe it; I bring my poor heart to be fed and cleansed,"—then, "we dwell in Him, and He in us." It is worth dying for, to keep for every village child this great truth. Not feeling, but faith! We dwell in Him and He in us. But *how*?—I do not know. I know that it is true. I know that *Christ* is true: and He said it. In Holy Communion we plead that once-offered sacrifice. And in Holy Communion we are really fed, even though we may not *feel* the better for it. There is a story in the Gospels which will help us to realize it. When He was on earth, He had compassion on the hungry multitudes. "From whence," the disciples asked, "can a man satisfy these men with bread, here in the wilderness?" So now, His ministers ask "how can we feed and guide these multitudes, one by one—we, with all our sins and shortcomings?"

"Make the men sit down," He said; as now He says, "Bid them kneel there—at that holy table!" And then he took the bread in His sacred hands, and gave thanks, and then by means of His disciples, went up and down in the hungry crowd, till "they did all eat and were filled." *How* it was done the multitude never asked. When He had said, "Give me the bread you have," it was given to Him; and it became an abundant feast. That same Jesus is here. He gives thanks; He makes an Eucharist, He blesses—the bread. His ministers go on, from age to age, dispensing the feast; and you are called to "draw near with faith and take this Holy Sacrament," not depending on your own righteousness, nor on the preparation that you have tried to make, but depending on the Word of God. You draw near: you receive the wondrous gift, the Body and Blood of Christ, into your soul; and you are "satisfied." A blessed thing it is for you to draw near! Blessed be forever that first Sunday when you come to Holy Communion. Come and tell Him all your past guilt, all your present weakness, and trust Him! "Be strong in the Lord." Circumstances may alter; feelings may change; but Christ will be always the same, always there to meet you; to give you the sense of sins forgiven, to give you fresh strength to fight the fight and maintain the strife. Whatever else alters, Jesus is still "the same, yesterday, and to-day,

and forever;" the same, at your first communion; the same, when you receive that communion for the last time on your deathbed; the same when in the Kingdom of Glory. You shall sit down with that multitude which no man can number, and He Himself shall feed you at the marriage supper of the Lamb for eternity.

A PROTEST ADDRESSED BY BISHOP ANSON, A MEMBER OF THE CHURCH CONGRESS, HELD AT BIRMINGHAM, TO THE REV. LORD BISHOP OF WORCESTER, PRESIDENT OF THE CONGRESS.

(Continued.)

In the Rubric at the beginning it is also ordered that there shall be a Sermon or Exhortation "declaring . . . how necessary [not expedient merely] that Order [whether Deacon or Priest] is in the Church of Christ."

The Articles were published three years after, and the 24th (our present 23rd, says:—

"It is not lawful [surely God's law is here meant] for any man to take upon him the office of public preaching or ministering the Sacraments in the Congregation, before he is lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in [not by] the Congregation [Ecclesia] to call and send Ministers into the Lord's Vineyard."

When we read these words in connection with the Preface to the Ordinal published only three years before, and coming probably from the same authors, though being very similar to the Article of 1538, it is impossible not to believe but that the expression "lawfully called and sent" was meant to refer to those and to those only who had received "*Episcopal Consecration or Ordination*."

But to come down to our own time, I affirm that the One Hundred and Forty-Five Bishops of the Anglican Communion assembled at the Lambeth Conference, in 1888, re-asserted this same principle with no uncertain voice.

In the subject of the relation of our Church to the Scandinavian and other reformed Churches, the chief question enquired into was whether they had maintained the continuity of the ancient three-fold Ministry. With regard to Old Catholics and others, the Encyclical Letter said, "Nor again is it possible for members of the Anglican Communion to withhold their sympathies for those Continental movements towards Reformation which, under the greatest difficulties, have proceeded mainly on the same line as our own, retaining *Episcopacy as an Apostolic ordinance*." But this was chiefly manifested in the treatment of the subject of Home Reunion. The very greatest and deepest desire for such reunion was expressed. But the Encyclical, put forth, it must be remembered, by the unanimous consent of the Bishops then assembled, says, "We lay down conditions on which inter-communion is, in our opinion, and according to our convictions, possible. For, however we may long to embrace those now alienated from us, so that the ideal of the one flock may be realised, *we must not be unfaithful stewards of the great deposit entrusted to us. We cannot desert our position either as to faith or discipline.* That concord would, in our judgment, be neither true nor desirable which should be produced by such a surrender."

And one of these conditions on which inter-communion is stated to be alone possible is, as is well known,

"*The Historic Episcopate*, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the unity of His Church."

Could it be possible to declare more emphatically than these words do, before the world, that the Episcopate is one of the things *essential* for the true Church? I know, of course, that attempts have been made to distinguish between the Episcopate as an historic fact and as a doctrine, and it is alleged that the former alone is here meant. But, if people are told that they must accept Episcopacy as a fact, as the manner of the Ordination of their Ministers before they can be admitted "into the unity of the Church," it is surely a mere quibble of words to say that they need not, with it, pledge themselves to any particular doctrine as to why it is a necessity. The Bishops of the American Church who first suggested the four Articles accepted by the Lambeth Conference as the basis of a possible reunion, while declaring their willingness to make all reasonable concessions on "*all things of human ordering and of human choice*," named these four, viz.: the Holy Scriptures, the Creeds, the Two Sacraments, and the Historic Episcopate, "*as inherent parts of the sacred deposit of Christian faith and order, committed by Christ and His Apostles to the Church, and as, therefore,*

essential to the restoration of unity."—(See Report of Committee, Lambeth Conference.)

It is indeed a matter of notoriety now, that there were some Bishops who desired that opinions, similar to those expressed by your Lordship, should be put forth on this subject, but the very general disapproval with which those opinions were met proved even more clearly and unmistakably the mind of the collective Episcopate as representative of our Church.

Such an assertion, then, of the need of Episcopacy as a condition for any reunion with other bodies, outweighs immeasurably the opinion that may be expressed by any one Bishop.

But, my Lord, I believe the witness that our Church does consider Episcopacy *necessary* to the existence of a Church, is even deeper and stronger than such evidence as this. I believe it to be enshrined unmistakably and indelibly in the formularies that we have all continually to use. When the Article, "One Holy Catholic and Apostolic Church," was inserted in the Creed, there can be no doubt whatever that the Church therein meant was a duly visible body, having a Ministry of Bishops, Priests, and Deacons: and to interpret that Article of our Faith as though it was intended to mean, as your Lordship seemed to imply, "the whole body of Christian men dispersed throughout," irrespective of their organization and of their ministry, seems to me to be using most solemn words in a most loose manner, absolutely contrary to the sense in which they were intended, and are, as I believe, intended still, since the Church has never declared her intention that they should be interpreted in any other sense than that which they had when they were first used.

But, further, what can the restriction of the power to use the words of Absolution, to celebrate the Holy Communion, and to pronounce the Blessing, to those who have been admitted to the Order of the Priesthood mean, but this same thing? Can it for a moment be thought that our Church means that *inside* the Church none but Priests may execute these Offices, but that *outside* anyone is at liberty to do so with equal validity and efficacy?

But the chief witness is undoubtedly in the Ordinal itself. There, in the Prayers, as in the Ember Collects, it is distinctly asserted that God, by His "Divine Providence, has appointed divers Orders [not one only] in His Church."

Further, no body of Christians that does not claim to have received the Commission of its Ministry in direct succession from our Lord, through the Apostles, has ever ventured to use anything like the solemn terms of Commission with which you, my Lord, send forth Priests to minister to Christ's flock. Those words of the Ordination of Priests are either a most solemn reality, conveying with authority a commission that none but God, whether directly or indirectly, could possibly give: or they are an awful mockery, if not blasphemy. When you use those words and commission Priests to preach the Word and dispense the Sacraments, are you really doing nothing more than any little congregation of Christian men that meets together and chooses to appoint a minister is as fully competent to do? If not, where is the line to be drawn between those who may and those who may not call and send Ministers? Your Lordship did not, indeed, say what you considered necessary for the validity of the Sacraments. You only said that you did *not* consider Episcopal Ordination necessary. But, if once the necessity of the Commission being passed on from generation to generation through individuals who have had power given them in the Church to call and send others, and that is the essence of Episcopacy, is given up, I confess that I, at least, cannot see any reasonable standing point between that and the acknowledgment of a power inherent in the smallest and newest congregation that may meet together to appoint one of their number to minister to them. But if such a congregation may appoint a man to represent it in religious acts, I do not see how it can make him, as you, my Lord, make the Priests whom you ordain, "Ambassadors for Christ," and "Stewards of the Mysteries of God."

My Lord, you told us that you "were alive to the evils of Dissent," and were eager for the reunion of Christians, and that it was this feeling that took you to Grindelwald. You told us also that you "loved and cherished Episcopacy with all your heart," and that you "believed it to be the best form of Church government." I cannot say that we were thankful for the avowal. We took it for granted, or otherwise you would assuredly not have been where you were.

But, my Lord, I have seen and had cause to feel the practical "evils of Dissent," and of our divided Christendom, far more evidently than it is possible, I venture to say, for any one to do in this country. I have seen something of the character and temper of Dissent, where there is no excuse of an "Established" Church for it to pretend to excuse itself with semi-political reasons for its existence, and I can, without the least hesitation or any fear of contradiction, say this, that it is not because your Lord-

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KINSON, BISHOP OF
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ship, or anyone else, declares that you "cherish and love" one form of Church government, or think it the "best," that the wounds of our divided Christendom will ever be healed, or the "evils of Dissent" be overcome. The members of those other bodies "love and cherish" their form of Church government, and think it, whatever it may be, "the best." What reason is there why we should expect them to come over to what we "love and cherish," any more than why we should not go to what they "love and cherish," that so we may be amicably one? Nor can there be any real unity among Christians except under one form of government.

The only power that can draw together the scattered forces of those who "love the Lord Jesus in sincerity" (and I believe that many of those who have unwittingly separated themselves from the unity of the Church do most earnestly love Him, and are most anxious to serve Him truly; I do not regard them as "lepers," though I believe them to be in most unfortunate error) is the proclamation of some way that we can tell men with unhesitating voice is of God's ordaining. The mere preferences of men are the sure source of endless schisms. The Truth of God can alone be the rallying point for true and lasting unity.

It is because I, too, most earnestly desire the reunion of all who "call themselves Christians," and that "they may be led into the way of truth," and because I believe that your Lordship's words, spoken at the Congress, would, if they were accepted as the right interpretation of our Church's position, far from making for union, tend indefinitely to postpone that happy consummation, if not make it altogether impossible, because taking away all solid basis for such reunion, that I have felt it my duty, however unimportant my voice may be, to make this my solemn protest against the words your Lordship uttered as President of the Congress.

I am, my Lord, yours obediently,
ADELBERT ANSON, Bishop.
Master of St. John's Hospital, Lichfield;
formerly Bishop of Qu'Appelle, N.W.T., Canada.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

A meeting of the ruri-decanal chapter of Kingston deanery was held at the parish of Watford, Kings county, on Nov. 1st and 2nd inst.: the Rev. A. W. Smithers, rector. Proceedings opened on Wednesday, 1st inst., with a meeting of the Sunday School Teachers' Union, in the Church of St. John the Evangelist. The president catechised a S. S. class, as did also Rev. W. Burns. A missionary meeting, setting forth the needs of the diocese, was held in the evening in the Orange Hall; the rector presided, and after opening prayers by the Rev. N. C. Hansen, eight of the clergymen present delivered stirring addresses on the different needs and necessities of the diocese. On Thursday the Holy Eucharist was celebrated at 8 a.m. in the parish church; the rector was celebrant, and the Rev. A. H. Weeks read the Epistle. A resolution of condolence was passed in Chapter with the Rev. the Rural Dean Warnford, who was too ill to attend the meetings of the Chapter; evensong was said at 7 p.m.; the Rev. C. P. Hanington preaching the sermon from Saint James i. 17. The next meeting of the Chapter will be held at Lower Norton, Feb. 1st, 1894.

The clergy of the Fredericton deanery assembled in Chapter on Wednesday, Nov. 8th inst., at 3 p.m. There were present the Rev. Canon Roberts, R.D., and Revs. Finlow, Alexander (sub-dean), C. W. McCully (vicar), J. R. S. Parkinson, H. Montgomery, A. B. Murray and H. E. Dibblee. After the reading of the minutes a communication from a committee of the Synod, relative to the boundaries of parishes, was taken up and discussed. At 5 p.m. the Chapter adjourned to attend evensong in the cathedral. The consideration of business was resumed at 8 p.m. On Thursday, at 7.30 a.m., there was a celebration of the Holy Eucharist in the cathedral. Rev. Sub-Dean Alexander was celebrant, Rev. Rural Dean Roberts reading the Epistle. During the morning session the Chapter read and discussed the 5th Chapter of the 1st Epistle of St. John. A reading was also given from the "Primitive Saints and the See of Rome." The next meeting of the Chapter will be held in the mission of Douglas and Bright. Rev. H. F. E. Whalley, S.A.C., who recently came from England, was inducted rector of Douglas on Sunday, Nov. 5th, by His Lordship the Bishop. The annual meeting of the Fredericton Deanery S. S. Teachers' Association was held at Fredericton, on Thursday evening, Nov. 9th inst. There were present besides the clergy of the deanery, twenty-eight S. S. teachers and others interested in this branch of the Church's work. The treasurer's report for the year showed a fair balance on hand. It was noted that grants had been made to three Sunday schools in

the deanery of \$5.00 each for the beginning of S. S. libraries. The reports from the several parishes in the deanery showed a total number enrolled of 839. One mission was not reported in full, so that the total for the deanery will probably reach close upon 900 S. S. scholars. The officers for the year were elected as follows:—President, Rev. H. Montgomery; vice presidents, Miss Jacob, Mrs. A. F. Street, Mr. J. Bebbington; secretary treasurer, Rev. H. E. Dibblee; librarian, Mr. J. Bebbington; corresponding secretaries, Miss J. E. Jouett and Miss Mary Robinson. The programme for the different meetings, it was decided, should always, during the year, contain a model lesson from the catechism, and a Bible lesson.

The next meeting is to be held (D.V.), January 4th, 1894.

QUEBEC.

The Lord Bishop has now been with us a little over a year, and by his zeal and activity in the cause of the Church has well sustained the name which he has made for himself in his parish at South Acton, where he had done such a wonderful work in the 21 years he was there. His successor in the work there, the Rev. J. Macarthur, in his annual address, to the parishioners, spoke of his work as follows: "Since the publication of the last report a momentous change has taken place in the circumstances of the parish. The controlling influence of the mind which originated the work and guided its development with signal ability and energy has been withdrawn by the election of the late vicar to the bishopric of Quebec. While additional lustre has thus been imparted to a brilliant work, Bishop Dunn's removal has effected a change in the life of the parish which it is not possible yet to estimate. It was a testing time of no ordinary severity, trying to the very foundations the stability and permanence of the work. It is a matter of profound thankfulness, therefore, that to all appearances the work has stood the test. There is no evidence certainly that the active life of the parish is flagging. The whole company of workers has held together without a single instance of defection. No changes have occurred except of the kind which each year's report must chronicle. Friends and helpers come and go, but the deep broad stream of parochial life flows in without interruption. Large and earnest congregations continue to assemble in the church. The number of communicants from Sunday to Sunday is exceptionally large, and the number of persons confirmed in All Saints' church by the Bishop of Marlborough on Palm Sunday evening, if not so great as in some recent years, was a wonderful number when we remember that clergy and people are almost strangers to one another. No one could witness the great company of worshippers who remained devoutly in church all through the "three hours service" on Good Friday, or the crowd of communicants (upwards of 700) who streamed to the altar on Easter Day from 6 a.m. to noon, without realizing that the tide of Church life flows high in the parish and congregation. "In the matter of parochial administration it would have been impossible for any new incumbent to adopt successfully the methods of the late vicar. He held all the threads of the work in his hand, but apart from the exceptional grasp and skill of the hand that held them, the threads were all of his own stitching, and he took them up one by one. It was evident to me from my first review of the situation that henceforth an administrative body must direct the complex business which had previously been transacted by the vicar—that it must be managed by a corporation aggregate, rather than by a corporation sole." The wonderful name made for himself as an administrator in that parish he has fully kept up in the important diocese of Quebec, and that he is proving a worthy successor of the saintly Bishops who preceded him is fully borne out by the record of his first year's work spoken of in the following pastoral letter which was read in the churches of the diocese on the 24th Sunday after Trinity.

QUEBEC, Nov., 1898.

MY DEAR FRIENDS,—At the close of my first year's work as Bishop of the diocese of Quebec, I desire to thank God for all His goodness, and to thank you also for all your kindness. During the year, besides preaching many sermons and joining in many services, I have presided over and taken part in innumerable committees and other meetings, at all of which I have received the utmost support and consideration from the clergy and laymen of the diocese. For all this and much more I desire now to record my most emphatic and heartfelt thanks, because we have thus been enabled to accomplish together some really good work for the glory and praise of God. I have also been permitted to consecrate churches at Quebec (St. Matthew's) Peninsula, Gaspé South (St. James'), Malbaie (St. Peter's), Corner of the Beach, Hope Town and Point Bleu, Lake St. John, and burial grounds at Cookshire, Corner of the Beach, Hope Town and York, Gaspé Basin. I have dedicated the chapel of Bishop's

College, Lennoxville, and churches at Black Lake, Thetford Mines and Richmond. I have ordained the Rev. H. A. Brooke and the Rev. C. H. Brooks to be deacons, and the Rev. H. A. Dickson, the Rev. H. E. Wright and the Rev. H. A. Brooke to be priests, and I have confirmed, as the record sent with this letter shows, 1,035 candidates, i.e., 482 male and 553 female. This is a very great number out of a Church of England population of only 27,000, for it is nearly 4 per cent., and our prospects forward are brighter still. We must take care, of course, not to go merely by numbers, for the wondrous gifts of confirmation will soon be lost where there is no attempt to follow up the sacred rite by joining regularly in the Holy Communion of Christ's Body and Blood. Unless, therefore, candidates are ready to be true followers of the Lord Jesus Christ in His own appointed way, it is better for them to wait; but there ought to be every year at any rate a few in every congregation ready to go forward and to serve God. Whenever, therefore, your clergyman can gather together any candidates, I shall always be glad to come amongst you and with God's blessing to do my part. And I would earnestly beg all who have been confirmed in bygone years to come to our confirmations, so that they too may renew their vows, and with a higher faith and deeper repentance obey their Saviour's dying command. Wishing you all, my dear friends, every blessing. Believe me, yours very sincerely in the Lord,

(Sgd.) A. H. QUEBEC.

Accompanying the letter is an interesting statement showing the number confirmed in each parish, mission and station in the diocese, by which it will be seen that there are 52 clergy engaged in actual parochial work in as many parishes or missions, which are again sub-divided into about 150 stations, so that practically each clergyman is required to hold a number of services each Sunday, besides in many cases travelling long distances from place to place.

Among the places, outside of the cities and towns, where large numbers were presented for confirmation, the following are worthy of special notice:—Shigawake (Rev. G. G. Nicolls), 91; Ireland (Rev. W. G. Faulconer), 107; Peninsula, Gaspé (Rev. H. A. Brooke), 46; Cape Cove (Rev. W. G. Lyster), 87; New Carlisle (Rev. E. B. Husband), 38; Frampton (Rev. F. Boyle), 43; Bourg Lévis (Rev. J. B. Debage), 36; Gaspé Basin (Rev. P. Richmond), 49; Malbaie (Rev. G. R. Watters), 42; Robinson (Rev. H. S. Fuller), 28; and Waterville (Rev. E. A. W. King), 37. In several places, such as Stanstead and Coaticook, the confirmation visit had not been paid till after the close of the year, and these numbers will consequently only appear in next year's list. Such a reward must surely be a source of gratification, not only to his lordship, but also to the devoted clergy and laity who have done and are doing such a noble work in the diocese, and from what can be foreseen, it is quite evident that next year will be even more encouraging. That his lordship may long be spared to carry on the good work is, without doubt, the prayer of all Church people.

Diocesan Gazette.—At a representative meeting of Churchmen held on the 14th inst., the lord Bishop was requested to appoint a committee to make the necessary arrangements for the establishment of a Diocesan Gazette to be issued monthly at a low price. The Gazette will consist of about 8 pages, and will contain, besides special accounts of the doings of the various boards and committees, anything in the way of parochial news of importance. This will be the means of acquainting the people throughout the diocese with all that is going on at the various meetings, and which is now as a rule only known to those who form the committees, &c.

Personal.—The Rev. A. G. H. Dicker, of Acton W., London, Eng., who came out to Quebec last June, to take part in the centenary celebration, has been unanimously elected rector of St. Paul's parish, St. John, N.B., and is said to have accepted the position. Mr. Dicker was for some time a curate under the Lord Bishop of Quebec when he was connected with All Saints, South Acton, Eng. Besides being an eloquent preacher, Mr. Dicker is a first-class musician, and will be a great acquisition to the clerical staff of the Diocese of Fredericton.

MONTREAL.

MONTREAL.—*Synod Office, Nov. 16th, 11 o'clock a.m.*—At a full meeting of the city and neighbouring clergy, the Lord Bishop presiding, Rev. L. N. Tucker, M.A., was presented with an illuminated address, together with a pocket communion service, on his leaving Montreal for Vancouver. It was a most interesting occasion: eloquent testimony to Mr. Tucker's work and worth was given by the Bishop and the Dean, both of whom expressed their personal regret at his departure and earnest wishes for his future usefulness and success. The Lord Bishop having read the address and made the presentation, Rev. Mr. Tucker referred to the great pleasure these

ches at Black Lake, I have ordained the Rev. C. H. Brooks to be the Rev. H. E. ...

gd.) A. H. QUEBEC. an interesting state- ...

the cities and towns, sent for confirma- ...

Dicker, of Acton W., Quebec last June, to celebration, has been St. Paul's parish, St. ...

v. 16th, 11 o'clock a.m. ty and neighbouring residing, Rev. L. N. ...

brotherly expressions of regard gave him; that no gift could have been more acceptable, as it filled a much felt want, in the exercise of his sacred office; that the influence of his friends had always been to him one of the greatest privileges of his life, and that he would deeply feel the loss of them in his new home. He referred to the patriotic duty that lay before them all of filling the 3,000 miles that would soon separate them by industrious God-fearing inhabitants, and to the religious duty of making the Church of England of which they were ministers the moulding influence of their national life. He was leaving them, but he would continue to be one with them. And though he never could repay them directly for all the good he had received from them, he pledged himself, if God gave him strength, to try and repay them indirectly by working with increased zeal and devotion for Canada and the Church of England in the great North-West.

The meeting of the executive committee of the Synod was held at the Synod Hall last Tuesday afternoon, his Lordship the Bishop in the chair. The principal feature of the meeting was the presentation of the treasurer's account, which showed that the funds were generally well invested. The mission fund was about \$2,000 overdrawn at the close of the year, and the treasurer was of the opinion that the grants should not exceed \$12,000, or about \$2,000 less than last year.

ST. JUDE'S.—The Boys' Brigade, No. 1 Company, Montreal, under Captain George Elliott and Lieut. Edgar Nicolson, and No. 2 Company, Cote St. Antoine, under Lieut. Jones, marched to St. Jude's Church last week, and attended divine service. The interest taken in the Boys' Brigade was evidenced by the large congregation, who quite filled the church. The rector, the Rev. J. H. Dixon (chaplain to the Brigade), preached an appropriate sermon.

The Church of St. John the Evangelist was the first to inaugurate a winter series of parish entertainments in this city. It is the general custom in Church life in England, and has made for happiness and betterment. The Rev. Mr. Wood, who introduced the entertainments, has arranged for a better series than ever this winter.

ONTARIO.

ARNPRIOR.—A confirmation service was held in Emmanuel Church on the first Thursday of this month. There was a large congregation and the confirming of thirty-four candidates of their baptismal vows by His Grace the Archbishop of Ontario. The church was most beautifully decorated by members of the congregation and by other kind friends. The organ was literally banked up by lovely plants, while the altar was decorated by plants and exquisite cut flowers procured at Ottawa—the centre being a cross of white lilies—the pulpit, prayer desk and lectern also receiving a good share of attention. While all are thanked who helped by the loan of their plants to thus beautify God's house, the especial credit of arrangement should be given to Mrs. Dr. Cranston and Mrs. F. Cole, who acted as a decoration committee for the occasion. The rector presented candidates to His Grace, who for nearly forty-five minutes addressed them as to their future course as full members of the Church, exhorting them to use all diligence in informing their minds as to the history and doctrines of the Church; to be very attentive and regular at the means of grace, and to show their sincerity to the world by good lives and by good works for Christ's and the Church's sake. The address was listened to throughout by people apparently deeply interested, and some who had held back till next time for confirmation, afterwards expressed the wish that they had not done so. Eighteen males and sixteen females were confirmed, and it was a deeply interesting sight to see them go up and kneel before God's chief minister and have his hands laid upon their heads, signifying by that sign God's gracious gift of His Holy Spirit to them. All ages and states were represented. The Bishop was the celebrant and first administered the Holy Communion to those just confirmed and afterwards to the congregation—over one hundred in all receiving. He then pronounced the benediction, and all was over of a service which will not soon be forgotten. Thus Emmanuel Church received an accession of 34 names to its communicant list, and a work has been done which will bear fruit for time and for eternity.

MARCH.—On Saturday, Oct. 21st, the Rev. W. H. Stiles presented for confirmation at St. Mary's Church, N. March, 22 candidates to His Grace the Archbishop of Ontario. At 3 p.m. 55 candidates were presented at St. John's Church, S. March, making a total of 77, four of whom were converts to the Church. This is the third confirmation held in this parish of March within five and a half years,

making a grand total of 154 confirmed. The Rev. A. H. Whalley, of Bell's Corner's, and the Rev. A. Scantlebury, of Carp, were present at both services.

BATH.—Interesting Gathering.—On the first Thursday and Friday of the present month, all the resident clergy of the deanery met in Bath. They had been summoned by Rural Dean Baker in accordance with the Archbishop's instructions, for the purpose of organizing a rural-decanal Chapter, and arranging for future meetings at stated times. Proceedings began on Thursday evening by the celebration of Divine service, which was repeated on Friday evening. The Rev. J. R. Serson preached the opening sermon from Matt. vii. 24, and following verses. On the 2nd evening, addresses were delivered by the Rev. F. D. Woodcock, Rev. A. Jarvis, and Rev. S. Tighe. Both the sermon and the addresses were appropriate and excellent. The services were musical, and, thanks largely to an efficient choir, were bright and hearty. They were held, of course, in the venerable parish church, which showed but few signs of its antiquity within, it having been thoroughly renovated and beautified, especially the altar end, by the efforts of the Rural Dean from year to year. On the altar, adorned with a rich and handsome altar cloth, stood the beautiful brass lectern recently presented in memoriam. The business meetings of the clergy were preceded by a reception of the Holy Communion on Friday morning at 8 o'clock, in which a number of the parishioners joined. The room assigned for the meeting was a very spacious and convenient apartment in the centre of the village. It was adorned with shields of various patterns and colours, and with mottoes and pictures round the walls. In the centre stood a table surrounded by cushioned benches. This room, which was secured by the Rural Dean some time ago, serves the useful purpose of a parish hall. The Rural Dean opened the proceedings by reading an interesting address. It was an admirable summary of the progress of the Church in the deanery, and of its present requirements and future prospects. The review and the outlook were encouraging. The Rural Dean, of course, passed lightly over his own labours in the deanery and especially in the missionary parishes for the increase of stipends—labours which were neither light nor unfruitful. After the address, the Rev. S. Tighe was unanimously elected secretary of the Chapter. Then the Chapter was declared organized, after which times of meeting were discussed and rules of procedure. It was decided to hold two meetings of the Chapter in the year, one in May, of two days' duration, and the other in October, always in Napanee, if possible, of three days' duration, the third day to be devoted to the holding of a conference of the clergy, lay readers, churchwardens, lay delegates and others. Interesting discussions followed on the best way of supplying religious knowledge to the young, and on the question of prohibition. A resolution was passed calling the attention of the mission board to the pressing missionary needs of North Addington, where there is a tract of seven townships which seemed to be "no man's land." The proceedings wound up with several complimentary resolutions. The Rural Dean received the thanks of the meeting for inviting the clergy to Bath and for making their visit so agreeable. Church families who entertained the clergy were warmly thanked for their kindness and hospitality, and at the suggestion of the Rural Dean, which he made in a few graceful words regarding the object of it, a resolution, the joint production of the Rural Dean and the Rev. A. Jarvis, was adopted, congratulating His Grace, the Archbishop, upon his elevation to his present position. Before closing, it was decided to hold the next meeting of the Chapter in the parish of Amherst, and that Rural Dean Baker should be the special preacher at the opening service. The Chapter adjourned at 6 o'clock p.m.

TORONTO.

Toronto Church School.—Owing to the numerous engagements of the Bishop of Toronto, President of this school, the annual prize giving was postponed until last week, when his Lordship presented to the boys the prizes they had earned during the last year. The Bishop mentioned that there would be a change in the head mastership of the school at the end of this year, the Rev. Mr. Aborn, who is so well and favourably known as a teacher and administrator, having been appointed by the council to fill this important position. His Lordship said that the council for some time had felt that this being a Church school, it was advisable that a clergyman of the Church of England, well known and having a reputation as a successful educator, should hold the position of head master. The appointment was therefore offered to Mr. Aborn and he will take charge of the school after the Christmas holidays. We are informed that Mr. Aborn, besides having many years experience in scholastic work both in England and Canada, holds high degrees from the University of London, England, and also from

Trinity University, Toronto, and the council have every expectation that his appointment will materially assist in strengthening the position which this school now holds with the public. It is intended, we are told, shortly to open a preparatory school in connection with the school and also a boarding house, to accommodate boys who may be sent to this school from outside of Toronto. A few words of encouragement to the boys having been spoken by the Honorary Secretary, Mr. Lockhart Gordon, the Bishop distributed the prizes according to the following list: Prize List.—Form VI.—Head boy (Chancellor Allan's prize), S. Holmsted. Form V.—General Proficiency (Alan Macdougall's prize), Home Smith; Divinity (Mrs. Hill's prize), Phil. H. Wilson; Classics (Geo. S. Holmsted's prize), Phil. H. Wilson; Mathematics, Chas. Scarth; English (Wilson reverts to) Chas. Scarth. Form IV.—Divinity & Mathematics, C. Macdougall; Classics and English (Macdougall reverts to), J. M. Freer; French and Writing, C. Street. Form III. B.—Divinity, A. Hills; Classics and Mathematics, F. Harrison; English and French, H. Bourlier; Writing, H. Goldring. Form III. A.—Divinity, Douglas Burns; Classics and French, Theo. Gibson; Mathematics and English, F. W. Callaway; English, J. Coulson; Writing, W. Burgess. Form II.—Divinity, W. N. Moorhouse; Latin and Writing, F. Clarkson; English and Arithmetic, A. C. Moorhouse; French (A. C. Moorhouse reverts to), E. Boyd. Form I.—Divinity, S. Hodgins; English and Arithmetic, M. Plummer; Latin (Plummer reverts to), S. Hodgins; Writing, J. Howard.

Resolution of Sympathy.—At a meeting of the clergy of the rural deanery of Toronto, the following resolution was passed:—"That we, the members of this rural-decanal chapter, desire to express our deep sympathy with our brother, the Rev. Philip Toocue, and his family, in their recent bereavement."

Grace Church.—At the morning service in this church last Sunday, the rector, Rev. J. P. Lewis, made an announcement that must have been highly pleasing to the congregation. He stated that arrangements had been made with the trustees by which they had paid off \$9,000 of the debt of the church. He also stated that he had a promise of a \$1,000 subscription, which would bring the debt down to about \$5,000, for which amount a new mortgage had been made, bearing interest at 5 per cent. The rector looked forward under the altered circumstances to a period of great usefulness for Grace church.

Trinity University.—The annual General Convocation was held last week, which was opened by a service in the chapel on Monday evening. The sermon was preached by the Rev. Dr. Ker, of Montreal, on "Devotional Life in the Church of England." It was very interesting and instructive. The following day was occupied in the transaction of business and the discussion of questions affecting the welfare of the University, and there was a large attendance. The following officers were elected by convocation for the ensuing year:—Chairman, Mr. J. A. Worrell, Q. C.; Clerk of Convocation, Mr. H. H. Bedford-Jones, M. A.; Executive Committee, Rev. Prof. Clark, Mr. Barlow Cumberland, Rev. H. Symonds, Dr. Spilsbury, Mr. Kirwan Martin, Rev. J. S. Dringhall.

Convocation passed a special resolution expressing its regret that Mr. Symonds felt unable to continue the duties of clerk, and its appreciation of the ability with which he has discharged those duties since the reorganization of convocation.

The Executive Committee of Convocation presented their report for the year, which was adopted.

The following degrees were conferred:—

Ad eundem, B.A., Rev. S. Tighe, Trinity College, Dublin.

Ad eundem, M. A., Rev. C. N. Morris, Yale University.

M. A., Rev. S. Tighe.

Pharm. Doc., Prof. Shuttleworth.

M. D., C. M., J. McKee.

B. D., Rev. T. L. Aborn.

D. D., Rev. J. Ker, Montreal.

A proposition favouring the affiliation of Trinity with Toronto University was brought forward and discussed at some length. The sentiment of the meeting was strongly opposed to federation, and when it came to a vote the proposition was defeated by an overwhelming majority.

The banquet in the evening was a great success, at which a number of excellent speeches were made.

Trinity University.—In addition to the eleven members of the Missionary and Theological Association who are engaged in regular duty, the following gentlemen officiated on Sunday last:—Mr. G. L. H. K. Starr, at Norway; Mr. H. B. Gwynn, B.A., at Holland Landing; Mr. F. A. P. Chadwick, B.A., at Welland; Mr. F. DuMoulin, B.A., at St. Jude's; Messrs. A. W. H. Francis, B.A., W. A. E. Butler, B.A., at St. John's.

WHITBY.—*St. John's*.—Large congregations on the re-opening of this church last Sunday assembled at all the services, which were conducted by the Rev. Bernard Bryan of the Church of the Epiphany, Toronto, whose earnest practical sermons made a favourable impression on his hearers. This church has undergone a thorough renovation. The gallery has been removed and the ceiling and walls tinted and decorated, furnaces placed in the basement, making the church more comfortable, and the interior is very attractive in appearance. The present structure was erected in the year 1846; the stone used in the construction of the walls was brought from Kingston by the late Capt. McAllan.

HURON.

WATFORD.—Trinity Church was crowded to the doors on Friday evening last to witness the administering of the solemn rite of confirmation to thirty-five candidates, by His Lordship the Bishop of Huron. The introductory service was conducted by the rector, Rev. J. Downie, B.D., assisted by the Rev. H. A. Thomas, rector of Warwick, and Rev. E. W. Hughes, of Kerwood. His Lordship addressed the candidates before the "laying on of hands," and afterwards preached a powerful sermon from Luke xviii. 9-14. During the Bishop's visit to this parish, the wardens of Trinity and St. James' waited on him at the rectory, and presented him with an address of welcome. His Lordship replied at length, and among other things said—"It gives me great pleasure to be with you again and to see such evident signs of growth and spiritual prosperity in the parish. This rectory is one of the neatest and most commodious in the diocese, and I am glad that you are adopting scriptural methods of raising funds for its payment. I thank you for the kindly reference to Mrs. Baldwin, and I shall be glad to convey to her your earnest wishes on her behalf. Our journey was solely undertaken for her benefit, and by the blessing of God she has been restored to good health. It is always a pleasure for me to visit this parish. I am sure you have a rector who will visit the parishioners at their homes, teach the young in the principles of Christianity, and ever preach faithfully and in its fulness the Gospel of our Lord Jesus Christ. Again I thank you for your kindly worded address, and pray that God's richest blessing may rest upon this parish."

ALGOMA.

BROADBENT.—To show that the generous aid bestowed by the older dioceses, and friends of the diocese of Algoma, is fully appreciated, and that spiritual life is not lacking among her congregations, in the remote mission of Broadbent, at St. Paul's church, on Sunday morning, Nov. 12th, at an ordinary service, sixty-four persons assembled for divine worship, the nearest member having three-quarters of a mile to walk to church. Among those present were a few persons from Toronto who are at present engaged upon the trestle work of the new railway, these expressed both surprise and pleasure at finding a so well organized congregation and religious zeal in this backwoods district. Owing to the bad state of the roads the congregation of late has not mustered its usual strength, but the average attendance during the past year has exceeded fifty. A smaller but by no means less fervent congregation assembles at St. Stephen's, where the worship of Almighty God resounds from loyal hearts. But for the above mentioned aid, most probably these persons might be deprived of their regular religious services, as they are all far from wealthy and self-supporting congregations, yet faithful to their Church and faith. Well may we pray that those more favourably situated will by their prayers and help continue to uphold the hands of our Bishop to the successful carrying on of God's cause and thereby hastening the kingdom of our Lord.

RUPERT'S LAND.

SOMERSET.—On Sunday last the English Church people held their harvest services in the afternoon at Swan Lake; the little church there was very prettily decorated with grains and fruits. There was a very good attendance and an appropriate sermon was preached by the incumbent, Rev. A. Tansey. After the harvest service there was an administration of the Blessed Sacrament.

In the evening the Church people of Somerset held their harvest service in the school house, and a good number turned out to hear the Rev. A. Tansey preach a very good sermon on the blessings of harvest and our need of thankfulness, from Gen. viii. 22. The offertories at both services were on behalf of the home missions of the diocese of Rupert's Land.

Last week the Rev. J. H. Sykes, of McGregor, was visiting the Rev. A. Tansey for a few days, and during his visit a most interesting event took place, viz., the baptism of the Rev. A. and Mrs. Tansey's daughter, in St. Stephen's Church, Swan Lake.

The English Church parsonage is expected to be completed in about a month's time, and it will be a good structure and a benefit to the whole mission, but more so to the clergyman and his family, who have been in the district more than a year and have not had a home during that time, but have had to move their things no less than four times. But they still need about \$100 to complete the house for the winter.

On Tuesday evening, October 21st, a very successful entertainment was given in the Somerset school house by the English Church people, on behalf of the parsonage fund.

DELORAIN.—*St. Andrew's*.—The Rev. C. Sydney Goodman, S.A.C., has resigned this charge and will shortly leave to accept the appointment to the parish of Antigonish in the diocese of Nova Scotia. Under his charge a marvellous church work in this parish has been accomplished. Finding, when he came two years ago, no church, no parsonage, barely any congregation, he leaves us with one of the most beautiful and well furnished country churches in this diocese, as well as an excellent and convenient parsonage, and a united, well taught and enthusiastic body of Church people throughout the whole mission. What cannot be accomplished by faith, prayer and work?

Correspondence.

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

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

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

Higher Criticism.

SIR,—I have no desire to enter into any prolonged controversy with Canon Logan on the subject of the Higher Criticism, but I may be permitted to refer your readers to the Revised Version for the rendering "the desirable things of all nations." The Septuagint, which is still the Bible of the Greek Church, so understands the passage, translating the Hebrew by "ta eklekta panton ton ethrion."

HERBERT SYMONDS.

Acknowledgments.

SIR,—Will you kindly allow me a short space in your valuable paper to acknowledge the receipt of the following sums of money, and to earnestly appeal for immediate help, as bills are coming in for the parsonage and I am not able to pay them, being half my stipend in arrears, and yet I am responsible for them. May I therefore hope that our kind friends in the east will help us in this most needed work. Sums received: Mrs. D. E. Clarke, Trenton, Ont., \$5.00; C. J. Agar, Toronto, \$5.00; "Church Girl," Blakeny, \$2.00. Thanking you in anticipation, and asking if you will allow me to acknowledge any further donation for my work in order that all my fellow readers may see what is given.

REV. ALBERT TANSEY.

Somerset P. O., Manitoba.

"Evensong."

SIR,—Will you kindly allow us to state in the *CHURCHMAN*, that in deference to the wishes of some correspondents, it is proposed to print an edition of "Evensong," omitting the cross which appears on the first page of the sample copy sent to the clergy of the Dominion a short time since. Those who prefer this edition will please write the words "with cross" upon the face of the order blank.

When it is possible we propose to select hymns common to the three books in general use in this country, giving the numbers for each book. Later on we shall ask for suggestions from subscribers to help us make a selection the most satisfactory to the greatest number.

Although Dec. 1st is the date upon which all orders should be sent in, we have not received as yet sufficient encouragement to warrant us in the publication of the leaflet. The warm letters of appreciation, however, that have been sent us by those who have had experience in using this means of popularizing our services, lead us to think that many other congregations, if they would try the experiment, would soon feel the benefit, and find that the leaflets quickly pay for themselves. We may add that our chapter derives no pecuniary benefit from this publication.

ARTHUR JARVIS, Warden.

G. F. RUTTAN, Director.

St. Mary Magdalene's Chapter, Brotherhood of St. Andrew, Napanee.

Practical Infidelity.

SIR,—A little over a year ago I wrote to the *CANADIAN CHURCHMAN* on what I called "Practical Infidelity," in the hope that my letter might by chance touch some person indifferent to the very existence of God. And now again I feel like trying to rouse up some sleeping soul being borne down the rapids of total indifference. The particular reason of my writing is this: In a Canadian town an entertainment was given and at it a bartender was asked to sing; he sang a parody on one of our beloved Master's parables. He was applauded three times. Three times *professing Christians*, prominent in the Church, shared in the blasphemy of Uzzah. The incumbent of the parish was present, but he got up and went out—a hero, a true priest of God. Nor was this all, the clergyman has been since sneered at and derided. Does not this seem preposterous in a Christian town, in a Christian land and empire? I could say more about this incident, throwing even a darker cloud on these people, but I will not. I would not go so far as to prevent a bartender from singing, and there are many bartenders who could not be expected to be very refined, but what was particularly revolting was the fact the men and women calling themselves gentlemen and ladies—yes, even Christians—could be so utterly debased as to enjoy a song not only vulgar, but blasphemous. We send out missionaries to convert the heathen and we have worse than heathens in our midst—"lovers of pleasure more than lovers of God." People who know there is a God Almighty, know this and yet dare to insult Him. Woe unto you, hypocrites!

There is another town where only two young men are working in a very humble way for the Church. Only two, and one is a laborer working hard all week; they have to bear the jibes and jeers of their Christian friends. Can nothing be done to make people realize that there is actually a God; that He is Omnipresent and Omniscient, and that His Son really suffered unspeakable pains on their behalf, that Christ is also God. If only people could be brought to think for one moment of the infinity of God, would it not be utterly impossible for them to profane His holy name. Many little things are not considered blasphemous, but they are. All lightness and frivolity where sacred things are concerned, is blasphemy, awful and terrible. One man stays away from Church because his pastor tells him to come, another cannot get up early enough to go. These and such like insult not man, but the Eternal and Infinite God. My friend, I ask and implore you to think of these things while there is yet time, before the insulted Deity manifests Himself to you with all the awfulness of His wrath. Think, friend! think, think, think!

E. A. Y.

Hard on Teetotallers.

SIR,—I have noticed with much pain and surprise that the *CANADIAN CHURCHMAN* never misses an opportunity of having a "fling" at the teetotallers, or fanatics, which is the favorite term. Perhaps infidels and heretics, or both, may be equally in favor by and bye. I notice that anything and everything said or written against us is, as a rule, accepted as if verity of Holy Writ. Twice you published, at no very long distance of time from each other, if my memory is not at fault, certain figures dignified by the name of statistics, by which it was made to appear that even the miserable drunkard's life is a better one than the teetotaller's, and though these statistics are very ancient history, and their utter worthlessness exposed in the mother country, they were reproduced in your columns as something not only new, but quite as startling, as showing, scientifically, what a set of poor miserable creatures we are. Surely water is as much God's good gift to men as alcoholic drinks! It can't be if those who take it and refuse the other are such short-lived miserable creatures that even a drunkard is a better man. Can the force of prejudice further go? I should not have referred to these sham statistics now, as I did not think they were worth it at the time, assured that no person of average intelligence—unless blinded by interest or prejudice—could possibly be deceived by anything so utterly absurd and contrary to facts; but in this week's *CHURCHMAN* you epitomize some of the evidence given before the commission on prohibition, and this in the same one-sided manner. I will at present only refer to the first note which you head "Hard on Teetotallers," and after the insinuation that teetotallers are little, if any, better than mere talking machines, without exercising, if they have, the capacity for thought, then you proceed to quote the opinion given—I will not be ill-mannered nor unjust enough to say formed without thought—by Professor Clark, for whose personal office I have great respect, and had his opinion being given in relation to theology and divinity, I should not have presumed to say one word; but he expresses his opinion as evidence, and on a subject I have studied in the old world, especially Great Britain, for fifty

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years, and during this long period have not even met with the exception which is said to prove the rule. I think I am justified in being a bit skeptical as to the statement he has made, and as a Churchman, a teetotaler and the father of a large family, and whose children certainly do not bear out the professor's theory, must respectfully ask him:

1. Has he ever, in his own personal intercourse with teetotal families, met with such a series of facts as will justify the assertion you quote as made by him respecting the children of teetotalers becoming drunkards?

2. If so, is he prepared to say the reason he assigns is a sound and logical one?

3. Or did he merely express an opinion as a "report upon hearsay"?

4. If the latter, would he be as ready to form opinions and give them as evidence upon a hearsay report on any other fact where matter of fact is alone required?

I am not introducing the question of the heredity of the alcohol crave, as you do not quote the professor's opinion expressed to the commissioners on that head, and though his opinion on this point is as contrary to that of some our ablest and most experienced scientists as the statement you quote is to my own and others. I will not, *ex cathedra*, say we are right and the professor wrong; I have merely my fifty years' experience to put against what seems to me a mere opinion, as no facts are given. I am open to conviction, but want the facts, and to these I think I am justly entitled, as I am, by implication with others, accused of such a serious dereliction of paternal duty in setting an improper, if not a bad, example to my children.

GEO. WARD.

11th Nov., 1893.

Higher Criticism.

SIR,—I desire to say a few words more in connection with Mr. Symond's letter published in your issue of Nov. 2nd.

"So now our doctrines of Revelation and Inspiration are undergoing a more profound and extensive modification than at any time since the Jews' estimate of the unchangeableness of the Old Testament, but as then, so we believe now, the form alone is affected in order that the eternal principles of the Word of God, rather than its mere 'signs and wonders,' may be apprehended, and applied to the manifold needs of a new age."

Are we then to understand that Newton, Butler, Boyle, Bacon, and a host of others, to whom God gave the highest order of intellect that is ever given to the sons of men, did not apprehend "the eternal principles of the Word of God," simply because the Bible is in its present form, which alone is sought to be affected? Did they find any difficulty in understanding the Bible themselves, at least as far as was necessary for their own salvation, or did they see any difficulty in the way of others of a lower grade of intellect in understanding it, so far as was needful for their salvation, in its present form? If they did, it was clearly their duty, being endowed as they were, to have undertaken the work that our higher critics are now endeavouring to accomplish. Or rather, did they not live at a time when revealed truth moulded the "age," instead of the age distorting revealed truth. If the question of modifying the "doctrines of Revelation and Inspiration"—the work of the Holy Spirit—had been agitated in their day, they would have deemed it a work of the most daring presumption, even on the part of angels, to undertake.

I do not know how far the modification of the doctrines of Revelation and Inspiration have proceeded, but I am quite sure that it is not the greatest work of the kind that has been sought to be performed "at any time since the Jews' estimate of the unchangeableness of the Old Testament." It has been the aim and object of the lower critics (I call them lower critics, not that they were lower in knowledge and intellect, but) to distinguish them from the higher critics of the present day, not only to modify, but to eliminate the very idea of revelation and inspiration from the Bible, since the days of Celsus, Porphyry and Julian, to Thomas Paine. And it is worthy of the observation that few objections have been added to the Bible since Celsus' discovery of them. Porphyry copied Celsus, and Julian copied them both, and after a long period of silence on this subject, the discussion was renewed by the lower critics of the seventeenth century, who closely followed and copied each other, some with more and some with less intensity of bitterness, until the discussion culminated in the coarseness and blasphemy of Thomas Paine in his "Age of Reason." To which book we have two most effectual answers, one by Bishop Watson, "An Apology for the Bible," and the other by a Jew, David Levi, "A Defence of the Old Testament, in a series of letters addressed to Thomas Paine, etc."

We are assured that in the modification the Bible is undergoing that the form alone is affected—appar-

ently a small matter to many, seeing that the world and the Church have got on with it in its present form for more than eighteen hundred years, without discovering that they were labouring under any disadvantage in the matter. If the form of the Bible alone is to be affected in this modification, it might be as well to leave it as it is, for if the Bible be touched so as purposely to change or remove a single letter, it would cease to be of any authority with the Jews, and it is of the utmost importance for us Christians to be able to show the Jews—from the Scriptures—the authority of which both we and they equally acknowledge, that the Messiah is already come: and it has been upon this showing that all the conversions from Judaism to Christianity have taken place.

There are, no doubt, various degrees of inspiration affecting the Bible; the lowest degree of inspiration may be likened to competent editorial supervision which prevents anything untrue from being entered on the record, or contradictory statements being made, and may be illustrated by the following verse: "The cloak I left at Troas," 2 Tim. iv. 13. Now it is perfectly competent for any one who wishes to do so, to deny the truth of this statement, and to prove it untrue, by showing, either that St. Paul never was at Troas, and consequently could not have left his cloak there, or that he never had a cloak, and so could not have left it at Troas, but it is not competent for any one to modify or destroy the record to get rid of difficulty. If either of these could be proved, it would destroy the idea of inspiration in this particular case, and might, to some extent, affect the whole Bible. And the highest degree of inspiration is applied to those things that the most powerful unassisted reason is unable to make known to us, and may be illustrated by the following: God "hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained." In such an unusual work as the modifying the "doctrines of Revelation and Inspiration" the workmen would act wisely by hastening slowly and not overestimating their own abilities for the performance of the work, or underestimating the difficulties to be overcome in its accomplishment. Voltaire wrote more than any other man against the Bible and Christianity, and he was so pleased with his performances, and so sure that he had succeeded in his object—the destruction of both—that he announced to the world, through means of his own printing press, that within the space of one hundred years from his own death, a copy of the Bible would not be found in the world. He was, however, scarcely dead when this same printing-press was bought for the printing of Bibles, and the house in which he lived was bought for a Bible depository, and I read in a report some years ago that it is "kept full of Bibles from the floor to the ceiling."

Higher Criticism is not a thing of yesterday, and it did a good work in its day—one that ought to influence the higher critics of the present to be humble. Amongst the committee that made up the Canon of Scripture, of which we may infer that St. John was the chairman, because he signed the minutes, there were higher critics that objected to some of the books which now form the Canon being admitted, until they showed marks of genuineness and authenticity that could not be resisted. This fact, in all ages, has strengthened confidence in the Canon of Scripture, showing that it was not loosely and carelessly made up, and consequently ought not to be rashly tampered with.

"For I testify unto every man," said St. John, when the Canon of Scripture was complete, "that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." If any man should say that this curse only applies to the Revelation of St. John, then he acknowledges that the Bible, as a whole, is not like any other book, and in fairness, ought not to be criticised in the same way, which our higher critics wish to do.

WM. LOGAN.

Nov. 13th, 1893.

Observations on a Paper read by Canon Hammond, entitled "Polychurchism."

Read at a recent conference on Re-union, and recently re-printed in the CANADIAN CHURCHMAN.

(Continued.)

Sixth. *Holy Scripture teaches us, and in the most emphatic and decisive way, that whatever may be the corruption of the Church, we must on no account separate from it.* A very strong and emphatic statement, but made on very weak and sufficient grounds. There is no such direct precept as this in Holy Scripture. Indeed, so far as direct precept is concerned, the

very opposite of this proposition is true. Corruption of conduct was rampant amongst certain members of the Church at Corinth, and it is in the First Epistle to this Church that the plainest things are said about separation. "If any man called a brother" be a notoriously wicked person, what course is another brother to adopt? He is not to 'keep company with him,' 'not to eat' with him. Which clearly carries with it the obligation to separate even from the local church in case they continue to tolerate this wicked person. The same line of duty is clearly taught in the Second Epistle. This separation from wicked members of a local church, or separation from the local church itself when tolerating them, by no means implies separation from the Apostles' doctrine and fellowship. On the contrary, this action would be the means of preserving communion with the Apostles and keeping in the line of fellowship with and obedience to them. This sixth proposition, as stated, is therefore, not only not proven, but is contrary both to the letter and spirit of many directions given by the Apostles. So far with regard to the Canon's propositions.

The paper ends with a series of questions; first, as to whether Holy Scripture ever used the word Church to designate such bodies as are now so called, and whether bodies of persons professing certain principles are ever called churches. To which the answer is certainly, No. But this answer may be followed by another question. Does Holy Scripture know anything of a National Christian Church with a king or queen at the head of it? Does Holy Scripture know anything of a National Church at all, or of a Church with a Primate and several archbishops in its governing body? Is there such an organization to be found in the New Testament? And the answer to each must be, No. If, then, other Christian bodies must be considered not to be Churches because their counterpart is not to be found in Scripture, the Church of England must undoubtedly be considered as no Church for the same reason. To the question, *how, if the Church is described as one body, can it be composed of two hundred separate and independent bodies?*—it must be pointed out that this is precisely the question of the leaders of the Plymouth sect. For they point out that the Church of England is now a separate and independent body and that there are other separate and independent bodies—the Church of Rome and the Greek Church, to wit, which are individually separate from each other, and separate from her; independent of each other, and independent of her; and that those who so strenuously maintain that the English Church has never been embraced within the Roman, as so many do, and that she never separated from it—do so on the ground that she was always a separate and independent body. Thus then, they, the Plymouth Brethren, point out that there are at least three bodies, not one, the essential point being that they are not parts of a whole, but separate from and independent of one another; that these three cannot any of them be Christ's body as a whole, neither can they make up Christ's body by a union of separated, independent, and discordant parts. For if they were parts of a whole, they would be a unity, and not separate—they would act conjointly instead of independently. From all which it follows, as they argue, first, that these three do not constitute Christ's body taken as a whole. Second, neither are they parts of Christ's body taken separately, for a body cannot consist of independent parts. They are therefore none of them Churches; which being so, it is the duty of all the disciples of Jesus Christ now forming part of any of them, and there are many such, to come out of them and be separate. This is precisely what they, themselves, have done, and the foregoing is the ground on which they have done it. For by this argument of unchurching all communions that do not exactly conform in all particulars to the New Testament narrative, they proceed to unchurch, one after another, all existing bodies of Christians, first, the three historical bodies before named, then the Church of Scotland, the Presbyterian Church in England and elsewhere, the Methodist Societies, the Congregational and Baptist Churches, and all subdivisions of these, holding finally that the Church of Jesus Christ in this age has fallen to ruin. But this conclusion can by no means be acquiesced in; it is indeed a *reductio ad absurdum*, and shows that though the propositions may have some modicum of truth in them, the application of them in the paper is wholly false. For wherein these non-conforming bodies are to be condemned the English Church is to be condemned more. If they are not Churches, much less is she.

The seventh question is another instance of that singular inaccuracy, cloudiness, and confusion of thought and language, which is so marked a feature of this paper. The Church of England is here put in comparison with the Churches of the New Testament and the Jewish Church. And the question is asked, is she worse than they? But things cannot rationally be compared unless they are of the same kind. There was no national Church in the New Testament. And the Jewish Church—if that term

can be correctly used at all—was under a different dispensation. The comparison, therefore, is as much out of place as to ask, which is the better governed, the city of London or the continent of Europe, or are the mountains of Wales to-day better than those of the ancient world and so on, to which misty questions dozens of answers may be returned, none of them having any practical bearing upon anything whatever. No more has the seventh question on the issue.

Nor has the eighth. In this case a comparison is asked to be made between a certain small number of persons living in one country, at a definite period of time, and a vast host of hundreds of thousands of men spread over a period of three hundred years. No rational comparison is possible. But seeing that our Lord's command to obey the Scribes is used as an argument that the religious teachers of the English Church should never have been forsaken under any circumstances, the unsoundness of the argument is demonstrated by the fact that so soon as the Christian Church was organized after Pentecost, then, under direct Divine guidance, these Scribes and Pharisees were discarded—their teaching set at naught—their interpretation of the law of Moses abandoned for a new and spiritual interpretation of it, utterly contrary to the carnal interpretations given by the Scribes and Pharisees. And it is to be noted that those amongst non-conforming bodies who plainly came out from the Church of England, claim that their course was almost a precise parallel to the course of the Apostles with the Jewish Church; and they claim, moreover, that they took it under Divine guidance, and by the monition of the Holy Spirit. But as to this discarding, by far the great mass of non-conformists in England and the United States have never discarded the English Church at all. They walk for the most part in the way trodden by their fathers for generations back. Indeed, in the New England States for many generations, over a great portion of their area, the Congregational Church was the only Church known. The parish church of nearly every town, city and village in New England was the Congregational Church, and in many of them it is so to this day. So far as Great Britain is concerned, the Church of Scotland maintains that it never had any communion or connection with the Church of England, never discarded its ministers, and never seceded from it. And this applies to the whole existing Presbyterian body of Churches amongst English speaking people to this day.

To the question, *Is the Church of England or is it not a Church of God? If it is not a Church of God, on what grounds is a name denied to it which was given to the corrupt congregation at Corinth?* Here again is a similar instance of cloudy statement and entire misconception. The Church at Corinth was not a corrupt congregation. It had been duly founded and organized by the Apostle Paul himself, and its members as a whole were addressed as 'sanctified in Christ Jesus,' 'called to be Saints'; 'Grace and peace' were invoked upon them. 'They came behind in no gift,' they were 'waiting for the coming of our Lord Jesus Christ.' And in spite of the scandalous corruption of some, and the tendency to quarrels and self will amongst all, it is evident that as a whole they were a body of true and faithful men. This is manifest from the whole tone of the two Corinthian Epistles, and especially from the description of the effect produced by the sharp rebukes and remonstrances of the Apostle. To none but a body of faithful souls could by any possibility have been written such words as those in the 11th and 12th verses of the second chapter of the Second Epistle. This, however, was a single congregation, expressly called a Church of God by the apostle who had gathered them out of the Heathen and Jewish community in the midst of which they lived. But how can this single congregation be put side by side and compared with a vast national establishment, comprising tens of thousands of ministers and congregations whose existence had been spread over at least three centuries? The comparison is an absurdity. But to the question, *Is the Church of England a Church of God?* by far the larger number of non-conformists of every communion would certainly answer, yes. They would say that the Church of England is one amongst the particular or national Churches of Christendom, every one of which has some point of excellence that distinguishes it from the rest, and she certainly not less than others. But some amongst non-conformists would certainly say something like this: Though the Church of England has thousands of the faithful, both ministers and people, in her communion, she is not in England, as a national establishment, a Church of Christ. Christ's Church cannot have an earthly monarch at the head of it, and cannot have an earthly tribunal, like a Cabinet or Department of State, appointing her chief pastors to their spheres of labor. Others would say, granting with the preceding the number of the faithful in her communion, yet in her outward organization—in her practical administration—in her fellowship and in some of her practices, she has gone very far from Apostolic and Scriptural pre-

cedents, and is not as a whole a Church of Christ, though many of her congregations are such churches. There is a High Church Non-conformity, as well as a High Church Episcopacy. And the foregoing are true statements of the position it takes. It is undoubtedly true, as stated by Canon Hammond, that we shall never touch bottom in any conference about Reunion until these questions are faced. But it is certainly one of the oddest things imaginable for a canon of the Church of England to deny that there can be more churches than one, in the face of a declaration in the 34th Article, that "every particular or national church hath authority to ordain, change, and abolish ceremonies." For this plainly intimates that there are or may be both national churches and particular churches, each with right of government within itself. And the 19th Article puts the Church of Rome as one Church among other Churches that have erred both in "living and manner of ceremonies and matters of faith." Here the Church of England passes judgment upon certain other separate and particular Churches. But, as a matter of fact, and quite apart from any teaching of the Articles, how can it be denied that there are at least three great communions called Churches in Christendom to-day, or that as a matter of fact, these are three independent bodies having no jurisdiction over one another, and no communion with each other, each having its own ceremonies, its own body of doctrine, its own system of government and discipline, in all of which respects each of these differs from the rest. If this is not Polychurchism, then the English language gives a very uncertain sound. Yet there is one Holy Catholic and Apostolic Church for all that. The Church of England has never defined this; but by her formularies it is plain that she considers it to embrace 'the blessed company of faithful people' who constitute 'the mystical body of Christ.' The question of Reunion can never advance one step until a reasonable, fair, and scholarly attempt is made by English Churchmen to apprehend the real position of the bodies with whom reunion is considered possible, viz., the original grounds of separation, if there has been separation, and of development since, together with the ground on which they stand to-day, both as to doctrine, government, and mode of worship. And where there never has been separation, as is claimed for the Church of Scotland and all communions that have sprung from her, then on what ground they also stand as respects doctrine, worship, and organization, and what reasons they give for it. The position of the Church of England can be defended by unshakable arguments. It is a pity to attempt to defend it by such as betray ignorance, and can so easily be overthrown.

A LAYMAN OF MONTREAL.

October 19, 1893.

BRIEF MENTION.

Previous to 1810 nails were made by hand. It cost \$1,000,000 to perfect a machine that came into use that year.

The largest private house in the British Kingdom is Wentworth Woodhouse, which belongs to Earl Fitzwilliam.

The Shaker community at Shireley, Mass., has just celebrated the 100th anniversary of its establishment.

The observatory on Mont Blanc already reports proof that there is no oxygen in the atmosphere of the sun.

Sir George Lewis, recently knighted on the recommendation of Mr. Gladstone, is the most prosperous solicitor in England.

The Rev. Rural Dean Ardill, late of Merritton, has taken up his residence in Owen Sound, where he is rector of St. George's Church.

Great Britain has eleven universities with 344 professors and 18,400 students.

Kane, the Arctic traveller, was carried 700 miles by dogs at the speed of seven miles an hour.

The altar erected in memory of Rev. Saltern Givins, the first rector of Tyendinaga, has been placed in Christ Church.

There were no italics used in the Biblical translations until the time of the King James version, 1611.

In manufacturing occupations the average life of soapboilers is the highest, and that of grindstone-makers the lowest.

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

The capital letter Q will be found but twice in the Old Testament and three times in the New.

The largest gold nugget ever found was the Ballarat Welcome nugget, weighing 2,166 ounces, and was worth \$41,833.

Since the reduction of cab fares in London the ratio of patronage to population has risen from 14.06 to 77.

Wheat that is grown in northern latitudes produces much more seed than grain grown farther south.

A mural tablet to the memory of the Rev. Canon Robinson is to be placed in St. Paul's Church, Abbotsford.

Johore is the only independent kingdom in the Malay peninsula. The Sultan is one of the most enlightened and progressive of potentates.

The Israelites learned surveying from the Egyptians, who had practiced it for ages.

The Right Rev. Ernest R. Wilberforce, D. D., Bishop of Newcastle, is seriously ill.

In Hartford the removal of the vermiform appendix, until lately regarded as a rare and dangerous operation, has recently been successfully performed many times.

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

The Corinth canal, four miles long and 100 feet wide, is now open for the passage of ships. It was cut for the most part through perpendicular rocks.

His Lordship Bishop Bond has appointed the Rev. Samuel Massey rector of St. Simon's church, St. Henri.

Sunday, November 5th, was the twentieth anniversary of the Ven. Archdeacon Evans' incumbency of St. Stephen's church, Montreal. Special sermons were preached at both services.

Next to Westminster Abbey, there is no place of sculpture of such historic interest in the British Isles as Bunhill Fields, the last resting place of John Bunyan, Daniel Defoe and Isaac Watts.

The twelve rapid-firing Hotchkiss guns, which were on exhibition at the World's Fair, are said to be awaiting shipment to Brazil.

The mariners' compass was used for centuries by the Chinese before it was brought to Europe. Its invention or introduction is credited to Flavio Gioja, in the fourteenth century.

Last week being the sixteenth anniversary of Rev. Canon Curran's acceptance of the rectorship of St. Thomas' church, Hamilton, the ladies of the congregation marked the event by presenting the rev. gentleman with an address and a check for \$100.

Frogs become dark green or black if they are kept in a dark vessel in a sparingly lighted room, but when a branch with green leaves is introduced into the vessel, they all recover their bright green color.

The expenditure for missions by the Protestant Episcopal Church in the United States the past year were: Domestic missions, \$126,540.01; Indian missions, \$44,277.62; colored missions, \$52,741.71; foreign missions, \$172,896.19; total, \$396,455.53.

In Corea every unmarried man is considered a boy, though he should live to be one hundred. No matter what his age, he follows in position the youngest of the married men, despite the fact, perhaps, of having lived long enough to be their father.

British and Foreign.

Dean Lefroy announces that £15,000 are required to carry out the complete restoration of Norwich Cathedral, but some third of that sum will suffice to complete what is immediately absolutely necessary.

On August 22nd the Bishop of Bombay held a confirmation at Ahmednuggur. He wore his cope

and mitre, and addressed the candidates in their vernacular with great ease. The whole service was in Marathi, and about forty were presented.

We believe that in all probability the Archbishop of Dublin will succeed Dr. Knox in the Archbishopric of Armagh and the Primacy of All Ireland. Who Lord Plunket's successor at Dublin would be in that case is more open to doubt, but it is natural to point to the eloquent Bishop of Derry and Raphoe.

The Bishop of Durham revived an ancient custom at Durham cathedral by holding a visitation of the Chapter and officials of the cathedral. It is stated that no such service has been held at Durham since the time of John Cosin, 1660.

It is said that the *Century* magazine has in its safes twenty thousand pounds' worth of manuscripts, which have been paid for, and the bulk of which can never be used. If nothing more were bought for two years, there would be sufficient good material for carrying on the magazine. It is the custom of the leading American magazines to pay on acceptance.

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

The *Record* says the Bishop of Liverpool has become a Vice-President of the National Protestant Church Union. The Bishop of Worcester and the Bishop of Sodor and Man had previously accepted the office.

Father Ignatius was the harvest preacher at Milton Abbey church, Dorset, last week. The Vicar, who is the nephew of the Bishop of Pretoria, desired that the sermon should be delivered in the Abbey church itself, but the tenant of the estate declined to supply the gas, so the Monk of Llanthony had to be content with a humble village pulpit. The incident has caused much local grumbling.

It is stated that the Buddhists of Japan are making new efforts in opposition to Christianity. They are organizing "Salvation Armies" and "Moral Associations." They buy up timber to prevent the building of churches, and induce innkeepers to refuse lodging to Christians, sometimes even resorting to force and pulling down buildings.

Dean Hole has accepted an invitation to give a course of "familiar talks" on the English life of the past forty years in America. He will go out soon after Easter next year, and will visit all the great centres of population. We understand that part of the proceeds of the tour will be given towards the restoration fund of Rochester Cathedral, and part to local church objects in America.

According to the *Oxford Times*, the Church Council of St. Peter-le-Bailey have decided to put their choir into surplices and to sing the Psalms at the Sunday morning service. This change involves no alteration whatever in the doctrines preached there. It is made to meet the wishes of the congregation and the taste of a large number of University men. A surpliced choir has been introduced into so many Evangelical churches, especially in the north of England, that undergraduates who are accustomed to it at home prefer those churches in Oxford where it is to be found.

A good deal of interest has been taken in Mrs. Meek, a Zulu Princess, now in Ireland. At the recent Evangelical Alliance Conference she spoke in the Zulu language, her husband translating her words into English. She said she was the first member of the Zulu Royal Family who had the privilege of pleading before such an audience on behalf of her fellow-creatures from whence she had come. She prayed them not to forget assisting in their prayers the poor Zulus. She begged them to give their sympathy and assistance to the great cause of bringing the grand tidings of salvation to the people who had been so thoroughly driven and beaten back by the power of darkness for so many ages past.

On September 11 there was a solemn dedication of a beautiful monument to Father Damien, erected at Kalaupapa, and sent out from England by the National Leprosy Fund Association. It is of Aberdeen granite—an ornamental shaft surmounted by a Maltese cross—and bears an inscription in English and Hawaiian. The proceedings were conducted by the Roman Catholic Bishop of Honolulu. A leper band played "Nearer, my God, to Thee." An eloquent and touching address was read in English by Mr. Stiles, Secretary of the Foreign Office, and the Bishop, after unveiling the monument, spoke in English and Hawaiian of the good deeds of Father Damien.

Bishop Whitley charged his clergy in Hindi. After reviewing the history of the Mission since the admission by Bishop Milman of the Lutheran congregations to the Anglican Church, he explained the peculiar position of the see of Chota-Nagpur. Though unsatisfactory in principle, it has worked well in practice. During the past fifteen months six European priests and a deacon have been added to the staff of clergy, and the number confirmed in three years has been 1,538. He urged the great importance of aggressive missionary work and preaching to the heathen, in addition to the pastoral care of settled congregations of Christians.

The Bishopric of Honduras, which for a time has been united to the see of Jamaica, is about to be revived, and the Archbishop of Canterbury has nominated the Rev. George Albert Ormsby, vicar of St. Stephens, Walworth, as the future Bishop. Mr. Ormsby, who won distinction in theology, and in Hebrew, Syriac, and Chaldean studies, at Trinity College, Dublin, was ordained in 1866, and has held successively the livings of Jarrow and Rainton in the diocese of Durham, and St. Stephens, Walworth, in the diocese of Rochester. In the latter diocese he was for four years organizing secretary of the Church of England Temperance Society.

Hood's and Only Hood's.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

Hood's PILLS cure biliousness.

Ill-Temper.

The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men that are all but perfect, and women who would be entirely perfect, but have an easily ruffled, quick-tempered or "touchy" disposition. This compatibility of ill-temper with high moral character is one of the strangest and saddest problems of ethics.

The truth is, there are two great classes of sins—sins of the body, and sins of the disposition. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second.

Now, society has no doubt whatever as to which of these is the worst. Its brand falls without a challenge on the Prodigal.

But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less venial than those in the lower, and to the eye of Him who is love, a sin against love may seem a hundred times more base. No form of vice, not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery producing power, this influence stands alone. Look at the Elder Brother, moral, hard-working, patient, dutiful; let him get all

credit for his virtues. Look at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of all. Judge of the effect upon the Prodigal, and how many Prodigals are kept out of the kingdom of God by the unlovely character of those who profess to be inside? Analyze, as a study of temper, the thunder-cloud itself as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, uncharity, cruelty, self-righteousness, touchiness, doggedness, sullenness. These are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill-temper.

—A new and interesting performance is to be presented at the Pavilion (Horticultural Gardens) in aid of Grace Homeopathic Hospital, called "Living Whist," on November 29th, 30th, and December 1st, under the management of Madam A. E. Arcan, of Boston, who has had so much success in the large American cities. This will afford the public a treat and a great opportunity of helping the worthy cause.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 10—CONTINUED.

"Thanks, thanks. Only, Mary, you interrupted me—from Mr. Mitchell to Mrs. Scotton herself, every one is talking of the arrival of the family at Croombe Park to-morrow!"

"To-morrow!" said the rector, with some surprise.

"To-morrow," repeated Miss Fridell.

"I shall believe it when I see them," said Mary, laughing. "I wonder how many times they have come, or have been coming, already?"

"Put it at six or twenty, my dear, whichever you please: anyhow, they are coming to-morrow; and, if the doctor permits you to be to church on Sunday, you will see for yourself, as you say. As for me, I am not the least ashamed to confess it either, I am all curiosity. There seems a kind of pleasant mystery hanging over the whole affair, the unravelling of which it will be a real pleasure to me to watch."

"What sort of mystery?" asked Mary. "I have heard very little beyond the bare fact that 'the family' are coming. Of what does the family consist?"

"That is just it, my dear; and the reason of your hearing nothing is just because you have been kept to the house for some time, and so had no chance of hearing what has been the incessant topic of conversation in Croombe for some weeks past."

"So it has," said Dr. Lyon, wearily. "For my own part, I have heard so much of it abroad that I have not cared to talk of it at home."

"And the mystery is this—that, with you, nobody seems to know whom 'the family' consists of. So many years have elapsed since any one member has appeared in these parts, that their very remembrance among the villagers appears to have almost faded away; while we, as new comers, are of course in still greater darkness. But they tell me of a Lady Lora, very proud, stately and reserved, held in awe rather than love; of a General Gower, very much her equal in pride and dignity; and of two young children; then, of their abrupt removal from this, their beautiful ancestral home, the death of Lady Lora, and subsequently of the General; at which period the information of the Croombe people ends. But imagination has come in to supply the lack. They say that the only son and heir has lately married, and is bringing home a beautiful young bride, on whose account are all the lavish expenditure and splendid decorations at the Park. They say, too, that the house will be thronged with visitors, and that the coming Christmas is to be a time of unprecedented gaiety and splendour. The trades-people at D— are all, I understand, in a state of delighted expecta-

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tion; in fact, that event seems hailed from highest to lowest with the utmost interest and excitement."

Mary listened to Miss Fridell's recital with more interest than she had, at first, chosen to express.

"Do you really think it is so?" she asked. "Well, I hope that the new Lady Lora, if that is her name, will be very different from the old one; or else I would rather she stayed away. And so that is likely to be all the 'family!' I feel quite disappointed. I had pictured to myself quite a party—father, mother, children of all ages, who would fill up the large square pew in the chancel, which you were telling me has been made so grand for their reception."

"Well, my dear child, do not be disappointed yet. The information of the Croombe folks is not always of the most reliable nature. It may all be quite different to what I have told you; but, in any case, we shall very shortly have the satisfaction of seeing for ourselves; and seeing is believing, as you remarked just now. You will come and tell me about them when you have called, you know, dear."

"I called! My dear Miss Fridell, what are you saying?"

"Of course you will call with your papa, if you are well enough, the very first week after they appear at church. Dr. Lyon, you will take her of course?"

"Yes, she will go, I suppose," answered the rector, with something like a sigh; "but that there will be but small interchange of communication between the park and the rectory, I am pretty well assured."

"I do not wish for any," said Mary, energetically: "they move in a sphere very different from ours, and I do not think any real benefit or pleasure comes from mixing in a society which considers itself quite above and independent of you."

"Quite above and independent! My dear Mary, what nonsense are you talking?" interrupted Miss Fridell, her knitting-needles quite flashing with the energy of their holder. "And pray, who are you, I wonder? The Gowers may boast of their high birth and family; but I doubt much whether they can carry it back to Agincourt, where the Monteiths fought and won their spurs. And let me remind you, as your memory seems strangely at fault, that your mother was a Monteith, that you yourself by name as well as birth are a Monteith, and that the noblest Scottish blood is at this moment flowing in your veins. Proud folly you may call it; and so, in a certain sense, I allow it may be; still, I cannot allow you to sit up and assert your own insignificance so quietly and foolishly without just the reminder. If you are not a fit and suitable associate for these Gowers, however lofty they may carry themselves, I don't know, for my part, who is. Now, Dr. Lyon, I am waiting my reproof."

The rector smiled. "The niece of Baron Fridell, so well known both by his position and learning in the scientific world of Hanover, has quite as wide a claim to the privileges of aristocratic society as the great-great-grand-daughter of the Lord of Monteith," he answered; "so that my judgment and reproof will be that this call of ceremony be made by the two ladies in question together. To this I am sure there can be no objection."

"Well done, papa!" cried Mary: "In this case I quite agree to go, and shall feel quite safe and comfortable under such a chaperon. There, dear Miss Fridell," she continued, putting her little hand before that lady's smiling lips, "you see the tables are turned against yourself this time, and to papa's judgments you and I are irrevocably pledged to submit ourselves."

"Well, we shall see," said Miss Fridell, good-humoredly, when her lips were free to speak. "Our first glance will be at church; and if they do not appear so very formidable, why possibly I may venture. But you know, dear Mary, I have given up society, strictly so called, for many a year past; and I assure you I have no wish to enter it again just now."

The conversation then turned on humbler themes than that of the expected arrival at the park; and very shortly afterwards the entrance of a servant with the announcement of dinner interrupted it altogether.

At nine o'clock precisely, a neat chocolate-coloured brougham, with a sleek, well-conditioned chestnut horse, and a coachman in the plainest of liveries, drove up to the rectory-door; and Miss Fridell, after many thanks for her visit and fond embraces from Mary, drove homewards to The Myrtles.

Dr. Lyon had been settled but a twelvemonth in the parish of Croombe. His wife had died many years ago; and Mary was his only and darling child. She was not usually in delicate health; but a serious cold, attended with slight inflammation, had detained her an unwilling indoors prisoner for some weeks past. But she was getting better now, well almost in fact; only the over-anxious care of a fond father was exercised very strictly in her behalf.

Miss Fridell was a lady of German extraction, and a long-tried family friend. Very soon after the settlement of the Lyons at Croombe, Miss Fridell had followed them; her house in the north having lost its greatest attraction by their departure. She had taken The Myrtles for a year at least, and, by her active benevolence and genial kindness to all with whom she came in contact, had already won herself many friends, especially among the poorer classes, whom she loved to visit, and who hailed the day that 'such a lady' had been brought among them.

(To be continued.)

The *Star Almanac* of Montreal for 1894 is just published. Needless to say there is a great demand for it.

Bulbs in Winter.

For hyacinths in glasses dark glasses are best. The base of the bulb should just touch the water, a portion of which will soon evaporate, so that the surface of the water will be a little below the base of the bulb. A little charcoal helps to keep the water sweet. Set them away in a cool, dark place, as recommended for hyacinths in pots. When the flower buds appear, sprinkling the leaves and buds will benefit them. All flowers do best if kept rather cool, never above 70 degrees; if the air can be moistened, so much the better. Tulips are the greatest favourites everywhere, and very few flowers will make so attractive a show as a well grown bed of tulips. There are a great many different kinds, early double, late single, late double, Parrot Tulips and Peacock Tulips; striped, blotched or self coloured; but all beautiful. In planting, care should be taken that those of the same height are planted together. The general treatment of tulips is exactly the same as hyacinths; therefore repetition is unnecessary. But this class of bulbs is never grown in water. The *Duc Van Thols* are the most satisfactory; they are all about six inches high.

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

Fellowship.

If we are to have fellowship with the Father and the Son, we must have a nature which is capable of it, and this the carnal mind is not, for it is enmity against God. When we have a nature capable of it, we cannot enjoy it unless we are walking according to that new nature—"in the light as He is in the light," in the steps of Him who was "the Light of the world." It is just here that we know and can judge that sin which is ever seeking to interrupt our fellowship. But it is here also that we know that "the blood of Jesus Christ His Son cleanseth us from all sin." Should sin at any time gain an advantage by the believer's remissness, the divine life cannot rest in darkness. And how graciously is the restoration of the soul provided for! "If we confess our sins, He is faithful and just"—faithful, for He hath said it; just, since the blood has been shed—"to forgive us our sins, and to cleanse us from all unrighteousness."

No other sarsaparilla has equalled Hood's in the relief it gives in severest cases of dyspepsia, sick headache, biliousness, etc.

Hints to Housekeepers.

EGG AND OYSTER OMELET.—Beat up four eggs and season to suit the taste; chop up six large oysters; make a batter of half a cupful of flour and half a pint of milk; mix the whole well together, stirring well, and fry slowly.

ORANGE CHIPS.—Cut the oranges in quarters and carefully squeeze all juice through a sieve. Soak the peel in water, and the next day boil it till tender; drain, slice the peel put it into the juice, weigh as much sugar and put all together into a broad earthen dish; place over the fire at a moderate distance, often stirring, till the chips candy, and then set them in a cool room to dry. They will not dry under three weeks.

ARROWROOT PUDDING.—Grease a dish, and lay some sliced apples in it; mix three dessertspoonfuls of arrowroot in a half a pint of milk with an ounce of lump sugar. Set it over the fire to boil, stirring it till thick, then pour it on the apples, flavour it with a lemon peel, if approved, and bake one hour.

CRANBERRY JELLY.—Wash one quart of cranberries, and put them in a stewpan with one pint of sugar and one cupful of water. Cook them carefully for fifteen minutes; then strain and press through a sieve. Beat the strained cranberry until smooth, and pour into a mould that has been rinsed with cold water. Set in a cold place to harden.

PUMPKIN PIE.—One quart stewed pumpkin pressed through a sieve, nine eggs, whites and yolks, beaten separately; two quarts of milk, one teaspoonful mace, one of cinnamon and one of nutmeg, one and a half cups of white sugar. Beat all well together, and bake in crust without cover.

STEWED TOMATOES.—Open the can of tomatoes, put in a saucepan and set on the back of the stove; cook one hour, add a teacup of bread and crumbs, two ounces of butter, with salt and pepper, cook half an hour longer.

BARLEY PUDDING.—Steep over-night a teacupful of barley, freed from husks, in a pint of milk, or half a pint of water to swell it. Place it next morning in a greased pie dish with a large spoonful of moist sugar; add a pint of boiling skimmed milk, grate a little nutmeg over the top, and bake slowly one hour.

OYSTER SOUP.—One pint of oysters, one pint of boiling water, one pint of hot milk, one large teaspoonful of melted butter, two heaping teaspoonfuls of corn starch, salt and pepper to taste. Put the oysters in the hot water; when they rise to the top add the butter and corn starch which have been stirred together, put the milk into a hot dish, pour in the oysters and serve.

POTATO PUFFS.—Two cups mashed potatoes, hot or cold, two eggs, three tablespoonfuls of cream, a tablespoonful of butter, salt and pepper to taste. Put the potatoes in a frying pan, add the yolks of the eggs, cream and seasoning. Stir over the fire until well mixed. If the potatoes were used cold, stir until hot. Take from the fire; add carefully the well beaten whites of the eggs. Heap on a greased baking dish or in gem pans. Bake in quick oven until a nice brown.

AN EXCELLENT REMEDY.—*Gentlemen*,—We have used Hagar's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief. John Brodie, Columbus, Ont.

A PROMPT CURE.—*Gentlemen*,—Having suffered over two years with constipation, and the doctors not having helped me, I concluded to try B.B.B., and before I used one bottle I was cured. I also recommend it for sick headache. Ethel D. Haines, Lakeview, Ont.

PREVAILING SICKNESS.—The most prevalent complaints at this season are rheumatism, neuralgia, sore throat, inflammations and congestions. For all these and other painful troubles Hagar's Yellow Oil is the best internal and external remedy.

Children's Department.

Signal Lights.

I once knew a sweet little girl called Mary. Her papa was the captain of a large ship, and sometimes she went with him to sea; and it was on one of these trips that the incident of which I am going to tell you happened. One day she sat on a coil of rope watching old Jim clean the signal lamps.

"What are you doing?" she asked. "I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary. "To keep other ships from running into us, miss; if we do not hang out our lights, we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal lights; but she did not, as was afterwards shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths, and old Jim began to swear awfully.

Mary slipped from her place and ran into the cabin; but she soon came back and put a folded paper into his hand.

Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

"The old man looked into her face and asked, "What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out, and I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a little child. At last he said: "You are right, missy, I had forgotten it."



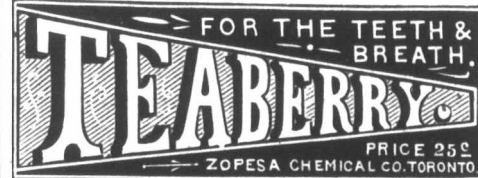
Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or From her 10th year, causing 40 Years of suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.



AGENTS WANTED, male and female. To sell our new Kettl-Cleaner. Entirely new; sells to every housekeeper. Also our Bread, Cake and Paring Knives, Carver, and Knife and Slicer Sharpener. No capital required. Easy sellers, big profits. CLAUSS BREAR CO., Lock Box 324, Toronto, Ont.

Births, Marriages, & Deaths.

BIRTH. At Goderich, on Sunday, November 5th, the wife of Philip Holt, barrister-at-law, of a son.

My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights. I might be quite wrecked by that bad ship as you call those oaths."

Old Jim has a large Bible now which Mary gave him, and on the cover he has painted, "Signal lights for souls bound for heaven."

The Ease of Habit.

A recent visitor to the mills where the banknote paper is made for the use of the government describes the skill and swiftness with which the sheets are counted.

"I saw one girl whose motions resemble those of a machine in their accuracy and lightning-like rapidity. My eye could not follow the monotonous, flashing movements of her fingers; yet so delicate and unerring was her touch that every imperfect sheet was instantly detected and dropped."

The narrator says that he discovered in this girl an old schoolmate, "whose fingers two years ago were as clumsy as my own."

The government employs women in the Treasury Department in separating the charred fragments and cinders of banknotes accidentally destroyed by fire, so that their denominations and numbers may be discovered. A visitor watched one of these experts float a mass apparently of soot on water, and divide it with a fine, light touch until it took shape and meaning to her keen glance.

"My eyes," she said, in answer to

his amazement," are no sharper than your own. The skill lies only in habit."

School boys, in their groping efforts to plan and forecast their future, are apt to compare themselves, untrained and crude as they are, with men long skilled in their profession and trade, and to grow hopeless with the contrast.

The student in bookkeeping despairs as he watches the accountant reckon a line of figures with a swift upward glance, and the tyro with the pen loses courage as he sees the old editor dash off a column of forcible argument in vivid English, the words coming unsummoned when needed. How can they compete with such ability as this?

They forget that these men began with steps as hesitating and unable as their own. They make no allowance for the staunch, unflinching ally, ease of habit, which comes to every patient worker.

"All things," says the old proverb, "come to him who works and waits," but nothing comes more surely or more helpfully than expertness in his work and keen satisfaction in doing it thoroughly.

Baby's Dinner Party.

It was a very small dinner party, and the guest was not invited. Baby Charlie sat in his high chair with his bowl of bread and milk before him, when Kitty came and jumped up beside him.

"No, no!" said Charlie, shaking both his spoon and his curly head at the intruder.

"Mew!" answered Kitty very longingly.

"No; Charlie's dinner," said the little fellow, earnestly.

"Mew," said Kitty again, creeping still nearer, until her nose almost touched the bowl. Charley put one little dimpled hand on her back to push her away, and then suddenly stopped and looked at her with his serious baby eyes.

"Charlie like milk; Kitty like milk," he said slowly, as if trying to think what to do about it. "Kitty hungry!—poor Kitty!" Then in a moment he called out gleefully, "Charlie eat! Kitty eat!"

And they did both eat until Charlie's little sister May, running into the room, found what she called a queer dinner party. Mamma came too. She did not think the two quite belonged at one table, but she smiled at the baby's readiness to divide his bread and milk with puss.

"For I guess that's his way of being kind and not selfish," said little May thoughtfully, "though he isn't big enough to tell about it. Mamma, shouldn't you think it was a pretty good way of getting ready to be good to folks when he's older?"

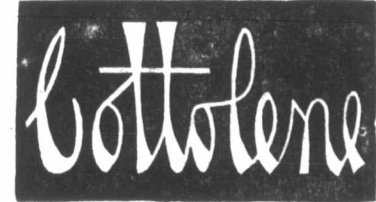
To-Day and Forever.

It is a great thought and a solemn one, that each day we live, each act that we do, is forever. It is a beautiful thought, and an encouraging one, that the best things we secure in life, such as knowledge, goodness and spiritual strength, are not only for to-day, but that they shall abide. To think on these things cannot but raise us higher in life, and give us earnestness and purpose. As we view them, the things and achievements that last only to-day, sink into littleness in comparison.

"She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

Made only by N. K. FAIRBANK & CO. Wellington and Ann Sts., MONTREAL.



Kill The Cold.

Kill it by feeding it with Scott's Emulsion. It is remarkable how

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites will stop a Cough, cure a Cold, and check Consumption in its earlier stages as well as all forms of Wasting Diseases, Scrofula and Bronchitis. It is almost as palatable as milk. Prepared only by Scott & Bowne, Belleville.



ST. AUGUSTINE.

OUR Communion and Invalids' Wine (Registered) is the best Wine in the market for either purpose. Lists of wine merchants who have St. Augustine for sale, on application.

J. S. HAMILTON & CO. BRANTFORD.

Sole General and Export Agents

apers.

Beat up four eggs chop up six large lard put a cupful of flour the whole well to-owly.

anges in quarters e through a sieve. ne next day boil it el put it into the id put all together e over the fire at a ing, til the chips cool room to dry. weeks.

se a dish, and lay three dessertspoon-nt of milk with an ver the fire to boil, ur it on the apples, approved, and bake

one quart of cran-pan with one pint water. Cook them ten strain and press strained cranberry a mould that has Set in a cold place

stewed pumpkin eggs, whites and quarts of milk, one namon and one of white sugar. Beat rust without cover.

he can of tomatoes, e back of the stove; bread and crumbs, t and pepper, cook

ver-night a teacup- in a pint of milk, it. Place it next with a large spoon- of boiling skimmed r the top, and bake

oysters, one pint of milk, one large tea-heaping teaspoon-pper to taste. Put when they rise to starch which have milk into a hot dish,

washed pototes, hot onfuls of cream, a ad pepper to taste. n, add the yolks of Stir over the fire oes were used cold, oes; add carefully eggs. Heap on a m pans. Bake in

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t,—Having suffered on, and the doctors ided to try B.B.B., was cured. I also t. Ethel D. Haines,

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And just so we thought. And yet all over the world we hear folks talking of what they do not know anything about. It is a bad practice, and one it is foolish to indulge in. And of all things we should look out before bragging. To brag is bad enough when we are in the right. Even then, though, it is in bad taste, to say the least. But to brag without cause is detestable.

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The young man began whipping the horse.

At last, when he found the horse would not go, he sent to the stable for the hostler, who came hurrying down.

Together they whipped the horse, but to no purpose.

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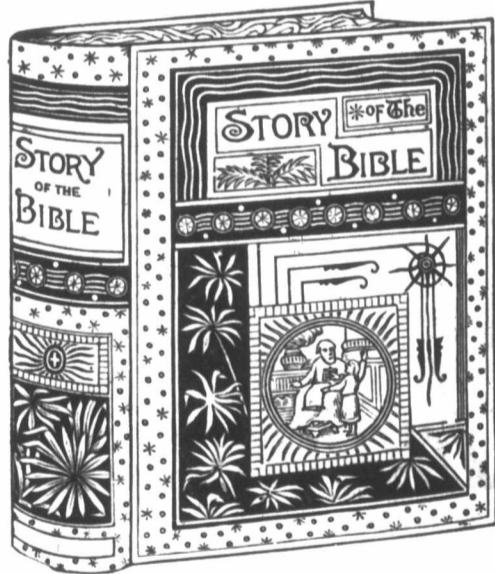
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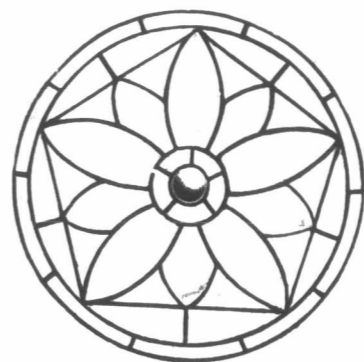
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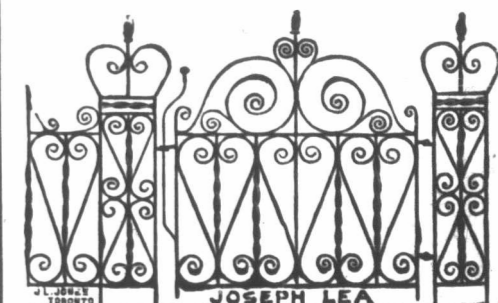
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