

Nov. 18, 1886.

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, NOVEMBER 25, 1886.

[No. 47.]

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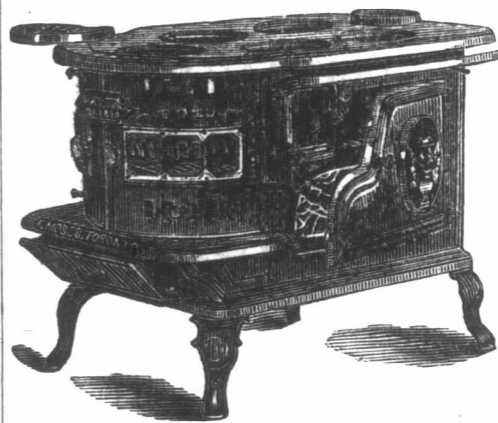
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### LESSONS for SUNDAYS and HOLY-DAYS.

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Morning—Isaiah i. 1 Peter i. 23 to ii 11.  
Evening—Isaiah ii; or iv. 2. John xi. to 17.

THURSDAY, NOV. 25, 1886.

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

THE CONCEPTION OF THE INFINITE IN ITS MORAL ASPECT.—The Infinities around us. "What is there beyond this starry vault?" "More starry skies." "Well, and beyond that?" The human mind, driven by an invincible force, will never cease asking, What is there beyond? \* \* \* It is useless to answer, "Beyond are unlimited spaces, times, or magnitudes." Nobody understands these words. He who proclaims the existence of an Infinite—and nobody can evade it—asserts more of the supernatural in that affirmation than exists in all the miracles of all religions, for the notion of the Infinite has the twofold character of being irresistible and incomprehensible. When this notion seizes on the mind there is nothing but to bend the knee. In that anxious moment all the springs of intellectual life threaten to snap, and one feels near being seized by the sublime madness of Pascal. Positivism unceremoniously thrusts aside this positive and primordial notion, with all its bearings on the life of human societies. Everywhere I see the inevitable expression of the Infinite in the world. By it the supernatural is seen in the depth of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on the human mind, temples will be raised to the worship of the Infinite, whether the God be called Brahma, Allah, or Jehovah; and on the floor of those temples you will see kneeling men absorbed in the idea of the Infinite. Metaphysics do not translate within us the paramount notion of the Infinite. The faculty which, in the presence of beauty, leads us to conceive of a superior beauty—is not that, too, the conception of a never-realized ideal? What are science and the passion of comprehending anything else, then, but the effect of the stimulus exercised upon our mind by the mystery of the universe? Where is the real foun-

tion of man's liberty, where the true sources of woman's dignity, but in the conception of the Infinite, in presence of which all men are equal?—PASTEUR.

HEALTH A FIRST-CLASS INVESTMENT.—Dr. Muir Howie says: "Men of all classes are very slow to learn that sound bodily health is the best possible investment. The human machine is very easily kept in order, but once let it get out of repair and it is most difficult to set right. And it can only be kept in thorough repair when every joint, muscle and nerve is maintained in a condition of persistent activity. I do not mean that a man should always be engaged in exercising his various tissues and organs in order to preserve health; but I do maintain that every tissue should be so actively exercised that it will be compelled to employ its entire time of so-called rest in laying up fresh stores of explosive material, and in healing those rents which have taken place in their actual substance. In the region of nerve and muscle a man ought always to live up to his income. He can save nothing by sparing income so long as he does not go beyond his income. Give your brain sufficient food and an abundant supply of oxygen, and then give it a fair amount of good hard work every day, if you wish to maintain it in a state of healthy activity. Barristers and clergymen, who use their brains much, are the longest lived men in the country, showing plainly that regular brainwork is good for the general health as well as for the efficiency of the nervous system in particular. The muscular system must be treated in a similar manner, if you do not wish it to become subject to fatty degeneration. An unused muscle shrinks and becomes soft and flabby, presenting an appearance of marked contrast to the brawny arm of the blacksmith. Instances of the feebleness of tissues thus preserved frequently present themselves to the notice of the surgeon. A muscle is called upon to perform a vigorous contraction, but it snaps in the effort. The heart itself is sometimes torn asunder in attempting to send an extra supply of blood to some needy limb. No man can afford to lower his general vitality for the sake of mere idle gratification. He never knows when he may require all the energy which can be stored up in his tissues. A railway accident, a runaway horse, a run to catch a train, a fall on the ice, or even a fit of coughing, may bring a life of misery or an early death to one who would have passed unscathed through them all, had he allowed his nerves and muscles to wear away in vigorous activity.

AN IRISH BISHOP ON ULTRA-PROTESTANTISM.—The Bishop of Derry, in his address at the opening of his Synod, spoke some seasonable words. His lordship said:—

"Ultra-Protestantism is not Protestantism any more than Popery is not Catholicism. Doctrinally it invites people to a baptism into an idea, to a conformity which confirms nothing, to a communion in which we communicate with our own spirit, or with one another. Ecclesiastically it leads its votaries to a silent Church, to the bare Christmas, the joyless Easter, the deserted Communion feasts, and for what end? The system which prays not does not pay. It is hoped that it may secure a few votes which are usually cast in the opposite scale, and conciliate a party which is already in its death-throes, whose energy is spasmodic, not Herculean. The question to be asked by us, who are nominators, is not, Will the candidate be acceptable to a mere clique? but, Is he a grave, sensible, honest, pious worker, with the love of God in his heart, and the word of Christ on his lips? Is he likely to soothe the suffering, to visit the sick, to dress his people for their graves, to instruct the young, to diffuse peace? Unless we determine, God helping us, so to choose, unless we pray and think to get such men, especially in our populous parishes, I tell you plainly our flocks shall be scattered and

lapse into wild sects, or into Romanism; and the danger of which I speak is especially the danger of ultra Protestant parishes."

What basis in principle ultra-Protestantism has is now being manifested in Canada, where there has been founded a league between the ultra-Romanists and ultra-Protestants in order to secure office, the latter having sacrificed their Protestantism—save the mark?—in order to secure Romanist support. A more profligate bargain was never struck than that entered into by the ultra-Protestants of Ontario with the Jesuits in Quebec.

EXTRAORDINARY IMPOSTOR.—A person named Dr. Keatinge has just created a great and painful sensation in Ireland. He was a ticket-of-leave man gifted with powers of speech highly attractive to those who love excitement. He also professed to exhibit his diploma for the degree of Doctor in Divinity, acquired at Rome while he was a Jesuit priest there. He stated that he fled from Rome charged with complicity in the murder of a Cardinal, and had been pursued ever since with the undying hatred of the Jesuits. Established at St. Philip's, he preached his first sermon on Whit Sunday, and soon drew enormous crowds, ladies flocking to the church with baskets containing their afternoon repast, in order that they might be on the spot to secure good places at the evening service, as the church only accommodated about three hundred persons. They crowded also into the vestry, and sat on the pulpit-stairs to hear the new Boanerges. The strangest part in the whole of this inexpressibly sad recital is the fact that this man delivered sermons of Canon Liddon's, an English High-Church divine, whose reputation stinks in the nostrils in Dublin Evangelicals, but whose sermons seemed to be quite acceptable and greatly admired when they came through the translucent channel of the "Reverend" Dr. Keatinge's oratory. It shows, I regret to say, says a *Cannon Balls* correspondent, the character of Irish Protestantism in the capital city, when its professors are thus ready to flock after the newest sensational preacher who will tickle their ears. The "Reverend" Mr. H. Ward Beecher, of New York notoriety, is now in Dublin, and although his unsoundness in the faith and well-known rationalistic opinions are no secret, and, indeed, were openly denounced at that motley gathering of Episcopalians, Methodists, Presbyterians, Baptists, Plymouth Brethren and Quakers, known as the "Christian Convention," by one of the few clergymen of the Irish Church who patronise this annual religious Babel, nevertheless he had a fine audience of ear-itchers. Well, the ex-convict Keatinge went on from one success to another, until his exorbitant demands for money excited suspicion, and he was found out to be an impostor! I may add that the healthy instincts of many of the Dublin clergy at once enabled them to detect the sheep in wolf's clothing; but their suspicions were denounced as being the outcome of base clerical jealousy of a great preacher and a great divine. This is the third time that the Evangelical community in Dublin has been discovered rushing after very questionable divines, simply because of the bewitching gift of a fluent and plausible tongue. Parish churches have been emptied, the ministry of faithful men has been neglected, and the ordinary ministrations of religion have been unattended, in order to hear some clerical adventurer with nothing else to recommend him beyond a very questionable fluency and occasionally, (not I am bound to say in Dr. Keatinge's case), an ultra-Protestant deliverance.

We well remember a similar case of imposture some thirty-five years ago, of which the Editor of this paper wrote an account in *Fraser's Magazine*. As to Canon Liddon's sermons they are regularly preached in Toronto in one Wesleyan pulpit without a word of acknowledgment.



## PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

## THE COLLECT FOR ADVENT SUNDAY.

REV. J. MAY.

BY way of illustration of what was lately said as to the prevalent ignorance of the Liturgy, I would offer a brief analytical exposition of this beautiful collect; not that it excels the others, but because it stands first in the Church year. It is a fair sample. It is rich and full: there are others of greater depth of thought.

First, then, the *invocation*: "Almighty God." The epithet "Almighty" is prefixed here of set purpose. So arduous is the work to be done, none but a Being of infinite power can give the "grace" needed for its accomplishment.

Secondly, the two-fold *basis of the petition*—the two Advents of Christ. Next, the petition itself, for "grace" to enable us to rise 'now' to the new life of the soul; so that, in both body and soul we may rise at the 'last day' to 'the life immortal.' Lastly, the exaltation and mediation of Christ, through whom alone we may approach the Father, and ask, and receive.

There is a noteworthy *dualism* running through this collect. Two Advents: one in 'humility,' the other in glory; the first in grace to save, the second in majesty, to 'judge.' Two empires: darkness and light, or death and life. Two characters: the slave in chains, and the soldier in armour. Two resurrections: one 'now,' the other at the 'last day.'

Antithesis or *contrast*, also, is a marked feature in its structure. Casting "away," and putting "on;" slaving and fighting—"works of darkness" and "armour of light;" probation and account—"now" and the "last day;" mortality and immortality—"this mortal life," and "the life immortal;" the Visitor and the "Judge;" the humiliation and the "majesty;" the "quick," and the "dead."

Now, our prayer for "grace that we may" do a thing, is in itself an admission of our incapacity to do it without such grace. And what is this thing—this task we here set ourselves? It is the noblest, the most urgent, the most difficult of achievement, "to cast away the works of darkness and put upon us the armour of light." It means a ceaseless life-war with sin in every form. Its aim is the

total demolition of the "old man," and the complete up-building of the "new." Laying figure aside, by this double course of action we arrive, through a genuine evolution, at the "fulness of the stature of Christ,—not by the enchanted path of "faith without works," but the painful, peaceful highway of holy obedience. Self slain; love at its full fire and compass; the will absorbed in the will Divine; the stature reached; our work done,—what lack we for the "last day" and the "life immortal?" With so-called "faith" alone, what lack we not?

This work must be done "now." To dream of the possibility of *post-mortem* repentance and reformation may not be a thing forbidden: to say the least, it is hazardous. It overleaps Scripture, which says: "Now is the day of salvation." It outruns the theology of the Prayer Book, which here echoes back the call, "Now, in the time of *this mortal life*." This collect is a demonstration that our reformers did not even "faintly trust the larger hope." What is, or shall be, "behind the veil," is but dimly revealed: on this fact streams the very moonlight of the skies: "Now is the *accepted time*."

In sum the prayer is for Divine aid so to spend this day of grace that we may be blameless on that day of judgment: so to develop *here* the Christ-life in the soul, that *there*, in the final evolution pace, body and soul as one conjoint mystic entity, may pass to the life everlasting. Observe, it is not a prayer for grace to "believe," or grace to "accept" what has been done for us: it assumes in the supplicant the *possession* already of such acceptance and belief. Not what has been done *for* us, but what may be done *by* us, and *in* us. It proceeds on the line of this grand central truth, that in the work of man's salvation there are two factors, God's part and man's part; human effort with grace Divine co-operating: what is done and *doing* for him, and what must be done *by* him. Here are the very warp and woof of salvation. The cloth will wear. Neither the moral infidel nor the immoral "believer" will it clothe in the judgment. "What God hath joined together, let not man put asunder." Let him not: but he does. The divorce is prevalent. The very air is tainted with the arch-heresy. There is a Plymouth tract on "Deadly *Doing!*" Antinomianism gone mad. But between the first symptoms and the mad stage there are various developments of the malady. It is said that "General" Booth has produced a new Bible with the "deadly doings" left out. He differs from certain others mainly by greater honesty. He excinds; they overlook. This "essence of the Gospel" is simply the Gospel mutilated, a Gospel of ease, a crossless Gospel,—a Gospel that displays its false zeal for the Redeemer's honour by the unscriptural exclusion of man's co-operation; a Gospel that ignores His own solemn assurance that not to *do* His "sayings" is to build on the "sand;" that, of love to Himself, "*doing* His will" is the synonym at once, and the demonstration. The prayer is for *grace*. The twofold *end* in view—the risen life here, as preliminary to the "life im-

mortal" hereafter. The *means*,—"manful fighting under Chr-st's banner against sin, the world, and the devil." The twofold *motive*,—love and fear: love, answering to the love which impelled the Saviour "to visit us in great humility:" fear, of His offended "Majesty" when He comes again, as Judge of "quick and dead." Not that merely higher and finer form of selfishness whose one thought is to secure the bliss and the repose of heaven, and "escape" the flames of hell; but simple gratitude and love, and fear of displeasing our great Benefactor.

Thus is this collect, like the entire liturgy, a standing protest against the Antinomian heresy which makes salvation a sort of psychical legerdemain; against the now popular but perilous post-mortem contingency; and against the all but universal delusion that heaven may be reached and enjoyed by one who, all his life long, has been an utter stranger to the whole law of God as condensed in the two great Commandments. It assumes, on the contrary, that the way is long, and arduous the ascent; painful, but not dismal; for, on the goal faith fixes the eye; and through the dark hills flames the torch of hope; so that "Her ways are ways of pleasantness, and all her paths are peace."

## RECEPTION OF THE CANADIAN DELEGATION BY THE GENERAL CONVENTION AT CHICAGO.

[COMMUNICATED.]

THE Canadian delegation consisted of ten members chosen from all parts of the Dominion—from Halifax to Huron. Only six of these, the Lord Bishops of Nova Scotia and Toronto, the Prolocutor, the Dean of Montreal, the Hon. Mr. Stevenson, and Mr. Baynes Read, availed themselves of their privilege. No less than six days were consumed between the arrival of the first and last of these, so that the delegation was not formally presented to the convention till the Monday after its inauguration.

In the meantime the people of Chicago had provided for them the most munificent hospitality, and each member of the delegation as he arrived was billeted at the Tremont House, which it is needless to say is one of the first class hotels in Chicago, and in which ten of the best rooms had been secured in anticipation of the arrival of the whole Canadian delegation. The members who arrived first had the opportunity of becoming acquainted with the working of the convention and of visiting many personal friends. They had also the great privilege of hearing the addresses of the missionary bishops on the state and prospects of the Church in their various jurisdictions. This to outsiders, was perhaps the most interesting part of the whole proceedings of the convention. The mind was literally overwhelmed at the vastness of the field that was spread out to view, as the illimitable opportunities and responsibilities of the Church were dwelt upon. It was heart sickening to hear everywhere the fields white to the harvest, everywhere the labourers so few.



The Canadian delegation when presented was received with the utmost demonstrations of respect and honour, the whole house standing and greeting them with prolonged applause. The welcoming address of the presiding bishop was a perfect model of English composition and of warm hearted brotherly greeting. It was replied to by each member of the Canadian delegation in a brief speech which was unstintingly applauded by the whole august assembly. In fact nothing could exceed the manifestations of affectionate brotherhood which worked that day.

The Canadian delegation were one and all impressed with the courtesy and kindness of the American people. Bishop, clergy, and laity seemed to vie with one another in extending the most bountiful hospitality to their Canadian brethren. Everything was done that could be thought of for their entertainment and pleasure. Free excursions to neighbouring towns, Pullman Racine, &c. were arranged, and delegations were appointed to escort the Canadian delegates to the various places of interest in magnificent Chicago itself—its parks and boulevards and public buildings.

It is needless to say that the convention was one of great interest, not only from the fact that it had in it a large number of America's most talented, learned, and refined citizens, but also because it was constantly occupied with subjects of the deepest interest to all Churchmen.

The convention was far more thoroughly organized than our Provincial synod. The first days of each convention are occupied in the appointment of a number of standing committees to one or other of which all questions needing the action of a committee are at once referred. Much time is thus saved.

The members of the convention all spoke like men who were accustomed to take part in deliberative assemblies. They displayed far more the graces of oratory, and were far more deliberate and dispassionate than our speakers usually are, but they certainly did not surpass our best speakers in logical power of argumentation or in passionate persuasiveness. The convention was more self-restrained and dignified than our Provincial synod, and we might learn a lesson from the patient perseverance with which they address themselves to the full consideration of every subject that claims their attention. After a week, or at the most ten days, our delegates who have come a thousand miles or more must needs hurry away, no difference what important subjects may be awaiting their consideration. The American delegate business man or bishop sits himself down for weeks of work and wearies not until it is done. The Canadian delegation will carry with them till their dying day the most grateful remembrance of their visit to Chicago, and will not soon forget the kind, courteous, warm-hearted friends they made while there.

—It is highly virtuous to say we will be good, but we cannot do it all at once; and it takes a long pull, a strong pull, and a pull altogether, before some of us even got our feet set in the right way.

AMERICAN CHURCH LITERATURE.

BY SACERDOS.

THE literature of a Church is a fair index of its people. That of the Church in America evidences a high standard of learning, but its limited support argues badly for the earnestness of the Churches' children. The various works on theology and its kindred subjects, if not so numerous as in England, are certainly of a type which maketh not ashamed, and were the Churchmen as advanced as their clergy, the demand for works suited to the needs and necessities of the American Church, would call out an immediate supply of sterling theological works. Unfortunately, however, the laity are quite content to receive their knowledge on such subjects second hand, and are, as a rule, too apathetic or too frivolous to take the trouble to search and see for themselves whether what they hear from their clergy is so or not. Hence the dearth of standard theological works by American writers, and the want of encouragement afforded to authors and publishers to produce more, when nothing but loss is the outcome. Of course, the number of excellent works published in England affects the market for American Church literature to a sensible degree, and the names and teaching of Liddon, Knox-Little, Baring-Gould, Luckock, Sadler, and the like, of more modern days, and of Newman, Pusey, Keble and Williams, of an earlier date, are familiar in their mouths as household words. But the tendency of the American mind is towards a slightly different style of writing—brighter, lighter, and fuller of home-thrusts—not deeper; unfortunately the average American is averse to deep thinking. This bias is contrary to that of the profounder Anglican divines, hence their works hardly fill the vacant niche.

But if the American theological treatise, in the proper sense of the word, is more rarely found on this side of the Atlantic than among English Churchmen, the same remark does not apply to the periodical literature of the Church in this country. If in the multitude of counsellors there is safety, then the multitude of advisers which, week by week and month by month, give their counsel to bishops, clergy and laity, ought to render the American Church the best buttressed-up, and the most thoroughly bulwarked of any in the world. Nearly every diocese, and very many parishes have their own organ, some of which are beginning to take airs upon themselves, and to assume the functions of organs of Church opinion, instead of being mere recorders of the work done in the diocese during the month or the quarter. Of Church papers proper, that is journals which profess to represent the Church in the United States, no less than six, the *Churchman*, the *Living Church*, the *Standard of the Cross*, the *Church*, the *Southern Churchman*, and the *Church Press*. Of heavier periodical literature there is a positive want. The monthly *Church Review* and *The Church Eclectic* are the sole representatives of this class, and at present, owing to the lack either

of energy or of harmony on the part of the bishops and clergy, the former blocks the way, and prevents men of instincts far more scholarly, of journalistic knowledge far more competent, of business and financial management far less liable to censure and reproach, and of theological lore students and professors far deeper and far sounder, from starting a quarterly that shall be more creditable to the Church as its professedly representative review.

It will thus be seen that, however unequally distributed, the journalism of the American Church is far beyond the requirements of its communicants: not yet half a million. Even supposing all of these able to read, or, if readers, able to appreciate even a third-rate religious journal, it seems ridiculous to suppose that in addition to the existing diocesan and parochial organs, Churches of themselves form the staple of religious reading to more than one half of the communicants, there should be room for six weekly newspapers, besides the monthly organ of the Church Temperance Society, and the monthly *Church Review* and *Church Eclectic* already referred to. Even allowing for the existence of different schools of thought in the Church, two weeklies would more than meet the demand. Or if the go-ahead and as yet initiative Churchmanship of the West must be catered to, then let the Western organ, the *Living Church*, with its sharp, short, and snappy articles, supply the wants of that territory. This would leave these papers to minister to the religious and social wants of American Churchmen. The question thus arises, which should there be? The natural answer is—that the fittest only should survive. This narrows the number to two at the outside, those which have the best claim to be looked upon as strictly representative journals, having, as such, the largest *bona fide* circulation.

The *Church*, published in Philadelphia, can lay claim neither to being representative nor to have circulation sufficient to raise it to any rank beyond that of an organ which represents only the peculiar tenets of the city, and a certain portion of the diocese of Pennsylvania—the low and slow type of theology, now happily nearly extinct. The articles, though not lacking ability, are ponderous reading; its correspondence from other dioceses gossipy and twaddle—as a rule, utterly colorless, and while its book notices are invariably dull and seldom devoid of bias, if possible, never mentioning, certainly never praising any book published by firms, whose works and tendencies are of a stripe different from its own. The paper is an expensive toy, virtually the property undoubtedly subsidized by a rich Philadelphian, for the purpose of advocating what he looks on as the principles of Evangelicalism—that professed by Simeon and Venn in olden times. We shall return to this subject next week.

—There is an ocean of love in the world, only it gets out of sight in the rush, wasted on those that don't deserve it, or dammed up by adverse circumstances. It exists, though, the real genuine article, waiting for a market.



### CARDINAL MANNING ON THE ENGLISH CHURCH.

WE gave last week a stirring passage from the Bishop of Southwell, who exposed therein a number of current delusions in regard to the Church. A sermon was preached in October at Chiswick by Cardinal Manning, in which he admits with a groan, that the English Church was not under the control of Rome for four centuries prior to the Reformation! The Cardinal said:—

"Every Saxon king who ascended the throne took the royal oath, the coronation oath that he would observe with judgment all the liberties of the Church. This period represented the whole spirit and the whole life of King Edward. In the second period, what was it? Saints became few. I hardly venture to say how many have been found in these four hundred years. I have tried to count up and I have only found some twelve or thirteen. Some might find more, but compared with the saints of the Saxon period they are like the scant stalks of wheat, here and there, as compared with the well-sown field. In these days no council could be held without the permission of the king, no canons could be sanctioned without the royal assent, no tribunal could excommunicate the servants of the king; no Bishop could be elected without the royal nomination or permission to elect; the patrimonies of the poor were seized. There was continued legislation growing more and more severe against the liberty of the Church, until at last that period was summed up, and it was summed up in Henry VIII. This is a dismal story; England was a vast monarchy: it became a great commonwealth and it became less and less and less in the Kingdom of God till at last it was separated from Henry the Eighth's time—Christian world of the last period—what shall I say? I can only say this, that the bondage of the previous four hundred years which royal edicts and Acts of Parliament had inflicted, no longer exists."

We must understand that when the Cardinal says "Liberties of the Church," he means the liberty of the Papacy to rule the English Church! No doubt to Cardinal Manning the history of England is "a dismal story." Referring to the secular power of the Papacy which caused it to have such a vast influence over all national churches, the Bishop of Southwell said in his address already quoted:

"The mediæval Pope was a commanding outsider, and kings, bishops, nobles, monks, when English laws were against them at home, or when they wanted extraneous help for some violation of law, would each in turn go and ask the Pope. The Conqueror, before he was an Englishman, went and asked the Pope, when he wanted to conquer England. Stephen went and asked the Pope when he wanted to usurp the throne. Henry II. went and asked the Pope when he wanted to conquer Ireland. And when John was rejected by England he went to the Pope and gave him what he had not to give. In like manner, lesser people in

chapters, sees, and monasteries, when they were beaten at home, went to tell the Pope. But they got little by it. England, Church and nation, spoke plainly enough. The Conqueror filled England with foreign ecclesiastics, who had paid allegiance to the Pope in other countries, and brought their ideas with them, but the Conqueror said, 'Fealty to the Pope I never promised, and my predecessors never paid.' The Constitutions of Clarendon spoke as plainly in Henry II.'s time as the Act of Supremacy in Henry VIII.'s, that there was no appeal for clergy any more than laity from English law to foreign Powers. Magna Charta was the protest of freedom for the English Church from Papal legates, as well as for English people from violation of rights. Henry III. certainly desired the Bishop of London to acknowledge a Papal legate, and when he said "He would sooner be hanged than that the liberty of our Church should be subjected to seek our overthrow," Henry III. said he would go to the Pope, but the Bishop spoke the temper of England all through the ages of Papal aggression, "King and Pope may be stronger than I, and take away my Bishopric, but if they take away my mitre they will change it into a helmet." Three centuries of foreign ecclesiastics, and monasteries, divers wars and factions, spread Roman ideas more widely in England in the days of York and Lancaster, till they woke reaction into Reformation; and the culmination of those ideas in Henry VIII., the one real Papist King before the Great Rebellion, presents in the story of Wolsey's elevation and fall a parable of Papal aggression in England, in the false motives that acted in high places both for and against it, in the general popular and clerical denial of it, in the martyrdom of highest characters for it or against it, according as to how motives were against or for it, in the final fall when final issue was joined. The Reformed Church of England made no innovation in doctrine or system, like reformed Churches on the Continent. What she did at the Reformation was this—she returned from foreign mediæval innovations to the earliest English Church principles; she restored her early Sacramental doctrine; she began again to translate the Bible; she revived married parish clergy; she asserted the national union of Church and State, and repudiation of all foreign interference, all which were marks of the original churches of Saxon England.

#### BOOKS RECEIVED.

We have received the following, more extended notices of which will appear as opportunity occurs.

THE PHILOSOPHY OF THE SUPERNATURAL. By the Rev. Dr. Platt, Rochester, N. Y., being the Bishop Paddock lectures for 1886. Published by Dutton & Co., 81 W. Twenty-third St., New York.

CHRISTUS CONSUMMATOR, some aspects of the work and person of Christ in relation to modern thought. By the Rev. Brooke Foss Westcott, D.D., Regius Professor of Divinity, Cambridge. Published by Macmillan & Co., New York.

THE CONQUEST OF MEXICO. By W. H. Prescott. Vol. II. Published by John B. Alden, New York.

ALDEN'S CYCLOPEDIA OF LITERATURE. Vol. IV. John B. Alden, New York.

THE STORY OF CARTHAGE. By the Rev. A. J. Church, M.A., Prof. of Latin in University College, London, Eng. Richly illustrated. Williamson & Co., 5 King St. West, Toronto. Patnam & Sons, New York.

SHORT STORIES FROM THE DICTIONARY. By Arthur Gilman. Boston: The Interstate Publishing Co. May be had of Williamson & Co., Toronto.

THROUGH A MICROSCOPE. By various writers. Boston: The Interstate Publishing Co.

ENTERTAINMENTS IN CHEMISTRY. By the same Publishers.

THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. The Epistle to the Ephesians with notes by Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. Rowse & Hutchinson, King Street, Toronto.

EVENINGS WITH THE SACRED FACTS. By Frederick Saunders. Revised and enlarged edition. Published by Randolph & Co., 900 Broadway, New York.

HOURS WITH THE BIBLE, or the Scriptures in The Light of Modern Discovery and Knowledge. By Cunningham Geikie, D.D. In six vols., 12mo, Brevier Type, many illustrations and notes.

JOHN WESLEY'S REASONS AGAINST A SEPARATION FROM THE CHURCH OF ENGLAND. Printed in the year 1758, with note by Bishop White who received a copy from Charles Wesley. Also a note from Charles Wesley, adding his testimony to the reasons for not separating. Reprinted by Thomas Whittaker, N. Y. For sale by Rowse & Hutchinson, Toronto.

THE CHURCHMAN MAGAZINE, for October.

THE ENGLISH CHURCH REVIEW, October.

THE AMERICAN CHURCH REVIEW, October.

### Home & Foreign Church News.

From our own Correspondents.

#### DOMINION.

##### ONTARIO.

AMHERST ISLAND.—On Friday the 5th inst, twenty-four young persons, half of whom were males, were confirmed in Christ Church by the lord Bishop of Niagara. The little church in which the service was held could hardly accommodate the congregation which assembled to witness the interesting and solemn ceremony. Long will they and especially those who received the laying on of hands, remember the impressive and heart searching addresses of the good Bishop before and after the act of confirmation. May they not only remember but carry the precepts out in their lives. The service was well sustained by the congregation and choir. All those just confirmed and a large number of the congregation remained to partake of the holy communion. The Rev. Mr. Christie, of Wolfe Island, was present and assisted. The Rev. W. Roberts, Mus. Bac., wore for the first time the handsome hood of his degree, a distinction which he so diligently sought and has so successfully obtained. The number of candidates presented for confirmation shows him to be laborious also in the work of his ministry.

PRESCOTT.—The annual harvest festival of St. John's Church was held in this church on the 17th Sunday after Trinity. The church was beautifully decorated with fruits, flowers, and grain, by some of the ladies of the congregation under the direction of Mrs. French. Sermons appropriate to the occasion, were preached both in the morning and at evensong, by the Rev. W. Lewis, rector of the parish. Holy communion was celebrated after matins, and about seventy partook of the holy feast. The hymns and chants were finely rendered by the efficient choir. A pastoral letter had been addressed to each individual member of the congregation on the financial position of the church, and the response to their pastor's appeal was an offering of \$230, a substantial proof of the regard in which he is held by the people after ministering among them for nearly thirteen years. The Woman's Auxiliary of this parish is alive and active, and has for some time been engaged in preparing a box of clothing, etc., for one of our missions in Muskoka.



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ODESSA.—The lord Bishop of Niagara, who has been filling engagements for the Bishop of Ontario, visited this station and administered the rite of confirmation to sixteen persons, four males and twelve females. The Bishop was attended by Ven. Archdeacon Jones, of Napanee; Rev. Rural Dean Carey, and Revs. A. Spencer, F. Prime, and R. T. Burns, of Kingston. The service commenced with the processional hymn, "Onward Christian soldiers," during which the procession consisting of the candidates and clergy marched slowly up the aisle to their respective places. The floral decorations were very fine, particularly a large cross which was suspended over the altar. The Bishop delivered an earnest address to the candidates and those present, in the course of which he made a happy allusion to the flowers, speaking of them as one of God's choicest gifts to man. The singing was excellent, and notably the hymn "Come Holy Ghost our souls inspire," sung kneeling, and immediately following the silent prayer. At the conclusion of the service there was a celebration of the holy communion, at which there were twenty-seven communicants. The whole service was very solemn and impressive, and will long be remembered by those who were present.

The Rev. Mr. Burns, of Kingston, who assumed charge of this station some fifteen months ago, is doing a good work, and what speaks well is that he has the hearty co-operation of all his church people. During the past year many improvements have taken place in the hall in which the congregation worship, amongst others was used on this occasion a very handsome communion service lately obtained from England. Altogether the congregation is to be congratulated on their efforts to promote the welfare of the church among them.

NORTH AUGUSTA.—St. Peter's Church.—St. Peter's Church, having, through the untiring energy of the rector and congregation, been relieved from all encumbrance of debt, was formally consecrated to the service of Almighty God, on Tuesday, November 2nd, by the Right Rev. the lord Bishop of Niagara. The solemn and impressive consecration service began at 10:30 a.m., and the beautiful little church was filled to overflowing. After the consecration the Bishop administered the holy and apostolic rite of confirmation to fourteen males and thirty-two females, delivering most earnest and eloquent addresses to the candidates both before and after the rite. This was followed by the communion service, at which the Bishop was celebrant, the Ven. Archdeacon Lauder, gosseller; Rural Dean Nesbitt, epistoller; and W. M. H. Quartermaine, server. The other clergy present beside the rector, A. H. Coleman, were Rural Dean Grant, E. P. Crawford, A. W. Cooke, R. L. M. Houston, R. N. Jones, and W. A. Reed. In addition to the clergy, some eighty seven of the congregation communicated. There was service in the church also at 7 p.m., when the Rev. A. W. Cooke, a former incumbent of the parish, preached an excellent sermon. The good people of North Augusta will long remember the day.

FARMERSVILLE.—The lord Bishop of Niagara held a confirmation service in this parish, on Wednesday, November 3rd, at 10:30 a.m. Here, as at North Augusta, the church was crowded to the very doors. The rector, R. N. Jones, presented fifty candidates—twenty-three males, and twenty-seven females, for confirmation. His lordship's addresses which are eminently earnest, practical, and eloquent, were listened to with unwearied interest and rapt attention. At the holy communion service which followed, the Bishop was celebrant, and Rural Dean Grout, and Rev. S. Tighe, gosseller and epistoller respectively and the Rev. A. T. Fidler, server. The other clergy present were the Revs. G. J. Low, A. H. Coleman, J. Osborne, and F. Codd. Of the laity over one hundred communicated. The beautiful church was very tastefully decorated for the occasion.

My First Three Months in my new Mission.—Armed with a letter of introduction from the Bishop's commissary (the Ven. Archdeacon Lauder), I presented myself at the house of the Rev. Canon Pettit, the rural dean, and received a most hospitable welcome. Under his fatherly protection, I proceeded the next day by the cars to Wales, and thence a nine miles journey into the interior by means of a most primitive stage, and in the afternoon reached Newington. A message was sent round to the members within reach, and in the evening Canon Pettit introduced me as the new clergyman, and bespoke for me a hearty reception, which was as heartily given, and after the necessary supplies were taken, we passed the night under the hospitable roof of Mr. John Snettsinger.

The next day Mr. and Mrs. George Snettsinger kindly took me in until I could find a permanent residence, which I was most happily successful in doing with my present devoted host and hostess, Mr. and Mrs. Herman Shaver.

The first Sunday, August 1st, I devoted to Newington, where I held morning and evening service.

During the week I reconnoitred the surrounding country, and after being received with open arms by Mr. Oscar Fulton, I decided to open a service at Avonmore, distant six miles from Newington. I have since opened a third service at Northfield. During the quarter the progress made has far exceeded my most sanguine expectations. Fifty-five new families have united themselves with us. Old church families lost to us for years have returned to the fold, and a large number of adherents attend our services. The warm receptions I have met with on every hand, and the expressions of heartfelt gratitude at the presence of a resident missionary of the Church of England, fully justify the wisdom of the Mission Board in making Newington a separate mission. At the close of the quarter our position and needs are as follows:

At Newington enlarged church accommodation is urgently needed. Witness last Sunday, when fifty people had to go home, not being able to approach nearer than the porch.

At Avonmore, we worship in a miserable wooden shed, holding about 200, and not unfrequently fifty and one hundred have had to stand outside during the service, my voice only reaching them through the doors and windows.

At Northfield where we worship in a hall, over the bar and stables of a public inn, the crush is so great that at one service we could not take up the offertory.

At both of the above, I have to combine the office of organist, choirmaster, and clergyman in one.

My efforts during the winter will be devoted to raising funds for the erection of a new church at Avonmore, in the spring, the prospective opening of a station of the Canadian Pacific Railway at this place, rendering this necessary. During the quarter, three Sunday schools have been opened, with about 100 scholars, and these are increasing weekly. My parish register for the quarter, shows twenty-six baptisms, one marriage, and two deaths. At the first celebration of holy communion, forty-nine persons partook. I have hitherto not celebrated at Avonmore and Northfield, as I am averse to doing so amid our present uncomfortable surroundings. At our harvest festival on October 18th, at Newington, our exquisite little church was prettily decorated. The Rev. Gower Poole, of Woodlands, read prayers, and Rev. Montague Poole, of Aultsville, preached, and I presided at the organ, assisted by the choirs of Woodlands and Crysler. After service, dinner was served to over 200 people in the dining hall of the fair ground, placed at our disposal by Mrs. Jordan. After dinner, we adjourned to the exhibition hall, when Dr. Bergen, the member for Cornwall, gave us a pleasing address. The proceeds of the day amounted to \$50.

We have introduced the envelope system throughout the mission. In place of the old system, we ask each subscriber to give a fixed amount each Sunday according to his ability, and already about forty families have adopted it, and it is working well. To sum up the results of our first quarter's existence as a separate mission, in the words of a lady parishioner, "Good is being done," and I am resolved that by the blessing of God on my efforts, the Church of England shall stand in the front rank in this locality.

I wish to acknowledge the valued assistance I have received from Mr. John Snettsinger, and Mr. Frank Hoophole, the wardens in Newington, and from Mr. Oscar Fulton and Mr. Wm. Stevenson, the wardens at Avonmore.

Also from Mr. John Huff, a most Catholic spirited Methodist, and Mr. Alguire, for placing their halls at my disposal, free, for Sunday services at Avonmore and Northfield.

My warmest thanks are due to Rev. Canon Pettit for much kindly encouragement, and judicious counsel. I cannot close without paying a just tribute to the labours of my predecessor, the Rev. Frederick Prime, now of Kingston. Although Mr. Prime was resident twelve miles from Newington, during the time the mission was under his care, his self-denying labours in connection with the erection of the Newington church, and his faithful and devoted ministry, will never be forgotten.

Mr. Prime has left a most fragrant memory behind him in Newington. He laboured, and I have entered into his labours.

Newington, Nov. 1886. T. Heon, Priest in charge.

LOMBARDY.—On Monday, 1st November, the lord Bishop of Niagara, accompanied by the Venerable Archdeacon Lauder, of Ottawa, visited this mission for the purpose of holding a confirmation service. The day was charming, and the roads being good, the people from the surrounding country, including some from Smith's Falls, assembled in large numbers, and seemed to be pleased with the pretty little church, now completed, and so nicely furnished. Service commenced with a well and heartily rendered evensong, followed by a procession of Bishop and clergy to the front entrance of the church, where stands the

font, which the Bishop blessed, thereby setting it apart henceforth to be the holy place of the laver of new birth, whilst it stands at the door to symbolize the door of entrance into the household of God, the mystical Body of Christ, His Church. After the benediction of the font, a hymn was sung as Bishop and clergy returned to the chancel at the entrance to which the candidates for confirmation were presented to the Bishop for the reception of the Holy Ghost, with the laying on of the apostle's hands as of old. Between twenty and thirty were confirmed. They had been carefully instructed in Church doctrine Bible truths by their much loved spiritual guide, the Rev. A. J. Fidler. The Bishop is a man powerful for good, as his whole manner and speech betokens the man of God, the apostle, the loving father in God. He speaks as one who feels his position and believes himself to be an apostle, whose work as such is just as necessary in the nineteenth century as was that of those apostles of the first century. The realizing of the superhuman power in the due exercise of the apostolic office, whether in the laying on of hands, in confirmation, or ordination, and in the consequent exercise of the priest's office and order is a, if not the, felt want of our time. Living belief in the real presence of the Holy Ghost the Lord and Giver of life.

SHANNONVILLE.—Trinity Church.—Morning service was held in this church on Thanksgiving Day by the Rev. Messrs. Forneri and Geen. Owing to the weather the congregation was small. The choir, however, came in full force, and the service was hearty. A good proportion of those present remained for communion. Mr. and Mrs. Roberts, old and faithful members of the congregation, expressed themselves heartily gratified with the service, and pleased with the action of Rural Dean Stanton, in having the church re-opened for divine service. The present arrangement is that the Rev. A. Geen, of Belleville, and John Kemp, Feq., lay reader, are to officiate on alternate Sundays. It is very desirable, however, that a resident clergyman should be appointed to the parish as soon as possible.

BELLEVILLE.—On the 16th and 17th of November, the Bay of Quinte Clerical Union held its eighteenth session in the parsonage of St. John's Church, at the invitation of the incumbent, the Rev. D. F. Bogert, M.A. About a dozen of the neighbouring clergy were present. The discussions were interesting, especially that introduced by the Rev. J. R. Serson, B.A., of Tamworth, on the best means of preparing candidates for confirmation. The clergy present gave their several views and experiences in regard to that important duty, and many valuable ideas were elicited in the course of the debate. At the evening services short addresses were delivered by several of the clergy, on practical subjects, namely, on "Unity," "Steadfastness," "The English Bible," and "The priesthood of all the members of the Church." The church has been thoroughly renovated, and the chancel and seats have been better arranged.

TORONTO.

The president and members of the Diocesan Board Woman's Auxiliary to missions, desire to express their hearty thanks to all those ladies and gentlemen who so kindly assisted them on the occasion of the "Missionary At Home," Thursday, November 11th, and to whose efforts so large an amount of the success of the evening was due.

St. Alban's Cathedral.—A small portion of the crypt, making a room 40 feet by 15 feet, has been floored and roofed and fitted up for the use of the Sunday school, which has been already some time in existence. The school assembled in this room for the first time on Sunday, 14th November, when the Bishop was present, accompanied by his chaplain, Rev. A. J. Broughall. Instead of the usual teaching, there was a short service, with an address by his lordship. It was much regretted that the limited space made it impossible for a general invitation to be extended to those who would have wished to be present. The staff of the Sunday School is as follows:—Superintendent, Mr. H. A. Bowden; teachers, Misses Macnamara—Lena Macnamara; Merser—Fanny Merser; Grimsley—Sarah Grimsley; Huntley, Shuter, Long. Messrs. Smith, Laughton, William Carter, Charles Carter. There are about 100 children on the roll. Another part of the crypt is being fitted up for an infant class room.

A WRONG INFERENCE.—A reference was made in Layman's article last week but one, to a daily newspaper which is a Scott Act organ, while its proprietor and editor may be seen any day passing from one whisky bar to another. To remove all chance of a wrong inference, we beg to say that the paper alluded to is not the Mail, but is the evening paper generally



regarded as the personal organ of Mr. W. H. Howland, the only paper in Ontario which mingles buffoonery with sacred things, the only paper which is unfit to enter any decent home, and at the same time is a bitter organ of the Scott Act supporters.

#### NIAGARA.

ELORA.—A very successful entertainment was given by St. John's Church Band of Hope, on the 16th inst. The programme comprised a recital of the temperance service of song entitled, "Buy your own Cherries," which was illustrated with lime light views. Two other series of views were exhibited, one set describing the influence of the bottle, the other showing the effects of alcohol on the human stomach. The incumbent conducted the entertainment, and impressively enforced the lessons taught by the pictures. The attendance numbered about 250.

The autumn meeting of the clergy of the rural deanery of Wellington, was held at this place on the 9th and 10th inst. Rev. Canon Curran, M.A., of St. Thomas' Church, Hamilton, preached on the evening of the 9th, and on the following evening addresses were delivered by Rev. A. J. Belt, M.A., of Harriston; Rev. R. S. Radcliffe, of Mount Forest, and Rev. G. B. Cooke, of Palmerston. The general subject of sermon and addresses was Christian re-union. On the second day eight of the clergy of the deanery were present besides the incumbent, who is rural dean. Mr. William Webb, lay reader of Grand Valley, also attended the meeting.

The harvest festival held last month in Elora was highly successful. The surplined choir of St. Alban's Church, Grand Valley, led the congregation in the singing. The church was crowded, and all present seemed pleased and edified. The preacher was Rev. C. G. Adams, D.D., of Georgetown, who has removed since that time to the diocese of Central New York. An entertainment held on the following evening was largely attended. The pecuniary net result of the festival was nearly \$100.

A Ladies' Aid Society, lately formed in this parish, is busily employed in procuring funds for the purchase of a stained glass window for the church chancel.

#### HURON.

PARIS.—Deanery of Brant.—The church is not dominant in this deanery, she has fewer strongholds here than in some other deaneries in this diocese. The oldest church in the diocese is here, it is said the oldest in the province. The church built by the Chieftain Brant is still used as a house of worship. Mohawk, Kanyeagle, Tusearora, Caynagh, bear testimony to the adherence of the Six Nations to the Church of Old England, as well to the loyalty of the Red Man to their sovereign. In Paris the Church of St. James' is aggressive and progressive. On Sunday, the twentieth, there were special services. The church had been lately re-opened having been greatly transformed by the recent improvements. Rev. G. C. Mackenien, Grace Church, Brantford, assisted the rector, Rev. A. Brown, and preached to a very large congregation.

LISTOWELL.—At a special vestry meeting of Christ Church, Mr. J. L. Darling was elected churchwarden in place of Mr. G. H. Richardson, who has removed to Hamilton.

MOORETOWN.—Rev. Dr. Armstrong, of Trinity Church, Mooretown, has been presented by the Alpha Oil Company with five hundred dollars towards the erection of an Anglican Church in the fourth ward at Sarnia. They have also promised a lot not far from the refinery and to light and heat the building with their own gas and liquid fuel.

LONDON.—Mrs. (Dean) Boomer is very energetic in well doing. She has now issued through the London, Ont., *Free Press*, an appeal to the Church members on behalf of North-West Indians, with an appeal from Rev. Samuel Jewett, of Fort McLeod, N. W. He says:—

"Winter is fast closing upon us, and the cold weather reminds us that warm clothing will be needed to protect the half-naked children from the bitter elements. Our kind English friends have again sent us out some nice warm clothing, but not quite so much as last year, when we found the supply insufficient to clothe all those standing in need of something to keep them warm; hundreds of needy cases were thus refused. I feel sure there are those in eastern Canadian churches who would gladly help us if they only knew how sadly we need it. In England we have several ladies who collect clothing for us, and it is then packed in bales and sent out. I should feel grateful if several ladies would undertake the same office in some eastern towns. I know well there

are Christian ladies who would gladly make a little dress out of a little spare material, knit a warm muffler or make a little hood for the babies; even a shirt for some little boy or warm stuff hoods or bonnets for the women, who have to go every day to get fire-wood—yes, twice a week some of them have to go six or eight miles for their rations. Often have I, on visiting a camp, seen these women borrowing a blanket to keep them warm whilst going for their rations. All the above would be very acceptable. Our English friends still help, but every year new fields are opened and the poor heathen in Africa, India and China call loudly for help; we are labouring in Canada and feel sure that Canadians will not be asked to help in vain. If any ladies will undertake to do this, and will write either to my wife or myself, we will gladly give them any information they require as well as write now and then to the working party, giving them any interesting facts that we think will encourage them to go on in the good work. We trust they will shortly begin.

"One of our lady helpers in England, (a clergyman's wife), has a class of young girls who meet from time to time to work for our Indians. One of our Church Sunday schools in London sends us a nice supply annually, each little child writing her name and age on the article she makes. In other places there is the monthly working party where all the ladies meet together, first in one house and then another, to make clothing for our Indians. I am sure there are Christian tradesmen who would give a yard or two of some remnants, which, if used up with a little bright-colored braid, would make a nice dress, or the ladies could subscribe a little every month to purchase the same. I only mention this to show how it is done in England, and feel sure there are those who can do the same in Canada and will."

LONDON EAST.—St. Matthew.—Rev. Canons Smith and Richardson preached harvest thanksgiving sermon at matins and evensong respectively, Sunday, twenty-first after Trinity. The church was handsomely decorated with flowers and fruits. A special service of music was given on both occasions, which the choir of St. Matthew's delivered in a very interesting manner. St. Matthew's is a small church, and but a few months old and it is already known for the heartiness of the services and the energetic progress it is making. The incumbent, Rev. W. Séaborn, proves his faith by his works.

LONDON.—The twenty-first Sunday after Trinity was one to be remembered by the worshippers in our city. The death of one well-known and highly esteemed in our churches, where he had laboured in the ministry for some years, has made a solemn impression on the minds of his many friends. In the death of the Right Rev. Bishop of Saskatchewan, a great man in a high position, had been suddenly called from the scene of his labours to his rest. Death seemed to be brought nigher to us. In the city pulpits his early and unexpected demise was spoken of as a great loss to the church. His work was one to which he was admirably fitted and difficult will it be to supply his place, but the work and the blessing are of God, not of man.

#### ALGOMA.

An Autumn Reminiscence of a short Summer Sojourn in Muskoka.—Now that the first fall of November snow, and the first sharp frost warn us of the speedy approach of winter, a recollection of a brief outing last summer in the lake district of Muskoka may, perhaps, be not displeasing to the readers of the DOMINION CHURCHMAN.

Having in former years explored the beauties of Muskoka, Rosseau, and Joseph, we decided to betake ourselves by way of a change to the less frequented but equally picturesque waters of Mary, Fairy, and Vernon, a sweet little trio of lakes situate to the northeast of their larger sisters. So we made Utterson station on the Pacific Junction branch of the Northern Railway our first objective beforehand point. Having had the good fortune to obtain before hand an introduction to Mrs. Ladell, the hospitable hostess of Port Sydney, we were conveyed from Utterson, a distance of about two miles, over a pleasant road skirted with thriving looking farms on either side, to the comfortable mansion which formed our headquarters during our stay. And fortunate are those who obtain the *entree* to this homelike establishment.

Port Sydney is situate at the south-western extremity of Mary Lake, where it has its outlet into the north branch of the Muskoka River, and commands a charming view of the lake and its picturesque islands and islets, Rocky Island, Crown Island, Stewart Island, and several others of various sizes and aspect. To row across to one of these with friend and book, and while away the summer days under the shade of an overhanging rock or a clump of pines, fanned with

the refreshing breeze from the lake, was the frequent programme of our holidays, but was often varied by a ramble through the woods, or a blueberrying expedition, while the numerous spots where a header into the lake can be enjoyed, often tempted one on a July day to take a refreshing plunge. And let not the future visitor omit to climb the rocky ledge which forms the background to Mrs. Ladell's house and garden, and from the top of the rocks, behold the setting of the sun, and watch the illumination of the lake and woods and rocks and islands, and then the gradual fading into darkness of this beautiful panorama. Also let him not neglect a visit to the cave in the woods, for which he should secure some juvenile Port Sydneyite as a guide; and, above all, let him not fail to get up an excursion and make the round trip of the three lakes. To accomplish this the little steamer will take her course along Mary Lake, a stretch of five or six miles, then up the stream which unites Fairy and Mary Lakes, and which combines the beauties of the Bracebridge River with those of the far famed Shadow River at Rosseau. On her way the steamer crosses Fairy Lake, calling at the thriving village of Huntsville, and threads her passage through the richly wooded islands, and along the pretty shores of Lake Vernon, which in its wildness, is, perhaps, the gem of the trio, until Hoodstown, at the extreme end of the lake, is reached. By this time the party will be ready to land and picnic in the woods, after which the steamer retraces her course, and lands her complement of excursionists at Port Sydney by sundown, who will unanimously vote the day to have been one of the pleasantest ever spent in Muskoka.

The pretty little church at Port Sydney stands on a happily chosen spot, a little promontory at the outlet of the lake near the entrance of the river. The services are reverently rendered and heartily joined in by priest and people. The internal fittings and arrangements seem to be very complete and well ordered. The sitting and kneeling boards are so constructed that the kneeling is a *bona fide* kneeling upon one's knees, and not upon the head, or elbows, or any other part of the body; and the congregation both old and young seemed to recognise the duty of kneeling. The observant visitor will be struck with the reverent demeanour of the Sunday school scholars, most of whom remained for morning service after the close of the school. The early comers to morning service will be pleased with the catechetical lesson and address from the missionary in charge, which forms the closing part of the instruction, and as near an approach as, perhaps, is possible to the carrying out of the spirit of the rubric at the end of the catechism.

One Sunday, in the absence of morning service at Port Sydney, the missionary having gone to another station, we spent the day at Huntsville, a village of about 700 inhabitants, prettily situated on the river which unites Fairy and Vernon Lakes. All Saints' Church externally is a most unsightly wooden edifice, but the appearance and arrangements of the interior happily are much more pleasing, and the heartiness and warmth of the service cannot fail to strike the visitor as remarkable, and afford unmistakable evidence of good pastoral training and teaching. Every man, woman, and child (the church was well filled, and there was a large quota of children) seemed to join both in singing and responding, the result being a service at once as jubilant and impressive as one could wish to join in in any church, whether in town or country. The demeanour of the officiating clergyman, the neat altar cross, the recital of the Athanasian Creed, it being St. James day, seemed to indicate a good tone of churchmanship, and the stirring words of the preacher were those of an evangelical high churchman. Judging from the number and appearance of the congregation, from the citizen in his broad cloth to the farmer in his shirt sleeves, the church seems to have obtained a good foothold in Huntsville. The strange exterior of the building is, as we were afterwards informed, due to the fact that it was originally intended as a mere hall. It is to be hoped it will before long be superseded by a real church, built on a good site. Huntsville has been unusually fortunate in the tone of its church going bells. Few of the bells in Toronto can compare for richness and sweetness with the two whose combined melody summons worshippers to church in this backwoods village, where but a few years ago resorted only the deer, the bear, and the beaver, and now and then a trapper, and perchance a surveying party.

The churchman and the agriculturist, who finds his way to this part of the Muskoka district, should not fail to drive over to Aspidin, the home and mission of the well known apostle of Muskoka, the Rev. W. Crompton. If he visits Mr. Crompton's comfortable homestead, he may count upon a hospitable welcome, and out of doors the pleasant sight of a well-appointed and ever improving farm, and indoors a well-stocked library of ecclesiastical and general literature, and the emphatic narrative of the missionary's by-gone work and adventures, and his future plans. The visit will, of course, include the inspection



of the handsome new stone church at Aspdin, lately erected on an eminence, whence it is a prominent and picturesque object for a circumference of several miles, a fitting memorial of the work of one who has been in so remarkable a degree, the planter and builder of the Church of England in Muskoka. It is hardly necessary to say that here, as at Huntsville, will be found a hearty service and a large and reverent congregation, the proof and the result in each case of Mr. Crompton's teaching and efforts, for he was the pioneer of the Church in both places: The church hall which adjoins Aspdin Church, with its various and admirable appliances for cultivating the social department of the ministrations of the church, is well worth a visit. The idea and work, of which it is at once exponent and the seat, might doubtless with advantage be undertaken and carried out in other places. The small but neat and ecclesiastical looking little wooden church at Lancelot is a type or specimen of the numerous churches which Mr. Crompton has been instrumental in building, and here, as well as in all the other Churches planted by Mr. Crompton, the services were most hearty, and as such should not be passed by unnoticed on the way back to Port Sydney.

In the ways above described, three weeks relaxation and recreation were obtained last summer, and a phase of life in Muskoka, met with of somewhat different character from that which is experienced in the more frequented, but not more interesting parts of the district.

S. G. W.

RUPERT'S LAND.

MANITOU.—Church affairs here are not in a very satisfactory or promising condition. The Rev. E. P. Nichol, of Pembina Crossing, has kindly ministered to the congregation on Sundays and on Thanksgiving Day; and there has been an occasional visit from other clergymen, among others the Rev. Mr. Leslie, of Winnipeg, Immigrant Chaplain; and the Rev. Mr. Roy, late of St. Hyacinthe, now of St. George's, Winnipeg. Mr. Roy is an excellent scholar, and in this country, at least, strikes one at first sight as a very superior man, a refreshing fact. The Manitou people would have been only too glad to secure his services permanently; but the truth is they are hardly strong enough numerically to guarantee the required stipend. A proposal has been made that Mr. Nichol should be put in permanent charge, but the issue is as yet in the future. Altogether the "outlook" is blue enough, not only in this particular locality but elsewhere in the province. This will be seen from the fact that there is at present but one resident clergyman in charge in the whole of the Dufferin Deanery. The dean has it all to himself once more, as he had years ago when he was almost the only clergyman of the Church in Southern Manitoba. The other Christian bodies appear to flourish greatly in this North-West, especially the Presbyterians, who seem to carry all before them. Whether this ineffectiveness of the Church is a matter of blame in any quarter, or is simply the outcome of unavoidable circumstances, we shall not very much care to enquire.

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.

GENUINE COURTESY.

SIR,—Having finished the manuscript of my small "Ten Thousand Miles" for an English Society, I have publicly to acknowledge the generosity of the Editor of the Canadian Illustrated News, and of the Honorable the Minister of Agriculture, Ottawa, in granting me permission to use certain engravings. Such acts of kindness to a stranger in a strange land speaks well for the public men of Canada. I have seen a good deal of Quebec and Ontario Provinces during my nearly five years this side of the Atlantic, and must say as far as "men and things" are concerned you have very much to be proud of. "Long live Canada" is my motto henceforth.

I am sir, yours,

C. A. FRENCH, C.M.S.

GARDEN RIVER, Algoma, All Saints Day, 1886.

CHEERING WORDS FROM AFAR.

SIR,—Towards the end of last year I stated that my little ones called your paper "Golden Eggs," and that they eagerly looked forward for its appearance among

them. I am glad to state that their interest is not diminished, and further that others besides them receive benefit and instruction, not only from the well chosen pieces for the young, but from your timely and well selected pieces for family reading, so good are these that I am free to state that their influence, as nails driven home, will be felt and gladly acknowledged by all. May you always afford such to your many and far scattered readers; build them up in the most holy faith, and gladden the hearts of young and old by an evident desire on your part to place before them such meat as can be readily assimilated and become an integrate part of their spiritual nature. In this way you will cement them to you by an insoluble bond, all will feel that you are carrying on this work, not because you hope to make a gain by it, but because you are saturated with a love for them, and that your earnest wish and prayer is that God may be glorified in them. Last April I was able to present a church for consecration by the Bishop of my Diocese, Bishop Nevil. I may simply state two or three facts connected therewith. The first is that the church was so filled that some fifty or more had to remain outside. The second, the service was very hearty and the Bishop preached, as he always does, a very impressive sermon. He is evidently one thoroughly acquainted with the difficulties of doubters, and who earnestly tries to win them and all others into the Ark of Christ's Church. The third point worthy of notice is that the seats in St. Andrew's Church, the name given at consecration, are free and unappropriated, and further that six of the New Zealand and six of the Canadian Churches which have been under my charge were also in the same happy position. As God's Grace to all is free, so in like manner should God's House to all be free. I must now leave myself and bring before your notice the work of another Bishop. The Primate of the Church of England in New Zealand, who consecrated a Church at Timaru, one of the chief cities in his diocese, on the 26th of August. I herewith enclose a very good account of the consecration from the New Zealand Church News. Some parts of it are particularly worthy of notice. And now I must bring my rambling remarks to a close, with this promise that when anything of special importance occurs in this part of the missionary kingdom of the Church of England, I shall be very glad to send you a short account thereof.

Yours truly,

WM. CRUDEN.

The Parsonage, HAMPDEN OTAGO, New Zealand, Sept. 10th, 1886.

COMMENDATORY LETTERS.

TESTIMONIAL OR COMMENDATORY LETTERS TO COMMUNICANTS LEAVING THEIR PARISHES.

SIR,—In a country like Canada many Churchmen and Churchwomen are leaving their parishes for other places often far distant. In such cases it would appear to be the duty of their Rector to furnish these persons with a commendatory letter to the rector of the parish or mission in which they purpose to sojourn.

Many persons are diffident in approaching a stranger though he be a clergyman. A letter speaks for itself. How many unpleasant consequences it may prevent! How much it serves to show the Catholicity of the Church, and what a lesson to weak kneed churchmen.

But what if little interest is taken in the letter by the rector? Surely this will be the case in but few instances; we hope it will have none. The clergy receive but few such reminders and proofs of membership, and are often shocked and grieved to find that strangers have come and remained in their parishes, and attended church services, without their clerical recognition, simply because they had no means of finding out these new comers. Let every clergyman give to his departing parishioners a commendatory letter, (and surely none will refuse it, or neglect to make a right use of it) and we shall find that fewer young people going from home will be absorbed by watchful dissent or become careless in the performance of solemn religious duties. I have a case in my mind of a young married lady who went to one of the Western States and settled with her husband in a new district. She presented a commendatory letter from me to the clergyman in charge of the missionary district there. She and another lady are the only real members of the Church for some miles, and yet the missionary has been encouraged and cheered by knowing that my parishioner is a sound, reliable churchwoman, to such an extent that he has commenced a service with good hope of success, in their neighborhood. I ask my brethren of the clergy not to neglect this opportunity of scattering the good seed, of following up a New Testament and Apostolic rule. I also entreat the laity not to leave their parishes for others, without being armed with a letter from their true friend, the parish priest, which ought to and will (it is surely not too much to say) in most cases, ensure

them a hearty welcome in their new home amongst their brethren in the one Holy Catholic and Apostolic Church of Christ

H. FARRER.

BALDERSON, Ont., Nov. 10th, 1886.

SKETCH OF LESSON.

2ND SUNDAY IN ADVENT. DECEMBER 5TH, 1886. The Deliverer.

Passage to be read.—Exodus ii. 1—10.

We have seen that the life of the children of Israel was bitter with hard bondage. In their groaning they must often have longed for help. "Is this life to go on forever?" "Who shall deliver us from it?" At the very time when help seemed farthest from them God was making a way of escape: preparing a deliverer. Two things were necessary for such a one. He must be able and willing. This constitutes a true deliverer.

1. Appearance of the Deliverer. When the prospect was darkest he was born. Where? One of themselves.

2. His Danger and Preservation. Notice how in God's providence he was saved, Acts vii. 20 In Hebrews xi. 23, we are told the reason why. They trusted in God that He could and would help them. At length concealment impossible—the babe, Moses, laid in a basket of reeds covered inside and out with pitch, thus water tight—placed in the river Nile—his only sister left to watch. But do you think faith failed even then? No! when apparently most forsaken, deliverance near. Now under safe protection of King's daughter, he has his mother's care during infancy.

3. His Training. See how wonderfully God's providence works. Had he been brought up at home he must have become a slave, no time for culture of mind; now an Egyptian prince, taught everything, see Acts vii. 22: same words used of the greater Deliverer Jesus, St. Luke xxiv. 19. Moses learned the art of governing, so useful afterwards; no new thing for him to command and rule. Here was just the deliverer Israel wanted—one of themselves, yet above them, who could sympathize and who could act. In all this, Moses a type of Him who should deliver those in worse than Egyptian bondage, Rom. xi. 26.

Here is the deliverance we need, this the Deliverer able and willing to save to the uttermost all who come to Him. Have we been delivered from this bondage? Have we felt the weight of our sins pressing us down, as the Israelites felt their bitter bondage grinding them in the dust? Have we surrendered our will to His will, and do we feel ourselves growing in grace? Oh, then, on our knees let us thank the giver of all good, and pray for aid to continue Christ's faithful soldiers, each day seeking for fresh supplies of His Holy Spirit.

Have any of us not yet accepted Him as our Deliverer? Let us wait no longer, nor think we can invent a new way. If any of the Israelites had refused to follow Moses, they would have remained slaves in Egypt. God in His infinite mercy has, at the cost of His own Son, provided a way; and will you let it be said of you, "Ye will not come unto Me that ye might have life."

Family Reading.

NOTHING TO DO.

"Nothing to do?" In this world of ours? Where weeds spring up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day?

"Nothing to do?" Thou Christian soul, Wrapping thee round in thy selfish stole? Off with the garments of sloth and sin! Christ, thy Lord, hath a kingdom to win!

"Nothing to do?" There are prayers to lay On the altar of incense, day by day! There are foes to meet within and without! There is error to conquer, strong and stout!

"Nothing to do?" There are minds to teach The simplest forms of Christian speech; There are hearts to lure with loving wile From the grimmest haunts of sin's defile.

"Nothing to do?" There are lambs to feed; The precious hope of the Church's need; Strength to be borne to the weak and faint; Vigils to keep with the doubting saint.

"Nothing to do?" There are heights to attain, Where Christ is transfigured yet again; When earth will fade in the vision sweet, And the soul press on with winged feet.



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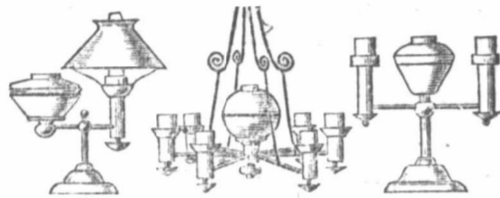


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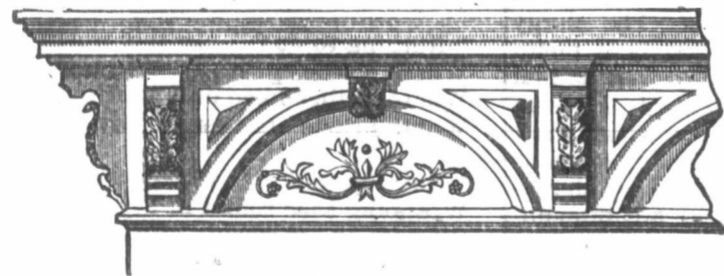
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"Nothing to do?" And thy Saviour said:—"Follow, thou Me, in the path I tread." Lord, lend Thy help, the journey through! Lest, faint, we cry, "So much to do!"

AS THE TWIG IS BENT, THE TREE'S INCLINED.

We have a proverb everywhere accepted as true, that the "child is the father of the man." That is to say—what the child is (or what we make of him) that the grown man will be by-and-by. From which we argue that it is important to bring up a child well.

How are children brought up now-a-days? Well, there will of course, always be people who neglect their children, which is one way of bringing them up badly; but besides this there are two other markedly different ways of bringing up the little ones—one to treat them as little Christians beloved of God, intended to live with Him in heaven; and the other to consider them merely as citizens of this world.

Which way is best? Some people say, "Eternity will show." I think time will show. God will not make us wait for Eternity in a matter of such importance.

In France men are daily trying to bring up the little ones more and more without God. They have thrust Him out of the schools, torn His image off the walls, scratched His name out of the children's books. Foolish people! As if they could drive Him out of the world He made!

Let me tell you a true story about this.

Two Frenchwomen, who had been brought up in the old days, when God was not forgotten in the land, were lately talking over a great trouble which had fallen upon a neighbour. "She will be ruined," said one. "It will break her heart," said the other. "Well, God's will be done!" returned the first.

A little girl was playing in the room, just come in from her new "secular" school.

"God! Grandmother," she said, "God! C'est un mensonge."

I give you the French words; I hardly like to translate them, they are so dreadful. Yet it was true that at this school this poor little girl had been openly taught that God was, as she expressed it, "a lie," a fancy conjured up by designing men.

She was only repeating the teaching of her schoolmistress.

Happily our nation has not yet fallen into such frightful depths of darkness and infidelity as this. Ignorance and neglect there is among our little ones, but not worse as yet.

A very untaught little child was received into one of our schools the other day, and for the first time heard of the existence of God. A gentle, teachable, little heathen she was. After school hours she went home with a wrapt expression on her face, and, reaching her father's house, began to scrutinise walls and ceiling and corners of the poor kitchen. Then she went to the bedroom, and looked curiously, yet reverently, round that too. The mother was surprised, and asked what she was doing?

"Mother!" said the child, seriously, "did you know? God is here! In this room—in the other room too! The good God who made us and loves us! Yes, He is here!"

"She was so serious," said the mother afterwards to the teacher, "it gave me quite a turn."

Even the irreligious mother could not say and do the same careless things with God in the room. It made an impression upon her too.

Which child had the better chance of growing up good do you think—this little one, or the poor little French girl?

Oh, men and women of England, do not ever be tempted to do the least thing towards giving up your God, or letting the children give Him up. Send them, we pray you, to schools where they will have a religious education. Never mind if another school is grander or costs less, or lies nearer your home; make a push to get your little children brought up religiously.

Do not say, "The children are so young, it does not matter for a bit where they are sent." If you

bring up a child without God, you are rearing a man who will not care for his God. And better had it been for that man that he had never been born.

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

HINTS TO HOUSEKEEPERS.

CANNED PUMPKIN.—Peel, scrape the pulps and seeds, cut in small pieces, put in a close-fitting steamer and boil two hours. Then put in a kettle; to every quart add two ounces of sugar; boil five minutes and seal.

CANNED CORN.—Take nice, tender green corn, cut from the cob with a sharp knife; with the back of the knife scrape the cob to get all the sweetness out; see that your jars are perfect, no cracks; put in the corn, with the small end of your potato-masher, and pack it in; when the jar is quite full put on the rubbers; screw on the covers almost tight, put cloths in the bottom of your boiler, lay in the cans of corn in any way you please, put cloths between so that they will not touch each other; fill the boiler as full as you wish, cover over with cold water, set it over the fire, and boil three hours without ceasing. Then take out and make as tight as possible; immediately after they are cold, tighten again, if you can; put away in a dark, cool place. Peas and succotash will keep in the same way.

CANNED TOMATOES.—Take ripe tomatoes and pour boiling water over to skin; boil twenty minutes, fill your glass self-sealing jars, and seal as quickly as possible.

CANNED BEANS.—Take butter, case knife, or lima beans, cook as for the table, boil one hour, season lightly with pepper and salt, and fill the jars quite full. They will keep the year round.

CANNED PEAS.—Boil twenty minutes, fill the jars, set in warm water, boil ten minutes more, seal quickly.

CANNED CORN.—Gather when in good eating state, pour boiling water over cobs and all, let remain five minutes, then cut the corn from the cob, boil one hour; then fill your jars, putting in as little water as possible.

GLORIFY THE LORD IN THE FIRES.

Among the many illustrations of Scripture which Whitefield introduced into his sermons, this one is truly worthy of record: Preaching from the words, "Wherefore glorify ye the Lord in the fires," he says: "When I was some years ago at Shields, I went into a glass-house, and, standing very attentively, I saw several masses of burning glass of various forms. The workman took one piece of glass and put it in to one furnace, then he put it into a second, and then into a third. I asked him, 'Why do you put that into so many fires?' He answered me, 'O, sir, the first fire is not hot enough, nor the second, and therefore we put it into a third, and that will make it transparent.'"

"O, thought I, does this man put this glass into one furnace after another that it may be rendered perfect? O, my God! put me into one furnace after another, that my soul may be transparent, that I may see God as He is."

THE MINISTRY OF ENCOURAGEMENT.

There are some people who never have a cheering word for a straggler. They make life just as hard as possible for all who are striving to do right. They never think of rejoicing with a poor sinner who has turned and is trying to follow Christ; they only wonder if his conversion is genuine, and fear it is not, and wait in icy serenity to be sure of it before they lend a hand to help him in the new way. They never have really hearty words of

commendation for any one, however deserving the person may be. They say they are afraid of turning people's heads by compliments and words of praise; but surely it is much better to help people than to hinder them in life. Duty is hard enough at the best for most of us; and we need all the cheer we can get to keep us from disheartenment and failure.

Now and then, to be sure, there is one who needs to be repressed, and for whom the chilling air of discouragement is really a tonic. False or indiscreet praise is always injurious. Too much help in struggle and difficulty is positive unkindness—often worse than none at all. Yet, with all these cautions, there is still large room for the simple ministry of encouragement; and certainly no one's true mission really can be to make life harder for others by suspicion, discouragement, or harsh criticism.

A TEST.

A well-known English solicitor of charities called at the castle of a nobleman, more noted for withholding than for giving. The time was late evening, and it was very desirable that the solicitor be entertained at the castle for the night. But to his surprise the solicitor was courteously informed that the castle was full, with the exception of a haunted chamber. Not wishing to offer that to his guest, he was compelled to decline entertaining him for the night, and presumed that in this way he had effectually disposed of the solicitor's mission. But he was mistaken in this. The solicitor very promptly assured him that he would cheerfully accept the hospitality of the haunted chamber for the night, and was accordingly assigned to it. Of course he slept comfortably and had no vision.

But at breakfast the next morning, being questioned by his host as to the experiences of the night, the solicitor cleverly humored the ghostly whim by assuring his host and fellow-guests that he had indeed seen a vision, had, without doubt, been visited by a veritable ghost. As he lay upon his back in bed meditating upon his work, he was startled by the accustomed apparition. But not in the least disconcerted, the solicitor calmly extending his collection-book toward the spectre, who, or which, instantly vanished.

And thus, or similarly, much of the boldest and noisiest piety vanishes on the presentation of the collection-book.—Dr. Hall.

—For constipation take St. Leon Water before breakfast.

AGE AMONG THE CHINESE.

The Chinese do not reckon their age from the day of birth, but from New Year's Day. It is on this account some times difficult to find out the true age of young children. Here is a tiny shaven headed bundle of humanity, scarcely able to stand alone for a moment, and you are gravely assured that he is three years old! If you have left the sacred rules of propriety at home, you venture boldly and politely to cast just a faint shadow of doubt upon the statement; or if you do not discredit the parent's assertion, but are still unacquainted with the mode of reckoning, you probably condole with its parents on the slight degree of progress he has made towards maturity. Should a child arrive in this world at five minutes to twelve on New Year's eve, the fond father will proudly assure you next morning that the new arrival is two years old, and never so much as think that what he says is untrue. Seeing that clocks are very scarce articles except along the coast, and that even where a clock is found, time is a very elastic and variable quantity, one wonders how such matters are determined in certain cases. The Chinese do not conceal their age, nor do they ever try to represent themselves as younger than they are. There is a much stronger tendency to add to the stated number of their years than to diminish it. On being introduced to a new acquaintance, the first question is, "What is your distinguished surname?" and the second is, "What is your honourable age?" You reply to one as

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BOSTWICK, g -t, West. ative at Toronto.



readily as to the other. Age is so much respected that it is considered a distinction to be advancing in years. There are eight or ten different names which correspond to "Mr." according to the appearance of age, or real age, to which a man has attained, and the same for women. Besides, it is a matter of greater congratulation as years go by that one has been spared to add another year to the term of life. The length of the reign of the Emperor, the term of official service, the engagements of servants, the period of residence in a locality—all are dated from the New Year.—*Brooklyn Magazine.*

#### TAKE TIME TO PREPARE.

I have read some years ago, the saying of some philosopher, that, if a man had thirty years to live, it would not be an unwise thing to spend twenty of those years in mapping out how he should live; for the getting himself into some kind of shape, and putting his life under some rule and order would be such a gain that he would make more out of the whole thirty than if he had not had any plan.

It would be a grand thing if we could all know exactly what we are living for and aiming at, so that, when the end comes, we may be able to determine whether the success we have achieved was even worth the making.

#### COME TO CHURCH.

Come for the blessed privilege and solemn duty of worshipping God. Heb. x. 25.

Come to be instructed and comforted by the word and ordinances of the blessed Gospel. Ps. lxxxiv. 2.

Come to help and encourage your pastor and fellow members, and to aid the Sunday school work. Matt. xxi. 28.

Come to bring others with you and lead them to the Lord Jesus Christ for salvation. John i. 41, 42.

Finally, remember that your solemn covenant with God and the church, and your own and others' eternal welfare, require steady attendance on all church services, which no ordinary obstacles of weather, weariness, or dress, should hinder. Ecc. v. 4.—*Recorder.*

#### WHAT WEARS OUT LIFE.

It is the part of an indiscreet and troublesome ambition to care too much about fame—about what the world says of us—to be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our voices. If you look about you, you will see men who are wearing life away in feverish anxiety of fame; and the last we shall ever hear of them will be the funeral bell that tolls them to their early graves.—*Longfellow.*

—R. Walker & Sons, who have for many years been the leading mantle makers of the city, having been engaged in this line of business for over thirty years. Importing their cloths from Europe and manufacturing them on the premises, both for Ready-made stock and also to special order, they have given such general satisfaction all these years, that this department has continued to increase until the present large show room is too small to accommodate the numbers who daily crowd into it, trying to get served by the very obliging saleswomen and salesmen employed there, eleven of whom are constantly trying to supply the public wants in this line. We suppose it must be the low prices, good styles and extra value that R. W. & Sons give, which draws this large number of customers daily to their Rooms, and from personal observation of the immense stock of Rich Imported Mantles, as well as those manufactured by themselves, we think every lady in Toronto, and in fact all Canada might easily be suited with a new mantle this season. They have been improving their Millinery Department very much, and have

considerably increased their sales this year; the styles giving entire satisfaction and prices being so low. This week new goods are opening; some special bargains in the Silk and Plush Department, they having a large stock of goods to sell, and their buyer going to Europe for Spring purchases, they are anxious to clear all out and get in about Fifty Thousand Dollars to send with their buyer, so that the public may be sure of getting some great bargains this month.

#### A RAILWAY LESSON.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago and North-western road at Bridge-water. Among them was a stylishly-dressed young man, who wore a stiff white hat, patent-leather shoes, the neatest of cuffs, the shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him sat a tired woman holding a sick baby. I never saw on any face a more discouraged, worn-out, despairing look than on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open door and windows. The heat and dust made travelling, even for strong men, almost unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle and said to the woman:

"Madam, can I be of any assistance to you? Just let me hold your baby a while. You look very tired."

The woman seemed much surprised; the request was made in the politest and most delicate manner.

"Oh, thank you, sir!" said she, tremulously. "I am tired." And her lips quivered.

"I think the baby will come to me," said the young man with a smile. "Poor thing! it's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest a while. Have you come far?"

"From the Black Hills."

"What! By stage?"

"Yes; but the baby was well when I started. I was on my way home to the East. My husband—my husband—"

"Ah, yes, I see, I see!" continued the young man, in a sympathetic tone, as he glanced at the bit of crape on the little travelling-hat. By this time he had taken the baby, and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she wearily arranged a shawl over a valise and prepared to lie down in the seat.

"Ah, yes, I see! And you haven't money enough to go in a sleeping-car, have you madam?"

The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her worn fingers.

I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep.

A woman sitting across the aisle from me, who had heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is. I'll surrender it to you now" (with a cheerful smile).

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said, in a clear, earnest voice:

"Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land and have had

Christian fathers and mothers. This poor woman" (pointing at the sleeping mother) "has come all the way from the Black Hills, and is on her way to Connecticut. Her husband is dead; her baby is ill. She hasn't money enough to travel in a sleeping-car, and is all tired out and discouraged. What will you do about it?"

"Do!" cried a big man down near the water-cooler, rising excitedly. "Do! Take up a collection." (The American citizen's last resort in distress.) "I'll give \$5."

The effect was electrical. The hat went around, and the way the silver dollars and the quarters and the ten-cent pieces rattled in it would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke and the money was given to her. She tried to thank us all, but failed; she broke down completely. But we didn't need any thanks.

There was a sleeping-car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you!"

More than one of us in that car took that little lesson to himself, and I learned that even stylish as well as poor clothes may cover a noble heart.—*C. H. Sheldon, in Companion.*

#### FAITH IN GOD.

We read the other day an interesting incident in the Life of Stilling, a celebrated German writer, who died over fifty years ago. In early life he was very poor. He wished to study medicine, but knew not where to go, nor had he any money to take him anywhere. But, young as he was, he had a firm faith in God. He reasoned thus: "God begins nothing without terminating it gloriously. He alone has ordered my circumstances and everything regarding me he will bring about in his own way."

His friends were as poor as himself, and they wondered where he would get the money he needed for his education. After raising all the money he could for his long journey to Strasburgh, where he was to spend the winter, he started on his way, but when he reached Frankfort, which was three days ride from Strasburgh, he had only four shillings left. He said nothing, but he prayed much. While walking the streets he met a merchant belonging to his native place, who said:

"Stilling, what brought you here?"

"I am going to Strasburgh to study medicine."

"Where did you get your money to study with?"

"I have a rich Father in Heaven."

"How much money have you on hand?"

"Four shillings," said Stilling.

"So!" said the merchant. "Well, I'm one of your Father's stewards," and he handed him seven pounds.

He had not been long in Strasburgh when his seven pounds were reduced to seven shillings. One morning his room mate said to him, "Stilling, I believe you did not bring much money with you," and gave him six pounds.

In a few months after this he had no money to pay his college dues. The lecturer's fee must be paid by six o'clock on Tuesday evening, or he would be obliged to leave college. Five o'clock came, and still he had no money. Then, while he was in great grief, and praying to God for help, a gentleman came in and gave him eight pounds.

Thus it is that God never fails those who trust in Him. Some of those who read this article may be poor, and trying to get along in the world. Do not get discouraged. Do all you can, and do the best you can, and God will help you. He may not send people with gold or bank notes just at the very time you need them, but he will find some way to keep his promise, "I will never fail thee."

—It is to be hoped there is something apocryphal about the statement made by the *Christian Leader* that the induction of a Unitarian minister in a New England town was postponed the other day because the "Mikado" was to be played in the theatre that night, and the members of the choir had to sing there.



**Children's Department.**

**HOW HOWARD BOUGHT THE BABY.**

Howard is a little boy, only six years of age, and lives with his papa and mamma in a village in the State of Michigan. One day, he came running into the house, calling, "Mamma, mamma!" and seemed very much excited. His mother asked him what he wanted.

"I do wish," said Howard, "we could buy Mrs. Lamb's baby. He puts his little arms around my neck, and hugs me so cute."

"Buy Mrs. Lamb's baby!" exclaimed the astonished mother.

"Why, yes," answered the little fellow, "I will take care of him all the time. We can buy his clothes, too; and you won't be bothered one bit."

"But," said mamma, "Mrs. Lamb will charge more for her baby than we are able to pay."

"I know what we can do," said Howard. "We can trade something for him."

Mamma laughed, and said: "I don't think of anything I can spare, unless it may be the basin of soft soap the soap man left here this morning. But, as Betty is doating on that for scouring the kitchen floor, you will have to ask her about it."

Away went Howard to the kitchen.

"Take it along. Oh law! what a child!" said Betty, when Howard made known his wish.

In a few minutes, Mrs. Lamb was surprised, on answering a knock at her back door, to find there a small, red-faced boy, with a large basin of soap.

"I've come to buy your baby and all his clothes with this soap," said the little man.

As soon as Mrs. Lamb could speak for laughing, she said—

"Do you think I would be willing to part with my dear little baby for a basin of soap?"

"Oh, I do want him so much! can't you trade him for something?"

"Well," answered Mrs. Lamb, "I might trade him for a big boy that I wouldn't be obliged to carry in my arms."

"Oh, goody good!" exclaimed the delighted boy. "I'll trade Fred for him, and send him right over when he comes home from school." Fred was Howard's brother.

"Take the soap home, and I will put the baby in his cab, and you may come back and get him," said Mrs. Lamb. Howard ran home and told his mother that he and Mrs. Lamb had made a trade, and that he would soon have a sweet little baby all his own.

In a short time, Howard appeared at the front gate, looking very happy, indeed, and wheeling the baby carriage. "Mrs. Lamb says she will give me the clothes when Fred comes. She wants time to pick 'em all up," he explained to

his mother, who had been enquiring after the wardrobe. His mother told him that he had better amuse baby by wheeling the carriage about the lawn, and then returned to her sewing.

All went well for a time; but, by and by, the baby became tired and began to cry. Howard sang, turned somersets, whistled and played all sorts of pranks, but to no avail. The baby only cried the louder. He then in despair called his mother; but mother was too busy, and only reminded him of his promise. It was not long before Mrs. Lamb saw a tired and disgusted boy enter the gate with her baby screaming at the top of his voice.

"Mrs. Lamb," said Howard, "you needn't 'spect Fred over. I don't want to keep this baby always. When I do want him, I'll borrow him."

Don't suffer a cold to accumulate until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all druggists at 25c., 50c. and \$1.

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

—A lady tells this true story of two four-footed vagabonds:

"One day at a railway station I met a wretched little white cur, and I said, 'Come on and I will give you something to eat.' We went together into the dining-room, and after he had eaten a good meal, off he went in a hurry. 'He is not very grateful' I said to my husband. But much to my surprise, in a few moments there was a little scratch at the door, and when it opened, in walked my small friend, accompanied by a more lean and miserable specimen than himself. He seemed to say, 'Allow me to introduce my friend Mr. Black, and if you will provide him with as good a dinner as you have given me, he will be much obliged.' Needless to say, they both had a meal which doubtless they remember to this day; after which they trotted away together, wagging their tails, as happy and contented as dogs could be."

**JEAN AND HIS MOTHER.**

Little Jean was playing in his neat French home, where the windows opened inward like doors, and the wooden shutters opened outward, like doors too. He had but one soldier, (the rest were all dead, killed in the last battle), and a cart without wheels as toys.

One soldier isn't much use; you can't have a battle, or a parade, or anything else that requires a full regiment; you can only make a sentry of him, and there's no fun in that. Jean thought so, and soon got tired of his play. He went to his mother, who was knitting near the window, and leaning on her lap.

"Mother, dear, tell me a tale." She had dropped her work, and was reclining in her chair, with half-closed eyes, thinking.

"Well, my darling, I will tell you why I was taught to knit.

"When I was a little girl, I used often to play in the room of Madame Daudet, the concierge, and one day she left me there alone, while she went to buy some eggs. On the bed lay a shawl she was knitting, which was worked in stripes of gay colors and nearly finished.

"Without knowing or thinking of the mischief I was doing, I took out the pins and began pulling at the wool. I was so delighted at seeing it come curling out, row after row, that I went on slowly pulling it, so that by the time Madame Daudet returned the work was nearly all undone, and there was a perfect tangle of wool on the floor. She was very angry, and took me, the tangled wool and what remained of the shawl, to my mother, who looked very grave when she heard what I had done.

"Madame Daudet said I was a very naughty girl, and that I ought to be well whipped.

"My good mother neither scolded nor beat me, but next day she began to teach me to knit, and day after day the teaching was patiently continued till I could knit fairly well.

"Then said my mother, 'You shall now knit a shawl for Madame Daudet, to replace that which you destroyed.'

"The shawl was commenced, and I was made to work at it every day for two hours, one of which was taken from my play-time. That shawl took a long, long time to make, but at last it was finished and presented to Madame Daudet.

"Now," said my mother, 'you can understand what mischief you did in pulling out madame's work.'

"I certainly did, and I never forgot the lesson."—*The Child's Pictorial.*

**HOW TO MAKE MONEY.**—No matter in what part you are located, you should write to Hallet & Co., Portland, Maine, and receive, free, information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Capital not needed: Hallet & Co. will start you. Either sex; all ages. Those who commence at once will make sure of snug little fortunes. Write and see for yourselves.

**LENDING A HAND.**

About forty years ago several haulers were employed in carrying pig iron from Braymbo to Queen's Ferry. Among the number was one William Griffiths, who is still alive. This man, when going down Tinkersdale one day with his load of iron, was accosted by a stranger, who chatted very freely with him. Among the questions, the stranger asked how much he got per ton for carrying the iron.

"Six and sixpence," said the carter.

"What weight have you on the cart?"

"About a ton and a half."

"And what do you pay for gates?"

"Eighteen pence."

"How much does it cost to keep the mare?"

"Thirteen shillings a week."

Presently they reached the foot of the Mill Hill. "How are you going to get up this hill?" asked the stranger.

"Oh, I mun get my shuder, and push up here."

"I'll help you a bit," said he, and he at once put his shoulder to the cart and pushed up the hill well.

When they reached the top the hauler said:

**Opened Yesterday**

ANOTHER SHIPMENT OF

**CARPETS.**

WE CONTINUE TO SELL

**WILTONS,**

**AUBUSSONS,**

**AXMINSTERS**

—AND—

**VELVETS**

At Special Prices, in order to reduce our large stock.

We are also giving big drives in

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which we are selling at 25c, 35c and 45c. per yard and up, and heavy wide UNION CARPETS at 40c, and ALL-WOOL at 65c per yard.

**HOUSEKEEPERS WILL SAVE MONEY BY PURCHASING THEIR CARPETS FROM**

**Petley & Petley**

128 to 132 KING ST. E.,

**Opposite the Market, TORONTO.**

"You an' me's been as good as a chain horse."

"Well, well," said the stranger, "I don't know how the poor horse's legs are, but mine ache very much indeed. I suppose you can manage now?"

"Yes, thank you," said the hauler; and, wishing him good day, they separated. As soon as the stranger had gone, a tradesman asked Griffiths if he knew who had been helping him.

"No," said he, "he's a perfect stranger to me."

"That was Mr. Gladstone," said the tradesman.

"Mr. Gladstone!" responded the hauler, "I dun know what he'll think o' me, then, for I never Sir'd him, nor nothin'. I thought he was some farmer."

**A DOUBLE PURPOSE.**—The popular remedy, Hagyard's Yellow Oil, is used both internally and externally, for aches, pains, colds, croup, rheumatism, deafness and diseases of an inflammatory nature.

**A CURE FOR DRUNKENNESS,** opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.



## HOW KITTY WENT TO CHURCH.

BY MARTHA H. PILLSBURY.

No, Mawzy Jane, don't ask me, please,  
They've put my sled away,  
And mamma said distinct to me,  
"You can't go out to-day."

You see, I've been a naughty girl,  
I can't be always good,  
But mamma's quite pertickerler,  
I spose she finks I could.

My nursey dressed me yestarday  
For church, and set me down,  
And told me not to move at all,  
Because I'd rouff my gown.

I hate new gowns anyhow,  
They scratch, and don't feel good,  
Why don't they make them old at first?  
O dear! I wish they would.

It took my mamma hours to dress,  
I knew I mustn't stir,  
And pussy cat laid on the floor,  
And oh! I wanted her.

I had to stwetch considerable,  
But Kitty comed at last.  
You see I got her tail quite tight,  
And all the rest comed fast.

She crawled right in my little muff,  
The dearest, softest ball,  
And, somehow, when we went to church,  
I took my kit and all.

I sat quite still five hours, I fink,  
And played with mamma's fan;  
And then I fought I'd see if kit  
Was listenin' to the man.

I spose I must have pinched her tail:  
She gave a dwefful "Me-ew!"  
And then she jumped right froo the muff,  
And over mamma's pew.

Then straight along right up the walk,  
My naughty kitty ran,  
And jumped upon the little stand,  
Beside the talkin' man.

The man, he stopped his talk and smiled  
And held the kitty fast,  
Until a big boy took her down  
And brought her back, at last.

But mamma didn't smile at all;  
She looked so sad at me,  
And though the meetin' wasn't done,  
We all went home,—we free.

My mamma said, "My little girl  
Has been so bad to-day,  
To-morrow, t'make her 'member this,  
She can't go out to play."

So Mawzy Jane, I'm here, you see,  
And just take my advice,  
Don't ever take a kit to church,  
It weally isn't nice.

## HORSFORD'S ACID PHOSPHATE

A VALUABLE REMEDY FOR GRAVEL.

Dr. G. V. Newland, Jr., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spegmatorrhea, with very good results, and think it a very valuable remedy in those diseases."

## THE NIGHT LIFE OF YOUNG MEN.

One night often destroys a whole life. The leakage of the night keeps the day forever empty. Night is sin's harvest time. More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The street lamps, like a file of soldiers, with torch in hand, stretch away in long lines on either sidewalk; the

gay colored transparencies are ablaze with attractions; the saloons and billiard halls are brilliantly illuminated; music sends forth its enchantment; the gay company begins to gather to the haunts and houses of pleasure; the theatres are wide open, the mills of destruction are grinding health, honor, happiness, hope out of a thousand lives. The city under the gaslight is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundred-fold deeper and darker and more destructive. Night life in our cities is a dark problem, whose depths and abysses, and whirlpools make us start back with horror.

Young men, tell me how and where you spend your evenings and I will write out a chart of your character and final destiny, with blanks to insert names. It seems to me an appropriate text would be: "Watchman, what of the night?" Policeman, pacing thy beat, what of the night? What are the young men of the city doing at night? Where do they spend their evenings? Who are their associates? What are their habits? Where do they go in and what time do you see them come out? Policeman, would the night life of young men commend them to the confidence of their employers? Would it be to their credit?

Make a record of the nights of one week.

Put in the morning paper the names of all young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare go to their places of business; some would not return home at night; some would leave the city; some would commit suicide. Remember, young men, that in the retina of the all seeing eye there is nothing hid but shall be revealed on the last day.

THE OPINION OF ALL who have tried Polson's Nerviline, the great pain remedy is that it is never-failing in pain of every description. Neuralgia, toothache, cramps, pain in the stomach, and kindred complaints are banished as if by magic. Rapid and certain in its operation, pleasant to take, Nerviline stands at the very front rank of remedies of this class. A trial bottle may be purchased for 10 cents, a very small amount in any case; but the best expenditure you can make, if a sufferer from any kind of pain, is a 10 or 25 cent bottle of Nerviline at druggists and country dealers.

## DOING THESE THINGS.

"What is the use of being in the world unless you are somebody?" said a boy to a friend.

"Sure enough, and I mean to be," answered the other. "I began this very day. I mean to be somebody." Aston looked George in the face. "Began to-day? What do you mean to be?"

"A Christian boy, by God's help, and so grow to be a Christian man," said George. "I believe that is the greatest somebody for us to be."

George is right. There is no higher manhood; and it is in the power of every boy to reach that. Every boy cannot be rich; every boy cannot be a king; but God asks you all to a Christian manhood.

THE RIGHT WAY.—The only proper way to cure a cough is to loose the tough mucous or phlegm that clogs the bronchial pipes. This is why Hagyard's Pectoral Balsam is the most successful remedy for coughs, colds, throat and lung troubles.

## Births, Deaths, Marriages.

Under five lines 25 Cents.

## DEATH.

On Saturday morning, 20th November, at 284 Sackville St., Francis Smith, late Bursar Toronto General Hospital, in the 78th year of his age.

## MISS DALTON,

307 Yonge Street, Toronto.

MILLINERY, DRESS AND MANTLE MAKING.

The latest Parisian, London and New York Styles. All the most recent novelties of the season.

GUARANTEED to GIVE PERFECT SATISFACTION.

JAMES'

The Best Stove Polish Manufactured

DOME BLACK LEAD.

Beware of Common Imitations.

Use James' Extra French Square Blues.

Use James' Royal Laundry Washing Blues.

Use James' Prize Medal Rice Starch.

MANUFACTURED:

Plymouth, England.

**ROYAL BAKING POWDER**  
Absolutely Pure

This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only under name. ROYAL BAKING POWDER CO. 106 Wall St. N. Y.

## An Unrivalled List.

The Steinway Piano,  
The Chickering Piano,  
the Haines Piano.

It is quite unnecessary to say anything in praise of these instruments. The first two on the List are acknowledged by all to be the finest Pianos in the world. The most celebrated artists of the day have pronounced in favor of one or the other over all others.

THE HAINES, for a medium priced Piano, excels in finish and beauty as well as durability, any other instrument of its class. Its popularity is proved by the fact that the Haines' Factory has risen to be the Third Largest Factory in America.

WE ARE SOLE AGENTS FOR THE

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The acknowledged leading instruments of the World

Special rates to Clergymen and Sunday Schools.

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### Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

#### Can be

cured by taking Ayer's Sarsaparilla. \*\*I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored.—A. B. Cornell, Fairfield, Iowa.

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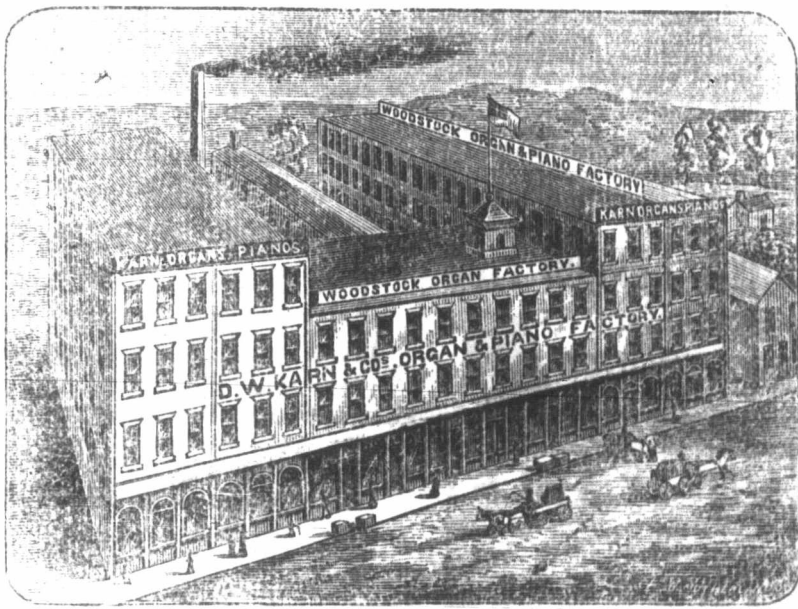
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