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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, DECEMBER 23, 1898.

[No. 52.]

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# Canadian Churchman.

TORONTO, THURSDAY, DEC. 28, 1898.

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## Lessons for Sundays and Holy Days.

December 31—1 SUNDAY AFTER CHRISTMAS.  
Morning.—Isaiah 35. Rev. 21. 15 to 22. 6.  
Evening.—Isa. 38 or 40. Rev. 22. 6.

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

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

"VERNACULAR RITES"—the use of the native language in public worship—have gained a step of influence by the recent sanction given by Rome to the Glagolitic ritual in use among the Montenegrins. Bishop Strossmayer is the leader of the movement in favour of this more popular presentation of the Roman Catholic service. The "Uniat" Archbishop Milinovicz threatened to resign, and revert to the Oriental Communion unless the vernacular ritual were sanctioned in the present instance.

GREEK AND ANGLICAN AMENITIES.—Gerassimos, Patriarch of Jerusalem, has written an affectionate and grateful fraternal letter to the Bishop of Melbourne, in reference to the hospitality shown by the latter's diocese to certain Arabian Christians of the Orthodox Communion, who have "drifted" to that far-away land. The local Romish agents have been very active in their efforts to "uniat" or convert to Romanism this little colony of the Greek Church: but the Anglican authorities have rescued them from their meshes.

"A NEW CHAMPION FOR THE BIBLE IN THE POPE!"—So the *Church Review* notes in reference to the recent allocution from Rome on the subject of so-called "Higher Criticism." Our contemporary is rather sarcastic at the idea that the "Religion of Protestants" (the Bible only) should need succour from such a quarter against the foes of our own household. The study of the Bible languages, ancient monuments and modern science, each have their part to play—as the Pope puts it—in this

question of Scripture meaning. There are two or three sides, at least, to the question.

"THE SURPLICE (NOW) IS THE SIGN OF ORTHODOXY—twenty years ago it was the badge of popery." Such is the discovery published by "Music and Morals," Hawses: and he proceeds to doff the black gown in the pulpit as "a badge (now) of Nonconformity"—by no means, orthodoxy! The *Church Review* does not seem enthusiastic over this new convert to Anglican "decent" ritual—thinks it "easy enough to preach heresy in a 'whitewashed' surplice!"

"A MODERATE CHURCH PAPER—we have never been known as this, and we are proud of our reputation." With such words does our esteemed contemporary *Church Bells* signalize the completion of its twenty-third year. We congratulate *C. B.* on its well-earned position and well-deserved distinction. We have the same ambition as regards moderation, and we heartily endorse the following sentiment:—"Because we do not believe that any particular party in the Church has a monopoly of good works or of self-devoted men, we have ever tried to be representatives of the whole Church, at home and abroad, to mirror her great work, and to tell our readers of the doings of her servant." Well done, *Church Bells*.

NO UNCERTAIN SOUND.—With all its claims for "moderation," *Church Bells*—whom we heartily congratulate on the passage of a milestone that brings it near a "Silver Jubilee" of publication—is very clear and distinct on such subjects as Religion in the Schools, Higher Criticism, Historic Episcopate, True Temperance, Disestablishment, etc.—very burning questions in their way. Its animadversions on these points—though not so lively or forcible as those of some contemporaries—are always readable and worthy of serious consideration.

MURDER IS BECOMING TOO COMMON in Canada, and the fact demands a pause for study and explanation. Why is it so? Is that absolute disregard of the value of human life, so notoriously rife south of the North American Lakes, beginning to spread among us quieter folks? Are we beginning to experience some of the effects of severance between Church and State, Religion and Education? The question is a "live one" in other colonies—why not here?

"CRIMES AGAINST THE PERSON" generally, as well as murder in particular, seem to be increasing in frequency. Notwithstanding all the efforts to check these things by Act of Parliament (Charlton's Bill, etc.), the newspapers are full of the records of such crimes. Indeed, one is not discussed before another is "on the tapis" for public attention. They crowd upon us thick and fast. We cannot be too careful in guarding the fountains and wells of thought in the press.

UTILIZING AN IMAGE.—A certain statue of the Blessed Virgin at Turin has been a centre of homage for many years past, sovereigns and noblemen making decorative offerings continually at the shrine. It is calculated that the valuables now decorating the head alone are worth two million dollars! It is proposed to "realize" on them for the benefit of the hospice adjoining the shrine (Biella), which is in need of funds.

This action is due to the local "lay administration": the Bishop and Chapter being opposed to the spoliation. Many of these images are actually mines of wealth, accumulations of ages.

THE CLERGY AND "LABOUR."—It is noted as a very remarkable instance of the deep interest which the Church clergy feel in the needs of the working classes, that at the recent meeting at Holborn town hall, the audience was very largely composed of clergymen, who also had such representatives on the platform as Canon Scott Holland and Rev. Charles Gore. The subject was that known as the "Living Wage" question, and the outcome is likely to be a kind of guild or union to push the idea.

NOT OUR RELIGIOUS "ORDERS," BUT OUR "DISORDERS" do we owe to Rome, is the way the *Rock* trenchantly puts its answer to the question, "What does the Church of England owe to the Church of Rome?" A Cantab M. A. contributes a short summary of evidence that the Church of England rests on the foundation of British Christianity, in no way connected with the Western Church of Rome, but closely connected with the Apostles themselves. To this effect he quotes Queen Elizabeth's reply to the Popish Bishops in 1559.

"AS WORTHY AS THE SEE OF ST. PETER IS THE SEE OF ST. AMBROSE," was the defiant exclamation of Count Calabiana, Archbishop of Milan, at the Vatican Council in 1870. His recent death makes the number of vacant sees in Italy to be 88—the vacancies being occasioned by the refusal of the Government to grant its *exequatur* to the nominees of the Vatican, which in turn denies any right of voice or interference from the State.

"THE ANGLICAN CHURCH IN ROMAN LANDS" is becoming a grave and anxious subject of thought not only in Europe, but America. The "Mexican muddle" has been stirred up again, and the wisest heads in the Republic are trying to establish a *modus vivendi* for the Church in that region. The impertinent intrusion of emissaries of the "Italian Mission" anywhere and everywhere seems to invite reprisals. It is a question how far the Church is justified in a direct attack upon Romish communities of other nations, as long as the heathen world remains so large. But our own people need supervision abroad—confirmation, etc.

"A MASTERPIECE OF SATAN'S INGENUITY" is rather a strong term to apply to that proud achievement of our American cousins—the Chicago Parliament of Religions: but the blow is planted by no less American a personage than Dr. Morgan Dix of New York. While the Republic is crowing over its latest "notion," the learned prophet of Trinity Church avers that "the baneful influence of it cannot be overestimated." These are different views indeed!

RELIGION IN THE SCHOOLS OF NEW ZEALAND has become a great desideratum, owing to the conspicuous moral downgrade observable since the practical exclusion or denial of religion as a necessary part of education. A large meeting of all denominations, presided over by the Bishop of Christ Church, recently passed resolutions in favour of some settled measure of religious instruction for the schools—with, of course, the "safety valve" of a "conscience clause."

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"THE FIGHT FOR CHRISTIANITY ON THE SCHOOL BOARDS" forms the subject of the leading article in the *Religious Review of Reviews* for November. The article is adorned by portraits of two of the London (Eng.) champions of religion—Ridgeway and Riley, the latter of whom, though a layman, has taken the leading part in the fray. The course of the affair has been to bring to Athelstan Riley's side both Churchmen and Nonconformists of the orthodox type, as contending against a common foe.

"THE ROMISH SCHOOLS MOVEMENT" forms the subject of a leading article in the *N. Y. Churchman*, and it gives a strong indication of the deep and widespread feeling of alarm in the United States at the apparently determined movement "all along the line" of the Roman Communion, and having for its design the "capture" of religious influence over the national schools in that country. The Romanists are ever on the alert for "openings" to increase the influence of their Church. We need to be equally active!

#### THE SCRIPTURAL BASIS OF CHURCH GIVING AND EFFORT.

A PAPER READ BY MR. CHARLES JENKINS, OF PETROLEA, AT THE HURON LAY WORKERS' CONVENTION HELD AT WOODSTOCK, NOV. 2ND, 1898.

Holy Scripture is divided into two sections, the Old and the New Testaments. The word Church belongs to the New Testament, that section which on its title page in the Authorized Version is called the New Testament of our Lord and Saviour Jesus Christ. The Old Testament provision for the support of religious ordinances and their administrators, the tribe of Levi, was mainly by the tithe. The whole economy of Israel, from the first settlement of Canaan to the first destruction of Jerusalem, and from the restoration to the second destruction of Jerusalem, had this as its main element in the support of the religious system of the country. The direct commands were not to appear before the Lord empty, and to set apart the tithe. The troubled history of Israel during the entire period of what may be called the national existence, evidently interfered with the systematic payment of tithes. The frequent relapses into idolatry in the first stage of their history, of necessity upset the whole administration in religious matters, as given by Moses. In the second stage of their history, we find Malachi charging the Jewish people with robbing God by withholding tithes. The captivity had stamped out the tendency to idolatry in them, but the ceremonial law, or the law of specific religious observance, developed into what the Apostle calls a yoke that neither they nor their fathers were able to bear. In the Divine Providence the period of ceremonial religion was necessary until the fullness of time had come, that supreme event to which all creation had been moving, the Incarnation of our Lord and Saviour Jesus Christ. The drawbacks to a ceremonial form of religion had early shown themselves in the tendency that is in human nature to be satisfied as discharge of religious duty, with the performance of certain specified acts, without regard to the condition of righteousness and spiritual contrition that obedience to God's will demands. We find strong utterances on this in such passages of Scripture as the fiftieth and fifty-first Psalms, first of Isaiah, sixth of Micah, etc. In our Lord's earthly ministry, He represents the Pharisee asserting as one of his claims to righteousness that he gave tithes of all he possessed. We know what the Divine

judgment on him was—and in that most awful of all discourses ever preached, recorded in the 23rd of St. Matthew's Gospel, the incarnate Lord says, "Woe unto you, for ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; those ought ye to have done, and not to leave the other undone." Christ, however, made all things new. The religious system of the Israelites was purely a conservative one, and not intended for propagation amongst other races of the human family, and its economic machinery was necessarily very different from that of the religion founded by our Lord, whose distinctive earthly title was the Son of Man, whose Gospel has to be preached to the whole world, in whom Jew and Greek, circumcision and uncircumcision, barbarian, Scythian, bond and free, are all one, and before whose throne in glory stands a great multitude which no man can number, of all nations, and kindreds and peoples and tongues. We therefore cannot look to Old Testament specific enactment for our rule in Church support, but simply recognize the principle that God commands His people to support His worship and work. Christ is the Head of the Church. The Church is His Body. His expression in humanity, and therefore His principles of action and methods of working, must be the rule for those called by His name, who are in the membership of His Church. What does He say of His mission on earth, and the way it had to be accomplished? "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." "The Son of Man is come to seek and save that which was lost." "I lay down My life for the sheep." "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." "For I have given you an example that ye should do as I have done to you." "By this shall all men know that ye are My disciples, if ye have love one to another." "It is more blessed to give than to receive." St. Paul writes: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." St. John writes: "Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren." Christ came to redeem mankind. In addition to the example of His own most holy life, He actively did good to all who would receive it. He did this without money or price, or self-seeking, or applause of men. He benefited others, and made them feel His action was caused by love for them, and that He sought to do them good, and He died to work out the condition of an eternally perfect humanity, and make it possible for all men to become eternally allied with Him. His Church has been instituted and appointed to carry on His work in redeeming humanity, and those members of the Body who have become conscious of the great privilege and duty that is, must everlastingly do the work in the spirit of Christ. As to the exceeding great mystery in this work of redemption, whereby the God who inhabiteth eternity takes us into working fellowship and union with Him in carrying it on—we can say nothing, all we know is, it is the fact, and humble adoration is our only attitude.

But there are various degrees of development existing all the time in the Church from the nature of the circumstances, and consequently, the principles that governed the human life and action of Christ are set forth and applied by His

apostles, in their work of educating men to build up and extend the Church and make its action efficient. "Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." "Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." "Let him that is taught in the Word communicate unto him that teacheth in all good things." "Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." "But to do good, and to communicate forget not, for with such sacrifices God is well pleased."

Thus we have the Scriptural basis for Church support. We have the evidence of Old Testament legislation and history that the support of religious ordinances and offerings was commanded by God, and it was the duty of His people to obey, and when, in New Testament times, external circumstances had changed, we find the principle equally set forth; but instead of a specific regulation, the amount is left to the individual conscience and ability, the duty being declared to be discharged directly to God. If any man thus desires to apply the tithe rule to his giving, he can do so. The Christian system includes all methods of giving, and it is the system best suited for the varied and universal individual growth and development that Christianity seeks to cultivate.

Any man, then, possessed by the spirit of Christ and in the membership of His Church, must feel the personal obligation to support the work of proclaiming redemption, and have the divine instinct to redeem growing more and more within him. Following her Master, the Church must minister to the world, and every member of the Church must do his duty in directly contributing to the support of these ministrations. So the Lord hath commanded, and if we are His friends, we must obey His commands. The duty is self-evident. We have to show forth the Gospel in our lives, and the one great thing to arrest the attention of the world is to show that our efforts for the good of men are genuine, unselfish, uncommercial, not done for any purpose except that of showing men what their highest and eternal good is, and how to attain it. Divine love is the only force that can conquer the world, and it is our duty to enter into this work to the best of our ability in the spirit and after the example of Christ, and such action will most assuredly receive its meet reward.

The Lord instituted a ministry for His work, and that ministry has to be supported by the Church. It stands to reason, that if a man cannot be a minister set apart himself, the next thing to do is to help to send those who can be. To us, as a Church, is committed the privilege of proclamation of the Gospel message, and in our corporate capacity as a Church, or body, if all members take part in the work according to gift or ability, all will feel they have obeyed the Lord's command in the proclamation of the Gospel. Whether in edification within, or mission work without, the Church's ministrations have been ordained to be by men, supported by men, to men—and the privilege of being thus co-workers with God is simply inconceivable. This is the age of vast aggregations, of colossal enterprises, and large consolidations politically and otherwise, but all these fade into insignificance when compared with the operation of the Church, having her Lord Christ as her Head, acting from generation to

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generation, gradually through the power of the indwelling Spirit changing the thoughts and ideas of mankind, diffusing sweetness and light, and righteousness and love, gathering within her fold multitudes from all nations and races, and while still fighting with evil, yet perceptibly conquering, and having the assurance of a permanent triumph. Life is a positive thing, and each one of us must discharge our duty in our day and generation, and when the time comes for us to depart, we, in that hour, can have no better consolation than the knowledge that we, when strength was ours, were co-workers with Christ in the greatest cause on earth—in the work that He became incarnate to accomplish—the eternal redemption of man.

We must look at that principle in giving wherein judgment is pronounced according to the quality of the act. Our Lord says, "This poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living she had." With God there is no respect of persons, and to that large class of His children who cannot give much of this world's wealth to His cause, this incident of the poor widow and the Divine estimate of her, comes like a great revelation to them, that they can be co-workers with God like those more advantageously situated, under the great law "That if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God makes it possible for all His children, in whatever position, to be co-workers with Him in the great work of redemption.

(To be Continued.)

#### NEW YEAR.

We are now entering upon another year, and trust the gentle reminder enclosed in this number will be a sufficient hint for all to kindly renew their subscriptions promptly and avail themselves of our liberal offer of premiums, which are so highly valued by all who have seen them. We wish all our readers a Happy and Prosperous New Year.

#### REVIEWS.

THE WITNESS TO IMMORTALITY IN LITERATURE, PHILOSOPHY AND LIFE. By George A. Gordon, minister of the old South Church, Boston. 8vo., pp. 310, price \$1.50. Boston & New York: Houghton, Mifflin & Co.; Toronto: Rowell & Hutchison.

No subject can be more interesting, and our author treats it with great reverence and discretion. He writes for believers, and accepts immortality on trust as he believes in God, whom love knows, but no evidence can demonstrate. In asking the testimony of poets and philosophers he follows the stream of time from below upwards, and is particularly successful in his distinction between the Hebrew prophet and poet as setting out with different aims. The chapter on the testimony of Jesus Christ is worked out with great care and beauty, and the last chapter, as drawing all the threads together, is very impressive, as our author writes clearly and has a definite message, with which all must sympathize. With a thought in the introductory chapter we were entirely at one, and yet it is seldom thought of. It will yield food for thought and be a fair sample of the whole book. "Among good people the thought of the future life is precious, not primarily on their own account, but on account of their dead whom they cannot bear to think of as lost to existence. A true man does not fear death for himself, but for his friends: it is not his own grave that is dreadful, but the grave of those whom he loves. Many a weary mortal would gladly lie down and cease to be, yet he cannot endure that as the fate of those dear to him. There are moods when extinction of being would be welcome to ourselves,

but the time never comes when we are willing that our dearest should pass out of existence. The sacrifice would be not simply a loss to us; we feel that it would be likewise a loss to God. Very often we value ourselves lightly enough, but those whom we truly love we set above all price. Not what becomes of us when we die, but what becomes of them when they die is the great question of human love. In health, in work, with his home uninvaded, Carlyle turns the question out of doors: when the awful solitude came and the bitter self-accusation and the infinitely significant sorrow, he reconsiders and concludes to trust God for the vision of his vanished ones again."

#### THE STORY OF THE CHURCH OF ENGLAND.

The next chapter in this drama opens with a new Parliament, which at once impeached Strafford and imprisoned Laud. A Committee of religion was appointed, and the Commons passed a Bill to remove the Bishops from the House of Lords. Laud was tried in November, 1643, but not beheaded until 1645, and then notwithstanding that the King had granted him pardon under the Great Seal.

Driven from one refuge to another King Charles found himself in May, 1646, in the hands of the Scotch, who negotiated for his surrender (in the January following) on receiving £400,000. In 1649 he was tried in Westminster Hall, and condemned on January 30th. He was executed outside Whitehall. Thus died King Charles the Martyr.\* Six weeks afterwards the Parliament formally abolished Monarchy, and two months later established a Commonwealth. A period of civil and religious anarchy followed. Between 1640 and 1658 Puritanism was supreme. The clergy were prosecuted, betrayed, fined, beaten and even slain. They were ejected and exiled to the number of about seven thousand, and their places seized upon by Puritan ministers. Axes and hammers were wielded by frantic hands until every adornment of our cathedrals and parish churches lay crushed beneath the feet of the fanatics of those days. The utmost confusion in both church and state followed.† John Evelyn, living at this time, enters in his diary on Oct. 11th, 1649: "The army turned out the Parliament. No Government. All in confusion. No magistrates, owned or pretended, but the soldiers, and they not agreed. God Almighty have mercy on us."‡ Who can tell with what joy the famous chronicler could write, on September 3rd, 1658: "Died, that arch-rebel Cromwell, called Protector! Buried like a king, but the joyfulest funeral I ever saw."§

The Restoration, which brought Charles II. to Whitehall, changed the whole face of England. The Bishops, the oldest occupants of seats in the House of Lords, were reinstated, and prayer was again offered in both Houses of the Legislature. The Book of Common Prayer was again brought into use, and some of the clergy who had been ejected by order of the Puritans were restored to their livings.

On April 15th, 1661, a conference was held at the Savoy Palace in the Strand, which resulted in the revision of the Prayer Book by Convocation. The Book, as revised, was issued in 1662, since which time, except in regard to certain occasional offices, the Prayer Book has remained unaltered.

\*For whom a Special Service was appended to the Prayer Book, until it was removed so late in the year 1859. He is there spoken of as "King Charles, the Martyr."

†The following extracts from the journal of one of the Puritan fanatics, William Dowling, illustrates the spirit of the times: "Haverhill, Jan. the 6th. We broke about a hundred superstitious pictures, and seven Fryars hugging a Nun, and the picture of God and Christ, and divers others very superstitious, and 200 had been broken down before I came. We took away two Popish inscriptions with *oro pro nobis*; and we beat down a great stoneing cross on the top of the church." On the same day, at Clare:—"We broke down 100 pictures superstitious; I broke down 200."

‡The Prayer Book was forbidden to be read under a penalty of £5 for the first offence, £100 for the second, and conviction for felony for a third.

§It should not be forgotten that amongst the Puritans were many whose extreme piety and zeal put to shame the roystering and frivolous manners which too often characterized the lives of the Cavaliers.

The newly-revised Prayer Book gave offence to the Puritans, who were now obliged, by an Act of Uniformity, to receive ordination from the Bishops or vacate their livings. About fifteen hundred refused compliance, and were obliged to give up their livings. Much has been made of the ejection of the Puritans, but Dr. Calamy, an eminent Dissenter, admits that full allowance was made for tender consciences, and in many cases the law of ejection was not put into force at all.

For a season the Church made great progress, but with the accession of James II. (1685), who favored the Roman Catholics, fresh trouble was in store for it. The King thrust upon the Universities, Roman Catholic Presidents and Deans, and the highest offices of the State became gradually filled with the King's favorites. But the King's boldest effort was a "Declaration of Indulgence," dispensing with certain laws without the consent of Parliament, which he ordered (on April 27th 1688) the bishops and clergy to read. He hoped by this to gain the Protestant Dissenters to his side, but in this he was disappointed. The bishops assembled and, headed by Archbishop Sancroft and Bishop Ken, petitioned the King against compelling the clergy to read the declaration; whereupon seven of the bishops were arrested and sent to the Tower.

#### POLYCHURCHISM AND POLYGAMY.

BY THE REV. CANON HAMMOND.

If I revert to the subject of Polychurchism once more, it is because I am firmly persuaded that the claim now of late—and only of late—so freely urged by Dissenting communions to be accounted "separate and independent churches" of Christ is the real obstacle to all home re-union. Whilst Churchmen constantly get the credit of blocking the way by their perpetual *non possumus*, the boot is really all the time on the other leg. It is we who are for comprehension; it is Dissenters who, by their very tenets, stand out for division. For whilst we freely recognize all the baptized of all the denominations as really belonging to us, as members of the Church, Christ's Church, they insist that we and they do and shall belong to separate Churches. It is primarily this claim to be "separate and independent Churches, with all the machinery committed by Christ to His Church," that creates and maintains the gulf between us. I do not say that there are no other questions at issue, for there are, but Polychurchism is the outwork, the bastion, which must be stormed and carried first. Episcopal regimen, liturgical forms, even sacramental grace are matters of secondary moment, as between the Churchman and the Dissenter, compared with the question whether our Lord Christ has one Church or one hundred rival and contradictory Churches; "one body" or two hundred and odd bodies. And so firmly has Polychurchism established itself as an article of the Nonconformist faith; so sure are devout Dissenters that the communion in which they "get good" and have, perhaps, found rest to their souls, is therefore a Church, and equal to the best, that it seems as if nothing short of a surgical operation would dislodge it from their minds. And the question is saddled with this additional difficulty that the claim having once been made, it is now almost impossible to abandon it; it is quite impossible without a wholesale confession of error, such as men are very slow indeed to make. We are all tempted, in such a case as this, to take the line of the old Scottish retainer, "It's a lee, laird, but ye maun e'en stick to it."

I propose, therefore, in this paper to take the Lucerne champions of Polychurchism at their word, and to appeal (as they insist we must) to some of the "facts of modern Christendom." Or rather, I shall appeal to the one fact of Polygamy (of which there has been in this same century, which has witnessed the rise of most of our sects, a recrudescence in America) as a sample of many more. We shall thus, unless I am greatly mistaken, find the engineer hoist with his own petard. We shall find the Methodist extremely reluctant to recognize facts, when these facts are urged upon his notice by the Mormon.

But before I do this, I most emphatically disclaim all idea of wounding or disparaging the Methodist, or any body of Dissenters. It is only for the purpose of a *reductio ad absurdum* that I put them for the moment into the same category with the Mormons. I say this as distinctly as I can. If they still complain of the comparison, I answer that they have themselves to thank for it. They invite us to institute it by taking up the Mormon ground.

Moreover, let me say that it makes nothing against my argument that the "peculiar institution" of Mormonism is now being suppressed by the Government of the United States. It is true that Polygamy

is no longer tolerated in the district of Utah; it is also true that not many years ago it was reigning triumphant and unchecked. And I believe it is no less true that, whilst it lasted, Mormons could boast of a higher morality than obtained in most European or American cities. The social evil which is our scourge and reproach was unknown amongst them. It may be added that the Government was firmly and fairly administered, and that the prosperity and contentment of the people afforded no opportunity to the enemies of Polygamy to blaspheme. It may also be said that there are thousands still convinced that it was right, and longing for its restoration.

Let us suppose, then, that Mr. Price Hughes or Dr. Beet had offered to Brigham Young the defence of Methodism which they have recently offered to us. Suppose they had said in his presence what they have said elsewhere, "You must not appeal to the Bible. That was written two thousand years ago. God recognizes facts, and the sooner we do the same the better for everybody concerned." I can imagine his reply. I apprehend he would have said effusively, "I am delighted to hear for once such robust common-sense. That is just what we say, and all ways have said. We, too, appeal to facts, and here they are in Salt Lake City. *Si monumentum queris, circumspice.*" Perhaps Mr. Hughes and Dr. Beet will tell us what their reply would have been. That is not quite so easy to conjecture. The Mormon (and possibly others) firmly believes his facts to be every bit as good as the Methodist facts. I do not say that they are—very far from it. All I say is that the Methodist argument cuts two ways, and leads to conclusions for which they are entirely unprepared. I have no idea of putting Methodism and Mormonism on the same level—those who appeal to facts do that—but I should be glad to know why, if Methodism may appeal to the fact of its existence in proof of its lawfulness—for this is what it really comes to—Mormonism may not do the same.

I say "to the fact of its existence," for I do not see what other fact Methodism can appeal to. It cannot appeal to its original principles or first beginnings, for it cannot pretend that it is in harmony with the intentions of its founders. Nor can it appeal to the good work which it has since done, for that was accomplished not by Methodism, but by Christianity; nor to its numbers, for the truth is not to be settled by counting noses; nor to its history, for that has been a series of secessions. It can only appeal to its existence.

But I may perhaps be accused of only giving one half of the argument used by the Polychurchists. I may be reminded that they protest against an exclusive appeal to the inspired writings on the ground that an inspiration has been granted to the representatives of the sects. Let us suppose, therefore, that, in putting their case before the Mormon leader, they had reinforced the appeal to facts by the claim of inspiration. I can fancy his transports of delight. "Why, that," he would say, "is just where we stand. Give me your hand. We are in thorough accord. You have your inspiration: we have had our revelation. In the book of Mormon, you will see proofs of the inspiration which has led to the revival of Polygamy." Again, I repeat, I do not for one moment compare the character, or motives, or "inspiration" granted to the representatives of the Methodists and other sects with those of Joseph Smith; but what I do say is that they are now using weapons which have been used before in the Far West, and they are also supplying weapons to others who may hereafter rise up and use them to support the most vicious or preposterous pretensions. We should, therefore, very much like to know what Dr. Duff and those who think with him would have answered in such a case. It will be very good of them if they will tell us; we shall, for the truth's sake, be sincerely grateful to them. For myself, I can only imagine either that they would fall back on the Bible—in spite of its having been "written so long ago"—or that they would take their stand on considerations of morality and decency. But in either case I think they would be tempted to say, "O, come, we have had enough of these 'facts of modern Christendom,' if Polygamy is to be one of them."

Let us suppose, then, in the first place, that they did after all make an appeal to Holy Scripture—we are all of us ready enough to do that when it suits our turn. Let us suppose then to say to the astute Mormon President, "The Church is one thing; marriage is quite another. Polychurchism is not to be settled by 'the old book of God,' but Polygamy is. We object *in toto* to your 'peculiar institution,' because it is distinctly immoral, and therefore it is against the revealed will of God." He might have replied—I do not know that he would have done so—"You speak of the revealed will of God: it is to Scripture that you now refer me. Then I will engage to show that this volume has much more to say against Polychurchism than against Polygamy: that Polygamy, indeed, is quite respectable by the side of Polychurchism." And then he might have reminded Mr. Hughes that the two institutions, marriage and the Church, are not so very different in God's sight

seeing that God Himself "has consecrated the state of matrimony to such an excellent mystery that in it is signified and represented the spiritual marriage and unity betwixt Christ and His Church" (Eph. v.). He might have enlarged in the next place on the extreme antiquity of polygamy (Gen. v. 19), whilst Polychurchism, as history shows, is a purely modern conception. He might claim for the former at least the sanction of the Almighty. The Mormon could remind the Methodist that both Abraham, the friend of God, and David, the man after God's own heart, upheld this institution in their own persons, and are never condemned for it. The Wesleyans often point to their saints as proofs that their system has God's approval. The Mormon can do more. He cannot only point to the "Father of the faithful" and the "sweet Psalmist of Israel" as witnesses on his side, but he can do what the Dissenter cannot do. He can cite Scriptures which prove that Polygamy has had, for whatever reasons, the Divine sanction—such, for example, as Deut. xxi. 17, and 2 Chron. xxiv. 23. And if the Dissenter replies, as he has replied, that at any rate separation is nowhere condemned, the Mormon might answer, first, that it was condemned in the case and person of Jeroboam (1 Kings xii. 26-33), and that too, at the very time when Polygamy was permitted and practiced on its largest scale (ch. xi. 3; 2 Chr. xi. 23). He might further observe that schism and *dichostasia* were emphatically denounced by St. Paul, and he might ask how there can possibly be Polychurchism without a dichostasy, or standing apart. But that is not all. He might once more take the Methodist argument out of his mouth, and use it effectively for the justification of Mormonism. "You say (he might reply) that Polychurchism is permissible because, though it is nowhere sanctioned, it is nowhere expressly condemned. I thank thee for that word." Polygamy occupies a still stronger position. It is nowhere forbidden, and, in addition to this, in some places it is sanctioned. And if the Dissenter in an unguarded moment asks, "What about our Lord's words in St. Matthew xix. 4-6, and what about 1 Tim. iii. 2—'the husband of one wife'?" I can imagine how the Polygamist would turn upon him and rend him. "You," he would say, "of all per ones, to cite these words! You, who find our Lord distinctly recognizing one Church and no more, and that one His, in St. Matt. xvi. 18, and who yet insist on separate and sectarian 'churches'; you, to point me to ch. xix., and say that He distinctly recognizes one wife and no more! But if you may still have more churches than one, why may not we have more wives than one? And as to 1 Tim., you find 'one body' mentioned by the same Apostle who speaks of the 'one wife,' and yet you contend that this is quite compatible with two hundred bodies—just because the Bible was written so long ago, and our circumstances have so greatly changed! So that you make no difficulty in altering the essentials—for the very place which the 'one body' occupies, side by side with the 'one Spirit' and 'one Lord' (Ephes. iv. 4) shows that it is an essential; yet you blame us for altering a mere item, an accidental! You say yourself, too, that times have changed. But if they have changed for you, have they not also changed for us? Sauce for the goose is also sauce for the gander. Besides, what you are doing is to overthrow the Scripture; what we are doing is to expound it. 'One body,' standing where it does, cannot mean more than one body, but 'one wife' may mean (as we say it does) 'one wife at least.'" "Besides," he might add, "St. Paul is speaking of presbyters and deacons, and of these only. He is not laying down a law for laymen; and even if he were—well, you have yourself reminded us that we need not trouble ourselves on that score. You have as good as told us that they 'didn't know everything down in Judea'—that is what your contention comes to. You have yourself affirmed that 'we have to deal to day with a totally different situation, a situation which St. Paul never discussed, because he never foresaw it.' (*Review of the Churches*, p. 376), so that you have yourself showed us, by the way you deal with the 'one body' difficulty—and that is only one out of many—how we may treat the 'one wife' difficulty." "No," he might proceed to say, "denunciations of Polygamy come with a particularly bad grace from the advocates of Polychurchism. Every argument that you use to justify your position is a triumphant vindication of our institutions. Every argument urged against us applies with still greater force to you. You cannot in the same breath excuse Polychurchism and assail Polygamy. Your defence of Methodism has showed us how to defend Mormonism."

Nor am I sure that the Polychurchist would do much better, if, instead of making any appeal to Scripture, he spoke exclusively of decency and propriety. For the Mormon would have his answer ready. He would, or he might say—"I must ask you to observe that, whilst reproaching us with Polygamy, you do not scruple to charge it upon your Lord. I can well believe that you do not intend to do anything of the kind, but you do it all the same,

as I will now prove to you. You admit that Christ's relation to the Church is expressly likened in Holy Writ to that of the husband to the wife. As the husband is the head of the wife, so is Christ the head of the Church (Eph. v. 23). As the husband and wife again are one flesh, so do Christ and the Church form one body (v. 29, 30), and you will observe that St. Paul is here speaking of the *visible* Church, because in addition to other considerations, he says it has been 'cleansed by the laver of water with the word' (v. 26). The body he has in his mind is clearly the body of the baptized. Now, you affirm that instead of one great Catholic Church, there are many 'separate and independent Churches?' But if so, then Christ is the Head and Husband of each and all. And what else is this but Polygamy? Yes, you who rail at our institutions, little as you may design so to do, make out that your sacred Lord is guilty of spiritual Polygamy."

It is with extreme reluctance that I write these words. I know that they cannot be acceptable to Mr. Hughes and the many Polychurchists for whom I cherish a profound respect. But truth comes first. If only I can induce them to reconsider the ground they have taken up, I shall not regret even the misrepresentations to which this argument may possibly expose me. I may perchance be represented as an apologist for Polygamy. Of course, I am nothing of the kind, but they are quite welcome to say that I am—I have experienced some such amenities—if only our Dissenting brethren will patiently consider that they cannot uphold Polychurchism—at any rate on the grounds which they have chosen to occupy—without at the same time opening the door to Polygamy and a hundred other heresies, which drown men in destruction and perdition.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

BERWICK.—A new foundation has been put under the little church in this village, which has been otherwise also greatly improved. The last portion of the debt has been cleared off by the generous donation of \$35 from Mrs. Binney, the widow of the late Bishop of Nova Scotia. The old stove has happily been banished, and a furnace placed in the crypt which admirably heats the Church.

CORNWALLIS.—The parish guild proves an admirable instrument for doing good in various ways. A parlor concert was given in the rectory last month which passed off very successfully. The proceeds went towards paying off the debt on the rectory.

KENTVILLE.—At the anniversary meeting of the Church Workers' Association most the officers of the past year were re-elected. Much regret is expressed at the retirement of Mrs. Frank Lynch, who from the association's inception has held office, giving most efficient aid to its success in purchasing of the materials, and in the cutting out and arrangement of the work. The secretary-treasurer submitted a statement showing a net profit (including value of work in hand) of \$143.31. A balance is now in hand of \$242.71. The association has a membership of 56, 12 of whom are honorary members, and 44 working members. The rector reported a donation of \$20 from Mrs. Binney, of Halifax.

The electric incandescent light has been introduced into the parish church with very gratifying results. The small towns of Nova Scotia appear to be quick to utilize this admirable and safe mode of lighting their churches. We can on the spur of the moment name no less than seven small places which have adopted it: Digby, Annapolis, Kentville, Wolfville, Truro, Springhill and Amherst, and probably several other places as well.

LOCKEPORT.—Rev. N. R. Raven, who has been in England for the past year or so, has returned to this diocese to take up the work in this parish vacated by the resignation of the Rev. T. W. Johnston.

WINDSOR.—On Monday evening, the 4th inst., the annual meeting of the Students' Missionary Society of King's College was held in Christ Church school house. There was a good attendance, especially good for such an unpleasant evening. The secretary, Mr. C. D. Schofield, read his report, which spoke of a very successful and encouraging year's work, and stated, among other pleasing features, that the money which had been promised towards the support of the student from Jerusalem had all been paid. The secretary's report was followed by an interesting address from Mr. C. S. Wilcox, who gave an account of the work done by St. Andrew's Brotherhood, showing how much practical assistance may be given to the clergyman and to the parish by this organization, which is really doing very effective missionary work in the home field.

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Rev. K. C. Hind gave an address on "Missionary Work the Life of the Church," which was listened to with much interest. He was followed by Mr. Jacob Khadder, the student from Jerusalem, who is now pursuing his studies at King's College. After speaking of the many kindnesses which had been shown him by the people of Windsor since coming amongst us, Mr. Khadder gave a very interesting resume of the Anglican Episcopate in Jerusalem, concluding his remarks by a description of the work now being done there under Bishop Blyth. The last speaker was Rev. Charles G. Abbott, of Halifax, one of the original founders of the Students' Missionary Society, who gave a brief address on "The Missionary's Preparation for his Work."

Altogether, the meeting was one of great interest, and those who attended felt well repaid for their trouble in braving the cold in order to be present. Much credit is due the students for their earnest and practical work in connection with this Society.

On Sunday evening, the 17th, the Rev. Prof. Brown preached an admirable discourse on the ministry of the Church. The rector was absent preaching a special sermon in Kentville.

The Church School for Girls, the Collegiate School and King's College break up this week for the Christmas vacation.

Dr. Hodgson, the Master of the Rolls in the Province of Prince Edward Island, visited our scholastic institutions last week.

QUEBEC.

*Church Lads' Brigade.*—A branch of the Church Lads' Brigade, of which the Archbishops of Canterbury, York, Ontario and Rupert's Land are patrons, has been organized in St. Matthew's Parish, Quebec, and is proving very successful.

*Advent.*—During the holy season of Advent, special services are being held in most of the city churches in Quebec. Special sermons are being preached on Wednesday evenings in the Cathedral, Thursday evenings in St. Peter's, and Friday evenings in St. Matthew's, and the attendance is good.

*Confirmation.*—The Lord Bishop of the diocese held a special confirmation in St. Matthew's Church, Quebec, on St. Thomas' Day, when some 10 adults received the sacred rite. Several of those confirmed were converts from the sects.

*Pastoral Tour.*—The Lord Bishop of the diocese left Quebec for a 12 days' confirmation tour on the 5th inst. He arrived at Norton Mills at noon on Friday, the 8th, visited twelve families during the afternoon and preached to a good congregation in St. Paul's Church, Stanhope, in the evening. Friday night was spent at Dixville, and the greater part of Saturday evening found His Lordship at Mr. Perry's, Perryboro, where a number of the congregation assembled to meet their chief pastor. Sunday was begun with a celebration of the Holy Eucharist and sermon in the Church of the Advent at 7.30 a.m. Quite a good congregation was present, about three-fourths of whom communicated. The service seemed to carry one back to Apostolic times when the primitive Christians used to assemble early in the morning of the first day of the week for "the breaking of the Bread." After breakfast, a drive of 10 miles, and Dixville, the headquarters of the mission, was reached, just in time for the 11 o'clock service in St. Cuthbert's Church. At this service one adult was baptized, six were confirmed, and a goodly number received the Holy Communion. The Bishop's plain, practical and earnest addresses to the candidates before and after confirmation clearly set forth the scriptural authority for the rite, as well as the fact that from Apostolic times, Baptism, Confirmation and Holy Communion have not only been in use in the Christian Church, but have been reckoned among the essentials. The addresses were listened to by a crowded congregation. At 4 p.m. three candidates were confirmed at St. Paul's Church, Stanhope, and what was said regarding congregation and addresses at Dixville applies to this church as well. His Lordship drove back to Dixville for the 7.30 p.m. service, and preached a very plain and forcible sermon on the Holy Communion. Thus was brought to a close a day long to be remembered in the history of the mission of Burford; and it is to be hoped that the good seed sown will bear fruit to the honor and glory of God. On Monday morning, the 11th inst., His Lordship paid a visit to the village school, after which he left by train for Danville. Everything in the mission was found in a most satisfactory condition by His Lordship, and reflects credit on the able and earnest labors of the Rev. G. H. A. Murray, missionary in charge.

*MAGDALENE ISLANDS.*—This mission, which consists of a group of islands situated on the Gulf of St. Lawrence, has two very good church buildings, one at Grindstone Island and the other at Grosse Isle, and it is now proposed to erect another church at

Entry Island. Towards the erection of the new church the Hon. E. J. Price, of Quebec, has very generously sent to the missionary in charge, the Rev. Josiah Ball, a cheque for \$100.

*Personal.*—Rev. L. V. Lariviere, who for several years past has been in charge of the Col. and Cont. Church Society's Mission (French) in Quebec city, leaves on Jan. 1st to take up his residence in Florida, having obtained leave of absence for 12 months from the Lord Bishop.

The Rev. Geo. J. Sutherland, missionary at St. Sylvester, Co. Lotbiniere, P.Q., has sent in his resignation and intends leaving the diocese to accept the position of rector of Northfield, Vt., which has been offered him.

*DEANERY OF ST. FRANCIS.*—*Church Society and Deanery Board.*—The usual anniversary was held on Tuesday and Wednesday, Dec. 5th and 6th: Tuesday, 5th, at 2.30, meeting of Church Society open to all. Reports of work in all the parishes and missions of the district laid on the table and read by incumbents who had prepared them. General tone one of thankful success, general increase in number confirmed, in offerings and in percentage of offerings for extra parochial objects. Twenty-three clergy were present, including the Bishop and Archdeacon of Quebec. Canon Thorneloe (secretary) was authorized to prepare a digest of the reports for presentation at the Missionary Meeting of Wednesday night. At 8 p.m. choral evensong was held in St. Peter's Church. Prayers were read, first part by Prof. Wilkinson; second by Rev. E. Weary, of Marbleton: Lessons read by Rev. H. A. Brooke, B.A., of Scotstown; and Rev. A. J. Parrock, B.A. Sermon preached by the Rev. W. T. Forsythe, of Stanstead, on "In due time we shall reap if we faint not." The sermon dealt very forcibly and frankly with many of the actual difficulties of the work of the Church in the townships, and showed how full the past was of encouragement and ground for hope.

*Deanery Board.*—There was a celebration of the Holy Communion at 8.15 a.m., celebrant, the Bishop; Deacon, Canon Thorneloe; epistle, Rev. W. T. Forsythe; gospel, Rev. A. J. Parrock. At 10 o'clock the Deanery Board began its session. Dr. Adams was elected secretary. The programme as shown was then discussed. Report of Lay Helpers' Association—R. W. Heneker, D.C.L., Rev. Canon Thorneloe, M.A. Report of Church Extension in the District—Ven. Archdeacon Roe, D.D. A very encouraging report. The missions of Cookshire and Waterville having shown a tendency to expand beyond the reach of the incumbents of those missions, it was suggested that a Bishop's College Mission be formed with an eastern division for the Faculty of Divinity, and a western division for the Faculty of Arts. This proposal received much consideration during the day and is likely to be carried out shortly. Report on Progress of Church Education in the District. Principal Adams read a short paper on the Functions and Scope and Prospects of Church Universities as contrasted with Undenominational Universities, urging that the Anglican Communion if thoroughly roused could equip first class universities which should compete with any others. This however could only be done by a liberality proportional to that shown by the friends and supporters of secular education. A brief report was given of the work of college and school during the year and was satisfactory and encouraging. Canon Thorneloe pressed upon the board the cause of girls' education under Church influences, and asked for greater support for Compton College, which was reported to be doing such good work. Under the heading "The Church and the Young" Mr. H. D. Lawrence of Sherbrooke, and Mr. H. A. Elkins of Sherbrooke read interesting and suggestive papers. Mr. Price of Sherbrooke read a very thoughtful paper on "How to draw people to Church." Mr. Dorey made a most scholarly, suggestive and encouraging report, first discussing Church music as a handmaid of devotion and as an art, and then speaking of the progress made by choirs and of the holding of united services at Lennoxville, Cookshire and other points. It was arranged to hold Sunday School Conferences during 1894 at Cookshire, Danville and Stanstead. Canon Thorneloe read the report of the Colporteur Fund and depository. Every subject brought forward was discussed with interest, and the Bishop as well as Archdeacon Roe took an important part in the deliberations, which were characterized by an earnest and enthusiastic spirit. There were twenty-five clergy present and at least an equal number of laity. The same evening, Dec. 6th, at 8 o'clock, the Missionary meeting was held in the Church Hall under the presidency of the Bishop. Canon Thorneloe read a true and suggestive summary of the reports of the work of the district, which comprises the efforts of nearly thirty clergy, or nearly half of the diocese of Quebec. The Rev. E. A. Willoughby King, M.A., of Waterville, gave an address on Missionary Work amongst the Jews. The address was thought-

ful and practical. The life work of the Jewish nation, its great monument in the Bible, and the noble personality of its heroes, culminating as this did in the humanity of Him who was born of a Jewish mother and whose religion we should strive to impart to those who had rejected it. Bishop Dunn followed with a most interesting and inspiring account of the first years of his mission work at South Acton, diocese of London, showing the wonderful way in which he had been led from one step to another under the guiding hand of God. The meeting closed with a hymn followed by the Blessing. Thus ended a most successful anniversary.

MONTREAL.

*MONTREAL.*—At the last monthly meeting of the Clerical Society, which was held at the house of Ven. Archdeacon Evans, an unanimous resolution was passed of sympathy and condolence with Rev. and Mrs. W. Harris of Grenville, Que., who have recently lost two of their three young children from scarlet fever. The trouble was introduced into their house by the maid, who had it before she came, and every one of the family took the sickness with the above fatality.

*Trinity.*—The first of the Trinity Church winter entertainments was given in the lecture hall of the church last week, and proved one of the most enjoyable ever given in the hall. There were between three and four hundred people present. The programme included some of the choicest gems, both of vocal and instrumental music. The audience evinced their appreciation by hearty applause.

*St. Stephen's.*—The annual meeting and election of officers of the Brotherhood of St. Andrew was held last Wednesday at 8 o'clock in the committee room of St. Stephen's Church, corner of Inspector and St. Paul street, Mr. Geo. C. Wells presiding. The following members were present: Ven. Archdeacon Evans, M.A.; W. S. Naylor, Henry Evans, William LeMesurier, Basile Evans, Albert Strong, Leander Jones and William MacDougall. The meeting opened with devotional exercises, after which the following members were re-elected as officers for the ensuing year: Director, Geo. C. Wells; vice-director, John Cox; secretary-treasurer, William MacDougall. The rector pronounced the benediction, and the meeting adjourned.

*MONTREAL.*—*Synod Hall.*—At the regular monthly meeting of the Diocesan S. S. Association papers were read by the Rev. Messrs. H. J. Evans, M.A., and I. G. Baylis, B.D. Subjects: How to popularise Church services, and the responsibility of parents in relation to their children as Sunday school scholars. Mr. Evans referred to the use of lime-light lantern views for special seasons, which Principal Rexford considered as only desirable for occasional use from his experience as a teacher. The Leaflet Prayer Book didn't command the approval of the audience except for particular cases, e.g., for mission halls, or where the people were not familiar with the Prayer Book. Mr. Evans has invented an ingenious contrivance for registering on the church wall the Prayer Book page, as the different portions of the service occur. The successful working of this useful page pointer evoked admiration and applause. Mr. Baylis gave a most earnest address—the burden of his paper was a complaint of the apathy and indifference of parents towards the work of the Sunday school. The Dean, Dr. Davidson, Q.C., Principal Rexford and others took part in the discussions following the papers. Among the suggestions made your correspondent proposed that a penny paged Prayer Book in plain print would be popular. Dr. L. H. Davidson, vice-president, presided, and the unanimous thanks of the meeting, moved by Dean Carmichael, were tendered the reverend gentlemen for their valuable papers.

*St. Martin.*—Last Sunday the Sunday school voted that the sum of \$75 usually spent on a Christmas S. S. feast should this year be applied towards providing Christmas Day dinners for the poor.

ONTARIO.

*WOLFE ISLAND.*—During the past few weeks Trinity Church has received additional improvements, which make it one of the most handsome and attractive in the diocese. It no longer has the appearance of "a barn filled with empty dry goods boxes," as one of the parishioners remarked the other day, but is more in keeping with the laudable object for which it was erected, having been re-seated with beautiful pews, unexcelled in quality and finish, and admirably adapted for the comfort of the worshippers. During the last month a platform, twelve by thirty-one feet, has been erected and covered with carpet of ecclesiastical design; the floor within the altar rails has been raised to correspond with the floor of the platform; thus the altar becomes, as

it should be, the most conspicuous object in the church. The new wainscotting of ash and pine is a great improvement. The platform and the wainscotting are the work of parishioners skilled in the arts relating to this kind of labor. Their services were given gratuitously, generously assisted by others. The rector and the members of the congregation heartily thank these good people for their kind services in beautifying the house of God. The Rev. Mr. Lipton completed his first year in the ministry last week, also his first year in the parish of Wolfe Island, where he has served acceptably.

#### TORONTO.

*St. Philip's.*—A special service for men only, under the auspices of the Brotherhood of St. Andrew, will (D.V.) be held in St. Philip's Church, Spadina Ave., on Sunday afternoon, Jan. 14th, at 8.30 p.m. A sermon will be preached by the Right Rev. Dr. Tuttle, Bishop of Missouri. It is hoped that all the members of the various city chapters will make it a point to be present.

*St. Luke's.*—There was held on Tuesday evening in the school house one of the finest affairs the friends of the church have seen. A splendid supper was prepared for the choir under the patronage of Mrs. Langtry and Mrs. F. W. Harcourt, ably assisted by a generous committee, at all times willing leaders in any Church work: Miss Ethel Langtry, Miss Ella McKenzie, Miss Voia Langtry, Miss Oates, Miss Agnes Kemp, Miss Clara Oates and Miss Boulton. The supper was sumptuous and the tables a picture of elegance and art. The motto cards were most skilfully executed by the talented Miss Langtry, the selections from the great Shakespeare and others being most happy in their effect. Some forty were presided over by the popular young curate of the church, Rev. A. H. Manning, and as well the enthusiastic choir master, who pronounced the blessing in chaste Latin. The young ladies graced the occasion by their assiduous and real attention to the guests. The honoured guests were the rector, Rev. Dr. Langtry, and wardens. Able and interesting addresses upon the choir and its work were given by Mr. Manning, Mr. Russell Baldwin, Mr. Wilmot Strathy, Mr. Timms and Mr. James H. Young, followed by some fine music. Much enthusiasm prevails in the choir, and it was stated of it as being destined to be the finest choir in the Province, and all were at work for this end. After refreshments, coffee and ice cream, this delightful evening closed with the National Anthem.

#### NIAGARA.

*GUELPH.*—The Bishops of Athabasca and Niagara took part in the ordination services in St. George's Church last Sunday. The candidate, Mr. Aylwin, was ordained to Taplestown as a missionary. In the afternoon the Bishop of Niagara addressed the young folks of St. George's Sunday School, and in the evening he preached an impressive sermon.

*HAMILTON.*—Rev. Thos. Geoghegan, rector of St. Peter's Church, has a scheme for giving work to the unemployed poor. It is to the effect that the Associated Charities shall be allowed to get stone out of the city quarries in bulk, employ men seeking for work to break the stone, and then sell the broken stone to the city at the price now paid for stone crushed by a machine, the difference in the cost between the hand work and the machine work to be made up by the Associated Charities.

#### HURON.

*SARNIA.*—An Advent mission conducted by Rev. F. H. DuVernet, B.D., of Wycliffe College, Toronto, in St. George's Church, has just been brought to a close. Faithful preparation had been made by the rector, ably assisted by many earnest Christian workers, prior to the opening of the mission, so that from the beginning a deep interest was manifested and the people were in a receptive frame of mind. But as the mission proceeded the interest deepened, and notwithstanding the unfavourable weather and the prevalent influenza the congregations increased, till on several occasions the church was well filled, this being especially the case on the last Sunday and at the closing service on Wednesday evening. The series of addresses on the Lord's Prayer, delivered on the afternoon of each day, were marked by beautiful thought and diction, whilst the evening sermons were heart searching and soul inspiring. The service for men only on Sunday was largely attended; the subject of "Social Purity" was handled with delicacy, and yet with such plainness that the crying sins of the day were pointed out and condemned with no unmeasured language. There were few present who ever had the privilege of listening to such a subject handled in such a manner. The service for women only, on Tuesday afternoon, was also largely attended. Many of the temptations

and sins to which women are peculiarly susceptible were pointed out, and they were earnestly exhorted to make their bodies the temple of the Holy Spirit. The last service on Wednesday evening was solemn and impressive. The sermon was an earnest appeal to Christians to be witnesses for Christ in the home, in the ordinary duties of life, as well as in the Church. Before closing the rector read a few of the many expressions of thankfulness sent to him for benefits received through the instrumentality of the mission. He thanked the missionary for having so fully and faithfully laid before them the way of life, and he counselled all to walk in it. Then the whole congregation on their knees returned thanks to God; the missionary pronounced the benediction, and thus the service closed. The earnestness of the preacher, the fullness of the gospel preached, has left a deep impression on all who heard him. Many have been awakened into newness of life, many have been strengthened, consoled, and comforted. There can be no doubt but that much lasting good will result from such faithful gospel preaching.

*MEAFORD.*—The Rev. D. J. Caswell, B.D., rector of this parish, has received an invitation to address the Church Sunday School Institute of the city of Philadelphia on Monday, Jan. 8th, 1894, on the subject of the Outward and Visible Sign Charts of the Church Catechism.

#### RUPERT'S LAND.

*BRANDON.*—Archdeaconry of Winnipeg.—Archdeacon: the Ven. O. Fortin, M.A., rector of Holy Trinity Church, Winnipeg.—On Tuesday, Dec. 5th, 1898, at 8 a.m., nearly forty clergy assembled in St. Matthew's Church, Brandon, at an early celebration of Holy Communion. The Archdeacon was celebrant, the Rev. E. Archibald, gospeller, and the Rev. MacAdam Harding, vicar of Brandon, epistoller.

At 10.30 a.m. morning prayer was said and a thoughtful charge delivered by the Ven. Archdeacon Fortin. At 2 p.m. the clergy met and organized for business, the Archdeacon in the chair. The Rev. C. R. Littler, B.D., vicar of Selkirk, was then elected secretary, then the Rev. George Rodgers, general missionary read an excellent paper on the Mission Fund, which, if condensed, would be interesting reading to the Church in Canada in the columns of the CANADIAN CHURCHMAN. The Rev. C. R. Littler, B.D., was then appointed speaker, and the following gentlemen also took part in the discussion: Revs. Hewitt, Hill, Garton, Johnson, Gill, Trivett, Garrioch, MacMorine, Canon O'Meara, and Stoddart.

The next subject was "Confirmation, age and necessary qualifications," a very able paper read by the Rev. T. C. Coggs, M.A., B.D. This paper is worthy of close study, and we forward it so that your readers may have the pleasure of reading what they could not hear. The Rev. W. R. Johnson of Killarney was the appointed speaker, but his views were broad and "breezy." The Revs. Girling, Dransfield, MacMorine, Canon O'Meara, Roy, Trivett, Hewitt, Littler, Sadlier, and Gill also spoke on this subject.

A Missionary meeting held in St. Matthew's Church on Tuesday evening was fairly attended. The Rev. Canon O'Meara delivered an excellent address, bristling with "points"; he was followed by the Rev. N. Hewitt, B.A., vicar of Manitou, who dealt with the "Country Parson and his difficulties" in a very interesting way. The last speaker was the Rev. W. J. Garton, vicar of Emerson. On Wednesday matins were said at 9.30, and the Rev. S. MacMorine, vicar of Portage La Prairie, read a paper on St. John's College. Anything coming from Mr. MacMorine is worthy of careful attention, and we are sorry that we cannot forward his paper. The Rev. G. Hill, vicar of Boissevain, one of the appointed speakers, in an energetic speech pleaded for more attention to the needs of the college. The Revs. Hewitt, Stoddart, Girling, Canon Pentreath, Rodgers, Gill, Baker, Roy, Stevenson, and Sadlier also spoke on behalf of the College. "Immigration" was dealt with in a paper by the immigrant chaplain, the Rev. H. T. Leslie; the appointed speakers were the Rev. F. V. Baker, vicar of All Saints', Winnipeg, and the Rev. George Gill, vicar of Treherne. The Rev. J. J. Roy, vicar of St. George's, Winnipeg, read a thoughtful paper on "Young People's Associations"; he was followed by the Rev. R. J. Stevenson, vicar of Elkhorn, who spoke at length on the subject. The last paper was read by the Rev. Canon Pentreath, vicar of Christ Church, Winnipeg; Canon Pentreath is a very practical man and his ideas ought to be put before the synod, and not allowed to die at birth. The Rev. H. Dransfield, vicar of Rounthwaite, one of the appointed speakers, advocated the appointment of a diocesan lecturer and book agent; he was followed by the Rev. C. A. Sadlier, vicar of Russell, who thought the clergy ought to be more united; as a young man he evidently thought that difference of opinion meant disunion. The Archdeacon, in a brief address, said that it was our pride that a more united diocese did not exist in Canada. In Rupert's

Land party spirit is an almost unknown quantity. The Rev. C. R. Littler closed the discussion by advocating a diocesan magazine. Perhaps Mr. Littler will give the clergy more information on this subject through the CHURCHMAN or a circular letter. Perhaps the brightest service ever held in Brandon was the closing service on Wednesday evening. The Revs. Harding, Baker, Stoddart, MacMorine, Littler, and the Archdeacon assisted in the service, and an eloquent sermon was delivered by the Rev. Canon Pentreath.

*Notes.*—Your premium pictures were on the church door and attracted general attention.

The next meeting of the archdeaconry will be held at Portage La Prairie.

Ten new men and means to help to support them are wanted now.

St. John's College is without a chapel; perhaps some of the faithful will remember this when making Christmas gifts.

A fund of \$1,000 ought to be raised to assist poor students at the College.

Few men understand how the Archbishop denies himself for the sake of St. John's College; one speaker stated that His Grace even corrects the exercises of the students when travelling on the train, unable to find time for this at home.

The Primacy of Canada is safe in the hands of such a Bishop.

We need to use the latent power in the Church, especially the latent giving power.

Boissevain and Selkirk, two country parishes, have lately become self-supporting in spite of the hard times—others will shortly join the ranks.

Our missions are told that they are being helped to make them strong enough to help themselves and others.

Brock of Brandon, a photographer, is making a group of the clergy of the archdeaconry.

Canon O'Meara said our people should be taught that \$800 is not more than a bare living for a clergyman; when more than \$800 is raised the grant ought not to be at once cut down, but the clergyman enjoy the increased stipend.

The meeting was an experiment and very successful.

The Rev. MacAdam Harding, vicar of Brandon, had the pastoral letter printed and five hundred copies placed in the pews. As it was still in type, the printer was requested to print copies for the clergy, who took from 100 to 300 copies each to distribute in their parishes. Perhaps the best way would have been to distribute copies of the CANADIAN CHURCHMAN containing the pastoral, and published at tract rates.

### Correspondence.

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

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

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

#### A Criticism of "Observations on a Paper Read by Canon Hammond, Entitled 'Polychurchism.'"

(Continued.)

SIR,—It is asserted that if other Christian bodies must be considered non-Churches because their counterpart is not to be found in Scripture, the Church of England must undoubtedly be considered as no Church, for the same reason; and again, "if they are not Churches, much less is she." Expressing merely surprise at such astounding statements, I pass on to criticise them. The Church of England claims to be a true branch of Christ's visible Church, because she possesses the four essential conditions of such, viz.: The Holy Scriptures, the Creeds, the two Sacraments, and the Historic Episcopate. All bodies of Christians in possession of these she considers to be branches of the one Church founded by Christ. All who do not she considers mere human organizations. These four articles she has derived from the Word of God, endorsed by the Holy Ghost in His guidance of the developing Church of Christ. She further considers herself the keeper of this great deposit entrusted to her, and on no consideration will she alter her position either as to faith or discipline, which has been committed by Christ and His Apostles to the Church. This is the substance of the report of the committee on Home Reunion, Lambeth Conference, 1888, and the purport of it is in utter contradiction of the assertion of "Montreal Layman," who declares that the counterpart of the Church of England is not to be found in Scripture.



It is further contended that, not only are the Roman and Greek Churches separate from each other, but that they are also separate from her, viz., the Church of England. Thus Canon Hammond's question, "How, if the Church is described as one body, can it be composed of 200 separate and independent bodies?" is claimed to be precisely the question of the leaders of the Plymouth Sect, and to lead to a *reductio ad absurdum*. Here is no parallel case, however, for the Church of England claims relationship with all duly organized Episcopal Churches, and whether or no this relationship is recognized by the other great branches of the Catholic Church does not affect her, but them. It must be borne in mind, however, that in many ways of late the Greek has recognized the Anglican as a true branch of the Catholic Church, while the Roman Church has expressly refused to pronounce adverse judgment on the validity of her orders. The question of the absolute reunion of the branches of the one Catholic and Apostolic Church is altogether apart from the question of the reunion of the Anglican branch of the Catholic Church with the Protestant sects, and deserves a more scholarly treatment than "Montreal Layman" seems either disposed to give or capable of giving. I would also point out here that the great Pearson, universally so acknowledged; declares, "Christ never appointed two ways to heaven, nor did He build a Church to save some and make another institution for other men's salvation." Such a sentence as this by a great theologian surely confirms the Canon's contention under this head, while it as surely condemns that of "Montreal Layman."

The strictures on Canon Hammond's seventh question appear to me far more cloudy, etc., than the worthy Canon's comparison of the Church of England with the churches of the New Testament and the Jewish Church; the latter, by the way, being so termed by no less a person than St. Stephen, Acts 7:38; and though the word "Church" here signifies congregation or assembly, it is constantly used to express the whole body of worshippers, the whole people of Israel in one religious union. This can be plainly seen by turning to the Septuagint version. There the words *synagogue* and *eclesia* are used interchangeably (comp. Lev. iv. 13, and 2 Chron. vii. 8.) In both these places the entire people is signified, yet in Leviticus the word *synagogue* is used, while in Chronicles it reads *eclesia*. Again we read in Psalm xxii. 22, "In the midst of the congregation will I praise Thee." In Hebrews ii. 12, this is rendered "In the midst of the church I will praise Thee." "Layman" seems doubtful whether the "Jewish Church" can be correctly used at all. It will no doubt be of some help to him to find that Scripture justifies the term, and that it is used by Pearson and the present Bishop Spalding in his "Threefold Ministry," and by many other more or less great authorities.

The remarks touching nonconformity in the criticism of the Canon's eighth question are very misleading, and unless "Layman" was prepared to present, though briefly, some of the real reasons for the separation of the nonconformists from the mother Church, it would have been both more scholarly and honest to have let the matter alone. As it is, it is preposterous on his part to refer to the claim put forward by nonconforming bodies as though it were worthy of consideration, viz., that they left the Church on the same grounds that the Apostles left the Jewish Church, and that their act was taken under Divine guidance and by monition of the Holy Ghost. On the contrary, their spirit of separation seems to have been as little guided by Divine ruling as, unfortunately, was that of the Church herself at that time. Bishop Short writes, "The most unequivocal testimonies against the nonconformists are to be found in the letters of several members of the Reformed Churches in Holland and France, who hesitate not to condemn most distinctly the separating spirit which they exhibited."

If the treatment of the nonconformists was hard and un-Christian, it must be remembered that when they were in power they showed the same bitterness and un-Christlike attitude towards the members of the Church that the Church evinced towards them when it was once more the ruling party. Again, in spite of what "Layman" says about the mass of nonconformists in the United States never having discarded the English Church, but rather that they walk now, in the most part, in the way trodden by their fathers for generations back, we assert that they so tread owing largely to the spirit of intolerance and persecution on the part of the Pilgrim Fathers towards the Episcopal Church, when some of its members first sought settlement amongst them. This spirit, by the way, exists widespread at the present time, for the many Protestant sects of this continent, if not more tolerant of Roman Catholics, are at all events far more respectful in their attitude towards them than they are towards Episcopalians, against whom, openly and covertly, they, as a whole, assume an attitude of bitter hostility. But, further, were the contention true that the mass of nonconform-

ists in this country walk now for the most part in the way trodden by their forefathers, etc., is that any justification for their seeking to prolong their walk along such a path? Surely, no; and when the Apostolic Church is acknowledged by many of their own most learned divines to be as pure and vigorous in their midst in the ways of Christ as themselves, it is high time for them to forget the past, in which all parties were more or less to blame, and to endeavour to unite in that Christian fellowship which is alone attainable on the historic basis of the Church of the New Testament. Again, when "Layman" asserts that the Church of Scotland maintains that it never had any connection with the Church of England, and that this applies to the whole Presbyterian body of Churches amongst English-speaking people to this day, he shows himself to be entirely destitute of all historical knowledge of the subject. It was not until the year 1640 that the Church of Scotland, as now understood, came into existence by the passing of "an Act of Parliament sitting at Edinburgh, June 11th, 1640. This Act ratified the "National Covenant or Confession of Faith," which covenant declared that the government of the Church by bishops, etc., was unlawful within this Church. The general assembly, which first met in 1560, in putting forth the "Confession of Faith," had acted entirely independently of the Government. It was not till 1566 that it decided on the adoption of the Geneva discipline, which tended to destroy the spiritual authority of the bishops, who still resided within their sees, and held their seats in Parliament. This right to sit in Parliament was ratified in 1597, and again in 1600, and though their power was so restricted as to render their authority almost void, yet they there remained until James ascended the throne of England, which ascension tended to bring the national Church of Scotland, which was then without doubt the Episcopal Church, into uniformity with the national Church of England. In 1610, in the assembly at Glasgow, James carried all his points in favour of Episcopacy. There were, however, two ecclesiastical parties in Scotland, the Presbyterian party, favoured, it must be allowed, by most of the common people, and the Episcopal party, confirmed by the King and Parliament. Had those in authority acted with the spirit of Christ the Church of Scotland would undoubtedly have been Episcopal to-day, and in organic union and discipline with the Church of England. Instead of this, however, those in power made themselves so obnoxious to the assembly at Glasgow, 1638, though legally dissolved by the King's commissioners, went on to rescind Episcopacy in all its forms. The attempt to reconstitute the Episcopal Church as the Church of the nation in 1662, though successful for a time, was finally overthrown in 1688 by the Revolution, and the Presbyterian form permanently set up as the established Church of the country. It is well to point out here that a liturgical service, which formed one of the main features of the resistance to the restoration of the Episcopal Church, had been originally contemplated by John Knox himself, as the form of worship of the reformed religion of Scotland, Knox himself actually drawing up such a form.

From the foregoing remarks it will be seen that the final establishment of the Presbyterian Church as the Church of Scotland, was owing to a long series of events, during which, had greater charity been exercised all round, the hearts of the people would most likely have returned to the Church of their forefathers; while to-day the national Churches of England and Scotland would have been one, not only in spirit, but in that discipline which is essential to the ultimate and complete union of the various bodies into which the children of Christ are now divided. The assertion that "by far the great mass of nonconformists in England never discarded the Church of England at all," is so plainly a perversion of what actually took place that it calls for little comment. That the English Presbyterians, Independents, Baptists, Quakers, and lastly the Methodists, have at various times gone out from the Mother Church, the last-named in absolute defiance of the wishes and protests of their founder, John Wesley, and the express determination of the first conference which met after his death, is a fact known to all students of ecclesiastical history, and one often admitted by members of these respective bodies.

The remaining observations of "Layman," first, touching the single congregation at Corinth; second, the position of the monarch as head of the Church; third, the separation of the three great Communions in Christendom, have already received adequate criticism, and call for no further remarks. Thus I come to the end of a paper written to condemn the utterances of a well-known and able Church dignitary, whose clear, logical and lucid remarks "Layman" stigmatizes as "entire misconception," "cloudy statement," "such as betray ignorance and can be so easily overthrown." Having read and re-read the "observations," I beg to state that in my judgment these remarks appear far more

accurately to describe the latter paper than Canon Hammond's original essay.

(Concluded.)

ARTHUR E. WHATHAM,  
Rector of Caro, Michigan, U.S.A.

#### Why Turn Towards the East?

SIR,—In the Notes and Queries of the CANADIAN CHURCHMAN for Dec. 14th, the question is asked "Why does the Church of England minister turn towards the East, or turn his back to the congregation in certain parts of the service?" The reply given to the question is, that the turning toward the East is an old "Christian custom." But this reply is not satisfactory. The question is not concerning the age of the custom, but the reason why or the origin of it. Several reasons have been given for it by different writers: but the only true and satisfactory reasons are to be found, I believe, in a pamphlet published by Rowsell & Hutchison, Toronto. The title of the pamphlet is "Eastward Worship the Primitive Protestantism." Not a few objectors to the ancient "Christian custom" have had their objections to it removed by reading this pamphlet; and they see now that instead of the minister's turning to the East being either Romish or superstitious, it is the very opposite, being a visible protest of very ancient, if not even of Apostolic origin, against several forms of false religion. The pamphlet (which costs only 15 cents a copy) ought to be widely scattered where people have doubts, difficulties, or objections connected with turning Eastward in the Creed and in other parts of the Church service.

OLD PATHS.

#### Immediate Help Required.

SIR,—May I ask you again to grant me permission through your paper to appeal to its readers on behalf of this part of Manitoba that I am placed in charge of. We have both the churches at Treherne and Rathwell now finished, but the poor yield of this last harvest and the very low prices have made it very difficult for our settlers to meet their debts, and therefore doubly hard for us to pay what we ought on the churches. I have to meet by Feb. 1st, next year, on behalf of the Building Funds, some \$350, and don't at all know where it is coming from unless some of our good friends and readers of your paper will help us.

Our people have raised some \$400 themselves, and if they were able would do more, but in this new country it is impossible to expect we can do all.

I am very anxious about this debt and find with all the usual cares of our large country districts that we clergy have, it preys much upon my mind.

Will you, dear friends, for the sake and welfare of our dear old Church, help us by sending your donations to me at Treherne P.O., P.O.O., payable at Winnipeg. Thanking you in advance.

GEORGE GILL.

St. Mark's, Treherne, Manitoba, Dec. 17th, '98.

#### Evening Service Leaflets.

SIR,—The letter of Mr. G. Y. Timms in your issue of Dec. 14th, causes me to make a suggestion to him or to any other good publisher, which has been in my mind ever since the Young Churchman Co. discontinued (much to my regret) the Leaflets which I for my part found so extremely useful in the mountains of B.C.

My idea is this:

Publish a well printed strong leaflet 16mo., or crown 8vo. Let it contain the four canticles and the full Evening Prayers. Print a series of thirty with psalms for each of the days of the month.

Omit the opening sentence of scripture and insert in its stead a plain notice, such as: "Opening text of Scripture."

Omit the collect for the day and insert in the proper place a simple note—"Collect or special supplication for the day."

Do not attempt selection of hymns at all. Hymn books are cheap and no one has a difficulty in finding a number when clearly given out.

I believe there are sufficient clergymen who would know how to appreciate and use a leaflet sensible and simple as this would be. If electro-plates were made and the cost of type setting reduced, the whole series of thirty might be produced for a mere trifle, and an original cutlay of 100 or 50 copies of each series would form an outfit sufficient to supply most parishes with leaflets for every Sunday and week day in the whole Christian year, those days only excepted for which special psalms are ordered.

A. J. REID.

Bathurst, N.B., Dec. 16.

Nine-tenths of the cases of headache are caused by a disordered stomach. K.D.C. relieves headache instantly, and cures indigestion.

## Service Leaflets.

SIR.—I have observed communications in the CANADIAN CHURCHMAN concerning the publication of Leaflets for each Sunday service (mattins and evensong) in the year. The method I adopted in many years of missionary work, and which I still adopt in my services at the General Hospital and City Gaol, is, I think, far preferable. I had two sets of Leaflets printed in accordance with the authorized Shortened Form of mattins and evensong respectively. The only things lacking in them are the collect for the day and the Psalms; the latter deficiency is made good by the use of the little volume published by S. P. C. K. (in several editions, 10c., 15c., and 25c. respectively), containing the Psalms alone (prayer-book version.) To prevent strangers from losing their places when the collect for the day is said, I insert a "Rubric" in large type. (Here is inserted a short collect.) I have recently had a new edition of my Shortened Mattins and Evensong Leaflets printed by Messrs. Rowsell & Hutchison, whom I have authorized to sell them at \$1.00 per 100 copies; 18 or 19 cents would provide Psalm Book and Hymn Book. So that from 14 to 20 cents would cover the cost of the combination, which would be available for use all the year round. Of course a Prayer Book with Hymn Book in small type could be purchased as cheaply. But it is not economy we are seeking, but convenience for congregations little acquainted with the Prayer Book. I have used these Leaflets myself for twelve years or more, and have found that they accomplish the ends desired. A clergyman adopting them would probably provide Leaflets, a Psalm and Hymn Books for the whole congregation. But if people should prefer to purchase for themselves there is this advantage over the other Leaflet system, viz.: that they have the whole of the Psalms and the whole Hymn Book for use at home as well as in church; whereas under the other system they have only selections from each for one day's service.

ROBERT C. CASWALL.

66 Winchester street, Toronto.

## Our Hard Worked Clergy.

SIR.—In your excellent paper of the 16th of November is an article headed "Wandering Thoughts," and signed "Idler." The writer in commenting upon the serious deficiency in the Widows and Orphans' Fund, although not using the stereotyped phrase, "Our Hard Worked Clergy," evidently considers that they (the clergy) work hard and are inadequately remunerated. His pen picture in support of his views is really most pathetic, and if it represented the average clergyman in this diocese, might be remedied by appointing men for such positions as he so graphically describes, men who have not the "cultivated tastes" that would debar them from the "companionship" of their parishioners. As for intellectual pursuits, these are not essential to a clergyman's usefulness, for they are as often found divorced from religion as a handmaid of it. Be that as it may, bishops of our Church who wish to reach the people as a whole, be their colour what it may, ordain men of the same colour to minister to them, so that their congregations may not be "uncongenial" to them. If "Idler" had, after stating the seven, six and five hundred dollar salaries, given the figures on the up grade, he would have been impartial, but by so doing he would have spoiled his article. For had he given the eight, ten, twelve, fifteen, twenty, thirty, forty and a fifty hundred dollar salary, he would find that the average salary was a large one. The laity are not responsible for the disproportionate salaries, but the clergy in a great measure are. In 1888 the report on the consolidation of Church funds showed that there would be enough of Church income if consolidation was effected to give every clergyman in the diocese having charge of a parish or mission an income of four hundred a year, which would, in conjunction with the people's contributions, make a good living for all. But that measure of reform could not be carried, for a clergyman's vote in the synod, when he chooses, counts as much as the votes of three laymen when they represent one parish.

I quite agree with the writer in his estimate of the synod's usefulness, as far as the interests of the Church are concerned, or even the interests of the clergy outside those of Toronto, for a large part of the sessions is devoted to discussing the Toronto rectory surplus. City delegates have some interest in the matter, those from outside parishes have none, consequently they weary of the interminable contention. I invite "Idler" or any one else to show wherein I am wrong in stating that the average salary in Toronto diocese is a good one, notwithstanding "Idler's" pathetic pen picture. It was not probably contemplated at the time the Widows and Orphans' Fund was established that the widows and orphans of clergymen who had had large stipends would be left for the diocese to support, but such has been the case, and the laity seeing that men in easy circumstances make no pro-

vision by insurance or otherwise for their wives or children do not feel called upon to contribute for such a purpose. "Idler's" allusions to the disposal of the time and money of the rich among us, is on a par with those relating to the red parlour and the gilded chamber recently referred to by Mr. Gladstone. Such allusions reveal the littleness of some otherwise great minds.

LAYMAN.

Diocese of Toronto.

## BRIEF MENTION.

An immense ancient canal has been discovered in the Crimea.

Paris killed last year 11,862 old horses for roasts and soups.

The Shah of Persia pretends to date his title back for 1,000 years.

Civil engineers say the wings of the butterfly display the greatest possible lightness combined with the greatest possible strength.

An English peer when examined as a witness in criminal or civil cases or before the High Court of Parliament, must be sworn.

The most splendid and substantial title of the middle ages was that of Doge of Venice.

In France, 67 per cent. of the people live on rye bread, only 33 per cent. on wheat bread.

The proposed hydrograph will enable ships to communicate with one another at long distances.

The most dignified title among the Hollanders was Stadtholder.

Pieces of shell have been found forty feet below the surface of the ground in some western States.

Thirty-nine thousand games of lawn tennis were played in the London parks last season and 5,000 games of cricket.

Last week, the bell for which the late Mr. Geo. Elliott donated \$1,000 was placed in position in the tower of St. George's church, Guelph.

Two thousand new books will be put on the market by London publishers alone this winter.

Large quantities of oranges are sent from Jerusalem to Liverpool, and the trade is rapidly increasing.

The combined length of the world's telegraph lines would encircle the globe about thirty-three times.

Roman ladies carried at their girdles bunches of metal ornaments, purses, keys and looking glasses.

Sir George Job Elvey, Mus. Doc., formerly organist of the Chapel Royal at Windsor, Eng., is dead.

Guttapercha was first introduced into Europe from Malaga in 1852. The annual consumption now amounts to some 4,000,000 pounds.

The Rabsaris, mentioned in the II. Book of Kings, was an Assyrian military title, equivalent to Brigadier-General.

A curator was a Roman official in charge of various departments of the public service. The title nearly corresponds to our word superintendent.

The title of illustrious was never formally bestowed as a title of honour until the time of Constantinian, and was then given to such Princes as had distinguished themselves in war.

The only genuine Sheikh is the Governor of Medina. His office is said to date from the time of the Prophet. It is now generally applied as an honorary title to the head man of an Arab village.

The quaestor was a Roman official found in two or more departments. In one he fulfilled the duties of a public prosecutor, in the other he had charge of the public revenues.

There is now being built at Yarrow, Eng., a torpedo boat for the French navy made out of aluminum, which will be hoisted in and out with great ease.

Scientific investigation shows that the seas around the British coast are being exhausted of fish. The subject is receiving grave consideration.

Some of the healthiest children in the world are found in the Scottish Highlands, where shoes are seldom worn at an earlier age than 12 or 13.

No representation of the face of a man was ever stamped on a coin until after the death of Alexander the Great, who was regarded as a divinity.

The Bishop of Delaware lately took an autumnal pedestrian trip of 375 miles in 16 days, travelling *incognito*.

The property of St. Stephen's College, Annandale, N.Y., is valued at \$400,000, upon which there is a debt of \$50,000.

In the cholera plagues since 1848 the death rate has been tolerably uniform, about 40 per cent. of the cases terminating fatally.

The corner stone of the new parish house of the cathedral, at Faribault, Minn., was recently laid by Bishop Whipple. The house is erected as a memorial to the late Rev. George B. Whipple.

Prince Peter Trubetskoi, the Russian nobleman who is painting Mr. Gladstone's portrait, is engaged to be married to a young English girl, Miss Ethel Wright. He stands six feet four inches in his stockings, and is an unusually handsome man.

The most remarkable exhibition of torture instruments ever seen in America is shortly to be opened in New York. The exhibit belongs to the Earl of Shrewsbury, and was formerly a part of the historical treasure of the Royal Castle of Nuremburg. There are over 1,800 instruments, including the famous iron maiden.

## British and Foreign.

A new English Church at Beaulieu, near Monte Carlo, will be consecrated on January 6th next by the Bishop of Gibraltar.

Bishop Hill, of W. Equatorial Africa, with his native assistant, Bishop Oluwole, and a number of clerical and lay missionaries, have left for West Africa.

The building of the cathedral at Ballarat is at a standstill, and has been so for some time. £600 is owing for work already done.

Dean Pigou, President of the Church Choir Guild, announces that there are now twenty-three Bishops connected with the guild.

A window has been placed in St. Augustine's Church, Haggerstone, London, as a memorial of the late Rev. A. H. Mackonochie.

Preparations are being made for a special service in Welsh in the nave of St. Paul's Cathedral on next St. David's Day.

The newly-formed Church party in the House of Commons now numbers about 60 members.

Bishop Whipple is at his winter home at Lake Maitland, Florida, where he will remain till about Easter tide.

It is now authoritatively announced that Mr. Tom Mann has definitely decided not to "enter the Church."

The Society of Friends in America has determined to exclude members who use tobacco from holding any office.

Canon F. E. Carter, Canon Missioner of Truro, and the Rev. A. W. Robinson, one of Canon Masson's staff at All Hallows, Barking, will leave England for Tasmania soon after Easter, in response to an invitation from Bishop Montgomery to work as missioners in the Tasmanian diocese.

In Melbourne a heated discussion arose at the recent assembly of Church of England divines, upon the question of setting apart a room in the cathedral building for members to smoke in. The Bishop of Melbourne was in favour of the proposal, which, after much wordy warfare, was defeated by a small majority.

The work upon the Prayer Book Cross, erected to commemorate the first Church service held by Drake's chaplain on the Pacific Coast, is going on

at Golden Gate Park, San Francisco. The Park Commissioners contemplate naming the elevation on which it is placed the Francis Drake Hill. Should the Missionary Council go to California next year, its formal dedication will probably take place at that time.

Dr. Luck, the Roman Catholic Bishop of Auckland, writes to the *Auckland Herald* objecting to the signature of the Anglican Bishop. Such a signature as W. G. Auckland "is a slap," says the Papal Prelate, "at the Catholic Bishop," while no outsider would know which Bishop is meant, and, further, Dr. Cowie's signature as W. G. Auckland has been disallowed for legal purposes. The Anglican prelate's answer, which is marked by the same politeness as that which distinguished the protest of his brother Bishop, states that he claims no rights but such as are his as a Bishop of the Catholic Church and of the Ecclesiastical Province of New Zealand, and only once to oblige a firm of solicitors has he signed his name in full. W. G. Auckland was only short for William Garden, Bishop of Auckland, and life being short, a short signature was an advantage.

A curious sight may be witnessed any day in St. Paul's Cathedral just now—preparations for hoisting into position the colossal statues of saints and fathers of the Church, to be placed in the eight niches round the drum of the dome in the interior of the church. To raise a block of stone weighing over a ton to a height of 185 feet above the pavement is no easy matter. Perilous-looking platforms, resting on strong joists and supported by scaffolding poles at daring angles, which are marvels of skilful construction, are erected across a narrow segment of the dome alongside the niche to be filled. The saint, divided into three pieces, each weighing over a ton, and carefully padded round to guard against any injury to the walls or railing of the whispering gallery, as he ascends, is attached to a pulley composed of several thicknesses of rope. The decoration of the interior, however, proceeds very slowly, and the cathedral remains a striking contrast in this respect to the great continental churches.

Hood's and Only Hood's

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

Hood's Pills cure biliousness.

Family Reading.

The Departing Year.

The year is dying! and, when fairly dead, Strew some unfading flowers upon its bier; Though in its flight came transient hours of dread, And days that beam'd not always bright and clear; Yet hath the light it leaves us haply shed A brightening hope upon the coming year, To which we look, as when not distant far We watch the rising of some glorious star.

The year is dying! but another's dawn Will break, ere long, upon the realm of time; Bright be its advent! fair and calm its morn! Its noon and eve be cloudless as its prime! May peace, and joy, and plenty's garnish'd horn Pour forth their blessings in our genial clime, And trust in heaven, and love to man appear More bright, more glorious, in each passing year!

Love's Mastery: Or the Gower Family.

NUMBER 11—CONTINUED.

Lady Trevannion was the first to enter the church. She was attired in her usual magnificence, and her still handsome face and dignified demeanour were calculated to make no light impression on her fellow-parishioners. Behind her, Lora came floating up the old aisle, attracting, by her grace and beauty, the fixed and admiring gaze

of all. She was dressed in rich blue silk, with velvet jacket edged with ermine and a little bonnet of soft white plush, beneath which her golden hair gleamed in the winter sunlight. Her gaze of calm superiority, almost amounting to hauteur, was straight before her, fixed, as it seemed, on the coloured chancel window; and throughout the whole of the service it scarcely wandered. Very different must she have been from the Lora of by-gone years, who ran about and fidgeted beneath the accommodating shelter of the high-backed pew, whispering and laughing with her brother, and doing a hundred naughty wayward things, to the sore trouble and vexation of the nurse-governess who accompanied her. Almost unnoticed, in the shadow of her sister's presence, came Stella, with pale still face, and eyes bent on the ground. She was followed by Captain Flamank, tall, handsome, prepossessing; and last of all came Somerset himself, sternly aristocratic, and with a cold proud gaze, fixed yet more steadily than that of his sister. At an interval of some moments, and just as the beadle, deeming his duty accomplished, was about to close the door of the great pew, Lady Trevannion's footman appeared with his mistress's gilt-bound case, containing Bible and Prayer-book, which he presented with due formality. And the sermon of introduction being thus duly enacted, beadle and footman retired, the strains from the organ gradually died away, and the congregation endeavoured to return to their customary state of mind and feeling: which, on this morning, had been unusually diverted from the ordinarily-peaceful and unworldly channel.

Perhaps the only unmoved and unobservant spectator in the whole church was Dr. Lyon himself. Seriously dignified and with mind wholly occupied on the coming worship, he stood before the reading-desk; and it is doubtful whether one thought was bestowed on the occupants of the hitherto-vacant pew, until, in the middle of his sermon, his gaze falling for a moment in that direction met the expression of two earnest listening eyes—eyes of unusual thought and pathetic beauty, which seemed to be drinking in with peculiar earnestness every word that fell from his lips.

The text which Dr. Lyon had chosen for that morning's sermon was a verse from Isa. i.: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." And Stella alone, of those who sat in the large state pew, felt her attention strangely fixed, and her mind drawn out in grateful sympathy towards the preacher, whose words were simple and unadorned, yet eloquent from their earnestness and fervour.

"My message, this morning," Dr. Lyon had said, "is to a peculiar class of hearers. Not to the glad and joyous; not to those who, basking in the sunshine of rest and prosperity, are light at heart, and unconscious of aught to disturb them; not even to those who are rejoicing in the full sunshine and gladness of a Saviour's smile and presence; not to such as these are my words, this morning, addressed. But, to whom, then? To the weary. And by whom are they spoken? By none other than the Lord's anointed One, the Saviour, even Jesus. And who, it might be inquired, are included in these weary ones? Ah! the question answers itself in the hearts of many now listening to my words. Hearts, hidden perhaps beneath the semblance of rest and tranquillity, yet aching even at that very moment with a grave sad burden, known only to themselves, too sacred or too sorrowful to be breathed into the ear even of a sympathizing fellow-creature. And, first of all, there was the heart weary with the sense of guilt—of sin unpardoned, and of impending justice. And this, of all others, was indeed a weary soul. But he, the Saviour, the Comforter of the cast-down and the sin-stricken, has a word indeed 'in season' to such an one. The very sense of sin, which you are at this moment experiencing, is a sign of the working of the Spirit in your heart: 'He shall convince the world of sin.' For, without this awakening knowledge, how could you receive and welcome the atonement which a Saviour's blood wrought out for you, and the pardon which He holds wide open in His hands to bestow? Come then, weary and heavy-laden one, cast your burden of sin on the Lamb of God, accept His message of perfect re-

mission and forgiveness, and depart in peace. Again, there are weary souls, who, having known what it was once to enjoy the favour and light of their Father's countenance, have lost their sense of peace, and are now walking in darkness, and having no light. A cloud has come between you and your God—a cloud of secretly-indulged sin, it may be; or it may be the hiding of His face in chastisement and wise correction. You know yourself to be His: you feel, even in the darkness, that not for worlds would you renounce your hope; and yet your heart is in heaviness, no ray of peace or rest crosses your pathway, you feel that your way is hid from the Lord. Ah! to such weary ones as you the Father has a gracious, a sustaining message: 'Let him trust in the name of the Lord, and stay upon his God.' Do not faint or sink under the present weight of weariness, but stay upon the Lord; and, in His own good time, and that perhaps speedily, light will break in upon your sadness: the shadow of death shall be turned indeed into the morning, in your experience, and all the more bright shall morning seem after such obscurity. Only see to it that it be not sin which is cutting off your peace, and marring the sweet communion which once was held between you and your Master. And again, there are weary souls upon whom the trials and roughnesses of the world are sorely pressing. It may be poverty or failing health, the loss of dearest friends or long and painful separation from them. It may be the estrangement of those with whom you once held the closest and most familiar intimacy, or that weary loneliness of heart which knows of none to love or sympathize. A thousand cases of weariness and sorrow might be enumerated, of which each individual sufferer feels his own the harder and more difficult to bear. But to each case the Divine Comforter has a "word in season," if only, forgetting for awhile, if may be, its pain and burden, the mourner will turn a listening ear to the pitying and loving message. For it is with one who was in all points tempted like as we are that we have to do; and each sorrow comes within the compass of that "all points." Pain and weariness, poverty and persecution, the estrangement of His own, the contempt and scorn of the stranger, all were His; and ah! what depths beyond, which no human spirit can conceive or penetrate, who shall declare? The sympathy of such a one should indeed be priceless. The same gracious tongue which spoke our text to the solitary ear of the awe-struck prophet, spoke also a yet more gracious and a plainer message in the presence of listening eager multitudes six hundred years later in the world's story. In that multitude there were doubtless, as there must be in every earthly multitude, hearts sad and weary, as yours may be this day—hearts tired and way-worn, cast down, and ignorant where to apply for relief and comfort. 'Come unto me, all that are weary and heavy-laden; and I will give you rest'—rest for the soul; not, perhaps, the removal of the external cause of weariness, but the strength and grace to bear it, and withal the imparting of that rest and peace which the Saviour would ever have His trusting children know. Do not our hearts thrill even now, and do not tears of thankful joy rush unbidden to our eyes, as we read such messages as these, 'Daughter, be of good comfort;' or, 'It is I; be not afraid?' In the dark night-watch of adversity, let those words be heard again across the billows; and the tempest of the soul must cease:

"Great the calm the Saviour spreadeth: Peace, peace! be still! Whatsoe'er your spirit dreadeth, Peace, peace! be still! Though with mighty foes engaging, War with sin and Satan waging, Storms of trial fiercely raging, Peace, peace! be still."

(To be continued.)

Headache is the cry of nature for relief. Relief is quickly obtained when K.D.C. is taken. Try it and you will sound its praise. K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.

—The heart of the wise teacheth his mouth, and addeth learning to his lips.

**"The Wind Bloweth Where it Listeth."**

The wind blows softly o'er the house  
Where those we love to sleep are lain,  
Locked eyelids shut their wearied souls—  
The moon is on the wane.

The wind blows strongly o'er the sea  
Where ships turn to the helmsman's hand;  
The crew are clustered on the deck,  
And look and long for land.

The wind blows sadly by the graves  
Where yet the autumn earth is brown,  
The sexton's spade-marks scar it deep,  
And rain is showering down.

The wind blows gladly thro' the woods,  
Where spring buds swell and spring flowers bloom;  
It shakes the shimmering grass, and bears  
Onward a rich perfume.

The wind is blowing on and on  
By field and farm, by town and sea;  
Oh Holy One, so symbolised,  
Come Thou and move in me.

Approach my dreaming, dowsy soul  
With varied, plaintive, searching tone—  
Whisper the mystic words of God,  
And claim me for Thy own.

Sweep off with passioned power old lusts,  
Search in and cleanse the secret fault,  
Spring up and lead my life in truth—  
No more to swerve or halt.

ALFRED NORRIS.

Don't physic and physic to cure indigestion.  
K.D.C. is not a physic. It cleanses and strengthens  
the stomach without weakening and destroying  
the tissues. Try K.D.C.

George Frederick Handel.

At eight years of age the boy Handel, who in after life was the greatest musician of his day, was described as master of one of the most difficult instruments played at the time, namely, the spinet. When a mere child, he had such a passionate love of music that his father caused all musical instruments to be put out of his reach, lest he should grow too fond of them and neglect his lessons. As he became older he devoted his whole life to music. A German duke heard of his wonderful powers, and had him taught by the best masters, who, however, were soon excelled by their wonderful pupil. When quite a young man, he was recognized as the great musical genius of his age, and his compositions produced a great effect among those who heard them. Crowds used to attend the performances of his operas and oratorios. It is related, for instance, that his masterpiece, "The Messiah," fed the hungry, clothed the naked, and fostered the orphan. Within the space of a few years the sum of \$10,300 was raised from performances of the oratorio and handed over to the funds of the Foundling Hospital.

In 1710, when Handel was 25 years of age, he came to London, and there soon attained his highest fame. Who does not know his grand choruses and his sweet harmonies! Their majesty and sweetness are being only more and more recognized as time rolls on. He died in 1759, and was buried in Westminster Abbey—a suitable resting-place for one who had attained such greatness. It will be long before the world looks upon his like again.

Can dyspepsia be cured? Yes! K.D.C. is a "positive cure," "a safe cure," "a complete cure," "a marvellous cure," "the best cure," "a thorough cure," and a guaranteed cure. See testimonials.

**An Alarm.**

Many instances are related of the manner in which God arouses the sinner to a sense of his danger, and necessity of turning from his evil ways. Perhaps among the most remarkable of these is one which happened to a youth who afterwards became a famous poet, and a steadfast Christian. When a young man he had occasion to pass through a churchyard on his way home. It was evening, and darkness was quickly creeping on. He perceived at a distance a grave-digger at work by the glimmer of a lamp. Attracted by

the light he hastened to the spot, and stood on the verge of the grave gazing at the workman. As the latter shovelled up the earth, a skull was thrown forth and struck the youth. He himself says, "It was an alarm to my conscience;" so that he was then forced to think of death. He began to pray to God to have mercy upon him.

Few indeed are awakened in this manner, but in some way or other a knock comes to each of our hearts, and a warning voice speaks to our conscience, "Prepare to meet thy God!" "The preparation of the heart is from the Lord." Come to Jesus just as you are, and He will fit you for a useful life on earth and endless joys in heaven. "The sting of death is sin." If sin is pardoned and put away, death will lose its terrors and the grave its victory.

Thin and impure blood is made rich and healthful by taking Hood's Sarsaparilla. It braces up the nerves and gives renewed strength.

**Sleep They Not Well?**

Sleep they not well, the sainted dead?  
For sorrow they have peace instead:  
Our Father housed His children dear,  
Before the tempest gathered near  
And burst in thunders loud and dread.

Healed are the hearts that inly bled,  
The mourning souls are comforted,  
And stanch'd the fount of every tear:  
Sleep they not well?

And if, until the Lord appear,  
Earth, like a mother pressing near  
To watch beside the loved ones' bed,  
Wraps her dark mantle round their head,  
And shelters them from pain and fear,  
Sleep they not well?

CANON BELL.

**The Christmas Box.**

The origin of the term "Christmas box" as applied to donations of Christmas spending money is uncertain, though antiquarians seem to think that it was derived from the custom of placing money for masses to be said or sung on Christmas day—therefore "Christ masses"—in a box, which from this use was called a Christ mass box, a term gradually corrupted to Christmas box, and finally applied to all money given as a Christmas gratuity.

**The Slanderer.**

Against slander there is no defence. It starts with a word—with a nod—with a shrug—with a look—a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller cannot avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport. The man who breaks into my dwelling, or meets me on the public road and robs me of my property, does me an injury. He stops me on the way to wealth, strips me of my hard savings, involves me in difficulty, and brings my family to penury and want. But he does me an injury that can be repaired. Industry and economy may again bring me into ease and influence. The man who coming at the midnight hour fires my dwelling, does me an injury—he burns my roof, my pillow, my raiment, my very shelter from storm and tempest; but he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me, but charity will receive me into her dwelling, give me food to eat and raiment to put on; will timely assist me, raising a new roof over the ashes of the old, and I shall again sit by my own fireside and taste the sweets of friendship and of home. But the man who circulates false reports concerning my character, who exposes every act of my life which represented to my disadvantage, who goes first to this, then to that individual, tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors, and what is worse, leaves them to dwell upon the hints of his own imagination—the man who thus "filches from me my good name" does me an injury which neither industry, nor charity, nor time itself can repair.

**The Yule Sheaf.**

Christmas is now observed with great enthusiasm in the snowy northland of Sweden. The celebration proper extends over four days, beginning on the 24th of the month. A beautiful custom is that of raising a large sheaf of grain on the top of a pole above the house for the wild birds to feast upon. It is said that no peasant will sit down to his Christmas dinner until the sheaf is lifted in place for the birds in the snow outside.

**Hints to Housekeepers.**

**OATMEAL.**—Few people appear to realize the value of oatmeal as a means of thickening soups and stews, etc. It should be smoothly mixed with a little cold water, and stirred thoroughly to the rest, in a boiling state. It requires brisk boiling for fifteen minutes, but need not be stirred all the while as corn-starch or flour must be. This means of thickening is not only the most nourishing, but also the cheapest.

**CHOCOLATE CARAMELS.**—One cupful of grated chocolate, two cupfuls of sugar, one cupful of molasses, one-half cupful of cream or milk, butter size of a walnut, one tablespoonful of vanilla. Boil until it stiffens in water, pour into buttered pans, and before it is cold, mark off in squares.

A few pieces of beeswax put up with silk or woolen goods prevents them turning yellow.

**PICKLE FOR ONE HAM.**—To a gallon of water put a pint of salt, a pint of molasses and one ounce of saltpetre. Turn the ham over in the brine often and let it lie in it six weeks; then let it be smoked nearly as long.

**TO EXTINGUISH BLAZING OIL.**—Do not attempt to extinguish the flames of blazing oil with water; it will only make them worse. Pour corn meal or flour quickly over them, or throw over a rug, or anything handy that will exclude the air.

**BAKED TOMATOES.**—Canned tomatoes are more delicious baked than stewed. About ten minutes before removing from the oven spread buttered bread crumbs over the top.

**SPICE CAKE.**—One cupful of molasses, one cupful of sugar, two-thirds cupful of butter, one cupful sour milk, three eggs, one teaspoonful of soda, one teaspoonful each of cinnamon, nutmeg and cloves, three cupfuls of flour. This makes two large cakes.

**BUTTER-SCOTCH.**—Good butter-scotch is as rare as it is simply made. Here is an infallible receipt: Boil without stirring two cups of sugar, butter the size of an egg, and two tablespoonfuls of water, until the mixture hardens and crisps when dropped from a spoon into cold water. Remove from the fire and pour on buttered plates to cool.

**SMALL ALMOND CAKES.**—Chop half a pound of citron and mix with it three-quarters of a pound of shelled almonds which have been blanched and sliced into halves. Beat six eggs thoroughly, and cream into them three-quarters of a pound of sugar. Add the nuts and citron, and after thoroughly mixing, sift gradually into the mixture half a pound of flour. Pour the batter into long, shallow tins, which have been well buttered. Bake in a quick oven. When done roll in powdered almonds and sugar. Packed carefully in tin these cakes will keep almost indefinitely.

**SCROFULA ENTIRELY CURED.**—Dear Sirs,—I have suffered very much from scrofula and bad blood for seven years past. Six months ago I commenced using B.B.B. internally and externally, and can now say that I am entirely cured, and have been so for some time. To all sufferers I recommend B.B.B. as an excellent remedy for scrofula. MISS A. B. TANNIER, Pictou, N.S.

**SCRAPED WITH A RASP.**—Sirs,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

MISS A. A. DOWNEY, Manotick, Ont.

**EXCELS ALL OTHERS.**—Dear Sirs,—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether.

WM. WRIGHT, Wallaceburg, Ont.

### Children's Department.

#### Mistletoe.

The legend of the mistletoe is an inheritance from the religion of the Druids. The cathedral arches under which the Celts worshipped were the spreading branches of the oak, the roof a dense foliage of greenery, and the mistletoe, the mystical parasite of the tree, was a symbol full of meaning, for it was believed to renew its life by some agency differing from that which propagated all other plants and to exist by a divine power. Here, under the oak, the favourite tree of the Celtic sun-god, at the period of the winter solstice, priests and people sacrificed white bulls and human victims. The mistletoe was gathered and dispensed in small sprays, to be hung by the worshippers over their doors as amulets against evil and propitiation to the sylvan deities. The kissing privilege connected with mistletoe during the days of Yule is probably the most familiar relic of its traditions. Both the Yule fire and the mistletoe were of old believed to have special virtue as safe-guards against the powers of evil; yet when they became thoroughly embodied in the Christian legend, it was not so much this as their suggestion to the divine power which at Christmas kept the Prince of Darkness and his satellites in abject submission, that gave them their value.

#### The Unruly Member.

A mother was speaking to her children one day about the government of the tongue, and explaining the meaning of the word "unruly." She said: "You know what it means as applied to children. Unruly children are those who are not subject to control, but are disobedient and wild. It is

## Indigestion

### Horsford's Acid Phosphate

Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.  
For Sale by all Druggists.



Mr. L. B. Hamlen.

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

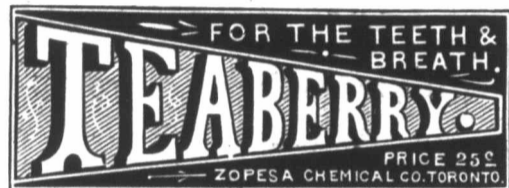
#### I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

### Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.



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19 and 21 Richmond St. West.

hard to keep the 'little member' that 'boasteth great things,' of which we read in James ii. 5-8, within proper bounds, and we need to pray, 'Set a watch, O Lord, before my mouth: keep the door of my lips.' The tongue is also called 'a fire,' and 'behold how great a matter a little fire kindleth!'

"Some children were one day playing near their own home on the outskirts of a forest," she continued, "when one of them knocked together a piece of flint and steel which she had found. Immediately there issued some bright sparks, at which they all laughed and jumped in delight. They quite forgot in their excitement that they had been forbidden under pain of severe punishment to bring fire to that place. Again and again the flint was struck, and a little heap of faggots

kindled. Speedily the surrounding brushwood caught the flames, which spread on all sides. With great difficulty the children were rescued, but ere night their pleasant home lay a heap of ashes, and they with their parents were penniless in the world.

"Even so is it with anger; the first unkind or evil word is the striking of the flint; then passion blazes and spreads, friendship is turned into hate, and desolation and sadness reign in the heart. Oh then, often use the prayer I have quoted, for only God can 'set a watch' over 'the unruly member.'"

#### Wings By-and-by.

"Walter," said a gentleman on a ferry-boat to a poor helpless cripple, "how is it, when you cannot walk, that your shoes get worn?"

A blush came over the poor boy's pale face, but, after hesitating a moment, he said: "My mother has younger children, sir; and while she is out washing, I amuse them by creeping about on the floor and playing."

"Poor boy!" said a lady standing near, not loud enough, as she thought, to be overheard. "What a life to lead. What has he in all the future to look forward to?"

The tear started in his eye, and the bright smile that chased it away showed that he did hear her. As she passed by him to step on shore he said, in a low voice, but with a smile, "I am looking forward to having wings some day, lady."

Happy Walter! Poor, crippled, and dependent on charity, yet performing his mission; doing, in his measure, the Master's will, patiently waiting for the future, he shall, by-and-by, "mount up with wings as eagles; shall run, and not be weary; shall walk, and not be faint."

#### Castles in the Air.

"When I was young," began my Aunt Kate one day when she saw me sitting listlessly by the fire, gazing into the glowing embers, "I used to indulge too often in idle dreaming, or as it is commonly called, building castles in the air." "I would sit for hours looking into the fire, thinking if a great lot of money was left to me, how I should spend it. I would fancy myself a countess, or other grand dame, and sometimes even a princess shut up in a lonely fortress. All sorts of improbable and even impossible things passed in review in my mind, and I was imagining how I should act in different states and circumstances, while all the time I was neglecting the common duties of life, and daily losing opportunities of usefulness."

"One night I had a singular dream. I thought I saw looming darkly against the pale grey evening sky a very high castle. It was built upon a rising ground which added to its great appearance. On the summit, to my

#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. **W. A. NOYES, 890 Powers' Block, Rochester, N. Y.**

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leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

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## "St. Augustine"

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Chosen by the synods of Niagara and Ontario for use in both dioceses.  
Cases of one dozen bottles.....\$4 50  
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alarm, I saw a figure stand. It was strangely like my own, and I seemed to be looking at myself, while all the time knowing I was in another place. Suddenly the figure stretched out its arms in a vain effort to grasp at something, and sprang forward into the terrible depth. I screamed and awoke.

"I considered the matter, and found I, too, in my day-dreams, had been reaching forth vaguely after mere empty delights, and grasping at nothingness. I was not then under the immediate influence of God's grace, but with my vivid imagination I was also blessed with a reasoning mind, and not wholly devoid of common sense. I resolved to give up my silly indulgence and seek to turn the time usually lost in it to better account by closer attention to study, and little kindly offices done for those around. If I can persuade you, my dear niece, to do the same," concluded Aunt Kate, "I shall do well."

#### Story of an Apple.

"I'll not lose my hold upon this tree for anybody," said a rosy-cheeked apple. "Who wants to fall down yonder to be gobbled up by some one of the young folks, I would like to know?"

"But think of the pleasure you would give them," said her sister.

"Pshaw!" and our apple tossed herself about so scornfully as to be in great danger of falling off at once.

The farmer came and gathered all her plump and rosy sisters and piled them up in delicious-looking heaps, ready for the row of barrels placed alongside.

But our apple hid herself under the leaves, only bobbing out into the sun when he was well on his way to another tree.

When Nell and Robbie came with long poles "a gleaning," she was obliged to hide again, and very cunningly, for their eyes are very bright and sharp.

"There, they are gone at last," thought she, and settled herself for a sunbath.

"Yes, it is rather lonely," she answered to the wind's questioning, "but I don't mind that."

But the wind grew colder, and the sun gave her less and less of warmth with every passing day; the leaves grew brown and dropped away, one by one, from her sides.

"I declare I, too, would drop down among the grasses if I could," she said, "for I am tired of this; I wonder where the children are." Then she tried very hard to shake herself free, but alas! the autumn weather had so toughened and shrivelled her stem, that there was no breaking it.

"I am bound; my own selfishness has chained me here," said the apple, dismally. "I shall stay here till I freeze and thaw, and freeze and thaw, and dry up into just such a light, good-for-nothing, weazened old apple as I saw the wind making sport of the other day; dear me!"

Strange, wasn't it? But just then Nell and Robbie in the window seat caught sight of the red apple bobbing about at a great rate on her high perch.

What a rush and shout and scramble there was for her, and how she did enjoy being "halved" and gobbled up by the very children she had hidden from.

—Either cast your care (great or small) upon Him who careth for you, or cast it away from you altogether; if it be unfit for His sympathy.

**FURS** the  
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Kid Body Dolls, 15c.; 30 inch unbreakable face Dolls, 17c.; Sad Irons, removable handle, 19c.; See our 4c., 5c., 7c., 9c., 10c., 14c. and 33c. tables of toys. We are selling a 25c. celluloid mouth organ for 19c. We are headquarters for Christmas toys and presents.

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Notice is hereby given that a dividend of Five per cent. for the half-year ending the 31st December, 1898, being at the rate of ten per cent. per annum, has been declared on the paid-up capital stock of this institution, and that the same will be payable at the offices of the company, No. 76 Church street, Toronto, on and after Monday, the 8th day of January, 1899.

Transfer Books will be closed from the 21st to the 31st days of Dec., '98, inclusive.  
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Meats

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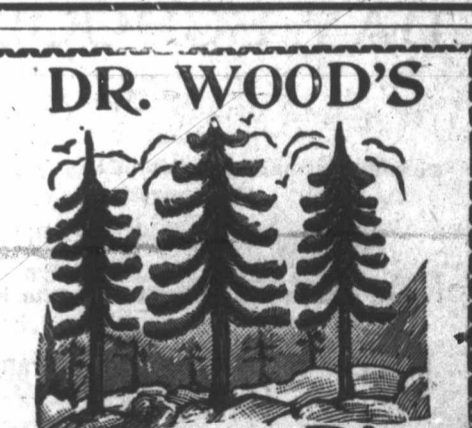
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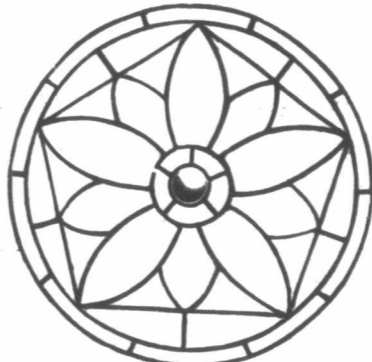
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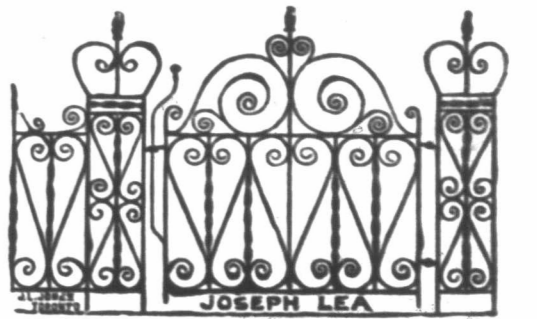
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