

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

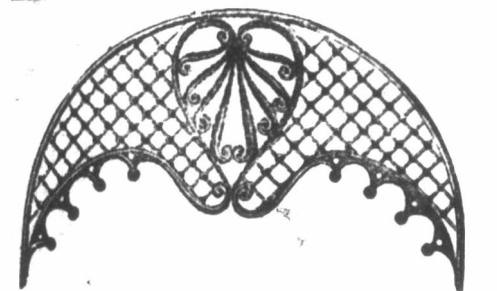
TORONTO, CANADA, THURSDAY, MAY 31, 1894.

[No. 22

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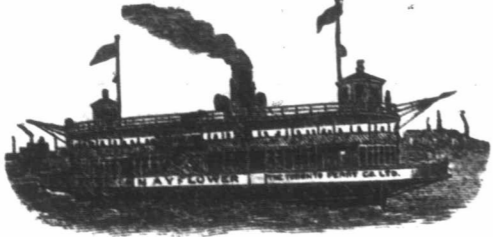
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# Canadian Churchman.

TORONTO, THURSDAY, MAY 31, 1894.

Subscription, - - - - - Two Dollars per Year.  
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Offices—Cor. Church and Court Streets.  
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## Lessons for Sundays and Holy Days.

June 2—3 SUNDAY AFTER TRINITY.  
Morning.—Judges 4. John 14.  
Evening.—Judges 5 or 6, v. 11. Heb. 10, to v. 19.

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.

"Why is it that Algoma has apparently no attraction for the native Canadian?" asks the *Algoma Missionary News*: and the query is echoed in the *Scottish Guardian*. The answer does not seem to suggest itself very readily: but it may be connected with the fact that Algoma to the native Canadian is not very different from the rest of Canada, and there seems no particular reason why he should go out of his way to do a kind of work which lies all round him, whereas, to Old Countrymen, the country affords the attraction of contrast to England—it is to them the wildest part of Canada and the most in need of help.

THE "KATHOLIK"—organ of the Swiss Old Catholics—takes up the cudgels against the *Church Times* in defence of the efforts of Archbishop Plunkett to put the Spanish and Portuguese reformers on their feet. The argument of their Swiss champion is that they have done a good deal among them, to Catholicize, without too much "Anglicizing," the movement. In conclusion, a gentle and significant warning is extended to the Archbishop of Dublin, that his Spanish *protages* would be better without the "38 Articles," and with a more Catholic Liturgy and Catechism.

BLOOD THICKER THAN WATER—said to be "Commodore Tatnall's historic saying"—is having a very interesting illustration in the case of the U. S. cruiser "Chicago," now on the shores of Great Britain. It would indeed be a sorry sight if such occasions did not give vent to some family

enthusiasm, covering up national rivalries in trade and commerce. It is well that the English authorities have seized this opportunity for international amenities. Such proceedings—if not forced, and merely political, as in the recent Franco-Russian business—have a tendency to cement old friendships again.

"NOTHING NEW"—NOT EVEN "MESSAGE!"—Lest Peter Henrik Ling should have all the glory to himself for the Swedish "movement cure," somebody has taken pains to trace his original (?) idea to the Chinese [Ling Fan MS., going back 3,000 years! Ancient Egyptians, Greeks and Romans enjoyed it with their bath. Hippocrates, Esculapius, Cicero, Julius Cæsar, Pliny, Celsus and Plato knew all about it, and had a good deal to say about it too. Our 19th century inventors have a hard time trying to develop something really new after the world's 6,000 years or so of trial and experience.

CANDLES IN THE PULPIT have caused a vestry row and agitation against the "ritualistic proclivities" of a certain unfortunate parson in U. S. Poor candles—what have they done to merit such proscription? It is a pity that some of our vestries would not cultivate more common sense among their accomplishments. The question between candles, gas, coal oil, and electric light should be decided on other grounds than those of Ritualism—convenience, appearances and expense!

THE GOSPEL (?) OF SECULARISM appears to be dying out even in the favourite stamping grounds of Charles Bradlaugh and his lieutenants. *Living Church* remarks very appositely, "There seems little reason why men should spend money to tell others that for their part they do not believe in religion or its promises. A gospel which declares that there is no Redeemer, no salvation, and no hereafter, will never appeal very strongly or for a long time to beings who have a sense of sin and a religious instinct strong within them." So the Secularist halls are being sold and turned to better use. There is "no money in them"—and nothing else either!

THE "REDUCTIO AD ABSURDUM," a system of geometrical proof which—in spite of its familiar Latin title—must be understood sufficiently by all our readers, the Latin words being nearly the same as the English corresponding, is capable of being used against the critics of the Bible. The *N. Y. Churchman's* "Casual Observer" refers to Prof. Green's (of Princeton) application of the "dual narrative" theory to the parable of the Prodigal Son, to show how easily even such a simple narrative can be "split in two"—so to speak—thereby proving (?) "dual authorship," etc. The result is both striking and amusing, as an unanswerable answer.

HIGH PRAISE FOR THE "C. E. T. S."—The *Church Family Newspaper* says: "It is not too much to say that since this Society entered the field, thus constituted on this 'double basis,' the temperance cause has, without doubt, immensely strengthened itself in England. In many parishes it has become a regular and effective part of the parochial machinery. Everywhere it has attracted men who were willing enough to work in the cause of reducing the consumption of drink, but who did not see their way either to become total

abstainers themselves, or to work with men who were. It has, in short, enabled the Church as a whole to throw all its force on the side of sober living and regulated enthusiasm. The best proof of this is the presence of the Archbishop of Canterbury and the Bishop of London."

CASSOCKS AND KNICKERBOCKERS.—The controversy on this question still holds its way in the columns of certain Church newspapers. The necessity for economy these times adds zest to the argument. Some uncomplimentary remarks are made in course about the recent innovation of "bobtail parsons," rushing about on bicycles garbed in short jackets euphemously termed "lounge coats" in the prospectus lists of clerical tailors. Such a practice does not enhance people's ideas of clerical dignity and gravity—not a "grave and scholar-like apparel."

THE SHIFTING OF WEALTH is noted by *Church Times* as in process of producing a very important change in the relative status of the Church and other religious bodies. "It is an acknowledged fact that the wealth of the country is gradually and not slowly passing into the hands of those sections of the community which supply the richest feeding ground for Dissent, and it is not true now to say that nine-tenths of the wealth of the country is in the hands of Churchmen." The commercial classes are gaining what the "landed interest" is losing.

"LET THE BISHOPS GO TO THE DEVIL—if it ever comes to be that loyalty to Jesus Christ is to be surrendered for loyalty to the Bishops." This is Fr. Ignatius' strong way of putting it in a public argument at Nottingham, against Canon Driver's appointment as examining chaplain, in spite of his being tainted with the views of the anti-Biblical critics. It was in vain that the Bishop's private chaplain explained that these views were not permitted to intrude upon the arena of official duty. Dr. Driver's recognition at all was enough—too much!

"THE LARGEST SPACE IS DUE to those dioceses in which we have the largest patronage. Why should we publish long accounts of Church work in dioceses in which we have only a few readers?" This is the way *Living Church* answers some correspondents who wished a larger portion of space devoted to their interests in the shape of reports of local Church matters. The way in which people who do nothing to circulate a Church paper make cool demands on "space" in its columns is too funny!

THE "HIGHER CRITICS" receive small favour from the *Rock* and other "Old Line" Church papers, whether High or Low in Churchmanship. "Scarcely a month—we had almost said a week—passes without some remarkable piece of evidence coming to light, which knocks a strong support from their tottering edifice. They must begin to feel unhappy. . . . Such discoveries as those described in Professor Sayce's book, show that scientific (?) theology can build up pretty theories only to be overthrown by new discoveries of indisputable facts." They form their conclusions too hastily, these critics!

THE "RANSOMERS" is the title chosen by an organization of English Roman Catholics, who

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seek (sometimes by questionable means) to "free" their countrymen from their national prejudices in favour of Protestantism, and so free the Pope's Mission in England from the load of unpopularity which renders its success impossible. At Norwich and Shoreditch their muscular interference with meetings of Protestants have resulted in riots resembling those at Cork, and caused the formation of a combination—"Protest and Defence Brigade." Action and reaction.

"THERE ARE POPES in the higher criticism as well as in theology," writes Prof. Sayce in his "Verdict of the Monuments," but even the *Röck*, who champions him on most points, remarks, "we fancy there are popes in archæology also!" Still, the Professor has done good work in making the most of recent discoveries—showing that Bible particulars are more in accordance with ascertained actual facts than many people were inclined to believe was the case. Primitive writing and the office of Melchizedek are both ably illustrated by his facts and arguments thereon.

"THE CHURCH IS MAKING TOO RAPID PROGRESS in Wales," says *Church Times*, accounting for the violence of the onslaught involved in the Disestablishment movement. If the Church had remained inert and unpopular—as of yore—little or nothing would have been said on this line: but the moment she shows signs of life and vigour her enemies think it is time to "clip her ambitious wings" as much as possible. The tables may be turned yet ere they succeed!

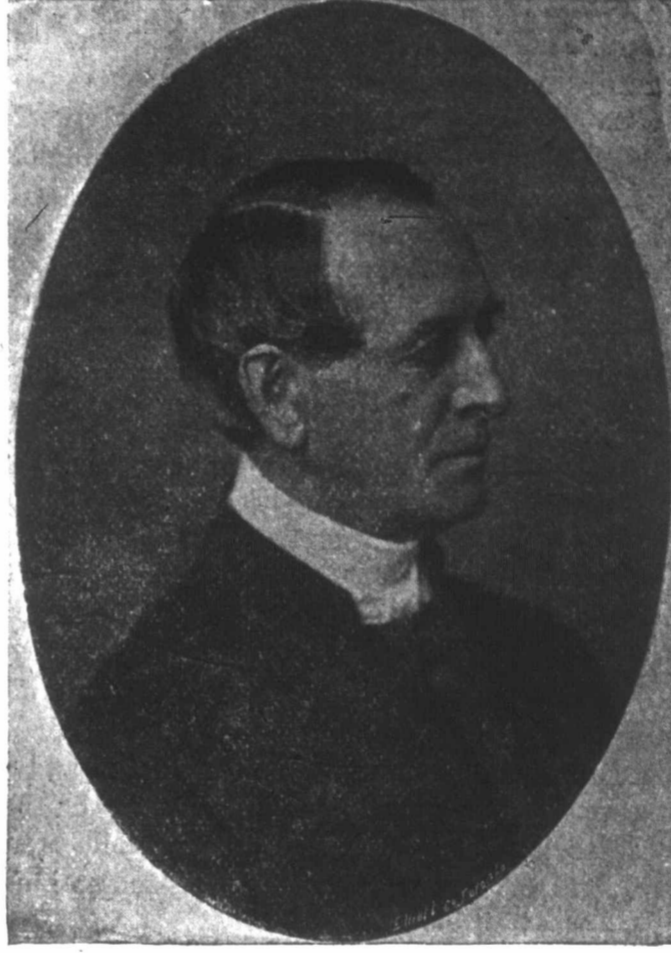
THE "ORIENTAL LECTURES" OF MRS. MOUNTFORD, last week, in the Pavilion, Toronto, were highly entertaining and full of interesting information, such as can only be given by one who has lived amongst the people whose manner of living she depicts. The tableaux presented were said to be absolutely true to Eastern life. These picturesque scenes, amongst a people whose customs and habits are almost changeless, were the means in the hands of the lecturer for throwing light upon and proving the truth of many passages in Holy Scripture. The enjoyment of this great treat was greatly enhanced by Mrs. Mountford's faultless elocution and clear enunciation. Many became so interested that they attended the whole course of lectures.

#### OBITUARY.

##### ARCHDEACON McMURRAY.

It is with feelings of very sincere sorrow that we record this week the death of the Ven. Archdeacon McMurray, Rector of Niagara. This event, so sad for those who are bereaved, yet, we doubt not, so full of joy to him who was taken, was not altogether unexpected. For some little time back the weight of increasing years, and the strain of an extraordinarily long service in the Church's work, have made themselves evident to all, and they were many, who were privileged to enjoy the Archdeacon's friendship, and many hearts were moved when the daily papers announced on May 19th that "at 11 o'clock this morning the Ven. Archdeacon McMurray, Rector of St. Mark's Church, Niagara, passed quietly away, in the 84th year of his age, after an illness of several months, borne with Christian patience." Born at Seagoe, near Portadown, Ireland, in 1810, and brought to this country by his parents in the following year, the Archdeacon was thoroughly Canadian in feeling and sentiment, and the sixty-one years of his ministerial life was devoted to the extension of the Church's influence in this new country, taking a prominent part in all the important events which

during that time have entered into her history. He received his education and his training in theology at the hands of Bp. Strachan. While yet a very young man we find him actively engaged in doing pioneer missionary work throughout the country surrounding Toronto, then a small town. In 1832, while still too young to take orders, he bravely undertook the labour of Christianizing the tribes of heathen Indians on the north shore of Lake Superior, with Sault Ste. Marie as his headquarters. In 1833 he received holy orders from Dr. Stewart, Bishop of Quebec. He travelled 1,800 miles seeking ordination. At this Indian work he remained five years, and at its close could rejoice in the fact that, of those to whom he had brought the message of salvation, he had baptized 160, and that a church had been organized numbering forty devout communicants. Illness in his family compelled him to relinquish this work. From 1840 to the end of 1856 he was rector of Ancaster. In 1857 he was appointed rector of Niagara, and thus became identified with a church—St. Mark's—famous in the annals of Canadian history, and which during 37 years was the object of his tenderest regard. A handsome little



ARCHDEACON McMURRAY.

volume, illustrated and full of the most interesting information concerning this old church and its three rectors, covering a period of over a hundred years, is published by James Bain & Son, Toronto. In this little book we have a memorial to the loving solicitude with which he guarded this historic building, and the improvements which from time to time were made to bear testimony to the chastened piety, the cultivated taste, and the earnest zeal with which he strove for the spiritual welfare of those who were worshippers therein. The aged priest who has just passed to his reward was thus permitted by the Great Head of the Church to give more than sixty years of work in His cause, a long life of priestly work, varied and successful. Few can hope for such a period of labour, or for such opportunities, but we can boast that when such a call was made the Church could give a son who did respond with alacrity to the toil and self-denial of such high enterprise. In addition to the strictly missionary and priestly work which during that sixty years were accomplished, calls of a different kind were made upon the indomitable energy and devotion of Archdeacon McMurray.

Though full of zeal for souls, and filled with an unconquerable passion for the honour and glory of God and His Church, he possessed other qualifications of immense value in the stirring times in which he lived through. The tall figure, the graceful bearing, the refined and educated mind, the genial and ready wit, the gentle disposition, combined to make him a fit instrument to do the Church's work, where men of station and influence were to be approached. Bishop Strachan and his advisers were quick to see this, and holding steadily in view the great ends—the holy ends, as he believed—which were to be gained, the Archdeacon rejoiced in such undertakings. Though somewhat enfeebled in body, to the last his intellect and memory were strong and clear, and the events were as if of yesterday. The wonderful kindness which, when sent in 1853 to ask assistance for Trinity College, he received from American Churchmen, the noble sympathy and help they generously gave, were things he loved to recall. In 1854, in the legislative hall at Quebec, he succeeded admirably in impressing political leaders with the propriety of doing some justice to the Church's claims. In 1864 he visited England on a most important mission, that of interesting English Churchmen in our "infant university." He was received with enthusiasm; men high in Church and State espoused his cause; and he used to recount with kindling eye the efforts of his new made friends to further the object of his coming amongst them. Among the friends were the Bishop of London, afterwards Archbishop of Canterbury, Gladstone, Pusey, Liddon, Stanley, Keble; and among the places where his voice was heard were the pulpit of St. Paul's and the Lord Mayor's dinner. Such a life could not well pass without obtaining some of this world's honours. Trinity College, Hartford, conferred on him the degree of M.A., Columbia College that of D.D., and Trinity College, Toronto, the degree of D.C.L. In 1867 he was appointed Rural Dean of Lincoln, and upon the establishment of the diocese of Niagara he was made Archdeacon. In closing our notice of this memorable life, we do so with a sense of loss. During many years he took a lively and personal interest in the welfare of the CANADIAN CHURCHMAN; his kindly sympathy was ever shown and useful suggestions ever given in a manner most kind and acceptable. It served to show the large-heartedness, the catholic sympathy, of a man old in years, ever young in heart, and who while a power among the great and influential, felt equally at home with and equally bound to serve interests of a different kind, so long as the Church's prosperity and the salvation of immortal souls, were in his opinion conserved. The Ven. Archdeacon was twice married. His first wife was Charlotte, the daughter of the late John Johnston, a highly educated and gifted lady. His second wife was Miss Amelia Baxter, daughter of the late Capt. James Baxter of the Royal Canadian Rifles. Two children survive him, Mr. James S. McMurray, barrister, Toronto, and Mrs. Killaly of Morrisburg. Any one who has had the privilege of enjoying a visit to the rectory at Niagara will ever look back with pleasure to the kind welcome and generous hospitality extended by the Archdeacon and his wife, and to her and the family we now beg to offer our sincere condolence in this sad hour of their bereavement. The funeral took place on Tuesday afternoon at 3 p.m., and was very largely attended. The services at the church and at the grave were conducted by the Bishop of Niagara, assisted by Rev. Canon Arnold of Niagara; Rev. Canon Bull, Drummondville; Rev. Canon Houston

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Niagara Falls; Rev. Dean Bland, Hamilton; Rev. Dean Gribble, Port Dalhousie; Rev. C. R. Lee, Hamilton; Rev. W. J. Armitage, St. Catharines; Rev. C. Smith, St. Catharines; Rev. Principal Millar, of Bishop Ridley College, St. Catharines; Rev. Dr. Roy, Suspension Bridge, N. Y.; Rev. J. Evans, Youngstown, N. Y.; Rev. Mr. Woodruff, Homer, Ont.; Rev. Mr. Fatt, Merritt, Ont.; Rev. J. C. Garrett, Niagara, Ont. The following gentlemen acted as pall-bearers:—F. Geddes, Niagara; J. H. Lewis, Niagara; H. Pafford, Mayor of Niagara; H. A. Garrett, Niagara; Major James Hiscott, M.P.P., Niagara; Charles Hunter, Niagara. The afternoon was observed as a general half-holiday, all the schools being closed and business suspended in the stores out of respect to the deceased.

THE RISEN LIFE IN THE HOME.

The chief difficulties of religion must be traced to the neglect or the mismanagement of early religious instruction. If the divine grace of baptism were duly cherished and protected on the part of Christian parents, then assuredly Christ's yoke would be easy, and His burden light, to many of the rising generation. Self-denial, self-discipline, self-conquest, would then be habitually cherished and cheerfully embraced as the means not only of future blessedness, but of present peace. And in keeping the very hardest of Christ's sayings, then would there be reaped a rich reward—the reward of an approving conscience, of home-felt serenity, of a free and filial access unto God. Yes, my brethren, if your children were formed by mild parental discipline, and nurtured by religious education, and invigorated by the influence of steady, consistent, undeviating good example; if your domestic sanctuaries, consecrated by cheerful unaffected piety, by solid and substantial goodness, by generous and manly sentiment, by peace, and harmony, and mutual goodwill; if, in the natural and easy flow of conversation, the deep truths of Christianity were familiarized and endeared; not magisterially imposed as a task, not controversially debated as a system, but introduced with unstudied gracefulness, and recommended at once to the taste, the judgment, and the affections, by a happy temperament of elegance, good sense, and cordiality; if youth were thus early and imperceptibly instructed in the principles of happiness and virtue, drawn rather by example than reflection, to regard our holy religion not as a theory but as a sentiment; not as the austere and gloomy prohibitiveness of pleasure; but as a salient well-spring of the most diversified, the most refined, the most intellectual, the most inexhaustible enjoyment; then, truly, many hardships would be mitigated, many obstacles surmounted, many impediments removed. Then to crucify the flesh with its affections and desires, to be dead to all the vanities of this wicked world, to imitate the self-denying, suffering Son of God, would be accounted not as a wearisome burden, but an inestimable privilege. Then would your children preserve the grace of baptism pure and undefiled, increasing in wisdom as in stature, and in favour with God and man. Then would your sons grow up as the young plants; your daughters as the polished corners of the temple. Then, in the deepest and most spiritual sense of the word, there would be no decay, no leading into captivity, and no complaining in our streets. Happy are the people who are in such a case! Yea, blessed are the people who have the Lord for their God.

Truly, blessed are the people thus delivered from the bondage of corruption; whose advancement in religion is thus daily and hourly progressive; who are thus dead, indeed, unto sin, but alive unto God, through Jesus Christ our Lord. To them this season is, in reality, a joyful festival uniting the calm remembrance of the past with the most glorious anticipations of the future, and affording the comfortable assurance that, as their life is now hid with Christ in God, so when Christ who is our life shall appear, then shall they also appear with Him in glory.

REVIEWS.

VILLAGE SERMONS, Second Series. By the late Very Rev. Dean Church. MacMillan & Co., London and New York; Toronto: Rowsell & Hutchison.

This second volume of sermons, from the pen of the late Dean of St. Paul's Cathedral, is a valuable practical commentary upon the subjects treated. Preached presumably by the author while Rector of Whatley, they possess that simplicity of language and directness of teaching which is the result only of ripe scholarship. It is not a book for a few readers, but will interest both clergymen and laymen. In the hands of lay readers, for whom in their preaching the incumbents of missions must provide a book of sermons, the "Village Sermons" of Dean Church would be most valuable. For such a purpose the book is to be commended. Of the thirty-seven sermons, twenty-three were preached from Advent to Trinity, and are upon the subject suggested by the Calendar day. Among other titles are "Holy Baptism," "Holy Communion," "Common Prayer," "The use of Sunday," and "Profession without Practice." No reader can fail to note the author's use of Scriptural phraseology and the oft quotation from the Book of Common Prayer.

CENTENNIAL.—ST. MARK'S CHURCH, NIAGARA, 1792-1892. Toronto: James Bain & Son.

This handsome book comes to hand at a very opportune moment, just when the death of the Ven. Archdeacon McMurray reminds us of the historical interest attached to the parish and church of which he was rector. The work of compilation has been most successfully accomplished by Miss Janet Carnochan, and is "a partial narration of the events in the lives of three successive rectors." Anyone interested both in the early history of the country and in the progress of the Church during the last hundred years, will thank Miss Carnochan for the faithful and delightful manner in which she has made use of the material placed at her disposal, and given to us a memorial of bygone years of pioneer struggle, not only against difficulties incident to the settlement of a new country, but of brave deeds in repelling the attacks of invading foes. Of "the beautiful old church of St. Marks, Niagara," we are told, "it has been said, and well said, that were one to study the history of this church—its tablets, its register, and all that may be seen from its square tower—he would be tolerably familiar with a great part of the history of Upper Canada." This is perfectly true, and interest is increased when we learn that during this long period, through all these times of struggle, and war and peace, three rectors only have presided over the fortunes of this—to us in Canada—ancient church. The first rector was the Rev. Robert Adison. Besides particulars concerning the life of this early missionary, a number of extracts are made from the register of the church, accompanied with quaint remarks written at the time. In 1835 another sign his name "Thos. Green, Rector," and during the incumbency of these two clergymen we have valuable information given touching the Government of the country, the war of 1812, the occupation of Niagara by the American troops, the death and burial of Gen. Sir Isaac Brock, the gradual building of the church and the various uses to which it was put. Reference is made to munificent gifts given during the second incumbency, and to the numerous tablets now on the walls of the church,

"commemorating many who, during the last century, worshipped here, and whose memory is still kept green." One especially claims attention. It is "rudely carved and imperfectly spelled," and reads thus, "Lenerd Blackck deseaced 5 Aug. 1782." Many names of families in days gone by intimately connected with the history of the country, are also, in one way or another, referred to in this volume. The third rector was the Ven. Archdeacon McMurray, who so lately entered into rest. He began his incumbency in the year 1857. This book gives us a short history of his life and work in this parish; we are told of the progress and improvements made from year to year, and of those who, as curates or parishioners, assisted him in the noble work he accomplished. An account is given of the centennial services held in the year 1892, and of the clergy who took part in them. This volume, which is well written, and nicely illustrated, we commend to our readers as one likely to strengthen and nurture patriotic feeling, and to stimulate zeal and devotion in the cause of our holy religion.

MAGAZINE.—The Expository Times (May) is up to its usual high level. Probably the article of Dr. Davidson—No. 2 of his series on the Theology of Isaiah—will be the most carefully studied of any of those in the present number; but it is full of good things. Dr. Robson brings forward, in his paper on the Paraclete, an aspect of the gift of the Holy Ghost which is too often ignored by Christian teachers. Dr. Salmon writes on the loss we have sustained by the death of Dr. Robertson Smith. There are some careful and excellent notices of books; and, altogether, The Expository Times proves itself a necessity to teachers and preachers.

THE CHURCH'S SACRED TRUST.\*

BY THE BISHOP OF DELAWARE.

There are those who are seeking, although it may be quite unconsciously to themselves, to revive in the Christianity for which the Church stands the very spirit of Paganism. Among the attractions which the Pagans recognized in Christianity was the claim which it made to sovereignty. It was the one only religion which men were to believe. It was not simply one out of a number, any one of which might be with equal safety and profit embraced. But it was absolutely supreme, and therefore could not compromise with, or even tolerate, any other religion. To many the advent of a system of morals which assumed authority over all mankind and for all times brought such confidence and helpfulness as had been lacking in the various conflicting codes hitherto claiming their allegiance.

But what do we now see now among some who call themselves Christians? A more than readiness to account their religion as but little, if anything, more than one among the many, and Christ, its Divine founder, as one only among the founders of other religions. I do not know but that some would go even as far as the Emperor Alexander Severus, and place the image of Christ by the side of Orpheus and Apollonius.

Only lately in the so-called Parliament of religions a well-directed effort was made—if reports of its proceedings that have reached me are correct—to show the representatives of Oriental religions that there was but little difference between themselves and what is termed liberal Christianity; and not without success, if again reports are correct that have come to us from some of the representatives since their return home.

Such as protest against this lowering of Christianity are accused of narrow-mindedness and want of culture. If it be narrow-mindedness not to know Buddha and Confucius and Mahomet because of spending one's time in learning the more of Christ; if it be bigotry to claim for Him supreme and undivided sovereignty in the soul; if it be proof of one's want of culture to leave unstudied the Koran that one may study the Bible more—then write me down narrow-minded, and bigoted and uncultured; but never will I, God helping me, so far betray the trust committed to me as to lower Christ and His religion to the plane of those who practically adopt the language which Tennyson puts in the mouths of such: "All very well, but the good Lord Jesus has had His day."

"There are some who say that this age needs less dogma and more religion. This appears to me to be a very contradiction of terms, if by the term religion is meant—as I mean—Christianity, which in its early days was, with Judaism, excluded from an otherwise universal toleration of the religions of the

\* From the Sermon at Bishop Hall's consecration.

world by Paganism, because of its refusal to make concessions. Thus it is again that I alleged that restiveness under dogma was practically an attempt to pervert Christianity to Paganism.

These same people would, because of the dogmatic character of the Holy Scriptures, because of their dogmatic "Thou shalt" and "Thou shalt not," seek to lessen our sense of their Divine authority by ranking them simply with other writings speciously acknowledged to be also inspired.

If it be old-fashioned to believe that these sacred testaments are by the hands of men who, especially chosen by God, were inspired by Him as no other men ever were to speak as His oracles, whether they understood or not what they saw and foresaw; that their inspiration differed from that of others not in degree only, but also and absolutely in kind; that the Bible is not to be subjected to the same methods of criticism as are applied to other bibles or books, but to be handled with a reserve and a reverence not belonging to them—then I am content and thankful to be accounted "behind the times."

This old-fashioned view of the Holy Scriptures as a portion of the trust originally committed in an especial way to us is all the more important to maintain when there is such constant and plausible teaching as to what constitutes the nineteenth century's religion, as though each century were to have a religion of its own. This is said to be simply the fatherhood of God and the brotherhood of man. But there is left out an intervening truth without which the other two are well nigh unintelligible, viz., the Sonship of the Incarnate Jesus. For how are we to comprehend the fatherhood of God except as we know it, by the Spirit of God, through the incarnation of His only begotten Son? And how are we to comprehend the brotherhood of man except as through this our elder brother we are made one with Him, and so one with every other man?

Therefore in this threefold complement of truths, essentially and inseparably joined together, we have that harmonious exhibit of religion which comprises in brief the sacred deposit of which we are not so much proprietors as trustees, charged with its transmission in unimpaired integrity from age to age until He who thus honors us in His condescending love shall come to claim His own with usury.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

HALIFAX.—The Bishop held an ordination in St. Paul's church, on Trinity Sunday, when the following deacons were advanced to the priesthood, viz.: Rev. Charles de Wolfe White, grandson of the venerable rector of Shelburne, who is now the oldest living clergyman of the Church of England in this Dominion; Rev. George Howcroft, who has been deacon in charge of the parish of Falmouth and now becomes its rector; and Rev. Nathaniel Irwin Perry, assistant curate of St. Paul's church, Halifax. The sermon was, by the Bishop's request, preached by Rev. Dyson Hague, rector of St. Paul's, and the candidates were presented by the very reverend Dean Gilpin. The Bishop was attended by his chaplain, Rev. F. M. Webster, who carried the pastoral staff, and, with the other priests present, took part in the laying on of hands.

### MONTREAL.

MONTREAL.—In Trinity Church, Sunday morning, Bishop Bond ordained eleven candidates as priests, and eight as deacons of the Church of England. This was the largest number ever ordained at one time in this diocese. The service was a most impressive one, and lasted three hours. His Lordship Bishop Bond was assisted by the Revs. Canon Norton, Canon Mills, Canon Anderson, Dr. Baum, of New York, Rural Dean Sanders and E. McManus. The Rev. Canon Norton, D.D., preached an earnest sermon from the words, "Sir, we would see Jesus"—John xii. 21. The speaker was aware that the remarks he made would in time fade away from the memories of those about to be ordained, but he wished them to remember the text of their ordination sermon, and to fancy, when they went into their pulpits, that they heard every soul in the congregation crying out, "Sir, we would see Jesus." Throughout all ages this cry had gone up from those professing various religions. The hearts of the eastern magicians were better than their religion, for, while they gazed into the sky and mumbled meaningless words, they followed the star which appeared and led them to Jesus. The question now asked was: "Where shall we see Him?" Not in the uppermost parts of the earth, not treading the foaming billows of the mighty deep, and not in the crystal skies. He is to be found in the pages of God's most Holy Word, and in the voice, life and character of every true

servant of God. Each Christian, and especially the Minister of Christ, is called upon to be a living revelation of Jesus. If they saw Jesus themselves they could reveal Him unto others. It was within the reach of every one of the class to preach the simple Gospel. The clergyman exhorted them to be content with the dignified and wise ritual of their mother Church; to preach a present Jesus to the needs of His Church; to show humble, loving sympathy with all who believed, whether they belonged to the Church of England or other denominations; to eschew professional jealousy and to live consistent Christian lives themselves. Then would their labors be rewarded with the success for which they longed. After the sermon the Communion service was begun, and it included the form of ordination of priests and deacons. The candidates for ordination as deacons were: Messrs. F. A. Pratt, B.A.; James Thompson, B.A.; A. E. Mount, A. C. Asch, A. Wilson, R. Emmett, William Stocker, and H. O. Loisselle. They were ordained first. The Rev. Canon Mills acted as chaplain, and presented the candidates to His Lordship. The following candidates were presented for ordination as priests; The Revs. E. I. Rexford, B.A.; Jas. A. Elliott, B.A.; John R. Strong, J. A. Lackey, T. W. Ball, B.A., R. C. Brewer, C. G. Rollit, Charles Wright, W. J. M. Waterson, and B. S. T. Marriott. The Rev. J. H. Bell, who had prepared for ordination, was unable to be present owing to the illness of his wife. The rite of Holy Communion was administered by the Bishop, and the ordination of the candidates as priests and deacons was finished. Many of them officiated in various churches in the city in the evening.

MONTREAL, May 24.—It gives your correspondent much pleasure to chronicle the promotion of Rev. W. H. Naylor, M.A., to the archdeaconry of Clarendon, and the Rev. F. R. Smith to succeed him as rural dean.

### TORONTO.

The Columbus branch of the Women's Auxiliary begs to acknowledge with thanks the receipt of \$5.50 during the month of April, in response to its special appeal by circular letter. M. F. HARRIS, Secretary

### NIAGARA.

NIAGARA.—A meeting of the churchwardens and lay delegates was called by the Bishop, when the Rev. John C. Garrett, who has been curate of the parish during the last five years, was appointed rector.

GUELPH.—St. James'.—Miss Kate Reynolds has retired from the position of organist, which she so efficiently filled for the past year, and Miss Saunders resumes her old post. We regret the departure of the one, while welcoming the other. The sewing school, which has been doing a good work all winter, was closed for the summer on Saturday, May 12th, when prizes were distributed.

The Brotherhood of St. Andrew in Canada is to have a "Brotherhood Sunday." The day fixed is June 3rd. The members will attend the Holy Communion together on that day. Our chapter will attend the 8 o'clock service on June 3rd, and hold its Brotherhood service on the evening of Sunday, June 13th. The chapters of Hespeler, Preston and Galt are invited to attend.

BURLINGTON.—St. Luke's Church.—The Lord Bishop of Niagara administered confirmation in this church on Sunday, April 29th. Eighteen were confirmed, five of them heads of families who had been brought up in other communions. All received their first communion at the hands of the Bishop. The very large congregation present highly appreciated the Bishop's address.

GUELPH.—St. George's Church still maintains a noble interest in Sunday school work. Most of its teachers hold certificates of honour from the Church of England Sunday School Institute, obtained by examinations. At another examination recently held there, four more of the teachers competed, having been prepared by the Archdeacon. The answers have been sent to England, and the result will be made known in due time through Canon Belt, local secretary.

DUNDAS.—St. James' Church.—A memorial service for the late Archdeacon McMurray, who was for nearly 20 years rector of Ancaster and Dundas, was held in this church on Tuesday, 22nd inst., at half-past 3 p.m. The curate in charge, Rev. E. A. Irving, arranged the service, which was joined in by five other clergymen, Revs. Messrs. Fessenden, Geoghegan, Wooton, and Bennetts—Canon Belt, assistant to Dr. McMurray here, 44 years ago, preaching a suitable sermon.

### HURON.

LONDON.—St. John the Evangelist.—The Juvenile Branch of the W. A. M. A. held their closing meeting of the season in the school house on the afternoon of May 18th. The winter's work was on exhibition during the afternoon, and visited by a number of members of the congregation, and the opinion was freely expressed that great credit was due to the children for the amount of work done, and for the class of useful articles produced, which consisted of 10 heavy patchwork quilts, a number of scarfs, dresses, children's coats, underclothes, and many other articles. These branches, composed of the children of the Church, are inculcating an excellent missionary spirit. The young people were entertained with an afternoon tea with games, etc. The whole affair was a most satisfactory conclusion of the winter's work. The two bales will be forwarded at once to one of the missions in Algoma.

The Bishop of Huron has ordained the following clergymen: Rev. Geo. A. Robinson, to be curate at New St. Paul's, Woodstock; Rev. J. A. Tancook, to be curate at Brantford; Rev. R. J. Freeborn, to be incumbent of Blenheim; Rev. Mr. Sherwood and Rev. Mr. Amitage, who will remain at the college in London.

### ALGOMA.

PORT CARLING.—The Rev. W. A. J. Burt begs to acknowledge with thanks the following sums in response to his appeal for assistance in lessening the debt on St. John's Church, Beaumaris, Muskoka:—H. Pellatt, Esq., Toronto, \$10; Jas. Humphrey, Esq., Scarboro', \$5; Mrs. McGill, Oakville, \$10; J. G. Y. Burkholder, Esq., Hamilton, \$2; Thos. Pearce, Esq., Berlin, \$1; The Bishop of Algoma sent \$50 since the appeal; our concert on 17th May realized \$50, thus the sum total amounts to \$128. The debt was \$300. We hope to raise \$150 in the tourist season for this object, leaving \$22 to be raised otherwise. Will some of those kind people who read the CANADIAN CHURCHMAN help us in this matter. Twenty-two people, one dollar each, and the debt will be a thing of the past. All monies should be sent to the Rev. W. A. J. Burt, Port Carling.

### RUPERT'S LAND.

SOURIS.—The Rev. F. C. O'Meara is in charge of this parish for the present.

WINNIPEG.—The Synod will meet in Winnipeg June 27th. It will be opened by Divine service in Holy Trinity church at 10 a.m. The service will consist of the shortened form of Morning Prayer, the address of the Archbishop to the Synod, and the administration of Holy Communion; the offertory will be for Home Mission Fund.

### NEW WESTMINSTER.

TRENANT.—All Saints'.—At the vestry meeting of this church the reports showed everything to be in a satisfactory condition, sufficient funds having been raised for the purchase of a new organ. Also, a resolution was passed to order a thirty-four inch Blymyer church bell at a cost of \$135.

VANCOUVER.—St. Paul's.—The Rector, Rev. Mr. Llewelling, has accepted the incumbency of Kamloops.

NEW WESTMINSTER.—St. Barnabas.—A new altar rail was placed in the chancel at Easter, in memory of George Nash, and is much admired.

### BRIEF MENTION.

The highest peak of the Rocky Mountains is Mount Brown, in British America—15,900 feet.

The Portuguese province of Angola has the two best harbours on the west coast of Africa.

The smallest bird is an East Indian humming-bird. It is a little larger than the common house fly.

In France the doctor's claim on the estate of a deceased patient has precedence over all others.

In Eastern New Mexico 600,000 acres of arid ground have been turned into farms through irrigation.

Rev. Arthur Baldwin, of Toronto, preached anniversary sermons in Trinity Church, St. Thomas, on Sunday, May 20th.

A great transatlantic steamship company, with a capital of \$20,000,000, is being formed at St. Petersburg, to trade between Black Sea ports and the United States.

Princess Clementine, favourite daughter of King Leopold, of Belgium, is about to take the veil. She is said to believe that there is a curse upon her family, and hopes to avert it by devoting her life to religion.

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The plant Drosera, the Sundew, whose insect catching proclivities are well known, can capture even small butterflies.

Trinity Church, Mitchell, has asked the Bishop to appoint the Rev. C. H. P. Owen of Creemore, to the vacant incumbency.

Bishop Baldwin, on Sunday, May 20th, administered the rite of confirmation to 40 candidates in Grace Church, Brantford.

Paris, in studying the subject of sewage disposal, proposes to buy large tracts of land in the valley of the Seine, and establish filtration beds.

Bishop Williams, of Connecticut, the presiding Bishop of the Episcopal Church, though a very old man, is in vigorous health, and does all the work pertaining to his office without any trouble.

No living reptile possesses true power of flight, and only one, the flying dragon of the Indian Archipelago, has any power of suspending itself in the air.

During Canon Curran's absence in England Rev. Principal Millar, of Huron College, London, will occupy the pulpit of St. Thomas' Church, Hamilton.

Dr. Benson, the Archbishop of Canterbury, has been engaged for the past thirty years in the preparation of a book which he has not yet finished.

The curfew is now rung in Newmarket, Collingwood, Gravenhurst, Beaverton, Bracebridge and Barrie, where the children are forbidden the streets after 8 and 9 o'clock.

Eggs of the Algerian locust have been found to yield a thick oil resembling honey in appearance. It burns well, and mixed with alkali, makes a good soap.

Rev. Mr. Scantlebury, Carp village, will leave for England next month in order to visit his aged mother.

C. C. Paine, Trinity University, Toronto, is to go to Omph mission to supply until Rev. J. W. Plant's successor is sent.

Rev. John Fisher, Tweed, leaves at the end of this month for the Old Country, where he will spend the summer months.

The education of Iceland is entirely domestic. There is no public school in the country, except a college in the capital.

Two telegraph linemen recently discovered in Connecticut that a spider had spun a strong web between two wires, and that the dew and rain held by the web made a "cross" of substantial magnitude.

Rev. Rural Dean Baker, of Bath, has paid a visit to Wolfe Island in the interest of the Anglican Church there, and been very successful in increasing Rev. Mr. Lipton's stipend.

A beggar who for many years had subsisted on charity, died recently, in Auxerre, France. In a trunk he left bonds to the value of 1,000,000 francs, and in his cellar were found 400 bottles of wine of the vintage of 1790.

The Archbishop of Ontario has appointed the Rev. W. H. Naylor, M.A., for many years rural dean of Clarendon, to be Archdeacon of Clarendon, and the Rev. F. R. Smith, rector of Hull, to be rural dean.

An Australian confectioner has hit upon the idea of printing the news of the day upon a thin paste of dough, using chocolate instead of ink. He delivers these cakes to his customers, who first read them, and then eat them with their coffee.

Miss Sandys, of Chatham, daughter of the late Archdeacon Sandys, has decided to consecrate herself to work in the mission field, after a period of training for its practical duties.

Rev. Dennis Hird, a clergyman of the Church of England, was unable to get a charge because of his being a Social Democrat. Lady Henry Somerset has just presented a living to him.

The cotton fields of Egypt are artificially watered about eight times during cultivation, generally by taking the Nile water between the ridges on which the plants are growing. The general ripening of the pods begins in September, and the cotton is ready for the first picking in October.

British and Foreign.

It is rumored that the Dean of St. Paul's is about to make an appeal for the £100,000 necessary to complete the decoration of the Cathedral as it has been begun.

The Bishop of Newfoundland is visiting England to select a rector for the Cathedral parish, which he has lately resigned. Experts say that it will be an easy matter to put a permanent roof on the nave of the Cathedral at St. John's on temporary pillars. This is necessary in order to protect the walls which are still standing.

The schools of St. Augustine, Kilburn, are the largest in London, having accommodations for about 2,500 children. In efficiency, they are second to none. The Sisters of the Church are to be credited with this good work.

Some members of the Bible Society propose to try to get various Bishops removed from the committee and other official positions they may hold in connection with the society. Their views with regard to the "higher criticism" are understood to be the cause of offence. About seventy-five per cent. of the support given to the Bible Society comes from Church people.

The late Miss Harrison, of Wakefield, has left £500 for beautifying Wakefield Cathedral. £500 for the Bishop of Wakefield's Fund, and £500 each for the Clergy Widows' Fund, the Curates' Aid Society, and the Royal Society for the Prevention of Cruelty to Animals.

Two appeals have been made: One, signed by Lord Egerton Tatton, on behalf of the Church Defence Institution, and commended to the Church of England by the Archbishop of Canterbury, asks for £20,000 to inform the English public on the subject of disestablishment; the other, signed by the Duke of Westminster, asks for £25,000 to be used for the purpose of encouraging resistance to the Bill in Wales itself.

In the Upper House of Canterbury Convocation the following resolution was unanimously adopted, on the motion of the Bishop of London, seconded by the aged Bishop of Chichester: "That this House desires to convey to the Bishops, clergy, and laity of the Church in Wales their assurance of the warmest sympathy with them in the present crisis; that this House pledges itself to do its utmost to resist the attack now made upon the Church." The Bishops spoke temperately and wisely, once again demolishing the old fallacies which have been brought forth. In the Lower the following was the terms of the motion ultimately adopted in lieu of the first in the Committee's report: "That to sever the connection between the Church and State at present existing in six dioceses in the Province of Canterbury, and to deprive in whole or in part those dioceses of their endowments, would be an act that would be fraught with disastrous consequences to the English nation, and would be a grave injustice to those dioceses and to the whole Church of England."

Seeing that almost the only argument advanced in favour of the disestablishment of the Church in Wales is that her adherents are in a hopeless minority, it is very remarkable that those who put forward this plea are strenuously opposed to its being tested by means of a religious census. Is it because they are afraid of the result? At any rate, all the facts at present obtainable point in that direction. For instance, in 272 parishes in North Wales, since the passing of the Burials Act in 1880, the number of Church to Nonconformist funerals has been in the proportion of fifteen to one, and 84 per cent. of the marriages throughout Wales are solemnized with the Church service. Again, at the last General Election, while the disestablishment candidates in Wales and Monmouthshire polled 129,724 votes, the Church candidates polled no fewer than 78,046. A properly-taken religious census, of course, might show the Church to be in a minority, but it would also prove the truth of Mr. Gladstone's words that it is a living, active, and rapidly advancing Church.

In The Diocese of Springfield, Bishop Hale gives some interesting particulars of the present patriarch of Alexandria, Sophronius, the successor after many centuries of St. Athanasius and St. Cyril. Sophronius is 95 years old, and this is the 55th year of his consecration. It thus appears that he is the senior Bishop of Christendom and probably the oldest in years. Archbishop Kenrick, the Roman prelate of St. Louis, comes next, consecrated 53 years ago, and Pope Leo XIII. stands third on the list, he having been 51 years a Bishop. An acquaintance commenced in correspondence many years ago when Dr. Hale was appointed secretary of the Russo-Greek Commission, ripened into a cordial friendship when he visited Egypt for the first time in 1885, and there met the venerable patriarch in person. The happy relations thus established so many years ago are illustrated by a letter dated Feb. 25, 1894, in which Sophronius conveys to Bishop Hale his hearty congratulations upon his consecration, and conveys assurance of his prayers for himself and his flock.

In the "first-class cities" of the United States the Episcopal Church and the leading denominations have the following ratios of membership for every 1,000 of the population: Presbyterians, 29; Episcopalians, 28; Methodists, 28; Lutherans, 23; Baptists, 20; Congregationalists, 7. In the smaller cities and in the country the ratios are as follows per 1,000:—

Table with 4 columns: Denomination, Second-class Cities, Third-class Cities, Country. Rows include Presbyterians, Episcopalians, Methodists, Lutherans, Baptists, Congregationalists.

The first-class cities are those with populations of over 500,000, of which there are only four—New York, Chicago, Philadelphia, and Brooklyn; the second class have populations from 100,000 to 500,000; and the third class from 25,000 to 100,000. In the cities of the first, second, and third classes the Roman Catholic population is about 25 per cent. The "Non-Romans" who are Christians in the four first-class cities are only a little over 12 per cent.; in cities of the second class 20 per cent.; in cities of the third class and in the country, rather over 25 per cent. The Roman Catholic population grows less in the smaller towns and open country.

We regret to announce the death of Bishop Pelham, who, until the early part of last year, was Bishop of Norwich. He died suddenly while seated in his arm-chair in the library, from an attack of syncope. Since his resignation he had lived in complete retirement at Thorpe, a suburb of the cathedral city. The Right Rev. the Hon. John Thomas Pelham, D.D., was the third son of the second Earl of Chichester, by a daughter of the fifth Duke of Leeds, and was born in 1811. He was educated at Westminster and Christ Church, taking his degree in 1832. Soon after his ordination he was presented to the Rectory of Bergh Apton. In 1847 he became an Honorary Canon of Norwich and a Chaplain to the Queen, and five years later accepted the Perpetual Curacy of Christ Church, Hampstead, where he was succeeded by the present Bishop of Exeter. Afterwards he was appointed to the Crown living of Marylebone, and in the spring of 1857 succeeded to the Bishopric of Norwich on the retirement of Bishop Hinds. He was consecrated in Marylebone Church by Archbishop Sumner, Bishop Tait, and Bishop Sumner. One of the Bishop's first acts was to revive the convention between the Cathedral and the parochial clergy by assigning a preaching turn to each of the Honorary Canons, and he also set about making the office of Rural Dean one of activity. In the Diocese of Norwich there had been no rural deans for a century and a half until Bishop Stanley revived them in 1842. As a man of business and an organiser, he had few equals on the Bench, and in the management of conferences and public meetings was probably unrivalled. He established a Diocesan Church Association and accomplished an amount of Church work which has transformed many parts of the Diocese into centres of activity. He never swerved from the Evangelical principles he held from the outset of his career.

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.

More Bishops.

SIR,—I was much pleased to see in your issue of the 10th May (in answer to your proposal to open up this most important subject through your columns), the able letter of "An Episcopalian." I trust others may follow. And with your permission, as "Another Episcopalian," I would like to add my testimony to the imperative necessity for "more Bishops." The history of the past hundred years, both in the United States and Canada, has clearly shown us that as the Episcopate has increased, so has the Church extended her borders and strengthened her cords. For with our three orders in the Catholic Church, it is evident that the Episcopate must be the centre of its existence, growth, action and progress, and must be so placed in small dioceses that it can exert its full power and influence as spiritual father, governor and adviser, and not as at present situated in our huge dioceses, our Bishops become mere functionaries for ordaining, confirming, consecrating, and official public acts, but apart from these he can have no time for the exercise of his spiritual and paternal offices so essential and necessary for the development and progress of the parochial work of the Church. Hence as we now stand, any little difficulties in parishes have to be arranged through commissions to visit and try to adjust, and rarely end as satisfactorily as they would by the direct intervention of the Bishop. On this part of the question it was most aptly said in the Synod of Huron by a

leading layman. "That a little Bishop went a great deal further than a great deal of commission." The history of the early Church gives us a clear record of small dioceses, with the chief city of the part as its centre, and always bearing such name, and not as with us, after some large tract of country, such as Ontario, Huron and many others. In areas such as these the early Church would have had at least its six or eight Bishops. Our Episcopate must be extended if we are to progress or even hold our own. No one I think can deny this is the great want of the Church in Canada to-day, and must be agitated for and that persistently, until something is done to remedy this great want. While all would desire to know that our Bishops were amply endowed, and placed beyond the care of providing for their daily necessities, yet we cannot but ask how our House of Bishops have considered it an essential requisite for a Bishop in Canada to have \$40,000 invested for his support. Such was certainly not the case in the early Church. Has it come to this, that a monetary consideration is to weigh in the balance against the extension of the Church of Christ? I must not trespass further now, but may at some future day trouble you again on this vital question.

"ANOTHER EPISCOPALIAN."

#### Synods.

SIR,—June is the month of Synods. There will be a good attendance of priests and laymen, the visit to the city will be enjoyed by all, and — ? Will there be the usual amount of "talk," "resolutions," "committees"? Will "aggressive Church work" be shelved? Will "Church literature" be ignored? Will the Rural Deans' reports be dismissed with a simple resolution? Will Diocesan temperance work be a mere name? Will the city rectors make no provision for a daily early celebration during the session? In short, will the delegates return to their parishes simply from a great Church business meeting, where one or two men did all the talking? or will they return fired with love and zeal for our dear old Church, and with a renewed spiritual life? Will the clergy ask the prayers of their people during the session of the Synod? Will the Protestant Indians be on the war path hunting for scalps from the great sacerdotal tribe? or will they, for the good of the Church, ignore "party" matters?

UNITY, FORWARD, ALL.

#### More Bishops.

SIR,—Some time ago you invited correspondents to discuss this question in your columns, and a correspondent over the signature "An Episcopalian," is the first, as far as I am aware, to respond to your invitation. His letter in your issue of the 10th inst. will be recognized by any one acquainted with country parishes as a plain statement of facts, as far as it goes, but it does not mention the abandoned churches and vanished congregations that were organized and flourished for many years when there were even fewer Bishops than there are now. Evidently "Episcopalian" is under the delusion that our Bishops have the power to make their influence felt, for he says: "If we had enough of Bishops to go round the whole country and properly oversee all our parishes, I am quite certain that we should hear of a far less number of those troubles between pastors and people which are a scandal and a disgrace to the Church. The clergy and laity would come directly under episcopal discipline, and both clergy and laity would experience the beneficent influence of the apostolic presence." Now as we have no "Clergy Discipline Act" like as they have in England, it is folly to expect better results from more Bishops, as the clergy are not responsible to their Bishops any more than they are to the civil authorities or their own congregations. Hence "every parson uses what is right in his own eyes," as your correspondent states. Hence also the Bishops do not act in "parish troubles," but our Bishops do "go round" to the parishes when the incumbents require them for confirmation or consecration rites, and I think that "Episcopalian" will admit that there are enough of bishops for this very limited service. In this Diocese of Toronto, the appointing power is in the Bishop's hands, subject to a consultation with the wardens and lay delegates of the parish, but he (the Bishop) invariably refrains from exercising that power for obvious reasons, but leaves it to the parish to choose its own minister, for all appointments (except to missions) are for life or during the pleasure of the appointee. The Bishop cannot cancel the appointment, be the choice his own or that of the parish, no matter how injurious to the progress of the Church such an appointment may turn out to be. So I think it would be advisable to postpone the question of more Bishops and take up the question of clothing our Bishops with sufficient authority to exercise an efficient supervision over the parishes. "I am in a bank, and I can picture to myself how like country parishes our branches would be if the inspector did

not make his annual visit and general overhauling." The above quotation from "Episcopalian's" letter implies the necessity of authoritative supervision for good results, which our Church with her Bishops is powerless to enforce, and no increase of the episcopate will confer it.

ANGLICAN.

#### House of Laymen.

SIR,—The history of two important bills relating to "Church Patronage" and "Clergy Discipline" introduced into the House of Lords by the Archbishop of Canterbury in 1885-6, has recently become a subject of great and increasing interest to the laity of the Church of England throughout the empire, but especially of course in this Dominion of Canada, from the fact that one of these bills, the Clergy Discipline Bill, very greatly through the influence of the House of Laymen, was passed and became law in 1892, thus placing the laity after centuries of ignorance and subjection, in their true position as independent Churchmen, capable of expressing their united opinion on all Church affairs, which up to this time has been studiously denied them.

The efforts which His Grace made in these years to effect legislation on the above subjects failed, and nothing was heard of them for several years. In 1891, however, he again made the attempt, but again failed. The House of Laymen, established by the Archbishop a few years previously, at once recognized the critical and important position of affairs. They had several deliberations upon them, and then passed the following resolution, moved by Mr. L. T. Dibdin, London, and seconded by Mr. W. A. Heygate, Peterborough, "That this House, while regretting the failure of the efforts which were made in the Parliament of 1885-86 and the early sessions of the present Parliament to effect legislation on the subjects of Church Patronage and Clergy Discipline, respectfully presses upon His Grace the Archbishop the importance of these subjects not being allowed to drop, and hopes that bills dealing with them will be introduced into Parliament during the present session." The Archbishop was greatly encouraged and immediately reintroduced the bills, and had the great satisfaction in 1892 of seeing the royal assent given to the "Clergy Discipline" Act, and it is hoped the Church Patronage bill will become law this year, 1894.

There is scarcely a member in the House of Lords who has not some pecuniary or other interest in advowsons and next presentations. For one layman or one clergyman, even though he be the highest and noblest in the Church, as was the case in this instance, to present a bill advocating the reform needed, was proved as we have seen to be useless. It was at once set down by Bishops and lay Lords as a presumptuous interference with their vested rights. But when it was seen that behind that bill there were upwards of one hundred sober, solid, thoughtful laymen united as one man in support of it, the position of the noble Lords was changed. A little hesitation soon gave way to earnest consultation and enquiry, till ultimately their better judgment was superior and gained the day for the Church's welfare.

The foundation for His Grace's remarks on moving the third reading of the Church Discipline Bill, would seem to have been the provision in the endowment system which we shall often have occasion very reluctantly to refer to; for it has dominated, moulded and influenced the spiritual and temporal character of the clergy from almost the dawn of Christianity down to the present day—a provision which gives to a presentee of a living, or as we should say, the rector, a life interest therein; which has been part of the education of the clergy and which has made them through all the ages to a large extent independent of their Bishops and independent of their congregations. On a recent occasion His Grace said significantly, "Again I entreat the clergy to reflect that there is no Church in the world in which parish priests or ministers have anything like the same independence in or out of the Church as our parochial clergy have." In his opening remarks on the occasion above mentioned, he told the Lords wisely, temperately and firmly what the Church demanded of them, namely, power to prevent further injury to the Church by certain of the clergy so frequently abusing the independence thus unwisely given them. "If," he said, "the clergyman was a drunken man and a profligate his influence was most mischievous. He was bound by law to be a guide and a teacher, to visit the sick and dying, and the poor. How was he to discharge such duties if he was a drunken man or a profligate? There was the visible sign of an empty church, but the visible signs were more terrible than the emptiness of the church. The sick were unwilling to send for him. The parsonage house was suspected and shunned and pointed at, and yet there were no means of getting rid of the evil priest. Only last year the Court of Arches punished a drunken clergyman by suspending him for six months. The first sermon on his return was a lively description of the holiday he had had abroad!"

For the moment the narrative of the man's assurance causes a smile, but the very next it is one at which angels might weep. What! is it come to this, that the head, the Spiritual head, of the great Church of England should have put upon him the indignity, should suffer the humility of being obliged to acknowledge to the nobles and the people of England and of the whole world that there were no means available of getting rid of the "evil priest"? What an admission to make in this nineteenth century, and especially, as history tells us, the vile blot in our ecclesiastical system which has shielded the evil priest of to-day has existed and demoralized and shielded the evil priests of the Church and their people throughout nearly all the long centuries of the Church's existence. Thanks to the noble action and courageous perseverance of the Archbishop of Canterbury, aided by the watchfulness, advice, common sense and influence of a House of Laymen, this too long and most damaging blot on our Church Constitution has now been erased for ever.

We have just given a modern instance of the injurious working of the endowment system. Let us look at its working in ancient or comparatively ancient times, to a noticeable instance which occurred five hundred years ago, in Henry VII.'s reign.

The Church of England at that time was suffering as it had suffered for ages before, from the inroads of the Papal usurpation. Her national character was well nigh extinct. She was ruled against her will by Popes and Bishops who led most dissolute lives, and it was not to be wondered at that the clergy, with such examples before them, were not distinguished for integrity and virtue. Their moral tone and intelligence will not in fact bear examination. Still at this dark period, there were a few earnest and good men who had time and again protested, as the English statute book shows, against the Papacy's meddling with their English Church, who now tried to reform the abuses which such meddling had created and fostered, and to curb the dissipated lives of the clergy. Cardinal Moreton and his successor Archbishop Warham both desired to curb their scandalous irregularities and reform ecclesiastical abuses, but they were powerless, even though they were backed in their efforts by the full sanction of the Pope and the loudly expressed demands of the people. Why were these dignitaries of the Church powerless, and why were the clergy so contumacious? We may well in wonder ask, how dared they set at defiance the reasonably expressed wishes of their superiors whom they had sworn to obey, whose efforts were sincerely intended to rectify abuses and restore the Church to something like its pristine purity? Such efforts, had they been successful and continued, might even have rendered the subsequent Reformation unnecessary. The true and simple answer is, they were an endowed clergy, independent of cardinals, archbishops and popes. The Church was their freehold for life. They could do and did do as they liked. If they had only known that at the end of a certain term they would be called on to give an account of their stewardship and might possibly be removed, depend upon it their conduct would have been very different, and it would have shown itself in many ways to the advantage of a more intelligent and progressive Christianity. But they were like the "evil priest" whom the Archbishop of Canterbury could not get rid of. We are safe to say that but for the moral influence of this London House of Laymen, this most important and salutary Clergy Discipline Bill would never have been passed. And does it not show the value to the Church of laymen, a no inconsiderable part of that Church, being a recognized consultative and united body, and not a mere rope of sand, as they are now.

But we pursue the subject a little further to show the influence which the pernicious principle in the endowment system, abstractedly an excellent system and which should be in every way encouraged, has had in the long past centuries, and still has, though in a milder form, owing to changed times and circumstances, on the clergy of the present day, and also to show the necessity there is for the laity to be permitted to express under some recognized authority their collective opinion on this and kindred subjects, having always before them an earnest and sincere regard for the best interests of the Church both spiritual and temporal.

In England there are between twelve and fifteen thousand endowed churches. They were built and endowed by the kings, earls, barons and other great men, under a sense of religious duty and for the benefit of the localities in which they were especially interested. In later times the great manufacturers and mill owners built and endowed churches for the special benefit of their work people, and in this way a very large portion of England was covered with endowed churches.

\* In the Parliament held at Carlisle, 1307, statutes were published prohibiting the taxation of English monasteries by their foreign superiors (English Church in the Middle Ages, by Wm. Hunt, edited by Professor Creighton, page 181). Resistance to Papal exactions was renewed in a Parliament held at Stamford in 1309 (ib. page 182).

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As was very natural, and as a return for the great liberality of the donors, private persons, that is, the laity, became the possessors of Church livings, and they and their successors had the privilege of bestowing the first and subsequent presentations or patronage for ever thereafter on such persons as they thought fit, but always subject of course to the approval of the Bishop, who could scarcely withhold his assent.

It was an admirable foundation for an established Church, and in its earlier years contributed largely to the religious needs of the different communities. But it was, in the course of time, unfortunately seen to be attended with some serious drawbacks. It fostered the many grave abuses which had gathered round the ecclesiastical system of the middle ages, and we cannot honestly ignore them, however painful it may be to refer to them, for they are clearly traceable to the one pernicious principle referred to, the giving the presentee of a living or rectory a life interest in it, for, observing certain easy conditions, he soon found himself independent of both his Bishop and his congregation. He could do "just what he liked" as regards the externals of the Church, as pointed out by that great and good man and Bishop, afterwards Archbishop McGee, who, though dead, yet speaketh, and other Bishops and eminent laymen.

A few other abuses may be mentioned. The traffic in advowsons and next presentations. The abominable sale of livings has been in the past and still is a reproach to the very name of Christianity. In addition to these evils the endowment system created pluralities, encouraged non-residence, a neglect of education, a formal studied style of preaching, a low standard of moral and intellectual life among the clergy (*Quarterly Review* for January, 1890, article *Church in Wales*).

One of the worst evils of the system was, up to the end of the first quarter of this century, the clergy preaching and insisting under all circumstances of the duty of passive obedience as regards kings and all in authority. The doctrine became ingrained in the endowed clergy. It had grown with their growth till they finally made it apply to all under authority indiscriminately. They were kings in their little domain. They possessed the freehold of the Church, which gave them a life interest therein. They were high in authority over their congregations, and they gradually asserted their power till everything pertaining to the Church they served was conducted as they ordered. An eminent and much loved clergyman (the late Rev. F. Robertson, Brighton), said, "We have produced folios of slavish flattery upon the Divine Right of Power; shame on us, we have not denounced the wrong done to weakness."

Another clergyman (Rev. Geo. Herbert Curteis, M.A., Prebendary of Lichfield Cathedral), in one of his Bampton lectures, said, "For the enormous and incredible ignorance that prevails both within and around our own communion, we are in a great degree responsible. But above all, we clergy have to confess our miserable shortcomings, and that we are verily guilty concerning our brother. For a whole century we neglected to unfold to our people any rational theory of the Church at all; we forbore to give them any information about her history, her laws, her customs. We refused to present to their imagination the glorious ideal which she was intended by her Founder gradually to realize in the world."

Once more, Dr. Milman, Dean of St. Paul's, in his history of Christianity, says, "The ancient priestly castes, I conceive, attained their power over the rest of their race by their acknowledged superiority; they were the benefactors, and thence the rulers of their people; to retain their power as the people advanced, they resorted to every means of keeping men in ignorance and subjection, and so degenerated into the tyrants of the human mind; at all events sacerdotal domination is altogether alien to genuine Christianity."

It may be objected that the evils referred to are of ancient date, that they are by-gones and should be let rest. But they are not by-gones. These evils were and are the fruit of an endowment system inaugurated centuries ago, and under which the present Anglican clergy, wherever resident, hold their livings or rectories, and who must necessarily be influenced by it, though happily in a milder form than was prevalent in the dark ages. That system was, no doubt, sincerely intended by its founders for good, but unfortunately it contained also a principle of evil, which at the time they were ignorant of, and were, of course, blameless. If now we look down the long vista of Church history we shall see that the bad influence of that principle of evil not only surrounded and demoralized the priests of that day, but also their successors, and their follies and worse than follies, being scattered broadcast through the land, have ever since rolled onwards and onwards through the long centuries with varying force and effect down to our own times, as continuously and as surely as

The billows roll in order to the shore,  
The wave behind rolls on the wave before.

If those evil priests had known that they only held their livings during good behaviour, as our judges, and indeed all public servants and officers in all our institutions, civil and military, do—if they had had before their eyes an Archbishop of Canterbury, a House of Laymen, a Clergy Discipline Act, and we hope shortly to add a Patronage Act, in full operation, the result to themselves and the Church would have been then and at this day mightily different. There would have been no independence to abuse, as history tells us it has been in every age. Ignorance, apathy and indifference, which that independence has bred in all our churches, would have had little or no existence, and we should not at this day be witnessing the strange upgrowth of those mediæval follies, fascinating though they be, which are leading our people back again into the dark, "as a fascinated rabbit plunges into the jaws of a python."

We have referred with much pain to the dissolute habits of the clergy of former ages, and we repeat our belief that the abuse of the independence conferred upon them by the unwise endowment system was the chief, if not the only cause. So great was the depravity of the times occasioned thereby that it is a marvel Christianity did not entirely perish. But, and we rejoice, we may look at a more pleasing picture. There was a leaven of holy life in the midst of such unequalled wickedness, and in God's ever watchful providence over His church a lamentable retrograde movement is in good time followed by a steady and permanent advance. If we view only this one era of Christianity, we see little for it but disaster and defeat, but if we take a comprehensive view of the several eras of prosperity and adversity, of actions and reactions it has passed through, we shall discern its history to be that of progress and fulfilment of its great aims. Canon Liddon beautifully said, "Christianity might well have perished more than once; it might have died outright of the public and astounding wickedness of the Roman Court in the tenth century; it might have been crushed out of being by the hoards of Islam in the first flush of their conquests, or by the great Turkish Sultans of the fifteenth and sixteenth centuries; it might have sunk beneath the accumulated weight of corruption which invited the Reformation; it might have disappeared amidst the babel of self-contradicting voices which that Reformation itself produced. At one time it was threatened with death by the relation of the Church to corrupt or absolute governments; at another by the rash levity or by the dishonest enterprise of speculative and unbelieving theologians. Men said that the Church was killed under Decius and Diocletian (Roman Emperor A.D. 305); his reign was memorable for the persecution of the Christians; they said so again with greater confidence after the literary blasphemies and moral outrages of the first French revolution. But practically each reverse, each collapse, each period of sickness and decline is followed by revival, reinvigoration, victory."

We have shown the debasing, the demoralizing influence of the enormous power wielded by the clergy by virtue of the unwise provision in the endowment system so often referred to, and which has in past ages exercised and still does exercise a most powerful and injurious influence on both clergy and laity equally applicable to the clergy and laity of Canada and the Mother Country, and we would now earnestly appeal to our honored clergy and to all true friends of the Church to look at the difficulties that surround her full in the face, chiefly caused, as we have said, by the endowment system, and not hide them from view, and so be lulled by the idea that our enemies do not see them. Their long continuance, it is certain, is doing great injury to religion, and in every way is most disadvantageous to our own communion. We do not say that our friends of other denominations smile at the dilemma we are in, at our putting off the reforms so urgently needed, but we are well assured that they quietly look on and wonder at our folly in not brushing away those blots and blemishes, in service and ritual, acknowledged to exist by all intelligent Churchmen, but who yet have not the gumption to unite and the courage to attack. We are every day feeding and encouraging these denominations. We are their best friends. We certainly rejoice at their success in spreading the Gospel, but we should much more rejoice if we could claim at least equality, if not the pre-eminence, in the holy work ourselves. Our greatly superior Church constitution demands that we should and would, but for the unfortunate fatuity which has so long characterized the governing powers of the Church. In the recently formed General Synod there is surely a gleam of hope for a better state of things. If that august body applies itself in carrying out the several reforms needed, one of the first results would be that we might then with every prospect of success urge reunion with the various churches referred to. Nay, there would be no necessity to urge. The desired event would certainly be brought about by the silent process of absorption into the fold of the old historic Church. Till then we are only pursuing a will-o'-the-wisp in our advo-

cacy of union. At any rate our position would be so strong and satisfactory, so commendable, so impregnable and even so properly aggressive, that instead of occupying a subordinate place amongst the churches, as we do now, we should be marching onwards as the advance guard of the great Church army, for the propagation of our glorious and beneficent Christianity.

But we must return after this little digression to the immediate subject of our article. Under the exclusive system of our Church, the laity have for ages past, as stated by Dean Milman, and in a modified degree in this present age, been kept in "ignorance and subjection," and the great evils of apathy and indifference in all Church matters are greatly encouraged thereby. The Church has at length pointed out, and indeed opened a way by which the laity may be put in their true position and be freed from the bondage they have so long endured. They do not presume to legislate for the Church, but they claim the privilege under ecclesiastical authority of meeting together, and after debate put in motion the inestimable power of expressing an opinion on all Church affairs, which should and must indeed have great moral weight amongst all Churchmen, who would do well therefore now to organize. The lay representatives to every synod in the Dominion must have their House of Laymen strictly, as we have said, under ecclesiastical authority, and on the lines approved of by the Archbishop of Canterbury and the London House of Laymen, where they can consider and deliberate on all questions of interest to the welfare of the Church, her history, her laws, her customs, her great men, and even all subjects of a philanthropic nature—all which, we conceive, would conduce greatly to banish the evils complained of, add enormous strength to the Church, and above all, would largely promote in that beloved Church the growth of a pure and more spiritual life.

J. SYMONS.

Were the Creeds Drawn from the Words of the Bible?

"Were the creeds drawn from the words of the Bible, or were they formulated independently of the Holy Scriptures?"—H. J.

"The Church had the creeds before she had the Bible. The society founded by Jesus Christ had 'the faith once for all delivered to the saints,' as St. Jude testifies, long before he wrote his Epistle, and St. Paul in several places mentions the same fact. They had learned 'all whatsoever Christ had commanded them,' not from books, but from His lips; and were commissioned also by Him to minister His sacraments. They had both these in their integrity, and handed them down to us. The Bible was not put together till the Council of Carthage, A.D. 397, and the earliest list of Books of the New Testament is that given us by Athanasius (320). When the Nicene Creed was formulated, Scripture was never even appealed to. The 325 bishops were asked singly concerning each article of the Apostles' Creed, what its meaning was according to the tradition handed down in his Church. Seventy years afterward it was found that every particular of the doctrine was registered somewhere or another in the written code, and thus it became an axiom that whatever claimed to be an article of belief must also be tested and proved by the written word. The Church was the first pillar of the truth, 1 Tim. iii. 15, the Scriptures were gradually built up into the second. Get Dr. Neale's lecture on 'The Bible and the Bible Only.'—*Church Times*."

Sir,—In a late issue of a Canadian contemporary of yours, the above clipping, from the *Church Times*, was given apparently as a satisfactory answer to the question, "Were the creeds drawn from the words of the Bible, or were they formulated independently of the Holy Scriptures?" The Editor's answer is that "the Church had the creeds before she had the Bible." This is a loose way of speaking. If by the creeds, our three creeds are meant, the statement would not be historically true. On the other hand it is reasonable to believe, probable in itself, and has abundant support in Scripture and the fathers, that the Apostles delivered orally to the churches which they founded a creed substantially the same as our Apostles' Creed.

But when the writer goes on to speak of the origin and history of the New Testament, his statements are altogether misleading.

1. "The Bible," he says, "was not put together till the Council of Carthage, A.D. 397." Now, in the first place, this 3rd Council of Carthage was only a Provincial Council, and no more thought of making a Canon of Scripture than our Church did when she appended the list of Canonical Books to the 6th Article. The Council found it necessary to forbid the reading of any books in church "besides the Canonical Scriptures," and then, naturally enough, added to this Canon a list of those "Canonical Scriptures." The very term used, "the Canonical Scriptures," contradicts the *Church Times*, and shows that this was a well known and recognized collection, not a list then for the first time authorized.

man's assurance is one at which me to this, that great Church of the indignity, obliged to acknow- of England and no means avail- est?" What an th century, and ile blot in our iewled the evil emoralized and urch and their ong centuries of the noble action e Archbishop of ss, advice, com- f Laymen, this our Church Con- r.

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There is abundant proof that there was in Africa a "Bible put together" more than 200 years before the Council of Carthage. Tertullian, writing about the year A.D. 190, speaks of the Latin version of the "New Instrument," or as it is commonly called the "New Testament," as already antiquated. We know what books his New Testament contained. The Syriac version, an authorized collection of books "put together," was still earlier. The separate books of that version were, in Bishop Westcott's opinion, translated "within the apostolic age, and were shortly afterwards collected, revised and completed at Edessa." The Canon of the Syriac version was incomplete, but the Canon of Carthage had no effect upon it; from that imperfect Canon the Syrian Church has never varied to this day.

There is not a particle of evidence to show that the utterance of the Council of Carthage had or was intended to have any influence in the matter of settling the Canon of Scripture. The Church went on freely discussing the question of disputed books, even in Africa itself, just as if that Council had never been held.

2. "The earliest list of the books of the New Testament (the *Church Times* says) is that given us by Athanasius, A.D. 320."

This is quite too bad. Have we not the formal list contained in the *Muratorian Fragment*, A.D. 170, two hundred years earlier, for the true date of St. Athanasius' list is A.D. 367, not 320. Then the two versions mentioned above were themselves two lists of the books in the strictest sense of the word, and lists, too, available for us, provided we know what books the versions contained, which we do. And besides these, we have lists easily gathered from the writings of Irenæus, A.D. 170, Clement of Alexandria, A.D. 200, and Origen, A.D. 220.

3. "When the Nicene Creed (he proceeds) was formulated, the Scripture was never even appealed to."

A monstrous inversion of fact into which no one, in the least acquainted with the original documents, could have fallen. So wrote out Professor Bright, the greatest living authority on the Arian controversy. "We can picture Athanasius" (he says) "as he stood forth in the Nicene Council beside Alexander, while all eyes were gradually attracted towards that slight figure, and beautiful countenance. We can imagine how he appealed for the eternity and real Divinity of the Son to Scripture."

The fact is, the entire controversy with the Arians was saturated with the appeal to Scripture on both sides. Dr. Pusey has brought this out in several learned notes in the Oxford Translation of the Orations of St. Honorius against the Arians. In the great Encyclical Epistle, addressed by Alexander, shortly before the Council, to the Christian prelates, exposing the heresy of Arius, the propositions of Arius are declared to be "at variance alike with Scripture and with continuous Christian teaching." Thus on the orthodox side the appeal was at once to Scripture; on the Arian side it was ostentatiously so. The *Church Times* refers to St. Athanasius' list of Canonical Books. Let me give one sentence from the Festival Letter in which that list is found: "The Canonical Books are the fountains of salvation, through which alone is the teaching of religion transmitted. A truly remarkable statement, showing by its very exaggeration the veneration of the Church of that age for the Oracles of God as the standard of appeal in all controversies of religion.

4. "The 325 (?) Bishops were asked singly concerning each article of the Apostles' Creed, what its meaning was according to the tradition handed down in his Church." This is history idealized with a vengeance; the Council ought to have been conducted in this way. Unfortunately there is not a scintilla of authority for this statement; it is a pure romance—originated by a highly respected writer in a popular pamphlet, half a century ago, in which however he found no one to follow him. Let the reader consult Hefele, Bright, Pusey, Kaye, Newman, or any other authority on the Council, and he will see how baseless a fiction the above statement is.

5. "Seventy years afterwards it was found that every particular of the doctrine was registered somewhere or another in the written code, and thus it became an axiom that whatever claimed to be an article of belief must also be tested and proved by the written record." This caps the climax. So it took the Church 300 years to find out that the "Faith once for all delivered" was also contained in the Scriptures! In the year 395 it first became a recognized principle in the Christian Church that every article of the Faith must be proved by the written word! Compare this with the statement of Athanasius that "through the Scriptures alone the teaching of religion is transmitted." It is really past belief that anyone could try to palm off so impudent a fiction as authentic history. Let me ask your readers to read Note A. at the end of Dr. Pusey's Irenicon, in which that learned divine proves that "it is said over and over again by the Fathers that what the Apostles preached orally they afterwards under the inspiration of the Holy Spirit, wrote in only Scripture." To prove this, he cites 26 of the

greatest of the Fathers from Irenæus to St. Leo. I will quote Irenæus alone—the disciple of Polycarp, the disciple of St. John. He says, "The Gospel which the Apostles preached, they afterwards, by the will of God, delivered us in the Scriptures, to be the foundation and pillar of our faith." And Bishop Jeremy Taylor says, "If we inquire upon what grounds the Primitive Church did rely for their whole religion, we shall find they knew none else but the Scriptures." So much for the *ex cathedra* utterance of the *Church Times*.

Before concluding, it is necessary that I should add that some of the greatest authorities have answered the question propounded in the *Church Times* the other way, namely, that "the Creeds were actually drawn from the words of the Bible." So writes our own Pearson. His definition of Christian Belief is, "Assent to the whole Creed as certain and infallible truth revealed by God and delivered unto us in the writings of the Apostles and Prophets, out of whose writings this brief sum of necessary points of faith was first collected." And for this Pearson quotes three authorities—first Durandus, (whom he declares to be "none of the smallest of the schoolmen"), who says, "Faith is a habit by which we assent to the things declared in Scripture on the authority of God revealing them." 2. St. Cyril of Jerusalem. "Not as it seemed good to men were the articles of the Creed composed, but the most necessary points collected out of all Scripture complete the one teaching of the Faith."

3. Eusebius Gall.: "The Fathers of the Churches, being anxious concerning the salvation of the peoples, collected out of the various books of the Scriptures testimonies weighted with Divine mysteries." For a fuller description of these remarkable passages neither have I now time nor you space. But one thing is made clearer in them, that their authors held Holy Scripture in very different esteem from the writer in the *Church Times*.

What is supposed to be gained by this eagerness to disparage Holy Scripture, which seems to have fallen as a blight upon the Church in our day?

HENRY ROE, D.D., Archdeacon of Quebec.  
Lennoxville, 12th May, 1894.

#### Unqualified Commendation.

Rev. T. Watson, Colborne, Ontario, writes:—"K.D.C. has produced in me a wonderful change, almost from the first time of using. My indigestion is all gone, and my general health is much better than it has been for years. K.D.C. has my heartiest and unqualified commendation. I believe it to be all its makers claim it to be."

Free sample of this wonder-working remedy mailed to any address. K.D.C. Co., Ltd., New Glasgow, N.S. Canada, and 127 State st., Boston, Mass.

### Family Reading.

#### Love's Mastery: Or the Gower Family.

"Faith! O no, Lora, not the least. He thinks that they are very clever and cunning; that they manage to possess themselves of family plans and secrets, and so are able to say startling and sometimes correct things. But it is the principle of the thing which Dr. Lyon objects to. He says it is so very contrary to the Bible, trying to inquire of human beings about the future, which can be known only by God." Here Stella coloured and hesitated a little: it seemed almost like condemning her sister and justifying herself for her part in the afternoon's transactions.

"I do not see the slightest harm," Lora answered rather loftily. "Of course it is only intended as a pastime. And Captain Flamank, certainly his opinion may be something thought of." "O Lora, he was only speaking in a joke when he said that."

"How do you know that he was speaking in a joke?" asked the sister, assuming an indifference of tone which she did not really feel.

"From his manner and what he said afterwards. O Lora, I am quite sure he has not the smallest faith in fortune-tellers."

"I cannot of course know what he chose to say to you in private. I can only be expected to judge from what passed in my own hearing. You had better go to sleep again as soon as you can, Stella: it is a pity that I troubled you." And Lora turned away.

"O Lora, it is no trouble. I was not asleep; and, if I had been, I should not have minded, if only—" The remainder of the sentence was lost in a suppressed sob; and, had it been spoken, Lora

would not have heard; for the door was closed behind her; and she went to her room with a heart upbraiding her for injustice of utterance both towards the absent dear one and the little pale serious sister whom she had left in tears and wakefulness.

"O how can I obey his wish? How can I force my love upon her if she will not have it?" were the questions over and over repeated during that long restless night—questions which, if she had only known it, sweet child, would very soon be laid at rest forever.

"It is very unfortunate Lady Trevannion being away just now," Lora said, on the morning of the third day after Captain Flamank's departure, rousing herself from the sofa in her own apartment, where she lay with a burning headache, and a fearful weight of sickness overwhelming her. "And still more unfortunate Mr. Gower being so ill. Dr. Mostyn has been sent for, you say, Clarice?"

"He is expected every minute, mademoiselle. And you will also see him yourself?"

"I suppose I must," Miss Gower replied languidly: her head sinking down again upon the cushions. "I think I never felt so ill and prostrated before. Lord and Lady Tavistock are gone, I think you said: that will make the house a trifle quieter. If it had only been me instead of Mr. Gower, it would have been of no consequence. Now, everything is unfortunate."

A little tap came to the door just then; and Stella entered.

"Dr. Mostyn is here, Lora. You will see him, won't you? You look so poorly."

"Of course I shall see him," Lora replied, wearily.

"Shall I write to auntie, and ask her to come home?" Stella said, lingering and longing to do something for her sister's relief.

"No, certainly not; and, if it is going to be fever or anything of that sort, you had better keep quite away yourself, Stella."

"But can't I do anything for you now?" she said, venturing a step or two nearer the sofa.

"No, nothing at all. Only get rid of as many people out of the house as you can, without being rude. I feel as though I could not speak to any one for a week to come, and, with Somerset in bed, who is to entertain them I don't know."

And Lora closed her eyes and turned wearily away.

Foiled in her efforts to relieve her sister, Stella's sense of duty led her to the morning-room, where she endeavoured in her sweet childish fashion to make up for the absence of the elder ones; but it was a long and weary day, heavy with uncertainty and anxious questioning as to what the serious indisposition of both brother and sister could mean. But like all wearisome days, this one ended at last; and Stella sat in her bedroom, with her young maid Alice behind her, brushing out the long waves of sunny hair.

She had been to Lora's room to say good-night; but admission had been refused, and a message sent that her sister felt really too unwell to see any one.

"Miss Stella," Alice ventured at last, very modestly, "I am so very glad you did not go into the gipsies' tent the other day."

"Why?" asked Stella, who had forgotten all about the gipsies, and wondered rather at Alice's knowledge of the proceeding.

"Because one of the children belonging to the same gang, and who was lying very ill then, has died since of small-pox. There's quite a talk in the place about it; and some of the neighbours who went near them are very frightened and angry."

"Small-pox! O, Alice, can it be true?" and the terrible probability flashed full upon Stella's mind. She knew into what very close contact Lora had gone; and the very serious symptoms manifested, and which Dr. Mostyn had professed himself at present quite unable to account for, might be the terrible result. But for the moment she could not bear to realize it.

"It may be a mistake, Alice, or only village talk. The woman surely would not have done such a foolish, such a wicked thing, as to bring any one into the worst of dangers. Small-pox is such a dreadful, such an infectious disease. And Dr. Mostyn, he surely would have known."

"Doctors cannot always tell at once, Miss Stella, and would not like to say, unless they were quite certain. But perhaps I ought not to have said anything to you, Miss Stella; only I heard of the death of the child when I was at father's this afternoon; and it has been following me ever since. I would not speak of it down-stairs."

"O, Alice, you did quite right to tell me, and I am very glad you have not talked of it to the other servants. We shall be sure to know the worst to-morrow; and, if it is God's will, I do hope it may not be this."

But Stella's heart sank within her; and she waited dreadingly for the morning, when, as she said, the worst would be surely known. No entrance again to her sister's chamber: the night had been very restless, and the medical man again summoned hurriedly.

The result of his early visit was a general stir and bustle, a hasty packing, a hurrying to and fro of men and maid servants, a driving up of horses and carriages, and the emptying of the great house of all its gay and cheerful guests.

There were the kindest of messages of condolence and sympathy, but no leave-takings. Stella prudently imagined that the farther off she kept herself on this occasion the more acceptable would it prove in the eyes of the retiring guests, whose departure was the only tinge of relief in the gloomy prospect; and she sat alone in the shelter of her little study, and watched carriage after carriage fill and roll away over the broad smooth gravel.

There was, however, one exception in this general rule. Clara Venables invaded the little sanctum.

(To be continued.)

#### Don't Delay.

It is your duty to yourself to get rid of the foul accumulation in your blood this spring. Hood's Sarsaparilla is just the medicine you need to purify, vitalize and enrich your blood. That tired feeling which affects nearly every one in the spring is driven off by Hood's Sarsaparilla, the great spring medicine and blood purifier.

Hood's Pills become the favourite cathartic with everyone who tries them.

#### The Old Oak Tree.

The oak tree stood alone in its glory. No other tree was equal to it; and in its pride, it thought it would last for ever. It was a beautiful day, and the sunbeam and the wind were having a famous game of play. The wind was trying to find the shadow, but every time he lifted up a leaf in search of it, in sprang the sunbeam. Oh! what a scamper the wind had, and the leaves rustled with pleasure, and the oak felt quite young again, and looked on benignly. An old owl was living in that tree, and as the wind, with a sudden gust of merriment, pushed aside the boughs, the sunbeam following him as usual, oh! how angry the owl was! He hooted so that the sunbeam and the wind were frightened away, and his friend the shadow returned, and they consoled with each other on the giddiness of the light-hearted.

The birds all around joined in the universal praise of the tree, for they had known it many a year, and they and their forefathers had always lodged among its boughs, and well had they been protected from storms and rough winds. And the wind whistled too, for he thought of the many games of play he had had with it, and greatly did he love one. To the sunbeam, also, it was a dear old tree, for with it she and the shadow had taken great liberties, drawing most unflattering portraits on the ground. The oak tree at last grew very proud, and he looked on with scorn at his weaker neighbours, who were obliged to be propped up.

All of a sudden, a great storm arose. The brother of the gentle wind came up, so fierce and angry, that he and the sunbeam hurried away and hid themselves. The birds also were frightened, and kept close to their homes, thinking themselves quite secure there. And the oak looked on, and pitied his weak neighbours, and laughed at the wind's efforts to bend him. And the wind was angry and blew harder, and again

the oak laughed. But one other gust, a crash!—and the mighty oak is on a level with the ground. So dreadful was the dying groan of the giant that the wind was frightened at the mischief he had done, and fled. Soon the sunbeam returned, and when she saw what had happened, she hurried to the tree, and tried to revive it, and the gentle wind came too, and they crept slowly in and out of the branches. The wind tried to raise the tree, but his efforts were in vain. At last they came to the owl, but he did not hoot at them now, for he had died with the oak.

Oh! how mournfully did they go away! but the wind first raised up a memorial to the tree. He gently shook off some of the acorns and planted them; and he and the sunbeam watched and tended them, till they grew up a living witness of the strength and weakness of the old oak tree.

Vomiting caused by indigestion is prevented by K.D.C.

#### Spoiled Children.

There are few greater tyrants than what are commonly called spoiled children. The parents, however superior they may be in many respects, are their very slaves. They have sacrificed everything for them, and required no sacrifice at their hands in return. Thus the children expect to receive everything and to give nothing. The habit of selfishness becomes ingrained, and, while they develop no power of making others happy, they lose the power of enjoyment in themselves. The parents' lives and happiness, and the children's also, are alike wrecked on the altar of foolish indulgence, while wisdom might have cherished both.

Check your indigestion with K.D.C., the great checker.

#### The Indian Canoe.

"What a wonderful creation is the Indian canoe! Light as foam, blown like a feather by the slightest breeze, responsive as a cork to the least ripple; yet this same fragile bark is adapted to the wildest waters. It leaps in safety from crest to crest of the cataract, or buoyantly surmounts the billows of the stormy lake. It was well for us this morning that it was so, for we were heading toward a broad sheet of water that was thickly dotted with white caps. We were soon far enough out to feel the full force of the gale that stung our faces with wind and spray. To go against such a wind with a bark canoe would be an utter impossibility, but to run with it was great fun. Our safety depended upon the skill of the steersman in keeping her before the wind. Certainly the day had commenced auspiciously; we were making quick time. The complacent Irishman was taking to himself all the credit for this gale as though it were a part of his business. I was forbidden to paddle, but with Captain Mick's consent I tied the tails of my rubber coat to the handles of two paddles and inserted the blades in the arm-holes. This extempore sail greatly added to the speed of our flying craft. On we flew, outstripping the spray that leaped after us and fell short. This kind of sailing furnished sensations for which no analogy can be found in the whole range of navigation. Instead of plunging deeply and labouring heavily, as a wooden boat would, our buoyant vessel scarcely deigned to plunge at all, but seemed to skim like a sea-gull on the very foam itself. So we crossed Lake Talon in a boat which a man could carry, doing eight miles of angry waves without shipping a thimbleful of water."—*Ex.*

#### Things Worth Remembering.

Be not anxious about to-morrow. Do to-day's work only, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them.

Exercise is the most important natural tonic of the body. Without it there can be no large compact muscular frame. It is as essential to physical development as air is to life, and an imperative necessity in the maintenance of beauty.

No tie can be so close, no love so strong as to form an excuse for telling a secret which belongs to a third party; and it is a false sentiment and a mean jealousy that would require it at the hands of friend or lover, husband or wife. Every one is at liberty to decline to receive such confidence if he please; but, having received it, he has no right to impart it.

Knowledge always has a value of its own, but it may lie latent and undeveloped like fuel that has never been ignited. It is the evolution of power, the constant exercise of faculties at which we should aim. It is the busy hands and the busy brain, both working, not for themselves, but for results to the world, which are deserving of honour; and whatever contributes to their ability is the most potent factor in all culture. We see this plainly in all occupations.

If it is cowardly for the strong to oppress the weak, it is no less mean and base for the weak to impose upon the good nature and generosity of the strong. There can be tyranny in both ways.

Full exercise of the brain is favourable to health and longevity, and prolonged brain-work is not necessarily injurious when unattended by hurry, anxiety, or excitement. Where the nerve-force is limited, the effect of over-activity is dangerous, but in the young and strong it is not injurious.

There can be nothing to say worth saying upon any important subject unless thought has first been actively engaged; and, where the mind has not been employed, the lips should keep silence. If all the useless babble that now so often goes under the name of discussion were hushed, the world would be wiser and happier.

Where every moment is absorbed in exciting business or feverish pleasures, where no time is afforded for repose of mind and scarcely enough for repose of body, it is no wonder that letters of friendship and good fellowship should be first postponed and finally discontinued. The result of this neglect is always disastrous.

Serious annoyance and trouble are sometimes caused by the carelessness which lays aside an invitation or a proposal to join in some social adventure until it is too late to arrange it. It is impossible to compute the amount of vexation, irritation, and loss of time that ensues from postponing these small but important duties. If there is one element which more than all others tends to make a good correspondent, it is promptness. Brevity may often be excused—indeed it is often essential—but indefinite postponement, never.

An evil propensity confessed is half cured. People irritate themselves by trying to prove that they are not irritable.

Not merely to know, but according to his knowledge to do, is the destiny of man. Your action alone determines your worth; and Carlyle says, "The end of man is an action and not a thought, though it were of the noblest."

You must be sure of two things. You must love your work, and not be always looking over the edge of it, wanting your play to begin; and the other is, you must not be ashamed of your work, and think it would be more honourable to you to be doing something else.

Life's pathway is up-hill. He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down-hill; and that is no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome; for it could not be progress if it were not.

No one can know too much, provided that his knowledge is active and living and bearing fruit. We should welcome it from whatever source it comes, whether from the instruction of early years, from solitary reading and thought, from the intercourse of fellow-men, or from our own experience; but we should also remember that it brings with it a responsibility we cannot throw off—that of converting our knowledge into power and our power into good results.

K.D.C. Pills should be taken with K.D.C. when a laxative is required.

### Growing Minds and Hearts.

It is when we cease to press forward, when we choose the part of laggards, when we are satisfied and complacent, when we do not desire further achievement or long for more knowledge or seek for more truth, when we are content to fold our hands and rest upon our oars and drift with the tide, that we are inconstant to our highest ideal and unfaithful to the voice of conscience. So long as our minds and hearts are growing will our ideals be rising and expanding and drawing us upward and onward to follow them.

### Respect the Aged.

We sometimes forget what a signal honour God has put upon old age. "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God," Lev. xix. 32. And the Bible, which teaches us so much about good manners, tells us (Job xxxii. 4), with what reverend awe Elihu, who was younger than Job, waited till he had spoken, and said, "I am young, and ye are very old: Wherefore I was afraid, and durst not show you mine opinion?" Some of you, dear friends, know something of the poet Longfellow, who said: "I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eyes, and the shadows of twilight grow broader and deeper upon the understanding." Boys and girls, strive to be thoughtful and try not only to show great regard

and respect for those older than yourselves, and especially to the aged; but think what a privilege it is to be able to make yourselves useful or a comfort to them. The young girl in the picture is reading to an aged friend. Some day, when God has taken her old friend, she may look back with thankfulness to the happy hours she spent with her.

### Thoughts on the Office of a Sponsor.

The office of a sponsor, if faithfully carried out (as, at its early institution, the Church intended it should be), might be one of her most useful appointments. For if every God-parent were to "take care" that the child, committed to his trust, be brought up "to lead a godly and a Christian life," and were to sow the good seed betimes, with God's blessing upon his "care," might not the greatest blessing result? Amongst the poor, the difficulty of procuring suitable persons to stand for their children is great; but, for this reason, they ought to be all the more impressed with the importance of the office, for amongst the poor it is that God-parents are most needed, to see that the lambs of the fold are brought up in the "nurture and admonition of the Lord." A suggestion, which recently appeared in a Church newspaper, deserves some consideration; that in

every parish there should be educated persons, a sisterhood, for instance, who would be willing to stand for the children of the poor, and after the solemn rite of baptism is over, to see, as far as lies in their power, that they are well brought up.

In conclusion, let it be the aim of our clergy to impress upon their flock the solemnity of this office; and let sponsors themselves feel their great responsibility, and pray that they may be enabled to do their duty to the lambs of Jesus' fold, committed, all "sealed and blessed," to their care; and let them remember that their very office binds them more closely to each other, and to the Church to which it is their privilege to belong, and whose rules and ordinances it is their duty not to question, but to endeavour, each man in his different station, to carry out faithfully "as unto the Lord."

No other medicine has equalled Hood's Sarsaparilla in the relief it gives in severe cases of dyspepsia, sick headache, etc.



A Visit of Sympathy.

"I heard you lived here all alone;  
Madam, it must be sad for you  
When husband and child all are gone,  
And little left for you to do,

"Save sit and ponder o'er the past  
Up in this dreary, lonely tower,—  
And so I came to call for you,  
And help you, if 'tis in my power.

"Might I but read to you awhile  
From God's own Book?—you'd like it well!"  
"Dear lady, you are very kind,  
I'd like it more than tongue can tell.

"For I am not book-learned, you see,  
Though some sweet words I know by heart,  
And, oh, how they do comfort me,  
And cheer my sorrow-laden heart!

"Enter, dear lady—do not fear;  
Though dark the stair, 'tis light above;  
And is not that just like our lives,  
All lightened up by Heavenly love?"

"Yes, lady, read to me awhile,  
And when you grow quite old like me,  
May some young voice your grief beguile,  
And comfort you where'er you be!"

### Hints to Housekeepers.

Cucumbers sliced thin with a French dressing form a first course at formal luncheons.

Pole rings can be made to run easily by rubbing the pole with kerosene until thoroughly smooth.

For narrow windows in small apartments, muslin curtains, figured and ruffled, look well.

After washing the hands rub vaseline gently on. It softens the skin.

Cornmeal is an excellent cosmetic for the face. It brightens up the skin and cleanses the pores.

DRESSING.—One spoonful sweet oil, two of black ink; mix and apply with sponge to boots, black kid gloves, bags, and rusty book covers.

Yellow stains left by sewing machine oil on white may be removed by rubbing the spot with a cloth wet with ammonia before washing with soap.

BREAD PUDDING BOILED.—Take a pound of stale bread and pour over it a quart of boiling milk and let it soak one or two hours, then rub it quite fine with the hands. Add five well-beaten eggs, two cups of sugar, half a cup of molasses, a wineglass of brandy, half a nutmeg grated, half a teaspoonful of ground cloves, the grated rind of one lemon, half a pound of suet chopped fine, and a pound and a half of raisins. Boil it four hours. Serve with a rich brandy or wine sauce.

SARATOGA CHIPS.—Select large, perfect potatoes, peel, slice and throw into cold water for an hour, take out and wipe dry, slide on to a large cloth, sprinkle with salt. Have ready a kettle of very hot suet. Set a colander on a plate, throw over it a piece of cheese-cloth, put in a few potatoes, stir with a long-handled fork so they will not stick together, take out a slice and try it. When done it should be a light brown, if the fat was hot enough at first. Skim into the colander, then remove to a hot dish in the oven. Set the fat back while you put in more potatoes, and proceed as before until all are cooked. A wire basket is very nice for frying them.

ORANGE PUDDING.—Pare and cut fine three oranges, strew over them two-thirds cup of sugar. Make a thick boiled custard by stirring one teaspoonful of corn starch, wet with cold milk, into one cup of boiling milk; when it has cooked a few minutes stir in the yolks of two eggs beaten with two tablespoonfuls of sugar. Pour this custard over the oranges, make a meringue of the whites of the eggs, spread it over the top and brown lightly in the oven.

TAPIOCA AND APPLES.—Soak half a pint of tapioca in one quart of water for several hours. Peel and core as many sour apples as will fit the bottom of a baking dish. Fill the cavity in the apples with butter, sugar, and cinnamon; butter at the bottom. Turn the tapioca over the apples and bake till they are tender. Serve with the following hard sauce:

HARD SAUCE.—Beat the yolks of one or two eggs until very light, add sufficient sugar to make stiff, beating until smooth and creamy; flavor to suit the taste. Put it on a saucer, shaping into a mound with a knife, and grate nutmeg over it.

Skin diseases are more or less directly occasioned by bad blood. B. B. B. cures the following skin diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

Burdock Blood Bitters cure Dyspepsia.  
Burdock Blood Bitters cure Constipation.  
Burdock Blood Bitters cure Biliousness.  
Burdock Blood Bitters cure Headache.  
Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing Headaches and similar complaints.

I had a severe cold, for which I took Norway Pine Syrup. I find it an excellent remedy, giving prompt relief, and pleasant to take

J. PAYNTER, Huntsville, Ont.

One element of shrewdness is to realize that the man you are dealing with may be more shrewd than yourself.

Children's Department.

Drake's Pool

"Nan, Nan, Nan!" There was no answer. "Where can the child be? She is that bad she is always out of the way when she is wanted."

Now only an hour before, Mrs. Dudson had declared that Nan was always in the way. The little girl had been pushed aside with sharp words, and without complain or reproach had stolen from the house.

We call it a house, but it was simply a cottage, so simple, indeed, that it might even be termed a cabin. It looked like a goatherd's hut, perched on the side of a steep hill, and covered with moss and the hardy creepers that grew around.

"Nan!" This time there was uneasiness as well as displeasure in the tone.

"She can never have gone down to Drake's Pool? She would live for ever there!" exclaimed the woman, wiping her hands in her apron and preparing to go in search of the wanderer.

There was a comparatively easy descent at a little distance, but she chose a zig-zag path which led directly to the foot of the hill. Before her lay a beautiful winding river, gradually becoming narrower until it emptied itself into a deep dark pond guarded by jagged rocks. This was called Drake's Pool. To explain Nan Dudson's love for it we must go back.

It chanced one day that returning from an errand to the nearest village, the child, who had a light step, a bright face, and, despite her hard life, an amiable disposition, saw a stranger standing at this place. He was well-dressed, and had altogether the easy air of a gentleman.

"Come here, my little maid," he exclaimed. "I suppose that river has a name?"

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Bamford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Like a Miracle

In Very Low Condition With Consumption

Physicians Said She Was Incurable

Wonderful Results From Taking Hood's Sarsaparilla.



Miss Hannah Wyatt Toronto, Ont.

"Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, as the doctors there could do nothing to help her, and said she would never be any better. She was in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get off the bed. She grew worse for five months and

Lost the Use of Her Limbs

and lower part of body, and if she sat up in bed had to be propped up with pillows. She would go ten days without a movement of the bowels. All medicine seemed to do her no good. She would have spells when her heart would pain her, and then, with the outside door open in mid-winter, would faint away. Physicians, after holding a consultation,

Said She Was Past All Help

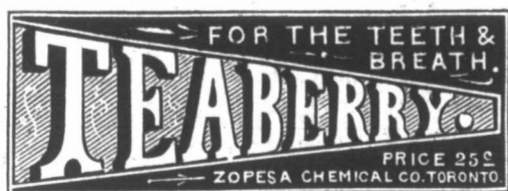
and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go, and about this time a kind neighbor came in and asked me to get a bottle of Hood's Sarsaparilla and try it. We did so and she has taken the medicine regularly. She is getting strong, walks around, is out doors every day; has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite,

HOOD'S Sarsaparilla CURES

is gaining in flesh as well as strength, and does not look pale. Our doctor says he is glad she took Hood's Sarsaparilla as it has done so much for her. We regard her cure as nothing short of a miracle." W. WYATT, 89 Marlon Street, Parkdale, Toronto, Ontario.

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other.

Hood's Pills are purely vegetable and perfectly harmless. Sold by all druggists. 25c.



MISS DALTON, 356 1/2 YONGE STREET, TORONTO.

ALL THE SEASON'S GOODS NOW ON VIEW. MILLINERY, DRESS AND MANTLE MAKING.

The Latest Parisian, London and New York Styles.

"Yes, sir. It's the Aragathine," Nan answered shyly.

"And that pond?" "Drake's Pool."

"I suppose this is where all your ducks swim," returned the gentleman with a smile.

"Deed an' I never saw a duck here," said the child, won out of her shyness.

The stranger pulled a book out of his pocket and examined it hastily.

"Ah, I see! What is your name, little one?"

"Nan."

"Well, Nan, there was a great man once, who sailed all round the world, and he put into your bay when some people from a country far away, called Spain, were after him. I find he sailed up this river, which was then a great deal wider, and may have visited this lonely pool. At all events it is called after him. Shall I tell you his name?"

The child nodded an assent.

"Drake. He was called Admiral Drake."

Nan thought the gentleman was purposely puzzling, but he looked so pleasant and sincere that she soon changed her opinion, and asked in all good faith,—

"Was he the greatest man that ever lived in the whole world?"

"No, not the greatest," replied the stranger smiling. "The greatest was One who was very fond of children."

"Were they ever in His way?" questioned the child.

"Never; others thought they would be, and wanted to send them away, but He called them near, 'Took them up in His arms, put His hands upon them, and blessed them.'"

"He wasn't too busy," concluded Nan with a wise little nod.

"No one ever before or since had such a busy life."

Nan thought over this for a little while, but was not able to comprehend it. The stranger saw her perplexity.

"Nan," he said, "I would like to tell you more about this Friend, for I love Him, and He loves you."

"Why, He has never once seen me!" exclaimed the child.

"He has said to me that He loves you. He has seen you when you were not looking for Him," was her friend's assurance. "My dear, I must now go, but if I live I will see you again. My child, can you trust me to keep my word?"

He held out his hand. Nan placed hers in it; and then the little bit of sunshine which had come into her life passed away, and she was alone.

And this was why Nan loved Drake's Pool; while she stole away and haunted the spot whenever she could. She had never till now thought that anyone loved her. Her father was dead, and her mother—well, she was not cruel, or directly unkind, but she was harsh, and certainly not affectionate. It opened a new and very bright page in little Nan's life to find anyone really cared for her. She could scarcely, even to herself, use the stronger word.

And so, on the day on which our story opens, she stood gazing down into the deep, still water, and trying to puzzle out the mystery.

"Nan!" She started violently.

"Oh Nan, how you frightened me!" cried Mrs. Dudson. "What are you doing here?"

"Thinking of the kind gentleman as the gentleman told me of," answered

the child truthfully, but we must say, vaguely.

"Laws! Nan, tell us what he said of him," questioned the woman, pressing near, and evidently curious.

"He said," answered the child slowly, "that he said to him that he—loved—me."

The last words were spoken in a very low tone, while a deep red colour suffused the child's face and neck. When Mrs. Dudson spoke again, to despatch the little messenger on an errand, it was in a strangely softened voice.

As the woman had lingered after the child had left, she suddenly perceived a stranger's approach, and had no difficulty in recognizing the gentleman of which Nan had spoken.

"Good morning," said the stranger. "Is that your little daughter who was just here?"

"Yes, sir."

"She is not like you," he replied. "I saw her before, and her manner so interested me I have made inquiries about her. You did not speak truly, my good woman; she is not your child."

Mrs. Dudson was so taken a-back that she could not reply. The gentleman went on:—

"She has to thank you for taking her mother in when she was poor and friendless. She had been hardly dealt with, and fled to this lonely place. That mother was my elder sister. I have proofs of the relationship. I only

Physicians,

the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

Scott's Emulsion

the Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the very essence of nourishment.

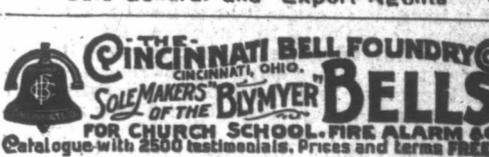
Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



OUR COMMUNION WINE "St. Augustine"

REGISTERED. Chosen by the synods of Niagara and Ontario for use in both dioceses. Cases of one dozen bottles.....\$4 50 Cases of two dozen half bottles..... 5 50 F.O.B. Brantford, Ont.

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traced her here a month since. I have to thank you for your goodness to her, and your care of the child, such as it was. Your sharing your scanty means of living with her was indeed noble. Now, I am prepared to take the child away with me, and shall either remove you to a better place and provide comforts for your latter years, or have a cottage built for you beside Drake's Pool."

Mrs. Dudson chose the latter, and when tourists visit the place they are taken all around by an old woman who acts as a guide, and who tells them a great many stories about Admiral Drake. Every summer there comes to see her a pretty young lady who dearly loves the spot, because all the blessings which have come to her in life are associated with the memory of Drake's Pool.

Spread the Light.

Some of the boys who read these pages may grow up to be learned men. If they do, they may some day read the old story of the statue which was said to have been once set up in Egypt. It was the figure of an ancient king with a harp in his hand. The story says that whenever the morning light touched the harp, it began to sound.

The earth in which we live is like nothing else so much as that great stone king with harp in his hand. What is the harp? It is the heart of man; and the light which is to fill its strings with music is light from the cross of Jesus. And the light is falling and spreading and making morning-tide throughout the world, and wherever it touches a heart, even the little heart of a boy or of a girl, the heart begins to sound. And the time is coming when the light shall reach over all the earth, and enter into every house, and wake every heart into music. Wherever men and women and children are, on hill and dale, on shore and sea, the great harp of human life shall sound. Sorrow shall be stilled with the sweetness of that music. Sin shall disappear, and from the rising to the setting of the sun men will praise the Lord. All this shall happen because the children of light do not live to themselves, but only to send the light they have received to their fellow-men. Spread the light, then, and so hasten the great dawn of the mighty sun. Let each boy and girl bear in mind that he or she is and should be a centre of light to everybody.

—A barrister came into court one day with his wig all awry, which caused a general titter amongst his brother lawyers and the bench; on which he turned to Curran, and said, "Do you see anything ridiculous in my wig?" Curran drily answered, "No; nothing but your head!"

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, 620 Powers' Block, Rochester N. Y.

"In a Hollow Place"

A mother was quietly engaged in her domestic work, when the dreadful news came, "Come to the police-station; your child has been run over by a heavy wagon."

She hastened to the station-house, and found her boy surrounded by strangers. The surgeon had not yet arrived. She was told that the wheels passed over his foot, but on examination she found no real injury. She said to her little darling, "Why, Willie, how could the wagon have passed over your foot and not have crushed it?"

The child looked up in his mother's face, and said, "Mamma, I think God put it in a hollow place."

How Animals Get Home.

The remarkable faculty which cats, dogs, pigeons, and other animals possess in returning in a straight line to a point of departure, has awakened much curiosity on the part of naturalists. Some refer it to instinct, some to intelligence similar to that of man, some to an internal mechanism which makes the animals simply automata; but none of these attempted explanations does anything towards solving the mystery. One of our ablest modern scientific writers supposes that, when an animal is carried to a great distance in a basket, its fright makes it very attentive to the different odours which it encounters upon the way, and that the return of these odours, in inverse order, furnishes the needful guide.

The Winning Post.

When I was a boy I often had a hand in a good donkey race, and it was rare fun, I can assure you. The more donkeys there are the better fun it is, for they are the most comical creatures in the world when you get them together. Sometimes they will gallop against each other, and then the riders have great difficulty in steering clear again. Sometimes they will buck terribly. Do you know what it is for a horse or donkey to buck? It is when the creature stands firm on his forelegs and kicks up as high as he can behind. The rider is sure, after one, or two, or at most three bucks, to come to the ground. And sometimes the donkey will not move at all. Beat him as much as you like, he will stand stock still.

The Disobedient Hare.

A pretty little hare sat in the grass and enjoyed the beautiful weather. He made up his mind to take a walk and a romp. But just as he was going to start, his mother came along with some choice tit-bits, and when she heard of his intention begged him not to go out just then. "Don't you know," she said to him, "that the terrible hunter is around who killed your uncle and cousin and brought great pain to all our family? So do stay home." But our little hare would not listen to reason, but walked out. He promenaded up and down, and had a fine time generally, when lo! suddenly the hunter saw it and fired at it. But then the disobedient hare wished that it had followed its mother's advice, and ran home as fast as its legs could carry it. Fortunately it succeeded in getting home unharmed. Since then our little hare is an obedient and dutiful son, and trusts to the superior wisdom of its mother.

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