

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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[No. 2.]

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LESSONS for SUNDAYS and HOLY-DAYS.

JAN. 7. SECOND SUNDAY AFTER EPHIPHANY
Morning... Isaiah lv.; Matthew viii. 18.
Evening... Isaiah lvii. or lxi.; Acts viii. 26.

THURSDAY, JANUARY 11, 1888.

PAY YOUR SUBSCRIPTIONS.

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

OUR esteemed and gifted friend, the editor of the *Canadian Illustrated News*, writes as follows of Archbishop Benson:—"The appointment of an Archbishop of Canterbury is in any case an important event for the Church of England, especially in the position in which its relations with the State are now placed. That in the appointment of Dr. Benson no political purpose has been followed is evident, for the new Archbishop is not only a staunch Conservative, but was the nominee of the late Lord Beaconsfield for the See of Truro. This significant fact makes the victory of the High Church party all the more marked, and when to the Archbishop's well-known principles is added the fact that he is a comparatively young, and a remarkably energetic man, it must be evident that his influence upon the future of the Church must be very great.

The present writer may be allowed, perhaps, a sort of personal interest in the appointment, inasmuch as for eight years he was at Wellington College under Dr. (then Mr.) Benson, and for more than half that time under his personal teaching in the sixth form. As a head master, he was one of the most successful of his time. He came to Wellington, then a new school numbering some sixty or seventy boys. He left it fifteen years later, with a role of nearly four hundred, and applications for admission so numerous that it now takes several years to gain admission for a pupil; and with a claim to rank amongst the great public schools, which no one can question, and a good reputation not only at the Universities and Woolwich, but in the playing fields and at Princes. A better record than this no head master can have.

As a class teacher Benson was remarkably successful. His range of general knowledge was very extensive, and what is more unusual, remarkably accurate. It was scarcely possible, either in the class room (or at the dinner table in later days), to propound any subject to which he was unable to contribute some facts, often garnished with copious quotations, and invariably correct so far as they went. His lessons were filled with miscellaneous illustrations, and but for an occasional loss of

temper, when some unfortunate was likely to suffer were fascinating in the extreme. But he was more than an amusing teacher. His scholarship was very ripe and wonderfully accurate, and in his hatred of a false quantity, he forgot occasionally the Christian precept of loving the sinner in spite of his sin. *Eheu! fugaces*—We can see his good qualities now more clearly than perhaps we saw them then. But the moral of all this tale perhaps more than any other, is his thoroughness as master, as chancellor, as bishop, and now, we doubt not, as Primate of England. He had, more than any man I can remember, that essential attribute of success—backbone. And the Church of England will yet, I believe, see how stiff it is.

The above allusion to the humour of the new Primate, reminds us of a like characteristic in his predecessor, who was never so happy as when witnessing the frolics of young people, and sharing their amusement with unrepressed glee. To look at that sad face of his one would hardly believe so solemn a pair of lips could ripple with a joke, but when his cares were heaviest, Dr. Tait could find mental relief in humorous sallies of merry banter or retort. The love of and capacity for humour are indeed so intensely human, that men of large natures, strong men in influence, are rarely without these traits. Humour and pathos are indeed inseparable, and he who as a writer or speaker is incapable of pathos, is ill equipped for any work which calls for the keep of the heart.

The annual recital at St. Paul's Cathedral of Spohr's *Last Judgment*, as Professor Taylor's version of the oratio, *Die Letzten Dinge*, is styled, suggests the reflection that it would be well to use Cathedrals more frequently for such imposing "services of song." To ask for additional orchestral services would be equivalent to suggesting a heavy tax upon the Cathedral revenues; but as it is a genuine treat to musicians to listen to the music of the great masters sung with proper organ accompaniment, it is only a question of enlisting the services of the choirsters for this special work. It might, also, be worthy of the consideration of the Deans and Chapters, and organists, whether a more elementary "service of song" might not be occasionally given, in which solos and anthems by members of the Cathedral choir could be alternated with hymns and chorales sung by the people. "Hymnal oratorios," as they are termed, have been welcomed in parish churches, and they would probably meet with a still more cordial reception in our Cathedrals.

That oratorios ought to be performed in churches, and not in concert halls, seems to us a truism, and why any and what reasonable objection can be raised to such works being heard in a sacred edifice, surpasses our power to guess at. We heard the *Messiah* first in a village church, given wholly by miners and village folk who spent their leisure in practising such charming and edifying music. Had they been prohibited the Church, they would have dropped their music for cards or dice, or drink. Music and musical talents are God's gifts, very blessed ones, and in thankfulness for them they should be exercised in their noblest forms in His Temples.

Some rearrangement of the methods by which Episcopal vacancies in the colonial dioceses are filled up would seem to be imperatively demanded in the interests of the Church, for there is much inconvenience, and not a little want of dignity, in such public statements as have been made in reference to the Sydney bishopric. The announcement of the selection in Australia of three English clergymen was speedily followed by a note to the effect that Bishop Parry would not feel able to accept the post, and this was followed by a "*Nolo episcopari*" on the part of Canon Fleming, uttered from the pulpit of his church in Chester Square. Would it not be more consonant with

Church order, and more consistent with common delicacy, to regard all the negotiations as private until their completion made it possible to render such disclaimers altogether needless? *Church Bells* ask this; we reply, "Does not common sense suggest that before any name is put up for voting upon, that the owner of it should be asked to assent?"

The discussion still goes on in the English press touching the best way of making the Prayer Book more easy to use by persons who do not read freely, or follow indications quickly. That some reform is needed, cannot be denied; but so far no plan suggested really meets the difficulty. Finding the collect of the day takes usually as much time as saying it, and few people turn to any special parts of the service. The Psalms are numbered in a way to baffle the young and unlearned, and a stranger to our services is bewildered if he attempts to use a Prayer Book. Much of this is needless; it comes down from a time when the people did not follow the clergy as they now do. To-day the Romanist worshipper does not use his Missal as we use our Prayer Books, but mainly for private devotion, often utterly regardless of what is being done at the altar.

An old clergyman writes thus on Unsectarian Charities:—"The Christian public is being continually appealed to for aid in support of this or that charity, and it is often made a ground of special appeal that the charity in question is strictly unsectarian in its character. In other cases, although this feature is not prominently announced, it is often found on inquiry that the charity is conducted practically on the same lines (in religious matters) as those which openly profess their unsectarianism. The reason, I think, is obvious: the system pays; it draws in Dissenters' support, and it draws in also the support of "large-hearted Churchmen, whose religious views differ very little from those of their Dissenting neighbours. But now, what are the lines on which such unsectarian charities are practically conducted? They are, I believe, simply these: that while ministrations and literature of a sectarian or dissenting character are freely admitted and welcomed, those which are of a distinctively Church character would be discouraged, or even disallowed, for they would be thought to compromise the character of the Institution. Now, I do not write to complain of the inconsistency of such a mode of proceeding, but to ask my brother Churchmen and Churchwomen, Is it consistent with true fealty to the Church of Christ to support any unsectarian charity, when such a system is either openly or practically carried out? Is there not abundant room for every penny of our alms being devoted to cases which do not aid charities conducted on such loose and time-serving religious principles? I would certainly aid the suffering, without regard to race or creed; but I would at the same time confine my assistance to such charities as do at the least give full and free welcome to ministrations and literature of a definitely Church character. The subject is worth consideration.

Worth consideration! It demands consideration. There cannot be a doubt that what are styled "unsectarian" institutions, are almost without exception, intensely sectarian, are often governed by sectarians for sectarian ends, and Churchpeople's money is used to do the Church injury and wrong. Besides this, there is an enormous waste of money and energy in administering the varied, duplicated and triplicated machines of charity, which in these busy days are used by Christians for doing their duty, just as prayer wheels are used in the East. We want fewer institutions, and more personal devotion to the sick and poor. The Church is capable of doing every good work this world needs, without any sectarian institutions; but if we will not do these works, we have no right to cry out against others doing them.

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

GAMBETTA.

THE tragedy which removes the most illustrious figure from the stage of French life, one indeed of the greatest men that nation has produced, is an incident highly characteristic of the times, and one which carries its lesson on its face as clearly as an ethical proverb. We who have lived through the period which has given birth to those institutions of which our own and other nations are so boastful—the institutions political, which enlarged the liberties of the great mass of the people; institutions educational, which gave education at a nominal cost or free of direct charge, we remember how eloquent were the advocates of these movements. We recall too our own enthusiasm and labours in their interest, and ask, with a little sadness, Where are the signs of that moral reform which was predicted as "the certain result of enlarged political liberty and a general diffusion of education?" A symbolical answer comes up out of the depths in the death of GAMBETTA, the typical reformer in both the political and educational here, lately murdered by his paramour, who thus engaged the personal wrong to herself and her child, and acted as the dread Nemesis of her intemperate sex. He whose strategical genius and magnificent oratory were at one time almost another wing of the French army; he whose tongue was indeed a sharp sword, the sword of his country; he who swung back the roaring tide of party passion, which in the stormy days of 1877 literally surged at his feet, threatening his life when speaking at the tribune in the National Assembly; he who was murdered, two years later on, by an immense majority in the Presidential Chair of that Assembly, and here appealed nobly for justice to be tempered with mercy, and party passion to be drowned in patriotism; he, GAMBETTA, the great orator and statesman of the Republic of France, dies like a martyr, shot down as a punishment for the meanness and the cowardice of self-indulgent vice.

While devoting talents of supreme splendour and energies of intensest force to the cause of his country's freedom, its emancipation from the fetters of ancient prejudices and its social elevation, he himself was a miserable slave, and contemptible reason of the base dishonour done by him to mankind in his relations to her by whose hand he has been sent to a dishonorable grave. The lesson needs no bringing out. The wages of sin is death. All that political talent, all that riotic zeal, all that genius can do to elevate humanity fails to ennoble when vice, vice inspired the lust of self-indulgence, heedless of others' honour or interests, is eating into a man's nature rupturing it even to mortification.

"FOURTH PARTY" IN THE CHURCH.

BY H. C. SHUTTLEWORTH.

THE term "party" may be objectionable, and the spirit of party is the very spirit of selfishness, and of all uncharitableness. But it is a fact for the Church that various schools of thought

should exist side by side within her pale. Truth is many-sided, and one man's mind is naturally bent towards one aspect of the same fact or the same verity, which another man approaches from a different point of view. It was so in Apostolic days; it has been so ever since. The various schools have taught each other, and have stirred each other up to good works, and have each of them borne witness to their respective sides of truth; they have secured the proper balance of faith; they have witnessed for that unity in diversity which is the only unity possible for human nature. So far, different schools of thought are necessary and wholesome.

But when the evil spirit of intolerance and bitterness enters into them, and one party begins to claim a monopoly of truth, and to insist that truth ceases to be truth unless it be cramped into its own party moulds and expressed in its own party phrases,—when one party is not content unless it can drive others out, and conceals its fierce and narrow bigotry under the specious plea of loyalty to the Faith—then schools of thought degenerate into parties, and false types of orthodoxy and goodness are formed. The darkest years of the Church's history are those in which this fatal spirit has prevailed. To use ecclesiastical machinery, and to put forth the whole strength of organization, for the purpose of compelling an outward uniformity and calling it Catholic obedience:—this has been the secret of the Inquisition, of Smithfield, of the loss of John Wesley, and, among a hundred other examples, of certain deplorable phenomena in the English Church of to-day.

It would seem, then, that the rise of a fresh school of thought, or the appearance of men who own allegiance to no existing party, but take an unusual line, is a fact which calls upon candid and thoughtful men to wait and watch, and to discourage the fierce outburst of denunciation which is sure to greet a new departure. The first leaders of a new school have generally been worried and fretted into their graves by those who will not endure the unaccustomed, and scent heresy in what may be only indiscretion, or the result of incessant provocation. We have yet to learn the lesson Gamaliel might have taught us centuries ago.

The immediate object of these remarks is the appearance of what has become a "Fourth Party" in the Church of England. "The three recognized schools of thought" have each attained their place after fighting hard for it. Each will last until its own portion of truth is assimilated by the others. Then, its purpose being served and its work done, decay will set in; and though it may drag on its existence as a party, as a school of thought it will die. There are those who consider that the great Evangelical school, to which the Church owes so much, is becoming disintegrated under the pressure of this law. There are signs that the High Church section, which is undoubtedly the dominant school of to-day, has almost exhausted its mandate. The Broad Church party has never been a party in the sense of the two others; it has been rather an influence. It must not be forgotten, however, that this school has two divisions; one represented by such names as Whately and Arnold, and the other by Maurice and Kingsley. Whatever may be said of the former section, the latter is alive and vigorous. But it has formed an alliance with a part of the High Church school, and the result is seen in the large and growing number of clergy—mostly young men—who have all the High Church reverence for the Sacraments, for the idea of the Church, and for beauty of worship, united with free views upon certain doctrinal questions, and a strong dash of what used to be mis-called "muscular Christianity." Perhaps this alliance and its product are not surprising when we remember that both Maurice and Kingsley signed the petition against the Purchase Judgment, and that a leading article was once actually written for the *Times*, attacking Kingsley for his outward marks of reverence in the chapel of Wellington College.

More than any other theologian of this age, Frederick Denison Maurice has influenced the modern English Church. His church in Vere Street was never crowded; his Cambridge lectures were attended only by a select few; his books, though widely read, are too mystical and too obscure for the general public. His style, involved and cloudy, like that of Dr. Pusey, made it hard work to hear or to read him. But Kingsley, one of the most popular of modern writers, became his interpreter; and with Kingsley he gathered around him a small band of devoted disciples, who did understand him, and resolved that the people should understand him too. Maurice is, perhaps, the most conspicuous modern example of a teacher who did not himself reach the public ear, but worked through his immediate followers. He is undoubtedly the father of the coming "Fourth Party," which is neither High nor Broad, but a compound of the two.

The older Broad Church school and the early High Churchmen addressed themselves mainly to cultivated intellects. The middle classes, perhaps, were the stronghold of Evangelicalism. Maurice and Kingsley appealed to the working class, though by no means exclusively to them. The most conspicuous triumphs of the Ritualist school, and some of the most conspicuous failures are in the same direction. They only appear to succeed in certain districts, like the London Docks and Baldwin's Gardens; while what may perhaps be called the "Trades Union" type of intelligent artisans are attracted as little by this as by any other religious body. This is the class in whose hands the balance of political power now rests; and before very long they will possess an even more preponderating influence than at present.

To this class—alienated from the Church and from religion generally; only just touched by Ritualism, and by that alone—the new "Fourth Party" would seem mainly to appeal. Its leading spirits lay great emphasis upon the attitude of the Church towards social and political questions, and point to the example of the Hebrew prophets as their warrant. They declare that the advancement of human well-being in this world is worthy of the Church's thought and care, no less than the life after death. They insist that the fellowship of Christ's Church is not so much a bond of opinion as one of relationship; that the Church is itself a kingdom of heaven set up on earth, a society of righteousness for the glory of God and the good of men, not for the benefit of a select few. The Sacraments are as prominent in their teaching as in that of High Churchmen, and they meet the best men of all schools in their enthusiasm of devotion to the Person of our Lord. They are liberal in their methods of handling Scripture, and of regarding the observance of Sunday; they hold that the baptized laity should have a powerful voice in Church government; they believe that the All-Father's education of His children will not cease with death.

It will readily be seen that these are just the points upon which so many intelligent artisans and others have broken with religion. The report of the Guild of St. Matthew, recently noticed in our leading columns, and itself fairly representative of the Fourth Party, will furnish abundant evidence of the fact; and this may be corroborated by a glance at those cheap newspapers which count their circulation among working men by hundreds of thousands, such as *Reynolds'*, *Lloyd's*, or the *Weekly Dispatch*. The new school, then, clearly meets a need, and a need of the first importance. It has already begun to develop a literature; and I may be allowed shortly to call attention to some recent sermons which belong to it. It has no special organization, but it has produced the Church and Stage Guild, the Committee of Clergy on Trades Unions, and at least one other society; and among its members are active, able and earnest men, who have won their right to be heard.

We must expect a certain amount of indiscreet and foolish action, and a fair allowance of wild talking, from young men who have thus had the boldness to take a line of their own. But sober and large hearted Christians will not make the fatal mistake of discouraging and disheartening these eager brethren by too great severity, or by

even the semblance of persecution. The harassing "Fourth Party" in the House of Commons would never have been so troublesome had its members been treated as Lord Beaconsfield would have treated them. And a little judicious management is all that our "Fourth Party" in the Church require in order to render them of quite incalculable service. But to hunt its clerical sympathisers from curacies, to give them the cold shoulder, to say that they are heretics, a secularising party, un-catholic, and so forth, is surely to manifest the deadly spirit of intolerance, and to repeat the ever-to-be-lamented blunder which drove out the Wesleyans, exasperated the Ritualists, and invariably surrounds its victims with the halo of martyrdom.

EGYPT AND THE RECENT WAR.

(COMMUNICATED.)

THE revolt of Arabi Pasha, against the lawful government of Egypt, was an attempt to turn back the tide of progress, European civilization and religious liberty, and by expelling Europeans, and removing Christians from office to establish a government based on Mohammedan fanatical exclusivism. "In the same net which they hid privily is their foot taken."—Ps. ix. 15.

In India, England rules 41,000,000 Muslims, and now, in Egypt, virtually adds 5,000,000 to her Mohammedan subjects. And it is a strange fact that French prestige, in 1852, has been greatly lessened if not destroyed. And stranger still, that, while Jesuitism has been suppressed in France, the French Government still subsidizes and supports it as a propagandist of French policy in Egypt, Syria and Asia Minor.

It may therefore be safely predicted that a new era of religious liberty is about to dawn in Egypt, and new doors for missionary labour to be opened in all the adjacent provinces.—*The Foreign Missionary.*

A Hindoo said recently to a missionary in India: "You would be most welcome in all the houses of the Brahmins, but we are afraid of the Bible."

CHRISTMAS OFFERINGS.

(COMMUNICATED.)

THE following passage, in the Christmas pastoral to the laity of the Diocese of Huron, addressed to them by the Bishop's Commissary—Rev. Canon Innes—appears to be a very appropriate heading to an acknowledgement, on behalf of the clergy generally, of the Christmas offerings of our lay brethren, to those who minister unto them in spiritual things—

"The offertory on Christmas Day affords an opportunity for giving practical evidence of the value which you attach to the instructions of the Church, and the esteem in which you hold those who minister at her altars, and who break to you the Bread of Life."

The appreciation of the duty of ministerial support, as well as of the basis of it, so well expressed in these words, is, and for many past years has been, undergoing a process of steady development. As this development can only be the consequence of the growth of a clearer sense of duty, and the liberality arising out of this sense is an evidence of increasing spirituality. We accept the figures representing the offerings made on Christmas Day in our churches as pretty accurate barometrical measurements of the spiritual temperature of our people, and of the zeal and efficiency of our clergy.

Never before in the world's history was competition so keen as at present, and yet the rapid accumulation of wealth would lead one to believe that larger fortunes are still to be made than have ever been recorded. It therefore follows that the strictest economy of time should be exercised by all who succeed. Everyone that holds a position in business or professional sphere should secure for themselves a thoroughly reliable watch, which can be had of Woltz Bros. & Co., 29 King street East.

BISHOP WORDSWORTH ON THE PROSPECTS OF RECONCILIATION.

At the last synod of his diocese, Bishop Wordsworth made a lengthy address on the above topic, of which we give selections of interest to us in Canada. He quoted the following words from an address by Dr. Milligan, Moderator of the General Assembly: "Nor would it be right in me altogether to pass over the fact that there are many in the Church of Scotland who look onward to a still more comprehensive union—to one embracing not only the three large Presbyterian Churches, but the Episcopal community of Scotland too. The prospect of uniting in one flock the lettered and cultivated inhabitants of our towns who have lately been feeling the attractions of the Episcopal constitution, with the landlords and their Dependents, would meet with more sympathy than uniting Presbyterians alone. What may come of any of these movements after union it is impossible to say; but this much, at least, is obvious, that the spirit at the bottom of them is the Spirit of God. The earliest and best of our reformers," the Moderator added, "had no objections to much that the Episcopal Church retains in doctrine, worship, and government; while, on the other hand, Scottish Episcopacy, especially in its earlier times, retained many Presbyterian elements. If in later times a spirit of mutual animosity prevailed, it was in no small degree because of temporary causes of alienation which might pass—which have in great measure passed away. These causes were, indeed, more political than religious, and they were deepened by that folly and sin on both sides which all parties now equally bewail."

ORIGIN AND CAUSE OF DISUNION.

The first step required in every discussion which can reasonably be expected to lead to good effect upon the subject of unity, is to consider when and how the parties estranged became disunited. In the case between Presbyterians and ourselves, the time, we know, was the period of transition from the unreformed to the reformed era in the history of our Scottish Church.

It is, then, the point of departure—the departure of Knox, mainly upon ecclesiastical grounds, to which we must revert in endeavouring to construct a basis upon which a prospect of reconciliation may be entertained. We join with Knox in repudiating the errors and aggressions of a foreign Church—the Church of Rome, and in vindicating for the laity a substantive position in the Church no less real and essential than that of the clergy. And the sentiments which I have already quoted from the Moderator's address would seem to meet us upon both grounds. It is true that, as yet, in the history of the past, the way has not been found for a permanent coalition between Prelacy and the General Assembly, though attempts towards it were made in the Assemblies of 1610 and 1616—attempts which, but for the undue interference of the Crown, might have proved successful. There is, however, I believe, nothing in the nature of things to prevent such a coalition. Only let the argument be set in its proper light. Let it be borne in mind how the supposed preference of the higher classes for the Episcopal Church, and of the lower for Presbyterianism, has arisen in very many instances, viz., because during the whole of the last century, there was for the poorer classes, no alternative between Presbyterianism and no religion at all, and through the violence of partizanship—a false gloss has been too often given to the testimony, both of Scripture and of history, in regard to the matters upon which the differences between Presbyterians and ourselves mainly turn.

DR. SPROTT'S LECTURES TO THEOLOGICAL STUDENTS ON ORDINATION.

And here I cannot refrain from making some reference to a volume lately published by a Presbyterian divine, well known and much esteemed—I mean the minister of North Berwick, Dr. Sprott—because, consisting as it does of lectures delivered under special appointment of the General Assembly to candidates for the ministry at each of our four Scotch Universities, it naturally possesses a special interest, and is entitled to receive more than ordinary attention. The Bishop proceeded at length to discuss the arguments of Dr. Sprott in favour of a twofold, as distinct from the threefold ministry, and contended that they had no real basis, Scriptural or historical, on which to rest. He then continued as follows: I am thoroughly determined that, so far as I can prevent it, the scandal and disgrace of the divisions at present existing between so-called Christian Churches in this country, shall not, with any semblance of justice or truth, be laid at our door. And this is what the teaching of Dr. Sprott really tends to. If he can prove that Episcopacy is not a necessary Order, derived from the Apostles, and intended to be continued in the Catholic Church, then the Presbyterian Establishment being confessedly an "ordinance of man," and as such claiming our "submission" by the Word of

God (I Pet. ii. 13, Rom. xiii. 1, 2), I do not hesitate to say I am prepared at once to join that Establishment, and to recommend you all, both clergy and laity, to do the same; and so, without more ado, to let our separation cease. But if Episcopacy be an ordinance, not of man only, but of God,—an ordinance forming an essential element, with a view to the permanent organization and consequent unity of the Christian body—then we have no alternative but to adhere to it. That is our position. At the same time be it well observed, I have not said, nor do I mean to say, that there is no good in Presbyterian ordination (however irregular according to the strict law of the Church); or that, claiming an Apostolic descent, as it does according to Dr. Sprott's view, it is not better than a system which derives its ministerial authority, not from above but from below, not from the perpetual gift of our Lord, as Head of the Church to His Apostles, but from the power supposed to be inherent in the body at large. But what I do say is that the attempt to get rid of the three orders of the ministry by reducing them to two, and so far to imitate the policy of the Church of Rome—which, though it has in all not less than seven orders in its ministry, does not reckon the Episcopate as one of them (see Cat. Rom., first published 1566, Part 2, cap. vii. 12), and thus incurs the anathema of its own Tridentine Council, declared three years before, such an attempt will never satisfy any learned or candid inquirer who desires to look impartially into the facts of the case.

In the meantime, nothing is to be gained, and much may be lost, by attempting to precipitate measures, which, if they are to heal effectually disorders of so complicated a nature and such long continuance, must themselves be the growth of much prolonged and cautious deliberation. It is little to say that we must abstain from all conscious insubordination among ourselves, and from all arrogant or uncharitable language and behaviour towards our Presbyterian brethren of every degree. Much more than this is required of every one of us. It must be seen that as clergy you are devoted, not by constraint, but heartily, to all the duties of your sacred office; your constant public and domestic worship, your diligent and carefully studied and prepared preaching, your punctual and affectionate ministrations to the sick within your charge, your utter renunciation of all undue worldliness in your daily walk and conversation—these must be seen and read of all men. Further, it must be seen that you understand the true nature of the office into which you have been admitted, and that you value it at its real worth; otherwise it is hopeless to expect that your duties will be performed in the proper spirit, or that the performance itself will reach to that elevation, or be supported by the self-sacrifice which the Scripture teaches and demands.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—On Christmas Day there were large congregations in all the churches. As usual at this festive season most of the churches were decorated with evergreen, enlivened with appropriate passages of Scripture.

The English Cathedral.—Great pains had been taken to beautify this church for Christmas. The whole of the angels' message to the shepherds was produced in illuminated lettering bordered with evergreen, and displayed on the front of the galleries. The panels of the pulpit were beautifully covered with red crosses, and with the words, "King of Kings, Lord of Lords." Behind the Communion table was also a very neat mass of evergreen, the white foundation showing through, presenting the appearance of snow upon the green boughs. The ladies who assisted at these decorations are richly repaid by the pretty effect produced. The service was a bright and hearty one on Christmas morning, and the sermon was preached by the Lord Bishop of the diocese. The musical service was in the hands of Mr. E. A. Bishop, organist, and an efficient choir. The anthem was "Sing, O Heavens," by Tours, the soprano solo being very beautifully taken by Miss Home. On Christmas eve a choice collection of carols was sung by the choir after evening service. These were all highly appreciated by the congregation.

St. Matthew's.—There were very attractive services in this church on Christmas Day. A selection of Christmas carols was sung after service. The choir acquitted itself very well throughout, and Mr. Martin is deserving of credit for the careful training he has bestowed upon it. The decorations of the church were exceptionally pretty.

St. Peter's—This little church was prettily decorated for the Christmas season. The altar was covered with a handsome white cloth with red bands, and upon the front of the cover were the words "Holy, Holy, Holy." The pulpit was handsomely decorated with ferns, etc., upon a white ground, and the front covered in coloured paper and evergreen, berries, etc., was specially pretty. The preacher was the rector, Rev. M. M. Fothergill, and the offertory, in aid of the poor of the parish, was a liberal one. The musical portion of the service by Miss Andrews, organist, and the choir, was very attractive. The psalms were really well chanted, the *Te Deum* also went off well, and the same may be said of all the hymns and responses; the anthem, "The Grace of God," was, however, the gem of the service, and was most beautifully rendered, the solos being taken by Miss Jessie Martin, alto, and Mr. Mainguy, tenor.

Trinity—There was a hearty service on Christmas morning in this church, but no decorations. The officiating clergyman was the rector, Rev. Mr. Kerr, who preached an eloquent sermon on the Christmas festival. The singing was good and much admired. Miss Hethrington, the organist of the church, presided at the organ. In addition to the usual Christmas hymns, the anthem, "The Grace of God," was sung by the choir in an efficient manner.

St. Michael's—The services at St. Michael's were hearty and bright, as usual the decorations were most chaste and effective. A very attractive feature in the services of this church is the hearty manner in which the congregation join in the responses and singing. The rector, Rev. A. A. Von Efland delivered an admirable Christmas sermon.

St. Paul's—The old mariners' chapel, St. Paul's, wore a very bright appearance on Christmas morning. The church was prettily decorated and the congregation large. The Rector, Rev. T. Richardson, preached an eloquent sermon on the doctrine of the Incarnation.

LEVIS—The Rev. E. A. W. King had very attractive services on Christmas Day. The church was beautifully decorated. The number of communicants here, as well as in all the Quebec churches, was very large.

The Synod of the Diocese met on the 9th of January, on the evening of that day. The Bishop of Algoma delivered an address on the state of his diocese at a missionary meeting held in the Music Hall.

By the retirement of the Revs. W. King, of Sylvester, and Dr. Ker, of Sandy Beach, through age and infirmity, two more missions are vacant.

G. Petry, Esq., Wentworth, having resigned the joint Treasurership of the Church Society and Diocesan Board, J. B. Forsyth, Esq., has accepted office as Honorary Treasurer of the Society, and John Hamilton, Esq., as Honorary Treasurer of the Diocesan Board.

LENNOXVILLE.—*Bishop's College*.—In the terminal examinations just concluded the following students have distinguished themselves:—Third year—H. J. H. Petry, 1st class in ordinary classics, and 1st class in honour classics; A. B. Stevenson, 1st class in classics, and 1st class in divinity; W. Worthington, 1st class in divinity; G. M. Hall, 1st class in law and history; F. E. Meredith, 1st class in classics, and 1st class in law and history. Second year—G. A. Smith, 1st class in mathematics. First year—G. H. Fooks, 1st class in mathematics; J. B. Pyke, 1st class in classics.

ONTARIO.

MISSION OF LEEDS.—Services were held on Christmas Day at the three churches, which were suitably decorated for the season. The congregations were good, particularly at St. John's and St. Luke's, which were literally crowded.

LYNDHURST.—The congregation of St. Luke's gave its large and excellent choir a sumptuous supper in the Orange Hall, on the evening of the 26th, when a most social time was spent. At the close of the happy gathering, Mr. J. C. Stafford, on behalf of the congregation, presented Mrs. Osborne with a warm-hearted address and a handsome set of furs, as a slight memento of their esteem, accompanied with best wishes for herself and the missionary, and many returns of the season. The Rev. J. Osborne replied in suitable terms, then followed three hearty cheers for the choir, the churchwardens, and Mrs. Osborne. Thus closed one of the happiest church gatherings ever known here.

SEELEY'S BAY.—St. Peter's congregation furnished their church for Christmas with carpet for the chancel, matting for the aisle, and a surplice and stole. A font and Communion service are needed yet, and we

doubt not that these ere long will be supplied. This congregation gave expression to its liberality and goodwill for the clergyman and his family by paying a visit to the parsonage, on the evening of the 27th, for the purpose of stocking the larder and cellar and also replenishing the oat bin. This was done thoroughly and well, and a very pleasant evening was spent. May the prosperity and unity which exists all through this improving mission continue to abound.

RURAL DEANERY OF GRENVILLE AND DUNDAS. Missionary Deputation No. 1. Rev. Rural Dean Bogert, convener; Rev. A. F. Echlin, coadjutor. Meetings will be held as follows:—Kemptville, Monday, January 8th; Marlborough, Tuesday, January 9th; Acton, Wednesday, January 10th; Oxford Mills, Thursday, January 11th; Oxford Station, Friday, January 12th, at 7 p.m. Wilson's, Sunday, January 14th, at 3 p.m. Deputation No. 3.—Rev. W. B. Carey, M.A., convener; Rev. B. B. Smith, M.A., coadjutor. Meetings will be held as follows:—South Mountain, Tuesday, 16th January; Winchester Springs, Wednesday, 17th January; New Ross, Thursday, 18th January; Shanley, Friday, 19th January; Edwardsburg, Sunday, 21st January; Prescott, Sunday, 21st January.

MADOC.—The Rev. C. T. Denroche is doing temporary duty here. A few evenings ago he realized \$30 for a local church fund by delivering a lecture on "Jamaica."

CARRYING PLACE.—The school-house in this village was the scene, on Dec. 28th, of a gathering assembled to witness the distribution of Christmas presents to the children of St. John's Sunday-school, and to enjoy the musical treat provided by the Consecrated Quintette Club. The house was over-crowded and a considerable number were obliged to content themselves with such outside accommodation as they could extemporize *sub Jove frigido*. At the conclusion of the concert a Christmas tree, lighted with wax tapers and decorated and loaded with a great variety of valuable and substantial as well as useful gifts, suddenly revealed its fairy like attractions for the young people. Santa Claus, the high priest of the occasion, appreciating the crisis and the truth of the sentiment—*bis dat qui cito dat* immediately, darting down the empyrean, stood before the excited throng, clad in full pontifical costume, his benignant countenance wreathed in angelic smiles. An austere ritualism might take exception to certain modern and mundane features of his habiliments; but, happily, the children were not disposed in these circumstances to be over-critical, and the general audience received the visitor with becoming respect and joy. The charity awakened in the bosom by the lavish distribution of the Saint's favors effectually covered a multitude of vestigial solecisms; at all events, Mr. Claus was, admittedly, the most popular and enthusiastically applauded contributor to the evening's entertainment. The receipts at the door were much more than double the anticipated amount, and considerably in excess of the expenditure. The general demeanour of the audience is above all praise, and the whole affair reflects the utmost credit on the organizing genius and industry of the ladies who originated and so ably executed its details.

PEMBROKE.—A Festival and Christmas tree in connection with Holy Trinity Church Sunday-school in this town, was held in the rectory on the evening of St. Stephen's day. The entertainment was commenced by the children's choir singing the carol, "Carol, Brothers, Carol," very creditably. The tableau of "The Old Woman in the Shoe" was then enacted, and a reading, "Annie and Willie's prayer," was well rendered by one of the lady teachers, Miss Jessie Caverhill, whose kind efforts, in conjunction with the four remaining teachers of the school and the rector and his wife, have been instrumental in making the evening's entertainment such a success. The tree was laden with handsome gifts; and the children, 85 in number, separated for their several homes at 9 p.m., well pleased with all that had been done for their enjoyment.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the fortnight ending January 4th, 1783,

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*.—St. Thomas', Shanty Bay, \$4; Cavan, St. Thomas', \$7.95; Christ Church, \$1.35; St. Paul's, Perrytown, \$1.50; Gore's Landing and Harwood, \$4.20; St. Luke's, Toronto, \$32.20; Whitfield, \$1; Trinity Church, Midland, \$5.62; St. James', Penetanguishene, \$2.80; Trinity Church, Barrie, \$18.80; St. George's, Etobicoke, \$19.35; Brooklin and Columbus, \$1.50; Port Perry, Church of the Ascension Sunday-school, \$1. *Wawanosh Home*.—Brooklin and Columbus, 20c.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—Fenelon Falls, \$2; Craighurst, \$4.50; Crown Hill, \$4.50; Midhurst, \$1.60; Christ Church, \$1. *Second Annual Payment under New Canon*.—Rev. J. M. Hall, \$9; Rev. T. Walker, \$8.72; Rev. George Nesbitt, \$8.50; Rev. A. J. Broughall, \$7.62; Rev. A. J. Broughall, balance due on account of first payment, 42 cents. *Annual Subscription*.—Mrs. Leach, \$5; Rev. George Nesbitt, on account of arrears, \$1.50; St. George's, Etobicoke, \$5.

MISSION FUND.—*Thanksgiving Collection*.—Fenelon Falls, \$2.70; Wyebridge, \$4.03; Waverley, \$1.07; Honeywood, \$2.50; Whitfield, 50 cents; Elba, 25 cents; St. Luke's, Toronto, \$17.29.

NORTH-WEST MISSIONS.—The Bible Class, St. Mark's, Otonabee, \$4.21.

ALGOMA FUND Special Collection.—St. Luke's, Toronto, \$38.50.

CONFIRMATIONS, &c., 1883.—Jan. 18, Thursday, Penetanguishene; 21, Sunday, Parkdale; Feb. 1, Thursday, Haliburton; 1, Thursday, Dysart; 2, Friday, Cardiff; 2, Friday, Monmouth; 4, Sunday, Apsley; 4, Sunday, Chandos; 5, Monday, Kinnoult; 5, Monday, Galway; Mar. 15, Thursday, Colborne; 16, Friday, Grafton; 18, Sunday, Port Hope, St. John's; 18, Sunday, Port Hope Trinity College School; 25, Sunday, Toronto, Church of the Redeemer; May 25, Friday, Perrytown; 27, Sunday, Cavan, St. John's; 27, Sunday, Millbrook; 27, Sunday, Bloomfield; 28, Monday, Cartwright; 29, Tuesday, Manvers; 29, Tuesday, Bethany; 30, Wednesday, Omeme; 30, Wednesday, Emily; 31, Thursday, Lindsay; June 1, Friday, Cannington; 3, Sunday, Bobcaygeon; 3, Sunday, Dunsford; 4, Monday, Fenelon Falls; 4, Monday, Verulam; 18, Monday, Thornhill; 18, Monday, Richmond Hill; 19, Thursday, Aurora; 19, Thursday, Oakridges; 20, Wednesday, Holland Landing; 20, Wednesday, Bradford; 21, Thursday, Bond Head; 21, Thursday, Tottenham; 25, Monday, Woodbridge; 25, Monday, Vaughan; 26, Thursday, Lloydtown; 27, Wednesday, Mono; 27, Wednesday, Mono Mills; 28, Thursday, W. Mono, Herald Angels; 28, Thursday, W. Mono, St. Matthew's; 28, Thursday, W. Mono, St. George's; 29, Friday, Whitfield; 29, Friday, Honeywood; 29, Friday, Elba; July 11, Wednesday, Craighurst; 11, Wednesday, Vespra; Sept. 2, Sunday, Hastings; 2, Sunday, Alnwick; 3, Monday, Norwood; 3, Monday, Westwood; 4, Thursday, Seymour; 4, Thursday, Percy; 11, Thursday, Provincial Synod; 17, Monday, Provincial Synod; 23, Sunday, Brampton; 24, Monday, Credit; 24, Monday, Dixie; 30, Sunday, Scarborough; Oct. 7, Sunday, Keswick; 8, Monday, Georgina; 8, Monday, Sutton.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—Amount advertised as received in September, \$264.75. The Rev. Johnston Vicars, Secretary, now acknowledges, with sincere thanks, the following contributions:—Of \$20: John A. Ardagh, Barrie; of \$10: Collection at St. George's Church; of \$5: the Lord Bishop of Algoma, Sir. Hugh Hoyles, Halifax, Rev. A. Sanson, Gen. Thacher, P. H. Drayton, Mr. and Mrs. W. B. Heward, Mr. Samuel Platt; of \$4: Collection at Trinity East Church, Mrs. Roaf; of \$3: Rev. W. S. Rainsford, Walter S. Lee; of \$2: Ven. Archdeacon Body, Rev. R. E. Greene, John Massey, Mrs. J. Gooderham, Mrs. H. Gooderham, Mrs. Ramsay, Mrs. J. A. Strathy, Barrie; of \$1: Rev. A. J. Broughall, Rev. R. N. Jones, Farmersville, Mr. W. B. Smith, Mrs. McEwen, Mrs. Sidney Thorp, Miss Duff, A Friend, "Constans et Fidelis;" under \$1: Mrs. Cole, 50c., A Friend, 50c., Collecting Box, 25c.; Total, \$102.25. Contributions thankfully received by Rev. Johnstone Vicars, 515 Sherbourne Street, Toronto. Nov. 30th, 1882.

TORONTO.—*St. Philip's*.—The Rev. J. P. Sweeny, rector, was very cordially welcomed to his parish on the 4th inst. at a large social gathering, organized by the ladies of the congregation.

LESLIEVILLE.—The Rev. C. Ruttan has received permission from the Bishop to erect a church in this village. The site has been secured, and an earnest effort will be at once made to provide this much need accommodation.

GEORGINA.—St. George's Church was an object of attraction on Christmas Day, as it was beautifully decorated for the festival. The church was filled with devout worshippers. The musical part of the service was well rendered. The offertory (\$70) was larger than on previous occasions, and no doubt gladdened the heart of the incumbent, the Rev. George Nesbitt.

SUTTON.—St. James' Church was decorated for Christmas. A beautiful chandelier, the gift of Mrs. Jas. Anderson, Ainsley Hill, did much to beautify the building.

PARADISE.—On the invitation of the rector, a ten days' mission was conducted in this parish by the Rev. O. P. Ford, commencing on Monday evening, Nov. 27th. The services each day were as follows: At 7.30 a.m., a celebration of the Holy Communion, with an appropriate address; at 12 noon, a meditation; at 4 p.m., short even-song and an instruction, and at 8 p.m., a mission service consisting of prayer, the singing of hymns, and a sermon. In addition to the usual services on the Saturday, there was a children's mission service at 3 p.m., and the meeting at 4 on this day was for women only, the address being upon the three Marys at the Cross of Jesus; the Virgin, type of all those who give themselves up entirely to the religious life; the wife of Cleophas, type of those who serve their Master in the Christian home, and Mary Magdalene, type of all who have abandoned the life of sin for the life of holiness. On Advent Sunday there were two celebrations of the Holy Communion, a children's service at 3 p.m., and one for men only at 4 p.m. The address to men was one much needed upon "true manliness." The sermons on Sunday, on the "Christian home" in the morning, and "The four last things" in the evening, were most impressive. The addresses at all the services were very earnest; none could fail to be touched by the earnest appeal and encouragements of the preacher. The addresses at the Holy Communion were chiefly upon prayer and the Holy Eucharist. The subjects of the meditations were the Four last things, the Passion, God, and the fruits of the mission. The instructions, although each was complete in itself, formed a continuous course on Baptism, Confirmation, two on the Holy Communion, Absolution, Matrimony, and the Holy Catholic Church. Each was a clear and forcible enunciation of the teaching of that branch of the Holy Catholic and Apostolic Church to which we belong. The evening sermons were upon subjects of a more general character, the Missioner leading his hearers step by step through the work of repentance. At the close of the mission all felt that great good had resulted from the effort which had been made. Some who only attended the latter part of the mission regretted that they had not earlier availed themselves of the opportunity of listening to and profiting by the faithful evangelical teaching of the Missioner. It is earnestly hoped (D.V.) that a mission on a larger scale may be attempted at an earlier day. *Laus Deo!*

HASTINGS.—The Rev. J. McCleary begs to acknowledge the receipt from Mrs. E. O'Reilly, of the C. W. M. A., one box of clothing for a poor family, books and toys for a Christmas tree, also a Communion set for St. James' Church, Alnwick. All the articles were very suitable, and the Communion set was very good and beautiful, and gave great satisfaction.

DIXIE.—*St. John's Church.*—The annual Christmas festival of the Sunday-school in connection with this church excited more than usual interest this year, on account of a presentation to the organist, and likewise to the superintendent of the Sunday-school. Miss Price, the organist, was made the recipient of a purse containing \$20. To Mr. C. Pallett a handsome family Bible was given. Each of them were agreeably surprised. They replied to the address in suitable terms.

NIAGARA.

The bishop is preparing a series of sermons to meet some of the chief statements of infidel and agnostic writers. His Lordship will do good service with his pen in this direction. He has already delivered two very interesting and practical sermons of the series.

We are glad to hear very favourable reports that Mrs. Fuller is progressing favourably towards recovery.

OBITUARY.—Joys and sorrows are ever closely intermingled. But to those who love the name of Jesus neither earthly joys nor earthly sorrows will be of much weight even at Christmas tide; all thought of these will be lost in the one great thought that at Christmas Jesus was born; Jesus, Whose life they are trying to copy; Jesus, Whom "having not seen they love," and Whose face they long to see.

The Rev. E. A. Taylor, missionary at Palermo and Omagh, died on December 23rd. Mr. Taylor was ordained about eleven years ago by the late Bishop Bethune. He was appointed to Albion and Mono. This mission was far too arduous for one of his delicate constitution, and on resigning it after a few months, he took charge of Palermo and Omagh in the Diocese of Niagara, where he continued working zealously till he was prostrated by severe illness about eighteen months since. He partially recovered, though never able to resume active duty, but continued more or less unwell, until he peacefully expired a few hours before Christmas morning.

Mrs. Green, relict of the Rev. Thos. Green, many years rector of Niagara, died on Christmas day.

Mrs. Sarah Milne, of Ancaster, relict of the late Alexander S. Milne, barrister, aged 71 years, died on December 27.

John Roles, at Hamilton, late of Belleville, aged 80 years, on December 30. "Blessed are the dead who die in the Lord . . . for they rest from their labours."

PREFERMENTS AND APPOINTMENTS.—The Rev. R. Gardiner to be rector of Willand; the Rev. A. G. E. Westmacott to Moorefield, Wellington, N.R.; the Rev. C. R. Lee, B.A., incumbent of Mount Forest, to be Rural Dean of Wellington, *vice* Rev. R. Conder, left the deanery and removed to Port Colborne.

ORANGEVILLE.—*St. Mark's Church.*—The Festival of the Nativity was as usual duly observed in this parish. The church was beautifully decorated. The altar had white frontals, with the monogram "I.H.S.," in gold letters, in the centre, and the *Alpha* and *Omega* at either side. There has also been erected a temporary rood screen bearing suitable Christmas mottoes. At Evensong, on Christmas eve, the church was so very much crowded, extra seats had to be provided. This service was in connection with the Sunday-school. The children's hearty responding and singing, especially the singing in the processional and recessional hymns, was of a very pleasing character, giving evidence of careful training. The incumbent, the Rev. A. Henderson, preached an eloquent sermon on the occasion, on "Loyalty to Church doctrine and Bible truth." There were two Celebrations on Christmas Day, at 8 and 11 o'clock respectively.

On Friday, the 29th inst., the annual S. S. Festival was held in the Town Hall. The children occupied seats on a raised platform. The entertainment, which was highly successful, financially and otherwise, consisted of short addresses by clergymen from neighbouring parishes, good music and singing, choice dialogues, etc., previous to which all were treated to a bountiful supply of good tea and cake.

ST. CATHARINES.—*St. Barnabas' Church.*—The decorators in this church have evidently worked hard, and to good purpose. The slender wreathings which is here altogether used instead of the old-fashioned heavy style, is more elegant and suitable for church adornment. The rood screen, covered with evergreen, and decked out with bunches of white and scarlet berries, surmounted with banners and a running Christmas text in straw tissue; the windows prettily diapered in green: the altar with its white frontal and vases of choice flowers; the fine display of banners and designs in different parts of the church, all combine and present a truly festal appearance. The font, with its cross and delicate festoons of evergreen and red berries, is a beautiful object. The Christmas services on the eve and day of festival were attended by large and devout congregations, the number of communicants being larger than at any previous Christmas. The choir was assisted by eight instruments in addition to the organ, and the carols and hymns were rendered with soul-stirring emphasis and spirit. Excellent sermons were preached by the Rev. A. W. Macnab, incumbent, and the Rev. R. T. Nichol, of Port Hope. Great improvements have lately been made in this church. The chancel walls are now covered with a rich, dark paper, set off by a dado in handsome gilt figure of ecclesiastical pattern, and a skillfully chosen frieze border. The ceiling is panelled in light blue and neutral shades. All this, and the colouring of the nave in warm salmon tint, with stencil work above and below, produce an admirable effect. We are informed that the work was carried out by parishioners, "all for love and not for reward."

HAMILTON.—*St. Luke's Mission Sunday-school* has a large and increasing roll. At the end of six months 125 scholars are reported in attendance. The chapel has recently been enlarged, and looks neat and well arranged. The Christmas decorations were excellent. We wish all concerned a Happy New Year.

BARTON.—*Holy Trinity.*—A rural-decanal meeting, for South Wentworth and Haldimand, is appointed for the 18th inst., to commence at 10 a.m. A missionary service will be held at 7:30 p.m., in the same church.

ALGOMA.

HILTON, ST. JOSEPH IS.—The Rev. H. Beer desires to thank Mrs. Jeffrey of Marquette, Mich., for five dollars given to Mrs. J. Marks to purchase a carpet for the chancel of Hilton Church.

On Dec. 5th the Rev. H. Beer was presented with a beautiful sleigh robe by Mrs. Marks, assisted by a few members of the congregation. This pleasant event gives him fresh encouragement to continue his efforts for the spiritual welfare of the people.

GRAVENHURST.—Mr. Wm. Funnis acknowledges with sincere thanks, the gift of a parcel of Christmas presents from Mrs. O'Reilly, Toronto, for the Sunday School at Northwood.

GORE BAY. The Rev. W. Macaulay Tooke begs to acknowledge, very gratefully the sum of \$5, per H. L. Morphy, Esq., from the Thadford Sunday School to the Sunday Schools of this Mission.

BRITISH.

DEAN GEDDES.—*Restoration of Tatsfield Church, Surrey, England.*—We heartily congratulate this venerable friend, whose name is so familiar in the dioceses of Canada, on the restoration and re-opening of Tatsfield Church in Surrey, England, on the 19th November. Dean Geddes was appointed here on his leave of absence from Christ's Church, Hamilton. The *Sussex Advertiser* has an interesting account of the occasion. The church dates from the end of the 11th century. We remember when visiting Tatsfield Church, feeling deeply impressed by its stately and venerable appearance. Although somewhat decayed and weakened by the hand of time, it seemed to tell us of its days and years of national prosperity and adversity, of individual joy and sorrow, of Christian faith and hope. Our esteemed Dean Geddes is still busy and successful in the trust of the parish committed to him in England. The restoration of the church has been accomplished chiefly by private subscriptions, aided by two grants, each of £20, one from the Rochester Diocesan Society, and the other from the Incorporated Church Building Society.

Lay workers in the Church have good reason to rejoice at the prospect of Bishop Benson's elevation to the Primacy, for his Lordship has not only welcomed lay help in his Cornish parishes, as the only possible means of providing small hamlets with spiritual ministrations, but he has admitted licensed Readers to Holy Orders under special conditions. In Truro diocese a Reader who has performed his duties to the satisfaction of the Bishop, and has secured the necessary testimonial of continuous and efficient service from his parish priest, is received as a candidate for Holy Orders, and we believe that many such men have been ordained since the diocese was constituted. The importance of this fact at a moment when things seem ripe for the development of lay help in the Church is obvious.—*Church Bells.*

It was recently suggested by a correspondent that a Prayer-book Churchman and a *Church Bells* Churchman were synonymous terms; and when we say that, as far as we are acquainted with his Lordship's public acts and utterances, we believe that we might apply either term to him, we can give no better evidence of the satisfaction which we feel at his probable acceptance of the post.—*Ibid.*

Every eye will look with admiration to the marvellous results of the few years of his episcopate; he has turned a stronghold of indifference and Dissent into a flourishing diocese; he has quadrupled the number of churches, and roused the dormant activity of the laity as no other Bishop of recent times has done; he has made for himself an enviable reputation in every Cornish home, and to his personal qualities—scholarship, charity, true-heartedness, and a commanding presence—every one who has once seen him will bear witness. Altogether, we have much reason to be gratified at the appointment of Dr. Benson to the chair of St. Augustine.—*Review.*

The Church press generally speaks in equally glowing terms to the above of the new Archbishop. The marvellous success of Dr. Benson in Truro diocese, the very centre of Methodism, shows how men's systems collapse when the Church of God comes in the power of strong convictions and earnest loyalty.

The last occasion on which Archbishop Tait preached was, we believe, at Martin's-in-the-Fields on behalf of the Guild of St. Martin, a society founded by the Rev. A. H. Stanton, of St. Alban's, Holborn, for the postmen of London. The last public act of the deceased was the confirmation of the young princes, the sons of the Prince of Wales. The last Bishop the Archbishop consecrated was the Ven. Charles James Branch, D.D., who was consecrated in the private chapel of Lambeth Palace on the 25th July last to be Bishop-Coadjutor of Antigua. The last church consecrated by his Grace was one which serves as a chapel-of-ease for the parish of Bexley, which took place on June 11.

THE CHURCH IN SPAIN.—Senor Cabrera, "Bishop-elect of Madrid," left Ireland on the 8th Dec., for Spain; after an extensive tour of meetings held on behalf of the Spanish, Portuguese, and Mexican Church Aid Society, in the course of which he visited Belfast, Derry, Limerick, Cork, and Waterford. A large number of bishops, it is reported, are in favour of the con-

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separation of Senor Cabrera; but there are serious difficulties felt about their doing so. Some of these difficulties are pointed out in a learned letter addressed by the Rev. Canon Smith, B.D., to the *Irish Ecclesiastical Gazette*. The final meeting on behalf of Senor Cabrera's work was held in the Molesworth Hall, Dublin, when the Archbishop took the chair. Speeches were delivered by Lord Plunket, D.D., Bishop of Meath, Senor Cabrera, Dr. Salmon, and Judge Warren. The Archbishop was cautious in the remarks he made, as was also Dr. Salmon. The latter is reported to have spoken as follows:—"If they felt they had been right themselves in separating from the Church in Rome, they must feel sympathy with other persons who thought as they had done that that Church teaches doctrines which they could not receive, and they must sympathise with them when casting off that which was erroneous, not parting with anything which had been handed down as truth from the time of the Apostles. There was always a great risk when people were shaking off erroneous opinions in which they had been brought up lest they should go altogether astray and adopt some wild opinions. He thought the great secret of our English Reformation had been the caution with which it was conducted."

The Bishop of Limerick, writing to his Archdeacon to express his regret at not being able to attend, thus expressed himself:—"It may be that in some points we might wish that the institution of these infant Churches had been framed in more exact conformity with those of the Church of England, or our own Church of Ireland. But when we remember that allowances must be made for difference of circumstances, we shall be disposed to look with satisfaction upon an agreement in essentials which warrants us in maintaining a close and affectionate communion with the Churches whose history, and present state, and future prospects will be brought before you to-day." The following information shows how common is the provision in England for service with a small body of worshippers. In one district in Manchester there are at least four modern churches with chapels for the use of small "two or three" congregations.

St. Gabriel's, Hulme, has such a chapel south of the chancel, with an apsidal east end and south-west door. St. Stephen's Hulme, has its chancel-aisle similarly arranged, and has also a special door.

St. Michael's Hulme, built in 1863, has a sort of double south chancel-aisle, planned for use for daily services with small congregations.

St. Matthew's Ardwick, has a chancel-aisle also so arranged. There is also a door close to the north-west corner of this chapel.

St. Luke's Miles Platting, has also such a chapel. Apsidal in shape, placed to the north-east of chancel, and provided with its independent entrance.

In all these cases these chapels are available for the larger Sunday's congregation.

St. George's Church, Rumworth, Bolton-le-Moors, will seat upwards of 1000; but is so planned that it does not look desolate and empty with even a congregation of 300 in the nave.

In this country where the fuel question is serious every Church should have a small Chapel for week day early celebrations, Lent and other special services for a small congregation.

UNITED STATES.

The increase of communicants during 1882 in the Church, United States, is reported to be 13,308.

THE GREEK CHAPEL, New York, under the Rev. Nicholas Bjerring, if not now, is about to be closed. Private letters from Europe to Father Bjerring, have informed him that, with a view to economy, several Russian churches in foreign countries were being abolished. Those at Stockholm and Weiner were already closed, and others in Alaska and San Francisco would be soon withdrawn. Father Bjerring intends to remain in New York as a private citizen.

WILMINGTON, BRAIDWOOD AND COAL CITY, under the charge of the Rev. Thomas D. Phillips, who was some time in Canada, is a field where self-sacrificing work is meeting with its reward. At Wilmington, where he resides, the Church is growing in strength. A parish school is in operation, also, under the charge of a candidate for Holy Orders, who assists also in missionary work. At Braidwood, eight miles south of Wilmington, are some six hundred families of English miners, five sixths of whom are baptized members of the Church, but rapidly drifting away. Missionary work was begun here by the Rev. Mr. Phillips about a year ago. Services are held every Sunday afternoon with a good attendance, mostly men. At Coal City, four miles west of Braidwood, services, begun last April, have since been continued on Friday evenings. A lot has been given by the mining company

for a church, and over \$500 subscribed. There is as yet no house of worship in the place. At the first visit of the Bishop twelve were confirmed. Not far from Coal City, is another mining centre, Braceville, where there is a large English population. Plainly all this region, so largely occupied by the children of our Mother Church of England, is one that we are in duty bound to look after faithfully. It is very cheering to hear from old friends, and we rejoice to find Mr. Phillips doing so good a work.

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What became of our Lord's human spirit after its separation from the body?

A. The next article of the Creed says "He descended into hell."

Q. What is the Greek word here?

A. Hades, the unseen place—the place of all departed spirits.

Q. Is there not another word in the Greek testament translated hell?

A. Yes; Gehenna—the place of eternal punishment.

Q. What do we know about Hades?

A. Nothing but that the souls of the righteous are in bliss in one part, and the souls of the wicked in misery in another part; and that these two abodes are separated from each other by an impassable gulf.—Luke xvi. 22, 23, 26.

Q. But did not the souls of righteous men before Christ ascend at once to heaven?

A. No: John iii. 13. Nor did even the soul of Christ before His Ascension. "I am not yet ascended to my Father."—John xx. 17.

Q. What proof have we of our Lord's descent into hell?

A. Ps. xvi. 9, compared with Acts ii. 31. See also 1 Pet. iii. 18, 19, 20, where we read that Christ was put to death in the flesh, but quickened in the spirit, in which also He went and preached to the spirits in prison, which sometimes were disobedient.—(Revised Version.)

Q. But is not this too obscure a place on which to ground our Christian belief?

A. The only thing obscure is why St. Peter mentioned these particular spirits; but our Lord's spirit preaching to spirits is perfectly clear.

Q. Is it needful to confess this belief?

A. Yes; for so we confess the perfect humanity of Christ, that He had a reasonable soul and spirit, that He died as men die, and like them went into the unseen place of all human spirits departed this life.

Q. How does our Lord's triumph over hell appear?

A. He came forth out of it as a conqueror.—Rev. i. 18; Phil. ii. 10.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

We must request our esteemed correspondents to avoid personal reflections of an uncharitable nature, as not merely undesirable from a Christian stand-point, but as most damaging to the cause of the writer who indulges in them. A calm discussion of Church topics is interesting and profitable, but personalities waste space and are very tedious, as well as highly unprofitable. ED. D. C.

"SALVATION IS OF THE JEWS."

To the Clergy in the Diocese of Toronto:—

REVEREND AND DEAR SIR,—Being anxious to increase knowledge concerning the ancient people of God, and to forward the design of the London Society, whose interests in this diocese have been entrusted to my feeble hands, I beg respectfully and in a brotherly spirit to address you at this time.

Our Church having provided a special collect, on Good Friday, for the "Jews," I offer the suggestion that you should, on that occasion, preach in behalf of that race to whom we are so deeply indebted, and of the Society for promoting their best welfare; and either make a collection at the time, or ask for yearly contributions from your people. The object being to build up in the diocese an association connected with the parent society—annual subscriptions are preferable to donations.

I enclose some publications which may be of use to you, and will show the progress which has been made in this city during the past six months. It will

give me much pleasure to afford you any information in my power respecting the society, and I hope to be able, in the course of the summer, to visit some of the Rural Deaneries, and strive, by God's blessing, to promote this good cause, which is so peculiarly an extension of Christ's kingdom.

Yours faithfully,

JOHNSTONE VICARS,
Secretary, 515 Sherbourne St., Toronto.

I heartily concur in this excellent proposition of Mr. Vicars, and endorse his request that sermons may be preached throughout the diocese on Good Friday, in the interests of the Society for Promoting Christianity among the Jews.

ARTHUR TORONTO.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Rev. W. S. RAINSFORD writes us as follows:

SIR—In answer to several enquiries, will you kindly permit me to state, through your columns, that the Rev. John D. Cayley will gladly forward to any clergyman requiring them, copies of the Constitution of the Church of England Temperance Society for the Diocese of Toronto.

The constitution has been confirmed by the Synod, and it is earnestly hoped by the committee, that all clergy in the diocese will, on the basis it suggests, seek to establish parochial societies.

In it will be found a sketch of the methods by which the Church of England Temperance Society has done so good a work, various pledges, simple forms of service to be used at meetings of parochial societies and for the reception of new members, as well as suggestions to those who feel called to engage in this much needed work. And, finally, a short collection of appropriate hymns.

HURON W. AND O. FUND.

SIR,—Your issue of December 28th contained a letter from Rev. E. M. Bland. The larger half of it is in reference to my letters regarding the W. and O. Fund, etc. Mr. Bland makes no allusion to other subjects. He asserts that "the clergy have never paid anything unless as voluntary contributions, or entrance fees to the W. and O. Fund." He then declares that the "widows of clergymen are entitled to annuities if the clergy pay \$5.00 per annum to the funds of the Synod." If widows are only entitled on such condition it is clear that the payment is not voluntary, for if it were the non-payment would not disqualify them. The fact speaks for itself. He omits stating that the annuities may be reduced. According to the third clause of Canon 28, a clergyman has not only to subscribe the amount annually, but has to perform other duties to entitle his widow to an annuity, "unless excused by a written dispensation from the bishop." Surely this is not voluntary. Also the amount has to be paid by a specified time, and any delinquent has to be reported by the secretary-treasurer to the Standing Committee, in June. Mr. Bland's assertion is not supported by fact. Moreover, the W. and O. Fund is "a fund" of the Synod, and the clerical annual payment is specifically in connection with it for a specific purpose, therefore creating a vested right. Clause 4 of the same fund makes it compulsory for clergymen who are re-married, and others not ordained in the diocese, to pay certain additional fees, otherwise their widows would not be beneficiaries. Mr. Bland says these payments are placed to the W. and O. Fund, and the clause states that they are 2 in addition to the requirements of clause 3; by his own showing, supported by the canon, the other payment of \$5.00 annually should be applied in the same way. He further states that "no injustice is done, no misappropriation is made, if the Synod sees fit to transfer no part of its general funds to that particular fund." This is not relevant, as I did not treat of the Synod's general funds, but of money paid specifically to entitle the widows to an annuity. I did not question the power of the Synod to suspend clause 2, if done legally, but the wisdom of such action, as the widows' claim for the full annuity must be endangered by any alienation of monies paid in connection with the fund.

Your correspondent further states that, if necessary, "\$1,840 could immediately be called for from the funds of the Synod;" here is an acknowledgment of "misappropriation," for if not no amount could be called for, as the canon provides for a reduction of the annuity in case the fund itself is insufficient. The fact is that the payment of \$5.00 annually by each clergyman, under the conditions as set forth in the canon, could be called for, and I am assured by legal authority that it legally belongs to the fund, and the Synod can be made to refund it. Mr. Bland

SAVING AND SPENDING.

asserts that there is an average balance of \$700 belonging to the fund; so far from this being the case, I find that since the Synod report was compiled two additional widows have been placed upon the fund, so that if the subscriptions are the same as last year, in addition to the interest arising from capital, the balance will only be \$65,000. As for entrance fees they are uncertain, and only serve to increase the liabilities of the fund. Certainly widows may die, but with an increasing clergy, and taking the history of the fund, the deaths are not likely to equal the increase of annuitants. The writer stated that I "lamented the anomaly of every missionary clergyman contributing to his own stipend by his annual subscription to the General Purposes Fund." I made no reference to the G. P. F., and I am not aware that any subscriptions are solicited in its behalf. He adds, "of course he does indirectly, and so does every mission." This is not the Scriptural plan, for whilst it is the duty of the "missions," which means the laity, to contribute to the support of missionaries, yet such duty is not imposed upon the missionaries to contribute to their own inadequate incomes.

I think every thoughtful mind will recognize that it was an unwise proceeding to interfere with an appropriation made to the W. and O. Fund, for the purpose of paying the debt belonging to another fund, and when such debt was paid, to continue the action, necessarily jeopardising the widow and orphans' just claim for a full annuity. Also, that it would be more reasonable to aid the Mission Fund, by reducing Synod expenses which have so largely increased, than by drawing upon any available resources intended for the benefit of the widow and orphan.

Before closing I desire information respecting the Mission Fund. At pages 56 and 58 of Synod Journal for 1882, the statement is made that the sum of \$11,245 24 was received from the diocese, during the past year, for "diocesan" missions. At pages 63 and 81 I find the following expenditure:—

Salaries paid to missionaries (after deducting interest arising from capital funds, S. P. G. grant, overdrawn balance, and money in hand from former year).....	\$4,654 91
Grants to children of same.....	643 50
Outfits.....	1,000 00
Special grants.....	400 00
Sunday-schools.....	165 10
Lay readers, &c.....	856 58
Management of Mission Fund.....	229 66
Making a total of.....	\$7,949 75

This leaves a balance of \$3,295.49, which I do not see appropriated to diocesan missions, and for which purpose only, the report states, it was received. This is nearly one-third of the entire amount. Will the secretary-treasurer, Mr. Reed, show the expenditure of such balance for missionary work in the diocese during the year?

Also at page 67 there is a "Suspense" account, and that \$1,208.50 were received from "Sundries," and the same amount paid for "Sundries." As this is very indefinite, and the amount too large to be so classified, will the secretary-treasurer give a detailed statement of such "Sundries" as received and expended?

J. T. WRIGHT.

The Parsonage, St. Marys,
December 30th, 1882.

Family Reading.

KEEP CLOSE TO ME, MY GOD.

Keep close to me, my God;
Keep close to me!
The storm is beating on me fierce and wild—
Thy face is hidden from Thy weary child;
O'er me the billows heavily do roll,
And threaten to engulf my fainting soul,
Oh, be Thine arm my sure support and stay,
Or else the flood will sweep me far away,
Keep close to me, my God—
Oh, close to me!

I hide me close to Thee, my God;
Aye, close to Thee!
None else can know my bitterness of grief,
Nor any heart, save Thine, can bring relief.
I fear my hands may slip from off their hold—
The winds are keen, the storm is very cold,
But if Thou hold me, I can still endure
Till night is past and morning breaketh sure.
Oh! keep me close to Thee, my God;
Aye, close to Thee.

ON the outskirts of the pleasant old town of Bedminster stood a row of newly built houses called Orchard Row, from their situation on the site of an old cherry-orchard. The houses were small but snug; not villas, nor yet quite cottages, but something between the two. They had been built by the owner of a large biscuit-factory in the town, and were intended for the better class of his workmen, and were certainly much appreciated by them. Such a thing was unknown as for a house in Orchard Row to be long vacant. "Little ducks of houses, with everything convenient to your hand, and a garden both to the front and back;" this was how young Mrs. Robertson described her new home in her first letter to her mother in the early days of her married life. At the present moment Mrs. Robertson is intensely proud of the latest arrival in the Row, a little mottled-face baby, which, carefully wrapped in hood and shawl, she is taking out for its first airing. It was a lovely June evening, and as Mrs. Robertson walked slowly along, noticing the different flowers which had come out in the little garden, she was accosted by a woman, also with an infant in her arms, who was just coming out of the last house of the Row.

"Good evening, Mrs. Robertson; I am very glad to see you about again. And where may you and baby be off to?"

"Thank you, kindly, Mrs. Jenkins," answered the little woman pleasantly. "I'm only going as far as the post-office, and then I must hurry back to get my husband's supper."

"Well, I'm going farther than that, but I'll walk with you to the post-office for company's sake. I have to go right down town to get baby a hood for his christening to-morrow. Yours is to be christened some time soon, isn't he? Let me look at him. Well, I never! He's not near so big as mine, and he's only five days younger, after all."

"Bless his heart! he's big enough to please his mother," answered Mrs. Robertson, a little—just a little—offended, as young mothers will be if the shadow of a doubt is cast on the perfection of their babies.

"Well, he's a pretty little fellow certainly," continued the other good-naturedly; "but whatever are you stopping here for?" she exclaimed, as Mrs. Robertson made a halt at the door of a fine old church. "This isn't the post-office."

No, I know it isn't, said Mrs. Robertson shyly. "I shant be a minute. I'll catch you up, if you'll walk on."

This course, however, was not pleasing to her curious neighbour.

"Whatever do you want with church now?" she inquired. "There's no service nor nothing going on."

"I shan't be a minute," repeated little Mrs. Robertson, stepping hastily into the church as if anxious to avoid further explanations. The doors stood open, as indeed they did every day, for this was not a "one-day-in-seven" church, but a place where, week-days or Sundays, there was always a welcome for any who wished to spend a quiet hour, or perhaps but a quiet minute, in prayer to God. It was a very old church; for hundreds of years men have trod the same old stones and knelt at the same altar. The very font that little Johnnie was the next Sunday to be baptized in was roughly hollowed out of the stone after a fashion that came in long before our Norman forefathers. The people of the parish were proud of their church, and it was a grief to them to hear that the carefully cherished building was slowly but surely crumbling away from sheer old age, and must of necessity be soon replaced by a

new building. Indeed, a box to receive offerings for the new church was at this very moment being fixed against the wall, under the superintendence of the vicar and his cherry little wife, rather to Mrs. Robinson's dismay, for she had brought baby to make his first offering unknown, as she hoped, to any one but his father and herself. However, she could not help being gratified at the pleasant way at which Mrs. Crewe came to meet her, and the genuine interest she took in the all-absorbing baby. "Let me hold him a minnte, Mrs. Robertson. I do love babies," and here the kind-hearted little woman sighed, for it was the one grief of her life that no little one had been given to her. "What a fat little fellow! What's he got so tight between his fingers? Why, it's a shilling, I declare! Fancy a baby of a month old holding it as tight as that. Is it his own, Mrs. Robertson?"

"Yes, ma'am," said Mrs. Robertson shyly. "I brought him to put it in the church-box; he's held it like that ever since I started. I put it in his hand just for a bit of a joke, and told him to hold it safe, and he's kept it ever since," she continued, quite losing her shyness whilst discoursing of baby's virtues.

"Little rogue! Let me lift him up to drop it in—may I, Mrs. Robertson?"

"Oh, surely, ma'am," said the gratified mother. "But not the box for the new church, please ma'am; it's for the poor," for the vicar's wife was turning towards the newly erected box for the new church.

"You are like the vicar, Mrs. Robertson; he is very half-hearted about the new church," said Mrs. Crewe. He says he hopes the old one would have lasted his time."

"Yes, ma'am, that is a little bit my feeling, I believe," said Mrs. Robertson, smiling. "Still, if the old church is tumbling to pieces, I suppose we must have a new one. Thank you, ma'am," as she received back into her arms the little one, and turning away to leave the church, almost tumbling over Mrs. Jenkins, who stood staring in from the steps of the porch.

"Well, I never!" exclaimed the latter as soon as they were both again in the street. "Have you come into a fortune that you bring your baby up to throw shillings away in that way?"

"It's not throwing away money to give it to the poor; you know that well enough, Mrs. Jenkins," replied the other, blushing as she spoke. "I'm glad to think that the first time baby went out he should give somethins to the poor, and besides"—

"Besides what?" asked Mrs. Jenkins curiously.

"Well, I suppose you will know everything. It's just this—mother sent baby a florin this morning, to start him in life, as she said, and me and my husband greed we'd begin a savings-bank book for him, for he's a rare one for saving is my John, and I too was pleased enough to begin to put by for baby, bless him! So I said I'd do it this very day; and then, after a bit, he said to me, 'What should you say, my lass, if you were to put one shilling in the bank, and drop the other in the church-box? Seems to me it would bring luck to the little man if he began by laying up treasure in heaven.' So that's how it came about, Mrs. Jenkins; and here's the post-office. I only told you lest you should think me better than Sam, for you see it was my husband's thought, not mine."

"Well, I never!" again exclaimed Mrs. Jenkins, as she also stepped into the post-office, for the conversation was too interesting to be so suddenly broken off. "He's an odd one, is your husband, and I only hope you may never come to want the shilling. My baby had a

present, too, the other day, for my sister sent him a half-crown, and that's what is taking me down town, for I'm going to spend it on a hood for him. One must have a first baby decent, you know, and this knitted thing is only fit for the garden. Let me look at yours—silk, I declare! What might have that cost?"

"It didn't cost me much, Mrs. Jenkins, for I made it out of a silk handkerchief—one of my young ladies gave me, when I was in service."

"To think of that now! I believe I've got a white silk handkerchief somewhere amongst my things, but I'm sure I could never make anything of a hood out of it. You're handy at your needle, you see, but everything I make seems to turn out clumsy-like."

"I'm none too clever with my fingers," answered Mrs. Robinson humbly; "I only wish I were; but I was always a housemaid, and had but little time for stitching. This very hood I unpicked it twice before I could get it to my mind, but it came right at last, and now I seem to like it better than I should one out of the shop, I'll help you with yours, if you like, Mrs. Jenkins, and then you'll have your money to begin a bank-book for your baby."

"Well, I am much obliged to you, but I think I'll buy the hood, as I've settled to," answered Mrs. Jenkins; "there'll be plenty of time to save for baby when he's a bit bigger; it may perhaps make them miserly to begin so early to think of money." And as just then Mrs. Robertson was engaged in the somewhat nervous operation of signing her name as trustee for her little one, her neighbour left her, and Mrs. Robertson soon also emerged from the office, lightened of her shilling, but happy in the possession of a little brown book, in which baby's first savings were deposited.

Mrs. Jenkins meanwhile walked briskly on to the milliner's, where she spent her baby's half-crown, and another shilling of her own put to it, on a showy hood, "a sweet, pretty thing, and makes the baby look like an angel." So declared the shopwoman, and Mrs. Jenkins was quite of the same opinion. Perhaps she was not so well pleased with her bargain at the end of a few weeks, when the little hood would no longer fit the child's head, and, there being no way of enlarging it, it became crushed and spoilt with the vain endeavours to draw it on the little head. Mrs. Jenkins was too proud to ask her neighbour again to help her make a hood after having refused her aid, but she did feel envious of Mrs. Robertson as the weeks rolled on and the home-made hood still looked soft and comfortable round little Johnnie Robertson's fat face. "To think it should never have cost her a penny! Seems to me she's got her money and her hood too, Ah! some have luck and some haven't." So reasoned Mrs. Jenkins to herself, but she would have been nearer the truth if she had said, "Some take trouble while others won't."

Mrs. Jenkins' husband worked at the same factory as Mrs. Robertson's—in fact, nearly all the men in Bedminster were employed about the factory in one way or another, and these two were both steady workmen, and earned about twenty-five shillings a week, and this was all the year round.

As, however, the years rolled on, there was a great difference to be seen in the two houses, and even in the two children, though both were healthy, strong boys, and were much made of in their respective homes. Mrs. Jenkins' parlour, though it did boast long muslin curtains and six green moreen-covered chairs, besides numerous ornaments of a somewhat tinselly order, was not half so snug, nor even so pretty, as Mrs. Robertson's room, where the window had only a short blind stretched firmly from side to side; but then the blind was always clean; "a bit of a thing like that is washed

directly," Mrs. Robertson would say. Over the blind also could be seen the fine geraniums or fuchsias, which were brighter and pleasanter than all the muslin curtains in the world. The furniture, too, had its history. It was not merely a shop-bought suite, one piece the same as another. That couch under the window was once a strong packing case, which Robertson got for a shilling—or two, and which Mrs. Robertson upholstered with red cotton twill, with the long red cushion of the same stuff. No queen could wish for a pleasanter seat. The bookshelf, too, was Robertson's work, and so was the rocking-chair, once a high kitchen chair of the usual sort, but, with its legs cut short and fastened firmly to rockers, it was really a capital chair; and "if a baby could not be rocked off in that, it must be a stubborn one," declared little Mrs. Robertson, who, like a wise, loving woman, was always ready heartily to admire any efforts of her husband's to make her house comfortable. And yet her husband was by no means especially clever at carpentering—few biscuit-makers are; but perhaps, seeing how contriving and ingenious Mrs. Robertson was in her woman's way, he felt stimulated to attempt these little schemes of household improvement, which would probably never have come into the mind of a man whose wife was lazy or thriftless.

Both Robertson and Jenkins took great pride in their little plot of garden ground, indeed gardening was greatly in favour in nearly all the houses of Orchard Row. In the pleasant spring and summer days it was quite a treat to walk past the several plots. In winter, too, there was always something to be seen. Christmas roses bloomed to perfection in many of the gardens, and the earliest snow-drops and crocuses were always to be found there.

To be continued.

SEEDTIME AND HARVEST.

BY REV. J. P. HOBSON, M.A.,

Go, lay it in the ground with tender care,
As earth to earth indeed;
And yet bedew it with the loving tear—
'Tis more than earth—'tis seed.

'Tis true that since the spirit sped its wing,
In that last dying hour,
Thine eyes behold a frail, corrupted thing,
Destroyed by Satan's power.

Yet think not of it thus within that bed
Of grass so newly made;
Oh! think not thus of those beloved dead
Asleep in Jesus laid.

Look off beyond the grave! lift up thine eyes
Away from dreary earth;
For yonder cold still body shall arise
To new and grander birth.

For they are past—the sickness, pain, and fear;
The heart has ceased to mourn;
And this corruptible shall then appear
In youth's perpetual morn.

And he, who here was dying hour by hour,
Shall then forever live;
And weakness shall be turned to strange new power
Which God Himself shall give.

And that frail body, which did oft afford
To sin an easy prey;
Shall then be like the body of the Lord
In that great rising day.

Then sow the precious seed with seemly graith,
And smooth the narrow tomb;
And quickly rear a stone—a pledge—in faith
Of triumph almost come.

And let the sower hoplessly grief restrain
As each new grave he leaves,
Rejoicing that the Lord shall come again,
And bring his golden sheaves.

Children's Department.

SCIENCE EVENINGS WITH THE CHILDREN.

OPTICS.

CAN any of you tell me the use of the telescope?"

"It makes things that are distant appear near. The ships at sea seemed quite close when the coast guardsman let us look through his glass," replied George.

"Why are distant things indistinct?"

"They are too far off for us to see them," said Nellie.

"That means—first, they are so far off that few rays of light reflected from them reach our eye; and secondly, the *visual angle* is too small."

"What is the visual angle?" inquired Susie.

"The angle formed by the rays from an object as they meet at the eye. Distant objects must be magnified to increase the angles. This is effected by a double convex lens, or by a concave mirror, either of which also collects more rays of light from the objects, and carries them to the eye, so rendering the distant things plain. There are refracting and reflecting telescopes. The former consists of a tube containing the object-glass—a double convex lens—and the eye-glass—which may be a double convex, a double concave, or a plano-concave lens. The tube limits the view, and confines the rays of light, and its smaller sliding tubes enable us to adjust the two lenses so as to suit our individual sight."

"I quite understand all that," volunteered George. "Now tell us about the large telescope."

"You mean Dr. Herschel's. This is a reflector, and consists of an arrangement of concave mirrors, which receive the rays of light from the object and enlarge and finally transmit these rays through one or more lenses to the eye. The mirror has stronger magnifying power than the double convex lens. The tube of Dr. Herschel's telescope is 40 feet long, and its diameter is four feet ten inches; it magnifies 6000 times. Four years were spent in its construction. There is a disadvantage in the mirrors. As they are made of highly-polished metal they become dimmed by damp, and do not retain their brilliancy more than two years. Now tell me what the microscope is for?"

"To make the wings of beetles, and tiny flowers, and mites of leaves plain," replied George.

"To enlarge the appearance of small objects so as to give them distinctness and definite size. How is this done?"

"By putting them quite close to the glass; and yet I don't see why that makes them large," said Nellie.

"The microscope you have, Nellie, is a single one, and consists of one double convex lens, that is a bowed out lens."

"Then by putting an object close you increase the visual angle; the lens too collects more rays of light, as well as expands the rays that are transmitted or passed through it, therefore the object gains in brightness as well as in size, and numbers of points, and marks, and forms become visible, because the rays from them are thus collected and carried to the eye. A compound microscope has two lenses, and the eye-glass being larger than the object-glass, the magnifying power is increased. There is a third kind—the solar microscope. This requires a looking-glass placed at an angle outside a window so as to catch the sun's rays and throw them on a large double convex lens,

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which brings them to ∞ focus, just beyond the object, upon another lens; the impression is received upon a sheet. The object must be transparent. Microscopes formed by various lenses differently placed about, but I could not describe all these to you."

"What is a multiplying glass?" inquired Susie.

"A simple piece of thick clear glass cut into a number of surfaces at slightly different angles on the one side, and left plain on the other. When you look through at a thimble, for instance, you see not the one thimble merely, but as many thimbles as your glass may have surfaces. Each surface receives rays from the thimble, and, being distinct, transmit the impression of the thimble to your eye. The centre one is seen in its right place, the oblique surfaces catch the rays slanting, and pass them on slightly refracted. After leaving the glass the rays are reflected, so that they seem to place the thimble in different directions. The magic lantern comes next."

"We have seen several," said Susie, George, and Nellie.

"Inside the tin box a light is fixed which passes through a large plano-convex lens fixed in the tube of the lantern. This light falls upon the strips of glass which are placed upside down in front of the lens; the pictures painted on the strips appear on the sheet which is hung to receive them. A mirror at the back of the lantern adds to its light and power. A little about the rainbow must close our chat on optics. What are its colors?"

"Prismatic colors," answered Susie.

"Shall I tell you how these are formed? But first let me hear what colour light is."

"White," replied Nellie.

"Each ray of white light can be divided into seven different colors by a three-sided glass, called a prism. Tell me the colours."

"Red, blue, yellow," replied Lottie, stopping short.

"In this order, Lottie: red, orange, yellow, green, blue, indigo, violet. They are not all equally refrangible, that is, some colours are more bent than others. You can only see a rainbow when you stand between the sun and the shower, with your back to the sun. The lower the sun is in the heavens the higher the bow will be, and *vice versa*. It is thus formed—a ray of light falls upon a drop of water, and makes its own tiny, wee prism in the drop itself, by being refracted as it enters the drop and passing through to the other outer edge, a part of it is reflected to a third point of the circle of the drop. This water-prism divides the ray into seven colours."

"Then why does not the bow fall with the drop?" asked George.

"Because it can only be seen when the eye, the sun, and the drop are at a certain angle, and it is formed continuously upon the suc-

cession of drops which fall just at that angle. Tell me where we hear about the first rainbow?"

"After the flood."

"Yes. Why did God send that flood?"

"Because people were wicked and God destroyed them?" answered Nellie.

"This strongly shows God's hatred of sin, and He *must* punish sin, because He is holy. How, then, can we escape from destruction for our sin?"

"By believing in Jesus," replied Nellie.

"Who puts this belief in our hearts?"

"The Holy Spirit," answered Hettie.

"Yes; and when we see the bright beauty of the bow above, we can think of it as God's glorious sign of His forgiving love, and His promise not to destroy man hopelessly again."

SELINA A. BOWER.

THE BURDEN SHARED.

It was a drizzling, cold, autumn evening, when the grey sky and the stormy wind made it seem dark, although there should have been another good hour of light, for it was only six o'clock. At the door of one of the hundreds of small houses which are inhabited by workmen in London, a clean, respectable-looking woman stood watching. Presently two little girls entered the narrow street, slowly walking in the chill rain. One of them looking hastily up as the woman called out—

"What makes you so late? Come in, Kate, to your supper, and let Carrie run home to hers?"

Kate came in with a slow step, and her little companion passed on down the street. In the little kitchen a snug fire burned, and on the hob was a big mug of hot tea. A plate of bread-and-butter on the table stood temptingly ready for the hungry little ten-year-old school girl.

Mrs. Mears made her take off her damp cloak and sit down.

"You shouldn't loiter so, coming from school! Father'll be in soon, and Johnnie needs nursing—eat up your supper, and then take him on your lap by the fire."

Mrs. Mears was busy, and ran upstairs to finish cleaning a room before her husband, whose work was a long way from home, should get back.

Kate sat down by the big fire, and looked at her bread-and-butter. Four thick slices! How nice it looked, and she was *so* hungry. Then she divided the slices, saying softly to herself—

"Two for Carrie and two for me."

She ate her two slices very quickly, and then she turned her back upon the plate, and looked fixedly on the fire. The mug of tea was next attended to, and a good saucerful poured out, for it was very hot. Kate drank the

saucerful, and a little more, measuring with her finger until the tea descended to half-way up the mug. Johnnie was quiet in his cradle, mother was still scrubbing up-stairs, and Kate hastily threw on her cloak again, and carrying beneath it her mug half-full of tea, and her bread-and-butter, she went, as quickly as she could without spilling the tea, down the street. She stopped at the door of a house where a very wan, and little face watched at the window. The face brightened, and soon appeared at the door.

"It's half mine, Carrie—I wish it was more, for you'd no dinner!" said Kate, unfolding her treasure. And she followed her schoolfellow into a clean room where no fire burned, and where Carrie seemed to be alone.

"Drink the tea quickly, Carrie, for I must run home to mind Johnnie," said Kate, as she watched with keen satisfaction the disappearance of her own two slices of bread-and-butter, and was, oh, so glad she had turned her back on it at home!

That night when Kate was in bed and asleep, Carrie's mother came. Mrs. Mears asked her in, and the tired workman made room by the fire for the pale, thin woman.

"I can't stay, thank you, but"—and the widow's voice faltered—"taint right as your little girl's meals should be shared with my poor girl!"

Mrs. Mears and her husband looked at each other and at the widow in astonishment.

"You see, Mrs. Mears, it was like this. I was standin' in the wash'us, and they didn't know I was there, and your Kate ran in with some bread-and-butter and some tea in a mug, and says she, 'it's half mine, Carrie—I wish it was more, for you'd no dinner!' and my little girl was 'ungry, and I'd no food for her—and so she 'ad it! But I couldn't lie down in bed till I'd told you."

Tears were in Mrs. Mears' eyes, for although she knew the woman was poor, she had never thought of this! Mr. Mears spoke out manfully—

"I'm glad Kate could do that! Your husband worked many a year with me, and if I'd known times was so hard you should have had a little of *my* little."

Nothing was said to Kate till she was starting for school next day, when she lifted the lid of her little basket, and saw two separate parcels.

"What's these, mother?"

"One's your dinner, the other's Carrie's."

Then a blushing, grateful face looked up, and Kate whispered—

"Mother! I'm *so* glad! she had none yesterday, nothing to eat till—"

"You took her half your tea!" said the mother, quietly. "Always tell mother, dear, for I would never grudge a morsel of what we have to any hungry child."

MINNIE DOUGLAS.

DARK DAYS.

Ah, me! ah, me! the dark, dark days,
When life seemed far too hard to bear;
When dismal were its weary ways,
And doubt was very near despair;
When foolish seemed my best-laid plans,
Impracticable, hopeless, vain;
As I was longing to let slip
The work that since has brought me gain!

The dark, dark days, when weeping skies
And sobbing winds seemed but to be
The echo of that human woe
Whose deeper meaning was in me;
The days when Love had proved untrue,
And Friendship but a broken reed—
A broken reed that pierced my heart,
And made it inly, dumbly, bleed!

The dark and dreary days in which
The body would not serve the mind,
And painful languors had the power
My will in impotence to bind;
When Duty called me with strong voice,
And, heedless both of blame and praise,
I answered her with fainting heart—
Oh, the long, aching, weary days!

But then, O soul, thou wert but one,
But one in a great company,
And each had had some days as dark
As any that had come to thee;
For into every life must fall
The solemn rain of human tears,
And over every life is hung
The sombre clouds of drifting fears.

But not in laughter and in song
Was I the noblest lesson taught:
Twas in the struggle of dark hours
My soul to the highest aims was wrought.
Then, Faith, Endurance, Patience, Hope,
Came near, and made me strong for strife;
And thus the storm of life's dark hours
Brought me the harvest-time of life.

GAINING A WORLD WIDE REPUTATION.—
About 150,000 bottles of medicine and 3,000 Spirometers, the invention of M. Souvielle, of Paris and Ex-aide Surgeon of the French army, have been used by physicians and patients during the last year for the cure of catarrh, catarrhal deafness, bronchitis, asthma, consumption in its first stages, and many diseases of the head, throat and lungs. Consultations with any of the surgeons belonging to the institute free. Poor people showing certificates can have spirometers free. Write enclosing stamp for pamphlet giving full information, to either of the Canadian offices where competent English and French specialists are always in charge. Address, International Throat and Lung Institute, 18 Philips Square, Montreal, P.Q., or 173 Church street, Toronto, Ont.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1082 Race Street, Philadelphia, naming this paper.

Keep it in your family. The best remedy for accidents and emergencies, for Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chilblains, and pain or Soreness of all kinds, is that marvellous healing remedy, Hagyard's Yellow Oil.

An ounce of prevention is worth a pound of cure, and a few doses of Dr. Van Haren's Kidney Cure, taken on the first sensation of pain in the region of the kidneys, will effectually ward off Bright's Disease and Stone in the Kidneys and Bladder. All Drugists keep it.

SURE AND FAITHFUL.

"Charlie, Charlie!" clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish the game. Try it again," cried the players in noisy chorus.

"I must go—right off—this minute, I told her I'd come whenever she called."

"Make believe you didn't bear," they exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander, "you can't do anything with him: he is tied to his mother's apron strings."

"That's so," said Charles, "and it's what every boy ought to be tied to, and in a hard knot too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother. I call that manly; and the boy who don't keep his word to her will never keep it to any one else—you see if he does;" and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charlie Gray is a prosperous business man in a great city, and his mercantile friends say of him that "his word is a bond." We asked how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."

R. CURESTON,
[Over five years foreman to G. S. McConkey]
Manufacturer of and Dealer in

Pastry, Cakes and Confectionery,
Jellies, Charlotte Russe, Blanc Mange, etc. Jelly-Tongues, Boned Turkey, etc., to order. A full line of Confectionery. Wedding Cakes made on short notice.

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ESTABLISHED 1856.

All Kinds of Church and Domestic Glass
JOS. McCAUSLAND,
76 King Street West, Toronto

Beautiful Glossy Hair may be secured by wetting the hair at night, and every night for two or three weeks with the Cingalese Hair Renewer. Sold at 50 cents per bottle by all druggists.

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SUTHERLAND'S, 288 Yonge-street, Toronto. The Dominion Book Store. Books New and Second-hand; Clergymen's Libraries bought; Sunday School Libraries supplied. All orders mailed free on receipt of price.

If you wish to grow Vegetables for sale, read **Gardening for Profit, - \$1.50**
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If you wish to Garden for Amusement or for Home Use only, read **Gardening for Pleasure, - \$1.50**
If for Reference on Plants and General Gardening, read **Handbook of Plants, - \$3.00**

Peter Henderson
Any of the above books mailed at prices attached.
Our NEW CATALOGUE for 1899, of SEEDS AND PLANTS, ready Jan. 1st, and mailed free on application.
PETER HENDERSON & CO.
35 & 37 Cortlandt Street, New York.

BIRTHS, MARRIAGES & DEATHS.
Not exceeding Four lines. Twenty five cents.

Married.
CLAYTON STUCKEY. On the 27th December 1898, at St. Alban's Church, Luther Village, by the Rev. R. S. Radcliffe, P.P., assisted by the Rev. H. D. Cooper, B.A., and the Rev. A. J. Bell, B.A., William Edward, youngest son of George Clayton, sen., of Garafraxa, to Mary, eldest daughter of the late Samuel Stuckey, J.P., of Luther Village.

LESLIE PONSFORD. On New Year's Day, at St. Alban's Church, Luther Village, by the Rev. R. S. Radcliffe, P.P., David J. Leslie, of the City of Toronto, to Eliza M. Ponsford, of Luther Village.

Died.
TAYLOR—At the Parsonage, Trafalgar, Diocese of Niagara, on the 23rd of December, the Rev. Edward Austen Taylor, after a lingering illness.

7 Per Cent. Net
Security Three to Six Times the Loan without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence and 5th in the business. Best of references. Send for particulars if you have money to loan. N.B.—Costs advanced, interest kept up and principal guaranteed in case of foreclosure.
D. S. H. JOHNSTON & SON.
Negotiators of Mortgage Loans, ST. PAUL, MINN.
Please mention this paper.

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UNDERTAKER,
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No connection with any firm of the Same Name.

I. J. COOPER.
Manufacturers of
COLLARS, SHIRTS, CUFFS, &c.,
Importers of
MEN'S UNDERWEAR, GLOVES, SCARFS, TIES, UMBRELLAS, &c.
Clerical Collars, &c., in Stock and to Order
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HOMOEOPATHIC MEDICINES,
TORONTO PHARMACY.
394 Yonge St.
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Medicines sent per express or mailed to all parts. A full assortment of Homeopathic family cases. Cases refitted. Vials refilled.
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O. B. Sheppard, Manager.
Appearance of the Famous
EMMA ABBOTT
GRAND ENGLISH OPERA COMPY,
With Saturday Matinee only.
THURSDAY..... Chimes of Normandy (Emma Abbott as Mignonette).
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SATURDAY Afternoon, Emma Abbott Matinee
SATURDAY Night..... Trovatore Grand Farewell Bill.
SCALE OF PRICES.
Reserved Seats.....\$1.50 and \$1.25
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Box Office open daily. Next Wednesday, Thursday, Friday, and Saturday, Prof. Richardson's Art Entertainment.

ROYAL OPERA HOUSE—King St.
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Every evening and Saturday Matinee, Boston Ideal

Uncle Tom's Cabin,
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Evening Prices—Reserved Seats, 50c.; Balcony 35c.; Gallery, 25c. Matinees—Adults to all parts of the house, 25c.; children, 15c. Next week Locke's beautiful drama "Mates."

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COD-LIVER OIL
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Superior to any. Highest medical authorities testify to its delicacy of taste and smell. For sale by Druggists.
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ENGLISH WATCHES!

Important to every Reader of this Paper.

STEWART DAWSON & CO.,
OF LIVERPOOL, ENGLAND,
The Eminent and World Renowned English Lever Watch Manufacturers have the pleasure to announce that they have opened a
BRANCH ESTABLISHMENT
—AT—
15 TORONTO STREET, TORONTO

for the convenience of their old and new customers in Canada, who can pay them a personal visit and where all who forward their orders by post may rely on the same being executed by return, thus dispensing with the delay contingent upon writing to our S. D. & Co. manufactory in England.

There are few British subjects who are unfamiliar with the name of STEWART DAWSON & Co., and as few who have not heard of STEWART DAWSON & Co.'s English Watches which are not only worn daily by tens of thousands

Al. over England, Ireland and Scotland, but are also ordered daily from Liverpool for ALL QUARTERS OF THE CIVILIZED WORLD. The enormous patronage thus extended to Stewart Dawson & Co. has grown from simple but original and effective causes, and which extends to all who patronize them, advantages not to be had from watch manufacturers in the world.

Firstly—Several years ago Stewart Dawson & Co. adopted in England the original system of selling the whole of their manufacture direct to the public for cash instead of continuing to sell to retail dealers on the credit system.

Secondly—The public were and are thus enabled to buy direct from the manufactory for cash at a less price than dealers have to pay on credit.

Thirdly—Stewart Dawson & Co. manufacture only the very highest quality of English Watches, containing many improvements not to be had in any other English Watch; and for finish, handsome appearance, excellence, utility, durability, and time-keeping qualities, Stewart Dawson & Co.'s English Lever Watches have no equals, in proof of which Stewart Dawson & Co., two years ago, challenged every watch manufacturer in England for £50, by announcement in over two hundred British newspapers, to show the same quality for their customers for their watches as could S. D. & Co., but none could take this challenge up, and which has now been extended to £100, and stands in Stewart Dawson & Co.'s watch pamphlet for the acceptance of any watch manufacturer in the world to take up.

Fourthly—Notwithstanding the unequalled quality and excellence of Stewart Dawson & Co.'s Watches, their customers are enabled by S. D. & Co.'s system of business to purchase these

Magnificent English Levers
at about one-half the usual prices charged by retail dealers for watches of common manufacture, hence the extraordinary business extended to Stewart Dawson & Co. all over the world.

Fifthly—Stewart Dawson & Co., on receipt of remittance, supply every watch on a week's free trial, and return the full price paid to any customer dissatisfied. All are supplied with guarantee and full printed instructions how to use and wind them.

Stewart Dawson & Co. do not expect or solicit flattery or any gratitude for their exertions in placing within the reach of their Canadian customers facilities for purchasing their Watches at the same prices as they are now daily sold at all over Great Britain. Still S. D. & Co. consider that on account of the very high prices prevailing in all parts of America it must be a great boon to know that they are now able to purchase at their Canadian Branch ENGLISH WATCHES of the very best description for the SAME LOW PRICES as if they resided in England, and purchased the watches there.

S. D. & Co. therefore beg respectfully to request the readers of this paper to compare the Canadian and English shop prices as under with those charged by the makers, STEWART DAWSON & CO.

Usual English Prices	Usual Can'd'n Prices	S. D. & Co.'s Direct Prices	For their World Famed Watches
£ 5	7 7	3 10	Gent's English Silver Levers, very best.
5 5	7 7	3 10	English Silver Hunting Levers, very best.
6 6	8 8	4 10	Gent's Keyless English Silver Levers.
7 7	9 9	5 10	Gent's Keyless English Hunting Levers.
8 8	10 10	6 10	Farm servant's Pocket English Lever.
6 6	8 8	4 10	Ladies' English Silver Levers, best make.
5 5	7 7	3 10	Ladies' English Silver Hunting Levers.
6 6	8 8	4 10	Gent's English Chronograph Levers.
10 10	12 12	6 10	Gent's English Chronograph Levers.
11 11	13 13	7 10	Gent's English Chronograph Levers.
14 10	17 10	12 10	Gent's English Chronograph Levers.
30 0	45 0	18 18	Gent's English Chronograph Levers.
10 10	12 12	8 10	Ladies' English Chronograph Levers, very best.
6 10	8 10	4 10	Ladies' English Chronograph Levers, very best.
7 7	10 10	5 10	Ladies' Keyless Chronograph Levers.
9 10	8 0	1 10	Ladies' Marvellous Chronograph Levers.

Gent's Marvellous Silver Defiance Hunting Levers, £2 worth £1 10s.
An Eight Guinea Hunting Lever for £4 10s.
Stewart Dawson & Co.'s Matchless Eight Guinea English Hunting Levers—our price £4 10s.
are the finest and most serviceable watches in the world, all with full-capped movements, beautifully finished English Hallmarks, Sterling Silver Cases, plain or engine-turned, and are supplied in three sizes (for which see pamphlet) price £4 10s.—or \$21.00, worth £5 Same Watch, open face, £3 10s., or \$16.50; or Crystal front, high bezel, £4, or \$19.50.
Stewart Dawson & Co.'s Ladies' Magnificent English Levers, same quality and price as above, are unequalled for elegance, durability and time-keeping.

Stewart Dawson & Co.'s Superb English Keyless LEVER, winding by a New, Sure and Complete Perfected system—Air-tight, Dust-tight and Damp-tight.
These unique and perfect watches wind and set hands without the trouble of carrying a key, and will be found the very watch to suit customers in all parts of Canada. These watches never require to be opened, which also prevents all chances of dust getting inside. They would positively cost from a retail dealer in Canada from £10 to £15 at the very lowest. Our price direct to the public in Hunting Cases is only £6 10s., or \$31.50—just half price; in Open-Face £5 10s., or \$26 4s.
Stewart Dawson & Co.'s English Hunting Chronographs—A £12 10s English Silver Chronograph for £7 10s., or \$36.00, worth £70; Open-face, crystal front, £6 10s., or \$31.50. The Highest Grade, the Acme of Perfection, 3 Plate Lever Movement, Jewelled in every Action, Gold Chronometer Balance, Decimal Dial Centre Seconds, Outside Stop Crystal Front, of a quality that defies all imitations.

For full particulars of all the above Watches see Stewart Dawson & Co.'s watch pamphlet.
NOTE—Each Watch sent on a week's free trial on receipt of remittance as per Coupon below.

"DOMINION CHURCHMAN" COUPON.
Stewart Dawson & Co. bind themselves to supply either of the above Watches at the reduced price and on the conditions stated, on receipt of this coupon and remittance for amount.
(Signed) STEWART DAWSON & CO.
P.O. Orders payable at the G.P.O., Toronto.

NOTICE.—All letters and orders should be addressed as follows:—
STEWART DAWSON & CO.,
15 Toronto Street, Toronto.

NOTICE TO OUR CUSTOMERS IN CANADA.—Our prices being quoted in English money as in England, we take the Dollar in payment at its full value, reckoning it at 4s 2d as above. All orders will also be delivered free, carriage paid in full by us, and each order delivered safe at S. D. & Co.'s own risk by first return of post.

Write for Stewart Dawson & Co.'s Watch Pamphlet, 100 pages, post free, for 5 cents in stamps, containing full particulars and illustrations of all our English Watches, as sold in hundreds daily all over England, Ireland and Scotland, together with 40 pages of the most wonderful testimonials from recent purchasers, never equalled in the world where authenticated truths pure and simple from the pens of purchasers in all parts of the universe will convince every intending watch buyer that Stewart Dawson & Co., of Liverpool, England, are the firm to apply to.

CANADIAN BRANCH—15 Toronto Street, Toronto.
AUSTRALIAN BRANCH—25 Royal Arcade, Sydney.

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THE HAPPY HOUR.

The busy day is over,
The household work is done;
The cares that fret the morning
Have faded with the sun;
And in the tender twilight,
I sit in happy rest,
With my darling little baby
Asleep upon my breast.

White lids with silken fringes,
Shut out the waning light;
A little hand close-folded,
Holds mamma's fingers tight;
And in their soft, white wrappings
At last in perfect rest,
Two dainty feet are cuddled,
Like birdies in a nest.

All hopes and loves unworthy
Depart at this sweet hour;
All pure and noble longings
Renew their holy power;
For Christ, who, in the virgin,
Our motherhood has blest,
Is near to every woman
With a baby on her breast.

THE DESERT OF SARAH.

All of one's preconceived ideas van-
ish before the facts of experience. The
Sahara is not a desolate plain of mov-
ing sand, with no signs of vegetation,
but a cultivated country, fruitful as the
Garden of Eden. Like our "great
American desert," it has been greatly
misapprehended. El Sahr, as the Arabs pro-
nounce it, is indeed a vast archipelago
of oases, offering an animated group of
towns and villages. A large belt of
fruit trees surround each of these vil-
lages, and the palm, the fig, the date,
the pomegranate, and vines
bound in the utmost profusion. As-
cending the Atlas Mountains by a
gradual slope to the region of high
mountain-lands, we come to the land of
the Mozabites, or Ben Mozab, and then
comes a gradual descent for three hun-
dred miles to the vast stretch of tree-
less country known as the Great Des-
ert. The rivers have an inclination of
about one foot in four hundred. Many
of the streams are dry, except after
rains, when they deluge the country.
Gun-shots are fired as soon as the
troops appear; all objects are re-
vealed, and soon, with a terrible noise,
the flood rolls on. The Saharian
stands as if by magic on the banks
of the waters which rise to the tufts of
palm trees, but a few days only
appear ere all disappears, leaving the
district rich and fruitful. The inhabi-
tants are not a migratory people, and,
like the tent-dwellers of the north-
west, live in substantial houses
with thatched roofs, and ceilings of
the houses generally consist of but
one room, and have no furniture ex-
cept mats on the floor and upon the
walls for three or four feet high. Beds
are sometimes found, but no one
thinks of sleeping on them. The walls
are whitewashed, and inscribed with
verses from the Koran. The inhabi-
tants are made up of genuine Arabs
and Berbers, or Kabyles, as the French
call them. Jews are found in every
district, doing much of the trading
and making-up of the great caravans.

Daughters, Wives, Mothers, look to your
suffering! The many painful and weakening
diseases from which you suffer, dispairing of
cure, can be remedied by that unfailing regu-
lating and purifying tonic, Burdock Blood Bit-
ter. Ask your druggist for proof.

A PROFESSIONAL CONFESSION.

THE UNUSUAL EXPERIENCE OF A PROMINENT
MAN MADE PUBLIC.

The following article from the *Democrat and Chronicle*, of Rochester, N. Y., is
of so striking a nature, and emanates
from so reliable a source that it is here-
with published entire. In addition to
the valuable matter it contains, it will be
found exceedingly interesting.

To the Editor of the *Democrat and Chroni-
cle*:

SIR:—My motives for the publication
of the most unusual statements which fol-
low are, first, gratitude for the fact that
I have been saved from a most horrible
death, and secondly, a desire to warn all
who read this statement against some of
the most deceptive influences by which
they have ever been surrounded. It is a
fact that to-day thousands of people are
within a foot of the grave and they do
not know it. To tell how I was caught
away from just this position and to warn
others against hearing it, are my objects
in this communication.

On the first day of June, 1881, I lay at
my residence in this city surrounded by
friends and waiting for my death. Heav-
en only knows the agony I then endur-
ed, for words can never describe it. And
yet, if a few years previous, any one had
told me that I was to be brought so low,
and by so terrible a disease, I should
have scoffed at the idea. I had always
been uncommonly strong and healthy,
had weighed over 200 pounds and hardly
knew, in my own experience, what pain
and sickness were. Very many people
who will read this statement realize at
times that they are unusually tired and
cannot account for it. They feel dull and
indefinite pains in various parts of the
body and do not understand it. Or they
are exceedingly hungry one day and en-
tirely without appetite the next. This
was just the way I felt when the relent-
less malady which had fastened itself
upon me first began. Still I thought it
was nothing: that probably I had taken
a cold which would soon pass away.
Shortly after this I noticed a dull, and
at times a neuralgic pain in my head,
but as it would come one day and be
gone the next, I paid but little attention
to it. However, my stomach was out of
order, and my food often failed to digest,
causing at times great inconvenience.
Yet I had no idea, even as a physician,
that these things meant anything serious
or that a monstrous disease was becom-
ing fixed upon me. Candidly, I thought
I was suffering from Malaria, and so
doctored myself accordingly. But I got
no better. I next noticed a peculiar
color and odor about the fluids I was
passing; also that there were large
quantities one day, and very little the
next, and that a persistent froth and
scum appeared upon the surface, and a
sediment settled in the bottom. And yet
I did not realize my danger, for, indeed,
seeing these symptoms continually, I
finally became accustomed to them, and
my suspicion was wholly disarmed by
the fact that I had no pain in the affected
organs or in their vicinity. Why I should
have been so blind I cannot understand.

There is a terrible future for all physi-
cal neglect, and impending danger al-
ways brings a person to his senses even
though it may then be too late. I real-
ized, at last, my critical condition, and
aroused myself to overcome it. And,
Oh, how hard I tried! I consulted the
best medical skill in the land. I visited
all the prominent mineral springs in
America, and travelled from Maine to
California. Still I grew worse. No two
physicians agreed as to my malady. One
said I was troubled with spinal irrita-
tion; another, nervous prostration; an-
other, malaria; another, dyspepsia;
another, heart disease; another, general
debility; another, congestion of the base
of the brain; and so on through a long
list of common diseases, the symptoms
of all which I really had. In this way
several years passed, during all of which
time I was steadily growing worse. My

condition had really become pitiable.
The slight symptoms I at first experi-
enced were developed into terrible and
constant disorders; the little twigs of
pain had grown to oaks of agony. My
weight had been reduced from 207 to 150
pounds. My life was a torture to myself
and friends. I could retain no food upon
my stomach, and lived wholly by injec-
tions. I was a living mass of pain. My
pulse was uncontrollable. In my agony
I frequently fell upon the floor, convul-
sively clutched the carpet, and prayed
for death. Morphine had little or no
effect in deadening the pain. For six
days and nights I had the death-pre-
monitory hiccoughs constantly. My
urine was filled with tube casts and al-
bumen. I was struggling with Bright's
Disease of the Kidneys in its last stages.

While suffering thus I received a call
from my pastor, the Rev. Dr. Foote,
rector of St. Paul's Church, of this city.
I felt that it was our last interview, but
in the course of conversation he men-
tioned a remedy of which I had heard
much but had never used. Dr. Foote
detailed to me the many remarkable
cures which had come under his observa-
tion, by means of this remedy, and
urged me to try it. As a practicing
physician and a graduate of the schools,
I cherished the prejudice both natural
and common with all regular practition-
ers, and derided the idea of any medi-
cine outside the regular channels being
the least beneficial. So solicitous, how-
ever, was Dr. Foote, that I finally prom-
ised I would waive my prejudice and
try the remedy he so highly recommend-
ed. I began its use on the first day of
June and took it according to directions.
At first it sickened me; but this I thought
was a good sign for me in my debilitated
condition. I continued to take it; the
sickening sensation departed and I was
able to retain food upon my stomach.
In a few days I noticed a decided change
for the better as also did my wife and
friends. My hiccoughs ceased and I
experienced less pain than formerly. I
was so rejoiced at this improved condi-
tion that, upon what I had believed but
a few days before was my dying bed, I
vowed, in the presence of my family and
friends, should I recover I would both
publicly and privately make known this
remedy for the good of humanity, where-
ever and whenever I had an opportunity.
I also determined that I would give a
course of lectures in the Corinthian
Academy of Music of this City, stating
in full the symptoms and almost hope-
lessness of my disease and the remark-
able means by which I have been saved.
My improvement was constant from that
time, and in less than three months I
had gained 26 pounds in flesh, became
entirely free from pain and I believe I
owe my life and present condition wholly
to Warner's Safe Kidney and Liver
Cure, the remedy which I used.

Since my recovery I have thoroughly
re-investigated the subject of kidney
difficulties and Bright's disease, and the
truths developed are astounding. I
therefore state, deliberately, and as a
physician, that I believe that more than
one-half the deaths which occur in
America are caused by Bright's disease
of the kidneys. This may sound like a
rash statement, but I am prepared to
fully verify it. Bright's disease has no
distinctive symptoms of its own, (indeed,
it often develops without any pain what-
ever in the kidneys or their vicinity),
but has the symptoms of nearly every
other known complaint. Hundreds of
people die daily, whose burials are
authorized by a physician's certificate
of "Heart Disease," "Apoplexy," "Par-
alysis," "Spinal Complaint," "Rheuma-
tism," "Pneumonia," and other common
complaints, when in reality it was
Bright's Disease of the Kidneys. Few
physicians, and fewer people realize the
extent of this disease or its dangerous
and insidious nature. It steals into the
system like a thief, manifests its pres-
ence by the commonest symptoms, and
fastens itself upon the constitution be-
fore the victim is aware. It is nearly
as hereditary as consumption, quite as

common and fully as fatal. Entire
families, inheriting it from their an-
cestors, have died, and yet none of the
number knew or realized the mysteri-
ous power which was removing them. In-
stead of common symptoms it often shows none
whatever, but brings death suddenly,
and as such is usually supposed to be
heart disease. As one who has suffered,
and knows by bitter experience what he
says, I implore every one who reads
these words not to neglect the slightest
symptoms of Kidney difficulty. Certain
agony and possible death will be the
sure result of such neglect, and no one
can afford to hazard such chances.

I am aware that such an unqualified
statement as this, coming from me,
known as I am throughout the entire
land as a practitioner and lecturer, will
arouse the surprise and possible animos-
ity of the medical profession, and aston-
ish all with whom I am acquainted, but
I make the foregoing statements based
upon facts which I am prepared to pro-
duce, and truths which I can substantiate
to the letter. The welfare of those
who may possibly be sufferers such as I
was, is an ample inducement for me to
take the step I have, and if I can success-
fully warn others from the dangerous
path in which I once walked, I am will-
ing to endure all professional and perso-
nal consequences.

J. B. HENION, M.D.

PEEPING.

Mr. Stewart one day took his little
niece, Margaret, to walk in the fields
with him, and as they were walking, he
amused her by telling her a tale about
Lavinia Grosvenor, who had a bad
habit of peeping into everything. One
day she peeped up the chimney, and
her clothes caught fire, and if somebody
had not caught her in a moment, and
rolled her up in a carpet, she would have
been burned to death. Whenever her
mother went out of the room, she would
peep into her work-basket or into the
closet; or if she was in the kitchen, she
would peep into the dresser-drawer, or
into the pantry.

"I think," said Margaret, "Lavinia
Grosvenor must be very curious."

"I think so too," said Mr. Stewart.
"I hope my Margaret is not so curious.
Do you ever peep, Margaret?"

"Yes, I do sometimes," replied Mar-
garet. "But, uncle, is there really any
harm in peeping?"

"Yes, my love," replied Mr. Stewart;
"and I will give you two reasons why
you should not be so curious to see what
is concealed. First, we have no right to
peep into things which do not belong to
us; secondly, when we do so, we may
wish for what is not ours, and then we
may be tempted to take it—that, you
know, is stealing."

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practice, having had placed in his hands
by an East Indian Missionary the formula
of a simple vegetable remedy for the
speedy and permanent cure of Con-
sumption, Bronchitis, Catarrh, Asthma,
and all Throat and Lung affections;
also a positive and radical cure for
General Debility, and all nervous com-
plaints; after having thoroughly tested
its wonderful curative powers in thou-
sands of cases, feels it is his duty to
make it known to his fellows. The re-
cipe, with full particulars, directions for
preparation and use, and all necessary
advice and instructions for successful
treatment at your home, will be re-
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charge, by addressing with stamp or
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No posts answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp.

W. S. GARRISON, Patentee, Cedar Falls, Iowa.

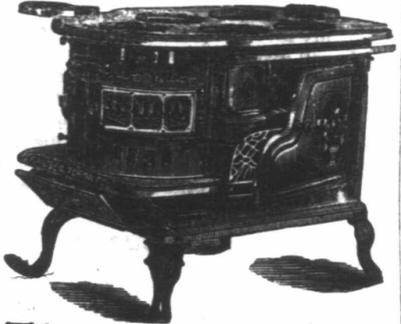
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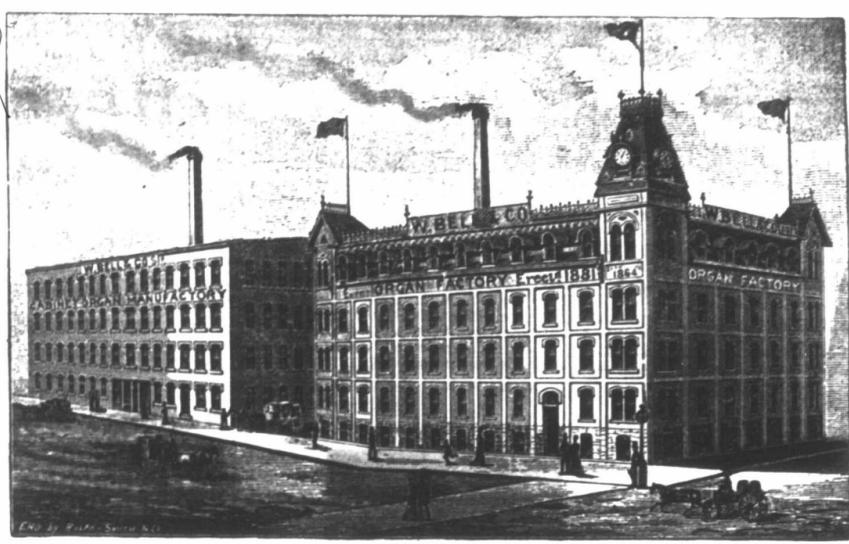
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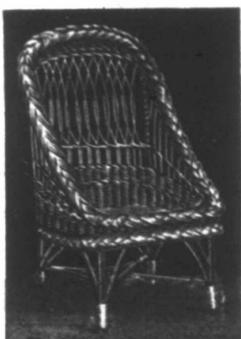
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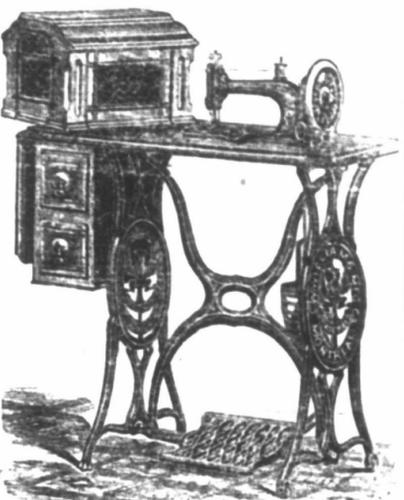
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