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S. C. WOOD,
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Toronto, 25th Oct., 1898.

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

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

"WHEN YOU ARE IN ROME, DO AS THE ROMANS DO," was—as we are reminded by the *Churchman Magazine*—the sage counsel of St. Ambrose (Archbishop of Milan, in northern Italy) to St. Monica, mother of St. Augustine, conveyed to her through the latter's mediation. It had reference to the Romish custom of making Saturday a fast day, whereas the Milanese custom on the contrary agreed with the Oriental tradition of making Saturday a feast day. St. Augustine was much impressed by the answer of St. Ambrose, and ever after "looked upon it as an oracle sent from heaven." "Because that is the way we did in our own country" is a common excuse for quarrelsome contentions.

ST. AUSTIN OF CANTERBURY got a wholesome lesson from Gregory the Great on the comparative insignificance of the differences between the Roman and Gallican rites: "Collect out of every Church whatever things are pious, religious and right, and, putting them together, instil them into the minds of the English, and accustom them to the observation of them. . . . settle it in the use of the English Church." It had been a blessing if this advice had been followed—but "other Bishops arose," not as wise as Gregory!

"THEIR WITNESS AGREED NOT TOGETHER."—Such is the general verdict of public opinion calmly observing (*securus judicat orbis terrarum!*) the vain efforts of little minds striving to belittle the great records of the Word of God. They are mutually destructive! Each band of

destroying critics claims the banner of "Higher Criticism" (?) in turn, and tries to reach the summit of triumph on the ruin—of other critics! The Bible survives intact meanwhile.

INFANTICIDE bids fair to be the characteristic sin of modern society life—and the "masses" follow the "classes" too readily. Distaste for motherhood—seizing the pleasures without performing the duties of life—is at the base of this evil wave of crime. That is the "root of bitterness" which turns the garden of life at last into a wild purlieu of weeds. How foolish people shrink from the "many a blow and biting sculpture" which are necessary to round and polish the sons and daughter "stones" of the temple.

ROMAN "UNITY" (?)—In reviewing the work entitled "William George Ward and the Catholic Revival," the *Rock* very justly remarks: "On one point the converts (perverts to Romanism) must have been a good deal disappointed. Romanists are fond of boasting of the 'unity' to be found in their Church. They often taunt Anglicans with the discussions and parties that are so prominent in the Church of England. Mr. Ward's narrative shows plainly that their claims of unity must be taken with large explanations and deductions: moreover, that such uniformity as Rome possesses is gained by means that give English Churchmen at least no cause for envy." Ward found controversy rife in Romanism!

PAPAL "CANARDS."—The orthodox Patriarch of the ancient Syrian Church has written formally to Lord Rosebery to contradict certain rumours set afloat about the Chaldean Patriarch fraternizing in order to union with Rome. The contrary is the fact. He says, "It is the custom of the Papists to be always getting up calumnies like this. . . . The Papists, owing to their greediness for money, are always distorting the truth in this way." It seems that large sums of money had been collected under these false pretences before this "lie was nailed!"—there is no use "mincing matters!"

"FORWARD, CANADA! is the cry at present," says the *Church Review*, "rather than 'forward Australia': but, though we are glad to see the Canadian Church thus leading the van in these matters, we should still more rejoice if we could see the other colonies preparing to take immediate steps towards following its example. It is surely a great matter for rejoicing that the Canadian Church is not only progressing in this matter, but that she is speaking out on the subject of the Higher Criticism. The *Bishop of Huron* 'carried the war into the enemies' camp' by designating the new fetish the "so-called 'Higher Criticism.'"

"LOST CONSCIOUSNESS OF THE CHURCH AS SUCH," said Mr. Price Hughes at Lucerne, "many Dissenters have. . . . The protest against the central authority of Rome has been carried too far, and no one feels more intensely than I do that we have no right to start a new community, capriciously, whimsically, and when we think fit." So quotes Earl Nelson in his "Home Review Notes" in *Church Bells*. Such words are wholesome and hopeful.

"CHURCH PEOPLE DO NOT MAKE USE OF THE PRESS as they ought to do—this is the reason why a

matter affecting millions of Church people is passed over with "mere mention" by most of the big dailies in London and elsewhere. The *Times* gives exceptional notice of the consolidation of the Canadian Church." So notes and urges *Church Bells*, adding:—"The Roman Catholics and Dissenters are wiser in this respect. The former flash the remarks of their Cardinal or their Archbishop on the most trifling affairs all over the world, and the latter also take good care to use the press as a means of keeping themselves before the public." We are too modest—it ceases to be a virtue—it does harm!

IGNORING THE CHURCH PRESS is the way in which "little minds" among the clergy air their sense of dignity and superiority over editors. This is well illustrated by a debate in the recent Representative Church Council of the Scotch Church at Dundee, over an item of payment to the *Scottish Guardian* for reporting meetings of the Council Executive Committee and Board of the Church. The editor mildly but significantly notes that the *business men* of the Executive Committee simply calculated that the return they got was worth the money paid, without any sentiment or charity in the matter. The conduct of the clerical members was characteristically childish and unpractical.

SHE VALUED DAILY SERVICE, and also showed her appreciation on a scale of dollars and cents—did the late Amelia R. Norris, who bequeathed \$10,000 to Mount Calvary Church, Baltimore, for the purpose of maintaining morning and evening service there. Such benefactions are not uncommon in the history of the Church in Great Britain, but very rare in these American climes. However, this good example may set other hearts throbbing with devotion in the same direction.

"THE TIDE OF RETURNING PERVERTS for Romanism appears a steady one," says the Bishop of Maryland, speaking of his own recent experience: and the same seems to be generally true. It is indeed a "sign of the times" in which we live that the question "what to do with them?" is a serious one. A recent article in the *Church Electric* discusses for instance the questionable value of Roman Catholic confirmation: and the same might be done as to their "orders."

CLERICAL MOUSTACHIOS, ETC.—A paragraph has been "going the rounds" lately, purporting to give the Bishop of Winchester's advice to individuals on the subject of the hirsute appendages which nature has ordered for the faces of masculines. Bishop Baring is quoted as conveying one of his "gentle hints" to candidates by sending round a servant with a supply of razors (with his compliments) on the morning of ordination! Nature's ornament used to be pronounced "foppish, slovenly, dirty, effeminate, too masculine," etc., as well as obstructive of the voice. In the Greek Church, on the contrary, the priests and deacons never shave after ordination. The beard protects the vocal organs and emphasizes articulation. Keen observers notice this.

"TO THEO DOXA" was the motto to be seen in large illuminated letters (Greek) over the door of the "consulting room" of the late Sir Andrew Clarke—one of the most devout Christians as well as most eminent physicians of our day. Many a patient, as he started to leave that genial and soothing

ing presence after being comforted or relieved—generally, both in body and mind—has noted the “silent monitor” over the door, and remembered to offer his thanksgiving to the Lord of all. *O si sic omnes.* Sir Andrew was learned in theology.

LYNCHING NEGROES—especially burning them to death—has become such a common mode of expressing abhorrence for their peculiar crimes of violence to white women and children, as to excite little public notice. The magazines and reviews have taken up the matter and traced the custom to want of confidence in the effectiveness of legal machinery, owing to the fashionable prevalence of a namby-pamby sentimentalism in regard to the negro race. So “extremes” beget each other!

“POETICAL JUSTICE” is, after all, to be seen in the kind of terrorism which white women in the South feel towards negro men: because under the customs of slavery there, it was the poor negro woman who was the recognized prey of white men. The latter, or their descendants—so enraged at the deeds of negro men in these days—would do well to remember that rule of nature that the sins of the fathers are visited on the children. Let them blame—their own fathers!

WANDERING THOUGHTS.

It was an absolutely painful thing to listen to the appeal lately made for contributions towards the Widows' and Orphans' Fund of the diocese of Toronto.

It seems incredible that people professing membership in the Church of God, professing a religion that demands a loving and self-denying care for all the weaker members of the brotherhood, could under any circumstances permit the widows and orphans of deceased clergy to suffer anxiety touching their temporal wants. Yet this is what Church of England people are doing. Shame on us, I say.

We cannot as a Church plead poverty, nor can we complain that the amount given to each widow is too generous, nor can we have the face to say they have not a right to it—no, we can only plead our excessive meanness.

This fund unhappily is not alone in this unfortunate condition; every fund appears to me much in the same way. This want of generous interest in the Church's work and obligations, is, to me, as appalling as it is unaccountable. How is it that we have come to this disgraceful pass? Consult the Synod reports for the last ten years, and realize how little progress has been made in our diocesan work, how very little, for instance, the mission fund and the number of missions have increased. The number of missions in 1883 was 40, and the grants to missionaries \$9,551.65. In 1893 the number of missions was 43, and the grants made to missionaries \$9,809.78. Of the Widows and Orphans' Fund, the Committee in its last report says, “there is a most serious and yearly increasing deficit, and if the present state of things is allowed to continue, the inevitable consequence must be that many of the clergy can only look forward to a painful disappointment which will arise for their widows and children whenever, in the providence of God, they themselves shall be removed by death.”

I think any one may well be excused if he talks like a pessimist, and is moved to feelings of bitter humiliation. And this in the face of the fact that we possess all modern improvements in the way of Church government, and are ready to take up any fad that comes along bewildering the

minds of the feeble, and with its noise and glitter appealing to minds that enjoy pre-eminence and notoriety. I would like some one to tell me what good the Synod of this diocese has ever done for religion and the Church. I should like some one to point out what good is being done, or ever has been attained for the people in this diocese, by some of the agencies now employed. I want to know what they have ever done to develop fervent love for the Church, an anxious zeal that others may share her privileges, and a decent liberality that would enable her, in strength and beauty, to do her work and gain the people. I make bold to say they are tremendous and humiliating failures, and that they always will be so. They are making us most indecently dishonest in more ways than one. Talk about generous impulses! Why, even an appeal from the Bishop for sympathy and help for his cathedral, seems to be met with scorn only, when, no matter what our opinions on the subject may be, the brave endeavour to begin a great work, to leave behind him some mark to stamp and dignify his episcopate, the effort to meet the Church's present needs and forestall those of the future, might have been expected to have been met with a large-hearted and generous response. Unless the Bishop and clergy of the diocese awaken up to the fact that they are the divinely appointed rulers of the Church, and have received grace, a special grace, to enable them to accomplish their work, and as ambassadors of Christ, and stewards of the mysteries of God, lovingly and boldly assert their right, their duty, and their mission, we have not seen the worst yet.

But, to come back to widows and orphans. I wonder what many of the clergy thought as they read that appeal. Their incomes are, I suppose, in many cases not more than seven, or six, or even five hundred dollars a year. These men have been educated in schools of learning, they have cultivated tastes, they live among uncongenial surroundings, they have no companionship, not even books, to spur them on to intellectual pursuits; they have left all that behind, and now combining the duties of stable-boy, gardener, husband, father, priest, in the face of grinding respectable poverty, they manfully live their lives.

Their disgraceful remuneration no self-respecting people would ever allow. What were the thoughts of such men on this occasion, when standing before the altar, they looked down on the faces of their wives and children? What were the feelings of the wives? I can imagine both husband and wife, at the dinner table that day, stealing tender glances, and bestowing a more solicitous care for each other's comfort, as they choked down the bitter thought, or brushed away the unbidden tear, anticipating the day that must inevitably come. What did the widows and the orphans think, when thus publicly and indelicately proclaimed—not by the Bishop in his appeal, but by the people who made it necessary—as the objects of the people's charity? I can imagine the feelings of pain and keen humiliation. That afternoon more than one lonely woman, I suspect, looked back lovingly and with great tenderness to years that have gone, yet with some difficulty restraining a feeling of fierce resentment, as the years loomed up in memory, full of trial, overwork, and injustice.

The bright, light-hearted girl soon became the serious, troubled woman. The duties of the home year by year increased, the parish made its constant and unreasonable demands on her time and strength, until the spirit was well nigh broken

and the tired look betrayed the anxious soul within. Those years of patient toil were, perhaps, passed among an unappreciative, ungenerous, fault-finding people, and both wife and husband were the victims of every unspiritual, selfish, religious busy-body. Then the end came. The home was broken up, and a great change—and then ye powers! the charity for the stricken ones of the prosperous and generous-hearted laity of the great diocese of Toronto.

The people who do not give are not the poor, and it is the duty of the rich to support the Church. The poor, who really do support the Church, have enough to do to live. The wealth of these people flaunts itself everywhere. We see their fine houses and their furniture. We meet them in their carriages. They are present at balls. They flood conversaciones with their presence and display. They dress extravagantly. Their last consideration is the Church. Well, the Church and its dignitaries should make them the last consideration, which I am sorry to say they do not.

What, then, is to be done? Those who do give must give more. The old story, some one says. Yes, it is the old story, but I feel confident they will give. They will not hesitate to offer the “pure worship” so acceptable to Him who once cared for, so tenderly, a bereaved mother, nor can they afford to lose the blessings promised, by the Father of us all, to those who are faithful stewards of His goods, and loving agents in His care for the widow and the orphan.

IDLER.

INFORMATION CONCERNING THE CHURCH PLACES OF WORSHIP.

BY DR. SHINN.

Especial attention has been given by the Church to the proper construction and ornamentation of its houses of worship. There are some good reasons for this.

I. *A place of worship is to be regarded as sacred.* Being devoted to the holiest uses, and being the place where the holiest affections of our nature are stirred, a church edifice cannot be thought of as an ordinary house. It is incongruous to use it for uncommon or unholy purposes.

II. *A place of worship is peculiarly the House of God.* It is erected for the glory of God; in an important sense it is a monument of His goodness to men, and besides this, it is where His presence is manifested in an especial manner to the souls of those who seek Him. Here are men's minds filled with greater reverence for His Sacred Majesty, and their hearts are affected with devotion and humility in His service.

III. *A place of worship brings to the eye a reminder of sacred things.* A properly constructed and a properly arranged church building teaches the truths of our Redemption to the eye, and the eye is a gateway to the soul; the building, to accomplish this result, need not be magnificent in its proportions, or elaborate in its adornments. The simple frame building may be an eloquent teacher of Christian truths.

When one goes into an Episcopal church arranged according to the traditions of ecclesiastical architecture, and the demands of our services, he finds very prominently placed at the end of the chancel the *Holy Table* or altar, and that tells the story of the great central fact of Christianity, viz., the sacrifice of the Son on the Cross for man's redemption. He sees also near one of the entrances to the building, the *Font*, which tells of the way of entrance into the family of God by holy baptism.

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The *Pulpit* speaks of the teaching function of the Church. The *Prayer Desk* tells of united prayer which all classes are to use. The *Lectern*, bearing upon it the sacred Scriptures, directs the thoughts to God's revelation of His nature, and of man's relationship to Him. The *Choir seats* speak of the duty of praise and thanksgiving.

If the walls of the building be decorated, its windows filled with bright colours, and Christian emblems and devices placed here and there, the eye wherever it turns takes in some impression of beauty and gathers some spiritual instruction.

THE STORY OF THE CHURCH OF ENGLAND.

In the year 1563 Pope Pius IV. sent over to England, making conciliatory overtures, and is said to have offered to sanction the liturgical changes, the issue of the Bible, and the ecclesiastical appointments, if only his supremacy might be admitted. But the English people had for too long a time groaned under the burden of the Papal hand, and they were only too glad to get rid of the power of the Pope. So no answer was returned to the message of peace which came from Rome. Finding that no answer came, the Pope not only excommunicated Elizabeth, but took measures to consider how this country might again be brought under the yoke of Rome by force of arms. He therefore sanctioned the invasion of England by Philip of Spain, with results known to every schoolboy.

With the defeat of the Spanish Armada the power of Rome was virtually broken. There were 132 ships of war with 30,000 men on board, who sailed across the seas to invade England. Only one-half of these ever returned to their own country, and the great white banner which the Pope specially blessed upon the shores of Spain, before the fleet sailed, for many a year lay in the dust of the tower of London.* From that fatal day no one has again dared to attempt to bring the Church of England under the control of the Pope of Rome.†

It will therefore be seen that the "Reformation" did not involve the substitution of a new Church for an old one, but the reform of the old historic Church. This Reformation was not a single act, but a succession of acts extending over 130 years. It did not invalidate the continuity of the Church. It left the Church of England what it found it, a true branch of the Catholic Church of Christ. It purified, but did not change it. The work of the Reformation was concurred in by Church and State. It was a truly National work. It was the pledge of the future freedom of both Church and State from outside ecclesiastical domination. It gave the people their Bible and their Liturgy; and it set free the religious conscience, with the religious intellect. Though there are many who regret the way in which the Reformation was carried out, there can be no doubt that it has conferred priceless blessings on the whole British race.

CHAPTER III.

FROM REFORMATION TIMES TO OUR OWN DAY.

When the Church was resettled by the Act of Uniformity, passed in Elizabeth's reign, some of the clergy holding Puritan opinions left the Church, and about the year 1564 set up dissenting congregations of their own, whilst others who continued in the Church, taught similar opinions from the pulpit, many of the Bishops sympathizing with such opinions. The Puritans took every opportunity to show their disregard for the Prayer Book, and thus the way was gradually prepared for the overthrow of the Constitution in Church and State which took place in 1648.

(To be Continued.)

* At least this is so stated by Maitland in his *History of London*, but the keeper of the Armoury informs me that it is no longer in his custody. It would be interesting to know into whose hands it has fallen.—[G.H.F.N.]

† But it would appear that the Roman Catholics still live in hope, if the following words of the *Tablet* (May 14, 1859), a Roman Catholic organ, are to be taken seriously, "What we of course aim at is to be, as we have once been, the dominant Church of Eng-land."

DEATH OF MRS. TOCQUE.

On Saturday, Nov. 14, the funeral of the late Mrs. Tocque, wife of the Rev. Paap Tocque, took place. Mr. Tocque was visiting friends in New York, when he received a telegram announcing the dangerous illness of Mrs. Tocque and requesting his immediate return to Toronto, but before his arrival home Mrs. Tocque had passed peacefully away from this world of pain and care on Wednesday morning. Mrs. Tocque was in her 78th year, and a native of St. John's, Newfoundland. Mrs. Tocque's genealogical tree was not of mushroom growth. She was a member of the well known Chauncey family. According to the Boston Genealogical Journal, the Chauncey family was one of the most celebrated in English history, who came over with William, Duke of Normandy, when he became King of England. The family pedigree goes back through two of the English kings, and down through lords, admirals, bishops and other celebrated men. Part of the male portion of the family came to the old American colonies and filled important positions, and after the Revolution, Chaunceys became commodores, captains, etc., in the United States navy and army. Members of the family are holding similar positions at the present time. Some of the most learned and eloquent clergymen in the United States of to-day are Chaunceys. Chauncey M. Depew, the coming President, is a lineal descendant of the Chauncey family. We find streets, public buildings, etc., in Boston, New York, and other places, called after the Chauncey family. Two others of the male line of the family settled in Newfoundland: Thomas Chauncey, as a merchant, who died during a visit to the West Indies, leaving a wife, one son and two daughters. The son became one of the greatest ship-owners and merchants in Newfoundland. The other brother, Lionel, was appointed to the important office of Clerk of the Peace for St. John's, at that time the most lucrative of the Government offices. The appointment was made by the Imperial Government. This office, with other minor offices, gave the incumbent an income of over \$10,000 per annum, a larger salary than the Chief Justice was receiving. Lionel was Mrs. Tocque's grandfather, and held the office for about 45 years. His son John, who was Mrs. Tocque's father, succeeded him in the office, which he held for a period of 22 years. Mrs. Tocque's grandfather, on her mother's side, was a Robert, a distinguished family in the Island of Guernsey, and relatives of the late Marshal Canrobert, one of the commanders-in-chief of the French army in the Crimean war. Mrs. Tocque, before her "roses faded and her lilies soiled," was pronounced one of the handsomest and most beautiful persons of her day. She was often called angelic. Even now as she lay in her coffin at her advanced age—her countenance in calm and heavenly repose—she seemed not dead, but sleeping. Her beautiful face was without a wrinkle, and without age-lines on her brow. She always had an animated and cheerful disposition, and reflected the sunshine of her cheerfulness all around her. She never was discouraged by any difficulties and was ready to face any danger. All through life she had no fear of death. She never looked upon death as the "king of terrors," but as a friendly messenger sent to invite her to meet those of her "old companions dear with whom she once did live," and to join in hymns of praise, where hallelujahs of redemption, poured forth by blest voices without number, swell the music of eternity. In the early part of her life, Mrs. Tocque was one of the most active and successful collectors in aid of missions. In Newfoundland she was a member of the Dorcas Society and took a deep interest in all benevolent and religious enterprises. In Nova Scotia and the Province of Quebec, she worked hard and with great success in Church extension. She was the leader in Church matters in several parts of the diocese of Toronto, but owing to failing health and increasing years she was unable to take any prominent part in Church matters in the city of Toronto. For the last fifteen years she has lived in comparative retirement, but still feeling interested in all Church work. She was the mother of ten children, six sons and four daughters. Five of the sons have preceded her to the eternal world. All her daughters survive her. She was a tender and loving mother, and a faithful and affectionate wife. During the last three years she suffered terribly at times from an attack of bronchitis, but during the last few months her health greatly improved, and although not able to go out into the street, yet she was active about the house. She bore her affliction with Christian fortitude, patience and resignation. She passed away without any pain, retaining the exercise of her mind and consciousness to the last, uttering no complaint of doubt or darkness, with a firm and unshaken trust and hope in the meritorious blood and righteousness of our Lord and Saviour Jesus Christ. She took a loving and long farewell of her children who had gathered around her bed. Her end was a calm and serene one, full of peace. In the evening of life her sun went down without a cloud.

On Saturday morning service was held at Mr. Tocque's residence; then again at 11 o'clock at St. Matthias' Church, by the Rev. Richard Harrison, the rector of the parish. Her remains were laid to rest in the new, beautiful, romantic and picturesque Humber Vale cemetery. The service at the grave was performed by the Rev. John Blackler, of St. Matthew's Church.

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

MY LORD BISHOP,—As a member of the Congress held under your Lordship's Presidency, and as one who was present at the meeting on Thursday morning, the 5th inst., on the subject of "The Church of England in relation to other Bodies of Christians," I feel it my duty, however painful, to enter my humble, but very earnest and solemn, protest against the advantage you took of your position as Chairman of that meeting to make an assertion which, as you must have known, would give the greatest pain to numbers of those then present, expressing not only your own opinion that Episcopacy was not necessary for a Church, or for the valid administration of the Sacraments, but also that "the Church of England has nowhere said that Episcopacy" [or as you put it when you repeated the statement, "the three orders"] "is necessary to the existence of a Church."

Respect for the position your Lordship occupied as Chairman, and President of the Congress, and for your office as Bishop of the Diocese in which we were assembled, restrained the expression of indignant protest that there would have been from very many, if such words had been uttered by anyone else; and, as your Lordship spoke at the conclusion of the meeting, it was impossible for anyone, though there were many, as I need not say, fully competent to do so, then and there to reply to your words or to take up the challenge you gave: "I challenge any man to bring forward a passage from any author of the Church of England in which he has said so much as that," viz., that "the Church of England has said that Episcopacy is necessary to the existence of a Church."

I had sincerely hoped that some voice more able, more powerful, and more influential than mine—from some of those who were then on the platform, and could speak with some authority in our Church—would, before this, have uttered some formal protest against your Lordship's words being considered as, in another manner, the expression of the real teaching of our Church. As, however, no such voice has spoken, and as I know, perhaps better than many, how such words coming from a Bishop of our Church, even though only an individual, but eminent for his scholarship, will deeply grieve, pain, and discourage the hearts of numbers of our Church people, clergy and laity, who in distant lands, amid difficulties that we little realize here at home, are earnestly contending "for the faith once delivered to the saints," and how they will stimulate, encourage, and cause to boast over our people, who are fewer in numbers, the various dissenting bodies, and confirm them in their opinions that their organizations are as good as the Church, if not better than it, I cannot any longer keep silence, even though I know that my voice is altogether insignificant and without influence.

My Lord, I believe that if what you then said is the true account of the position of the Church of England, she can no longer be—as her enemies are ever ready to taunt her with not being—a true Branch of the One Holy Catholic and Apostolic Church. And I, certainly for one, believing as I most firmly do that Christ only founded One Church, and not many separate bodies, should have to seek that Church elsewhere. For 1,400 years at least it was certainly universally believed that Bishops were necessary for the being of a Branch of the Church, and for the transmission of the powers of the Ministry. If our Church has at any time, or by any definite act, repudiated that belief, and acknowledged that a body of Christians without Episcopally ordained Ministers is a real and true Branch of the Church, she has separated herself from the ancient Church in a most vital matter.

But I am convinced, notwithstanding your Lordship's challenge, that she has not done so. Individual Bishops, even learned Bishops, may have spoken, and may still speak, rash things. In the great crisis of the Reformation there must have been a strong bias in favour of those who on many questions were on the same side in the controversy with Rome, and it must have been very difficult to know how rightly to deal with those, in other countries, who, through no fault of their own, were left to fight the battle of what was deemed essential truth, without their Bishops. But no rash judgments of individuals, even through prominent Bishops, can be placed against the official acts of the Church as a whole.

And those acts I firmly believe set forth, as distinctly as words can possibly do, the continuous maintenance, through the Reformation and up to the present time, of the same belief in the necessity of the three Orders for the validity of the Sacraments and for the continuance of the ministry, and therefore for the existence of the Church, that had been held by the Church of Christ from the beginning.

Whether the Church was *right* or not in this matter has been repeatedly discussed by the most able and learned writers, and is not now the question. Nor, if you will permit me to say so, has the permission of Baptism by laymen in extreme cases of necessity, to which your Lordship alluded, anything to do with the recognition of the authority of persons in separation from the Church to minister the Sacraments as Ministers.

All I contend is that our Church does, whether rightly or wrongly, most undoubtedly and plainly maintain the ancient belief as to the necessity for the three Orders for the existence of the Church.

In 1549, under Edward VI., the Ordinal was published, with the Declarations at the beginning, to the first part of which your Lordship alluded, practically as we now have it. That Preface says:—

"It is evident unto all men diligently reading the H. Scripture and ancient Authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church."

So far your Lordship quoted, and added that you heartily admitted the statement. But why did not your Lordship continue the quotation? The words that follow express, as distinctly as words could do, that these Orders not only existed as a matter of history, but had been considered, and were to continue to be esteemed necessary.

"Which Offices were evermore had in such reverence estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with imposition of Hands, were approved and admitted thereto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

(To be Continued)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

S^RINGHILL.—All Saints' Day of this year will ever be remembered in this parish. The exquisitely beautiful church built by the untiring energy of the rector, the Rev. W. C. Wilson, was opened and consecrated by the bishop of the diocese. The morning broke without a cloud, an omen of much promise to the future of the parish. A number of the neighboring clergy were present and the church was packed by happy parishioners assembled to witness the consummation of their long-looked for hopes.

The church, which is a wooden building of correct gothic architecture, is 108 feet long, with a nave of 78 feet and a chancel of 30. It is of cruciform shape, with aisles, clerical story walls supported by handsome pillars, transepts, chancel, and chancel aisles for vestry and organ chamber. The width between pillars is 30 feet and from wall to wall 42 feet. The nave is exceedingly lofty, and the ceiling, which stands 42 feet from the floor, is cased in wood, the chancel being beautifully grained, and ending in an apse. Externally it rises 54 feet to the ridge-pole, to which height a large and well proportioned tower rises over the south-west entrance, upon which is erected a spire of 110 feet. The nave will seat 500 worshippers, and 100 can be accommodated in the chancel and organ room, now used for the orchestra. Mr. Wilson has been about five years collecting funds for the building, and he has wisely waited until sufficient money has been given to complete and consecrate the church before opening it for Divine service. He had, therefore, the somewhat rare happiness of witnessing the consecration of his church as the first offering of worship in it to Almighty God.

Another novel feature of this first service was the presence of a large mixed choir of boys, girls and men, correctly robed in cassocks and surplices. Most of the clergy present had never seen women robed for service in surplices before, and it is the least that can be said that very many, if not most, of the prejudices they possessed against this novelty were removed by the grace, reverence and ostentation of this exceedingly well drilled and efficient choir. There were 20 girls, 10 boys and 5 men in

the choir, besides 10 young men who formed the orchestra. Of this number only two women were of what is called the upper classes of society. All the others were sons and daughters of men who are daily at work in the coal mines. Still another feature deserves mention. The church is singularly well filled even at this, its initiatory stage, with memorials, many of which have been supplied by young men, either engaged in the mines, or now in the States, but formerly members of this class. Three memorial windows were given by Dr. J. A. Byers; Mrs. Sprague gave the altar in memory of her sons; Rev. W. B. King, late of Halifax, gave the brass altar cross; altar vases were given by Mrs. Beaumont, J. Hargreaves, and Jenkin Morgan. The altar desk is a memorial of the late Joseph Ovens; and the pulpit, of the late Boulter Empey. Some of the S. S. children gave the font, which was especially designed by the architect for the church, and is a noble piece of work of large dimensions, carved out of a single block of Wallace stone by a parishioner. A handsome brass plate placed upon the west wall contains the names of 28 Churchmen who perished in the awful disaster which occurred in one of the mines three years ago. There stands a commodious porch on the north-west side as well as the south. This was built in memory of Miss Landell by her sisters, at a cost of about \$300. The builders, Messrs. Rhodes, Curry & Co., of Amherst, generously presented a wooden eagle lectern carved in their own establishment, and gilded. The architect is W. C. Harris, A. R. C. A., of Charlottetown, P. E. I., a brother of Mr. Robert Harris, the well known artist of Montreal. Mr. Eli Rowe supervised the construction.

The following clergy were present: The Archdeacon of N. S., the Archdeacon of P. E. I., Rural Dean Harris, W. J. Ancient, S. Gibbons, Canon Partridge, Richmond Smith, A. M. Bent, H. Taylor, C. de W. White, — Underwood, — Hays. The ceremony was a most imposing one, and will never be forgotten by all those who on so lovely an All Saints' Day were fortunate enough to be present. The sermon was preached by the Bishop in his own excellent style, from the text "Let us draw near." After service the clergy were regaled at a sumptuous luncheon in the parish house.

At 4 o'clock the Bishop formally opened the beautiful cottage hospital, which has been also built during the same time and is free from debt. The cottage hospital contains 26 beds, and is constructed with modern hospital improvements. It is intensely interesting from the fact that all the rooms are gift rooms, and bear the names of the donors. The following are the names: "Grace," by Grace Church, N. Y.; "St. Mary," by St. Mary's, Philadelphia; "St. Paul," by St. Paul's, Brooklyn; "St. Bartholomew," by St. Bartholomew's, N. Y.; "Advent," by the Advent Church, Boston; "Holy Trinity," by Holy Trinity, Newport; "Our Saviour," by St. Saviour's, Longwood, and Church of our Saviour, Philadelphia (the S. S. children); "Holy Comforter," by the Church of the Holy Comforter, Philadelphia; "Lennox," Holy Trinity, Lennox; "St. Monica," by the Tuesday Bible Class, Philadelphia; "Leckie," by Mrs. R. G. Leckie, Londonderry, N. S.; "Lillington," by Miss Lillington, England; "Wheaton Seminary," by the missionary society of that seminary, Massachusetts. Many of the beds are gift beds bearing the names of the givers. The cost of a gift bed (the simple furnishing of it) and the table which stands by its side, is \$50. Three of them were given by three parishes in Halifax, viz., St. Paul's, St. George's and St. Luke's. One half of the beds in the hospital have been so given. A bountiful supply of bedding was generously given by the Women's Auxiliary of Toronto. The cost of furnishing a room varies according to the size of the room, from \$100 to \$600. It is hoped that some friends will come forward now and supply the means to carry on the work of the hospital. One lady has started the ball rolling by giving \$200 and so endowing a bed for one year. \$5,000 will provide a permanent endowment for a bed, and it is thought that as soon as the work is better known some charitable friends will thus leave their good deeds to follow them. There is no doubt about the want of such an institution as this cottage hospital, and Mr. Wilson deserves every praise for his abundant faith in going on thus far with this noble work. Hospitals are found in great numbers in our cities, but such a thing in a town of 5,000 inhabitants, where there is no wealth, and hardly a person who does not either engage in the dangerous labour of mining, or at least derive a living from such labours, is almost unknown. But why, we might ask? Is there a law of the Medes and Persians which altereth not, making provision for such a class of our Christian brethren, unlawful, or wrong? It is to be hoped that Mr. Wilson, by this labour of love of his, will have opened many a heart to a sense of the needs of our suffering brethren, who are not so fortunate as to dwell in great cities. With his success so far it is difficult to see why he should not succeed further. May God grant it. The church cost \$11,500 and the land \$1,000

more. The hospital cost about \$9,000. These have been paid for.

I must add a word about the parish house. This was the gift of one person and has been in use for a couple of years. It is most commodious and useful. Here a kindergarten school is in daily course, and on two days a week there is a cooking school. In the building is a fine reading room well supplied with illustrated and other papers; a room for games of various sorts; a room for practise for the parish orchestra, and a woman's parlor; these are in daily use. There is besides a large Sunday school and lecture room, which has been used for months for services during the building of the church. All sorts of parish guilds and societies are in active working order.

The collections at the opening service amounted to \$172.14 for church furnishing, etc., and \$50 for the hospital, besides over \$17 for the Bishop of Algoma.

QUEBEC.

QUEBEC.—*St. Matthew's.*—The festival of All Saints, an important day in this parish, being not only observed by the Lay Helpers' Association as their anniversary, but also as the anniversary of the consecration of the church, was this year no exception to the rule. On the Eve of All Saints' the annual re-union of the lay helpers was held in the parish rooms, and a very large number were present, including the Lord Bishop and Mrs. Dunn and most of the city clergy. The services of All Saints' Day began with an early celebration of the Holy Eucharist at 7.30 a.m., when several hundred received the Blessed Sacrament of our Lord's Body and Blood. Matins were said at 10 a.m., and at 10.30 a.m. there was a choral celebration, with a special sermon by the rector, at which quite a number again received. At 8 p.m. there was full choral evensong, when the church was crowded, the Lord Bishop preaching an eloquent, able, instructive and plain sermon on "Paradise," setting forth most distinctly the meaning of the article of the creed, "The Communion of Saints."

The Cathedral.—A largely attended meeting of the congregation of the cathedral of the Holy Trinity was held on the 2nd inst., when the Lord Bishop explained the principal changes proposed by him in the service, which include the substitution of choral evensong for the plain evening service now held, and the daily singing of prayers, as is done in nearly every cathedral in Christendom. It is also suggested to make such changes in the chancel as will accommodate the choir with seats there. We congratulate the congregation on the prospect of their having, in the near future, a service worthy of a cathedral, and one which is in almost universal use in the cathedrals of the great Anglican Church.

WATERVILLE.—A very successful missionary meeting was held in St. John's church, Waterville, on Monday evening, the 6th inst., when addresses were delivered by the Rev. Canon J. Foster, M.A., rector of Coaticook, P.Q., and the Rev. G. H. A. Murray, M.A., of Dixville, P.Q. On the following morning there was an early celebration of the Holy Communion, and afterwards at 9.15 a.m., matins. At 3 p.m. the same day the Rev. Chas. H. Brooks, of Way's Mills, P.Q., who for a number of years has been a missionary in Constantinople and the East, gave a public address in the school hall, on "The training, the manners and customs of children and young people in oriental lands, particularly in Turkey." A general invitation had been extended to scholars, parents and friends, consequently there were a large number present. Collections for missionary purposes were taken on each occasion.

ONTARIO.

The Archbishop of Ontario will (D.V.) hold a general ordination on Sunday, Dec. 17th (3rd Sunday in Advent), in Kingston. Candidates for deacons' and priests' orders are requested to send their papers, etc., to the Ven. Archdeacon of Kingston (Brockville, Ont.), who will supply all information required. The examination will begin on Tuesday, Dec. 12th, at 3 p.m., in the Synod Hall, Kingston.

ROBLIN.—The laying of the corner stone of All Saints' church was accomplished under auspicious circumstances. The sun shone brightly and the festivities were very interesting. Mrs. W. H. Wilkin, wife of his honor the judge, performed the ceremony of laying the stone very gracefully, and the following clergymen were present: Revs. S. Tighe (who delivered an eloquent address at the service), J. A. Anderson, A. Jarvis, F. D. Woodcock and R. Atkinson, incumbent. Proceeds of the day were \$100.

WOLFE ISLAND.—*Christ Church.*—During the past few weeks this church has received additional improvements—a neat vestry, several large lamps and a new coal stove. The services are always well

\$9,000. These have parish house. This has been in use for a modious and useful daily course, and cooking school. In room well supplied s; a room for games active for the parish r; these are in daily Sunday school and used for months for of the church. All cities are in active

ng service amounted etc., and \$50 for the Bishop of Algoma.

he festival of All his parish, being not lpers' Association as e anniversary of the s this year no excep- All Saints' the annual s was held in the large number were l Bishop and Mrs. ergy. The services n early celebration of , when several hun- amment of our Lord's said at 10 a.m., and al celebration, with a t which quite a num- there was full choral s crowded, the Lord able, instructive and etting forth most dis- le of the creed, "The

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urch.—During the past eceived additional im- several large lamps ervices are always well

attended and heartily rendered. We are very grate- ful that in this church we have a good choir, the members of which perform their part very efficiently, thus rendering the service cheerful and delightful.

TORONTO.

His Lordship the Bishop of Toronto adminis- tered the rite of confirmation to thirteen candidates on Thursday, 26th Oct., at Essonville, in the Cardiff and Monmouth Mission. Three of the number were drawn from other denominations. The service was most solemn and impressive, especially the Bishop's most interesting address, which was listened to with rapt attention by a large congregation.

VICTORIA ROAD.—A missionary service was held here on the evening of Oct. 31st. The Rev. A. B. Chafee, incumbent, conducted the service, and the Rev. Rural Dean Jones, of Orillia, delivered a very fervent and instructive address on missions generally, dwelling rather upon self-sacrifice and consecration to the work of the Church, than upon the dry reitera- tion of statistical facts. The attendance was good, and the offertory in aid of the diocesan mission fund was better than usual. Mrs. Theodore Winter pre- sided at the organ, and the singing was hearty and devout. Mrs. John Armour entertained the clergy in her usual hospitable manner.

COBOCONK.—Christ Church.—A missionary meeting was held at Christ Church on Nov. 1st. The pray- ers were read by the incumbent. An address on diocesan missions was delivered by the Rev. Rural Dean Jones, who dwelt upon the needs of the mis- sion fields of the diocese, and the duty of every Church member to show his faith in the Christian verities by his gifts and actions rather than by his words, the world being more influenced by deeds than by mere profession, however loud it may be. The people and the incumbent expressed a hearty wish for another visit from Mr. Jones.

NORTH ORILLIA AND MEDONTE.—The offertory of the thanksgiving service in St. Luke's was very large in comparison to that of many wealthier parishes. It amounted to the very handsome sum of \$41. The collection for the Widows and Orphans' Fund was also extremely good, amounting to \$19.10. Some town parishes have sent in the small sum of only \$2, which proves that the clergy in those parishes do not take the interest they should in the welfare of the widows of their deceased brethren who did noble work for the Church in their day. The people would do well for this fund if its claims were properly and carefully explained to them.

Trinity University.—An open meeting of the Missionary and Theological Association was held in Convocation Hall on Monday, Nov. 6th, at 7.30 p.m. Several of the city clergy were present and there was a large attendance both of visitors and students. The Rev. the Provost occupied the chair and con- ducted the devotional exercises. The first speaker was the Rev. Masazo Kakuzens, who after a three years' sojourn in Canada, is now returning to Japan. He spoke gratefully of the kindness with which he had been treated during his residence in this country, and stated that the Christian influences with which he had been surrounded at Trinity College and at Port Hope had decided him to dedicate his life to the ministry. He had great hopes of the work that could be accomplished by native Japanese clergy, not only in their own country, but as missionaries in other oriental lands. The chairman then introduced to the meeting the Right Rev. Edward Bickersteth, D.D., Bishop of Japan, who gave a most interesting address. He first gave a brief sketch of general mission work in the East (including the Cambridge mission to Delhi, with which he was formerly con- nected), and then dwelt more particularly upon the nature of the work in Japan, its methods, its diffi- culties and its prospects, showing how it was possible for Christians to influence the education, the litera- ture and the society of the future. The community missions of St. Andrew and St. Hilda in Tokio were highly praised, and the great usefulness of medical missionaries was also pointed out, though (as the Bishop observed) they were comparatively useless unless properly equipped with such drugs and appliances as were needed for their works of mercy. The Bishop reminded his hearers of the appeal which he had made in Trinity College five years ago, and expressed his gratitude for the response which had been made. He had now set apart a province as a special mission field for the Canadian Church. In that province, at the city of Nagano, the Rev. J. G. Waller is now working, and Mr. Kakuzni is going to the same place, but three more clergy are needed and also a band of ladies who would live in a com- munity similar to that of St. Hilda. For these and for means to support them, the Bishop earnestly ap- pealed in order that the mission might be efficiently worked. The whole address was most encouraging

and interesting, and can hardly fail to arouse more interest in this work in Japan, which is the special missionary undertaking of the Canadian Church. A collection having been taken up in aid of the work, the Bishop pronounced the benediction.

St. Stephen's.—Last week the Young People's Liter- ary Society held their meeting and elected Mr. Barlow Cumberland as president for the ensuing year.

All Saints.—The schoolhouse contained an audi- ence of over 800 people last Thursday evening, the occasion being a dual recital by Miss E. Pauline Johnson and Mr. Owen A. Smily. These artists met with their usual reception, and when the Rev. A. H. Baldwin, as chairman, stated that it was in his opinion the best entertainment that had ever been held in the building, the large audience endorsed his remark with vigorous applause. Miss Johnson's Indian work was even better than ever, while Mr. Smily, in spite of the fact that he had recited upon three other occasions in the church, won, as did Miss Johnson, encores for every selection.

Thanksgiving Appeal.—As you are aware, our thanksgiving service will be held next Thursday, the 23rd instant. The collection will be in aid of the mission fund of the diocese. The churchwardens and sidesmen are urgently requested to use their influence with every family in the parish for the benefit of this fund. Many of the self-supporting parishes received liberal help from this fund years ago: let them not forget to be grateful now. Several missions receiving aid at present should become self- supporting. The mission fund is in debt at present. Is not this a reflection upon our Church? "God is Love" and "loveth a cheerful giver." Let your gifts then be the proof of the sincerity of your faith in God and His Church. Every individual in this congregation is asked to do what he can towards helping the weak missions of this diocese. Those who cannot be present on Thursday might bring their contributions next Sunday enclosed in an envelope marked "Mission Fund." May the giver of all bless you with dispositions eager to do His will in all things.

By resolution of the mission board and with the approval of the Bishop, it is requested that this appeal be read by the clergy of the diocese to their congregations in giving notice of the thanksgiving collection.

HURON.

Huron Anglican Lay Workers' Convention.—The third annual convention of the Lay Workers and Sunday School Teachers of the Diocese of Huron opened last week at the school house of New St. Paul's church, Woodstock. The Bishop of Huron was in the chair and there were a large number of delegates present. After the singing of a hymn the Bishop called upon the Rev. W. J. Taylor to open the convention with prayer.

Mr. J. J. Hall, Woodstock, and J. M. McWhinney of London were appointed secretaries. The Very Rev. Dean Innes, London, vice-president, and Mr. A. H. Dymond, chairman of the committee of management, occupied seats on the platform.

The Bishop delivered a short but eloquent address of welcome and referred to the success which had attended past conventions. He then drew attention to some of the topics to be discussed. The first paper was by the Rev. Arthur Murphy, of Chatham, on "The Sunday School the ally of the Church." The subject was well handled, and the remark that a good Church history was badly wanted in our Sunday schools was loudly cheered. The discussion of the paper was very animated. The Rev. G. B. Sage then introduced the subject of parochial organization, especially advocating the formation of Christian Endeavour societies. The Dean, Rev. Canon Richardson, and Mr. Walter Crawford supported this view. Mr. Dymond and Rev. J. C. Farthing urged that no such a society need be or ought to be hostile to the Brotherhood of St. Andrew, which opinion was evidently held by most of those present. The Rev. W. T. Hill spoke of other organizations. After a few words from the Bishop the debate closed. "The Church and her Children" was the title of a particularly valuable paper by the Rev. W. J. Armitage, of St. Catharines, which occupied the re- mainder of the sitting. The service in the evening was held in Old St. Paul's, which was crowded to the doors. The rector, Rev. F. M. Baldwin, the Rev. W. J. Armitage and Rev. Jno. Ridley, with the help of three lay readers, Messrs. C. Jenkins, C. H. Armitage and W. Crawford, conducted the service. The Bishop preached an able sermon from Ephesians ii. 10. At 9 a.m. on Thursday, the delegates generally attended a communion service in New St. Paul's, at which the Bishop and several clergymen officiated. The admission to the lay readership of Mr. W. J. Robinson of Woodstock, a short form of service being used for the occasion, was an interest-

ing incident of the occasion. The annual meeting of the Huron Anglican Lay Workers' Association was held at 10.30. The report was read by Mr. A. H. Dymond, chairman committee of management. The following is a brief summary of the statistics quoted, taken from returns obtained from 112 parishes:

Table with 2 columns: Category and Count. Includes: Parishes making returns (112), Congregations represented (229), Licensed Lay Readers (52), Lay Readers not yet licensed (87), Total Lay Readership (139), Male Lay Superintendents (140), Bible Class Teachers (98), Sunday School Teachers (287), Parishes in which Lay Readers are employed (68), Chapters of St. Andrew's Brotherhood (19), Parochial Associations (various) with both men and women members (39), men only (3), Parishes in which no organization for Church work is reported (47).

The report was adopted and the officers of the past year were re-elected.

The convention then resumed, Miss Gurd of Sarnia having meanwhile given a very instructive address in another room to ladies on "Primary Teaching." "The Qualifications of a Lay Reader" were then very well described by Mr. James Woods of Galt, one of the oldest lay readers in the diocese. The subject aroused an animated discussion, and was closed by some excellent remarks from the Bishop, who expressed the opinion that had the Church long since called on the laity for help, thousands of people would have been saved to her communion.

At the afternoon session Mr. Allan M. Dymond of Toronto spoke eloquently and exhaustively on the great subject of "Foreign Missions in relation to the work of the Church in Canada." His address was enthusiastically received and a very animated de- bate followed, in which several speakers, lay and clerical, took part. An excellent paper on "The Prayer Book in the Sunday School," by Dr. Gibson of Watford, next engaged attention. The debate took quite a practical turn and was closed by the Bishop, who summarized in a very forcible manner the several claims of the Prayer Book to the regard of Anglican Churchmen. Mr. T. R. Clougher of Toronto spoke in a very interesting manner of the claims of the Church on young men. In the evening the convention assembled in the town hall. The large hall was filled and the proceedings were of particular interest. The two topics for consid- eration were "The Scriptural basis of Church giving and effort," by Mr. Charles Jenkins of Petrolia, so well known as a close reasoner and deep thinker, and "Mission work among the Masses," by Rev. H. A. Dixon of Toronto. Mr. Jenkins handled the subject assigned to him with great ability and it is hoped his paper will be published. The Rev. Mr. Dixon spoke with vigour and eloquence and produced a profound effect. He and other visiting helpers were warmly thanked for their attendance. The Bishop then gave his closing address; the Rev. Canon Hill offered prayer, the last of the several hymns with which the proceedings had been enlivened and varied was sung, and with the benediction the convention came to an end. It was universally felt to have been both a delightful and profitable occasion. The people of Woodstock, without regard to religious distinctions, joined in tendering their hospitality and showed the greatest kindness to their visitors.

ALGOMA.

The Bishop of Algoma having resumed his diocesan duties, requests that all official communications be addressed to him as usual, at Bishophurst, Sault Ste. Marie, Ont.

RUPERT'S LAND.

OAK LAKE.—Sunday, Oct. 22nd, was a great day in the annals of the parish of St. Alban's, the services being of unusual interest. The consecration of the church by His Grace the Archbishop of Rupert's Land, took place in the morning at 11 o'clock, after the rector had read the petition for consecration, signed by himself, the wardens and members of the vestry, and addressed to the archbishop. The church was then consecrated according to the rites of the Church of England. The service commenced by the old cus- tom of the procession of wardens and clergy with the archbishop round the church, reading Ps. xxiv. Then followed the order of morning prayer. The sermon preached by the archbishop was most impressive and appropriate for the occasion, the text being Matt. xxi. 12, 13. His Grace congratulated the congrega- tion that their beautiful little church was now free from debt and set apart for the service of God alone. He spoke of the pleasure it gave him to perform a duty of this kind, and his satisfaction to see numbers of churches springing up throughout our land and the Word of God spreading and prospering. The Holy Communion service was afterwards adminis-

tered. Dean Grisdale, assisted by the rector, Rev. Mr. Stoddart, of Bradwardine, took part in the services. At three o'clock the confirmation service, preceded by the litany, was held. The rector presented seven candidates for confirmation. The archbishop first addressed those about to be confirmed upon the solemnity and importance of the confirmation vow, and after the service again spoke to them, giving a practical address of excellent counsel, ending with the beautiful promise of Ps. lxxxiv. 11. The anthem, "One Sweetly, Solemn Thought," was sung by the choir. The harvest festival service was held in the evening, the church having been beautifully decorated throughout with grain, pampas grass, products of the field and garden, berries, fruits, plants and flowers. The effect of the decorations was surprising to those who had not known how untiringly the energetic rector and his wardens, with a small corps of lady assistants, had worked during the week. The music was suitable for the "Harvest Home," the hymns "The Sower went Forth Singing" and "Come ye Thankful People," being sung, also the anthems "He Shall Dwell in the Land" and "One Sweetly Solemn Thought." The very reverend the Dean of Rupert's Land preached the sermon from Deut. xvi. 16-17. He spoke of the two-fold consecration which had taken place during the day, of the church to the worship of God, and of adult members of the congregation to the service of God. In connection with the harvest in the district this year, which had been unusually light, he referred to the last part of his text, "every man shall give as he is able." There were large congregations at all three services, numbers of people having come a considerable distance. Mrs. Nelson Banister presided at the organ during the services of the morning and afternoon, and Mrs. Edward Dickson in the evening. The offertories for the day amounted to \$75 for the benefit of the parsonage fund.

WINNIPEG.—Mr. Reginald Bagshawe, of Holy Trinity Bible Class and Brotherhood of St. Andrew, has been appointed catechist for the Long Sault Mission, Rainy River. Before his departure several helpful volumes were presented to him. He will work under the Rev. Owen.

St. Andrew's.—The Young People's Mutual Improvement Society held the first meeting of the season last Tuesday evening for the purpose of electing officers and making arrangements for the winter. The room will be open two nights in the week, Tuesday and Friday, from half past six to half past nine o'clock. The room is furnished with games, also the latest papers and periodicals. They intend working up a good library this winter. The following officers were elected: Patron, Rev. Canon O'Meara; president, Rev. J. W. Matheson; vice-president, Mr. W. Scott; secretary-treasurer, Mr. E. E. Law.

DELOBARNE.—Last Sunday harvest thanksgiving services for this parish were held in the beautiful little church of St. Andrew. There were three services, each conducted by the rector, Rev. C. Sydney Goodman, whilst the Rev. George Rogers, general superintendent of missions, made able and forcible appeals to the assembled Church people at all the services. The day was made the occasion for the appeal for the Diocesan missions—and the assessment on this parish was fully met. The ladies of the church had very tastefully decorated the sacred edifice, so that it had a most pleasing effect. A special feature was a huge loaf of bread, the ancient symbol of the Lammass or Loafmas feast.

The harvest festival was held at Bay View, another part of this parish, a fortnight since. It was unique in every way—an immense congregation, large offertory, fine decorations and very praiseful service.

QU'APPELLE.

INDIAN HEAD.—On Thursday evening, the 19th ult., a harvest thanksgiving service was held in the town hall. The hall was tastefully decorated for the occasion. His Lordship Bishop Burns, of Qu'Appelle, officiated. He delivered a very impressive and appropriate sermon, choosing for his text the parable of the sower. In the course of his eloquent remarks he referred with much earnestness to the bountiful harvest in this large district and the duty of our people in their thank-offerings to Almighty God, to whom alone they were indebted for such abundant blessings. The musical part of the service, under the leadership of Robt. Williams, principal of the Wide Awake school, and which was appropriate for the occasion, was certainly well rendered. That his lordship has already become popular is evidenced by the large audiences that greet him whenever he officiates. His orthodox doctrine, together with his genial disposition, Christian deportment and liberal Catholic sentiments, make him a welcome visitor among all classes, irrespective of nationality or creed. It is the earnest desire of the good people

of Indian Head that his official visits to our town would be of more frequent occurrence.

Correspondence.

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

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

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

Tourists' Church Guide.

SIR,—The "Tourists' Church Guide," which has had such a useful career during the twenty years of its existence, will be brought out again as usual May next. Every endeavour will be made to render the forthcoming "Guide" as accurate and complete as possible. Last year particulars of 5,042 churches were included, in which there was a weekly celebration of the Holy Eucharist, which list will be continued this year, with additions.

I therefore venture to ask the clergy to send me the requisite particulars as to their services (where there is a weekly celebration, and no Evensong Communion), giving list of services on Sundays, holy days, and other days; what Hymn Book is used; whether Eastward Position is adopted; are seats free; is church open for private prayer, and any other particulars of importance.

W. H. A. ECKHARDT,
Cor. Sec'y for E. C. U. in Canada.

Quebec, P. Q.

Does the Church Permit it?

SIR,—Under the above heading a letter appears in your columns asking about the legality of a clergyman taking part in revival services of "the Methodist and other persuasions." There does not appear to be any Canon of the "Church of England in Canada" at all on the subject. Neither is there any reference whatever in the prayer book to any meetings of the kind. The only Canon of the "Church of England" which could possibly be adduced is Canon Eleven of King James. This Canon censures "maintainers of conventicles," but the wording of it could hardly apply to any branch of the Church in the colonies, for it is directed against meetings etc., "other * * * than such as by the laws of this realm are held and allowed." It seems to me to be neither uncanonical nor disloyal to the Church, provided such work is undertaken with a single eye to the salvation of souls. In view of the present desire for organic reunion I think that such actions should not be discouraged. We who are Catholic have been long labouring for religious liberty within the Church. Why should the same be not allowed to those who are Low-church? It is one of the saddest of all the varied evils of schism that bodies of men fight against one another in the great fight against sin. To oppose schism as schism is one thing, but to refuse help or to forbid the casting out of demons and sin to those who follow not with us is quite another. Our Lord's own words are quite sufficient guide and are of far higher authority than any canons of the Church. The whole Church Catholic cannot alter them. "Forbid him not, for he that is not against us is on our part." And these words were said in exactly a parallel case.

EGGAR W. PICKFORD.

Havelock, Oct. 9, 1893.

The Rupert's Land Indian Industrial School.

SIR,—The Committee of Management regret to have to inform the kind friends and supporters of the school that they have surrendered the school into the hands of the Dominion Government, at whose request they undertook the charge.

There had been for some time great difficulty in securing the full number of pupils. This seriously reduced the Government *per capita* grant in aid. Yet the full staff had to be retained, and other expenses ran on. The Committee felt that the arrangement they had with the Government was not fair to them. In other matters they wished changes. At length, as the expenditure exceeded the income, they found it necessary, in the beginning of May, to request the Government, if it could not make any more favourable arrangement, to undertake the school on October 1st. The Government accordingly has done this. Our Principal, the Rev. W. A. Burman, at the same time resigned.

It is satisfactory to know that the school will still be a Church school. The new Principal, Mr. Ashby,

who has for some years been Assistant in the Battleford Indian School, was, before he went there, a valued voluntary lay reader in this diocese.

As the Church has to meet a considerable deficiency, the Committee hope that the help, on which they have been relying, will be continued at least till October, if not to the end of the year. Any remittance will be received and gratefully acknowledged by the Rev. W. A. Burman, Winnipeg P. O.

The school will in future be entirely supported by the Government. The Committee feel that this result is very disappointing. Still, they believe that, while they have had charge, much has been done to benefit the Indian children in the school, both spiritually and temporally. They desire to express their gratitude for the kind sympathy and the loving liberality of the many friends who helped them in the work.

If any of the friends of the school desire to continue their help to a similar school, the Committee can cordially recommend to them the Indian Industrial School at Elkhorn in this diocese, which is under Mr. Wilson, a son of the Rev. F. F. Wilson, formerly of the Shingwauk Home.

If others prefer to assist the evangelizing efforts of the Church among the Indians of this diocese, the Committee would earnestly commend to them either the Indian Mission Fund or some particular mission. Assistance to the following missions would be specially welcome: The Sioux Mission at Oak River, the Mission at Scantbury, and the Mission on Rainy River. If some of those who have hitherto supported the school would combine to support one of these missions, the Indian work of the Church would be greatly helped. Subscriptions may be sent either to the Very Rev. the Dean of Rupert's Land, Hon. Treasurer, Synod Rooms, Winnipeg, or to the Ven. Archdeacon Phair, Superintendent of Indian Missions.

WM. A. BURMAN.

Late Principal R. L. I. S.

P. S.—Will friends please note that my address is now Winnipeg P. O.

Higher Criticism.

SIR,—I would like to say a few words in connection with, if not in answer to, Mr. Symonds's letter on the "Higher Criticism," published in your issue of Nov. 2nd.

An event is a very different thing from the record of it. I regard the Bible as a record of the chief events that have happened in the world since man came upon it, in reference to religion, true or false, and the prophetic parts of it as history written before the events took place. I do not find anything in the quotations made by Mr. Symonds, from the Bishop of Durham's book, from which one can infer that he meant to say that the shaking spoken of by the writer of the Epistle to the Hebrews refers to the Bible as a book that requires to be shaken into some new form. It appears to me to refer to an event that took place long ago, namely, the destruction of the Jewish nation as a nation, and the overthrow of the Jewish polity, in which "the Hebrew forms of doctrine and worship" gave place to the teachings of Christianity, but the shaking itself was in carnage and bloodshed, perhaps the most dreadful that ever happened in the world. The correct translation of the expression "the desire of all nations," says Mr. Symonds, "is the desirable things of all nations," "and the primary reference is to silver and gold of the following verse, with which the Gentiles should adorn the temple." In the prophecy itself (Haggai ii.) reference is made to the temple of Solomon, which was "exceeding magnificent" in its adornment of gold and silver, as the "former" house, and though the second temple then in the course of construction was so much inferior in that respect as to cause some of those who had seen them both "to weep," yet was it to be more glorious than the former temple, not by its adornment of gold and silver, but by the presence of the Messiah, who should come to it. And so the Prophet Malachi says "the Lord whom ye seek," desire or expect, "shall suddenly come to His temple." And come to it He did. There He was presented and owned by the aged Simeon as the Messiah. There He disputed with the doctors and there He frequently taught and filled that House with glory. The expression "to Him shall the gathering of the people be," which occurs in the celebrated prophecy Gen. xlix. 10, is rendered in the Greek Version of the Bible, "the expectation of all nations." This expectation was not confined to the Jews, but was shared in by the Gentiles, as we learn from the two eminent Roman historians Sentionius and Tacitus. Sentionius wrote: "There was an ancient and general opinion, famous throughout all the Eastern parts, that the fates had determined that there should come out of Judea those that should govern the world." The testimony of Tacitus is to the same effect: "A great many," says he, "were possessed with the persuasion that it was contained in the ancient books of the priests that at that

very time the East should prevail, and they who were to come out of Judea." "The man whose name is the East," is the title given to the Messiah by the prophet Zachariah. I cannot therefore help retaining my belief that the character of the Saviour, as "the expectation of all nations," was literally fulfilled.

"As to the remainder of Canon Logan's explanation of the passage, without wishing to deny its possibility, there appears to me no foundation whatever in the prophecy for the opinion that the shaking of the heavens, etc., refers to the changes the world underwent during the next four hundred years."

The following is part of the prophecy in question, and appears to be the correct explanation of the whole: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother." Near the time of the giving of the prophecy of Haggai, the Assyrian empire, which comprehended Babylonia, Mesopotamia, Cilicia, Syria, Phoenicia, Judea, Persia, Arabia, and Egypt, had been overthrown by the Medes and Persians, under Darius the Mede and Cyrus the Persian. And the Medo-Persian Empire was in turn overthrown by Alexander the Great, and the Macedonian Empire established B. C. 331. To this conquest Alexander added India. After the death of Alexander the empire was divided into four kingdoms, by his four principal generals. And in turn, the Romans overthrew and secured the Grecian Empire in parts: Macedonia, B. C. 168; Greece, B. C. 145; Syria and Asia Minor, B. C. 66; Jerusalem, B. C. 63; Judea B. C. 37; Egypt, B. C. 30; Arabia Felix, B. C. 96. The prophecy deals largely with nations, but never hints at the remodeling of the Bible, a large portion of which was unwritten when the prophecy was delivered, "I will shake all nations." And from this the Apostle argues that the dispensation of the Gospel shall never be changed. "And this word," says he, "yet once more signifies the removing of those things which are shaken, as of things that are made, that those things that cannot be shaken may remain," and then it follows, "Wherefore, we receiving (not a remodeled Bible that cannot be moved) but a kingdom that cannot be moved." It was usual for the Jews to describe the times of the Gospel by "the Kingdom of the Messiah," and so the Apostle calls the dispensation of the Gospel "a kingdom which cannot be moved," in opposition to the Law, which was an imperfect and alterable dispensation.

WM. LOGAN.

Nov. 8th, 1898.

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

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

SIR,—The term Polychurchism, used by way of reproach and condemnation, is not a reasonable one in the mouth of a member of the Church of England, unless such a one holds that our Church is the only Christian Church in existence. A priest of the Roman Church can denounce Polychurchism with perfect reason, for he holds that there is only one Church in the world, and that the Roman is that Church. He holds that the Catholic Church is a single organized body at unity and completeness within itself, with a visible head—that head being the Pope; and that all other organized bodies claiming to be Churches have no rightful claim to the title, but are schismatical organizations. Such a one, therefore, stands on perfectly logical ground in assailing Polychurchism. But a member of the Church of England does not. Passing to the argument of the paper itself: It is manifestly based on the principle that the only true test of the claim of any organized body to be a Christian Church, is its conformity in all respects to the facts, examples, and developments of Church life, as found in the New Testament. This principle has an element of soundness in it, but, rigidly applied, it will lead to the conclusion that there is no Christian Church in the world at all. For there is no Christian organization in existence which fully satisfies this condition. This was the conclusion arrived at by the founders of the Plymouth sect, and it is the foundation of their polity. The Church of Christ they have concluded to be in a state of ruin. They say that it has ceased to exist as a compact and complete body—that none of the many organizations calling themselves Churches are such in reality, neither Roman, Eastern nor Anglican; neither Methodist, Presbyterian nor Congregational; all alike are mere human organizations, all containing, more or less of true Disciples of the Saviour, whose duty in existing circumstances is to separate themselves from their evil surroundings, to come out and associate together in simple brotherhood, and wait for the Lord's return

and the time of restitution of all things. To this conclusion the argument of the paper on 'Polychurchism' must inevitably lead if logically carried out. Let its propositions, however, be stated and examined one by one.

First. "Holy Scripture knows of no Church, of no local Church even, which is not God's Church." On this it is to be remarked that this is precisely the ground taken by Congregationalists, whose congregations are almost all, even now, and were all formerly, styled the "Church of Jesus Christ, meeting in" such and such a place. They strenuously maintain that they are Churches of Jesus Christ, and are the true successors and representatives of the Churches of God, or Churches of Jesus Christ, in Corinth, Ephesus, Thessalonica and other places in Apostolic times. This they claim to be their true ecclesiastical status, and that the terms 'dissenters' or 'non-conformists' are merely political, and have no place out of England, where the Church is established by law. It is noticeable, however, in view of this first proposition, that the Church of England never uses this phraseology; never calls herself 'The Church of God in England,' or 'The Church of Jesus Christ in England,' but simply 'The Church in England.' So far, therefore, the Church of England does not fulfil this primary condition, though many Congregational churches do.

Second. Holy Scripture knows of no Church in any city or country other than the Church of the city or country.

This statement is incorrect. There was in Rome a church in the house of Priscilla and Aquila. Certainly this was not the whole body of disciples in Rome, for the rest of the disciples there were directed to salute this Church. There was in Colosse a church in the house of Nymphas. This was not the whole Church either, for the same reason. There was a church in the house of Philemon. But undoubtedly, in general, the local church was of a city or town, e.g., the Church of God at Corinth, the Church of the Ephesians, the Church of Laodicea, of Antioch, of Jerusalem, and so on. But except in one doubtful instance, there is no mention of a Church of a Country, Province, or Nation. The churches of Galatia are mentioned, also the churches of Macedonia, the churches of Judea are mentioned in the Epistle to the Galatians. The plural in Acts ix. 31, is disputed, but all the above are acknowledged. But still it is undoubtedly the case that every individual church mentioned in the New Testament is in connection with some locality, and not with any principle, doctrine or rule: It must, however, be borne in mind that the original Presbyterian Church was named locally—it was the Church of Scotland. And they who seceded some fifty years ago adopted this local cognomen. They called themselves the "Free Church of Scotland," and are so called to this day. Neither of these, however, have any counterpart in Holy Scripture. But neither has the cognomen "Church of England."

This rule would have a sweeping effect on this side of the Atlantic for it would unchurch our sister communion the Protestant Episcopal Church of the United States, whose title is based on the assertion of a 'principle' or 'rule,' and is not a mere territorial designation.

Third. Holy Scripture knows of no Church in any city, country, or in the world, other than the visible community of the baptized. This is a definition or declaration that can be applied to every organization calling itself a "church" in modern Christendom. All Christian bodies calling themselves "churches" baptize as a preliminary entrance to the Church. Those who have not been baptized in infancy are baptized in after years, before being considered as within the Church. The Society of Friends do not baptize; but then they do not call themselves a Church. The Salvationists do not claim to be a Church either. Neither do they baptize. Whatever individuals of any community may say (and individuals of every Church and communion do, at times, say things entirely at variance with the principles of the organization they belong to), the above is undoubtedly the only way in which the doctrine and practice of baptism can be spoken of in non-episcopal organizations. If a nonconformist minister recently boasted before a London school board that he had never been baptized, he announced himself clearly as having broken the law or custom of his Church; unless, indeed, he was a Unitarian. If the Wesleyan body contains, or recently did contain, persons who declined to be baptized, there was a similar breaking of the law on the part of some person or persons of that communion. If "we are now told" that Baptism is allowable but optional, it should be stated by whom this has been said. If said by a Quaker or Salvationist, it is perfectly consistent with their position. If said by any member of any other Christian organization, it must either be attributed to ignorance, or to that disposition to make eccentric statements that some people are so much given to in all Christian bodies. It might easily be shown by adopting the same line of remark that Baptism is no part of the requirements of the

Church of England, for there can be no doubt that there are persons in England, nominally connected with the English Church, who, through negligence or ignorance, have never been baptized. But the Canon's mode of argument under this head is quite unworthy of himself as an educated man, and of the seriousness of the subject. If the Church of England were to be judged by the strange things that any of her ministers or laymen have said or written, during the last fifty years, she could easily be made to appear an irreconcilable bundle of contradictions and absurdities. We regard to a visible form of admission being necessary, the ticket of the Methodist Church, so far as visibility is concerned, fulfils the condition perfectly. And though the Canon ridicules this ticket, it corresponds very nearly with the tablets that were in use in Apostolic times. Still, in spite of the ticket, Baptism is a fundamental law of the Methodist body, and has always been. Putting these considerations aside, however, there is noticeable a vein of thought running through this paragraph which has within it the germ of serious error, for it is implied therein that the administration of the mere outward rite of baptism, quite apart from the state of mind of the recipient, constitutes the person baptized a member of Christ's Church. This is not the doctrine of the Church of England, or of any nonconformist body. The baptism of the Church of England is the baptism of persons who have repented of and renounced their sins, and professed their faith in Jesus Christ. Infants are not baptized unless their sureties engage this for them. Adults are not until they do it for themselves. In this matter all nonconforming communions agree with her both in theory and practice. The contention that by baptism many persons are admitted into some society other than the one which baptizes them, will not hold, and is not proved by the examples given. In all the instances of baptism in Holy Scripture, the person baptized was received into the communion of those who baptized him and no other. This is true, both of those who were baptized by John the Baptist, by the Disciples of our Lord during His life time, or by any of the Apostles or their fellow workers after His ascension to Heaven. How far, in these times, baptism into any non-conforming body gives entrance into, and connection with, the Universal Church, the 'blessed company of faithful people,' each Church must determine for itself. The Church of England acknowledges baptism, when administered in the name of the Trinity, even by non-conformists; an acknowledgment which goes some way towards a conclusion that they have a valid ministry and true status as Churches of Jesus Christ. The Baptist community, as is well known, acknowledges no baptism but its own. It is noticeable, however, that our Prayer Book provides for the baptism of persons of riper years, on assurance of repentance and faith, and provides, also, for baptism by immersion.

Fourth. The Churches of which we read in the old Book of God formed one body. This is admitted by all communions of Christians. But there is a difference in their mode of understanding the meaning and scope of this bodily unity. The statements and the reasoning of the author, under this head, are singularly confused and cloudy. For he states that this 'body,' this one body of Christ, must be 'visible,' that it is of the essence of a body to be visible, as an 'invisible body' is a contradiction in terms. Let us look at this contention, and examine it. The word 'visible' must here be intended to mean that which can be seen with the bodily eye. For the very thing which is contended by those from whom he differs is, that this bodily or corporate character of the many congregations or churches which make up the body of Christ, can only be seen with the eye of the mind. These two things—seeing with the bodily eye, and seeing with the mind's eye—are both of them familiar and well understood terms. But they represent radically different ideas. Now, can anything in a Christian Church or community be seen with the bodily eye, and if so, what? Let us think clearly, and avoid confusion. Any assembly of people in one place can evidently be seen with the bodily eye. A single congregation is visible, a Sunday school is visible, a meeting of persons for prayer, or for conference, or for the celebration of Holy Communion, is visible. If there are a number of such assemblies in any organization, each one is visible to the bodily eye by itself—but only one can be seen at a time. Each congregation is a body of persons, the word 'body' being strictly appropriate to its usage. But if there are a number of such assemblies united as one organization, and so composing one body, that body cannot be seen with the bodily eye. The Methodist body is not visible, though a single Methodist congregation or class meeting is. The unity or oneness of a large organization composed of many separate portions may be seen with the eye of the mind, may be apprehended with the understanding. And it can only be so seen. It is not visible to the bodily eye. The definition of the 'Visible Church' in the 19th Article, is, therefore, strictly one might almost say, scientifically

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accurate, viz.,—The Visible Church of Christ is a congregation of faithful men, &c. The author is, therefore, inaccurate in the statement that the Church of which the New Testament tells us was one visible body, for, as a whole, it was not visible. But it did consist of a congeries of churches, each of which was visible by itself, and each of which exactly corresponded with the definition of the Visible Church in the Prayer Book.

Fifth. *Holy Scripture knows of no Church which was not more or less corrupt—as corrupt, to say the least, as any national Church of later days.* This assertion, like a former one, is not accurate, in fact, it is grossly inaccurate. The word 'corrupt,' ecclesiastically speaking, has two broad general senses, namely—departure from true doctrine, and also grave dereliction from becoming conduct. Of the churches mentioned in the New Testament, there is no sign or indication of corruption of conduct in the Churches of Jerusalem, Antioch, Ephesus, Colosse, Rome, Smyrna, or Philadelphia. The Church in Corinth had certain members who were guilty of scandalous malpractices. This Church was very sharply rebuked by the Apostle Paul, and why? for tolerating these abuses. The Church was commanded to call the offending persons to account, and to tolerate them no longer. The Church at Ephesus was commended because 'it could not bear' them that were evil. The Church at Thessalonica was commanded to 'warn them that were unruly,' but these had no greater fault than that of being idle and busy-bodies. In sundry other churches, teachers or upholders of false doctrine had appeared, namely, in Rome, in the Churches of Galatia, in Crete, in Smyrna, in Thyatira. What does the Apostle Paul say of these? Does he assert the modern heresy of freedom of thought? Does he even hint at breadth of comprehension in matters of doctrine? By no means. He sharply rebukes the teachers, and commands the churches to refuse to listen to them; to separate from them—to cast them out. The mischievous teachers of falsehood in Crete must have 'their mouths stopped,' says the Apostle Paul to Titus. There is nothing here of apology, either for corrupt conduct, or for false doctrine, but constant intolerance of both. Canon Hammond, in speaking of the Church of England as having been 'corrupted,' displays the same confusion of thought that is so marked a feature in this paper throughout. For we cannot but enquire, have the doctrines of the Church of England been corrupted—that is, of the Church as a Church apart from the teaching which has been pouring forth from her thousands of pulpits every Sunday for hundreds of years back? Considering that since the Reformation there must have been preached some millions of sermons from her pulpits, it would be odd indeed if a considerable leaven of corrupt doctrine had not been found within them. But where is the corrupt doctrine of the Church as a Church? Such sayings are not quite becoming on the part of one of her canons. As to corrupt conduct, that is an infinitely wider question; and it is an absurdity to attempt the discussion of it in a few paragraphs. How can any man attempt to define with even a shadow of accuracy, what is the measure of the corrupt conduct amongst all the millions of the members of the Church of England during the last three centuries? And how, therefore, can there be any rational comparison made in reference to it?

A LAYMAN OF MONTREAL.

(To be continued.)

BRIEF MENTION.

Over the door of a library in Thebes is the inscription, "Medicine for the Soul."

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

It may not be generally known that Paris is the great postage stamp market of the world.

President Cleveland has appointed Thursday, Nov. 30, as the "National Thanksgiving Day."

A tower is building in London which will overtop the Eiffel by 175 feet.

They say that time is a great teacher. That is true; but, unfortunately, he kills all his pupils.

The present title Holiness, as given to the Pope, dates only from the fourteenth century. Before that time it was used by kings and emperors.

The nearest fixed star is 21,000,000,000 miles from the earth.

The Bishop Williams' memorial mission fund at Quebec, which was intended to reach \$25,000, is now close upon \$40,000.

The moon is without water, and destitute of an atmosphere.

The original Royal Crown of the late Duke of Sussex, uncle to Queen Victoria, has been offered to the Columbian museum.

Some of the stars move with a velocity of nearly fifty miles a second.

In a single season the locusts and grass-hoppers have cost the Western farmers \$200,000,000.

The Rev. J. W. Plant, of Ompah, has returned well and hearty from a holiday trip to England.

The fixed stars are suns, and each may have its own planetary system.

The Rev. N. I. Perry, late curate of St. Paul's, Lindsay, has been appointed curate of St. Paul's, Halifax.

The Lord Bishop of Toronto has appointed Rev. C. H. Mockridge, D.D., missionary-secretary for the Church of England in Canada, to be an honorary canon of St. Alban's cathedral.

In the time of Charles II. there were but three English Dukes. Among the numerous other dignities he created not less than eight dukedoms.

The following words are to be found but once in the Bible: Ash, immortal, millions and reverend.

The Rev. Edward James Robinson, formerly of Exeter, Ont., is now rector of Yaverland, Isle of Wight.

The total number of capital letters in the whole Bible is 106,990; of small caps, 6,897, and of lower case, 3,452,593; grand total of letters, including one *Æ*, 3,566,481.

The Rev. W. H. Barnes, of St. James' church, Tweed, has been offered parishes in Oswego and Long Island, N.Y.

The most remarkable stone formation in the world is the Giant's Causeway in the North of Ireland. It consists of basalt columns, most of them as regular as though hewn out by stonecutters' chisels.

Bishop Leonard, of Ohio, has rendered an official decision "that a Theosophist or Unitarian could not deliver an address during, or in connection with, the Burial Service, though it be had in a private dwelling."

A fac-simile of the first edition of the "Imitation of Christ," printed about 1470, is about to be published. The copy from which the reprint was photographed was found in the library of St. Peter's monastery at Salisbury. Canon Knox-Little has written an introduction.

Herat, in Afghanistan, is the city which has been most often destroyed. Fifty-six times have its walls been laid in ruins, and the same number of times have they been erected again.

Bishop Scarborough, of New Jersey, tells of a woman who when there was a deficit in the missionary treasury three years ago, having no money to give, had the family plate and silver melted and sold, and gave the money to missions.

The largest sun spot ever noted by astronomers appeared in the fall of 1867. It was 280,000 miles long and 190,000 miles wide. Four hundred planets the size of the earth could have been laid side by side in that "spot" without touching each other.

Rebekah's brother's name was Laban, and the name of Abigail's husband was Nabal, which is simply Laban reversed. The nineteenth chapter of II. Kings and the thirty-seventh chapter of Isaiah are alike, with the exception that verse 15 of the former comprises verses 15 and 16 of the latter.—*St. Louis Republic.*

The following standing committees have consented to the consecration of the Rev. Dr. Hall: Albany, Tennessee, Pittsburgh, Easton, South Carolina, New Hampshire, Mississippi, Colorado, Maine, Missouri, New York, Chicago, Central Pennsylvania, Milwaukee, Rhode Island. The following have refused to consent: West Virginia, South Virginia, Western Michigan.

A letter has been received from the Bishop of Mackenzie River, Bishop Reeve. It is dated Fort Simpson, Aug. 4th, and took nearly three months to reach Toronto. The Bishop speaks of having ordained, on the 15th July, the first of the northern Indians to the diaconate. The ceremony took place at St. Matthew's church, Peel River, within the Arctic circle.

Scrofula eradicated and all kindred diseases cured by Hood's Sarsaparilla, which by its vitalizing and alterative effects, makes pure blood.

British and Foreign.

Bishop Walsh, of Mauritius, is now in England on a brief visit.

We have reason to believe that the life and correspondence of the late Dean Stanley will be brought out by Mr. Murray before Christmas.

The Dean of St. Asaph has left England on a trip to Australia and New Zealand.

Canon Overton, the historian of the Anglican Church in the last century, is preparing a history of "The English Church in the Nineteenth Century," which Messrs. Longman are to publish.

A contract has been entered into by an American corporation for building a railway through the Jordan Valley along the sea of Galilee to Damascus.

Archdeacon Fafrar is expected shortly at Rome, where he is always warmly welcomed by a group of distinguished archaeologists, comprising such men as De Rossi Lanciani, Marucchi Armellini, and others.

Canon Alan George Sumner Gibson has been appointed coadjutor to the Bishop of Capetown. The Bishop-designate graduated with distinction from Corpus Christi College, Oxford, and was ordained by Bishop Wordsworth, of Lincoln, in 1879. He has been engaged in mission work in Kaffraria since 1882.

Bishop Williams, of Connecticut, is now the senior bishop in order of consecration having jurisdiction in the Anglican communion throughout the world. He was consecrated Oct. 29, 1851, and has therefore entered upon the forty-third year of his episcopate.

The Rev. Dr. Codrington, who lately left Auckland for England via the Canadian-Pacific route, being anxious to meet his brother nominators re the Melanesian Bishopric question, made a short visit to Fiji, which was very satisfactory. He found excellent work going on among the Melanesians at Suva, under the Rev. J. S. Jones, and good work at Levuka under the Rev. W. Floyd. At the former place, seventy of the Melanesians lately confirmed by Bishop Montgomery came to Holy Communion while he was there. More than one of these is anxious to be trained for missionary work among his own people.

The Bishop of Southwell has opened a new extensive Church hall, erected at a cost of £6,000, in connection with St. Mary's parish church, Nottingham. The Vicar of Nottingham (Canon Richardson) announces that the hall is the gift of his church and congregation to the poor of the parish of St. Mary's. Among other useful accessories, a parish kitchen has been provided in the basement of the building.

The Sultan has ordered the construction of a great lodging-house, with hospital attached, at Mecca, to accommodate 6,000 pilgrims, at a cost of £28,000, to be defrayed from his privy purse. It is thus hoped to alleviate in some degree the danger arising from the insanitary condition of the place.

Unlike the Bishop of Meath, who feared by so doing to foster an impression that all danger of Home Rule was over, the Bishop of Down, Connor and Dromore has authorized a thanksgiving prayer to be used in the churches of his diocese, as a recognition of Divine mercy in the rejection of the Home Rule Bill.

The Noble College, Masulipatam, India, which was originally started as a small missionary school, in a very humble way, by the Rev. Robert Noble on November 21st, 1848, has now developed into a first-grade college, with branch schools in several parts of the town. It has been proposed to raise, in this its jubilee year, a fitting memorial of its successful endeavours in the past, and it is suggested that the endowment of scholarships for the B.A.

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The special session of the synod of the diocese of Grafton and Armidale met last month at Grafton, Australia, under the presidency of the Archdeacon of Grafton, administrator of the diocese. The Synod was summoned for the election of a Bishop to fill the vacant See. The Archdeacon of Armidale moved a resolution expressing a sense of the loss the diocese and Church had sustained by the decease of the late Bishop Turner. This was unanimously agreed to, and a copy of the resolution was ordered to be forwarded to the relatives of the deceased Bishop. The question was then discussed as provided for in the 'Bishop's Appointment Canon of 1877,' whether the Synod should proceed to delegation or election. The Synod resolved by a large majority to adopt delegation, and on the second day of its session it was agreed that delegation should be committed to the Bishops of Melbourne, Newcastle, and Bathurst.

On the 16th Oct. a meeting of the leading clergy of all religious bodies was held in Glasgow to form an Ecclesiological Society for the care and preservation of old churches, etc., in the west of Scotland. Dr. Marshall Lang, moderator of the Established Church, was elected president, and Bishop Harrison of the diocese of Glasgow and Galeon, vice-president. In his introductory remarks Dr. Lang thus defined ritualism:

They would see also that the Society was not ritualistic. Ritualism was the scare of many minds, and it was very well that there should be a jealousy with regard to it. The moral, the spiritual came before the ceremonial in the Christian system, and any attempt to materialise Christian worship was one to be resisted. But they must take care that they understood what was meant by ritualism. It was not meant merely having rites, for the Salvation Army and the Plymouth Brethren and every sect under heaven had their rites. It was not the effort to have good and seemly and becoming ritual, for surely if there was to be rite at all that ought to be the best possible expression of the inward consciousness and life. But the essence of ritualism, as he understood it, was placing of the rite between the individual and the Holy Ghost as the condition that was necessary, in a particular order or form, to His working, and therefore to the reception of His full grace.

Sunday School Lesson.

25th Sunday after Trinity. Nov. 19th, 1893

ARTICLES XXXVII.—XXXIX.

I. ARTICLE XXXVII.—OF THE CIVIL MAGISTRATES.

During the first three hundred years after Christ the kingdoms of this world and the kingdom of Christ were opposed to one another. The worldly kingdoms were heathen and antichristian. In accordance, therefore, with 1 Cor. vi. 1, faithful Christians looked to the Church for a decision of legal questions, and their sentiments of loyalty were for the Bishop rather than the Emperor. But when the Christian Emperor Constantine came to the throne, the state naturally and properly gave its protection to the Church. But it was not a slavish subjection, for the sins of the Emperors themselves were often rebuked and punished; they submitted themselves to the Bishops as having authority over them in spiritual things. When the empire was overthrown, Europe was split up into different kingdoms; and then the Church was the only power which could effectually resist the lawless spirit of the feudal lords, and stood forth to defend the weak against their oppressors. In course of time the usurped authority of the Bishop of Rome over the remainder of the Church, at first a source of strength against the temporal powers, became a worse tyranny throughout Europe than that of the nobles had been. When the Reformation came, the Church sought the aid of the King against the papal power, and recognized him as the "Supreme Governor" of the Church (See Isa. xlix. 23). Note that the Article does not speak of the Queen

as being head of the Church (Christ is the Head, Col. i. 18); and it expressly denies that she can exercise any part of that spiritual government which belongs to the Bishops and clergy alone; it merely enforces the necessary truth that legal questions in connection with the Church, which before the Reformation were decided by an appeal to Rome, must now be regulated according to the law of the land. Should the state again become antichristian (as in the first three centuries) we should be in the same position in which St. Paul was placed, and it would be our duty to act accordingly.

The right claimed by the Pope to exercise jurisdiction in England, and in other countries, was founded partly on error and partly on deliberate falsehood, and has been successfully resisted in modern times even in Italy itself!

For the lawfulness of capital punishment, comp. Gen. ix. 6 with Rom. xiii. 4.

As to the lawfulness of bearing arms, it is nowhere denied in Holy Scripture. It is true that many wars have been utterly unjustifiable. Those who bring about a war merely for the sake of glory, or revenge, or unjust gain, take upon themselves a terrible responsibility. But the soldier who serves his country has no choice but to obey the commands of his superior officer. A man may be as true a Christian in that profession as in any other; he will not serve his Queen the less faithfully because he has already taken vows as a soldier of Christ.

II. ARTICLE XXXVIII.—OF CHRISTIAN MEN'S GOODS, WHICH ARE NOT COMMON.

Our Lord spoke to His disciples of the duty of selling their possessions and giving to the poor (S. Luke xii. 33) and he called a rich man to embrace voluntary poverty (St. Matt. xix. 21). Christians generally at the very beginning of the Church, "had all things in common" (Acts ii. 44, 45). But this is a very different thing from stating that no true Christian can hold property as his own! (Comp. Acts v. 4.) And, in fact, during the times of the Apostles, no rule was made that Christians should hold their goods as the common property of all. Against this we have the numerous injunctions to liberality (1 Cor. xvi. 2), etc. See offertory sentences, which all imply the possession of property.

III. ARTICLE XXXIX.—OF A CHRISTIAN MAN'S OATH.

The Quaker holds all oaths to be unlawful, claiming this as the teaching of Christ (St. Matt. v. 34), and of St. James (v. 21). But it is evidently light and irreverent oaths which are condemned, as in the third commandment. That it is a right and Christian thing to take an oath in a legal court or before a magistrate is plain from the example of our Lord (S. Matt. xxvi. 63, 64). St. Paul goes even further than this, and frequently, in very weighty matters, calls God to witness the truth of what he says, which is the same thing as taking an oath (2 Cor. i. 23; Gal. i. 20, etc. See also Heb. iii. 11; vi. 16, 17; S. Matt. xxiii. 16-22; and Jer. iv. 2, which is expressly referred to in the Article).

That stout man was made by K.D.C. He was lean, lank, gloomy and dyspeptic. You see him now cheerful, happy, contented and stout. Do you envy him? You can be like him. Use K.D.C.

Family Reading.

Love's Mastery: Or the Gower Family.

NUMBER 10—CONTINUED.

The gentleman, Dr. Lyon, Mary's father, was in the prime of life—tall, well-built, with no token of grey in his brown hair and whiskers, and of a grave studious countenance. The lady was of medium height; active, energetic in step and manner, with a pair of merry grey eyes, which, with indeed the other features of her comely face, though possessed by a woman of fifty, might well have appertained to one but half that age.

Mary could hear her clear cheerful voice long before the library-door was opened by Dr. Lyon, who said: "Here, Mary, I have brought you a

welcome guest for the remainder of the day. Miss Fridell was at the schools, and suffered herself to be persuaded that there was nothing more pressing to be accomplished, for once, than to come and cheer your solitude a little."

"Ah! she has been a sad traitor, lately," said Mary, who had come eagerly forwards at the opening of the door, and was embracing her visitor warmly. "But, traitor or not, there is always a welcome."

"And what report to the traitor of three days' standing—Monday, Tuesday, and Wednesday?" said the lady, her grey eyes glancing cheerily. "And who, pray, is to take Miss Lyon's school-classes, and see all Miss Lyon's poor friends and sick friends and old friends, while the traitor sits snugly by the rectory fire, knitting, and gossiping with Miss Lyon herself, I wonder?"

"Nay, you know I did not mean to upbraid. Your time has been far better employed; only when people are kept invalids in spite of themselves, they are apt to get a little bit selfish sometimes. But my report is that 'Miss Lyon,' as you call her, is nearly well, and intends resuming her school-classes and all her friends at a very early period. And now she is coming up-stairs with you."

"Nay, really not, dear Mary. I know my room, and can find my way up and down-stairs perfectly well without you, besides being only half the time."

"Dear papa," said Mary, going up to her father—who was reading a note brought in during his absence—"it was very good of you to persuade Miss Fridell to come."

"You have been dull then, my child?" Dr. Lyon inquired, putting aside his letter, and taking Mary's face into his two hands, kissing it.

"O no, papa. But there is something so genial and bright in her, that it always does me good, and makes me ashamed of any low desponding thoughts I may be tempted to indulge in while you are away."

"She is a good earnest woman, and a true friend," her father said; and this was great praise from Dr. Lyon.

"And the afternoon has been so bright and spring-like that one could not well feel dull, you know, papa dear. Just come and look out of the window from my nook. I wonder whether the heather on the Croombe slopes intends to turn brown at all this winter! it is perfectly golden as yet."

"No fear but that it will, and that before long. The farmers are looking out for a severe winter yet," said Dr. Lyon; and then his eyes turned to the right of the prospect, where lay the little scattered village, and the old grey church, and far away to the horizon the line of water.

"Come, Miss Fridell," exclaimed Mary to that lady, who was just entering the library, looking quite charming in her dress of rich purple silk, with a head-dress half-cap, half-coronet, of black velvet, ornamented with the prettiest-imaginable bunches of acorns with their fresh green leaves—"come and look at my picture. You don't get such a view as this from 'The Myrtles,' charming as they are. Come and tell us what your thoughts may be when you look at that blue bright stretch of water glittering in the distance."

"My thoughts! Why, precisely the same as they were three hours ago, when widow Hobson told me she expected her boy home from his first voyage next month, if all went well. You wish to get a little sentiment from me, I dare say, my dear Mary; but I wonder you are not cured of your attempts in that direction. Sentiment, indeed! it is all very well in a pretty girl of nineteen like yourself; but with a staid old woman of fifty it would be out of place, if nothing worse; and I wonder your good sense, my dear, has not taught you so by this time. Sentiment! why the best sentiment I can gather, and you too, from your bright piece of water—which, by-the-bye, is getting wonderfully duller and more sombre than it was—is, that the sea, as well as the human heart, is marvellously fickle and treacherous, and that its dazzling surface, which perhaps has been bringing smiles to your bright eyes this afternoon, brings many a tear to the eyes of others, and that it is my privilege and yours to try and wipe away the tears and soothe the mourners."

"A very sound and practical sentiment," remarked Dr. Lyon, whose gaze was still upon the distance; while Mary slid one of her little white hands into the more powerful but very kindly one which had found its way round her waist, and pressed it fondly. She knew that her friend had been cheering with her bright presence and kind strong words of comfort the heart of the poor lonely widow longing for her son.

"Not that I wish to spoil your pleasant dreamings, whatever they may have been," continued the elder lady in a softer tone: "that they have been good and kindly ones I very well know, and the realities and stern prose leaves of life come soon enough to all."

"True," again remarked Dr. Lyon: "and now that Mary's picture is so rapidly losing its gilding, and the neutral shades asserting their evening rights, let us adjourn to the fire-side. Miss Fridell has had enough of standing for one afternoon, I can answer."

"So she shall have the very easiest of easy-chairs, rest beautifully, and indulge in the knitting and gossip to which she was alluding just now." And, so saying, Mary seated her friend as cosily as possible on one side the log-piled fire, drew her father's chair opposite, and then dropped herself into a low seat on Miss Fridell's left.

"One hour to dinner-time," she said, when all were arranged to her satisfaction. "Now, dear Miss Fridell, begin."

"The first and most important piece of news, then," began the lady, whose fingers as she spoke moved with the most marvellous rapidity over a boy's sock which she was knitting, and which progressed with equal speed in twilight as in sunlight—"the great piece of news which seems in everybody's mouth, from Mr. Mitchell, the chemist, where I went to get some ointment made up for Johnny Scotton's chilblains"—

"What!" interrupted Mary: "has that poor child got chilblains already, and in this mild weather?"

"Very bad ones, my dear; it quite made my heart ache; and Mrs. Scotton herself is very ailing. I was going to ask your papa presently to try and see her."

"I will," said Dr. Lyon. "I had been thinking of her this very afternoon; only she was not in my beat."

(To be continued.)

Prevention is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely upon Hood's Sarsaparilla as a remedy for rheumatism and catarrh, also for every form of scrofula, salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

Hood's PILLS are easy and gentle in effect.

"Churches Suitable for the Poor."

It is said that the spiritual wants of the poor should be provided for by the building of cheap churches and chapels in poor localities which shall be suitable churches for the poor. Now, I hate the very words, "churches suitable for the poor." It is in the very poorest neighbourhood that one should desire to have the most beautiful church that can be built. When you look at the dull monotony of the daily life of the poor, with so little that is beautiful in it, surely it is desirable that the one place in the parish to which they may have free resort and access—the house of their Common Father—should be a place that shall bring some of the beauty and grace, and something of the sense of human brotherhood, into their weary and saddened lives.

I hold that it is not well, even in the interests of the rich, to have cheap churches for the poor. It is not a wise thing nor a safe thing that wealth and rank and respectability should have one place of worship on Sunday and that the poor should have another. One of the sorest and saddest evils of nineteenth century life is the ever-widening chasm which separates class from class and rank from rank; and those who care for the State

tremble to see the ever-widening gulf in the Forum into which they may yet see more than one of their most precious things cast before it is closed. I do not say that separation of classes is only caused by the separation on Sundays of which I have been speaking, but I do say that it is enhanced and increased by it. We cannot over-estimate the healing and uniting influence of a common sanctuary for rich and poor, in which they may feel, in the highest sense of it, their religious equality, and that there is at least one place on this side of the grave where rich and poor may meet together.—*Bishop Magee's speech in the House of Lords, 1886.*

Don't selfishly deprive your friend of cheerful company by remaining a dull gloomy dyspeptic. Restore your spirits by using K.D.C., the King of dyspepsia cures. It conquers every time.

The Two Currents

In every human life there are two currents, a positive and a negative. In almost every community, business, society, and church, there are two sides; a strong, vigorous, attractive, helpful side, and a discouraging, repugnant, unattractive side. Between these two every man or woman must choose. He who chooses the positive side emphasizes what is good; he who chooses the negative emphasizes what is evil. The positive man detects and makes prominent the excellent points of the place in which he lives, the noble qualities of the church to which he goes, the pleasant characteristics of the society to which he belongs. The negative man sees only the defects and shortcomings. The favouring conditions in the environment constitute the positive current, the discouraging conditions the negative current. Which of these shall be strongest in its influence is left for the individual man or woman to decide. In that decision lies always a great revelation of character; for it is the essence of strong character to ally itself with what is positive, and to oppose itself to what is negative. The negative side of life, viewed from the standpoint of character, is a gymnasium in which all kinds of obstacles are presented in order that one may develop his strength upon them and finally overcome them. To be continually looking out for the imperfections of things, to be continually finding fault with one's surroundings and fighting against one's conditions, is not only to waste strength, but to invite permanent failure in life, since the essence of success is the triumph of character over environment and conditions. Strong men and women seize what is good, and make the most of it; minimize what is evil, and rid themselves of it. There is no healthier temper than that which comes from the resolute determination to see the best in things and make the most of them. There is no more unhealthy and demoralizing attitude than that which continually looks for the defects and magnifies them. This is the eternal choice between weakness and strength, between achieving and failing.

Do you feel the first mutterings of indigestion? Don't wait for it to become chronic. Use K.D.C. K.D.C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State street, Boston, Mass.

—A large and appreciative audience attended Mr. Lewis Browne's first concert at the Bond street church on the evening of the 7th ult. The seven numbers which formed the programme appealed especially to the musically cultured, and the whole was rendered in a masterly style. The singing of M. D'Auria elicited much applause, the old song "She wore a wreath of roses," being sung with inexpressible sweetness. Mr. Browne is not only a great organist, but at the piano is brilliant in the extreme. No. 6 on the programme, a trio for violin, cello and piano, is a gem, and the unaffected playing of the stringed instruments by Mr. Bayley and Signor Dinelli was listened to with delight.

Those burdens of life, palpitation of the heart, nervousness, headache, and gloomy forebodings, will quickly disappear if you use K.D.C. The greatest cure of the age for all forms of indigestion.

Hints to Housekeepers.

QUINCE MARMALADE.—Cut up quinces, skins, cores and all, cover with water, and boil until tender. Rub through a sieve, and to every pint of pulp add one pint of sugar. Boil two hours, stirring very frequently.

EGG SANDWICH.—Boil the eggs twenty minutes (thus making them more digestible than if boiled five or six minutes), then slice them and season with salt, and put them between the pieces of bread and butter. The sandwiches are delicious.

ALMOND BISCUIT.—Beat half a pound of butter and a half pound of white sugar to a cream; mix with one pound of flour and one-fourth pound of almonds, blanched, and beaten to a paste with the juice of a lemon; work it well together, roll it out and cut into small round cakes. Bake them in a quick oven.

BOILED BATTER PUDDING.—Beat three eggs light (whites and yolks separately). Add one and one-half cupfuls of flour to the yolks; stir in one and a half cupfuls of milk, then the whites; a salt-spoonful of salt and two teaspoonfuls of baking powder. Put in a pudding mould, cover tightly and place in a pot of boiling water. Boil three hours and serve with sauce.

QUINCES WITH SWEET APPLES.—To increase the quantity of preserve, without an addition of sugar, add one-third as much sweet apple, pared, cored, and quartered, as there is of quince, and add to the quince when this is put into the boiling syrup.

RICE CAKE.—This rice cake is delicious. Eat it hot with butter, cranberry or apple sauce. Mix with a fork whatever cold rice may be on hand with a little sugar, two or three eggs, a little milk and a piece of butter the size of a walnut. Have the mixture about the consistency of cake batter. Bake in a moderate oven half an hour.

QUINCE JELLY.—Rub the down off the quinces with a dry cloth, remove the blossom end, and cut the fruit in pieces, using the seeds and cores. Add water barely to cover, and boil until very tender. Strain through a jelly bag, allow a pound of sugar to a pint of juice, and boil twenty minutes.

TO WASH OIL CLOTH.—Oil cloth should never be scrubbed, but washed with a soft woollen cloth and lukewarm water in which a little milk has been dissolved. Soap and hot water destroy the pattern and colour.

THE USES OF HOT WATER.—Speaking of hot water, it is wonderful how many good purposes it serves. A compress of linen wrung out of hot salt and water, and applied to the chest, covered entirely and closely with flannel, to prevent the taking of cold, will ease pain and do away with the irritation which culminates in frequent coughing. Hot water at the back of the neck, and behind the ears, will cure that nervous weariness and hysteria which overcome one after a hard day's work. Hot water, taken internally before a meal, is an aid to digestion.

WELL ADAPTED.—The effective action on the glandular system and the blood, and the general regulating tonic and purifying action of B.B.B., especially adapt it for the bilious, nervous, costive or scrofulous. From three to six bottles will cure all blood diseases from a common pimple to the worst scrofulous sore.

DR. WOOD'S NORWAY PINE SYRUP.—Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c. and 50c., at all druggists.

CONSTIPATION CURED.—*Gentlemen*,—I suffered for a long time with constipation and tried many remedies without success. I then tried Burdock Blood Bitters and very soon had great relief, so I continued its use and am now completely cured. JOSEPH PHILLION, Quebec, Que.

—Surely the day when, perhaps, we have been fluent in worldly conversation, and yet have neglected our opportunities of speaking a word for our Master, must be a lost day.

Children's Department.

Ellie's Time.

Back and forth, back and forth, in the pleasant summer breeze, Jenny was swinging, while Ellie pushed with her sturdy little arms, and laughed aloud, to see how high she could send the ropes. "Now, sister, it is my time," she was saying, but just at that moment mamma's voice was heard at the window:

"Come children! Come into the house!"

"Well, well, just as my time came! Can't we stay a little longer, mamma?" answered Ellie, in a discontented tone.

"No! come now," was the quick response, and the two little girls obeyed, though one carried an ugly, clouded face.

"I just think it's a shame," she whined, "to have to go in when there's no reason for it at all. We might just as well stay out and have a good time."

"Mother knows best," replied Jenny, gently; "I suppose she has some reason."

Entering the pleasant sitting-room, they found mamma busily writing, and when Ellie began to complain, she only shook her head and did not look up, so the little girl went off sulkily to the back porch, and Jenny sat down with a book.

"I don't see why little people must mind the big ones," Ellie was thinking; "we know just as much as they do! Why mightn't I just as well be out in the swing as here, I wonder."

A little longer she sat quite silent on the step, and then, sliding down softly, she went slowly around the house and back to the swing; here she seated herself, and pushing with her feet, was beginning to enjoy the pleasant motion, when, to her horror, she saw



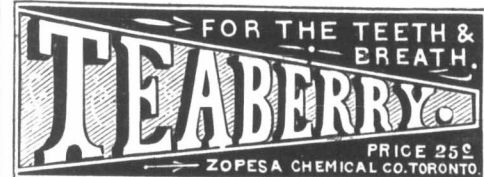
Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address C. I. HOOD & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner Pills assist digestion, cure headache and biliousness



AGENTS WANTED. Male and female. Fully equipped to sell our new Kettle Cleaner. Entirely new, sells to every housekeeper. Also our Bread, Cake and Pastry Knives, Carver, and all kinds of polished Sharpeners. No capital required. Easy sellers, big profits. CLAUDE SHEAR CO., Lock Box 224, Toronto, Ont.

bounding in from the side yard the beautiful, but dangerous, Angora goat. He paused a moment, as if wondering what kind of animal Ellie might be, swaying to and fro, then, with a sudden spring, came towards her.

For a second Ellie was paralyzed. The consciousness of her danger was coupled with a sickening sense of helplessness; then, just as the goat had reached her and sent the swing high in the air, she gave a sharp, shrill scream of terror. Back came the swing and again was tossed to the fragrant locust branches, while another, and another fearful shriek, had brought the household to the windows, and old Andrew, the gardener, to the rescue. The goat was cared for by him, and entirely docile under his command, though very dangerous with any one else; so, in a few moments, Ellie, sobbing and penitent, was in mamma's arms.

"You didn't say why we must come," she gasped. "I thought it wouldn't matter."

"Ah," answered mamma, sorrowfully, "it always matters whether we are obedient. It is just so that God deals with us grown-up children; yet we must obey His commands without waiting for reasons, knowing always they are wise and merciful. We must not expect to understand them, until, like little children, we are all gathered in our Father's house. Had you been patient for only a few moments, until I had finished my letter, I would have told you the goat was to be turned in to the yard. Next time, perhaps, you will trust mother; and perhaps this will be a lesson, helping you always to remember that we must obey without waiting for reasons."

—If we at any time find our friends unkind to us, let us remember that Christ's were so to Him.

Foul Words.

The first time that Eric heard indecent words in the dormitory he was shocked beyond bound or measure. Dark though it was, he felt himself blushing scarlet to the roots of his hair, and then growing pale again, while a hot dew was left upon his forehead. Ball was the speaker; but this time there was a silence, and the subject instantly dropped. The others felt that there was a new boy in the room; they did not know how he would take it; they were unconsciously abashed. Besides, though they had themselves joined in such conversation before, they did not love it, and on the contrary felt ashamed of yielding to it.

Now, Eric, now or never! Life and death, ruin and salvation, corruption and purity, are perhaps in the balance together, and the scale of your destiny may hang on a single word of yours. Speak out, boy! Tell these fellows that unseemly words wound your conscience; tell them that they are ruinous, sinful, damnable; speak out, and save yourself and the rest. Virtue is strong and beautiful, Eric, and vice is downcast in her awful presence. Lose your purity of heart, Eric, and you have lost a jewel which the world cannot replace.

Good spirits, guard that young boy, and give him grace in this hour of trial. Open his eyes that he may see the fiery horses and the fiery chariots of the angels who defend him, and the dark array of spiritual foes who throng around his bed. Point a pitying finger to the yawning abyss of shame, ruin and despair that even now is being cleft beneath his feet. . . . In pity show him the canker which he is introducing into the sap of the tree of life, which shall cause its root to be hereafter as bitterness, and its blossom to go up as dust.—Archdeacon Farrar.

Begin Where You Are.

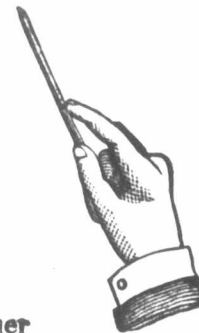
The man who has really resolved to live the best life that he can must begin where he is—begin where his failures, his false education, his errors and his sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are.

If we could only begin at some lofty height which our moral dreams picture for us, it seems to us that there would be inspiration in going still further; but we cannot substitute in a moment the dream life for the real one. We are surrounded on every side by hard and tangible realities. We must begin where we are.

One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is and do that which lies in his power. Every day of life brings its own task; each task is an opportunity; each task accepted, each opportunity fulfilled, may be a step toward a higher life.

The Star Almanac of Montreal for 1894 has 450 pages. Thirty thousand facts and twenty thousand subjects. It is the great popular Almanac of the day, and it is not surprising that the demand for it is so enormous even before a single copy is ready for sale.

That Pie



I had for dinner was the best I ever ate. Thanks to COTTOLENE, the new and successful shortening.

ASK YOUR GROCER FOR IT.

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

Advertisement for Scott's Emulsion, featuring an illustration of a man with a fish and the text 'King's Evil is another name for SCROFULA, and yields to SCOTT'S EMULSION Of Pure Norwegian Cod Liver Oil and Hypophosphites. Impoverished and impure blood is always effectively restored to vigorous condition by this wonderful remedy. Cures Coughs, Colds and all Wasting Diseases. Almost as palatable as Milk. Prepared only by Scott & Bowne, Belleville.'

Advertisement for Pelee Island Wine, featuring an illustration of a wine bottle and the text 'PELEE ISLAND WINE & VINEYARDS CO. BRANTFORD & PELEE ISLAND, ONTARIO, CANADA. J. S. HAMILTON & CO. BRANTFORD, ONT. CANADA.'

ST. AUGUSTINE. OUR Communion and Invalids' Wine (Registered) is the best Wine in the market for either purpose. Lists of wine merchants who have St. Augustine for sale, on application. J. S. HAMILTON & CO. BRANTFORD. Sole General and Export Agents

Indigestion

Horsford's Acid Phosphate

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

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

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

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

Peppers.

up quinces, skins, and boil until tender to every pint of boil two hours, stir-

eggs twenty minutes stible than if boiled e them and season ehen the pieces of riches are delicious.

f a pound of butter ar to a cream; mix ne-fourth pound of to a paste with the together, roll it out s. Bake them in a

beat three eggs light Add one and one- ks; stir in one and he whites; a salt- spoonfuls of baking ould, cover tightly water. Boil three

LES.—To increase out an addition of sweet apple, pared, e is of quince, and s put into the boil-

e is delicious. Eat r apple sauce. Mix e may be on hand e eggs, a little milk e of a walnut. Have ency of cake batter, an hour.

own off the quinces blossom end, and he seeds and cores. nd boil until very y bag, allow a pound boil twenty minutes.

cloth should never a soft woollen cloth h a little milk has t water destroy the

—Speaking of hot ny good purposes it wrung out of hot e chest, covered nel, to prevent the and do away with s in frequent cough- of the neck, and be- ; nervous weariness e one after a hard a internally before a

ctive action on the od, and the general g action of B.B.B., ous, nervous, costive six bottles will cure amon pimple to the

SYRUP.—Dr. Wood's ighs, colds, asthma, , and all diseases of 25c. and 50c., at all

ntlemen,—I suffered tion and tried many [then tried Burdock had great relief, so I w completely cured. ion, Quebec, Que.

rhaps, we have been ion, and yet have of speaking a word st day.

The Two Growlers.

The snow had fallen thickly, and house-roof, barns, wagons, and every ledge where a flake could find lodgment was covered with a white mantle. Even old Rufus, the dog, would have been covered, too, if he had not shaken himself, from time to time, growling as he did so. He was not the only growler there. Joe's face was as sulky as a face could be, and his words were growled out in quite a dog's surly manner. His father had set him down to sweep a path from the door, and he was doing it with great reluctance.

His mother watched him, and saw that he was out of temper. She thought it better not to notice this in a direct way, yet she wished to give him a gentle reproof. So she told him how she had gone a day or two ago, to visit Tommy, who was in bed very ill. "You may think how hard it was for the poor little fellow to be kept in bed while his brothers and sisters were out at play. I said, 'It must be very dull for you; don't you long to be well enough to play again?'"

"What did Tommy say to that?" asked Joe, looking up.

"He said, 'No, I'm not longing; I should if it were God's will, but He knows best about everything.' Was that not a nice remark for him to make? We might learn a lesson by it."

Joe made no reply; but I think he did learn at least part of the lesson, for he began to brush away at the snow much more vigorously. Do you, dear reader, need to learn the same lesson? Is it difficult to keep cheerful and good-tempered when your fingers are tingling with cold?

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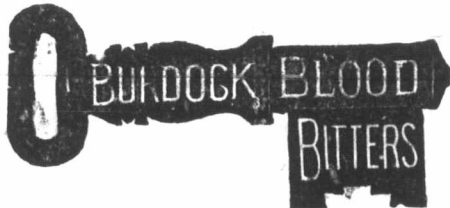
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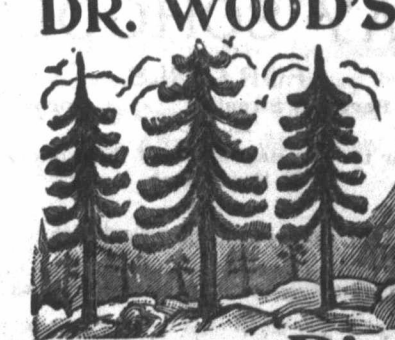
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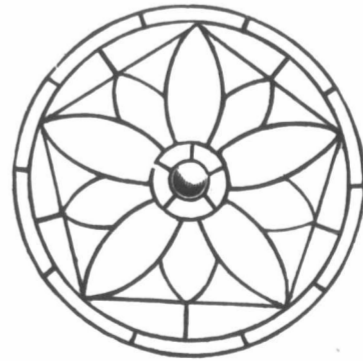
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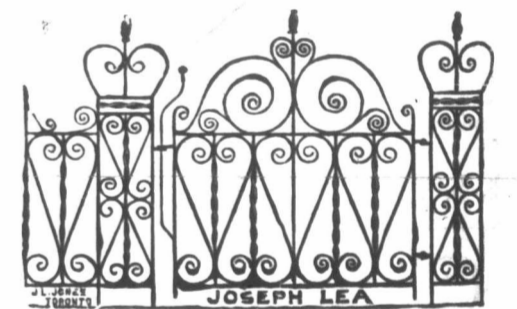
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