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application.

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By order,
A. P. BRADLEY,
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Department of Railways and Canals,
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2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.
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LESSONS for SUNDAYS and HOLY-DAYS.

2nd SUNDAY AFTER EPIPHANY.
Morning—Isaiah lv. Matthew ix. 18
Evening—Isaiah lvii. or lxi. Acts ix. 23

THURSDAY, JAN. 13, 1887.

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

THE INDEPENDENT PRESS ON THE ROSS BIBLE.—There is no newspaper published in Canada more thoroughly independent of party ties and prejudices than the Toronto *Telegram*. Its Church views are widely asunder from those of this journal, we note however with much pleasure that day after day for weeks past it has shot out its arrows with much skill against the Ross Bible, and has condemned with unsparring severity the attempt to elevate Riel into a martyr. One of the *Telegram's* phrases, "We want no Rielites in Ontario," expresses the feeling of every decent person in this Province. The following is a quotation from the *Telegram*: "The clergymen are beginning to make their influence felt. In regard to the Ross Bible some of them spoke out fearlessly what was in their minds and hearts, and we may depend upon it that the politicians will be all the more careful in future as to how they trifle with the religious feelings of the community. To one particular denomination in the community fewer concessions will be made in exchange for votes. If the clergy are never to speak to their congregations excepting in regard to purely theological matters, their usefulness will be considerably decreased."

WHAT IS BEING TAUGHT IN PUBLIC SCHOOLS.—The following appeared in the *Mail* on the 27th December:

"A small primer has been placed in my hands which is used in the Public Schools in Eastern Ontario, which are supported by Protestants, and towards which Mr. Mowat gave last year over three thousand dollars of public money. The reading lessons are as follows:—1st, The Lord's Prayer; 2nd, the Salutation to the Virgin Mary; 3rd, the Apostles' Creed; and the next as follows (translation):—'I confess myself to God Almighty, to the blessed Mary, always Virgin, to Saint Michael,

Archangel, Saint John Baptist, to the Apostles Saint Peter and Saint Paul, to all the Saints and to you my Father, that I have greatly sinned, by thought, word, deed and omission, and for which I beg the Virgin, Archangel Michael, Saints John Baptist, Peter and Paul and all the Saints, and you my Father, to pray for me to God!"

"The rest of the primer is, according to this beginning, teaching Transubstantiation, the meditation of the saints, the duty of confession, and so forth. Comment is needless.

Yours, etc.,
ALL AMAZEMENT."

We have seen this book and can confirm the above as being correct. The book is wholly French; it is intended for very young children, it is indeed a Primer or first reading book. It contains not a word about anything except Popish doctrine. One lesson translated reads, "This sacrifice called the Holy Mass has always been offered since the times of the Apostles for the living and for dead." Another lesson says, "It is good and useful to invoke the prayers of the saints, especially of the Blessed Virgin." Another is a prayer to our Lord commencing, "I adore Thee in that chalice," another says, "Confession must be made at least once a year." This dangerous book is to-day in the hands of hundred of Protestants children, yet forsooth, we must not lift up our voice against such a brazen iniquity because permission to use this book is a part of the price paid for political support and the bargain will be in danger if we do our duty! The *Evangelical* apparently approves of this teaching—it has no word against the book.

THE DEAN OF MANCHESTER ON POSITIVISM.—The large towns in England contain great numbers of men whose religious convictions are very unsettled. The vast mass of the artisan class do not attend divine worship, and many of the more thoughtful mechanics holds meeting on Sunday at which religious, political and social topics are discussed, with more freedom than wisdom. We are beginning this in Canada. On Sunday, the 22d January, a public meeting was held in Toronto, which was addressed by several ministers, the object of the gathering being to discuss municipal affairs. When Christian pastors do this they cannot object in fairness to other citizens using Sunday for meetings of the same secular nature, and between such meetings and Concerts, Balls, Theatres, etc., there is no practical distinction. The Dean of Manchester at one of these gatherings, took occasion to speak some plain words on "Positivism," the new religion spreading fast in Canada.

The conflicts and intolerance of the Christian sects in our day, more than any other cause, stimulated and supplemented by all the other causes which produced the ferment of thought of which France had been the seat and centre for a whole century, led to the evolution of what was known as the Positive Philosophy, or the religion of humanity. One at least of the judgments of Auguste Comte he in the main accepted. Comte held that the eventual alternative for the coming ages and generations of mankind lay between his so-called Positive Philosophy and what he knew and described as the Catholic religion. All he (the Dean) had to say that afternoon concerning "our religious duties" was spoken within the lines of a similar belief. He was on many points, he believed, as good a Protestant as any one, but he most confidently held, and it seemed to him that was just the kind of opinion he was called upon and was free to express there,—that if, as he believed, the Christian Church was ever again to show herself possessed of the true religion of humanity, it would be by holding fast to her old, continuous, historical type of creed and code and cultus—to the version of Christ's religion which formed Christendom, which founded constitutional government, no matter how it had departed from that idea; which made the first experiments in Socialism and Communism, which

was to this hour Democratic where it had any real vitality and living influence on men, which was found in a hundred covenants of the great apostolic charter, that "Christians, being many, were one in their Head, and every one members one of another."

A PERSONAL EXPERIENCE OF POSITIVISM.—Since he had been Dean of Manchester he had welcomed two deeply religious Positivists under his roof, and while he went to church on Sunday morning they went to their own exercises in Albert Square. As he stood at the altar in the Cathedral he noticed, towards the close of the service, these two gentlemen in an attitude of reverence in the aisle, and he could only say that if all who went into the Cathedral brought with them and showed as simply the same reverence or even respect for others, it would be a much more happy and profitable place than it was. That was, perhaps, a fair way of illustrating the argument that religion was more and more, not less, felt and admitted to be necessary to man. Religion signified, before all other things, an obligation, and was meaningless unless a moral purpose was upheld and served by it. Religion signified that morality, if it meant anything, was not a speculation but a law; not a haphazard preference, but the recognition of a rule. The conflict of good and evil, and the fact of moral progress by means of that conflict, were part of all human experience. And the code which regulated it and gave it system was religion in some form. Morality absolutely needed for its solidity and coherence a body of belief which was strictly theological, and which could only rest securely on the ground of belief in a living Lawgiver, to whom it was true to ascribe what we call personality. The correlative word "duties" had a corresponding force. It implied responsibility, especially when taken in connection with religion. It implied something that was not simply a question of what we liked, or thought, or chose, but what we must do or ought to do, though of course, it also included the words "I will." There was such a thing as moral sense or instinct and moral responsibility, which were inextricably bound up with the sense of religion, and religion rooted it in the knowledge of God. There was no sense of duty to ourselves or to one another except in that organ of moral sense which we call conscience. If conscience were the test of what appealed to us in the name of right or wrong, it was for us supreme. We were without excuse if we resisted it; but we had done our best if we tried to enlighten it and then obeyed it. Conscience was not a plea for indecision. A cowardly nerveless conscience had almost lost its right to the name. It was trifling with conscience if we did not let in all possible light, if we sheltered ourselves behind its voice in the presence of flagrant contradictions, and if we did not recognise the weight which was due to the voice of some kind of authority. Conscience was not a warrant for claiming to decide everything for ourselves, disregarding the accumulated judgments of men. The consent of mankind was a most important witness to a reasonable and well-instructed conscience. The fine saying, "The whole world is never altogether wrong," was an indisputable truth, and we accepted it daily in many not unimportant matters without inquiry. How many were the points on which the whole world, roughly speaking, had substantially agreed on questions of morals and duty, if not even also in matters of faith."

—Beauty is akin to joy, and the beauty of Heavenly things has the same effect of making us unworldly. Much of worldliness consists in mental and moral atmosphere; and the beauty of Divine things, bringing with them their own especial joy, surrounds us with a supernatural atmosphere, which assimilates our inward life to itself after a time.—Faber.

CONFESSION OF AN ULTRAMONTANE.

BY THE REV. E. RANSFORD, LL.B.

MR. MIVART, a distinguished Roman Catholic layman, with a candor that must be extremely disagreeable to his ecclesiastical superiors, brings forward reasons that militate against the "re-conversion" of England to Romanism. Having shown that, notwithstanding the notable increase in *materiel*, the cause goes back rather than forward, he endeavours to account therefore on the ground that the conditions of English society are now so changed as to render the furtherance of any religion well nigh an impossibility. He insists that a wave of unbelief, or at least, of irreligion, has swept over the land. This he lays to the door of scientists, whose theories have tended to upset men's preconceived reverential notions as to the connection between science and revealed religion. But granting that this unbelieving wave has really flooded society, a point on which there may be some doubt, is not its cause to be looked for, rather in the re-action from Papal dogmatism, than in the skeptical arguments of scientists. For one person that reads the works of the modern scientific writers there are scores whose religious views are founded on Renan and those of his school, who have broken away from Romanism and sought refuge in avowed infidelity. But all these writers were in their youth influenced directly or indirectly by the training they received in Jesuit and other Roman Catholic seminaries, from whose restrictive and depressing system of mental thralldom they revolted in their riper years. Nor can Mr. Mivart deny that the dogmatic definition of the personal infallibility of the Pope has not only proved fatal to the future of proselytism in the ranks of educated students of Church history, but that it has also alienated from that of Romanism many of its former adherents. Of these the majority have betaken themselves to the camp of unorthodoxy; a small minority only having joined or re-joined the Church of England. Such a wave, proceeding directly from Rome herself, has had more to do with thwarting of her schemes of making her borders narrower in England and America, than all the speculations of scientists. As a rule, especially in America, men of the world have now-a-days no time to devote to the vision of theories of a science that may to-morrow be proved to be baseless. They chiefly study how to get rich quickly, how to live lives of luxury and ease, and how to make the best of this world at the least possible sacrifice of self. Wherefore any system that promises them the fulfilment of their desires is that of which they become enamored. This is offered to them in free thought, which abolishes every standard of faith, and encourages them to live for the day only, apart from dogma in any form, and disembarassed of any such hampering doctrines as responsibility to a higher Being, or retribution hereafter for a life led not in accordance with His behests. And this is taught by the disciples of the free-

thought school, whose leaders draw their inspiration from the open infidelity of Renan, or the mere hidden, but not less dangerous skepticism of the "liberal" Roman priest—the hybrid offspring of the mysticism of the School-men and the history-falsifying dogma of the personal infallibility of the Pope, the union being the ecclesiastic of the Voltaire-Renan class.

Nor does Mr. Mivart hide from his readers another hindrance to the spread of Romanism among the Anglo-Saxon race. With all the sturdy feelings of his nation against childishness in religion he protests, against its disciples being turned into babies. As an Anglo-Saxon he lifts up his voice against foisting on his countrymen an alien cult, and grafting on their worship, foreign excrescences. He levels his shaft of censure at such men as the late Father Fabes and his oratorians, who by Italianizing the ritual of the Church and introducing into its temples strange adornments and stranger forms, have exoticized them into doll's houses and transformed the stayed old devotions of a former generation into the rampant and ridiculous excesses of Italian and Spanish Mariolatry, have perverted the decorous and sober formalism of the Roman Catholics of thirty or forty years ago into the "bad dream," over which Cardinal Newman so pathetically laments in his "Apologia." Mr. Mivart, prudently ignoring the doctrinal points at issue, objects to this denationalizing of his co-religionists, to this substitution of sensationalism and emotionalism for the simpler and more man-making ritual of his forefathers. His aspirations are clearly fixed upon a liturgical form of worship, founded upon the Anglican Prayer Book. His own words are striking:—

"The love of Anglicans for, and the beauty of their services, has greatly increased, and their Book of Common Prayer—truly admirable in so many respects, however tainted with doctrinal error—is mainly a presentation of the old Catholic liturgy in the noblest and most magnificent form of the English tongue. We may perhaps be allowed to throw out the suggestion that in view of so great a gain as would be the conversion of the English-speaking races, it might perhaps be not altogether unwise to provide authoritative strictly liturgical services in the English tongue."

Mr. Mivart's bias is all in favor of an Anglo-Saxon—a national church, with a national liturgy, said in a "tongue understood of the people." Why it should not be so, considering that Rome already allows many of the communities in the East who have aggregated themselves to her to retain their national liturgies in the vulgar tongue, is a point which he does not urge. He would have it so, indeed, but only with the consent of the church. She, he observes, "Authorized the change in church service from Greek to Latin, and created the 'Vulgate' to meet the wants of a Latin-speaking people. If we are not greatly mistaken the English tongue will by and by have claims yet greater than had the Latin, and it would be well to recognize this in good time."

In like manner he would de-Italianize the ritual and the churches, and would bring them back to that standard of the decency and order of a past age, which is to be found only in a few churches and chapels of the present day. Thus would be avoided the scandal given to the more sober-minded of the Anglo-Roman Communion—a scandal which so powerfully moves Mr. Mivart as to extort from him the following protest:

"It is not to be denied that our feelings are sometimes painfully shocked by the objects of piety in our churches, *degradations apt to excite the contempt or pity of non-Catholics, and to call up the flush of shame on the cheek of the Catholic layman who cares for his religion.*"

These are brave and stout words, wonderful in the mouth of a layman, not less wonderful when it is remembered that they are found in the pages of the *Dublin Review*, an organ looked upon, even by many Roman Catholics, as the most Ultramontane of the Ultramontanes.

A "WOMAN'S RIGHTS" BIBLE.

IT appears that the learned (and sterner) ladies of America are dissatisfied with the revised translation of the Bible, as unfair to the weaker and downtrodden sex, and a committee of their number are now busily engaged in New Jersey in making a translation for themselves. This will probably be known as the Woman's Version. A correspondent of the *Chicago Inter-Ocean* was recently allowed to peep into the sanctum where this great work was in progress. It was a richly furnished drawing room. Half-a-dozen ladies, "with intelligent faces and busy pens" sat around a broad table. Each was reading a "cheap Bible," and ever and anon a verse would be snipped out and pasted at the top of a long sheet of white paper. Then the revisers would coroners jury like, "sit upon" the offending verse, and the ladies—one an excellent Greek scholar, another deeply versed in Bible criticism, and a third learned in "great commentaries like those of Henry, Scott, and Adam Clarke"—would write on the white paper all they knew about the verse, and pass the paper on to the secretary. In this manner it is hoped that the hitherto unsuspected wrong which woman has received from the tyrant man will be righted. The eldest lady of the group was kind enough to explain the *raison d'etre* of the committee to the puzzled correspondent. "You men," she said with a merry twinkle in her eye, "have for centuries revised the Scriptures after your fashion, and now we intend to do the same thing after our fashion. We have gone over the Old and New Testaments with great care, and we find that about one-tenth of the Bible touches in one way or other on women. Now, we want to know whether male translations, interpretations, and commentaries have been made in a spirit friendly to our sex. We, and a great many other women have our doubts on this point—in a word, we propose issuing what may be called 'The Woman's Bible.'" Dean Burgon may

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well look on with a certain grim satisfaction at this partial realisation of his wildest prophecies.

Why not? We have already a Bible arranged to further the interests of a certain political party, a Bible emasculated to please the Romanists, why, then, not have Bibles to suit every taste? One man would wish the commandments cut down; another, every sentence against divisions cut out; others, the word Church suppressed. Mr. Ross and his friends have no monopoly in this matter.

THE CHURCH AND THE MORALS OF THE DAY.

WITHOUT any approach to prudery, for which there is no sort of necessity it must be owned, notwithstanding all that can be said to the contrary, that the condition of morals of the present time is far from satisfactory. It is not difficult indeed to point backwards to days when possibly some things were far worse than they are now, and when language was used 'in Society' which would not be tolerated just at present. On the other hand it may be questioned if 'Agnosticism' and even downright 'Disbelief' were then allowed to assert themselves as they now do; and the results upon the morals of the day are not at all unnatural, though they be frightful and pernicious. But this is not all, and it is not the worst; unbelief has much to answer for; but it appears that gross immoralities are sometimes connected with some of the externals of religion. This is fully admitted; but what causes so strange a phenomenon? What so likely as the prevalence of an idea that, although some attention to things religious is very desirable, there is sufficient uncertainty about the whole matter to render much strictness of life unnecessary? Impurity vaunts itself where it is little suspected, and to an extent that is inflicting much evil on this country. The acknowledged purity of the Court for more than half a century has had much good influence, but the selfishness and lustfulness of the ungoverned affections, even in what is regarded as 'high Society,' have broken beyond all bounds, and recent revelations have proven that in the higher ranks of society are found men and women whose *abandon* outstrips and exceeds anything of a similar kind amongst the lower ranks. Amongst the latter it is, alas! too common for young women to be led astray by young men of their own social position, but it is not often that the young woman so far puts away every sense of decency as to go forth to the house of another and seek there for the company she may viciously desire. It is a terrible conclusion, but it is too probably a correct conclusion, that the immoralities of some of the higher classes of Society are even worse and lower in their degradation than are the immoralities of any other class. Public attention has of late been much attracted to this frightful scandal, and proofs of degradation amongst those who might have been, and ought to have been, charming, virtuous, bright and happy, have become during the last few months so numerous and so plain that Society

must begin to practice a better code of morals generally, or the results must be fraught with danger to this country. And it may be suspected with too much reason that there be other outrages upon the morals of some of the opulent and of some of those who value long lines of ancestry which, while administering the due reward of sin (as sin ever does) are sad to contemplate. Perhaps, this, too will 'come out' some day, and at last the immoral will find that after all sin cannot be trifled with as they thought it could be, but that the recompense of a man's work is rendered to him. As regards the injury caused to Society by the publication of the wrongdoings of mankind, it may be confidently affirmed that there are few things worse (except certain novels, largely read by ladies, and some of them written by ladies) than the columns of the details of sundry trials and scenes in a Law Court which young ladies read freely, and, it may be feared, comment upon with other young ladies very perniciously.

The whole tone of Society has greatly altered for the worse, of late years, as regards Christianity and the Church, and the results are beginning to show themselves. How is the Lord's Day used now by myriads, and amongst others by many of the religious ladies of the land? Once a-day to church, a few criticizing comments upon the anthem, or some hymn, or about the sermon, make up the 'religion' of the day, the remainder of which is freely occupied with letter-writing, as the post office can show, and with reading of light books, novels and newspapers. Such ladies become presently the wives of the young men of their period. Is it wonderful if they do not make good wives? The remedy belongs to the Church. The question is whether she will fearlessly, lovingly and wisely, but distinctly, do her duty? The teaching and the preaching can be, and must be, made more distinct and pointed, without being needlessly offensive. It is useless to keep on preaching mere doctrines, or sentiment, or history, or anything else, unless the practical side of all be brought home. It was said a few months ago of a popular preacher in a very large church, that 'They all liked him till he came to bring home to them the importance of purity.' But it must be done, or this country will be in danger. There is much that is rotten, and it must be excised. The Church Catechism has been kept in abeyance too long, and has given place too much to sentimental sermons. The Church Catechism must be catechised into the people. Men and women—young and old—must be made to know their privileges and their responsibilities as being baptized, and that they ought, therefore, to be dead to sin, buried to sin, risen to a better life, and therefore to 'mortify their earthly members.' People must be taught to keep their body in temperance, soberness and chastity.' Who amongst the erring brothers and erring sisters of whom so much that is evil has been made known were ever taught, trained, catechised, or preached to, as St. Paul would have treated them? The novel and letter-writing have taken the place of catechising.

The lounge and the perusal of some smart critique upon the Bible or the preacher have taken the place of devotion. Primitive high morality has given place to ironical speeches against Christianity, until a licentious lounge by a bold skeptic has proved successful, and the restraints of Christianity have given place to the broadest utterances of infidelity. A 'Society for the Reformation of Manners' appears to be almost demanded. But, surely, such a Society exists already? Is not the Church of God intended to be this? Is it not this? What manner of men ought members of the Church to be? Here is the true force for remedying the terribly immoral state of society. If only the clergy and the laity will take the matter in hand, as Church people ought to take it, this pestilence would be driven from our midst; but there must be devotedness and devotion, not in the clergy only but in the laity as well. Sunday must be treated once again, by Christians, as the Christian Sabbath, as the Lord's Day, as the Sunday or first day of the week. A better example *at home* is often needed in this particular. The people of rank and fashion must find their way to church (as their respected ancestors did) for evening prayer as well as on Sunday morning. Men as well as women must be brought to attend church, and the services must be hearty, manly, intelligent, and good, and the sermon clear, plain, loving and homely. Fathers and mothers must set a good specimen of a sound Christian practical life. All the sentiment, and doctrine, and fine preaching in the world, will not meet this fearful evil, although the clergy must be circumspect in their language.

But the root of this social cancer must be eradicated or England will suffer fearfully. The process of cure is certain, but only if it is done on right principles. Let fathers and mothers begin at home. Let the Church be active in catechising all sorts and conditions of the people. Let people be taught that their bodies are the temple of the Holy Ghost, as St. Paul taught the *baptized* Corinthians, and, starting thence, let very much more follow out from this 'foundation truth.' Let another of the *six* 'foundation truths' (Confirmation, or the laying-on of hands) be more frequently administered, *after* due, reverent, and devout 'preparation.' Above all, let Churchmen, whether clergy or laity, live true lives of real devotion and set a good example.

No law of man will touch this horrible disease; the Church can, with the Master's help, remove it. It is high time to do so.—H. G. O. in *Church Bells*.

RELIGIOUS LIBERALITY.

TRUE AND FALSE.

The word "Liberal" at first meant "free born," and, being used to distinguish such persons from slaves and bondsmen, came by degrees to signify the sort of qualities to be looked for in them, which are commonly lacking in a slave class. Such are, amongst others, education—we still speak of a "liberal education," when we mean a wide and broad one, covering many subjects,—refinement, openness, candour, unselfishness, large-mindedness, and generosity in giving. This last meaning is the one which has taken most hold, and is commonly intended when the word "Liberality" is used without any further explanation.

II. But, in order that any person should be entitled to be called "liberal," and his giving be true "liberality," two things are necessary: he must give ungrudgingly, not merely because it is expected of him, and he is ashamed to refuse, though he would like to do so; and (what is even more important) it must be his own property that he gives away. A very clever man once said that so far as he could see, charity usually meant that A. sees B. in great want, and thinks C. ought to do something for him. And there is quite as much liberality of the same kind current, when people make free with what does not belong to them, and give it away without having obtained permission from the rightful owners.

III. There is probably no sort of human thought and action wherein true liberality is so rare, and false liberality so common, as religion. True religious liberality is the exact opposite, not of narrowness (for there are certain religious truths and duties wherein Christians are bound to keep strictly in "the narrow way which leadeth unto life"), but of bigotry. Now the marks of bigotry are hatred of those who differ from the bigot's opinions; cruelty towards them where possible; unfairness in ascribing opinions and motives to them which they do not really accept; unscrupulousness in the use of means to counteract them; obstinacy in refusing to hear any side of the question save the bigot's own. Contrariwise, the truly liberal Christian will, like the Good Samaritan, readily and gladly help in their need the bitterest foes of his own most cherished beliefs; he will strive to be fair to his opponents, giving them full credit for sincerity and right motives, and acknowledging freely any good things in their teaching or practice; he will not be dogged in assuming that all truth must be only with himself and those who agree with him, while every one else is utterly wrong; he will be ready, like the Jews of Berea (Acts xvii. 11), to look candidly into evidence offered to his inspection; he will be most careful to abstain from any unfair or ungenerous conduct in resisting opponents, even when he feels that resist them he must. And besides all this, he will habitually show courtesy and good will to them as neighbours and fellow citizens. That is to say, in short, he will be kindly, just, candid, open-minded, good tempered, and friendly. But he will, as part of his duty to his neighbour as well as to God, hold firmly by those doctrines which he believes true; since, if he shows himself careless about them, he will so far teach others that those doctrines are not true, and need not be accepted, which might do much spiritual injury.

IV. In all these respects, however, he will be acting not merely within his rights but according to his duty. Justice, truth, good will, and modesty are, each and all of them, necessary parts of the Christian life: and no one who lacks any of the number is a thorough Christian.

The case is quite different when anyone makes free with what does not belong to him, such as Divine truths or laws and the ordinances of the religious society to which he belongs. And by "making free" is to be understood treating them as of little importance, disobeying them, whittling them down, or explaining them away. This sort of conduct passes for liberality, partly because it has a surface likeness to that side of real liberality which consists in being willing to admit the good in various systems, and in not being too dogged in one's own opinions: and partly because one of the commonest ways in which it is shown is by treating all denominations of Christians as much on the same level, so that persons, for example, who are nominally Church folk, will go just as readily to a Methodist, a Baptist, or a Quaker meeting as to church: and some clergymen will even encourage their flocks to do so. This is thought "liberal" by reason of a confusion of thought, due to the mistake of bringing political ideas into religion. Because it is true that no religious opinions which are not plainly dangerous to society and morals (such as those of the Thugs and the Mormons) ought to disqualify men from enjoying all the rights of citizens, it has been hastily taken for granted that all such opinions and the societies which maintain them are about equally good; and that their differences of belief and practice are matters of no real moment.

V. But this is not in the least the New Testament view of the matter. There it is laid down, over and over again, in the clearest fashion, that our Lord came to reveal certain truths which He sent His Apostles to preach, and which their disciples were to retain steadfastly, "holding fast the form of sound words" (2 Tim. i. 13); "earnestly contending for the faith which was once delivered unto the saints" (Jude i. 3); "with one mind striving together for the faith of the gospel" (Phil. i. 27). Contrariwise, some other opinions are styled "damnable heresies" (2 St. Peter ii. 1); and "doctrines of devils" (1 Tim. iv. 1); while we are told that the reason why such heresies were divinely permitted to spring up was that they might test and try the faith of believers, "that they which are approved may be made manifest amongst you" (1 Cor. xi. 19). It is to be carefully remembered that these "heresies" were false doc-

trines arising within the Christian body, and so claiming to be themselves Christian, and were not the heathen errors of the time; and this fact teaches us that there may be a very serious difference in professedly Christian tenets, and that it is our duty to hold fast by those tenets only which there is good reason to suppose were part of the original revelation. To make light of them and set them aside, because maintaining them creates a distinction between those who do so and those who do not, is not liberality, but unfaithfulness and disobedience to God's will, for His truths are not our private opinions which we may deal with as we please, but trusts from Him to us, which we are bound to respect as sacred, and to hand down, whole and sound, to those who come after us, as we have received them from those who went before us.

VI. Nor is doctrine the only matter in respect of which the New Testament enjoins Christians to be strict in their conduct. They are often warned against sects also, even when nothing is charged against such sects in matter of belief, but only that they make divisions, and separate themselves from the "one body," the Church of Christ. Thus Christians are warned not to forsake the assembling themselves together, "as the manner of some is" (Heb. xi. 25); and those "who separate themselves" are described as "sensual, having not the spirit" (Jude, 19). For our Lord did not only give us a certain body of doctrine; He also set up a Kingdom, with its own laws and officers, which Kingdom is the Church. But no religious society of modern origin is a Church, or part of the Church; it is at best one of those schisms or divisions against which the Apostles warn their converts. So, here, too, it is not liberality to draw no distinctions between the Church and the sects; it is disloyalty to Christ, for it is certain that He did not found or commission Methodism, or Quakerism, or Anabaptism; so that even if no other fault were to be seen in them than their having set up as new societies apart from the Church, that alone would be enough to make it wrong to join in religious exercises with them, or to be so lax by sometimes attending their assemblies as to lead ignorant persons to suppose that there is no great difference between them and the ministrations of the Church. What would be thought of people who claimed to be loyal citizens, if they paid their taxes and gave their obedience only to alien officers and foreigners living in their country, and refused them to the lawful authorities of the nation?

VII. As a matter of fact, there is a very serious difference indeed between Church teaching and ordinances and the teaching and ordinances of the sects, even the best amongst them. Not one of them teaches the "faith once delivered to the saints." Some teach only a little of it, others teach a little more, some teach none at all, not one gives the whole of it pure. They either add to it, or (more often) take away from it; they give short weight and adulterated quality. And it is to be noticed, further, that while the true Christian religion, as a system of doctrine, morals, and conduct, may be compared to a compound medicine made up from the prescription of a great physician, every ingredient in which is needed if the medicine is to do good; contrariwise, it will be noticed that every one of the sects put at most one or two of the ingredients to do the work of the whole, which is useless, and may even be poisonous. What is meant by this is that each of them picks and chooses among Christian doctrines, rejecting what it is pleased to think not "essential," and then lays the greatest possible stress on some one single doctrine, putting everything else far in the background, and so offering only a distorted caricature of Christianity; whereas our Church gives the whole of Christ's teaching, and keeps back none of it; just as it is only the Church which puts the whole Bible publicly forward in divine service, instead of merely selecting a few favourite passages here and there. And thus people must lose spiritually, instead of "getting good," as their saying is, by attending sectarian sermons and assemblies.

The least harm that can happen is that their ideas about Christian doctrine will become blurred and confused, from listening to contradictory teachings, and they may suffer even worse, by taking up with the false part, rather than the true part, of what they hear; or yet again may, as has often happened, lose their faith altogether from being unable to decide which is the truth amidst so many contending tenets.

VIII. But if lay folk are to blame who practise this false liberality, much more are Church clergymen deserving of the severest censure when they abet or take up with it. For they are betraying a solemn trust, placed in their hands at their ordination, and at their appointment to any cure, on the faith of certain pledges they solemnly made that they would not only themselves diligently minister doctrine, sacraments, and discipline according to the laws of the Church, but also would teach the people committed to their charge with all diligence to keep and observe the same; and would also banish and drive away all erroneous and strange doctrines.

Now, a clergyman who looks on the Church as only one amongst a variety of denominations much on a level, who in fact calls the separatist bodies by the name of "Churches," which they are not and cannot be, and who sees no objection to his flock attending the ministrations of outsiders, is guilty of a grave breach of a solemn trust. His congregation was committed to his charge on the faith of his doing all in his power to make them loyal and devout Churchmen; he knows that the sects are not the friends and allies of the Church, but its rivals, drawing away men from its fold and teachings; he knows that he has to pray in the Litany for deliverance from "all false doctrine, heresy, and schism"; he knows that he could not lawfully invite any of the pastors of the sects to minister openly in his church, and that none of them would be permitted to do so without being regularly ordained, seeing that the Church does not recognise their call to the ministry as valid. He knows also that all of them differ more or less from the doctrines and standards of the Church, and that either the Church is wrong or they are wrong. By continuing in the service of the Church himself, he publicly affirms that the Church is in the right; by telling his people that they may attend this or that sectarian assembly, he as plainly teaches them that the Church is wrong in keeping aloof from the sectaries, and in enacting canons against them, as has been done in the English canons still binding and in force. He is the sworn servant of these laws; they are not his to repeal at his pleasure, and thus, when he makes a present of them to the sectaries, it is no true liberality, for they are not his to give: it is simple treason to his own Church, and lack of charity to those who are outside it, by encouraging them to continue in their errors. It may be due to dulness and ignorance, to his really not knowing what are the distinctive doctrines and discipline of the Church, and wherein it differs from the sects; but in that case he is as unfit mentally to be a religious teacher of any sort, as he is unfit morally to hold office in a Church which he betrays, if he has knowledge of the facts. S. P. C. K.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

CLARENDON MISSION.—Christmas eve was observed in our little village of Plevna (one of the six stations in this mission) in good old fashioned style. On Thursday afternoon and evening about thirty young people, under the direction of the missionary and his young bride, devoted themselves to the decoration of our beautiful little gothic church ready for the Christmas services. Christmas eve was a joyous time for the children of Holy Trinity Church Sunday school and for the older people too. A grand social and concert was held in the public hall, at which a Christmas tree was displayed, laden with upwards of two hundred gifts for the children and others, of which the greater number were presented by the ladies of St. Paul's Church, Kingston, who have won the heartfelt thanks of all our people here for this manifestation of their active and kindly interest in our work in this remote mission. There are three regular Sunday schools in the mission, and about seventy children receiving instruction by this means. Before the closing anthem was sung, Mrs. Maclean, of Ardoch, and Mrs. Dawson, of Plevna, read a short address, expressing the esteem, confidence, and affection felt in and for Mr. Taylor by his people in the mission, and expressing the wish that he and his young bride would have a long, joyous, and useful life, and asking him to accept as a Christmas gift from his people a beautiful fur coat. In reply, he spoke in warm terms of the hearty reception everywhere accorded him, and of the manner in which his arduous labours were lightened by the kindly co-operation of many willing workers. He thanked his friends for their kind address and for the magnificent present given him. Proceeds of the concert was over \$40, in aid of the Holy Trinity Church Sunday school funds. On Christmas morning the church was well filled with grateful worshippers. The service was beautifully rendered, nearly every one joining in the responses and in the singing. About thirty joined in the celebration of holy communion, Rev. Morris Taylor being celebrant, assisted by Rev. T. Bate, of Griffith. It was announced that the usual Christmas offerings, instead of being retained by the missionary, would be sent to the Kilburn Orphanage, England. The collection amounted to about \$10. Everyone admired the decorations, the font, pulpit, lectern, prayer desk, credence bracket, and altar each receiving loving care. The screen was also beautifully decorated. A magnificent altar cloth sent out by the Kilburn Sisterhood, was used on Christmas for the

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first time. The frontal is of corded silk beautifully worked in colors and gold, heavy green velvet hangings for the lectern and prayer desk, each having an appropriate text beautifully worked in gold, were sent out with the altar cloth. We have now, thanks to the labours of many friends, a little church perfect in its appointments, chaste and beautiful in design, neat and fit for the reverent worship of God. May the Holy Trinity bless and prosper the work being done in this mission.

QUEENSBORO MISSION.—A very successful concert was held in this place on Monday, December 27th, under the auspices of the choir of St. Peter's Church. The concert was opened with the chorus "All among the barley." This was followed by an excellent and much appreciated programme, consisting of solos, duets, trios, choruses, etc., and the farce "Old Gooseberry." The following were very deservedly applauded:—Misses J. Thompson, Elliott, and Diamond, and Mr. J. Wiggins, and Master J. Martin. The proceeds amounted to \$51, and were applied to the parsonage fund. The concert was closed by the Rev. W. W. Burton, priest in charge, thanking the audience for their attendance, and announcing a second concert to be held at Eldorado, on the following Thursday.

KITLEY MISSION.—**EASTON'S CORNERS.**—A very enjoyable and most successful Christmas tree and Sunday school entertainment was held on the 23rd ult., by the ladies and gentlemen of St. Anne's Church, in Warren's Hall, kindly lent for the occasion. Herman McCrae, Esq., presided with his usual tact, and a good programme was gone through, apparently without the least difficulty on the part of those who supplied the amusement, as great attention had been given at the rehearsal to what had to be done by the amateurs. The distribution of a large number of various gifts of books, etc., by Santa Claus, including a liberal purse to Miss Putnam for diligent services as organist, and "God Save the Queen," brought our first Christmas tree to a close. Here the Christmas Day service at 3 p.m., was marked by an increased congregation. The special hymns and chants were well rendered.

FRANKVILLE.—The attendance at St. Thomas' Church on Christmas morning was very good, being larger than for some years past, owing to the numerous turn out from the Dack's and Redan sections. Morning prayer was followed by the celebration of the Lord's Supper, of which a fair number availed themselves. The offertory, slightly in advance of late years, was supplemented by an envelope containing \$14.50, from the Redan, and marked for Mrs. Osborne, wife of the incumbent. The Sunday school had its Christmas tree entertainment on New Year's Eve. But owing to the very stormy evening the audience was not as large as usual. Books and various other gifts were bestowed on the teachers and scholars. Mrs. Osborne received from the Frankville section, a liberal donation of money at the hands of Colonel McCrea, chairman. A suitable reply of thanks and good wishes for the New Year from the incumbent, and the National Anthem, dispersed a very happy gathering.

NAPANEE.—We understand that the congregation of the Church of St. Mary Magdalene have decided to accept a very liberal offer from the Archdeacon, to provide this parish with a curate. The salary has already been guaranteed by a very liberal subscription from the congregation, supplementing that from the Archdeacon, and the committee is in communication with a talented gentleman in the east with a view to securing him for the position. This step is necessary to relieve Archdeacon Bedford-Jones from the great pressure of work that he has in connection with parish and diocese.

TORONTO.

MONO MILLS.—At the annual entertainment and Christmas tree, in connection with St. John's Church, Mono Mills, on the evening of the 30th December, 1886, after the distribution of the children's prizes had taken place, the congregation presented the missionary in charge, Rev. A. C. Watt, with a beautiful and costly Astrakan overcoat, and Mrs. Watt with a very handsome silver teapot.

GORE'S LANDING.—*A Surprised Clergyman.*—On Christmas Eve, the postmaster handed the Rev. Geo. Ledingham a letter, which, on being opened, contained the following:

Fir Cliff, Dec. 24th, 1886.

DEAR MR. LEDINGHAM,—With many expressions of regard and good will, your friends around Gore's Landing beg your acceptance of the enclosed small Christmas offering of \$20. With our united good wishes, Believe me, yours faithfully,
AMY EDWARDS.

If any one had seen the rev. gentleman after reading the above, I am sure they would have seen the model for a picture of a surprised clergyman. On the morning of Christmas Day the offertory at Gore's Landing amounted to \$9 22.

The congregation at Harwood, presented their clergyman with some valuable presents, which, together with the offertory, amounted in value to about \$15.

ALLISTON.—*St. Andrew's Church.*—Morning service was held on Christmas Day at 10:30, Rev. A. B. Chafee officiating. The weather being very cold and stormy, the congregation was not so large as usual. The decorations were very neat and pretty.

On Wednesday, December 29th, the Sunday school scholars were given their annual Christmas tree and festival in the Orange hall, an event which our children always look forward to with great delight. A very enjoyable evening was spent by children, teachers, and a number of their parents. A short musical entertainment was given by the scholars and others, after which over seventy young churchmen and churchwomen received gifts and a well filled bag of candies from the tree, and all went home happy for another Christmas.

The members of this church have also purchased a fine new organ, of excellent tone, which was first used on Sunday, January 2nd, 1887. It was manufactured by the Dominion Organ Co., Bowmanville.

CARLTON AND WEST TORONTO JUNCTION.—In this growing community the church is to some extent sharing in the general advance. During December there has been considerable activity, and St. Mark's guild, less than nine months old, is making its influence beneficially felt. At its last public entertainment, given on December 2nd, some of the children trained by Mrs. Thompson sang very nicely. The Misses Dodds and Bull most kindly favoured us with songs, to our great delight. Mrs. and Miss Thomson played a pianoforte duet, and the Rev. Mr. Thomson gave a short lecture on some features of a recent voyage to Britain. The Ladies Sewing Society is doing a good work. The church needs considerable repairs, and the sewing society is trying to raise the necessary funds. With this view they held a tea meeting and sale of work on the 22nd, which realized for their worthy object a nice little amount. Too much praise cannot be given to those faithful daughters of the Church, who, at considerable cost of time and work, do so much for the prosperity of their parish, and do it in such a quiet and orderly manner. Lastly, on the 30th ult., the Sunday school had a Christmas tree. Although there was a small charge for admission, and although it was at a busy time in municipal and political affairs, still the attendance was good. The little ones, to the number of sixty or seventy, seemed heartily to enjoy their tea and cakes, and were enthusiastic in their applause when the curtain was rolled up showing the large tree brilliantly lighted, and loaded with presents for the children, which were presented by the rector, with the aid of the teachers. To add to the enjoyment of the evening, the Sunday school children, conducted by Mrs. Thomson, sang several carols and songs very nicely. Altogether the Christmas tree went off very well. The Sunday school at St. Mark's is in a very prosperous condition, having a good average attendance, a staff of efficient teachers, and a fairly good library, which will soon have an addition of about eighty volumes, partly through the kind liberality of the Society for Promoting Christian Knowledge.

The Dovercourt Sunday school also had its entertainment on the 22nd ult. The Mission hall was filled with a pleased and enthusiastic assemblage. The Rev. Mr. Squire, the missionary in charge, handed to the children a number of pretty presents, from the tree, given chiefly, we understand, by the Women's Mission Aid Society, of Toronto. The Rev. Mr. Thomson, the incumbent of the parish, was present, and gave a short address. It should not be omitted that abundant and good refreshments were passed around during the evening, provided, we presume, by the energetic and zealous lady workers of the mission.

THE REV. J. C. DAVIDSON.—We have pleasure in inserting the following, from the *Teddington Parish Magazine*, in reference to the departure of the Rev. J. C. Davidson.

The vicar of Teddington, writes:—MY DEAR FRIENDS AND PARISHIONERS,—I am sorry to inform you that the Rev. J. C. Davidson, having come to the end of the leave of absence granted by his bishop, has decided to return to the diocese of Toronto, and resume his work there. It would not be becoming for me or any one else to thank him for his services which have been rendered to our Divine Master, but I cannot let him depart without acknowledging how much he has helped me in the work and responsibilities of the position which I hold, and commending him to your

prayers, as he goes forth to serve amidst all the difficulties which beset the Canadian Church. I am sure you will unite with me in wishing him God speed.

I am, your faithful friend and pastor,

FRANCIS LEITH BOYD.

The Editor then remarks:—Mr. Davidson will leave behind him in Teddington more than one monument of a successful and devoted ministry. It was owing to his suggestion that the parish room was opened for service last Advent Sunday evenings, and with the help of a large and efficient body of lay workers, he has made that service one of our regular and most popular church ministrations. It cannot but be most gratifying to him to reflect that this work which he inaugurated a year ago, has been so visibly blessed; not only has the little company he first assembled there grown into a large congregation which fills the room, but to many these services have been the first step to a new life, and a clergyman cannot desire a greater happiness than to know that he had been instrumental in this.

The Band of Hope owes its origin also in great part to Mr. Davidson's efforts, and he has been identified with a great deal of the success attending our temperance work. These things will be visible mementos of Mr. Davidson's work among us. The prayers and good wishes of the parishioners will follow Mr. Davidson across the sea to his work in Canada, and we are sure that he will always have a place in the memories and intercessions of the church at Teddington.

NIAGARA.

DUNNVILLE.—A ten days mission is to be conducted in St. Paul's Church, by the Rev. A. Brown, B.A., rector of Paris, Ontario. It will be commenced on February 7th, 1887.

HARRISTON.—St. George's Church, Harriston, has undergone considerable repairs, and has been greatly improved in the interior during the past fall. The handsome east window, which, being low, did not give the full benefit of its light, has been put up higher, and the sanctuary raised to correspond. Two beautiful altar cloths, one crimson cloth, and the other white satin, have been worked by Mrs. E. Preston, another lady member of the congregation has undertaken to provide, pulpit and reading desk hangings at her own cost. The walls and ceiling of the chancel have been papered, the ceiling a rich blue with gold stars, the walls an old gold ground with gilt and red fleur de lis and crosslets alternating, surrounded by a handsome dado. An organ chamber has been built on the south side of the chancel, the choir having been moved from the back of the church into the chancel, the platform extended and permanent choir stalls placed there. Then, in addition, the ceiling and walls of the body of the church have been painted, the former a light blue, and the latter a stone grey. To crown it all the young men of the congregation have made the church a Christmas present of a splendid pulpit, which was used in St. George's Church for the first time at the midnight service on New Year's Eve. The church was re opened on Advent Sunday, matins was said and the holy communion celebrated at 11 o'clock, the usual hour for service. The Rev. R. S. Radcliffe, of Mount Forest, kindly came over and preached at both services, the congregations were large, in the evening many were unable to find sitting room, and were obliged to go home. The Rev. A. J. Belt, M.A., incumbent, was celebrant, H. Vicborn, lay reader, took part in the service, reading the lessons, etc.

On Monday evening, November 29th, an organ recital was held in the church. The church was filled to the doors with an assembly of people who all listened with great reverence and attention to the sacred music. The offertories on these two occasions amounted to over \$45.

A good deal of paint being left over from the church, some of the congregation ladies of the invaded the parsonage, and driving out the occupants, took full possession of the premises for a few days. Then amateur painters and paperhangers were busy renovating and improving. When the incumbent and his wife returned the house looked like another building. The cost of the improvements in Harriston has been about \$150.

CLIFFORD.—The lord Bishop of the diocese visited this village on St. Thomas's Day for the purpose of consecrating the little church and also administering the rite of confirmation. The church in this village was built during the incumbency of the Rev. William Massey, M.A., now of St. Luke's, Hamilton, it was left free of debt and ready for consecration by the Rev. Wm. Bevan, since his departure the building has been nicely painted. On Tuesday, December 21st, after matins in St. George's, Harriston, the bishop was driven up to Clifford by the Rev. A. J. Belt, the

St. George's Church choir were driven up in another sleigh, and with them was the Rev. D. H. Hind, B. Sc. of Chesley, diocese of Huron, who assisted in the service. The service began at 10:30. The church, under the name of "Church of the Ascension," was first consecrated, then followed the celebration of the holy communion with the laying on of hands upon nine children of the Church. The Bishop's address on "Consecration" was an admirable one, and his advice to the candidates was, as his lordship's addresses always are, very practical.

A bright service was held at Drew on Christmas Day, the little church being neatly decorated. The incumbent feels much encouraged in his field of labor, and especially in the success attending the re-opening of Drew station, where the church had been closed for two or three years.

HURON.

LONDON.—*The Convent of the Sacred Heart.*—The well timed and forcible articles in the DOMINION CHURCHMAN have, we believe, brought some nominal Protestants to enquire "Can these things be." The hosts of Romanism are making continuous progress, silently, but surely. In this city where the Romanist number but one fourth of the population they command great influence. Their buildings surpass those of any other denomination in magnificence. Their churches, nunneries and schools seem to betoken a wealthy and numerous people, and yet they are the lowest in material wealth in the city. Their success in proselytizing Protestants is great, even here, and it is done with such jesuitical cunning way as to attract little or no attention. A great part of their success in seducing members from the Protestant bodies is due to the education of young females in the convent of the Sacred Heart. Parents who desire as the great object of the education of their daughters' fashionable accomplishments, entrust their education to the nuns. As an instance, no fewer than seven respectable young females, the daughters of Protestant, parents have this year embraced the Roman Church.

LONDON.—*Christmas-tide in the Forest City.*—The joyous season of the nativity has been commemorated in our city and country churches as becometh a Christian people. In St. Paul's Cathedral, as our old mother of churches in now called, the sacred house was beautifully arrayed with evergreen and the choice flowers of the season. The front and chancel especially. The music was such as befitted the glad festival of the church. The anthems and hymns were beautifully rendered. At the early morning celebration of the Holy Communion there were many partakers of the Holy Feast, and again at the hour of 11. His lordship, the Bishop, preached at matins.

The New Church in the North of the City.—The congregation that has for sometime worshipped in the Chapter House are very successfully prosecuting their laudable undertaking to build their new church of St. John the Evangelist. The subscription already shows the sum of \$3,000, besides the amount of \$800 for purchase. Prof. Fowell, rector of the parish, has promised a subscription of \$1,000.

WATFORD.—The members of the Trinity Church have presented a handsome church service and hymnal to Miss Mary Dodds, a slight recognition of her appreciated services as organist of the church.

SARNIA.—Christmas was a beautiful day. The chancel of the church was neatly decorated. The congregation was not as large as usual. The service was bright and hearty. The offertory amounted to \$80.00. A series of cottage meetings are being held throughout the parish which are well attended. An effort is being made to reduce the debt on the church. The rector and congregation are animated by the one desire, viz: not to rest till the whole debt is paid and the church consecrated. Although the last instalment to the building fund has just been paid a new subscription list has been opened and \$5,000 already subscribed. On Christmas morning when Mrs. E. A. Blunden, organist of St. George's Church, took her usual place at the instrument to play the opening voluntary for the morning service, she noticed an envelope lying before her, which on investigation was found to contain a cheque for \$70, accompanied by the following note from the rectory:

The Rectory, Sarnia, Ont.

My Dear Mrs. Blunden.—I have been requested to present you with the enclosed cheque for \$70 on behalf of the members of St. George's Church, as a slight recognition of your services rendered as organist. Trusting that you be long spared to occupy the position which you now fill with such credit to yourself and satisfaction to the congregation, and wishing you and

yours all the enjoyments of this blessed season. I remain, your sincere friend and pastor, T. R. DAVIS.

The children of St. George's Sunday School were given a tea in the old church on Monday evening last. After the tea an entertainment was given by the children consisting of Christmas carols, dialogues, readings and recitations. The church was filled to the doors, and all returned to their homes well pleased with the evening's amusement.

PORT DOVER.—Christmas Day passed off quietly here. Many came in on the evening trains to spend the honoured day with relatives and friends, and many others left for other places. Those religiously inclined wended their way to St. Paul's Church, which had been tastefully decorated for the occasion. A special service of song was carefully prepared and rendered by the choir, which was unusually good. Rev. J. R. Newell delivered an excellent discourse. The congregation was large, and the number of communicants greater than on any previous Christmas celebration.

The New Church.—The Chapter House Congregation are quite enthusiastic about the new church. They have been fortunate in securing the best site in the city, and have it nearly paid for. The subscriptions for the building have been voluntary without canvassing. Ex-Mayor Hodgins gives \$400, and Mr. J. Danks a like amount.

The City Hospital.—The lady superintendent of the city hospital desires to tender her sincere thanks to the many kind friends who contributed so liberally to the recent Christmas tree for that institution. Every patient in the hospital received a present, and many articles were received that will be valuable to the institution. Miss Duncan speaks in high praise of the charitable disposition of the citizens that was evidenced in the getting up of this tree.

Our Sister Church, U. S.—There are in connection with the P. E. Church in the United States 49 dioceses and 15 missionary jurisdictions; 344 candidates for Holy Orders; 71 Bishops and 3340 other clergy; 1208 lay readers; 4338 church and chapel buildings; 2072 mission stations; 101 academies; 13 colleges; 10 divinity schools; 52 orphanages; 37 homes; 54 hospitals; 29 institutions; more than 422,649 communicants.

Church Bazaars and Concerts.—How little do they who object to bazaars and concerts in connection with the church know of the church at home. The Queen, the ladies paper, Xmas issue, has column after column of notices of them patronized by the best and noblest in the land. We give a few notices: Town Hall, Kensington, in aid of the restoration of the Church of Pulham, St. Mary's, under the patronage of the Duchess of St. Albans and other noble ladies. The bazaar in aid of St. John's convalescent home for children; H. R. H. Princess Mary opened on December 10, accompanied by the Duke of Teck and his daughter, the Princess of Teck. A bazaar at the Forest Hill Baths in aid of the boys' and girls' industrial home, opened by the Right Hon. the Countess of Stanhope. A bazaar at Earl's Fort Terrace Rink, Dublin, in aid of the National Orthopaedic and Children's Hospital, under the patronage of the Duke and the Duchess of Connaught, Prince Edward of Saxe Weimar, the Marchioness of Londonderry, and other noble ladies. During the evening musical performances were given. There was an art gallery presided over by Miss Ferrot, Miss Dyer and Miss Bolton.

ALGOMA.

The Rev. E. F. Wilson kindly acknowledges the following: From Girls' Friendly Society, Cornwall, per Mrs. Gault, the sum of \$9 towards the support of girl at Wawanosh Home.

Since the above appeal appeared in our columns last week, we learn that the Bishop has received promises of assistance, amounting to \$180 annually, for three years, leaving \$370 still to be provided.

FOREIGN.

Canon Stowell announces that during the twenty years of his incumbency of Christ Church, Salford, the sum of 57,000l. has been raised by the congregation and friends of that church for Church and charitable purposes.

At Sydney a scheme is framing with the assistance of the primate, for a college for the higher education

of women, on the model of Girton and Newnham Hall, Cambridge, and Lady Margaret Hall, Oxford.

Canon Champneys, who has just completed his twelfth year as vicar of Haslingden, states that during that period the sum of 26,000l. has been raised by his parishioners for Church work in the parish.

The success of the Greek Orthodox Church in gaining proselytes from the Lutherans of the Baltic Provinces, is attracting attention. In Esthonia, out of sixteen parishes, 6,058 souls already have gone over; in Kurland, too, the converts number hundreds.

The new church at Dollwyddelen, near Festiniog, has been opened by the Bishop of Bangor. The site and \$5,000 toward the cost were given by Lady Willoughby.

The Rev. F. R. Graham, (of the Diocese of Down and Connor), has purchased an iron church and fittings, including an organ, for a congregation he has raised and organized at Knock, near Belfast. His former parishioners presented him with a silver pocket communion service on his leaving them.

On Thursday, the Rev. S. B. Ainley, curate-in-charge of St. James's, Moss-side, Manchester, received by post a cheque for 2,000l. in aid of the scheme for replacing the iron church in use for the last seven years by a permanent building.

The new Bishop of Brisbane, at a conference of his clergy, has formed a branch of the Pastoral Order of the Holy Ghost, originated by Bishop MacLagan of Lichfield.

The Cardiff Times tells of the Bishop of Llandaff leaving St. David's, Merthyr, in his robes, and proceeding to Twyrynrodin, "to confirm a dying man in his own house."

Four hundred Jews and Jewesses, including the chief local rabbi, were present at a Sunday evening service lately held in St. Martin's, Birmingham, when the Rev. M. Wolkenberg, one of the local agents of the London Society for Promoting Christianity among the Jews, preached on "The Atonement."

The Diocese of Cork has lost one of its oldest and most accomplished clergymen by the death of the Rev. Canon O'Brien, L.L.D., librarian of the cathedral. He was secretary to the select vestry of St. Finbarre, and also was connected with several charitable associations in the city of Cork. It is worth noting that the last sermon which he preached in the cathedral was on the text: "Prepare to meet thy God."

There is, it seems, a movement on foot for the reunion of the Wesleyan Methodists with the New Connexion Methodists, who seceded in 1797; and its originators hope that before long the Methodist Free Churches, the Primitive Methodists and the Bible Christians may see the way for re-admission into the society by mutual concession.

At Bradford, Yorkshire, the Hon. and Rev. Canon Pelham has held a mission, where many operatives and mill-hands, who had not entered a place of worship for years, came night after night to the services. Canon Pelham also addressed the hands in the mills at the dinner hour, and the Hon. Mrs. Belham gave addresses to women at the schools and mills.

While so much is said in depreciation of the Church in Wales, it may interest English Churchmen to know that in the parish of Llanelly, the population of which is 9,000, 524 communicated on Advent Sunday, two-thirds of them in the Welsh or parish church. It is the custom in this parish to ask each communicant to leave his name and address at the church door after receiving on Advent and Easter Sundays. For this purpose a blank form is sent to each the week before.

The Bishop of Liverpool has just admitted twelve gentlemen to the office of voluntary lay-reader for the diocese. There are now forty-four lay-readers, devoting themselves to voluntary religious work in the large parishes of the diocese.

"A notable incident," says the *British Weekly*, "took place in connection with the opening of St. Stephen's Church, Battersea, the last of ten churches erected by the aid of the Bishop of Rochester's Fund. The new church is nearly opposite the Battersea Con-

gregational church, and at the close of the morning service the congregation of the latter church decided to send a letter of congratulation and sympathy to their Episcopal neighbors. The letter was read from the pulpit of St. Stephen's by the curate in-charge, the Rev. H. Percival Smith, and the Church Council afterward passed a resolution reciprocating the kind feeling expressed by their Congregational brethren."

The Lord Primate has taken up his residence in the Palace of Armagh, where he has resolved to live. The palace is not yet the property of the Church, not having been bought back from the Government, but it is hoped that the price for it and the curtilage will be raised before long. The late Primate Beresford purchased all the See lands adjoining, from the Church Temporalities Commissioners, and they now belong to his representatives. On Primate Knox entering into residence the joy bells of the cathedral rang out a merry peal. Mr. Drew, the eminent architect, has prepared plans for an extensive restoration of the cathedral, which is in a bad way; it has been discovered that the repairs effected by Lord George Beresford were very inefficiently carried out, in fact the work was scamped, and the timbers are now found to be rotten.

NEW YORK.—Bishop Potter died, January 3rd, of pneumonia. [Horatio Potter, D. D., D. C. L., was born in Dutchess County, N. Y., in 1802. He graduated at Union College in 1826, was ordained deacon in the Protestant Episcopal Church in 1827, and became minister of a church in Lancaster, Mass. He was appointed Professor of Mathematics and Natural Philosophy in Trinity College, Hartford, in 1829, rector of St. Peter's Church, Albany, in 1833, and Bishop of New York in 1854. He was the author of several sermons and addresses, etc.]

The Rev. E. A. Stuart, Vicar of St. James', Holloway, assisted by the blind son of the late Dean of Ripon, (Rev. Norman McNeile), has held a very successful mission in the Parish Church of Hull. The Sunday evening congregations were estimated at about four thousand people, and the final service and the final communion was attended by over five hundred. All ranks and classes were represented, including Nonconformists.

A meeting in the interest of the London Diocesan Deaconesses' Institution was held lately in Fulham Palace. Bishop Howe gave a history in outline of the movement. At the present time there are twenty-eight deaconesses and thirty associates connected with the Tavistock Crescent Home, and fourteen deaconesses, six probationers, and twenty-seven associates connected with the East London Home.

A private meeting of clergy was held in Edinburgh on November 24th to consider the question of the restoration of the ancient office of Metropolitan in the Scottish Church. It was decided to appoint a committee, consisting of one clergyman and one layman from each diocese, for the purpose of drawing up a scheme to be considered, at a future meeting of churchmen. The Dean of Brechin was appointed convener.

The Bishop of Cashel does not favor musical services in his cathedral church of Waterford, in which city he resides. A correspondent writes to the *Irish Ecclesiastical Gazette*, to say: "The choral service which has been carried on for several years to the great satisfaction and spiritual benefit of the genuine Churchmen of Waterford has been discontinued in the cathedral. This retrograde movement has given great dissatisfaction, and disheartened many of the best supporters of the Church."

The Rev. Canon Wilberforce, a son of the late Bishop Wilberforce, who could not cross the ocean to take part in the New York Advent Mission, on account of prostration through overwork, has regained his strength. He is an eloquent missionary, and the great orator of the Church of England Temperance Society; and has recently commenced Church Army work at Southampton, England.

SOUTH AFRICA.—Full accounts have arrived of the reception of the Bishop of Bloemfontein in his diocese. On his entering Bloemfontein the cathedral bells rang out a welcome, and the Bishop was greeted with cheers from the people who had lined the approaches of the cathedral, and from the large body of horsemen which had preceded his carriage. The enthronement of the bishop was witnessed by a large congregation; the president of the Orange State was present, also three judges, the City Corporation, and other officials. At the end of the special ceremonial an

address from the laity was represented, in which occurred the following passage: "The people committed to your Lordship's care comprise congregations formed of colonists and their descendants, side by side with those of converts from the natives tribes. The whole diocese is a unit of the English Church through the province of South Africa, with its own constitutional government."

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.

THE INSTITUTE LEAFLET.

SIR.—The Institute Leaflet, Vol. VI., No. 7, for first Sunday after Epiphany, in the 11th and 12th questions appears to give the words "immersion" and "dipping" as synonymous. May I ask the compiler if he really means by "dipping" the immersion of the entire person to be baptized; if so, would he kindly explain the practicability of the Rubric in the office of "Public Baptism of such as are of riper years," particularly the words, "Then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the font—shall then dip him in the water." Perhaps he would also kindly state if, when this Rubric was compiled, there is any probability that the Churches in England were provided with fonts sufficiently large in which to immerse the entire person of a grown man or woman.

I use and value very highly the institute leaflet in my Sunday School, but I cannot help feeling that just such teaching as is contained in No. 7 on immersion, tends to unsettle the minds of some of our people with respect to the validity of their own Baptism by pouring or aspersion; and further, such interpretations of the Rubric are greedily seized upon and dexterously used to make converts to the Baptist Society. My object in writing is not controversy, but light and truth.

Yours,

G. C. MACKENZIE.

WHAT NAME?

SIR.—Supposing the name in law of our branch of the church was changed to "The Catholic Church of Canada," what would the members of the church be called by the mass of Canadians? Hardly Catholics; for Romanists are generally called by that name, and there is no reason to suppose that the mass of our countrymen (who are not church people) would transfer the name to us. Certainly the Romanists would not. If the name were "Canadian Catholic Church," we might—I don't say we would—be called "Canadian Catholics," and, of course, the fact that the Church of Rome is a schismatic and foreign body would be brought out. Then, too, just as the English Church fostered the feeling of English unity, so our being all "Canadian Catholics" might do the same with us.

But is there not something else which the name should imply? The great difference between the churches in communion with the Church of Canada is, I take it, that we have kept pure the faith once delivered to the saints, while Rome has added to it what she says are "developments," but which we all believe to be human innovations. And which most of us believe to be either harmful or corrupt innovations. The "Old Catholics" have this expressed in their name, and I think it would do a great deal towards the general understanding of the church's position if we had it expressed in our name. People would misunderstand and take offence at "The Church of Canada" or "The Canadian Church," and there would be no name to call us by except "Churchmen," but I'm afraid we wouldn't be called by that. The name "Old Catholic Church in Canada" (or according to apostolic use "of Canada") would give us the same name as the European old Catholics. There would then be the Old Catholic Church of Germany, of Canada, of Austria and of Switzerland, contrasted with the new or Roman Catholic Church. There is something to be said for and against this, but I'm sure you haven't room for my handling of it. We would then be called "Old Catholics," which would bring out clearly the difference I spoke of, between us and Romanists. So would "Primitive Church of Canada," or "in Canada," and this name would, on some accounts, be better than "Old Catholic."

Will all deference to the vastly superior learning, knowledge and wisdom of those who do not think our name should be changed, I think it should. All Canadians are not of English race—not Englishmen even in the sense of being English-speaking. Why the Canadian branch of the Church whose members are Can-

adians of perhaps Irish, Scotch, or French descent, should be called the Church of England, I don't know. The Church of Scotland was not called the Church of Ireland—an analogous case. It certainly would be well if the church all over the empire had the same name. But England is not the empire. There is no one more loyal to the empire than I am, no one more loyal to England as a part of that empire, and no one with a greater regard for England, but I don't think our branch of the Catholic church should have a name which, according to the analogy of the Church of England, it should not have, and which is in the way of some countrymen.

C. C.

SKETCH OF LESSON.

1ST SUNDAY AFTER EPIPHANY. JANUARY 9TH, 1887.

A Sign of God's Power.

Passage to be read.—Exodus vii. 8-13, 19-22.

God calls men very often. At first gently—if they will not listen, louder—and if they go on refusing to hear, something startling or painful is usually sent to rouse them.

Pharaoh had been gently called, but he scornfully rejected it. Now comes a louder call—something to startle and arrest him.

1. *A Sign of God's Power.*—Again the chosen leaders Moses and Aaron stand before Pharaoh. Their boldness no doubt surprises him. He has power to kill them, or to punish them as he may think fit—but they are not afraid. Why? Has their God power? Yes, He has shewn their leaders that He will work wonders by them for Israel. And now the trial comes (v. 10).

The shepherd's staff which Aaron carries is cast upon the ground in sight of Pharaoh, and at once becomes a serpent. Here is a sign of Jehovah's power. Here is a call, but not a judgment. No one is hurt, though many fear.

Does Pharaoh heed it? Nay, he is thinking of his own sorcerers and magicians. Can they show forth similar power? By means of magic or by the aid of the Evil One, the sorcerers produce serpents also. But they cannot destroy Aaron's serpent; on the contrary all fall victims to the first, and this itself disappears at Aaron's touch! God alone can bring danger—God alone can remove it! The call is given, but the sign is unheeded!

II. *A Sign of God's Wrath.*—Another, and a louder warning. Pharaoh visits the great river Nile—perhaps to offer sacrifice. The river is one of Egypt's gods. It was their chief source of wealth, it gave them drink, it supplied them with fish. It made their land fruitful and abundant. No doubt Pharaoh's heart is proud as he looks on it.

There on its banks Moses and Aaron stand. Again they speak, giving their message that the children of Israel should be suffered to depart. Another call is given, yet it is unheeded (v. 16-17). Now Aaron stretches forth his rod over the water, and a stream of blood flows at Pharaoh's feet.

Here was a judgment on their god, on their means of subsistence, on the comforts of daily life. For seven days the plague remained—time enough for the Egyptians to feel acutely the curse, and to consider their ways. But this call too is neglected—they would not hear. Fortunately the judgment was only temporary, otherwise they and their country must have been destroyed.

Family Reading.

FAREWELL TO THE OLD YEAR.

BY SARAH DUDNEY.

Farewell, old year, we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered
heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the plash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear old year, I wronged a Father's kindness;
I would not trust Him with my load of care;
I stumbled on in weariness and blindness,
And lo, He blessed me with an answered prayer!

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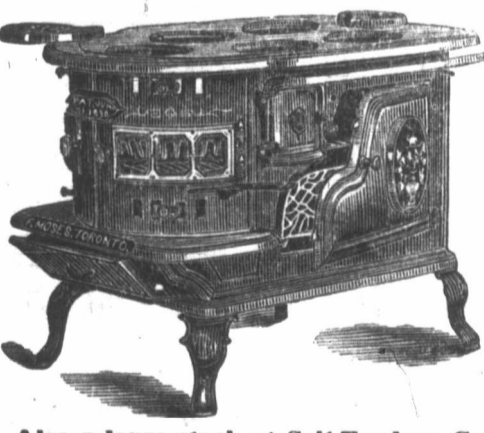
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Good-bye, kind year, we walk no more together,
But here in quiet happiness we part;
And from the wreath of faded fern and heather
I take some sprays and wear them on my heart.
—*Sunday Magazine.*

BISHOP HALL'S MEDITATIONS.

"No one understands what is meant by 'theology' unless he has studied Bishop Hall," remarked the Dean of Chichester to a Gresham audience once, and a perusal of his meditations and vows confirm the assertion.

"I will account no sin little," says he, "since the least works out the death of the soul. It is all one whether I be drowned in the Ebber shore, or in the midst of the deep sea."

"Good prayers never come weeping home," he says in another place. "I am sure I shall either receive what I ask, or what I should ask."

"As there is a foolish wisdom, so there is a wise ignorance in not prying into God's ark, in not enquiring into things not revealed. I would fain know all that I need and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His Court though not of His Council."

"Each day is a new life, and an abridgement of the whole. I will so live as if I counted every day my first and last—as if I began to live but then, and should live no more afterwards."

"I will ever be doing something, that either God when He cometh, or Satan when he tempteth, may find me busied."

"There are three things which of all others I will never strive for: the wall, the way, and the best seat. If I deserve well, a low place cannot disparage me so much as I shall grace it; if not, the height of my place shall add to my shame, while every man shall condemn me for pride, matched with unworthiness."

SIMPLICITY IN DRESS.

Krummacher illustrates simplicity in dress by a little fable:—

"The angel who takes care of the flowers and sprinkles upon them the dew in the still night, slumbered on a spring in the shade of a rosebush. When he awoke he said:—

"Most beautiful of my children, I thank thee for thy refreshing odour and cooling shade. Could you now ask any favour, how willingly would I grant it."

"Adorn me, then, with a new charm," said the spirit of the rose bush in a beseeching tone.

"So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there, in its modest attire, the *moss rose*, the most beautiful of its kind."

So the costliest ornaments are often the simplest. There is no gold, nor jewel, nor sparkling pearl equal to the "ornament of a meek and quiet spirit, which is in the spirit of God of great price."

THE ENGLISH CHURCH NEVER THE ROMAN CHURCH.

BY THE REV. A. W. LITTLE, M.A.

It is a great mistake to suppose that before the Reformation the Church in England was the *Roman* Church, and after the Reformation the *English* Church. It was always the same English Church from the time England received Christianity, and long before the English were a nation. Its legal name was the English Church—*Ecclesia Anglicana*—and neither its name nor its organisation, nor the essentials of its faith and worship, have ever been changed. In the reign of King Alfred the Church of England leased a piece of property to the Crown for 999 years. A few years ago the term of lease expired, and the property reverted to the present Church of England as being the identical corporation which leased the land a millenium before.

But all this is not to deny that during the Middle Ages the English Church became corrupt in many ways; and by a series of successful encroachments on the part of the Bishop of Rome, backed

by the "forged Decretals," by the superstition of the times, and by the vices of some of the Kings, was gradually brought under the yoke of Italy. Thus a reformation became necessary in order to free and purify the English Church.

Until the Norman Conquest (A.D. 1066), the Bishop of Rome had very little authority over the English Church. In the seventh century, Wilfrid, the Archbishop of York, was the first English Churchman to appeal to Rome. The Roman Bishop sustained him, and pronounced eternal anathema on all who should refuse to abide by his decision. But he was dealing with *Englishmen* not with effeminate races of Southern Europe. The King of Wessex convened a synod, which ruled that Wilfrid's appeal to Rome was a *public offence*, and cast him into prison. At the same time, the Archbishop of Canterbury refused to notice a summons from the Bishop of Rome to attend a council.

After Wilfrid had been set at liberty, and allowed to return to his diocese, through the kindly mediation of the Bishop of London, he again appealed to Rome on the same question—the division of his diocese. For this second offence against the authority of the English Church he was deposed and excommunicated, and the sentence of the Bishop of Rome was set at naught.

When St. Cuthbert was Archbishop of Canterbury, his friend Winfrid ("St. Boniface"), an Englishman who had converted a large part of Germany, advised him to bring the English Church under the authority of Rome, as he claimed he had done with the Church in Germany.

In the first place this proves that the Church was not already in submission to Rome; and in the second place, when St. Cuthbert—pleased with the idea—called a council of the English Church, at Clovesho, A.D., 747, and proposed, as an entering wedge, that difficult cases in the English ecclesiastical courts should be referred to Rome, "the Council refused to compromise the dignity of the Church, and the Archbishop was declared the supreme head."

In the eighth century, when the great controversy about "image worship" was agitating the whole Church, the Bishop of Rome declared in favour of the *semi-idolatry*; but the English, so far from owning his supremacy, stood out boldly against his decree, and in company with the Gallician Church, sided with the Greeks.

MISTAKES OF LIFE.

Somebody has condensed the mistakes of life, and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like the drops in the ocean or the sands of the shore in number, but it is well to be accurate. Here, then, are fourteen great mistakes: "It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything."

REMEMBER THE KING.

A chaplain of the Prussian army once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by the major of a regiment, with the words, "Well, sir, I think you made use of the prerogatives of your office to give me some sharp hits yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer; "but I had no intention of being either personal or sharp."

"Well, it is of no use," said the major; "I have a hasty temper, and I cannot help it, and I cannot control it. It is impossible."

And still adhering to this opinion, after some further conversation, the major went his way. The next Sunday the chaplain preached upon self-deception and the vain excuses which men are wont to make.

"Why," said he, "a man will declare that it is impossible for him to control his temper, when he knows very well were the provocation to happen in the presence of his sovereign he not only could but would control himself entirely. And yet he dares to say that the continued presence of the King of kings and Lord of lords imposes on him neither restraint nor fear!"

The next day his friend, the major, again accosted him.

"You were right yesterday, chaplain," he said, humbly. "Hereafter, whenever you see me in danger of falling, remind me of the King!"

HINTS TO HOUSEKEEPERS.

To clean zinc, mix one part of sulphuric acid with twelve of water. Dip the zinc into it for a few seconds, then rub with a cloth.

To make apple jelly cut the apples in small pieces without paring, and stew till soft, using more water than for apple sauce. Strain through a hair sieve, then through a jelly bag twice. To a pint of juice put three-fourths of a pound of sugar—a pound to a pint makes it too sweet—and boil until the right thickness is obtained. The addition of lemons makes it much nicer.

ORANGE PUDDINGS.—Peel, and pick to pieces four or five oranges, (according to size) put into a pudding dish, sprinkling sugar between each layer. Be careful to take out all the seeds, as they give a bitter taste. Take the yolks of three eggs, one tablespoonful of cornstarch, one cup of sugar, one pint of sweet milk. Boil this custard. When it is done, and while still hot, pour over the oranges. Beat the whites to a stiff froth, add two tablespoonfuls of sugar and put it over the pudding and place in the oven until it is a delicate brown color.

Fireplace screens of matting are very artistic and durable. The material is used lengthwise, allowing the border to serve as an upper finish, while the lower edge is cut off and fringed; along the border are placed full tassels, made from soft manilla rope, held in place by brass rings. The surface of the matting is given a dull-toned background, and the centre space is filled with a picture of long ago, the wide, open fireplace, blazing wood fire and kettle on the crane, making up a charming group. The screen is mounted on a heavy brass rod.

A VERY SIMPLE BUT PRETTY TOILET SET.—Materials: Three-quarters of a yard of cardinal satin, one ball of old-gold knitting silk, 6 yards of cream lace two or three inches wide. Cut one piece one-half yard square, and two each a quarter of a yard square. Then stamp some pretty design (cluster of wheat heads is pretty) in one or four corners, as preferred, and embroider it in daisy stitch. Scallop the edges with the silk in button-hole stitch. Sew on the lace under the scallop a little gathered, and finish by lining the set. A pin-cushion to match the set looks nicely without the lace, putting instead, a double box plaiting of satin about four inches wide, fringed on both edges.

APRON WITH EMBROIDERY AND ANTIQUE LACE.—A red-checked white linen glass towel serves as a foundation for this apron, which is three quarters of a yard long and 23 inches wide. The deep border at the bottom, and the narrower one up the sides, are formed by working a long double cross stitch in red cotton in each square of the towel, with a small wheel darned at the centre of the star thus formed. The belt and the pocket are similarly worked. An edging of netted antique lace is across the bottom. The top is shirred four inches deep, the width of the apron being ten inches across where it is sewed to the band.

MISS FLORENCE NIGHTINGALE AND
SISTER DORA.

Miss Florence Nightingale, replying to an invitation to unveil Sister Dora's statue, which Mr. Williamson had just completed, writes to the Mayor of Walsall:—"I would fain say what I cannot say, how deeply touched I am by the feeling of your town that I should unveil the statue of your own Sister Dora, and of the world's honoured Sister Dora, and would you kindly tell them so; as well as my deep regret that overworked and a prisoner from illness for years, as you have favored me by calling upon me, I cannot answer to your call. That noble tribute which you are raising to her memory—that memory nevertheless more everlasting than stone or marble—deserves the thanks of all who would see a noble life honoured, but I especially would thank you in the name of all nurses, who long to see the high motives such as hers, the love of God and our neighbour, become the true life of us all, leading us to seek, ever improved, to do the work better. May the lesson which you are generously giving us bear fruit till every nurse, though not gifted with Sister Dora's wonderful capacities, recognize her true mission in humility and self-devotion, to grow in training and care of her patients, so that she may be won for her Master's use, not only for their bodies but for their spirits; that none but may be better for her care whether for life or death, and may she remember, too, courage and obedience, and also that men patients especially are critical of religion now-a-days, and look sharp to see whether she is acting up to her profession. Such are some of the lessons taught by Sister Dora's life. May we lay them to heart, and to the noble rough fellows, the workman round Walsall, who so loved her, may I send my heartfelt greetings."

A few can touch the magic string,
And noisy fame is proud to win them;
Alas! for those who never sing,
But die with all their music in them.
O! hearts that break, and give no sign,
Save whitening up and fading tresses,
Till death pours out his cordial wine.
Slow-dropped from misery's crushing presses.
If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven!

Dr. O. Wendall Holmes.

A FEATURE OF OUR AGE.

I think there is no fault more prevalent in the present age than *levity*. The lofty in character, the high in station, the most sacred subjects, are alike objects of sport. Persons whom you know to be good and far from wishing to hurt the feelings of, or in any way injure others, yield to this fault.

In this age it is thought to be evidence of brightness, smartness, to be quick at picking all things to pieces, uttering thoughtless speeches concerning the manners or lives of those with whom we come in contact. To find motives for things other than what appears on the surface is counted wit. This spirit pervades our newspapers, our society, conversation, everything, and seems to be killing all reverence for any person or thing, however high or holy.

THE BLIND MEN AND THE ELEPHANT.

An Englishman was one day preaching in Calcutta to a number of natives. When he had done speaking a native stood up and said to him—"Four blind men sat by the roadside talking together, and in course of conversation they began discussing what an elephant was like. One said he was like a wall, another said he was like a stone pillar, another said he was a kind of a huge serpent, while the fourth said he was like a bell-rope. The discussion got so warm that, to save further quarrelling, it was agreed that the next time an elephant passed by they should all feel it with their hands, and thus prove which of the four was right in his idea of the elephant."

"Presently an elephant passed along the road, and all four put their hands on the great creature.

One touched its tall massive side, and he cried out, 'Just as I said—he is like the wall of a house.' Another put his arm round the beast's leg, and he cried out, 'Just as I said—he is like a stone pillar.' Another laid hold of his trunk, and he cried out, 'Just as I said—he is like a great serpent.' While the fourth man happened to catch hold of its tail and he cried out, 'Just as I said—he is exactly like a bell-rope.'

"And that," said the native, "is just how men are acting about the truth. All are anxious to know what is the truth, but all are blind and can only grope after it, and all get hold of different ideas about it; the Mahomedan says one thing, the Hindoo says another, the Buddhist says another, and you Englishmen come and say another. Well, all are right to a certain extent, just as each blind man was right to a certain extent about the elephant; but you English make the same mistake the blind men made. Each blind man thought that he, and he alone, knew what was the exact truth about the shape of an elephant, and that all the others were quite wrong; so you English think that you alone know what is really the truth, and you declare that Mahomedans, Hindoos, and Buddhists are quite wrong, while all the time we have got hold of a little bit of the truth, and you have got hold of no more."

And had the Englishman no answer for the native? Did he allow that he, as a Christian man with a Bible in his hand, knew no more about the truth than a Hindoo, or Mohomedan, or Buddhist? Not for a moment.

"I grant," he said, in reply to the native, "that the four blind men could only guess at the shape of the elephant, and that each was about as correct as his fellows, while all were pretty wide of the actual truth. But suppose an angel had come down from heaven and touched the eyes of one of those blind men and had given him sight, would he not have known what was the real shape of an elephant much better than his three blind friends? Would he not have been able to declare to them correctly and exactly what an elephant was like? And this is just the difference between a Christian and those of other religions. The Christian has given him by God the power to see. The Holy Spirit touches his blind soul, and he is able to see clearly the truth of God while others are spiritually blind."

What is the truth? is the cry of so many, as they find so many creeds and opinions held in the world. The truth is to be found in the Bible, and in the Bible only. "Thy Word is truth." And the only man who can see the truth is the man who has received power to do so from God Himself. Every man who wants to know what is the truth, may know if he will ask God to teach him. "Open Thou, O God, mine eyes, that I may behold the truth in Thy Word."

INCOMES OF ENGLISH BISHOPS.

Attention has been drawn to the incomes of the bishops and the large sums which in some cases they have left behind them for the enrichment of their families. There is no subject upon which the bishops themselves could afford to have a fuller light thrown than upon the amount of their incomes and the way it is spent. In past times there were, no doubt, instances of episcopal rapacity. In the State, as well as in the Church, the prevailed to some extent "the good old rule, the simple plan, that they should get who have the power, and they should keep who can." But it is otherwise now. Take the Diocese of Durham, for example: Bishop Baring, who was a rich man from private sources, spent upon his see about as much as he received from it. Bishop Lightfoot, his successor, whose episcopal income has been reduced by the foundation of the Bishopric of Newcastle, gives away a very large part of his revenue, and has just announced his intention of building at his sole cost a church for workmen in Hendon, one of the most crowded and needy districts in Sunderland. This gift to the Church is but one out of many, and we have no hesitation in saying that no incomes bear so large a share in the charges for bettering others than the incomes of the bishops.

TEN THOUSAND PER CENT.

Mr. Stuart dropped into the office of his friend Mr. Morris in a mood decidedly depressed, occasioned by a business investment that had proved a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful "How are you, Stewart?" "Sour as an east wind," was the response as he looked at the beaming countenance of his friend, whom he had known for many a year, and whose counsel he had sought many a time and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it, and said:

"What are you up to, Morris? Had some good news, eh?"

"O no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart. "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris.

"This," wheeling round his chair and laying his hand upon a paper on his desk, "is a cheque which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest He pays until yesterday, when our clerk man startled me by saying He had promised *ten thousand per cent.* I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was sure enough in St. Matt. xix., 29: 'And every one that hath left houses, or brethren or sisters, or father or mother, or children or lands for My Name's sake, shall receive a *hundred-fold* and inherit eternal life.'

"I was struck at the sound of *ten thousand per cent.*, but I figured it out, and found it correct. The preacher was very much in earnest, as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice, which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."

"You take a worldly-wise view of the matter; don't you?" inquired Mr. Stuart.

"Perhaps I do; but it will bear it, although it is only one view."—*Selected.*

THIS NEARNESS TO GOD.—Our religious life is a drawing near to God: we and God draw together, and that makes our spiritual history;—and this nearness of God breeds in us always these two effects, fear and love, and the two belong to each other, and they spring from the same cause, and they bear the same witness, and they both work into each other, and our inner discipline is the story of their alternating action, each shaping, moving, forcing the other,—fear, preparing the love, the love prompting the fear; the cry, "Depart from me," alternating with its response, "Lord to whom shall I go?" "Lord, depart from me:" "Lord draw me to Thee." So the double life moves, and grows, and aspires, until the goal is reached, and the perfect love is touched, the love which casteth out all fear.—*Scott-Holland.*

—Anger wishes that all mankind had only one eck; love, that it had only one heart: grief, two tear-glands; and pride, two bent knees.—*Jean Paul Richter.*

Childrens' Department.

A MOTHER'S LOVE.

The following incident was related a short time ago, by a home missionary:

Once I saw kneeling, in a church, where I had been preaching, a poor collier lad some ten or twelve years of age. His hair was rough; his coat was worn and ragged; his feet were bare. As I passed, his hands were clasped as if in prayer, and a sad wistful look was on his face.

I turned and went to speak to him. "I want to be good," he said; "I want to belong to the Saviour; but," he added, "I can't believe he loves such as me."

His had been a hard life in the world, poor lad. How could I convince him of the love of God? I spoke to him of friends and play-mates.

"Is there anyone you know who would, if need be, die for you?"

He was silent; he had no belief they would, and I pressed the question.

"Is there any one you have ever known who, if you had to die would die instead to save you?"

For a few moments he was silent; then he looked up and said:

"I believe my mother would!"

Ah, poor lad! in that brief pause he had looked back on life and thought of the only love he had ever known—his mother's love. He remembered, very likely, how she had sat up late at night to mend his clothes, or to earn by her needle to-morrow's bread. Convinced of the reality of her love, his heart told him it would be strong unto death.

"Then see what Jesus has done," I said, as I spoke to him of the life and death of the crucified one.

As I was speaking he bowed his face in his hands, and at last said:

"I can love him back again and trust him too."

Thus was the victory of the cross won in that young heart.

PAIN CANNOT STAY—Where Polson's NERVILINE is used. Compound of the most powerful pain subduing remedies known, Nerviline cannot fail to give prompt relief in rheumatism, neuralgia, cramps, pain in the back and side, and the host of painful affections, internal or external, arising from inflammatory action. A 10 cent sample bottle of Nerviline will give sufficient proof of its superiority over every known remedy. Try Nerviline. Large bottles 25 cents; trial bottles only 10 cents.

A WISE CONCLUSION.

One summer evening, after Harry and his sister Helen had been put to bed, a severe thunder-storm came up.

Their cribs stood side by side; and their mother, in the next room, heard them as they sat up in bed and talked, in low voices, about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them.

They wondered whether they would be killed right off, and whether the house would be burned up. They trembled afresh at each peal.

But tired nature could not hold out as long as the storm. Harry became very sleepy, and at last, with renewed cheerfulness in his voice, he said, as

he laid his head on the pillow, "Well, I'm going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her own head down, saying, "Well, I dess I will too."

And they both went to sleep, without more words.—*Youth's Companion.*

OUR FATHER.

Men are told that God stands to them in the light of a Father. Yet they do not say, "My Father loves me, so there must be a blessing in the troubles which He sends me."

Rather they begin to judge Him, their Maker as well as their Father, grumbling and complaining at His ordering of their lives.

What should we think of the little child who sulked and cried, "My father is no loving father; he holds my hand when I want to run about; he struck me with the rod the day I played by the river, and when I was ill and my head ached he gave me bitter medicine instead of the sugar I asked for."

Surely some one would reply, "You foolish child, your father holds your hand to keep you from falling and wounding yourself. He let you feel the rod that you may never again be tempted to play by the deep dangerous river, and he gave you a better drink to cure your pain. It is to him you owe your present health and safety, ungrateful little one!"

And are not many men—are not you indeed like this little child? You complain of your Father in heaven because He keeps you poor, perhaps, and unable to do the thing you would. He let you feel His rod the other day to prevent you repeating that sin you fell into. He afflicts you now to make you well for all eternity.

You are, perhaps, about five years old as regards God, like that little child, and you have no sense to judge Him, the great Creator of all men.

Be humble, then, and do as you would like your little child to do to you. Trust God though you do not yet understand His dealings. He is your Father.

PETLEY AND PETLEY.—This well-known house is now carrying on their "winter sale of mantles". Any of our readers who wish to get a good one at one half of its value, can do so at this establishment, and we would recommend them to call early and secure one of these handsome mantles before they are all sold.

WHAT ENERGY HAS DONE.

Twenty-five years ago a few young men in London resolved to meet every evening to exchange ideas. The number gradually increased until it was necessary to hire a room. Growing ambitions, they hired lecturers, and many people were brought together. Many of them now trace their success to this effort of getting knowledge.

Indefatigable industry coupled with the desire for knowledge produces great results. Walter Scott, when he was in a lawyer's office spent his evenings in study. John Britton, the author of agricultural works, said: "I studied my books in bed on winter evenings because too poor to have a fire." He used every opportunity to read; the books he picked up for a

moment at the book stalls helped him, he says. Napoleon had indomitable perseverance and energy. Dr. Livingstone, at the age of ten years, working in a factory, bought with his first wages a Latin grammar, and studied it until twelve at night. He studied Virgil and Horace the same way, and finally entered college and graduated.

Many will ask how they can advance themselves in knowledge. The first thing is determination; the next perseverance.

Walter Scott gave this advice to young men: "Do instantly whatever is to be done, and take hours of recreation after business; never before it." Business men often say, "Time is money." But it is more than that to the young man. If used rightly, it is self-improvement, culture. The habit of idleness is a hard one to get rid of. Time spent in reading in anything and everything is weakening to the mind. Books chosen and read with care, cultivate the mind and character. The books you read should raise your thoughts and aspirations, strengthen your energy and help you in your work.

A LITTLE PAINTER.

Edgar had a box of paints, given him for his birthday; and he began to paint pictures of everything.

Lily said, "Oh, Eddy! make a picture of dolly and me!" But he painted dolly's hair such a bright red color, and made her nose so big, that Lily was angry.

"You don't know how to paint!" she said. "I can make better pictures myself." She reached out, to get one of the brushes, and her hand knocked over the bowl of water. It ran over the paints; and there was a great outcry and trouble. Such a picture as there was then, in that room, I am sure no artist would like to paint! A little boy and girl, each with an angry face; and the chair and floor all covered with water and paint! Mamma did not think it a pretty picture, when she went in. Do you know, children, that you are making pictures, every day, just in the way these children did? Try to have pleasant ones, because God, your heavenly Father, looks at them all, and He is grieved when you make such naughty pictures as Edgar and Lily made.—*The Shepherd's Arms.*

JUST AS I AM!

Some time ago a poor boy came to a city missionary. Holding out a dirty and worn-out bit of paper, he said, "Please, sir, father sent me to get a clean paper like that." Opening it out, the missionary found that it was a page leaflet, containing that beautiful hymn beginning, "Just as I am, without one plea." The missionary asked where he had got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died. She used always to be singing it while she was ill, and she loved it so much that father wanted to get a clean one, and to put it in a frame and hang it up. Won't you give us a clean one, sir?" That simple hymn given to a little girl seems to have been, by God's blessing, the means of bringing her to Christ.

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LITTLE OPPORTUNITIES.

Zoa Rodman, as she practiced her music day after day, noticed a tiny, poorly-clad child hanging around the gate.

"Who is it?" she asked; "and why does she come?"

"She is charmed, I think," replied her aunt, laughing. "Her name is Maggie Sherman, and her father is one of the victims of drink," she added more soberly. "Poor little thing! it is too bad."

Zoa went to the door.

"Come in, little Maggie," she said kindly.

The child could hardly credit her senses. The beautiful young lady, who sang like an angel, had spoken to her—had asked her to come in!

She entered shyly!

"Are you fond of music?" Zoa asked.

"Oh, yes," she answered; "I do love it so."

"And can you sing?"

"A little—some of the pretty songs you sing," said the child.

"I am glad to sing for you; won't you let me hear you sing?" said the beautiful young lady.

Little Maggie commenced with a trembling voice, for she felt like one in a dream; but as she sang on the music took possession of her, and she thrilled and warbled like a bird.

"Thank you," said Zoa. "Would you like to have me teach you to sing and play, Maggie?"

"Oh! oh! would you? But I have no money."

"No; and I do not offer to teach you for money. Only come to me every day, and I will teach you what I can."

When Maggie Sherman, a few years later, became a noted singer and musician, and lifted her father's family to respectability and comfort, it was not generally known that all their happiness arose from the kindness of Zoa Rodman.

A GREAT OFFER.—No matter in what part you live, you had better write to Hallet & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. A number have earned over \$50 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

ONE USE OF BIRTHDAYS.

You know that birthdays are the days that our friends remember, and tell us they do by sending us presents. Now, these presents should always mean this: "I send you this, to tell you how glad I am that you were born. You have made me happier because you live in this world." I wonder if we are all trying to make our friends feel this.

There is a blue-eyed little girl living not a thousand miles from New York who calls her birthdays "worth days." She is so sweet and lovable that every day she lives is a "worth day" to those about her. We can all make our days "worth days" to our friends, each day richer and more happy because we live here, if we try.

There are different ways of celebrating our birthdays, but those that are

most desired are thanksgiving birthdays. Last winter there was such a pretty birthday celebration not far from Boston, that 'I know you will enjoy hearing about it.

The little girl was twelve years old. She had been receiving presents and birthday letters all day. When night came and the family were all at dinner—a dinner prepared especially to suit this little girl—she came into the dining-room carrying a tray, on which were a number of paper parcels, neatly tied. Each parcel had on it a white card, with the name of some member of the family and contained a gift. These she gave to each one, to remember her birthday by, she said, and had been purchased by saving her own pocket money. That certainly was a pretty way of keeping a birthday. Giving, you will find, makes you just as happy as receiving, and sometimes more happy. In a small Sunday-school room in New York State there is a pretty money jug standing on the desk. On the Sunday after each teacher's and scholar's birthday they put into the jug a penny for each year they have lived. Johnny, who is five years old, brings five pennies; Johnny's father, who is thirty-eight years old, brings thirty-eight pennies—one for each year. This money goes to the missionary society of the church.

These pennies must be thank-offerings. You might try it in your family. Have a money jug on the dining-room mantel, and use the pennies to buy Christmas presents for some one who would not have any Christmas if you did not remember him. Call the jug, "The Birthday Jug."

HIS LAST RESORT.—Mr. Richard Rowe, of Harley, Ont., was afflicted for four years with dyspepsia. Two experienced doctors treated him. Getting discouraged, he tried Burdock Blood Bitters. He states that two bottles cured him. He is now doing heavy work and as well as ever.

HOME DUTIES FIRST.

A girl of fourteen, who had lately been converted, asked God to show her what she could do for Him, and what was her special work. After praying for some time, the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took charge of the child, and relieved her mother in the work and care of the little one. This was godly and Christ-like. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the Christian life."

WELL SPOKEN OF.—"I can recommend Hagar's Yellow Oil very highly. It cured me of rheumatism in my fingers when I could not bend them." Ida Plank, Strathroy, Ont. A medicine for internal and external use in all painful complaints.

BOBBY'S FIVE SHILLINGS.

A TRUE STORY.

Of all the little boys who attend the grand new board-school in our village, Tom and Bobby B— appear to be among the brightest and merriest. Owing to their good mother's care of them they leave home in the morning with clean, shining faces, well brushed hair, their clothing in good order, finished off by the whitest of collars, and the corner of a handkerchief sticking out of the little breast-pocket. We sometimes think their mother (who is a coachman's wife) must be quite extravagant in the matter of soap. The boys enjoy themselves on the road to school in running races and many a bit of fun.

But Tom as the oldest of four little sons, has been taught to set a good example to the younger ones, so he takes care to be at the school punctually by nine o'clock. At the door he parts from Bobby, who takes his place in a lower class room, with directions to him to be sure and not get into mischief. The boys are helped every night by their father in preparing their lessons for the next day, so they are among the scholars who by their diligence give real pleasure to the teachers. On returning to school after the Christmas holidays, Tom became ambitious to learn Latin, but was told by his father he could not afford to buy him a new lesson-book at that time, having a doctor's bill to pay, and other extra expenses. So on this occasion Tom received a little lesson in patience.

Very earnestly do the parents of these dear boys train them from God's own word to love and trust Him, to give them all that is good for them, and they are taught also from the same holy book to love one another. I think you will say they have learned this lesson very well, when I tell you the voice of quarreling is never heard in their little cottage, and every night and morning the voice of prayer is heard, going up to the Father in heaven, who gives his blessing.

Tom and Bobby were returning from school one day lately, when a very ill-behaved, cross little dog ran barking towards them, and tried to bite a piece out of Bobby's leg. The lady who owned the dog was much distressed, for though Bobby was not much hurt, he was terribly frightened, and began to scream loudly. The lady followed the boys home, saw there was not much injury done to the leg, and on going away presented Bobby with five shillings. The gift caused great excitement and pleasure, making the little wounded man quite forget his pain. All the little brothers handled the money in turn, but to Bobby was given the honor of deciding how it should be spent. On this point he had made up his mind before bed-time. "Father," he said, "please buy Tom a Latin grammar, and a pair of shoes for Jimmy, you know his are quite done; and if there's any money left, I should like a new slate." These three purchases have been made, and dear, unselfish little Bobby seems to have forgotten the fright and the pain caused by the dog, and only to remember the pleasure he had in receiving that wonderful present of five shillings.

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LOVE.

Little Alice Lee was playing with her doll while her mother was writing. When her mother had finished the writing, she told Alice she could come and sit in her lap, and Alice said:—"I'm so glad; I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am very glad my Alice loves me so; but I fancy you were not very lonely while I wrote, you and dolly seemed to be having a happy time together."

"Yes, we had, mamma; but I got tired after a while of loving her."

"And why?"

"Oh, because she never loves me back!"

"And that is why you love me?"

"That is one why, mamma, but not the first one or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back; that's why I love you so."

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While in the army I contracted a severe Cold, which settled on my Lungs, resulting in exhausting fits of Coughing, Night Sweats, and such loss of flesh and strength that, to all appearance, Consumption had laid its "death grip" upon me. My comrades gave me up to die. I commenced taking Ayer's Cherry Pectoral, and it

CURED ME.

In the twenty years that have since elapsed, I have had no trouble with my Lungs. — B. B. Bissell, Editor and Publisher *Republican*, Albion, Mich.

Ayer's Cherry Pectoral cured my wife of Bronchitis, after friends and physicians (so severe was the attack) had almost despaired of her life. She is now in perfect health. — E. Felter, Newtown, O.

When about 22 years of age, a severe Cold affected my lungs. I had a terrible Cough, could not sleep, nor do any work. I consulted several physicians, but received no help until I commenced using Ayer's Cherry Pectoral. I continued to take this medicine, and am satisfied it saved my life. — C. G. Van Alstyne, P. M., North Chatham, N. Y.

Last year I suffered greatly from a Cold, which had settled on my Lungs. My physician could do nothing for me, and my friends believed me to be in Consumption. As a last resort, I tried Ayer's Cherry Pectoral. It gave immediate relief, and finally cured me. I have not the least doubt that this medicine

SAVED MY LIFE.

I am now ruddy, healthy, and strong. — James M. Anderson, Waco, Texas.

Ayer's Cherry Pectoral cured me of Throat and Lung troubles, after I had been seriously afflicted for three years. The Pectoral healed the soreness of the Lungs, cured the Cough, and restored my general health. — Ralph Felt, Grafton, O.

Twenty years ago I was troubled with a disease of the Lungs. Doctors afforded no relief, and said that I could not live many months. I commenced using Ayer's Cherry Pectoral, and, before I had finished one bottle, found it was helping me. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life. — Samuel Griggs, Waukegan, Ill.

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