

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, DECEMBER 21, 1898.

[No. 51.]

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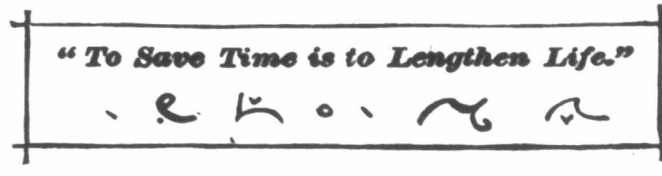
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**CANADIAN CHURCHMAN,**  
Cor. Church and Court Sts.  
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# Canadian Churchman.

TORONTO, THURSDAY, DEC. 21, 1898.

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

Address all communications.

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

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## Lessons for Sundays and Holy Days.

December 24—4 SUNDAY IN ADVENT.

Morning.—Isaiah 30 to v. 27. Rev. 14  
Evening.—Isa. 32; or 33. 2 to 23. Rev. 15.

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

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

BEFORE THE COMING OF AUGUSTINE is the epoch of Church History "in these Islands" chosen for lectures by Canon Browne at St. Paul's Cathedral this winter. It would be a good thing if some of the English enthusiasm (so remarkable at present) about *Church History* could be imported into Canada, and our young people primed—especially as to the solid foundation of the British Church Catholic before the arrival of any "Italian Mission" to muddle and mar the work—as results have shown.

THE BROTHERHOOD OF ST. ANDREW is obtaining a foothold in England, as it has already done in Scotland. Strong letters appear in English Church papers describing its phenomenal success both north and south of the Lakes here. It is evident that its simple "rule of prayer and service" has an attraction in this busy age—it is easily remembered and easily worked. Most societies and guilds have *too many* rules, and regulations.

"POLYCHURCHISM AND POLYGAMY" is rather a startling and somewhat unsavoury and disagreeable combination: but the intrepid Canon Hammond "takes the bull by the horns" and establishes a rather daring parallelism between the two—the latter resting on the basis claimed by the former, viz.: "Facts of Modern Christendom." This new phase of the controversy, started at Lucerne, will stir up (especially) our Methodist friends. They will scarcely lie silent under the Canon's imputation in this parallelism.

"STRICT CHURCHMEN AND BROAD CHURCHMEN."—Commenting on the fact of Fr. Huntington, O. H. C., holding a mission in the very heart of "Evangelical" Virginia, a correspondent of the *Church Times* prophesies a healing of the old breach between "High" and "Low," by a combination of the faithful (loyal) in both against the latitudinarian tendencies elsewhere. "The battle for the Divine and the supernatural is upon us. We cannot mistake the signs of the times and our foes are chiefly those of our own household."

THE FRENCH CANADIAN has been getting roundly abused by the English press on the head of the escapade of certain Montreal boys in taking liberties with the Nelson monument. We are sure that our French fellow-citizens—whatever their faults in the way of religion and business—have no desire to tamper with, much less to rend, the tie that binds them to the British throne. There is something, nevertheless in the *Rock's* conclusion: "The priest is the real force. He may with the strength of two tongues denounce a deed: but the morbid sentiment that leads up to it he will carefully cultivate."

FASTING COMMUNION receives very reasonable treatment in Canon Knox-Little's reply to Archdeacon Farrar. He admits the existence of "serious difficulties" in carrying out the rule rigidly—difficulties due to severity of climate as well as the nervous tension of the age we live in. It has at least, led the *Rock* to admit "the benefit of fasting in general, and on solemn occasions or where it is voluntary. Few will differ from him here. It is a question of degree only." It really seems as if we were nearing a *concordat* between the two rival parties in the Church.

"THE SELECT VESTRY" is—by the *Church Times*—held responsible for new complications in the much troubled parish of St. Michael's, Coventry. It is advised that "the anomaly of a Select Vestry should be swept away as a first step towards a settlement of the disturbance." It is curious how these parochial muddles work up into "knots" which only a *sharp cut* of the sword of authority can solve.

THE GENERAL SYNOD OF CANADA continues to occupy considerable attention in the old country. They are trying to fit the new *status* here into the general plan of the Church Anglican: and a good deal is being said about the "Patriarchate" of Canterbury. The general opinion, however, seems to be that we have taken a wise step here, and had better not be in a hurry to subordinate our Church regimen to Imperial machinery—valuable and admirable as that may be.

ONE HUNDRED AND FIFTY MILLION dollars seems a gigantic sum to be lost or sunk in connection with the English miners' strike: but it would be a *cheap* experience after all if it could only teach the world the need of some method of *arbitration* in these labour disputes. It is surely time for the Imperial Parliament to take the matter up and lay down some sort of regulation for settlement of such differences. Such things as Home Rule, Welsh Disestablishment and Parish Councils could wait—are better left alone, probably!

PLYMOUTH BROTHERS do not seem to agree with the theological appetite of Dr. Parker (London

"City Temple")—"broad" as his appetite is! "It is Pharisaic and devilish in its vanity. I pray Almighty God to root out of this land and every land that kind of sectarianism, which is an outrage upon the infinite love of the all-loving Christ." This is strong enough language: but one is a little surprised at hearing such unsparing condemnation of *vanity* from such a quarter.

"UNFERMENTED WINE" seems to be a *crux* in the C. E. T. S. as we judge from recent remarks in the *London Church Times* and the *New York Catholic Champion* on recent instruction to speakers in London Diocese "to refuse to express an opinion upon the question of unfermented sacramental wine." Whatever one's private view of the question of learning involved, the dictum of the Lambeth Conference of 1888 ought (these papers think), to settle the question for all loyal Churchmen.

THE SOCIETY OF ST. OSMUND has published part II. of vol. I. of its transactions, in the shape of a neat and interesting treatise on the proper (English) shape and ornamentation of the ecclesiastical vestments traditionally assigned to the Three Holy Orders of Ministers respectively. The tract contains much information of a historical character, and has a frontispiece (copy of an "old Brass") of a priest in full Eucharistic attire.

## CHRISTMAS-TIDE FESTIVALS.

Amid the glad commemoration of the Nativity, many lesser festivals are grouped. Nearest to his Lord stands St. Stephen, the first of His followers who, by deliberate choice, laid down his life in attestation of the faith which he professed and preached. Next to him on the Church's roll of her heroes stands St. John, the Apostle of love, whose tender affectioness called forth from the Saviour's heart a deep and discriminating regard, which set him above his fellows, and gained for him the well-known designation of "the disciple whom Jesus loved." It was probably the connection that love exalts its possession beyond all other graces—and not only transforms him unto the likeness of Christ but brings him nearer to him than any other gift—that led the Church to place the day of St. John's commemoration nearer than that of any of the other apostles, to that of the Divine Birth, which was a bringing of Infinite love into human life.

## THE HOLY INNOCENTS.

Next to him whose oft repeated refrain was "Little children love one another," comes the commemoration of those unconscious martyrs, "the Holy Innocents," who, before their Master, were baptized with the baptism of blood, and passed, as the Church has always believed, into the land of light, to learn their lessons of His love, not amid the toils and tears of earth, but in His own presence and from His own lips—a pattern and pledge of the untold multitudes of little ones, who amid tears and breaking hearts have since been taken away from evil to come.

"To us there seems something inconceivable in a crime so atrocious as the slaughter of these Innocents, but such deeds were by no means unparalleled in the history of heathen despots of the ancient world. And what we know of the character of Herod is profoundly in harmony with the

narrative of the Gospel. He stands out in the history of those turbulent times as a mighty man of unbounded ambition and excruciating jealousy. His whole career was red with the blood of murder. He had massacred priests and nobles and councillors without number: he had caused the High Priest, his brother-in-law the young and noble Aristobulus, to be drowned in pretended sport before his eyes; he had ordered the strangulation of his favourite wife, the beautiful Asmonæan princess Mariamne. His sons Alexander, Aristobulus and Antipater—his uncle Joseph—Antigonus and Alexander—the uncle and father of his wife—his mother-in-law, Alexandra—his kinsman Costobanus—his friends Dositheus and Gadias, were but a few of the multitudes who fell victims to his evil suspicions and guilty terrors. His brother Pheroras and his son Archelaus barely and narrowly escaped execution by his orders. Deaths by strangulation, deaths by burning, deaths by being cleft asunder, deaths by secret assassination, confessions forced by unutterable torture, acts of insolent and inhuman lust, mark the annals of a reign which was so cruel, that in the energetic language of the Jewish ambassadors to the Emperor Augustus, 'the survivors during his lifetime were even more miserable than the sufferers.' And as in the case of Henry VIII., every dark and brutal instinct of his character seemed to acquire fresh intensity as his life drew towards its close. So that there is no difficulty in supposing that such a man would have acted in the exact manner described by St. Matthew." (Farrar)

#### THE CIRCUMCISION.

A festival kept on the 8th day after His birth—our modern New Year's Day—in commemoration of the first act of shedding that precious blood, by which the world was redeemed. To the Christian it has its solemn lesson. It shows that Christ came not to destroy the law, but to fulfil it. Thus it became Him to fulfil all righteousness. Thus early did he suffer pain for our sakes to teach us the spiritual circumcision—the circumcision of our hearts and all our members from all worldly and carnal lusts. As the western mountains catch the first gleams of the rising sun, so is Bethlehem a prelude to Calvary, and even the Infant's cradle is tinged with a crimson reflection from the Redeemer's Cross. It was on this day too that Christ first publicly received that name of Jesus, which the command of the angel Gabriel had announced, and which translated means Jehovah the Saviour. The Hebrew name Messiah translated by the Greek word Christ, meaning the Anointed One, describes His office as the Prophet, Priest and King of the human race; but Jesus was the personal human name which he bore—and which proclaims Him, the man Christ Jesus, to be the Living God the Saviour. Hence the Church directs that whenever that human name is mentioned lowly reverence shall be made as an act of worship to Him who is the Eternal God.

#### THE EPIPHANY

is the next festival of this season, and it stands out like a star of the second magnitude with a dignity of its own. The word means the manifestation or showing forth, and is the name specially given to that festival which commemorates the manifestation of Christ to the Gentiles by the leading of a star. It also gives its name to the six Sundays following, and which are specially occupied in setting before us those Scriptures which manifest Christ as very God and very man. The incident commemorated on the festival itself has a strange Oriental fascination about it.

We are informed by Tacitus, by Suetonius and by Josephus, that there prevailed throughout the entire East at this time an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world. Indeed there is ample proof on all sides, that a guilty and weary world was dimly expecting the advent of a Deliverer. "The age," Neibuhr says, "was effete with the drunkenness of crime." There was therefore nothing extraordinary in the fact that the Eastern Magi, probably Chaldean sages, or astronomers should have bent their steps to Jerusalem if any circumstance had occurred to awaken a more immediate conviction that this wide-spread expectation was on the point of fulfilment. St. Matthew tells us that they had seen the Star of Messiah in the East, and that to discover Him was the motive of their journey. The conviction that the coming of the Expected One would be indicated by the appearance of a star may well have grown out of the prophecy of Baalam, a Gentile Jew, from the East. A revelation of such portentous significance could not fail to make a lasting impression on the mind of Baalam's hearers and companions. And when its—to them—appalling predictions were being verified, it could not fail to inspire a wide-spread, mystic awe, and to be whispered far and wide through those Eastern lands, as the explanation of the disasters that were befalling those once mighty Canaanite tribes. If this be correct, any unusual appearance in the heavens would naturally turn the attention of Eastern sages to Judea for an explanation of its significance.

Now it is a well-known fact that Kepler long ago proved that a startling phenomenon was produced in the heavens about the real time as the birth of our Lord, *i. e.* three or four years before the received date, by the conjunction of Jupiter, Saturn and Mars,—a phenomenon similar to that observed by Brunowski in 1604. The result of this conjunction at the latter date was the production of a new star of the first magnitude, of remarkable brilliancy, sparkling like a diamond, which after shining for a whole year gradually waned and disappeared in March, 1606. This same phenomenon is held to have been produced by the same cause, at certain regularly recurring but long intervals—one of which it is calculated would have fallen about the true time of our Lord's birth.

Whether this be the explanation of the appearance of the star which led the Magi to Bethlehem or not, at all events by some heavenly guidance they came. These were men of the East, and when they had opened their treasures they presented unto the young Child gifts—gold and frankincense and myrrh.

#### "THE CHRISTMAS OFFERTORY"

Has a meaning of its own for the Canadian Churchman. It is a very grand and time-honoured custom with all Christians to *remember the poor* at Christmastide. The Canadian Church has—with good reason—singled out one particular class of the Church of Christ to remember *especially* one Christmas Day itself—not to the exclusion of the general practice, but giving special "colour" to that department of it. The custom probably arose or began at a period when the clergy were—practically—bereft of all ordinary means of livelihood, and known to be devoting themselves to the service of their fellows, in almost entire forgetfulness of their own interests. They were—without making a formal profession of

poverty—to all intents and purposes, as poor as mendicant monks.

#### THEY ARE POOR ENOUGH YET!

but times have improved. As the community has grown up, the Church has become better organized, and *worked* in a more systematic and regular way. However small the stipends, there is always—or nearly always—*something* regular and sure in the way of stipends. This, so far as it goes, is a great comfort and satisfaction. Still, it may be truly said that the *majority* of the clergy still need all the addition to their regular income that the Christmas offerings bring. There are exceptions—it is open to them to make other dispositions of the offerings of the faithful if they please. Meantime most people will like to cling to

#### THE GOOD OLD CANADIAN WAY.

They will like to have the opportunity of showing that their appreciation of "the parson's" personal comfort is not limited to the payment of a more or less meagre—though regular—clerical stipend. Our rural brethren will open their barns, etc., as well as their hearts and their pockets, and fill the "woodpile" of their minister as well as his larder. To those so situated "contributions in kind" are more easy and material than offerings of money, and are about as useful. They probably argue that as money is for the purchase of wood, hay, bread, butter, etc., it must be rather an advantage than otherwise to have these provided "direct" without giving the parson the trouble of purchasing them. The parson may not be of the opinion as to what suits his convenience, but he "makes allowances."

#### THE POOR SHOULD NOT BE FORGOTTEN

while the parson (however poor) is being remembered. After all *he* is but a special instance of *voluntary poverty* for the good of others—many of those others are also poor with a poverty that is by no means "voluntary!" The parson—voluntarily poor—will be the first to recognize the claims of the class that he is most anxious about, and among whom most of his time is spent. He desires no member of his flock to be left in want, while he luxuriates in the overflowing gifts of those better able to contribute. The best way is for Church people to "take stock" of the situation, and act accordingly—proportion their offerings to the needs of those (whether parsons or others) whom they desire to relieve.

#### OBITUARY.

##### MARCELLUS CROMBIE.

In the death of this well-known and universally respected lawyer, Toronto has lost one of its most valued and public-spirited citizens, and the Church one of its most sound and staunch adherents. Belonging to a family of high standing, both socially and otherwise, Mr. Crombie never abandoned the traditions of his blood, but (if possible), constantly enriched and strengthened them by his intelligent usage and observance of them. He never forgot that he was a Churchman "born and bred," loyal to the backbone, upright and firm. Withal, there was a singular sweetness and gentleness about the man which one meets too rarely in his profession, or among business men generally. Any one in need was sure of his friendly smile of welcome, his thoughtful consideration, his kindly sympathy, his valuable advice, and his practical help. He was as free from vanity and selfishness as he was from any tendency to change for the sake of change. A model for liberal and conservative churchmen—we shall miss him sorely in Synod and Council.

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WILLIAM H. HOWLAND

is another name which Canadians, and especially Torontonians, will not willingly let die, though the generous heart of the famous Toronto philanthropist has ceased to beat. His nature was a curious study, as—most people would probably agree—exhibiting an abnormal kindness of heart, leading the man to apparent or real extravagancies of action. So the Church seemed too strict and too narrow for the "broad pattern" of this man's Christianity—"no sect could hold him," his friends would probably say, as an apology for his eccentricities. Well, the error was one of those which are said to be "on the right side"—we cannot be blind to his errors, but we cannot be blind to the nobility of a generous nature. So excessive in the element of generosity as to be a rarity, his character was both example and warning.

Among the families which have suffered from the ravages of diphtheria, none have felt the blow so much as that of the late Walter G. Cassels, Toronto—whose daughter Adelaide had married Walter, son of the late Rev. W. S. Darling, of Holy Trinity, Toronto. Last year Mr. Darling died; about three weeks ago one of the children was carried off; and now Mrs. Darling and her sister, Miss Minnie Cassels, have been cut off. Miss Cassels has for many years taught in St. Luke's Sunday School and was distinguished for her devotion to her duties and anxiety to further any good work. Sincere sympathy is felt for the bereaved family in their sad affliction.

REVIEWS.

SOALS FROM THE ALTAR. First series. By Joseph Cross, D. D., LL. D. 8vo., pp. 317, price 50c. New York: Thomas Whittaker: Toronto: Rowsell & Hutchison.

The sixth in Whittaker's Library has collection of twenty-five sermons, from Advent to the end of the Eastern season, of great power, vividness and simplicity. They are such as a congregation will enjoy and profit by, and there is a noticeable absence of the conventional pulpit phrases that pad so many sermons and spoil them. Every one of them is full of good useful thoughts, but we were particularly pleased with those for Septuagesima, Ash Wednesday, and the Sunday next before Easter: the second of these, True Conversion, is most suitable for an instruction in Christian doctrine. It is a volume in paper covers, but a marvel of cheapness and also of utility.

WORLD'S FAIR VIEWS. William Briggs, Richmond St. West, Toronto.

A collection of views, one of the daintiest has just come to us from the press of the Methodist Book & Publishing House, Toronto. It is entitled "The World's Fair Through a Camera" and contains 42 fine engravings of the buildings and points of interest from views taken by Mr. W. E. H. Massey, of this city. The Rev. Dr. Withrow contributes an introduction. It is beautifully printed and bound. We have also received from this house a very fine collection of Christmas cards and calendars—they are exceedingly pretty and chaste in design and remarkably cheap.

VENICE AND OTHER VERSES: By Alan Sullivan, Toronto: J. E. Bryant & Co., 1898.

Sometime ago we gave high commendation to the "White Canoe" etc., a collection of poems by Mr. Sullivan, the son of the eloquent and honoured Bishop of Algoma. It is possible that the fact of the author being his father's son had something to do with the cordial reception at once given to his verses. But we are further convinced, by the appearance of this new volume, that, if this were so, Mr. Sullivan quite desecrated the hearing. There are some very charming poems in the present collection, showing the same clearness of

conception, vividness of imagination, and delicacy and melody of language which the other volume displayed. We should like to give some extracts, but space forbids our doing more than quoting a stanza or two from "A Tale of the Drive," a poem full of movement, pathos, strength.

Came our foreman, Jean Frechette,  
And the sand  
On his ruddy cheek was wet  
From the flood;  
"Who will break the jam?" he said,  
And from every cheek there fled  
Cowards' blood.

Then strode forward Pierre Lozeau,  
Smiling, gay;  
"Monsieur Jean, here, I will go,  
If I may."  
So we watched him creeping out,  
Crimson kerchief at his throat,  
'Mid the spray.

Nothing but a glimpse of red  
Could we see;  
When we found him, he was dead,  
Smilingly;  
By that cross of tamarac,  
With the big pine at the back,  
There lies he.

BOOKS, CHRISTMAS BOOKS, BOOKLETS, ARTISTIC CALENDARS, ETC. Rowsell & Hutchison, Toronto.

This old and reliable Church book store has this year a very large and beautiful assortment of Prayer Books, Hymns A and M, Hymnal Companion, Prayer Book and Hymns together, in leather cases, devotional books, Christmas books, booklets beautifully printed and handsomely bound. They have such a large variety and the prices are so moderate, that everybody can afford to purchase one for a Christmas present. Their Christmas booklets and artistic calendars will doubtless be in much demand. This firm makes a specialty of books for boys and girls, and for Sunday and day school prizes.

EXTRAORDINARY DELIVERANCE.

THE RIGHTS OF THE LAITY—THE NEW CONSTITUTION DISCUSSED BY DR. NORTON, MONTREAL—THE GENERAL SYNOD AND THE LIBERTIES OF THE ANGLICAN CHURCH.

"We are not children of the bondwoman, but of the free."—Gal. iv. 31.

Bishop Lightfoot points out that Judaism, on its lower side, was like the higher side of the heathen religion, a system of sacerdotal and ceremonial bondage, here described by St. Paul as "the bondwoman." With this obsolete system, which was suitable only for a preparatory dispensation, during the infancy of the world, the apostle contrasts the evangelical liberty of the Church of Christ, "the free woman." It is evident that St. Paul uses the term "bondwoman" as applicable both to the Jewish and the heathen religions. But it was possible that the ceremonialists in the Galatian Church, against whom the apostle was writing, might endeavor to evade his argument by declaring that they were now Christians, and no longer heathen or Jews. To prevent any such evasion, St. Paul widens the application of his language by omitting the article before "Bondwoman." He thus broadly affirms (as Bishop Lightfoot expresses the force of the passage), "We are not children of any bondwoman; we have nothing to do with any system of sacerdotal and ceremonial bondage, whether it be Jewish, or heathen, or so-called Christian. Let us respect and guard our liberty. It was 'Christ' who gave that liberty to us; 'Christ made us free.' 'Stand fast, therefore.' 'Stand firm, stand upright, do not bow your necks to the yoke of slavery.'" (Lightfoot.)

On Sunday last I read from this place the "Pastoral Letter" from fifteen Canadian bishops, which officially announced to us the consolidation of our Church, by the formation of the "General Synod." The unification of the Church of England throughout the Dominion of Canada was a long felt necessity. I am sure we all rejoice in it, and believe that, with God's blessing, our Church in Canada will gain, by this consolidation, both in vitality and efficiency.

But we do not forget the apprehensions with which many thoughtful Churchmen, of different theological schools viewed this great and necessary change when it was first proposed. Those apprehensions still exist in many minds. Indeed, the completion of such a vast and elaborate system of Church government, including vestries, rural deaneries, archdeaconries, Diocesan Synods, Provincial

Synods, and the new National or General Synod for the whole Dominion—must be felt by us all to be not only an occasion for joy and hope, but also for earnest prayer that God the Holy Spirit will vitalize, inspire and guide the organization now so auspiciously completed. I am sure that all the members of the General Synod feel as we do in this matter; and that it would have been no more than a true expression of their sentiments, and one very acceptable to the Church at large, had place been found in the "Pastoral Letter" for a long and explicit paragraph, setting forth the worse than vanity of piling up ecclesiastical machinery, unless we take care by humble and believing prayer to secure within it the constant mystical presence of Him who walks in the midst of the seven golden candlesticks, and of His Divine, illuminating and life-giving spirit.

St. Paul says: "Where the Spirit of the Lord is, there is liberty." With that spirit our great and complex ecclesiastical organization will be the happy and healthful home of our Church's liberties; without that spirit it will assuredly be their grave, and the slaughtered rights of the various classes of persons in the Church will soon lie buried in it, amid an unsavory mass of despotic ecclesiastical rules and regulations, as in a charnel-house.

The Church of England is a system of constitutional government. Our primates, our archbishops, our bishops, our presbyters, and our laity (men and women), have, in their several positions, important responsibilities and duties, and also important constitutional rights and liberties, which ought to be carefully conserved. But where, as in Canada, so many ecclesiastical synods are so constantly engaged in legislating, and often with but little legitimate matter to legislate upon, there is an obvious danger to freedom, and obvious tendency to the undue centralizing of power. With a succession of able primates acquire such control over the "General Synod" that it will become their instrument, and will gradually reduce ordinary bishops to the position of episcopal curates? Or shall the liberties and rights of rectors perish? Or shall those of the laity be reduced to a mere name? These are questions which must present themselves to every intelligent mind. Remember that in ecclesiastical, as in civil affairs, not only opportunities, but strong temptations arise, from time to time, to curtail freedom. Let us suppose, for example, that in a thousand vestries the laity are meeting regularly, and for the most part doing good work. It is highly probable that in every fifteen or twenty years, some one of those thousand vestries, placed in circumstances of exceptional difficulty, and badly led, will for a short time act so outrageously that the whole Church will burn with shame and indignation, and will, with the best motives, hastily pass or obtain from the civil legislature a remedial enactment, which will stop an isolated and temporary evil, by abridging the powers of all laymen, in all vestries, for all time. Or again, an individual rector may so recklessly abuse his powers, that all classes of persons in the Church shall combine, in a period of excitement, to permanently destroy the constitutional liberties of all rectors. And we all know how largely, in evil times, the pride and absolutism of bishops contributed towards the gradual and complete sub-ordination of the episcopal order to the See of Rome. Many are the temptations to destroy liberty.

And, yet, as Mill points out, "Despotism is a legitimate mode of government" only "in dealing with barbarians." In civilized communities, "the free development" of genius and "of individuality is one of the leading essentials of well-being;" by crushing this development, despots reject "the stuff of which heroes are made" (Liberty, 6, 35). It is usually wiser, in the long run, to patiently bear isolated evils, than to sacrifice freedom. As Anglican Churchmen, freedom is our birth right. The laity of the Church of England enjoy a broader, a higher and deeper liberty, than the laity of probably any other communion in Christendom. Our parish priests likewise enjoy a much envied freedom of thought and action. Our bishops are constitutional rulers, enjoying an almost unlimited freedom in the discharge of their own duties; but possessing scarce any powers of arbitrary and vexatious interference with the liberties of those over whom they preside in the Church. As Churchmen, Liberty is our priceless heritage and joy, the glorious pledge of a great, free, intelligent future. "We are not"—and what is more, we are not going to be—"children of the bondwoman, but of the free." These words would make a good motto for the General Synod to remind its members of the central principle of Anglican Church government.

The General Synod pledges itself very explicitly not to interfere with the rights and powers of Diocesan Synods. What then is to take place when these local bodies, usually most admirable in transacting routine Diocesan business, make mistakes on great constitutional questions, and prove themselves to be but weak guardians, or, it may be, active assailants, of the church's constitutional liberties? If these bodies may go at any time to the local provin-

cial legislatures and get Acts of Parliament passed, destructive of liberty, while the greater Synods are slumbering and sleeping, during their three, five, or ten years' hibernation, as the case may be, what will be the ultimate result? Where will the liberties of the Church be fifty or a hundred years hence? Is their no standing committee of experts appointed by the General Synod to which drafts of proposed Acts of Parliament, dealing with the historic constitution of the Church, must be referred; and which committee will have authority, in case the proposed measures are found to be utterly unconstitutional, to refer them to the consideration of the Provincial and General Synods? Or are we to understand that the General Synod is in too exalted a position to care a grain of refuse wheat what becomes of the Church's liberties in individual provinces or dioceses?

To all who think with the present speaker, it must be a matter of regret that the General Synod, in its "solemn declaration," has omitted to give any outspoken and unmistakable pledge that it will maintain and develop the constitutional liberties of the Church, and especially those of the laity, such a pledge would have been reassuring, and not uncalled for, in view of the frequent, and alas! too often successful invasions of those liberties which have marked the past history of the Anglican Church in Canada.

Take, for example, a few of the encroachments which have been made upon the status and rights of our laity. From the high ecclesiastical point of view, the laity are the lowest class of persons within the Church. And yet it is for the laity, and by the laity, that all higher ministrations are maintained; and it is upon the influence and suffrages of a Christ loving and independent laity, that the lofty and beautiful edifice of ecclesiastical freedom must rest at its only broad and sure foundation. If this foundation be undermined, the whole edifice of liberty will sooner or later come thundering down to the ground.

Our laity have utterly lost their judicial status and rights in our own diocese and province, and I suppose elsewhere throughout Canada. In England, the Court of Final Appeal is composed exclusively of Lay Judges (ecclesiastical persons being present only as assessors). And in the English Provincial Court, a layman, learned in ecclesiastical law, sits alone as judge for life (without assessors), although in the case of the trial of a Bishop, the Archbishop may act as a judge; but there is an appeal from the Archbishop's judgment to the Lay Court of Final Appeal. Again, in every diocese in England, the Chancellor is for life the sole judge in the Diocesan Court, and the office of Chancellor of the diocese is a "lay-office," always occupied by a lay-lawyer, except in very rare instances when a clergyman eminent for his learning in ecclesiastical law is appointed. On the other hand, in Canada, in our own ecclesiastical province, the judges in the Provincial Court of Appeal are "the House of Bishops," and the decision of the majority of the bishops sitting in appeal shall bind." Three laymen, "judges" or "barristers," are also to be present, but only as "assessors." In like manner, "the Diocesan Court of Montreal shall be composed of fifteen priests," but without lay assessors. All this is not a small matter. Often in the troubled history of Christendom, courts composed of ecclesiastical persons unaccustomed to judicial methods, and to the sifting and weighing of evidence—shot from the battle fields of controversy, and burning with zeal against particular forms of supposed error or evil—have proved themselves to be magnificent executioners, but scandalous judges! And although I believe it may safely be assumed that our "fifteen priests" (among whom I have the honour to be one), would acquit themselves more worthily, I fail to see any reason why we should not trust our communicant laymen, learned in the law, accustomed to the administration of justice.

The high judicial status of laymen in the Church in England is one of the most imposing and impressive exemplifications of the real dignity of the laity, as also of the fact that our Divine Lord entrusted the power of "binding and loosing" not to clerical persons only, but to the whole body of the Church. The degradation of our Canadian laymen from their judicial status is an enormous step towards a spurious sacerdotalism, as well as a crushing blow to the constitutional rights and liberties of the laity themselves.

Further, from time immemorial, the faithful laity, whose offerings to God maintained the Church's ministrations in any parish, had the constitutional right of absolutely electing the presbyter whom the bishop should induct to the rectory of that parish, provided only that the bishop found him to be in good standing and canonically qualified. Following out this principle, about two-thirds of the parishes in England are in lay patronage of various kinds. And of the remaining one-third, a large proportion are in the patronage of the bishops, simply, as the representatives and successors in office of munificent

bishops who endowed those parishes. This right of lay patronage was tenaciously held and exercised, even in ages when lay patrons could not read or write. But in Canada, in this progressive century, when education is universal, and when popular government is extending in all civilized countries, the ancient right of patronage has been partially withdrawn from the laity in some dioceses, and wholly withdrawn from them in some others. Under the mild and fatherly rule of unambitious and liberal-minded bishops the importance of this change may not be felt. Nevertheless, it is a revolutionary and far-reaching change, which may imperil the liberties of both presbyters and laity, at some future time. Again: Consider the relative positions of women in the Mother Church and in Canada. The Dowager Marchioness of Londonderry (widow of my respected patron in England), is this year and has been for some years past, church-warden of the parish in which she resides. Such has been for ages the constitutional right of churchwomen in England. They can attend and vote at vestry meetings, and can hold offices in the Church. But not so on this side of the Atlantic. In at least some Canadian dioceses, as recently in our own (in opposition to the earnest protests of the present preacher), Christian women have been deprived of their time-honoured franchise and rights in the vestries and parish churches. Thus by one stroke more than half the lay worshippers in our congregations, more than half the contributors (in many parishes) to the Church's funds, more than half of her Sunday-school teachers, district visitors and Christian workers have been bereft of their constitutional rights and reduced to ecclesiastical serfdom. Surely, this is a retrograde step in the nineteenth century. I can imagine the women of England using with joy and thankfulness the noble words of the text, "We are not children of the bondwoman, but of the free;" while their disenfranchised Canadian sisters can only hope in silence for the restoration of their lost rights.

I trust that I have said enough (I might have added much more) to show you that the trend of Church legislation in Canada has been far too much in the direction of a narrow and withering ecclesiasticism. We need not speculate as to whether that ecclesiasticism, if allowed to ripen unchecked, will eventually become ultra-Ritualist, or ultra-Puritan, or something between the two. Whether the man who has his foot upon your neck wears a biretta or a skull-cap, or whether he likes the smell of incense or dislikes it, can never be matters of such importance to you as how you will free yourself from his tyranny and recover your rights as a man. If the Church of England wills to be the Church of the great free future, let her boldly and fully carry out here in Canada and elsewhere her own principles of constitutional liberty, and lay her foundations deep and strong upon a broad popular basis, with the Rock of Ages underneath. Our Church has a glorious history and a glorious inheritance of unrivalled liberties. Let her remain worthy of that history, and jealously guard and develop those liberties, and her light will shine "more and more." Other evangelical communions will draw more closely around her; and even though the Christian union, for which we all pray, may yet be long deferred, she will be a great, a free, a loved Queen Church, fulfilling a noble mission in many lands.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

LENNOXVILLE.—*Bishop's College Missionary Union.*—The services in connection with this society were held on St. Andrew's Day, Nov. 30th. Celebration of Holy Communion at 7.15 a.m., at 8.45 the usual office of morning prayer (shortened) was said by the Rev. Prof. Allnatt, D.D., a missionary hymn was sung and then the sermon was given by the Rev. W. Windsor, of St. John's, P. Q., (Montreal Diocese), formerly a missionary in India. The sermon was most interesting and suggestive and abounded in illustrations which were thoroughly appreciated by the younger part of the audience as well as the elder: the sermon being preached before both College and School. In the evening at 7.30 a public meeting was held in the College Hall, and the Principal took the chair; the usual office of the Union was said and some business and reports were considered. It was decided to take in the C. M. S. Intelligencer, as well as the Mission Field and the Spirit of Missions, and the Leaflet. Other missionary papers, including the Canadian Missionary (monthly) are taken. A paper was read upon the interesting and suggestive character on the missionary life and career of Bishop Selwyn, of New Zealand; for this paper the society was indebted to Mr. A. H. Moore, B.A., of Divinity Faculty. A clear and concise sketch of Selwyn's career was presented and was given with a sympathetic touch. The Rev. W. Windsor followed and

gave an interesting and eloquent address on his journey to India and on several phases of mission work there, especially that carried on in the Zenanas. He described Lennox and referred to its heroic defence in the days of the Indian Mutiny. Remarks were made by Prof. Allnatt and Prof. Wilkinson. A vote of thanks to the preacher and speakers was passed on the motion of Mr. D. W. Sutherland, B.A., seconded by Mr. C. E. Bishop, B. A. The Principal referred to Bishop Selwyn's work, his connection with Cambridge, and the good effect his missionary spirit and experience was able to bring to bear on the English Church in the diocese of Lichfield and in the English Church at large. The gift of Selwyn to the Colonial Church had been repaid to the Mother, this example had fired many of the noblest English clergy to devote themselves to work outside of England. It was decided to send as delegates to the approaching Missionary Conference in Montreal, any Professors who would go, also of the students—Mr. C. E. Bishop, B.A., Mr. A. H. Moore, B.A., Mr. B. Watson, or failing one of these Mr. Stevens. The conference is to be held in the Montreal Diocesan Theological College about 9th January, 1894. *Organ Recital.*—The second of the series of organ recitals arranged and given by Mr. Arthur Dorey, organist of St. Peter's, Sherbrooke, was held on Friday evening, Dec. 1st. A very interesting programme was played on the excellent new organ, one of Warren's, placed in the chapel last May. One of the pieces was an organ concerto of Handel's, this was much appreciated as was an invocation and caprice by the organist Guilman, so lately heard in Montreal. Two of the numbers consisted of a violin part accompanied by the organ, the violin being played by Mr. Grundy, of Sherbrooke. Two Advent hymns "On Jordan's Bank" and "O come, O come Emmanuel" were sung by the choir. A few remarks were made by the Principal who stated that funds were still required for the completion of the stalls and the second or complete floor. The windows were altogether separate, five were now promised: one by Bishop Dunn, one by Lennoxville parish (ladies work), one by Mr. Nicolls, one by the chancellor Rev. Mr. Heneker, D.C.L., and one by Rev. J. S. Mountain, D.C.L. A system of windows has been devised and adopted and the choice of an artist is now in process of accomplishment. *Cloister or Corridor.*—The covered way, built of brick, substantial and an improvement both in utility and in appearance, has been completed thus connecting the college and school in a permanent and satisfactory way. *Chapel Committee.*—After the Sherbrooke meetings Bishop Dunn accompanied by his chaplain, Rev. A. J. Parrock, a Cambridge double first (classics and theology) visited Lennoxville. The Bishop attended and presided at a meeting of the Chapel Committee at which the window question was advanced a stage, and the scheme submitted by the Bishop adopted. The scheme includes subjects from the Old Testament, a series from the life of our Lord, St. Mark the patron saint of the chapel, and subjects from Church History.

### ONTARIO.

RENFREW.—The interior of St. Paul's Church in this town has undergone entire renovation. The walls and ceilings have been cleaned and tinted, and a very handsome carpet has been laid down in the sanctuary and chancel—the whole edifice presenting a beautiful appearance. During the past three years many valuable gifts have been donated to the church, and a new pulpit and incandescent light are expected to be placed in the sacred edifice before long. On Sunday last, the Rev. E. H. Massey Baker, Rural Dean of Lennox and Addington, and pioneer missionary of the Church in the county of Renfrew, was present at the re-opening services, and preached both morning and evening. At matins, and celebration of Holy Communion, which was fully choral, the Rural Dean congratulated the congregation on their well appointed church, and delivered a most earnest and practical address on the subject of "Christian Worship," taking for his text the 9th verse of the 96th Psalm: "O worship the Lord in the beauty of holiness." At the evening service, in spite of a heavy snow-storm, which commenced at an early morning hour and continued until nearly 7 p.m., the church was again fairly well filled, when the Rural Dean gave a very interesting account of his early missionary career during the years 1854 to '59 in the county of Renfrew, concluding with an earnest appeal to the congregation to support the Diocesan Mission Fund. The musical portions of the services were well rendered, every member of the choir being in attendance. The efficient young organist, Miss K. Soper, was unfortunately taken sick on Saturday night, and was sadly missed from her accustomed place.

STAFFORD.—This parish just recently completed its first year's existence as a self-supporting parish, and it is highly gratifying to be able to report that it has fully discharged its responsibilities, and that

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EGANVILLE this mission reference t such frequ It is under bishop, but has, howe services w Sunday. gave us a obliged, a sermons.

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the rector, Rev. Mr. Carson, has entered upon his second year's pastorate full of hope and enthusiasm which bids fair to result in great gain to the Church. A new church is now projected at Lower Stafford, and no doubt it will be a substantial structure, indicative of the material strength of the congregation. Recently there has been an increase in one congregation, at the parsonage, and "he's a boy."

EGANVILLE.—The Rural Dean paid two visits to this mission recently, to confer with the people in reference to the state of the parish and the cause of such frequent resignations on the part of the clergy. It is understood he has made a report to the Archbishop, but of what nature has not transpired. He has, however, made arrangements by which the services will be resumed at once and continue every Sunday. Rev. Mr. Quartermaine, of Renfrew, also gave us a service recently for which we were greatly obliged, and we hope edified by his two earnest sermons.

#### TORONTO.

Rev. Canon Sweeney, D.D., has returned to the city. His address will be 242 Spadina Ave.

St. Phillips.—On Thursday evening last, at the regular meeting of St. Phillip's Branch, C.E.T.S., Mr. N. W. Hoyles, Q.C., the late vice president, was presented with a handsome leather-covered library chair, the combined offering of the Sunday school teachers and C.E.T.S., in recognition of his long and faithful services in their behalf and his many kindnesses to each individual member.

Holy Trinity.—A costume concert was given by the children of the Sunday school last Thursday evening in Holy Trinity school house. The features of the evening were representations of two pretty little dramas, "The Fairy of the Fountain" and "The Peak Sisters." The affair proved very successful.

Trinity University.—In addition to the fourteen members of the Theological and Missionary Society, engaged in regular duty, the following gentlemen officiated last Sunday: Mr. J. Spencer, Oshawa; Mr. Bushell, Burlington; Mr. McLennan, Milton; and Mr. C. C. Paine assisted at St. John's.

The Children's Aid Society has had under consideration a Christmas treat for the poor children of the city, similar to that of last year when a large number of toys and a considerable amount of clothing were distributed. Judging by last year's experience there appears a danger of overlapping the work in which other organizations are engaged. Under these circumstances, and in view of the fact that the work of the society is mainly to rescue children and provide for their future and more permanent well-being, it has been decided not to undertake the distribution this year, but rather to make an effort to secure a country home outside of Toronto to which the more feeble and delicate children coming under the care of the society may be sent for a few weeks in the summer. It was, therefore, decided to ask the friends of the children who would be inclined to contribute to a Christmas treat to give their contributions to the fund for the purchase of a country home, for which there is already something in hand. Persons in sympathy with this object will kindly send their contributions to Mr. A. M. Campbell, room 25 Confederation Life Chambers.

#### NIAGARA.

ST. CATHARINES.—The new brass pulpit just placed in St. Thomas' Church is really a beautiful piece of workmanship. The stand or foundation is made of fine white oak paneled, and is most creditable to Mr. George Nicholson, the contractor. The upper work, or pulpit proper, is solid brass, finely polished leaf work; round pillars and bars decorate it. On a small plate, in enamelled letters, appears the inscription, "Presented to St. Thomas' Church by the Willing Workers, 1898." The brass work was manufactured by the Keith and Fitzsimons Company, Ltd., of Toronto, and is as artistic a piece of brass work as has ever been manufactured in Canada. It was used last Sunday, it being the anniversary. The young ladies of the Willing Workers of the church are to be congratulated upon the success of their efforts.

BARTON.—Since the appointment of the Rev. W. R. Clark, M.A., to the parish of Barton, Church work is being pushed forward with much earnestness and zeal. A new interest in things religious has been awakened in the neighbourhood and the attendance at the services of the church beyond the expectations of the most sanguine.

At a meeting of the men held at the Church of the Holy Trinity, on Tuesday evening, Dec. 12th, the Rev. C. Le V. Brine, B.A., of Hamilton, chaplain of

the Hamilton Local Assembly of the Brotherhood of St. Andrew, was present and gave an address on "The Brotherhood, its aim, object and work" after which a chapter of the Brotherhood of St. Andrew was organized. The rector of the parish, the Rev. W. R. Clark was requested to write to the council for a charter. One by one the parishes in and about Hamilton are throwing their forces into brotherhood work. We are looking forward with a large hope to much earnest work in this city during the coming year.

The first quarterly meeting of the Local Assembly will be held in St. Luke's Church this city, on Monday evening, Dec. 18th, when papers will be read by C. T. Midgley, Esq., vice-president, Rev. C. Le V. Brine, Rev. E. J. Fessenden, Rev. E. A. Irving, and Rev. J. Morton.

#### HURON.

HANOVER.—In a sermon preached in St. James' church on the 20th inst., on the occasion of the 2nd anniversary the Rev. M. M. Goldberg declared with strong emphasis that the following three elements are absolutely requisite to make any church spiritually prosperous, viz: First of all, a personal interest on the part of the people in their clergyman. He is their spiritual adviser. He breaks the bread of life to them. He teaches, or unfolds to them divine truths. He opens to them the kingdom of heaven. As their spiritual guide he is God's mouth-piece to them. On this, if on no other ground he is entitled to their highest regard, esteem and sympathy. Is this the case now-a-days in our churches? How are the clergy treated? A woman enjoying the best of everything off the farm-yard, said to the minister when on a visit, "I allow the minister a better coat to wear, but not a better living than I have." In the second place, the people must take a deep spiritual interest in their Church. It is their spiritual home upon earth. Here they are brought into closer contact with each other; here they are on the most intimate and equal terms, and here they come into a nearer relationship with their Saviour and with everything that is good. The Church, and the Church only is, and should be their heaven upon earth. Attendance upon the means of grace on the Sabbath ought not therefore to be such a burden and a trial as it is to so many. There should be delight, joy and gladness; a happy anticipation of the Lord's Day, when another opportunity will be vouchsafed to go to God's house for worship. Like David, "I was glad when they said unto me let us go to the house of the Lord." How many of the farmers and other people who absent themselves from God's house on Sunday, realize the presence and blessing of the Sabbath? The greatest boon God has given to humanity. "Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work, etc." Thirdly and finally, the people should take a personal interest in one another. Remember, as Christians, we are members of the body of Christ and of Christ Himself in particular. The wars, trials and sufferings of one should be the wars, trials and sufferings of all; and the joys, pleasures and rejoicings of one should be the same to all. If one member of the body is in pain the whole body is in disorder. Kindly feeling towards each other and sympathy will heal many a wound, and cover up many a bruise. A church thus bound together by the ties of Christian love and fellowship cannot but prosper spiritually; cannot but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

### Correspondence.

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

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

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

#### A Criticism of "A Montreal Layman's Observations on Canon Hammond's Paper on Polychurchism."

SIR.—It is not my intention to defend Canon Hammond's remarks in his paper read before the late Grindelwald Conference on the "Reunion of Christendom." First, because I do not suppose the learned Canon needs any defence, and secondly, because I am not in possession of the full text of his paper. My intention, rather, is to show that while "A Montreal Layman" has no scruple in accusing Canon Hammond of inaccuracy, ignorance and confusion of thought, he is himself sadly destitute of that knowl-

edge necessary to qualify one for a reviewer of theological papers.

First.—He objects to the term "Polychurchism," used by the member of the Church of England by way of reproach and condemnation, affirming that, while a priest of the Church of Rome stands on perfectly logical ground in assailing "Polychurchism," a member of the Church of England does not. Now, the Church of England holds that she is an integral part of the one Catholic and Apostolic Church; that, as such, all duly episcopally ordained men are eligible for ministration within her fold, without re-ordination, whereas non-episcopally ordained men are not; consequently, of the varied organizations of the many non-episcopal bodies whose name is legion, an English Churchman is perfectly justified in alluding to them as "Polychurchism."

Second.—We are told that the Church of England never calls herself "the Church of God in England" or "the Church of Jesus Christ in England," but simply "the Church in England." Now the more general title assumed by our Church is "the Church of England" and not "the Church in England." This name we find on the title-page to the Book of Common Prayer; in the Acts of Parliament of Edward VI., Elizabeth, Charles II., Victoria, etc.; in the original preface written by Archbishop Cranmer, and the present clerical subscription. In the preface alluded to, the Church of England is spoken of as part of the Catholic Church of Christ, and as such, no man, unless he be lawfully called, and authorized thereunto, should presume to alter any public or common order. In the Rubrics to the ordination services of deacons and priests, we again find the claim put forth by our Church that she is that part of Christ's Church situated in England. In the ordination itself, both deacons and priests are admitted into "the Church of God" upon their promising to minister the doctrine, sacraments and discipline as the said Church in this realm hath received the same. This is the plain significance of the words used in the said services; and affords ample warrant for any of her members asserting that the Church of England calls herself both "the Church of God in England," and "the Church of Jesus Christ in England." The whole idea plainly conveyed in the formularies of the Church of England where she alludes to herself, is that she views herself as a mere extension of the one and only true Church of Christ legitimately situated within the English realm.

Third.—The contentions under the second head viz.: 1st, that the Church in the house of Priscilla and Aquila was not the whole body of disciples in Rome, has nothing whatever to do with the Canon's assertion that "Holy Scripture knows of no church in any city or country other than the Church of the city or country," but is also extremely misleading. 2nd, that "the cognomen of the Church of England has no counterpart in Holy Scripture" is an extraordinary inaccuracy in face of the very plain inference of Scripture. Mr. Hammond's assertion appears to signify merely that the various churches or assemblies of Christians referred to as existing in any locality were not variously organized bodies, but merely different assemblies of the one-disciplined church of that entire neighborhood. This is pointed out by Pearson, and illustrated by 1 Cor. 15:34, "Let your women keep silence in the churches." Yet the dedication of the epistle is "Unto the Church of God which is at Corinth." Thus the Church at Jerusalem, the Church at Antioch, the Church at Caesarea, the Church at Ephesus, the Church of the Thessalonians, the Church of Laodicea, etc., all these are alluded to under the title respectively of "the Church" of the locality, when several churches or different assemblies must have existed in the one place. "From whence it appeareth" says Pearson, "that a collection of several congregations, every one of which is in some sense a church, and may be called so, is properly one church by virtue of the subordination of them all in one government under one ruler." I said the contention under this head touching the word "church," Rom. 16:5 and 1 Cor. 16:19, was misleading, because Mr. Hammond is referring to Church government, whereas the term Church in these texts has reference not to government but to the persons assembled in the house for worship. The disciples meeting here would not be under a different, but rather, the same government and discipline as the rest of the disciples within the city, and this is all that the Canon means. Further, it is perfectly logical, by way of analogy, to reason from the less to the greater, and if Scripture refers to the numerous churches within one city as one church, as I have shown, because under one government and discipline, it is using Scriptural language to call the separate churches throughout any given country, when such churches are of apostolic origin and fellowship, "the Church" of that country.

Fourth.—The error doctrinally, which our critic imagines he sees in the Canon's remarks upon baptism, is rather in his own than the Canon's. The teaching of the Church of England is that infants are admitted as members of Christ's Church not

upon their own confession, nor upon their own state of mind, but solely upon the confession and state of mind of their sponsors. Our critic is right in saying that infants are not baptized unless their sureties engage this for them, viz.: the renunciation of their sins and confession of their faith in Jesus Christ. This assertion, however, proves that in the case of infants the recipient's mind takes no part in his or her admittance into Christ's Church by baptism. Thus in the case of infants it certainly is the doctrine of the Church of England that baptism constitutes the person a member of Christ's Church, apart from the state of mind of the recipient.

*Fifth.*—It is contended that "the unity or oneness of a large organization, composed of many separate portions may be seen with the eye of the mind, may be apprehended with the understanding; and it can only be so seen. It is not visible to the bodily eye." Surely the oneness of the Methodist body in conference assembled may be bodily seen by their visible representatives. The oneness of the Church may be bodily manifested in her assembled Bishops declaring the faith of the visibly organized Church of Christ. If the oneness of a large organization composed of separate portions can only be mentally apprehended, no visible assembly could have any possible authority for issuing practical legislation for such an immaterial body; and the visible Church, which Christ promised to build and perpetuate to the end of the world, would then become a vain dream incapable of any practical realization. The exact opposite of which we fortunately know to be the case. To my mind, the singularly confused and cloudy statements which our "Montreal Layman" affirms are shown in Canon Hammond's remarks under the head of the one body are far more evidenced in his own reasoning than in that of the latter, especially in his concluding assertion that the Church in the New Testament was not one visible body. It was surely one visible body in the first and second chapters of the Acts, and though it afterwards grew and extended into "a congeries of churches" it was still visible as one organic union in the assembling together of its various representatives.

We read in the New Testament that an offender was to be tried by the Church, and if impenitent, expelled from the same. Did this mean that the transgressor was to be expelled from the single congregation that had tried him, or from the whole Church? From the latter, surely, then, consequently the whole Church is capable of visible representation, in its duly authorized official assemblies. The reference to the definition of the visible Church in the first clause of Article 19, is not to the point. There, the term "visible Church" signifies not the "one body" which we are considering, but a portion of that body only, as represented in a single congregation. If the term used here be made to express more than its limited sense implies, if it be taken as a "strictly, and one might almost say scientifically accurate, definition" of the term "visible Church," it destroys completely the sense of the term Church as used in Article 20. We are there told that the Church hath power to decree rites or ceremonies, and authority in matters of faith. But the Church in the first clause of Article 19 has no such power, being, as I have said, but a single congregation, met together for public worship, and not the one Catholic and Apostolic Church which alone in visible assembly has authority in matters of faith. It must be particularly noticed that the term "Church" in the first clause of Article 19 is used in a different sense from the term "Church" in the second clause, which there signifies the organic union of many separate churches or congregations under one head. Our Montreal friend has evidently failed to notice these distinctions in the use of the term "Church" in Articles 19 and 20. I conclude, therefore, that the one body of Christ; the one Catholic and Apostolic Church, may indeed become visible when her official representatives meet once more as they formerly met, in the Church's true Ecumenical councils, representing one full and complete organic union. Until such time the true branches of the Catholic Church must rest contented with the visible representation of the organic unity existing amongst the churches within their own legitimate jurisdiction, endeavouring by all laudable means to lead back to the fold those who have strayed from the true Church, and grafting them on to the now separated branches of the one body, for whose final and complete union it is the duty of all Christians to pray.

*Seventh.*—Our critic affirms that Mr. Hammond's sixth proposition is not only not proven, but is contrary both to the letter and spirit of many directions given by the Apostles. The Canon's assertion was that whatever the corruption of the Church, Scripture teaches that we must on no account separate from it. Now, granted that there is no direct precept enjoining the above, yet, the analogy of Scripture implies that in such a case our influence should be used to remove the corruption. The argument for separation from the corrupt local Church is based

upon an unwarranted assumption. Should there be sufficient to separate from and organize another than the local Church, there surely would be sufficient to reform the said local Church, either personally or by having outside ecclesiastical authority brought to bear upon it, and such action would be far more in accordance with Scripture than setting up a separate and independent organization. No diocese would permit this which would be the creating of schism, contrary to Scripture and against which we devoutly pray in our Church.

*Eighth.*—It is asked if Holy Scripture knows anything of a National Church? Yes, when God organized the twelve tribes into a united nation and Church. The National unity of religion is thus according to the will of God. Again it is asked, does Holy Scripture know anything of a National Christian Church with a king or queen at the head of it? This covert sneer is not only unjust but shows "Montreal layman" to be sadly deficient in both scriptural and ecclesiastical knowledge. We read of the kings of Israel removing and appointing the high priests and officiating at the sacrifices, showing that they were recognized as head of the national religion not only by the people but by God himself. Though the title "Head of the Church" is assumed by the monarchs of England, the power exercised by them is considerably less than that put in force by David and Solomon. The Article 87 states definitely "We give not to our princes the ministering either of God's Word or of the sacraments . . . but that only prerogative which we see to have been given always to all godly princes in Holy Scripture by God himself." This clearly shows that the monarchs of England, though styled "head of the Church" have no more power over the Church than Scripture itself shows such august personages to have exercised. Touching the question of primate and archbishops in the Church, these offices are mere matters of expediency, and from no distinct nor necessarily permanent orders in the Church, such being those of Scripture only, viz., bishops, priests and deacons. I cannot do better than close this section with the words of the Earl of Selborne, late Lord Chancellor of England, touching royal supremacy. He says "to the general supremacy of the crown non-conformists are as much subject as Churchmen. Neither as to the Church nor as to dissenters in that supremacy hierarchical, or one of personal government (by the reigning sovereign). It is the supremacy of law represented by the sovereign as head of the state "over all persons in all causes" within this realm. The doctrine, as well as the discipline of voluntary religious bodies may be, and from time to time has been, brought within the cognizance of the civil courts, just as that of the Church of England is within the cognizance of the ecclesiastical courts. By this it will be seen that the monarch is as much head of non-conformist bodies as of the National Church itself.

REV. A. E. WHATHAM.

Rector of Caro, Michigan.

(To be continued.)

#### A Christmas Donation.

SIR,—Will you kindly allow me a short space in your valuable paper to acknowledge the following donations for our Parsonage Fund: The Rev. J. Francis, Cayuga, Ont., \$2; E. A. S., Dundas, Ont. \$1. I would like to suggest that if each reader of the CANADIAN CHURCHMAN would send me a Christmas donation of 25 cents it would place Mrs. Tansey and myself out of anxiety about the winter and the payment of the debt on the parsonage, a debt which weighs very heavily upon us, as we are personally responsible for it and we feel that we cannot get things we absolutely need for ourselves for the winter. I therefore trust that each of my fellow readers will remember us at this joyous Christmas season and 25 cents will be a burden on no one, but to me a great blessing. Again thanking you and our friends in the East for past help, and trusting for their further indulgence.

REV. A. TANSEY.

Somerset, P.O., Manitoba.

#### Cabot's Chaplain.

SIR,—I think it must have been two years ago that C. A. F. in a letter to the CANADIAN CHURCHMAN stated that Cabot's Chaplain was the first to introduce Christianity into the Province of Quebec. Of course the inhabitants were Indians in those days. I should feel greatly obliged if Mr. French could refer me to any historical record of such an event.

It is a well known fact that the Basques, both Spanish and French, were a great sea-fishing people. They were not only great cod-fishers, but also great whalers, they were the first to capture whales and seals in the Gulf of St. Lawrence. Port-aux-Basques, on the west coast of Newfoundland, was one of their ports. Sydney, C. B. called still in some of the maps Spanish Bay, was another of their ports. El

Conte de Premio Real, the late learned Spanish Consul for Quebec, wrote a very interesting pamphlet on the Basques in North America. His view is that the Basques fished in Newfoundland and in the Gulf before Cabot's discovery. If such were the case religious services were held in the Province of Quebec long before Cabot's discovery in 1497.

PHILIP TOUQUE.

Dec. 9th.

#### Church Choir Guild.

SIR,—With regard to the choral festival held a short time ago in Brantford, an account of which appeared in your last issue, I am pleased to make known to your readers that on account of the expenses being less than was anticipated, there remains no deficiency as was formerly stated. Thus the festival was a success in every way.

J. MORTON BOYCE, Warden.

Dec. 12, 1898.

#### Church Plate Presented to the Parish of Quebec in 1766.

SIR,—The following letter is to be found in the Dominion archives report of 1890. Letter from the Governor to the Hon. Paulus Emilius Irving.

Quebec, 27th June, 1766.

SIR,—I herewith send you the chapel plate and furniture which I desire may be kept for the use of the Episcopal Church of the parish of Quebec, and that you will deliver the same to the churchwardens of the said parish when such establishment shall take place. I am, sir, your obedient servant,

J. MURRAY.

The above letter explains itself and the question yet to be answered is: Where is the chapel plate, etc., therein mentioned? There is not trace of it in the parish of Quebec; but in those days such articles, when no longer required in one church, were passed on to where they were most needed.

In 1804 the King gave to the Cathedral of Quebec that splendid silver service since then in constant use, therefore on its reception, that of General Murray would naturally be laid aside and possibly given to some other parish of the extensive diocese, which included both provinces, and may still be extant. The records of some parish in either province may throw some light on this subject, and the information will be thankfully received, either in a communication to the editor of the CANADIAN CHURCHMAN or myself.

F. C. WURTELE.

Quebec, Dec. 13th 1898.

#### Higher Criticism.

SIR,—I would say a few words in connection with the suggestion of "W. G." in your issue of the 7th Dec. In order to fix the meaning of the word *hemdah*, the ordinary rule for the interpretation of Scripture must be adhered to, namely, to mark the meaning of the other words immediately connected with it in the sentence. The context in this case requires that *hemdah* should represent an animate existence because it is the nominative to the third person singular of an active verb and is spoken of as about to perform a *personal act*—to come. It is only by the personal acts of the Holy Spirit that His personality is proved. "He comes;" "He reproves;" "He speaks;" "He hears;" "He guides" and "He shows things to come." The primary meaning of *hemdah* is "desire" or "the desire," and farther it cannot go without the addition of another word or words, and in this case they are "of all nations," and besides nothing could be "the desire of all nations" but the Messial and the redemption and salvation wrought by Him. For what might be a desire of one nation might be abhorrent to another. Take the slave trade as an instance; it is abhorrent to the more civilized nations of Europe, but it is a desire for gain of those who engage in it. The word *hemdah* has an exact counterpart for illustration in every particular, in the word *Shiloh*, Gen. 49, x. Whether this word may be messianic or not, and firmly believe that it is, we have this consolation in knowing that no instance can be produced from Scripture of an obscure passage where any rational supposition can be entertained that any doctrinal which is contained in it which is not fully explained elsewhere.

WM. LOGAN.

Dec. 12, 1898.

P.S.—After having despatched the above letter to you on Wednesday last, in reading "Angus' Handbook of the Bible," I came across the following passage which appears to be very much to the point on the subject of it: "It" (the second temple) "contained no ark or mercy-seat—no shekinah—no sacred fire first kindled from heaven, nor Urim and Thummim—no prophetic spirit, as did the first temple—but it had been rendered 'more glorious' through the presence and teaching of Him who was the *Desire* of all nations, (Hag. ii. 9.)"

W. L.

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## Does the Church Permit it?

SIR.—I have watched with some interest the correspondence going on for some time in our Church papers in reply to "Country Parson" as to the practice of the clergy of the Church taking part in religious services with other denominations. My attention has been particularly called to the reported opening services of a church at Hespeler in the diocese of Huron, at which the Bishop of the diocese was present, and that within the communion rail were ministers of the Methodist and Presbyterian bodies. I can hardly suppose such could have been correct, and have looked for some refutation of the statement, not believing it possible that the Bishop of Huron and the rector of the parish could have knowingly been consenting parties to such a violation of the canon of the diocese on this question. It would appear as of little use to enact canons that our bishops and clergy bind themselves to obey, if they are to be so flagrantly ignored for the pandering to those who are in dissent from us, and have at heart no sympathy for us and do not hesitate to traduce us. Christian Unity, so much talked about in the present day, will never come about by such means, as if we are to gain the respect of others we must first respect ourselves, and at least be consistent. Mr. Editor, I am only a layman, but I can easily understand the difficulties of a poor "Country Parson" who is trying to educate his people to believe in their Church that has stood the test of 1800 years and it is a true branch of the Holy Catholic and Apostolic Church in whose prayers we vainly ask to be delivered from all *heresy and schism* if we are thus to be led to fraternize with those causing such, and that by those who have the rule over us. We hear so much from some of the danger of High Churchism and Ritualism. But surely there must be danger also in no Churchism which is leading us to Methodism.

At the last meeting of the Huron Synod a committee was appointed to "investigate the various causes which hinder the growth of the Church of England in this diocese, etc." From the foregoing I should imagine that this committee would not have much difficulty in arriving at least at one of the causes regarding the progress of the Church in Huron, as also the cause of the great deficiency reported in the maintenance and mission funds. For to insure progress in the Church and a liberal support of her funds we must be taught to believe in her superiority over all *man-made churches*, both by example and precept of those who minister to us in holy things. Nothing can be gained for any cause by a half-hearted belief and faith in it—we are either Churchmen or we are not, there can be no doubting or half and half measures if we desire and intend to uphold the Holy Catholic and Apostolic Church.

CHURCHMAN.

December 12, 1898.

## Notes and Queries.

SIR.—What is the difference between the Church's ideas regarding Advent and regarding Lent? What difference would be looked for in the observance of these seasons? Should not Advent be a time of calm rejoicing in the hope of Christ's second coming?

CHURCH MEMBER.

Ans.—It is quite a mistake to suppose that Advent is a shorter Lent. Advent is nowhere called or spoken of as a fast. Though the services of the sanctuary assume a quieter tone and the homilies are more directed to a habit of closer introspection, the leading idea is not that of conquering sin by the power of the Cross, and seeing all redemption wrought out on Calvary, but the main thoughts are the Incarnation, and the appearance of our Judge at the last day. The idea most prominent in Lent is punitive in ourselves and all our members are filling up that which is left behind of the sufferings of Christ: that in Advent is a calm and patient self-recollection, not in dread or in unmingled rejoicing. Were we pure as the hosts in heaven we should rejoice at the thought of the sign of the Son of Man; but we are not pure, and we are to meet a Judge who is Justice itself as well as Mercy. Lent is a fast, but Advent is not, yet cannot be a time of festivity.

## Prevention is Better

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

Hood's Pills are easy and gentle in effect.

## BRIEF MENTION.

There is a growing movement in Scotland to revive the Gaelic language.

In 1891 the imports into China amounted to about \$170,000,000 and the exports \$100,000,000.

The north and western portion of Vancouver Island is as wild as any country in the world.

Caracas, the capital of Venezuela, was founded three centuries ago.

One-quarter of all the people born die before 6 years, and one-half before 16.

Coal is dearer in South Africa than other part of the world; it is cheapest in China.

The City of Benares, on the Ganges, is to the Hindoos the holiest place on earth.

Prof. John Tyndall, the eminent English scientist, is dead.

The Bishop of Cork was last week elected Primate of Ireland.

Over 800 North American mountains exceed 10,000 feet in height.

Journals are printed in 59 languages.

Ireland has 2,830,000 acres of bog land.

The Arnprior branch of the Bible Society, last year won the banner for giving the most; they contributed \$178. This year they have made it \$200.

The Roman Senate, originally 100 members, afterwards 209, was raised to 600 by Sylla, afterwards to 900 by Caesar.

In Corfu sheets of paper pass for money; one sheet buys one quart of rice, or 20 sheets a piece of hemp cloth.

The Governor-General will have a trained choir from his household in the new chapel recently erected at Rideau Hall.

Mrs. Lewis, wife of the Archbishop of Ontario, addressed a meeting in Synod Hall, Montreal, last Sunday upon the work of God in Paris.

The Ephriamites could not pronounce the word "Shibboleth," but said "Sibboleth" instead. See proof of this in Judges xiii. 6.

Figures show that the total railroad mileage of the country on June 30, 1893, was 171,563.52 miles.

The quotation, "He shall be called a Nazarene," used by Matthew in the last verse of his second chapter, is not to be found in the Old Testament.

Right Rev. Bishop Young, D.D., of Athabasca, preached two powerful sermons last week, on the occasion of the twentieth anniversary of Memorial Church, London.

The quotation used by Matthew in the third verse of the third chapter is not, as is generally supposed, from the Old Testament.

The "last will and testament" of Lord Byron was sold at auction in London a few days ago for \$15. At the same sale a characteristic letter of Carlyle to Mrs. Austin brought \$20, and a letter of Byron to Coleridge, \$35.

The Bishop of Huron last Wednesday evening confirmed 20 candidates at St. Jude's Church, Brantford. The parish under the rectorship of Rev. T. A. Wright is making rapid forward strides.

Germany's hop crop has averaged over 53,000,000 pounds annually during the last ten years. This year it is less than 25,000,000.

An old European custom was to give a clock to anyone who could take an oath that he had strictly minded his own business and not meddled with his neighbour's affairs for a year and a day.

The Rev. F. A. Fothergill has resigned the rectorship of Holy Cross parish, Perth Amboy, N. J., and has accepted the position of assistant priest of Holy Cross mission, Fourth St. and Ave. C., New York City.

The Eskimos are great connoisseurs of chewing tobacco, all of which they get from the whites. Even the women and children chew. They will even greedily eat tobacco ashes.

In all 10,000 people attend the services at St. Paul's Cathedral, London, every Sunday, the morning and afternoon services each attracting 2,500 worshippers, and the evening service 5,000.

The Perth subscriptions to the Ottawa Episcopal Endowment Fund reach \$1,970. It is hoped that \$20,000 will be paid in by New Year's when \$5,000 will be added from the grants of the English societies.

Needles were first made with very rude machinery in 1545. At that date a workman did well if he turned out ten a day. It is estimated that the present product of the United States exceeds 80,000,000 a year, while England makes 110,000,000.

After two years' trial with pine, oak and greenheart in the Suez Canal works, it has been found that while white pine and oak are destroyed by the borer worm, the greenheart, which comes from British Guiana, was unharmed.

The Skinner's Company claim to be one of the oldest in the City of London. In the reign of Henry VIII. many rich foreign furs were imported, and then the trade of the skimmers was a flourishing and important industry.

## British and Foreign.

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

The Church Congress next year will be held at Exeter, in the week commencing Sunday, October 7th.

Bishop Cowie, of Auckland, as the senior Bishop, succeeds the late Bishop Hadfield as Primate of New Zealand.

Mr. Lee's new work, entitled *Jerusalem Illustrated*, which was printed in Jerusalem, has been confiscated by the Turkish Government.

The Bishop of Mashonaland is returning to his work in Mashonaland after spending seven weeks with the troops, attending the sick and wounded, both Europeans and natives.

Messrs. Macmillan & Co. will shortly publish the Bishop of Ripon's new volume of allegories for children, under the title *Between the Lights*.

Canon Courtenay Moore, rector of Mitchelstown, has accepted the editorship of the *Irish Ecclesiastical Gazette*, which has been vacated by the Rev. Dr. Carr.

The Rev. Canon A. Mason, D.D., vicar of the parish, proposes to completely restore the famous Church of All Hallows, Barking, as a memorial of Archbishop Laud, who was buried under the altar of the church nearly 250 years ago.

Mrs. Cornwallis West, after presiding at a bazaar stall in aid of Killarney Church, held up her hat and offered it to the highest bidder, and after a spirited competition it was knocked down for £25, the purchaser immediately returning it to the owner as a gift.

The Church Missionary Society has invited the Bishop of Waipatu to come home in order to confer with them before commencing work in Persia. The Bishop will go to Persia as a simple missionary of the Society; but, should the Bishop of Bombay request him to do so, he would, no doubt, exercise episcopal functions in Persia.

The Earl of Selborne, Mr. J. G. Talbot, M.P., Alderman Phillips, the Deans of Manchester and Lincoln, and Archdeacon Emery are amongst the writers who will contribute original articles to *Nye's Illustrated Church Annual*, to be published in December. Lord Selborne's paper will be on Tithes.

Convocation has presented a memorial to Mr. Gladstone, asking for the appointment of a Royal Commission to inquire into the state of Secondary Education. This step has been taken at the instance of the important Conference on the subject, held in Oxford last month, and whose proceedings showed that "great diversity of opinion, much imperfect knowledge, and some confusion and perplexity," exist on the question.

In response to the appeal signed by Mrs. Benson, Mrs. Maciagan, and Mrs. Temple, recommending a special effort to be made in every diocese towards raising the £10,000, required to finish the Great Hall of the Church House, Mrs. Ware, wife of the Bishop of Barrow, has written a circular letter to eight hundred Churchwomen in the diocese of Carlisle, and has already received a sum of £150, from the ladies of the diocese.

A majority of the Standing Committees have given their consent in the consecration of the Rev. A. C. A. Hall to the bishopric of Vermont. This practically completes the elections. By this we mean that, under the present canonical requirements, the election of its Bishop by any diocese is virtually only a nomination, for that election must be ratified by the Standing Committees, or by the House of Deputies in the next General Convention. The diocese of Vermont will now ask the Bishops to consecrate their Bishop-elect.

The Chapter in England of the Brotherhood of St. Andrew was organized on the 10th inst. in connection with Christ Church, South Hackney, and the Scottish Brotherhood Council have issued to it a charter in provisional relationship to the brotherhood in Scotland. The chapter was formed under the guidance of the brotherhood officers in Scotland, and at its organization the ex-secretary of the Dresden (Germany) Chapter was able to be present on his way home to America, so that three brotherhoods have had relationship to this initial chapter. A public meeting in furtherance of the brotherhood in England is to be held at the Church House, Westminster, on 6th December—Earl Nelson in the chair. The Bishops of Peterborough, Lichfield, Bangor, Wakefield, and Bath and Wells have already written to express approval of the movement.

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

## Family Reading.

### Christmas.

Old Christmas is coming with hoary locks,  
With a kindly smile in his eye;  
He comes as the friend of many long years,  
The dispenser of peace and joy.

Though the lovely flowers of summer are dead,  
And the frost is upon the pane,  
With wreaths of bright holly and ivy green  
Will we welcome his face again.

His presence illumines castle and hall,  
And casts round the cottager's hearth  
A charm, as loved ones long absent, again  
Meet from distant parts of the earth.

He hears the rapturous greetings of love,  
Like the music of heaven below,  
Which raises the soul for a time above  
Earth's darkest and thorniest woe.

And messages of unchanging regard,  
Of sympathy tender and strong,  
He brings from friends who're unable to come  
And join in our glad Christmas song.

He comes to awaken sympathy in  
The heart of the rich and the blest,  
That they, like ministering angels, may cheer  
The desolate and the distressed.

He pleads for the lonely in cheerless gloom  
For the children with shoeless feet,  
Whose shivering frames seem the sport of the storm,  
As they pass through the driving sleet.

For the hearts that are ready to burst with grief,  
As the little ones cry for bread;  
O Christians, respond to his urgent plea,  
That they may be solaced and fed!

Thus breathe ye the spirit of Him who came  
From the throne to the manger low,  
Whose wondrous birth we commemorate now,  
And your joy will deeper grow.

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

NUMBER II—CONTINUED.

"MY DARLING DARLING STELLA,—I think of you every hour of every day. But I do not cry, or wish you back again because it is for your good. Mrs. Fleming is very kind; and she sits with me many hours, and reads and talks, like you, my darling Stella. Captain came to see me the night after you left. He was in his uniform, and looked very grand and beautiful. My doctor says I am better, and that I shall come to you in the summer. That means, if God takes care of me till then, and makes me stronger. I think He will; and I ask Him to take care of you, dear little Stella, and make you well again. I have your letter close by me, under the cushion. And so, I am ever, your loving dear brother,  
TRACY.

"P.S. Nurse sends you her dear love. I send this by the Captain, to be safe."

Another tear had to be dashed away as the precious lines were re-read, and thought went back to the little thin fingers that had, with no small amount of time and labour (as Stella well knew) penned those lines, and committed to the safe keeping of a trusted friend this, his first letter to his darling absent sister.

"O Captain Flamank, I cannot, cannot help it," she said in reply to his sympathizing suggestion that he should not like to be the bearer of tidings, if they caused her tears.

"It is not that I am exactly unhappy in thinking of my darling; but I do so long to see him; and every word brings back to me so exactly his sweet ways, and his love. That, I think, is what I miss most of all. His love used always to cheer me, even when I was most unhappy."

"But you will have nothing to make you unhappy here, except being away from Tracy," said the future brother-in-law: "and you must try and find others to love, for a little, now."

"O Captain Flamank, I am trying, indeed," Stella answered, very earnestly. "You must not think of me now, as when I spoke so about Lora, weeks ago. I know I was very wrong then; but I am indeed sorry, and I have been praying and trying since, and I think, perhaps—"

"Succeeding?" continued the Captain, as Stella hesitated.

"I hope so. A very, very, little," she murmured, in a low tone.

Her manner was so genuine and so humble, and her allusion to her sister so pleasing to him, that Captain Flamank was greatly touched.

"I am so glad you remember our compact of friendship and free speaking," he said.

"I could trust you with anything," Stella answered gratefully, "because you are kind and gentle to my little darling."

She looked up with a beaming thankful smile into his handsome face, which was gazing down on hers with the sincerest interest and admiration.

Lora entered the room at that moment, and caught the expression of both faces in the large mirror before which they stood. It was not jealousy: such a thought with reference to Stella had never crossed her mind; but another of those touches of self-lowliness, and unworthiness of the first love of one who, in every respect, she knew was so far above her. And, with all the drawbacks and inconsistencies which Lora was constantly complaining of, in her young sister, she knew full well that Stella possessed not only unusual loveliness, but a depth of affection and unselfishness to which she herself was a stranger. Had Stella been older, and George Flamank had loved her, there would have been no marvel. As it was, might he not ere long, might he not even now, be discovering, that in all, save in her great, deep love for him, the depth of which, however, Lora felt quite sure he did not know, her inner self was vastly different from what the fair external image represented? She did not understand then, nor for long afterwards, that it was the reflection of his love to her that shed its cheering glow around her young sister, investing all her doings and interests with a strange and increasing attraction, and helping on, not hindering, his true and strong affection for herself.

With such thoughts conflicting in her breast, at

the sight of the two standing there, so satisfied and unsuspecting in their friendship, Lora's heart grew still, a pained and stifling feeling of distrust came over her, and she was half-turning to leave the room.

But just then the anxious lover's ear, which had caught the sound of the light and well-loved footfall, directed the equally-anxious gaze towards her; and in one brief moment, as always in his presence, every shadow of misgiving and uncertainty had passed away. And Lora stood radiant in her beauty and happiness on the spot which Stella quietly and unquestioningly abandoned, striving to satisfy herself and rejoice in the present sight of their love, and the remembrance of her own, kindled all afresh by the precious little document which she still held fast between her fingers.

No regret, no envy, no unkind wish was mingled in her contemplation of the loves of those two, which in her eyes was becoming daily a more sacred and almost holy thing, akin, she sweetly thought, to that existing between herself and Tracy. Her naturally quick-sighted sensitive perception had weighed the quality and depth of Lora's love, and had found it full and proof. And henceforth the child (unloved herself) looked upon her sister's first and true affection as a lovely and rare plant, which must be watched and smiled upon and fostered, carefully guarded from every breath of coldness or indifference, lest the lustre and delicacy of its first, sweet opening should pass away. And so it was that, in caring for and watching with tender earnestness the love of Captain Flamank towards her sister her own took root and grew apace.

The organ, in the gallery of the old grey church at Croombe, was sending forth the first peals of the accustomed voluntary when the park carriage drew up before the churchyard-gates. The Sunday school children arranged in well-filled rows, and in the old fashion on raised seats on either side the organ, hushed their whisperings; and every head in the church, of sufficient elevation to peer above the high-backed pews, was turned in the direction of the aisle, and followed, with curious and interested gaze, the progress of "the family" towards the large square newly-decorated pew in the chancel. The beadle—for the parish church of Croombe still retained that venerable functionary—in his robes of black and scarlet, marched some distance in advance, with more than usual dignity and austerity of gait, conscious that he bore in his train an unaccustomed amount of rank and beauty; and by him the door of the great pew was held wide open until the family had made their way up the aisle and taken their places within.

(To be continued.)

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

### Two Christmas-Days in a Little Girl's Life.

CHAPTER I.

"Mamma," cried a dear little girl, rushing to her mother's side, and wishing her a happy Christmas—"Mamma, look here;" and the child, in breathless glee, held towards her mother a handsomely-bound volume.

"Do you like it? my darling?" answered the mother, as she kissed her little girl.

"Oh, yes, it is beautiful: the very volume I saw in the bookseller's window, and wanted you to buy for me a little while ago. How pretty the pictures are! Oh, look at this Christmas-tree; doesn't it look tempting? The gifts seem fairly to hang from its branches; but it isn't half so nice as the real one in our drawing-room. Shall we not have some fun to-night, when all our friends are here, and we get our presents from the tree! What a good mother you are, for thinking of anything so delightful!"

"Ella, Ella, what a rogue you are: here comes your father; go and meet him."

"A happy Christmas to you, papa, and a happy new year when it comes."

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"A happy Christmas indeed," was his playful rejoinder. "I don't see how it could possibly be otherwise, whilst your little tongue is keeping everybody in the house in good humour."

"Now, papa, you are making fun of me."

"As present needs must be first supplied," said her mother, "suppose you come to the table, and get your breakfast like a good little girl."

"To be sure I will," said the child, humming the merry air,

"Christmas comes but once a year,  
And when it comes it brings good cheer."

Ella Townley, an only child, was a very lovable little creature, her parents' darling, a favourite with everybody. Her parents called her "the little sunbeam dropt down from the skies," and indeed she seemed to merit the name.

The day wore on, and the child danced about from one room to another, helping every one, or rather disarranging everything she touched.

A glorious Christmas-day it would be for her, she thought; every day was happy, but this one was to be the happiest one of the year; for all her little friends were coming, with their parents, to share with them the pleasures of the festive season. She was beginning to be impatient for the arrival of the guests, when at last a carriage drove up to the door, the bell rang, and the child ran into the hall to greet the friends who had arrived.

The house was soon filled with company, and Ella flitted gaily amongst them, receiving their good wishes with complacency, and making them laugh with her comical speeches. The festal board was spread, and around it many happy faces were seen, but none so bright as little Ella's. Tea was over, and games commenced—hunt the slipper, blind man's buff, musical chair, postman's knock, and many others were tried with perfect success; and, to crown everything, a beautiful Christmas-tree stood in the middle of the drawing-room, and every one received something pretty from its branches. What a splendid tree it was, laden with everything that could please and delight; and little Ella gave a present to each guest, as they were called up by her papa, and wished them all the happiness she could think of. She told them, with a merry twinkle in her laughing blue eyes, that she wished she could make it Christmas for them, and for herself, all the year round.

Before the happy party separated, the servants were called in, when Mrs. Townley played on the harmonium, and all joined in singing a beautiful Christmas hymn; and then Mr. Townley devoutly prayed for God's blessing.

Like all other good things the pleasant Christmas day came to an end, and Ella wished her friends good-night, hoping soon to meet them again on as joyful an occasion.

With a sweet good-night kiss to papa she retired to rest, but not until she had knelt by her mother's side and repeated, as was her wont, in the quiet of her room, the prayers she had lisped from infancy; for Mrs. Townley had ever impressed upon her mind the grateful love which little children owe to their Heavenly Father for His loving care and constant watch over them; and as Ella knelt with her hands clasped, and her little curly head bowed over them, she uttered the beautiful petition:

"Jesus, tender Shepherd, hear me,  
Bless Thy little lamb to-night;  
Through the darkness be Thou near me,  
Keep me safe till morning light."

She prayed for a blessing for her dear papa and mamma, and asked God to make her a good girl, or Jesus' sake.

As Ella prayed, her mother's eyes wandered from her to a picture which hung over the mantelpiece, representing a child at prayer, which Ella had begged her to hang where she could see it as she lay in bed, "because," she said, "the little girl looked so good and happy, that it gladdened her to look upon it; and she liked to remember that the verses beneath the picture were the same that she repeated every evening;" it made her happy to know that the gentle Saviour loved all little children, and took care of them. To Ella the Lord Jesus was no stranger; her daily prayers were truly the expression of a simple child-faith in Him who says, "Suffer the little children

to come unto Me, and forbid them not: for of such is the kingdom of God."

On this Christmas-night little Ella lay awake for a long time after her mamma had left her. She could not sleep for thinking of the day's pleasures: how good-natured everybody had been, what beautiful presents she had received from her kind friends, and how nice it was to be so loved and petted.

At last sleep closed the little eyes, and the rosy lips of the child moved slowly and almost inaudibly as unconsciously she whispered, whilst her mouth was wreathed with smiles,

"Christmas comes but once a year,  
And when it comes it brings good cheer."

Then the little sunbeam drifted away into dream-land, and lived over again in the land of "Nod" all the pleasures of the festive season.

#### CHAPTER II.

Another Christmas-day appeared, bringing its glad influence into Ella's sunny home; but the child, unconscious of what was going on, was gazing dreamily through the window on the pure and beautiful snow lying silently on the ground.

A little to the right stretched out before her a fine avenue bordered with trees, the foliage of which delighted her in the summer-time; but now she looked on them with a deeper pleasure: the warmth of the sun had spirited away the coldness of the snow, and the beautiful garb of winter which mantled them was sparkling in the warm sunlight, like the dreams and fancies stirring in the child's heart.

Ella walked away from the window, and seating herself on a hassock by the fire she turned over the pages of a book she had taken from the table. "With mamma's and papa's love to their little daughter" was written on the fly-leaf, and the child kissed the inscription in her quick, impulsive manner, saying to herself, "Dear mamma—I hope she will soon be well again. Papa says she will, and then I may have all my little friends again as I had last year; but I can't have a Christmas-tree, for the Christmas-time will be over. I don't mind though; mamma will think of something else just as nice—but here comes papa;" and the child sprang from her seat, and rushed into her father's arms as he came into the room.

"Poor little Ella," he said, stroking the child's locks; "she must have felt very lonely all the morning; but cheer up, and tell me what you will give me for some good news?"

"A kiss, papa;" and the child looked inquiringly into his face, whilst her father caressed her as he answered—"The little baby-brother you have so long wanted is here; come with me into mamma's room, and you shall see him."

"I am so glad; I shall have some one to play with now," she cried; "I may nurse him sometimes, may I not?" and the child took her father's hand to lead him quickly away.

"What a darling he is, mamma!" exclaimed Ella, as she bent over her new treasure, and her mother smiled and answered,

"You have always longed for a little brother: we shall now see how good and kind you will be to him, for you shall help me and nurse to take care of him."

"I will, mamma," said the little maiden, quite old-fashionedly; "he shall play with my toys, and look at my books; and, mamma, we will put something nice for him on the tree next Christmas-day."

"Rather a long time to look forward to, Ella love," answered her mother; "he will be grown quite a big boy by that time; but how has it been with my little girl to-day?"

"Rather quiet," she said; "but I don't mind—I shall always have the baby to play with now; let me give Willie a kiss, mamma—I will be careful not to hurt him."

"Willie!" repeated her papa; "you have soon christened him, Ella; is that to be his name?"

"I should wish it, love," his wife responded; "It is a pretty name, and I should like the little one called after yourself."

"It will be calling him after Uncle Willie as well," said Ella; "you know, mamma, you said a long time ago, when I asked you if I should ever have a brother or sister, that perhaps little Willie would come some day."

So it was decided, and little Willie, the Christmas gift, slept peacefully and happily on his mother's breast, as she lay still and weak through the Christmas-day; and Ella moved silently about the house, fearful of disturbing mamma, and in imagination nursed and petted the little Willie who was to share her life.

A few short weeks had passed: the snow vanished from the ground, and warmer days had taken the place of the cold wintry weather, and little Ella had played with her baby brother, and lived the happy peaceful life, which had now another pleasure added to the many which had always been hers. But alas! the new joy came to an end; and the sister stood with her father and mother, watching lovingly and tenderly the baby who had come to them only to be taken away. Its fragile hold of life was weakening, and no one could save the existence of the child, so well beloved, so long desired, so carefully reared. "Whilst there is life there is hope," whispered the parents, as they pray with trembling fear for the recovery of their little one; but God took back the flower in its unsullied purity to His own home.

Little Willie lay dead; beautiful and peaceful he looked in his last sleep, and hushed steps and lowered voices were heard in the room which had so lately been filled with the sounds of joy.

Even death had not stolen the touching expression from the fair white face; and the mother and father bent over it, till they fancied the blue eyes would again look up at them. The door is gently opened, and as gently closed, and the little sister with tearful eyes and heavy heart walked to the baby's cot, and kissed his lips again and again; closely she bent over the little one, her suppressed sobs alone breaking the stillness of the moment, and as she drew away from the cot, her father and mother were startled to see some pure white snowdrops lying on the baby's breast, and clasped in the tiny fingers.

"They are the first of the year," murmured Ella; "they have grown in my little garden, and dear Willie shall have them now."

A new-made grave, over which a tombstone records the death of a little baby, whose life had begun and ended on earth in the space of two short months, rises in a quiet corner of the cemetery. The afternoon is still and hushed, or rather it seems so to the lady and child who are going down the avenue near the baby's grave. No other voices break the stillness; only the songs and twittering of the birds in the boughs are to be heard; it is unusually warm for the time of the year—the early spring seems to have borrowed somewhat of the glory of summer; but these circumstances, though influencing the hearts of the mourners, are scarcely noticed by them.

"They are coming up nicely, mamma," said the child; "my snowdrops look beautiful on dear Willie's grave."

The mother and child glanced sadly and affectionately on the bed of pure white flowers before them.

"Fit emblem of the purity of childhood," the lady murmured. "Ah, Ella, the first snowdrop of the year will always have a tender remembrance for us now; this year the first were buried with our little one—next year we shall watch them spring upon his grave."

"Mamma, will he never come back again?" asked the child, sadly; "shall we never play together now?"

"He will never return, love," the mother answered; "but we shall all be together again some day; he has gone to our Father's home—gone where I hope we shall all meet at last, in the Better Land."

The light of day was waning, and the shades of evening were casting themselves over earth and sky, as the mother took from the snowy bed one delicate flower, which she put into Ella's hand, saying, "We will take this to papa;" and bidding adieu to the little grave, they left the spot which held the child who had so lately brought into their home the sunshine of joy and the dark shadow of sorrow, and who had gone back to God in the purity of infancy, leaving a sad void in the hearts and home of those whose thoughts of tenderness and love still keep his memory as a hallowed blessing!

## The Baby's Stocking.

The baby's stocking! Such a dainty thing,  
Which, like the bud-sheath of a flower, is shaped  
By the pink foot, that, with its blossom twin,  
But scarcely from the silken mesh escaped.

I wonder if a thing so soft and small  
In every mother's heart has potent power  
To waken such an ecstasy of joy  
As that which surges through my heart this hour.

The Christmas bells ring out their merriest peals  
As I sit here beside the downy nest,  
Where, like a rosy cherub, flushed with sleep,  
Breathing so stilly, lies my boy at rest.

Ah! dainty stocking, you are far too small  
To hold of all my gifts aught but the least;  
Nay, baby king, the very world would fail  
To span my love's desire from west to east.

What would I give to thee, beloved? Nay,  
Ask rather, is there aught I would not give  
To crown with all completeness thy sweet life,  
In whose fair opening radiance I live.

The music of the Christmas bells chimes on;  
The Christmas stars look down with tender light  
As I the baby's stocking softly fill—  
No happier mother in the world to-night.

Again the Christmas stars swing in the sky;  
Once more I sit beside the downy nest.  
No fair, sweet baby lies in rosy sleep;  
Ah, me! the pillow is so smooth, unpressed.

I clasp the little stocking, while the tears  
Come swift, unbidden. Those dear, rosy feet  
Will never more be bruised in life's rough ways;  
For touch of baby feet they were not meet.

Full well I know the blessedness of heaven.  
The sweet child saint, who through the long days  
bore

His cross of pain, walks with the Christ to-night.  
Could all the passion of my love crave more?

Ah! truly I am blessed above you all.  
Yet tears, you say? Alas! I think that so,  
Through lenses such as these, our falling tears,  
We see life's highest blessings here below.

Hood's Sarsaparilla, the king of medicines, conquers scrofula, catarrh, rheumatism and all other blood diseases. Hood's and only Hood's.

## Worn Out.

Tired after the day's work, weary because of long watching, anxious about the result of sickness in his home, we see a father sitting beside the bed of a sick child. He has fallen asleep; not because he is indifferent to the condition of his child, but simply, because he is tired, exhausted, "worn out." The appearance of the room gives the impression of thrift and plenty. It looks like a happy home; but sickness has changed all this. The anxiety and fear that that ever unwelcome visitor, death, may soon enter therein, casts a gloom over the place. No more happiness is expected there until sickness shall have ceased.

Here we have a picture of parental affection; and from it you conceive an idea of the solicitude with which a parent—a kind father or mother—watched over you. Many a time did you complain of illness, real or fanciful. Yet always were you watched over and cared for. Your little ills were always considered, and if possible remedied. You made no complaint that was not looked into; you never even murmured that you were not listened to. Such is parental love. Is your love toward your parents like to this? Are you prepared to make sacrifices for them like those they have made for you? We hope so. They deserve your gratitude; your undying gratitude; and the child that is unmindful of the kindness of a dear, dear father and mother is surely to be pitied, because he or she is an ingrate of the darkest type. We hope, however, that the number of such is small, and that all children bear in dear remembrance the tender love and care bestowed upon them by father and mother.

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

## The Best Loved of All.

Three new dolls sat on three little chairs,  
Waiting for Christmas Day;  
And they wondered, when she saw them,  
What the little girl would say.

They hoped that the nursery life was gay;  
And they hoped that they would find  
The little girl often played with dolls;  
And they hoped that she was kind.

Near by sat an old doll neatly dressed  
In a new frock, black and red;  
She smiled at the French dolls—"As to that,  
Don't feel afraid," she said.

The new dolls turned their waxen heads,  
And looked with a haughty stare,  
As if they never had seen before  
That a doll was sitting there.

"Oh, we're not in the least afraid," said one,  
"We are quite too fine and new;  
But perhaps yourself will find that now  
She will scarcely care for you."

The old doll shook her head and smiled;  
She smiled, although she knew  
Her plaster nose was almost gone,  
And her cheeks were faded, too.

And now it was day; in came the child,  
And there all gay and bright  
Sat three new dolls in little chairs—  
It was a lovely sight.

She praised their curls, and noticed, too,  
How finely they were dressed,  
But the old doll all the while was held  
Clasped close against her breast.

—St. Nicholas.

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

## Giving Liberally.

A merchant at his own cost supported several native missionaries in India, and gave liberally to the cause of Christ at home. On being asked how he could afford to do it, he replied: "Before my conversion, when I served the world and self, I did it on a grand scale and at lavish expense, and when God by His grace called me out of darkness, I resolved that Christ and His cause should have more than I had ever spent in the world. Now God enables me to do it, for at my conversion I promised God I would give a fixed proportion of all that my business brought in to me, and every year since I made the promise it has brought me in double what it did the year before, so that I can double my gifts for His service."

## A Child's Offering.

Home I go, o'er the shining snow,  
Sweet Christmas-tide comes soon you know,  
And when the altar-wreaths they twine  
They'll need this pretty bough of mine.  
'Tis all I have to give, but still,  
I give it with a glad good will,  
And He'll not scorn—the Saviour mild—  
This offering from a little child.

"I need oil," said an ancient monk. So he planted him an olive sapling. "Lord," he prayed, "it needs rain, that its roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower. Then he prayed again, "Lord, my tree needs sun. Send sun, I pray Thee." And the sun shone, gilding the dripping clouds. "Now frost, my Lord, to brace its tissues," said the monk. And behold, the little tree stood sparkling with frost. But at evensong it died. Then the monk sought the cell of a brother monk, and told his strange experience. "I, too, have planted a little tree," he said, "and see, it thrives well. But I entrusted my little tree to God. He who made it knows better what it needs than a man like me. I laid no condition. I fixed not ways or means. 'Lord, send it, what it needs,' I prayed—'storm or sunshine, wind, rain, or frost. Thou hast made it, and Thou dost know.'"—Church Review.

## Hints to Housekeepers.

**BLACK FRUIT CAKE.**—Cream together one pound of brown sugar and one pound butter. Beat the yolks and whites of ten eggs separately. Add the yolks with one pound of seeded raisins, one pound of currants and half a pound of sliced citron, one-third of an ounce each of ground cinnamon and nutmeg, one quarter of an ounce each of ground mace and cloves, also one pound of flour that has been slightly browned. Add the whites of the eggs. Mix and beat well. Turn into a mould and bake for five hours in a moderate oven. Before using, ice and decorate with candied fruit.

**WHITE FRUIT CAKE.**—Cream one pound of butter and one pound powdered sugar together, and to it add the beaten yolks of twelve eggs, one pound of sifted flour and two teaspoonfuls of baking powder. Grate one cocoanut, blanch and chop half a pound of almonds, and slice one pound and a half of citron. Stir into the stiffly-beaten whites of eggs, and add to the batter. Put in a pan which is lined with greased paper and bake slowly for two hours. When cold, ice with cocoanut icing.

**ALMOND NOUGAT.**—Blanch a pound of sweet almonds and when cool cut in small pieces. Melt over a good fire, in a porcelain lined vessel, one pound of fine white sugar with two tablespoonfuls of water, stirring with a wooden spoon continually. When melted, add the chopped almonds to the syrup and stir for five minutes; take from the fire and add a little grated lemon rind. Place a well-oiled flat pan on the range in a warm but not a too hot place. Pour the almonds and sugar into the mould. When brown, remove from the fire, turn out of the mould, cut into cubes and wrap in oiled paper.

**CELERY CREAM SOUP.**—Boil one cupful of rice in three pints of milk, till it will pass through a sieve. Add two heads of celery picked into small pieces, and one pint of cold stock or milk. Boil till the celery is tender, and then season.

**CHICKEN SALAD.**—Chop fine one chicken cooked tender; one small head of cabbage and five, cold, hard-boiled eggs; season with salt, pepper and mustard. Warm one pint of vinegar; add half a teacupful of butter, stir until melted, pour hot over mixture, stir thoroughly, and set away to cool.

**LADY FINGERS.**—Mix eight tablespoonfuls of powdered white sugar, four eggs—the yolks and whites beaten separately—six tablespoonfuls of flour, a little salt, and a teaspoonful of lemon, orange or vanilla; roll stiff paper into a tunnel, and pour the batter through it upon buttered pans in long, slender little cakes. Dust sugar over them and bake as quickly as possible without scorching.

**PUMPKIN PIE.**—For each pie take one well-beaten egg, half a cupful of sugar, two tablespoonfuls of pumpkin, half a pint of rich milk (a little cream improves it), a little salt; stir well together and season with cinnamon or nutmeg.

**WORTH ITS WEIGHT IN GOLD.**—Dear Sirs,—I can truly say that Hagar's Pectoral Balsam is the best remedy ever made for coughs and colds. It is worth its weight in gold. Harry Palmer, Lorneville, Ont.

**B. B. B. CURES SICK HEADACHE.**—Gentlemen.—Having suffered for a number of years with sick headache, I concluded to try B. B. B., and by the time I had used two bottles I was cured, and have not had any symptoms of it since. I can safely recommend B. B. B. for sick headache. Mrs. A. A. Gamsby, Orono, Ont.

**A HIGH VALUATION.**—"If there was only one bottle of Hagar's Yellow Oil in Manitoba I would give one hundred dollars for it," writes Philip H. Brant, of Monteith, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "astonishing good results."

Children's Department.

A Lesson in Trust

Once a little bird built her nest in an emperor's tent in the midst of his army. For a time the tent stood there quietly, and the bird was not disturbed. But the time came for the army to move while the bird was still sitting on her nest. The emperor thoughtfully gave orders that the tent should be left in its place until the young birds were hatched and able to leave the nest. This a king did that he might not disappoint the faith of a little bird. Far more faithful is our God to those who put their confidence in His words. If we build our trust on any divine promise, it will never be disturbed, and we shall be eternally safe.

A Christmas Tree.

A Christmas tree is only a shadow of itself if it be not lighted, so it is better to have it after dark. If proper precautions are taken, there is very little danger of fire. In the near future, when electricity becomes a little cheaper, incandescent lights will make the tree a blaze of glory, and there will be no fear of a catastrophe. While we have to depend upon tapers, care must be exercised in placing them, and one person should be deputed to watch that nothing inflammable swings within reach of the light. There should be a wet sponge at hand, tied to a long stick, a pail of water and an old blanket, or rug, to smother the flames, should anything catch and the fire spread. The damp sponge will extinguish sparks without trouble. If there is a carpet it is best to have a large, old rag spread under the tree for fear of accident.

The tree should be dressed with plenty of tinsel and many glittering ornaments; the lighter the effect the



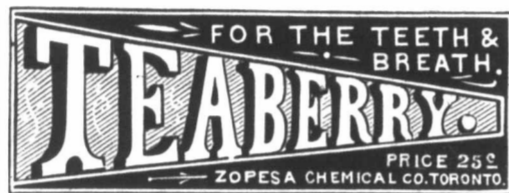
Patrolman Julius Zeitler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for **That Tired Feeling**. I cheerfully recommend

Hood's Sarsaparilla

and Hood's Pills to every one who wishes to have health and comfort." Get HOOD'S.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, and sick headache.



AGENTS WANTED, male and female, to sell our new Kettle, Bread, Cake and Pastry Knives, Carvers, and Knives and Belts and Sharpeners. No capital required. Easy sellers, big profits. CLAUS SHEAR CO., Lock Box 224, Toronto, Ont.



THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS, CHIMES & PEALS. PUREST BELL METAL, (COPPER AND TIN). Send for Price and Catalogue. MOSHANE BELL FOUNDRY, BALTIMORE, MD.

prettier it is. Gilded walnuts and silvered chestnuts are effective; they can be done with gold and silvered paint. The floor under the tree should be covered with white canton flannel pushed into folds to represent snow. The more substantial presents should be grouped around the base, and nothing heavy enough to weigh down the branches be put on them, as it spoils the symmetry of the tree. If it is decided that lights must be excluded, the tree should be trimmed with festoons of popcorn and red berries, if they can be obtained. Clusters of mountain-ash berries, strings of the red seed-vessels of the sweet brier, or even of cranberries, are effective. The red and white should be used separately, not strung on the same thread. Tufts of cotton sprinkled with crystal powder represent snow on the branches. There should be a good deal of white to atone for the absence of the sparkling lights.

A game of "Snap dragon" may finish the evening. A shallow dish is spread with raisins and a little alcohol poured on them; this is lighted, and daring fingers snatch the raisins from the fiery dragon. Whoever gets the most wins the game. "Hunt the slipper" and "Blind-man's Bluff" are time-honoured amusements. Before they are ended the children's cheeks will be crimson with excitement, and they will be too sleepy to do more

than murmur: "Good-night, and thank you for a merry Christmas."—*Home Journal.*

Mistletoe.

"Mistletoe is wanted, do you hear? We have holly and laurel in abundance, but what Christmas decorations are complete without mistletoe?"

The question was unanswerable, of course; so out to the woods the boys must go, and seek the fair white berries. The cart and donkey are got out, and away they all race down the snowy lanes, and through the long glades of the wood, where the boughs are bent down by the weight of snow, which is still softly falling.

"We will pretend that we are druids," said Robert.

"What for?" asked Arthur.

"What did they do?"

"Don't you know? They thought the oak a very holy tree because the mistletoe grew on it, and at certain seasons they used to take two white bulls and fasten them under the tree, while one of the priests climbed the oak, and the others sang hymns as he cut down the mistletoe. Then the bulls were sacrificed."

"But we have no bulls, and if we sacrifice our donkey, we shall have to drag the cart back ourselves."

"Oh we'll leave that part out. We can climb into the tree singing, and cut down the mistletoe. Who'll be first?"

They ran off, and were soon climbing up the snowy branches, cutting off the bows of white berries as fast as they could, till the cart was piled high with the much-desired decorations. Then they started for home.

Caught in the Ice.

When ships sail up northern seas, they reach a country where there is only one long day and one long night during the course of a whole year. For six months the sun never sets, but wheels round the heavens in an immense circle. Then he draws nearer and nearer the horizon, and at last sinks out of sight, and six months' night commences. Frost binds up the sea in its icy fetters, and if any ship remains there, it is fixed, without power of moving, till the thaw comes. When at last the ice begins to break up, it is often crumpled up and piled together in all sorts of strange forms and figures, and sometimes a ship is caught among the fragments and thrown up quite out of the water, where, of course, it has to remain till the melting of the ice sets it free.

Ah, he is a powerful fellow, King Frost! We do not see a great deal of his w nders here in England; but if we venture into his northern domains, he has a strange sight to show us.—*Ex.*

Counsels for the Young.

Never be cast down by trifles; if a spider breaks his web twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not if troubles come upon you; if the sun is going down, look up to the stars; if the earth is dark, keep your eye on heaven. With God's promises, a man or a child may be cheerful. Mind what you run after; never be content with a bubble that will burst, firewood that will end in smoke and darkness. Fight hard against a hasty temper; anger will

"Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it! Physicians endorse it! Chefs praise it! Cooks extol it! Housewives welcome it! All live Grocers sell it!

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Scrofula

is Disease Germs living in the Blood and feeding upon its Life. Overcome these germs with

Scott's Emulsion

the Cream of Cod-liver Oil, and make your blood healthy, skin pure and system strong. Physicians, the world over, endorse it.

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



OUR COMMUNION WINE

"St. Augustine"

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

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

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

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

one pound er. Beat separately. f seeded half a in ounce neg, one ace and has been he eggs. and bake ore using,

nd of but- other, and eggs, one onfuls of lanch and one pound fly-beaten Put in a and bake ith cocoa-

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r Sirs,—I Balsam is nd colds. y Palmer,

ntlemen.— with sick and by the , and have car safely Mrs. A.

only one lanitoba I it," writes oha, after for frozen g good re-

come, but resist it strongly; a fit of passion may give you cause to mourn all the days of your life. Never revenge an injury; if you have an enemy, act kindly to him, and make him your friend; you may not win him at once, but try again; let one kindness be followed by another, until you have compassed your end. Whatever you do, do it willingly.

**Christmas Eve.**

God bless the babies' stockings  
All over the land to-night;  
God bless the little children  
Asleep in the hearthfire's light.

May the baby hands be helpful,  
Let the baby feet tread sure,  
Keep the sweet eyes meet for heaven,  
And the soft lips true and pure.

God bless the babies' stockings  
All over the land to-night;  
God keep the little children  
Asleep in the hearthfire's light.

—And be ye kind one to another,  
tender-hearted, forgiving one another,  
even as God for Christ's sake hath  
forgiven you.

# Just Take a Toothpick

for instance, as an example of one of the little Christmas presents you do not expect to find in a jewellery store, and yet we have about a dozen different styles in silver and gold ranging from 50c. to \$5 each; and so also with hundreds of other odd lines for men, women and children, with which we can help you over the worry "what to give for Xmas."

## RYRIE BROS.,

Cor. Yonge & Adelaide Sts.

For anything good in Diamonds, Jewellery, Sterling Silverware, and Novelties, try us.

## UNDERTAKING

THE LATEST.

MR. T. W. KAY has removed to 443 Queen Street West, and has had the premises renovated to suit the requirements of his vast and steady increasing business. In embalming he is second to none in Canada; consistent with good work his prices are extremely moderate. He also is the only Church of England Undertaker in the city.  
P. S.—Mr. Kay employs the only professional Lady Embalmer in Canada for women and children.  
Telephone No. 1423.

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GREAT VALUE IN

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Special attention given to orders.

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THE FURRIER,

129 Yonge Street, Toronto

## Home Savings & Loan

COMPANY, Ltd.

DIVIDEND NO. 29.

Notice is hereby given that a dividend at the rate of SEVEN per cent. per annum has this day been declared upon the paid-up capital stock of the company for the half-year ending 31st December instant, and that the same will be payable at the office of the company, No. 78 Church street, Toronto, on and after

Second of January, Prox.

The Transfer Books will be closed from 16th to 31st December, inst., both days inclusive.  
By order of the Board.  
JAMES MASON, Manager.  
Toronto, Dec. 14 1898.

## Holiday Footwear

SLIPPERS for gents in great variety; style and fit perfect. Best American makes. Prices to suit all.

SLIPPERS for ladies in Satin and Kid. All shades, styles and prices.

COMFORT for ladies and children in Jersey Leggings. Fine American Over-shoes and Rubbers a specialty.

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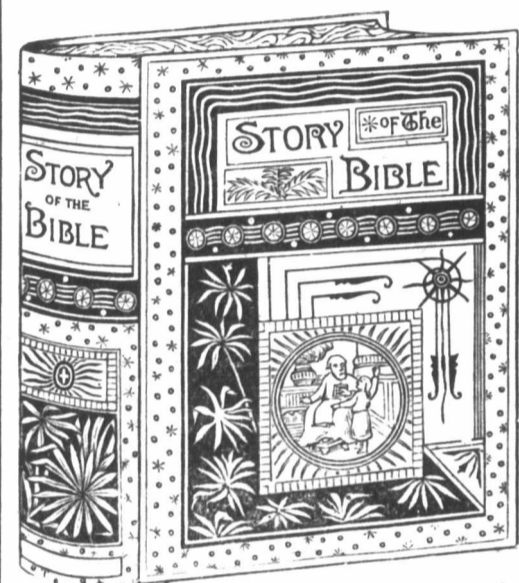
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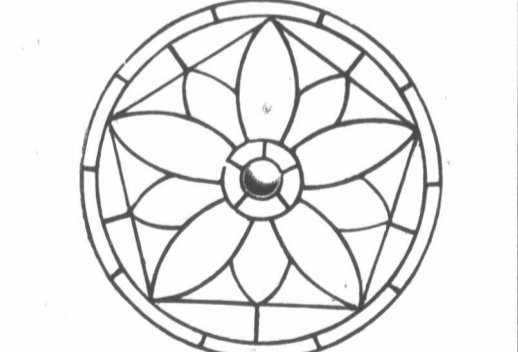
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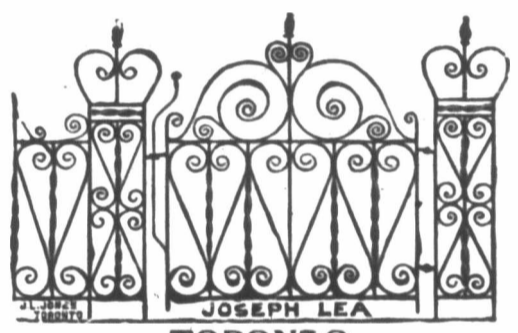
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