

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JANUARY 6, 1887.

[No. 1.

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LESSONS for SUNDAYS and HOLY-DAYS.

1st SUNDAY AFTER EPIPHANY.
Morning—Isaiah li. Matthew v. 23
Evening—Isaiah lii. 13 & liii.; or liv. Acts v. 17

THURSDAY, JAN. 6, 1887.

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

EVIL RESULTS OF DOCTRINAL ERROR ON THE INCARNATION.—The injustice done daily to the design of the Incarnation and to God, its author, by unworthy conceptions of its motive, its purpose, power and reach, is simply immeasurable and utterly sad. Thus some are alienated from the faith by statements which represent the Father as implacable, and the Incarnate Son as the scapegoat of His wrath. Others are taught to dwell so exclusively on the past atoning and vicarious work of Christ, that they lose sight of Him as their life, their living Lord, their example and standard of righteousness. Many expecting to escape judgment, or on other grounds denying the necessity of good works, live carelessly, or sin that grace may abound. Multitudes once regenerate rise scarcely above the world which they renounced and legions sink beneath it, because never taught the full purpose of the Word becoming flesh, and therefore ignorant of the high degree of illumination and holiness within their reach. It follows that God the Father is dishonoured, the Lord Jesus is undervalued, and subjected to reproach, the Holy Ghost is ignored and sin regains its dominion. The truth is held down in unrighteousness, the divine plan for man's restoration and happiness is obscured and the necessary qualifications for the inheritance of saints are misconceived. Or to put it differently, the guilt and danger of neglecting the means of grace are not discerned because the need of thorough renewal is not felt. Low views of the Kingdom of Heaven, in both spheres, draw the spiritual stature of its citizens. The true character, the depth and severity of Evangelical Repentance, and the proper life of the baptized are alike misunderstood. Lapsed Christians, at least among men, are rather the rule than the exception, and the discipline ordained by our Lord Himself for their recovery, and for the warning of

the tempted, is known to us only by name. The *Reviewer* we quote proceeds to show with demonstrative force that the ordinary views as to the Incarnation are wholly inadequate and misleading, and that the Scriptural doctrine is that by the Incarnation man is to be restored to the image of God. How, if we ignore the recovery of the Divine likeness through the Incarnation, can we assign any adequate meaning to such announcements of our Lord's triumph over Satan, and of his counteraction of the Fall, as were virtually continued in the primal promise that 'the seed of the woman' should 'bruise the serpent's head,' and are constantly repeated in the Gospels and Epistles. What do these inspired statements mean, if they do not testify to the fact of the last Adam reversing the effect of the first Adam's sin and to our recovery of the divine image and of our original relations with God."

THE GOODS DELIVERED.—Whatever may be the sins of the Papacy, there is one it is never guilty of when innocence is possible. When the authorities of the Church of Rome enter into a contract to deliver certain goods they seek to move heaven, earth and hades, if necessary, to enable that contract to be fulfilled. In the past, we know only too well in Ontario, that for a price, that price being an infamous infringement of Protestant civil rights and the practical suppression and dishonour of the Bible by the government, the Roman Catholic Church undertook to deliver an overwhelming vote at the polls to help the party by whom the Papacy had been endowed with extraordinary privileges. That contract is fulfilled by faithful delivery of the suffrages of the Romanist voters who in a very large number of constituencies control the decision. We now await with anxiety to see what has been promised for these suffrages. That the Roman Church will take further liberties with our civil and religious freedom is certain, they will be protected in such a step by the politicians they have put into power. The danger is grave and threatens to bring such trouble into this province as few now can dream of, as our people have had so little experience of life except as citizens of a free country. We are convinced that the seeds of civil war are being sown, as Protestants will some day be terribly aroused. Men of the British race, especially, are patient, long suffering and trustful, but once they realize the indignity and wrong inflicted by the political control of this province being in the hands of the Papacy, as it now is, the spirit which has made the Papacy tremble in the past will be awakened, and the storm that will be raised will wreck not merely a political ship, but the peace and prosperity of Canada.

A SLEEPING OR GAGGED WATCHMAN.—From all parts of Canada, but especially from the Dioceses of Toronto and Huron, enquiries have been made, expressed in tones of indignation, and surprise and sorrow, that our Evangelical contemporary has not uttered one word of protest against the casting out of the Bible from the schools nor against the substituted book being submitted to Dr. Lynch, nor against the Bible being expurgated of all passages unfavorable to popery, nor against the use of Romish hand books in public schools attended by Protestant children, nor against the payment of Protestant taxes towards Romish schools! The *Evangelical* is clearly fast asleep at his post, or he has been seized and gagged by the enemy. One can understand this watchman being asleep, the popes he administers have probably produced their natural effect, as chemists handling narcotics are often stupefied thereby. After screaming "No Popery" for years, he has got weary and may have gone off into slumber. But his sleep must be a trance, or else the shouts of alarmed clergy and laity all around would have roused him from torpor to fury. There are, however, some indications that

the *Evangelical* is not asleep at all, but is merely choked by a gag. We feel for any sufferer under such a painful indignity. Fancy the agony of the *Evangelical* bursting to shout "No Popery," and all the rest of it, and yet dumb because his mouth is choked lest his cries should offend a "Popish Archbishop!" Mr. S. H. Blake we suspect of doing our friend this grievous wrong. The Protestant champion has been actively working in the interests of the Papacy, defending the attacks on the Bible, defending their ejection of the Bible from the schools, abusing all who protested against dishonouring the Bible, insulting all who prefer God's Word to any man's scrap book, defending those who have caused Popish books to be used in Ontario Public Schools, and, in his characteristic style breathing out threatening and slaughter against all Protestants who condemned a government pandering to Popery! "Fallen like Lucifer," has been exclaimed throughout Ontario, at the right of the most prominent Protestant zealot in Canada, swallowing his principles and giving the lie to own record, because his political friends need the votes of Roman Catholics. The *Evangelical* straining at a gnat and swallowing a camel is a sad sight for men who believe in righteousness, in principle, in bravery, in manly honour and Christian faithfulness.

NOT SURPRISING.—In a recent number, we found it our duty to say that the Church we represent is the "One Catholic and Apostolic Church in and of England." The *Globe* has done us the honour of publishing this very commonplace remark in its editorial columns day after day ever since it appeared. Such a truism as this remark must have a special significance at this period, or the *Globe* would no more repeat it so prominently than it would publish the statement that two and two make four. The statement of our creed as Churchmen has the greatest significance at this period. We of the English Church utter in our creed a protest against the Church of Rome, because that Church denies point blank that our Church in and of England is either Catholic or Apostolic. Now the *Globe* is at present, while the votes of the Catholics of Canada are wanted for its friends, the *Globe* we repeat protests against the English Church being Catholic and Apostolic, because it is so anxious to gratify the Papal authorities that it casts contempt upon us and our Church for placing its claims on any equality with the arrogant claim of the Church of Rome! That is the secret of the free advertising we have had in the *Globe* for over a week. The votes of Romanists have been secured by various bribes given by the government of Ontario to the Papacy, bribes scandalous alike to giver and receiver, and infamously unjust to all Protestants, and another bribe has been cunningly given by the *Globe* in the form of insults to the Catholic claims, Apostolic history and recognised position of the ancient and original Church in and of England. But let all the anti Church of England papers in Canada take note—let them and let any Churchmen who are politicians first and Christians afterwards, and Churchmen last, object to our persistent assertion of the rights and the dignity of the Church of England, and our demand that no Italian priest shall toll or tithe in this Dominion at our cost on behalf of Popish schools. We heed such base cries no more than the wailing of the melancholy wind. In the true Churchman's composition the element of fear finds no place. The *Globe* thought to silence Canon Damoulin and caught a tartar. Would that in Canada, the spirit of personal independence, and love of outspoken manliness of speech were as universal as in the old land.

—True glory takes root, and then spreads; all false pretences, like flowers, fall to the ground; nor can any counterfeit last long.

NEW YEAR'S GREETINGS.

TO all who come within the sound of our voice we wish with all our hearts, "A Happy New Year."

To our subscribers and to our contributors, and to all more closely allied with us in the support of the DOMINION CHURCHMAN, we have to acknowledge our warmest gratitude for their generous sympathy, help, and material assistance in the past year. We added a large list of new subscribers for the year just gone, and in the one we are commencing, we have great hopes of enlarging the number of our subscribers many thousands more. The DOMINION CHURCHMAN is now known as a power all over Canada. Churchmen of every "school of thought" rejoice over this manifestation of vigour and boldness, while those to whom the Church of England is an offence, more especially the new allies of Rome and Riel, show by their attacks upon us that our defence of Protestant rights and our Loyalty to country and the laws, are felt to constitute serious obstacles to their unpatriotic policy. We are the more sensible of the grave responsibility devolving upon the conductors of a Church organ because *we stand alone in being wholly independent of political parties.*

It seems akin to boasting to name again the constant stream of letters pouring in upon us from friends all over Canada and from lands afar off, all heartily showering upon us congratulations, compliments and good wishes. From Bishops, Judges on the bench, officials high in rank in all departments of public service, from venerable and learned divines, from the clergy in the backwoods and from those whose lines are cast amid more civilized life, from the wealthy, cultured and zealous of our laity down even to the true-hearted, horny-handed skilled mechanic; even from the day laborer to whom the Church is a hiding-place from the pitiless storm of the cares of poverty, one and all bid us God-speed! As a typical example we quote the letter of a pious, learned and aged Rector, whose name commands high respect in the Church. He writes:

"Enclosed I remit one dollar advance payment for the forthcoming year of DOMINION CHURCHMAN. I have never been so well pleased with your paper as during the last few weeks, in which the leading editorials have been worth thousands to the country and the Church. In its present position and course I wish it every success."

We trust that strength will be given us from Him who is the source of all power, might and wisdom, so that in all we do or say on behalf of His Church we may be brave and fear not, walking ever in the light of truth and of love.

CANON DUMOULIN ON THE ROSS BIBLE.

THE natural inquiry was, why were these selections made for the use of the schools in Ontario? Was it because the teachers of these schools (who were best qualified to give advice), in their professional capacity, came forward and recommended that the

step should be taken. No; a thousand times no; for it was in the very face, in the strongest contradiction, of their deliberate recommendation to the very contrary. The teachers of the Public Schools in convention assembled recommended that the whole Bible should be used in the Public Schools of the Province, that a selection of lessons should be compiled for the guidance of the teacher, and that the Sacred Book itself, without curtailment, alteration, or abridgment, should be in the hands of the children attending our schools. Why were the selections made then? Why, when made, were they submitted to Archbishop Lynch, as representative of the Roman Catholic Church, for his approval? Why was this step taken before the selections were submitted to any committee of the Protestant Church of this Province? He persisted in demanding an answer to that question. The answer given was that these selections were submitted to Archbishop Lynch as representing the Roman Catholic Church, because in this Province there were 50,000 Roman Catholic children attending the Public Schools. Now, he wanted so give a reply to this reason advanced. In the first place, they knew very well that the Archbishop and his Church had already been provided with Separate Schools for the training and education of the youth of their own faith, in which schools they were taught their own religion, and in which schools there was no Bible whatever. Why, then, seeing that they had Separate Schools, were these selections submitted to the Archbishop? Because it was urged that there were 50,000 Roman Catholic children attending the Public Schools, and those who favoured the selections went so far as to say that a great benefit and right would be conferred thereby upon these children if they were given the same privilege as the Protestant children, with whom they might sit side by side listening to the same Scriptures. If that argument had any shadow of foundation there might be some pretence of a defence for the selections. But he must tell them that these selections, approved in December, 1884, put into circulation in the schools, were very soon after—within three months—followed by a new regulation issued by the Minister of Education in March, 1885, and it would be found on the 35th page of the Minister's last report. Here was a part of it (also to be found in the Sessional Papers, 1886, vol. xviii., page 72).

'The right conceded to a pupil of absenting himself from the religious exercises of the school, as provided in paragraph—of the regulations, requires the most careful attention of every teacher. In order that the parents and guardians of Roman Catholic pupils may be saved unnecessary trouble in giving notice to teachers under this regulation, it is to be assumed that the parent or guardian of a Roman Catholic pupil has notified his wish to the teacher, as by the rule required, unless such parent expressly notifies such teacher that he desires the pupil of which he is parent or guardian to attend and be present at the religious exercises prescribed. Before entering

upon the closing exercises of the school, the teacher should therefore allow a short interval to elapse, during which such pupils might retire, and in this way remove all doubt as to the faithful observance of the regulations.'

Here was the gain by the selections for which they had sacrificed the whole Bible to themselves and children in the Public Schools, and had consented to sweep it away and replace it by this miserable book. They had believed that by so doing they would be the means of bringing the Word of God under the eyes of 50,000 Roman Catholic children. Well, this might have been assumed in 1884, but not after March, 1875, when this regulation came forth from the Minister of the Education Department, which in effect caused every child to be carefully warned every afternoon before a single one of these selections should be read in his hearing. He thought that they would see how little foundation there was for the reason advanced why these selections should have been in the first and last place submitted to Archbishop Lynch for his approval."

THE ROSS BIBLE SELECTIONS DISHONESTLY CULLED.

HE would treat of the selections themselves as representing portions of the Holy Scriptures for reading in the schools. Everybody knew the size of an ordinary English Bible. He held a copy of the selections in his hand, and few people would take this volume, with its large type and broad margins, for an English Bible. They would say it was one-sixth of the size of the original English Bible. Not one of them could go down King Street and ask for at a store and carry away with him a copy of this volume. It was a book not for the public eye—not for the public use. It was only supplied to the teachers of the Public Schools. It was not even placed in the hands of the children, but one copy was placed on the desk of the teacher, and whoever was fortunate to get a copy must go to the Education Department and boldly ask for it. The book was called "Scripture Reading for High and Public Schools." It was distinguished by two or three remarkable features. In the first place it was distinguished by the process of elimination: that was, cutting out, abridging and extracting from. He wished to direct their careful attention to the fact that the portions of Holy Scripture which had been most carefully eliminated from this book were just the portions which defined the doctrinal differences between the Reformation Churches and the Church of Rome. Everybody knew that Luther said that the great doctrine of justification by faith was the test of a true or false Church. Everybody knew that it was from the First Epistle of the Romans that Luther got the first spark in his mind which set the flame of the Reformation agoing, and brought light and radiance to those parts in Europe where darkness had before prevailed. From the Bible Luther got the doctrine that the just shall live by faith, and envolved from it the great teaching that the sinner's justification

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shall be faith before God and not by his own works. When a Protestant champion was called upon to defend that doctrine it was principally upon the Epistle to the Romans that he relied for his arguments. What had become of the Epistle to the Romans in these selections? Just a few sentences at the end were given. The parts treating of justification by faith, its result in a pure and active Christian life, from the beginning to the fifteenth chapter, were cut clean out. Another great difference between the Roman Catholic Church and the Protestant was that the latter believed that with the English people public worship should be celebrated in the English tongue, and with the French people in the French: in a word, that every people should have the liberty to worship God publicly in the language they spoke and understood. Protestants held it to be absurd and subversive of the first principles of intelligent worship that any man should be forced to worship God in a language of which he knew not a single word. When they referred to the New Testament for light on this subject there was one chapter which stood out in bold relief, namely, the 14th chapter of 1st Corinthians. The Apostle argued the question at length and came to this conclusion: "Yet in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue." This was a crushing argument against the Latin Mass celebrated before English, Irish, Scotch, French and Germans who did not understand Latin. The 13th chapter was devoted to the great subject of charity, and this was put in the selections. The 15th chapter was devoted to the subject of the Resurrection, and this was also put in. But the 14th chapter, which was devoted to the recommendation to worship God in one's own tongue, was cut out. There was another great subject in dispute between Protestants and the Romish Church, and he mentioned it in all love and without bitterness. In the communion the devout Roman Catholic believed that he received the true body and blood of the Saviour as a true propitiatory sacrifice. He had no hesitation in saying that this sacrifice was finished first and forever when the Saviour offered himself up for us, and could not be repeated. It happened there was an Epistle in the Bible upon which that whole argument rested. Protestants found an answerable argument for their belief on this point in the 8th, 9th and 10th chapters of Hebrews. He need scarcely say that these chapters were left out of the selections. There was not one word given from which an idea could be got of the argument. It was all eliminated and extracted from the Holy Bible, and their children would never hear it in the Schools. The foundation for their faith was to be found in these great pages of Hebrews and Corinthians. There was another matter, and that of the greatest importance, and this was the form of God's revelation, because upon this everything rested. If God had made no revelation to them or to him, it was useless

for him to make that address that evening. Protestants believed in the efficacy of the Scriptures as God's revelation for their salvation. The Roman Catholics did not believe this. When any Protestant Christian sought to confirm himself in this belief, there was one matter upon which he particularly relied, and this was the 16th verse of the third chapter of the Second Epistle to Timothy, in which St. Paul says:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Was this in the selections which their children would read in the Public Schools? Not at all. They might turn over the pages looking for it in vain within the two covers of the book which was to take the place of the Bible, and in which their children were to be educated for time and eternity. These were plain assertions. He maintained, in the first place, that the book was hard to obtain and was not a public book, and could not be bought with honest money; and secondly, that it was characterized by a process of elimination which had cut out the foundation stones of their faith.

THE ROSS BIBLE IS A GARBLED BOOK.

THERE were sentences in the book which were not in the Bible. One line and a half proceeding from the pen of a private individual had been incorporated with the Word of the living God. This was a serious thing to say, and no man would say it unless he could prove it. Take the 39th chapter of Genesis. They would find the greatest difficulty in turning to it in the selections, because the whole order of things was put upside down. Even a man thoroughly familiar with his Bible would find the greatest difficulty in indentifying any passage of Scripture in these readings. The arrangement of chapters and verses had been abolished. The incident related in the 39th chapter of Genesis was treated in the 17th lesson in the selections. They read of Joseph in Potiphar's house, and how Joseph was in great favor with his master, and how his master left all that he had in Joseph's hands, and that Joseph was a goodly person and well favored. Then followed ten verses in the English Bible, which he believed the Spirit indited and caused to be written for men's instruction, and which we were to "mark, read, learn and inwardly digest." The collect he had quoted was written by Archbishop Cranmer by the very hand which he thrust into the fire when he became a martyr for the truth of the living God. The same power which to-day expelled the Bible from the schools caused him to be burned. If there was any chapter which God caused to be written for the learning of young people, he believed it was this chapter in Genesis. It showed a young man just entering into life the terrible temptation which he might have to wrestle with, and to administer which even a woman might be used as the tempter, and the

story was told to encourage and strengthen him by the example of one who like himself was young, and yet strong to overcome temptation, and found a way to evade the snare in which a beautiful woman sought to entangle him. Let no man with mock modesty dare to attempt to cast contempt upon this magnificent story. Were they to entertain the idea that any man who presumed to teach a Bible class week after week should presume to throw contempt upon the Word of God? How was the story told in the selections?

"And he left all that he had in Joseph's hand, and he knew not aught he had save the bread which he did eat. And Joseph was a goodly person and well favored. After these things his master's wife falsely accused Joseph to her husband, saying the Hebrew servant which thou hast brought unto us came in unto me to mock me."

The whole point of the charge was carefully left out. The whole lesson sought to be taught was thus vitiated, and he said that this was a garbled and corrupt reading. He could give instances where verses were cut out in the middle simply because a word was used which every medical man used to his patients in these days. This parade of mock modesty as an excuse for mutilating the Word of God was painful in the extreme. It took the whole point out of Joseph's story. A child might believe that Joseph was sent to prison simply because Potiphar's wife falsely accused him. The reading did not show the terrible temptation which overtook him, and how nobly he resisted and overcame it. The story of David was treated in the same manner. The story of David's sin in the matter of Bathsheba, and his punishment and repentance, was most touchingly and effectively related in the Bible. But to take away the record of his sin was to make the whole book unintelligible. And yet this was what had been done.

A WORD TO A REBELLIOUS CHURCHMAN.

THE gentleman who had assailed him, said Canon Dumoulin, and whom he supposed he was right in calling a Churchman, though a rebellious one, had made his objection to this omission the ground for ridiculing him, and had made him the victim of his personal abuse—the stock-in-trade of the gentleman in question—because he had deplored the absence of these extracts from the readings. He had not deplored their absence, but had pointed them out as instances of garbling the Bible. The same gentleman had asked at the meeting, Saturday night, if his hearers would like to have a lump of a boy of sixteen sitting beside their daughters while the story of Potiphar's wife was being read. If his assailer would turn to the Book of Common Prayer he would find that on the third Sunday in Lent, the very chapter for lamenting the omission of which he had been attacked was ordered to be read. He would ask the gentlemen to turn again to his Prayer Book. He might not be accustomed to use it, but he would ask him to use it now. If he referred to the calendar

prescribed for each Sunday morning, he would find for the sixth Sunday after Trinity the twelfth chapter of the Second Book of Samuel was ordered to be read by the clergy, and so to be read that everyone could hear. Before he read those chapters referred to, he begged to say that he did not send a verger to turn the boys and big girls out of their pews in the Church. If he attempted to treat the 39th chapter of Genesis as it was treated in the selections, his bishop would summon him and ask him to explain his conduct. He took his stand upon the platform of the Church of England, of which he was an humble minister, and as a faithful minister of that Church he was obliged to read those chapters to young and old alike, even if his own children were in the pews beneath. The congregation had to hear these very words which were eliminated as so impure and corrupt that the youth of the land must not hear them. This was in a land where the youth could for a cent buy a paper containing all the details of the latest divorce case, and yet were supposed to be so innocent that even the Word of God was not pure enough for them. Another argument in favor of the selections was that they had been likened to the Prayer Book or the collection of international lessons for Sunday Schools. On that ground the argument could not stand for a moment. In the first place, the selections in the Book of Common Prayer were exact and true, every one of them. If any man could show him in the Prayer Book a garbled version of Scripture he would give up the argument. In the second place, it was never intended that the Prayer Book should drive out the Bible and take its place. On the other hand, the selections and the regulations which accompanied them excluded the Bible from the schools. As to the leaflets of the international series, they were used in the Sunday Schools, but every child had a Bible in his hand, and, if not, one was bought for him.

He was a staunch Churchman, and loved the Prayer Book with an exceeding love. He loved it for its pure and elevating sentiments, and had worshipped in its noble language for fifty years of his life; and yet, if any man was to tell him that the Bible was to be put away and the Prayer Book put in its place he would rise up against that man and would say rather perish the Prayer Book or any other book which mortal man presumed to put in the place of the Bible. He stood before that intelligent audience pledged to the defence of the Word of God against any other revelation, and if anything else was attempted to be put into competition with it he would say, Down with it, down with it.

BOOKS RECEIVED.

THE HISTORY OF FRANCE, by Guizot, translated by Robert Black. John B. Alden, New York, Vol. I., illustrated. This work is to consist of eight volumes, the set being sold at such a price as will bring it within the means of all readers. The brilliance of Guizot's style, the general soundness of his judgment and his high character as a statesman, render this work one of the leading histories of literature.

TWENTY SERMONS, by the Revd. Phillips Brooks. Boston, 4th series. On sale by Rowsell & Hutchison, Toronto. This would be an exceedingly welcome New Year's present to a clergyman, and we trust many well-to-do laymen will take the hint.

CHRIST AT THE DOOR OF THE HEART, by Rev. Dr. Morgan Dix, New York. On sale by Rowsell & Hutchison, Toronto. This volume consists of twenty-seven sermons on as great a variety of topics which are treated with much freshness and vigour. Sermon five, protesting against the too prevalent notion that doctrinal teaching and practical religion are in some sense not relaxed but opposed to each other, is of especial interest and value.

MEDITATIONS ON THE BIBLE HEAVEN, by Samuel T. Spear, D.D. Funk & Wagnalls, 10 Dey Street, New York. This work sets forth with a sobriety and freedom from mere fancy, seldom found in works of this class, what are the aspects of the heavenly life for which we have Scripture warrant. To all whose minds are drawn onward by bereavement we commend these meditations.

THROUGH THE WILDERNESS, OR THE DESERTED CHILDREN, by Mrs. Currier. On sale by Rowsell & Hutchison, Toronto. Bishop Whitehouse said of this work, "it is an affecting story, and a valuable addition to this class of Church literature." We are one with the Bishop in this judgment. *Through the Wilderness* would be a charming New Year's present.

RECORDS OF AN ACTIVE LIFE, by the Rev. Dr. Dyer. On sale by Rowsell & Hutchison, Toronto. The author, who was born in 1810, has seen and spoken with most of the celebrities of his day. Having been gifted with not only great opportunities, but quick powers of observation, his reminiscences are most interesting, and give a vivid idea of the current of life in Church and State which has passed by during the last generation.

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Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

SHANNONVILLE.—The Rev. A. L. Geen has been holding Friday evening Advent services here with increasing success. Last Friday the congregation numbered no less than seventy-five, and ten children and one adult were baptized during the service. The people, and especially Mr. and Mrs. Roberts, have taken a great interest in all the services. They are looking forward to the arrival of the Rev. Mr. Atkinson, to take up his residence among them, to encourage and build up the congregation once more. J. K. Godden, E-q., a very promising young student in divinity, son of the Rev. T. Godden, B.A., of Stirling, assisted at the service.

NAPANEE.—Ordination Service.—The Right Rev. the ord Bishop of Toronto, the Archdeacon of Kingston, the Rev. the Provost of Trinity College, several clergy of the diocese of Ontario, and the candidates for ordination, assembled in the basement of the Church of St. Mary Magdalene, on Tuesday, the 21st December. At 11 o'clock they entered the church singing the hymn "The Church's one Foundation." The Rev. the Provost then ascended the pulpit, and preached an eloquent sermon from the 29th verse of the 20th chapter of St. John. His discourse was a loving exhortation to the candidates for the ministry to serve the unseen Lord with the same affection, courage, and fidelity as St. Thomas displayed towards his present master, and to add to these virtues the Christian grace of hope, which St. Thomas lacked, and so obtain the blessing which he missed. The Ven. Archdeacon of Kingston next presented the candidates in the

words of the office to the Bishop sitting in his chair at the chancel steps, and then he proceeded to sing the litany. The ante-communion followed, the provost reading the epistle to the Ephesians iv. 7 to 13. After the reading of the epistle, the deacons were examined and ordained according to the solemn form prescribed. The holy Gospel from St. Luke xii. 35 to 38, was read by one of the newly ordained deacons, Rev. Mr. Atkinson, who read it in a loud and clear voice. After a hymn, the Bishop proceeded with the ordination of priests. There were a goodly number of communicants from the congregation. The *Nunc Dimittis* was sung as a recessional hymn. The following are the names of the gentlemen ordained:

For Priest's Orders.—Rev. T. M. Snowdon, Trinity College, Toronto, missionary at Billing's Bridge; J. F. Gorman, St. Augustine, Canterbury, assistant at North Gower; C. O'Dell Baylee, Trinity College, Toronto, missionary at Alped; Walter H. Stiles, St. Augustine's, Parham; C. J. Young, B.A., Cambridge, Renfrew; W. W. Burton, St. Augustine's, Queenboro.

For Deacons Orders.—Robert Atkinson, St. Augustine's; David Jenkins, Lambeter, Wales.

After the services were over, the Bishop and clergy proceeded to the residence of Dr. Bristol, who had very kindly and hospitably provided a substantial lunch for his numerous guests.

The occasion was a most gratifying one to all concerned, but it must have been particularly so to the Ven. Archdeacon of Kingston, who had taken the greatest pains in the preparations and arrangements for the solemnities. He is to be congratulated on the admirable way in which they were carried out.

TORONTO.

PORT HOPE.—Trinity College School.—At the recent Christmas examinations the following boys were awarded prizes for general proficiency:

Sixth and fifth forms, W. H. White; 4th form, A. F. R. Martin; 3rd form, W. C. R. Graham; upper 2nd form, H. McM. Killaly; lower 2nd form, A. M. Bethune and J. G. Browne, equal; upper 1st form, H. E. S. Asbury; lower 1st form, S. H. Coen.

The following boys also are entitled to honorable mention for general proficiency, having obtained over sixty per cent. of the total number of marks:

Sixth and fifth forms, A. T. Kirkpatrick, T. S. Farncomb; 4th form, D. S. MacInnes; 3rd form, H. N. Hollinshead, F. M. Scadding, R. B. Griffith, F. B. Wilson; lower 2nd form, H. V. Hamilton, H. W. Hague, R. A. Seton, C. S. Lewis, G. E. P. Stevenson, F. H. Bethune, J. G. Battell, H. C. Beecher, A. J. Price; upper 1st form, L. M. Lyon, J. H. Bullen, David Osahgee; lower 1st T. H. Burnham, G. W. Coen.

The Rev. James Simpson has resigned his mastership in the school in order to take charge of the parish of St. Peter's, Charlottetown, Prince Edward Island. The vacancy thus created will be filled by the return of the Rev. C. H. Brent, late curate of St. John's Church, Buffalo, N. Y.

Missionary Meetings in the Rural Deanery of Peel.—Lambton Mills, St. George's Church, January 10th, 7 p.m., 1887; Mimico, Christ Church, 11th, 7 p.m.; Fullmore, St. Mary's, 12th, 7 p.m.; Castlemore, St. John's, 13th, 7 p.m.; Bolton, 14th, 7 p.m.; Sandhill, 15th, 7 p.m.; Albion and Caledon, Campbell's Cross, 16th, 10:30 a.m.; Charleston, 16th, 8 p.m.; Caledon, E., St. James', 16th, 7 p.m.; Mono, St. Paul's, 17th, 7 p.m.; Mono, St. John's, 18th, 7 p.m.; Mono Mills, St. John's, 19th, 7 p.m.; Brampton, Christ Church, 20th, 7 p.m.; Streetsville, Trinity Church, 21st, 7 p.m.; Churchville, to be arranged for; Credit, St. Peter's, 23rd, 11 a.m.; Dixie, St. John's, 23rd, 2:30 p.m.; Port Credit, Trinity Church, 5 p.m.

A BRAVE CANON.—We give elsewhere the more important sections of a splendid address by Canon Dumoulin. The following is a report showing the occasion of its being delivered. We venture to think that before another effort is made to bulldoze our clergy, the memory of the brave Canon who set his assailants at defiance and routed them will have a wholesome effect!

An address was delivered by the Rev. Canon Dumoulin, rector of St. James' Cathedral, Toronto, in the St. Lawrence Hall, on Monday, the 20th December, 1886:

Rev. Canon Dumoulin, who was received with cheers and waving of hats, said that he would first give the reason why he was at that meeting. He asked particular attention to this reason—that on the second Sunday after Advent, two Sundays ago, when the subject for the collect in the Church of England was the Holy Scriptures, he, as a Protestant clergyman in a Protestant city and a Protestant church, ventured to preach upon that subject. He had thought that this was still a land of liberty, and that on God's day and in God's house he would have the liberty of speaking on the subject of the day, namely, God's

Word. Accordingly on that subject he addressed the congregation, and at the close of the sermon animadverted upon the selections from the Scriptures which in this Province had taken the place of the Holy Bible in the Public Schools. He was assailed during the following week with indescribable abuse, because he had ventured or had dared to express his opinion or uplift his voice on this great question which was agitating the public mind. He trusted he had some of the firmness of a man left in him, and determined that the following Sunday he would resume the subject, and justify by quotation, and argument, and proof, the assertions he had made. This he did, and he was again assailed with overwhelming abuse. This received its culmination on Saturday evening last, when Mr. S. H. Blake, addressing a public meeting in the Pavilion, ventured to say that he (Canon Dumoulin) was a political parson, and, moreover, that he had voted with others in the Anglican Synod of this diocese for the very selections of Scripture which he had so sweepingly condemned. He was present then that evening to give both of these assertions a most emphatic contradiction. He would not content himself with contradicting those barefaced and unfounded assertions in words, but would back up his contradiction with solid proofs, which he defied any man living to refute. The first assertion which had been levelled against him, and repeated again and again, was that he was a politician. This had been put forth against him to weaken the force of any words he had spoken on this subject of the day. He was not there to deny the right of a clergyman of any Church to be a politician, or to say that a minister had no liberty to express his opinion on public matters, or, in other words, that he must part with the dearest right of humanity. While he lived and had the blood of a free-born Briton circulating through his veins, he would never give his assent to such a proposition. He maintained that as a minister of the Church he had a perfect right to exercise the elective franchise; as a minister of the Church he had a perfect right to form for himself, and therefore to express for himself, any opinion upon any great public question of the day, and therefore they would not understand the remarks he was about to make as apologising in any way for the political utterances of any minister of the Gospel. But while he asserted that proposition in the fullest sense, and maintained that no man in this free country could deny it, he as firmly asserted that since he came to reside in Toronto he had never in any wise played the part of a politician. He had now lived for four years in this city, and he had never yet attended a political meeting till that night, nor had ever listened to a political address, nor had ever written a single article in a newspaper, nor sent a single letter to any newspaper. He had never cast a vote for any man, either an alderman or a member of the Dominion Parliament. This was his answer to any man who charged him with being a politician, and with striving in the present instance to gain political advantage or capital for any party. He opposed to that assertion, the object of which was so plain, the unanswerable logic of the facts he had placed before them. He begged further to state as a personal matter that he thought that Providence had placed him in one of the most independent positions which any man could possibly occupy in this or any other city. He had no master to serve but one, or party to fear or please; no favors to ask, no frowns to deprecate. The great and good Providence had lifted him high above these material tendencies, and he hurled back with honest and righteous indignation the charge that he had been catering for any party in politics. He thought that these arguments would pretty well dispose of the first assertion which had been constantly reiterated since he had dared to open his lips on the subject of the Bible. He now asked their particular attention while he answered the second charge, which was that in the Synod of the Church of England in this diocese he had voted with applause for the very selections from the Scriptures which in the pulpit of St. James' Cathedral he had emphatically condemned. He asked them to follow him in this examination. In 1884 a committee was appointed by the Anglican Synod to examine into the subject of religious instruction in the Public Schools. In the summer of 1884 that committee employed itself in going over the Scripture selections that had been drawn up, and in co-operating with other committees appointed by other synods and bodies to revise these selections. In December, 1884, these selections were completed, were approved by the Lieutenant-Governor-in-Council, and in a very short time after were put into circulation in the Public Schools. In June, 1885, the Anglican Synod met at the usual time, and the committee he had alluded to brought forth its report. Since his residence in the city he had taken very little part in the synods. As a matter of courtesy to his Bishop he had attended the first day of the sessions, and his name had been written in the book of the roll, and that fact had caused him to be put down as an attendant. He had never opened his lips in the Synod of the Diocese, and utterly denied with uplifted hands, in the presence of them all and in the

presence of the whole city, that he was present when the report was presented, that he had cast a vote approving of it, or, above all things, that he had accompanied that vote with a demonstration of applause. If ever there was a charge which was unfounded it was this charge. He wanted to strike the point of the whole matter. He wanted them to see that even if he had been present, had heard any report and had voted for it, that could not have altered his attitude on the Scripture question. He had said that the committee was appointed in 1884, that in the summer of 1884 that committee went to work with the committees of other bodies to revise and approve of selections, and that in December, 1884, as proved by the front page of the book of selections, they were approved of by the Governor-in-Council. The words on the front page were:—"Regulations regarding the reading of the Bible and Prayer in the Public and High Schools, approved by his Honor the Lieutenant-Governor-in-Council on the 16th day of December, 1884." These were the regulations concerning the reading of these selections, they would mark. What was the day on which the Synod met at which the report of the committee was presented when he was accused of voting and supporting it? Why, not till June, 1885! The Synod never met, as any man could see for himself, till these selections had been authorized and committed for circulation in the Public Schools; in other words, the committee never made this report until six months after the work had been done finally and conclusively. He asked them what effect it would have had upon the selections at that date if he had got up in the Synod and objected to them. They were then committed to all the Public Schools of Ontario, and if he had stood up and opposed them everybody would have said you are too late. He was not on the committee, although he believed that this had been asserted. He did not know anything about their meetings nor was he cognizant of their doings, and would have had no right to the expression of an opinion in that committee. The first knowledge he had was six months after the selections were approved of by the Governor-in-Council. This was his answer to the second charge made against him. He would now deal for a few moments with the question.

NIAGARA.

GUELPH.—On the fourth Sunday in Advent, very interesting services were held in St. George's Church. The morning prayers were said at 8:30. At 11 a.m., the Bishop of Niagara, attended by Archdeacon Dixon, his examining chaplain, the Rev. Rural Dean Spencer, and the two candidates for the priesthood, the Rev. W. Blachford and the Rev. G. H. Webb, came from the rectory through the west door, and advanced up the centre aisle singing the processional hymn "The Church's One Foundation." The Rev. G. Harvey carried the pastoral staff. His lordship then entered the pulpit, and after "the bidding prayer," gave out the text taken from 1 Cor. iv., 1-2: "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man may be found faithful." It was a very beautiful and touching discourse on the respective duties of clergy and laity. The two candidates for priest's orders were then presented for ordination by the Archdeacon. At the close of this part of the service, the holy communion was administered to a very large number of communicants. The hymns sang during the ordination services were "O Jesu I have promised," and "O Thou who makest souls to shine." At 3:30 p.m., a choral Sunday school service was held in the church, in which about 400 S. S. scholars and teachers took part. Service opened with the processional hymn 509, when the choir, headed by the curate and S. S. choir, marched up the centre aisle of the church, the choir going into the chancel seats and the rest filing into the seats allotted for them. In addition to the Sunday school, a good number of the congregation were present. After the opening prayers and hymns, the Bishop addressed the children with fervid eloquence. After the close of the service, the Sunday school, led by the curate and choir, marched out singing the recessional hymn 566 "Brightly Gleams our Banner." The evening service begun at the usual hour, 7 o'clock. When, after prayers were read, fifty-two candidates were presented for confirmation by the Archdeacon, comprising several young men and married women, as well as unmarried females. The Bishop gave them an impressive address, and afterwards the candidates came forward in two lines beside the choir seats, leaving the centre of the chancel open, so that all could see the confirmations. The Bishop sat in the centre, and two at a time knelt before him, but were confirmed separately. Judging from the crowded seats and the chairs in the aisles, there were between ten and eleven hundred people present to witness this solemn service. The young female candidates were all dressed in white, and wore white caps. In addition to these services the sacrament of baptism was

administered to an adult and an infant, after the children's service.

The Rev. W. R. Blachford, is missionary in West Amaranth and East Luther, and the Rev. G. H. Webb, in Erin and Garafraxa.

HURON.

GLENCOE.—The Sunday school and choir of St. John Church, in combination, gave on the 22nd ult., a cantata, "The Birth of Christ." It was a very edifying and beautiful piece, and from beginning to end was thoroughly enjoyed. The opening scene was a chorus of between thirty or forty children, all dressed in white, and was capitally rendered. Then the rector, Rev. W. J. Taylor, read a few suitable passages from Scripture, after which a scene representing shepherds watching their flocks was given, to whom appear the Angelic messenger, and then the star. It is impossible to specify all the features of interest; among the most striking were a tableau, representing Faith, Hope, Charity and about twenty other characters; this was a lovely scene, was received with rounds of applause, and the curtain had to be raised repeatedly. Another, represented four little children, attired for bed, who kneel at their mother's knee, and sing their evening hymn; then they are put to bed, and after falling asleep are visited by night, dream, and an angel, who sings over them. Then Santa Claus comes, and fills their stockings, the contents of which afford them joy when they awake. Another scene, in which the frost king meets with a number of children, and they sing for each other, was very good. The piece concluded by Santa Claus calling upon all to sing, "Praise God from Whom all blessings flow." To Mrs. Blackburn and her household; to Mr. and Mrs. Smart and Mr. Rogers of the choir, thanks are especially due, while all concerned deserve the greatest credit. The town hall was thronged, and all were delighted with this Christmas entertainment.

ALGOMA.

Mr. Bartlett gratefully acknowledges the receipt of a box of Christmas tree presents, for Broadbent Sunday School, from C. W. M. A. Society, Toronto.

The Rev. W. Crompton begs gratefully to acknowledge the receipt of cheque for £20 from an old helper in Westmoreland, England, and cheque for £2 2s. from another friend in Clifton, England, the cash to be devoted to some work connected with his mission, Aspden, P. O., Muskoka, Canada.

HUNTSVILLE.—The Rev. T. Lloyd, for himself and the Sunday schools and church members of this mission, desires most gratefully to acknowledge the gifts of the ladies of St. Peter's and St. Paul's, Toronto, and the ladies of the Mission Aid in Cobourg, also a box of useful articles for the Sunday school, from Miss Muttieberry, per Mrs. Denton.

QU'APPELLE.

PROGRESS OF THE CHURCH OF ENGLAND IN ASSINIBOIA.—Until the end of the year 1882, the only clergyman of the Church of England working in this district, was the missionary of the Church Missionary Society at Touchwood Hills. That mission had for many years been worked with much success. The Rev. Gilbert Cook was appointed in 1880, and has therefore been longer than any other clergyman in the Diocese. The tide of immigration began to overflow from Manitoba with the approach of the railway in the spring of 1882. The Rev. A. Osborne was appointed to Regina in December of that year, and the Rev. J. P. Sargent was appointed to visit the different stations along the line of railway in 1883. He began work at Moosomin on June 7th, 1883, and visited in that month Broadview, Grenfell, and Qu'Appelle Station and Fort. In 1882, the Bishop of Rupert's Land, whose jurisdiction then extended as far west as Maple Creek, wrote a very earnest and pressing appeal, both for men and money to the society for the propagation of the Gospel. That society responded with energy to the appeal made to it, and issued special circulars with full particulars of the enormous work that seemed to be opening out for the church in these North-West territories. At the same time the Society had to record a falling off in its funds, and therefore it was quite unable to help with the liberality that it felt the special

needs of the case demanded. This circular came into the hands of the Hon. and Rev. Canon Anson, then rector of Woolwich, a parish with 15,000 souls, in the spring of 1883. Learning from this the great need there seemed to be for men, and the impossibility of obtaining means sufficient for their maintenance, he offered himself to the Bishop of Rupert's Land as an unpaid worker for any part he might specially desire to fill, and further he offered to endeavor to enlist others for the same work. Before attempting, however, to raise money and enlist other workers, he determined to visit the district and see for himself the character of the work needed. He travelled through the country in the fall of 1883, and visited Moosomin, Broadview, Qu'Appelle Fort and Station, and Regina. The growth of the country since the railway had entered it, only a few months previously, seemed to be a most fabulous. He returned to England, and by the account he was able to give of what he had seen and the probable future extension of population in the country, he succeeded in enlisting three other clergymen, and two laymen, who all offered to come without stipend, simply for the payment of the necessary expenses of the work in which they were to be engaged; and he also raised £2,500, and about £400 a year in subscription for five years, besides grants from S. P. G. and S. P. C. K. Societies for carrying on the work.

In the meantime the Provincial Synod at Winnipeg had determined that Assiniboia should be made a separate Diocese, and the Archbishop of Canterbury was asked to appoint a Bishop. The Archbishop offered the Bishopric to Canon Anson, who accepted it after much hesitation, only in order that he might devote the income that it was necessary should be secured for the See, to the maintenance of more clergy, and himself work on the same terms on which he had at first offered himself to the Bishop of Rupert's Land, and on which he had been asking others to join him. In consequence of the delay caused by the preparations for the consecration, the Bishop was unable to leave England until the beginning of July. Not wishing to let a large portion of the summer slip by without work being done, the Bishop asked the Rev. W. W. Bolton, one of the clergymen who had volunteered his services, to go out before him. Mr. Bolton worked with great energy during the six weeks that he was here before the arrival of the Bishop, travelling to almost all parts of the Diocese. The Rev. J. W. Gregory and two laymen arrived with the Bishop at Regina on July 25th, when special services were held. Immediately after his arrival, the Bishop placed Mr. Bolton with a layman at Moosomin, and Mr. Gregory and a layman at Qu'Appelle Station. The Rev. D. Lewis had been appointed to Qu'Appelle Fort in December, 1883. Later in the same year the Rev. F. W. Pelly and the Rev. H. Tudor arrived. The former came as principal of the college that was to be built, but as the erection of the building was delayed owing to the want of funds, Mr. Pelly was appointed to a district of which Broadview was made the centre. The latter was appointed to Medicine Hat, with district extending to Maple Creek. In 1885 the Rev. A. W. Cooper, the Rev. W. St. John Field, and Mr. W. E. Brown were added to the staff of the district. Mr. Brown was ordained Deacon soon after his arrival, together with Mr. Agassiz and Mr. Lyon, on Trinity Sunday. The Moose Mountain and the Montreal, Saskatchewan and York Colonies, all of which had previously been under Mr. Bolton, were made separate districts. A further addition was made to the staff by the arrival in the autumn of Mr. W. Nicoll, of St. John's, Winnipeg, who was ordained Deacon just before Christmas at Moosomin. During the year also eight churches, with 850 sittings, were built in the diocese, at a cost of about £2,650, only £450 of which was contributed from grants of societies from England, and half of this was on loan. With the exception of these loans, in no case exceeding \$200, all these churches are free of debt. These churches are situated at Moose Mountain, Moosomin, Kinbrae, Grenfell, Qu'Appelle Fort (stone), Qu'Appelle Station, St. Cloud (South of Indian Head), and Medicine Hat, small houses for the clergy were also built at Moosomin and Medicine Hat, and one was pur-

chased at Moose Jaw. Two large donations of £1,500 (anonymous) and £1,000, besides other smaller contributions, enabled the Bishop to purchase a section of land near Qu'Appelle Station, and to erect upon it a large building for the purpose of an Agricultural and Theological College. This building was opened at the end of October. Since then the same generous anonymous benefactor has given another £1,500 for the erection of a school, which has been built close to the farm house with a chapel between.

At the Synod held this year the Bishop was able to announce that the returns of the clergy showed that services were held at 51 stations, and that there were over 600 communicants. Mr. Bolton and Mr. Pelly have unfortunately both been obliged to leave on account of ill-health, but there are now thirteen clergymen and four laymen readers working in the diocese. Six more churches are being built this year at Fairmeade, (S. W. of Moosomin), Wapella, Ketapawa, Touchwood Post, Abernethy and Fort Pelly. At the latter place a very successful school has been commenced by the Rev. Shafto Agassez, for the Indians on the Keys reserve. At Touchwood Hills at the old C. M. S. mission on Gordon's reserve, Mr. Owen Owens is also conducting an excellent school. At both places there are 25 children in attendance.

The number of members of the Church of England, according to the census return last year, was 5,722, this being slightly the largest religious body in Assiniboia.

Few dioceses, we believe, have had more bestowed upon them by the generosity of outsiders, or have had a fairer start. It now remains for church people in the country itself to show their appreciation of the liberal manner in which they have been helped, by doing all they possibly can for themselves, in the maintenance of what has already been commenced and further developing the work.

FAIRMEADE.—The Bishop has consecrated the Church of St. Barnabas here. A church will shortly be consecrated at Gleichen.

No principal has yet been found for the Boys' School at Qu'Appelle.

A chancel has been added to St. Peter's Cathedral, Qu'Appelle, increasing the accommodation to 150, and greatly improving the appearance of the Church.

FOREIGN.

The Leeds Triennial Musical Festival brought in £10,501, £1,950 of which will be divided among the hospitals and dispensaries of the city.

Confirmations were held in the nave of Lincoln Cathedral lately, for the first time. The service was said to be one of the most remarkable ever held there.

The Bishop of London has become a patron of the City of London School Music.

Sir R. Wallace has given £10,000 toward the new English Church in the Rue des Bassins, Paris, the successor of the Marboeuf chapel.

Baron de Burckheim, an English Churchman, has initiated a very interesting and useful mission work among the cabmen, carmen and grooms of Paris.

The site for a church to cost £8,000, has been generously given by the warden and fellows of all Souls' College, Oxford, in College Park, Bethnal Green.

Miss Eason, of Gurdon, has given £1,000 and a site for a new church in Parkgate, Darlington, and the Bishop of Durham has made a conditional promise of £700 toward the same object.

The number confirmees in the Dioceses of Dublin, Glendalough and Kildare during the autumn, is eight hundred and sixty-two.

The Nonconformist states that the Rev. W. H. Stent, an Independent minister at Weymouth, has gone over to the Church of England, and will shortly be ordained by the Bishop of Salisbury.

The figures of the religious census of London show that on the Sunday of enumeration, the attendance at the Church of England places of worship outnumbered that at all Dissenting Chapels by from 80,000 to 100,000.

The late Alderman Thomas Rose has bequeathed £22,000 to Manchester charities, including £10,000 to the Royal Infirmary, £5,000 to the Salford Hospital, £2,000 to St. Mary's Hospital for women, and £1,000 each to the Eye Hospital, Lock Hospital and Clinical Hospital.

On November 18th the Bishop of Rochester consecrated the new church of St. Stephen's, Battersea. This is the last but one of the number needed to complete the Bishop's "Ten Churches." The Sunday school children are collecting the money for the stained east window.

That famous old Church of St. Bride's, Fleet Street, has just been re-opened for divine service, after having been closed three months for alterations and repairs. It has been entirely redecorated, a new stained-glass east window has been inserted, and the organ almost rebuilt.

By direction of the Archbishop of Canterbury a visitation of all the parish churches in Canterbury is now being carried on by the rural deans. A long list of queries, drawn up by the committee, has been placed in the hands of the rural deans, who make their visitations and enquiries in the presence of the incumbent and churchwardens.

The London *Echo* states that Mr. J. M. Fox, who was formerly minister of the "Free Church of England," at Teddington, has seceded from that body, and is about to be ordained by the Bishop of Rochester.

The Church of England Central Society for Providing Homes for waifs and strays is prosecuting a wonderful work in the great metropolis. Although it is less than six years ago since it was established, there are at the present time six hundred and fifty orphan, destitute and out-cast children under its care, either in its own homes, boarded out under proper supervision, or placed in affiliated homes.

At a meeting of the Cathedral Chapter of Edinburgh, held in November, it was decided that, in order to mark the seventh year of the cathedral existence and work, a daily celebration of the Holy Eucharist should be commenced with Advent. Hitherto, there have been celebrations on Tuesdays and Thursdays, with two on all holy days.

At the Lichfield Diocesan Conference, Prebendary Grier remarked that "We had had a flint age, an iron age, and a brass age, and this seemed to be a wooden age." He added that "the claims upon the clergy were increasing, and a parson was expected to know everything, to do everything, and to be everything—an eloquent preacher, a convincing controversialist, a learned theologian, a perfect organizer, a successful catechist, a ready debater, a good man of business, a diligent visitor, a lively conversationalist, a skillful hand at lawn-tennis, and a finished beggar."

Miss Thompson, daughter of the Archbishop of York, on Saturday week laid the foundation-stone of parochial rooms, to be erected in the Newhall district of Sheffield, at a cost of £2,000. The Archbishop of York at the re-opening of St. Jude's, Eldon, Sheffield, which has been re-seated, and has received a new pulpit and porch, said that there was a great deal of generosity in Sheffield. It raised last year by the church collections and subscriptions for good and godly purposes nearly £30,000, or nearly the interest on a million of money.

Forty-eight years ago, a notorious prize-fighter in Liverpool, was converted to God. "Ned Sunners," the champion, became the cabman's missionary and soon earned the title of the "Cabman's Bishop." His figure was massive, his face beaming with love and pity, his heart overflowing with compassion for all who needed it. During nearly half a century he laboured with abundant success, and won the respect of all men. A few days ago he was found dead, kneeling at his bedside, his hands clasped in prayer. When "Happy Ned," as he was called, was laid in the grave, the Bishop of Liverpool, and all the clergy and ministers of the city attended the funeral, while thousands of wealthy citizens, 150 cabmen, with their vehicles, and 150,000 persons attempted to join the procession.

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

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

THE BIBLE.

SIR,—Now that the political cyclone has blown over and subsided, we may venture to say a few words about the selections from the Bible for the public schools. When I was a boy in Newfoundland, we used the Irish National school books, in which were large selections from the Bible used as school lessons, with which no fault was found. The whole Bible, however, was read as well. John Wesley says there are things in the Bible "not fit to be put into the mouths of a Christian congregation." And I have myself always omitted certain verses in the Old Testament lessons of the Church of England, because they are not nice to read to the public congregation. The Douay translation has been circulated by the British and Foreign Bible Society for many years in France. The Roman Catholics do not object to the reading of the Bible. What they object to is, the reading and circulating the *Protestant Bible*. In every French house I have visited between Montreal and Quebec, particularly in the country parishes, I found the Roman Catholic Bible—large and elegantly bound and appeared to have been well read. I found every Roman Catholic book store well stocked with Bibles. Some years ago, I was sent for to see a woman belonging to the Roman Catholic Church, who was supposed to be dying. The priest was thirty miles distant and inaccessible. I told her I could not give her the absolution she required, extreme unction, etc., that God alone could absolve her from her sins, that "He pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel." The woman recovered. I found in the house a Roman Catholic New Testament, translated by a Cardinal over two hundred years ago, and strongly recommended by the Pope of the day, all of which was referred to in the preface. But I forget the name of either the Cardinal or the Pope. I read several chapters from it to the family and assembled friends. Two of them, I think, were from the 3rd of St. John and the 8th of Romans. I looked through a portion of the book and found it differed very little from our own, except in some places *penance* was substituted for repentance.

The fact is many who believe in the Bible as divine, do not love it. They see no special attraction in it, they read it from a sense of duty now and then, but their favorite authors are not those whom God selected and inspired. This is the case with many who call themselves Christians. I believe the principal reason is that few people study the Bible enough to appreciate it.

It is a fact apparent to all that abroad as well as in this country, the materials for a great religious disturbance are being accumulated, that a terrible conflict will arise, it may not be in our time, but all is preparing. The hope of every Roman Catholic in Europe and America is, not to enjoy his faith in peace, but to see it supreme in Church and State, and his endeavour is towards that consummation. The battles of the Reformation will have to be fought over again.

Mr. Gladstone says:—"Rome has substituted for the proud boast of *semper eadem*, a policy of violence and change of faith, when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused."

Who can look upon Great Britain and Ireland without alarm, as the eclipse of her Protestantism goes on casting a denser darkness over her liberties and her religious life. We all feel that if England ever gives up her reverence for the Bible, the blindness of decay will strike her, falsehood will eat away her judgment and undermine her strength, and she will stagger on madly to her overthrow.

It is wonderful that so much bitterness should be entertained by opponents, or that any difference of opinion should excite private hate. Nearly all the secondary movements of party are guided by personal hostility, and sustained by feelings which if we could see, we should disown instantly. Still they burn in us, are widespread, follow us as we hear speeches from friends and opponents, colour the ink with which we write, and necessarily hurt our own happiness. To avoid all discussions on the Bible, the Church of England should agitate, agitate, agitate, until the Government place her on an equality with the Roman Catholics, in conceding the right to establish her own schools.

December 29th.

PHILIP TOCQUE.

From the black river-bottom rises the white water-lily; and every blossom that crowns the earth with beauty springs from the despoiled dust.

SKETCH OF LESSON.

2ND SUNDAY AFTER CHRISTMAS. JANUARY 2ND, 1887.

The Strong Man Armed.

Passage to be read.—Exodus v. 1-9; vi. 1-18.

In this lesson a series of contrasts is presented, pride, ignorance, obstinacy, on one hand, hopeless misery and dejection on the other.

Yet a Promise and a Name given as encouragement.

1. *The Strong Man in his Palace.* Picture Pharaoh in his splendid palace at Zoan surrounded with great luxury, a retinue of servants to carry out his wishes, none daring to cross his royal will. No wonder he thinks himself so strong that no one can disturb him or take his goods. But who are these two old men, meanly clad, who enter his presence; one bowed with toil, having been a slave all his life, the other accustomed to all this pomp in his earlier days, but who for forty years has led the life of a shepherd. What does this intrusion mean? Moses and Aaron bear a message to this proud king, sent by a stronger than he. Listen to the message, ch. v. 1. How was it received? verse 2. Defiantly. Pride.—"Who is the Lord?" Ignorance.—"I know not the Lord." Obstinacy.—"Neither will I let Israel go." He will hear nothing of God's claim, he scorns Him as well as His people.

2. *His Slaves in the Brickfield.* The work of the Israelites was very hard, toiling all day under the lash of "task masters,"—Egyptians who set the daily task, a certain number of bricks. It seemed as though there could be no worse fate in store for them. Yet see verses 7, 8. In consequence of withholding the supply of straw it was impossible for them to finish the daily work. Then the Israelitish officers in charge are beaten unjustly. In despair they make a piteous appeal to Pharaoh, verses 17, 18. Coming forth in despair they meet Moses and Aaron, whom now they accuse of being the cause of all this fresh misery, verse 21, whereas only a few days before they had hailed them as deliverers. Even Moses' faith seems to stagger, verse 23. See a similar instance in the case of David, 1 Sam. xxx. 6, and Hezekiah, 2 Kings xix. 14. Observe how in both cases recourse was had to prayer. Well for us if in times of trial we flee to God, Psalm lxi. 2; lxix. 1.

3. *The Stronger than He.* Now a stronger than Pharaoh comes upon the scene, ch. vi. 1. "Man's extremity, God's opportunity." When they were perfectly helpless God's arm brought salvation, Isaiah lix. 16. Two things given for their encouragement.

(a) *His Name*—*JEHOVAH*, "He which is." Not like the false gods of Egypt whom the Egyptians believed to have power, one over the sky, another over the River Nile, another over the earth, and so on; but the one true God who is above all and rules all. Now they were to know more fully what that Name meant. (b) *His Covenant*, verses 4, 8. Remember God's three-fold promise to Abraham, Gen. xii. 1-3. Refer to lesson 1. What could Pharaoh's puny strength avail against this?

Bad as was the state of the Israelites, there is a worse bondage, even that of those who, living in sin without God are slaves to Satan, see St. John viii. 34; 1 John iii. 8. They toil and get no real happiness; they despair of ever getting free; but then, thank God, there is a stronger than Satan, even He whose birth we have lately been celebrating; He who came down from heaven to deliver us, St. Luke iv. 18. Two things assure us of this. His NAME, Jesus. Saviour. His PROMISE, St. John vi. 47; St. Matt. i. 21.

Are any prisoners of Satan? Christ is able to save to the uttermost the vilest sinner. Are any free from Satan yet harassed by his frequent assaults? Christ can keep them, St. Jude xxiv. 25; 2 Tim. i. 12; Heb. iv. 16.

Family Reading.

A VIEW OF HUMAN LIFE.

Human life is a journey which commences for each of us the moment we enter the world, and which terminates at the grave. We are like those who, passengers on the ocean, are wafted by the winds towards the port whilst they are asleep in the vessel, and who, insensible of the progression of their course, arrive there before they are aware. It is the same with the whole of life. It runs on, impelled by a continual current, which carries us on unconsciously along with it. We sleep; and, during our sleep, our brief space of time flies silently over our heads; we wake to a thousand cares; and, while struggling with them, life pursues its rapid course at the same rate. We are here below only as travellers; everything rapidly recedes from our view; we leave everything behind us; we throw a passing glance on the enamelled meads, or the

purling brook, or whatever other object may charm our sight; we feel a pleasure in contemplating it, and, before we can analyse it, we have already lost sight of it. To charming prospects and a smiling country often succeed rocks, ravines, precipices, and rugged paths, sometimes infested with ferocious animals or venomous reptiles; or perplexed with thorns which lacerate the flesh; these things annoy or afflict us for a moment, and the next we are beyond their reach. Such is life; neither its pleasures nor its pains are durable, nor does the road we traverse belong to us, any more than any of the objects with which it is diversified: other travellers have preceded us on it, others are coming along it at the same time with ourselves, and countless multitudes will follow us.—From the writings of St. Basil.

THE SWEETS OF VICISSITUDE.

"Before I was troubled, I went wrong; but now have I kept thy word."—Ps. cxix. 67.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtle fragrant,
Wouldst thou its secret strength unbind?
Crush it, and thou shalt perfume find,
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for these a jewel rare.
But first must skillful hands essay
With file and flint to clear away
The film which hides its fire from day.

This leaf? this stone? It is thy heart!
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,
Ere it will yield a fragrance sweet,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet.

—The late Bishop Wilberforce.

CHRISTIAN UNITY.

It is a question compassed about with tremendous difficulties. It cannot be reached by resolutions or declarations. It is one of the things which "cometh not with observation." Our chief dependence must be, as in the attainment of all desires and difficult ends, upon the power of prevailing prayer. I believe the old common sense rule applies here too, that when two people are looking for each other, one of them had better stand still. And I believe the Church is the one to stand still; not in arrogance, indifference, inactivity; but to stand in her lot to the end of her days: not boasting ourselves, for we bear not the root but the root us, and we have nothing that we have not received; and striving by wealth of good works, by consistency to our high and holy lineage, by consuming zeal and controlling love, to commend the Church, as primitive not in order, doctrine and worship only, but still more in holiness and faithfulness of life and in consecration to the service of our Lord. In addition to this declaration, the General Convention has appointed a commission charged to communicate this re-statement of our position to all who will receive it, and to enter into brotherly conference with all or any Christian bodies who desire, not the amiable delusion of *union among*, but the divine intention of *unity instead of*, the unhappy divisions of Christendom; the organic unity of the Church.—Bishop's Doane's Convention Address.

NEATNESS INDISPENSABLE.

A woman may be handsome or remarkably attractive in various ways, but if she is not personally neat she cannot hope to win admiration. Fine clothes will not conceal the slattern. A young lady with her hair always in disorder, and her clothes hanging about her as if suspended from a prop, is always repulsive. "Slattern" is written on her person from the crown of her head to the soles of her feet, and if she wins a husband he will in all probability turn out an idle or a drunken ruffian. The bringing up of daughters to be able to work, act, and talk, like honest, sensible, young women, is the especial task of all mothers, and in

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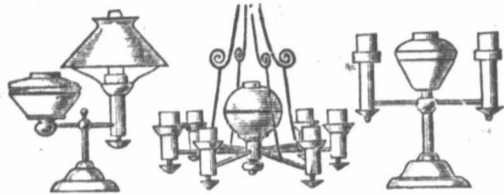
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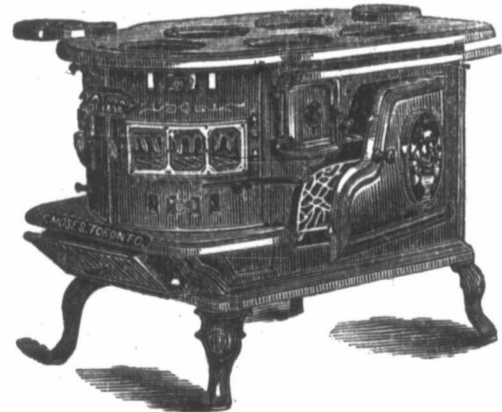
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the industrial ranks there is imposed also the prime obligation of learning how to respect household work for its own sake, and the comfort and happiness it will bring in the future. Housework is a drudgery, but it must be done by somebody, and had better be well than ill done.

—For constipation take St. Leon Water before breakfast.

PUTTING SELF AWAY.

LOVE'S SERVICE AND LOVE'S SEARCH.

A summer day in France when the cholera plague was at its height. A sad day for Louis Beaufort, although he was journeying homeward. Paris had already been left far in the rear, and each moment was hurrying him on to Marseilles—"plague-stricken Marseilles," the Parisian papers had called it, and he shuddered at the recollection. The morrow was to have been his wedding-day, and pretty Marie Calmet his wife. But that might never be now. His hot hand clutched a tiny, tear-stained note. Reverently he smoothed it out, and read, for the hundredth time its touching words:

"DEAR LOUIS,—Aunt Juliette has the cholera, and I have gone to nurse her. Do not blame or praise me. It is only putting self away. But our wedding must be postponed. Do not try to find me until the danger is past. Stay in Paris. If I should die, try to forget that you ever loved

MARIE."

Louis Beaufort's heart was like lead in his bosom. Already it seemed that she was lost to him for ever. Poor, self-sacrificing Marie! But he was going to find her—he must! What would life be worth without her!

Lyons was reached at last. Here an omnibus train, filled to overflowing with refugees from Marseilles, slowly passed by. Fear was written everywhere on the sea of swarthy, unclean faces. It was a sad sight. All the up trains were crowded, while he had but few fellow-passengers. What cowards fright made of brave men! Then his thoughts went back to Marie. How frightened she must be. "Putting self away!" Why, she was putting away health, happiness, and perhaps life itself! Oh, it was terrible! He prayed God to avert such a sacrifice.

He was flying along the shore of the Rhone now, and the slope looked parched and burning. Wearily he contrasted it with the green fields of the North. How hot it was growing, and how muddy the river looked.

He took from his breast pocket a tiny picture, of Marie, and began to study the delicate features. What a child she was, yet she had been brave enough to face the dreaded cholera. "Putting self away," she had said. The words came to him like a death-knell, and he again turned to the window despairingly.

Near Arles he passed whole fields of tents, occupied by soldiers and others who had fled from Marseilles. What a long and dreary ride it was. He never forgot it. For the first time since starting he glanced at his watch; it was just six p.m. M. Calmet, Marie's aged grandfather, was now closing his small shop; but where, in all that stricken city, was Marie? The suspense was maddening. Already he might be too late. But if she had been spared, she would yet be his wife. This was his sole comforting thought.

Then, by-and-by, after miles of swift travel, the train glided into Marseilles. Louis Beaufort caught glimpses of its familiar streets. They were still filled with busy people, hurrying to and fro. The depot was crowded. He saw many well-remembered faces, and he hurried away in the gathering gloom lest old friends should detain him. He glanced about him on every side, but could see no change. All the finest shops in the Rue de la Caunebiere were yet open. Still, no signs of the plague. But the scene soon changed.

He hailed a passing carriage, and was driven to Marie's old home in the narrow and squalid Rue Caissierie. Ah! what sights and smells he met on the way. Filthy towering rookeries, swarming with idle men, and panic-stricken women and

children. Gutters filled with reeking water. Three hearses were slowly moving on their way to the Cemetery St. Pierre. M. Calmet sat in his door-way. The house was cleaner than the rest, and still bore traces of Marie's careful fingers. "Mon garcon!" the old man cried, "I knew you would come. I waited for you. But Marie has gone—I could not keep her."

"Where is she?" he gasped. "Where did she go?"

"To Capelette, on the Toulon Road. Her aunt has it—the cholera—and Marie went to nurse her."

"And you did not prevent her?" M. Calmet bowed his head. "She is in God's hands. He will not let her die."

"When did she go?" "Six days since."

Louis Beaufort shuddered. Never in all his life had he been in the Quartier Capelette. It was the vilest of all Marseilles quarters, lying across the old ship canal. And Marie, his darling, was there. She had indeed "put self away"

"Did she leave no word?" he asked hoarsely.

M. Calmet nodded. You must not follow her."

"Tell me where she can be found," he demanded, fiercely. "It will be her death. I must go to her."

The old man minutely described the locality, and soon Louis Beaufort was speeding across town to Capelette. Toulon Road was a wide street without trees. Here and there were bonfires of tar and sulphur. The house he sought was a corner tenement. Eagerly he sprang up the creaking stair. A small door stood open. He peered in. Near by, on a low bed, lay two figures. The moonlight fell upon one face—it was Marie's.

What a meeting!

The weak hands were stretched out in welcome, but the faint voice faltered, "Louis, my dearest, leave me! Do not touch me! I am dying!"

For answer, he clasped her to his breast. "Oh, my darling!" he moaned. "I cannot let you go from me. How will I live without you!"

"Hush!" she whispered. "God wills it so. I but obeyed the voice of duty. Putting self away is a blessed thing, dear Louis."

He brushed back her damp curls, and tried to warm the cold hands in his own. But he had come too late. Death was indeed approaching.

"Aunt Juliette is dying too," continued Marie, resignedly. "She has not spoken for a long time. Please light the candle, Louis. I want to die with my eyes on your kind face."

Dumbly he obeyed. The pale, pain-drawn face brightened for a moment. "I knew you would find me. God did not let me die without seeing you again. I prayed that you might come. But it was selfish. I ought to say go."

"I will never leave you—in life," he murmured.

She pressed his hand convulsively. "I did right in coming here, did I not? I was so happy, yet I put self far away. It is hard to die now, when to-morrow I might have been your wife. Pray for us, dear Louis—Aunt Juliette and me. We will be going soon."

Then Louis Beaufort knelt by the humble bed. He had not prayed for years, but words now came in a stream.

"Father of the good," he cried, "I give my darling back to Thee. Take her to Thy bosom—my little white lamb. Her short life has been a sweet song. Thou hast heard it up in heaven. She has put self away—the greatest of all earthly victories. Receive also this other soul. Thou knowest her life. Forgive my many sins. I am unfit to come before Thee. Help me so to live that I may at last meet my darling in heaven."

Great sobs shook his frame. Marie's cold fingers tremblingly threaded his glossy curls. "Poor Louis, it is hard, but it is for the best. Aunt Juliette will be with me until you come. She has already gone before. Look! She does not breathe! She taught me to be good—she will have her reward. Kiss me, Louis! I will soon be far away."

Reverently he touched her lips, brow, and hands. A rare smile was on her face. Then, softly, sweetly, she began to sing a pretty French hymn she had learned in childhood. All the English he had taught her was forgotten now. Slowly her dark eyes closed, and with a low murmured "Adieu!" her pure spirit went up to the happy land of which she had sung but a moment before.

Marie Calmet is now resting under the sods of St. Pierre. A white stone lies upon her grave. Three words are graven on it—words that will ever be the key-note of Louis Beaufort's altered life. They are—

"PUTTING SELF AWAY."

—Drink St. Leon Water for dyspepsia or weak digestion after each meal.

CHRISTIAN UNITY.

The paper issued by the House of Bishops of the American Church, on the subject of Christian Unity, is one of the ablest and most clear and practical documents ever issued by the Church. It is earnest in its spirit of charity and Christian love, wide in its reaching after a true unity, firm in its statement of the few essential points, and ready in its release of unessentials. Here are its several points:

"We do solemnly declare, to all whom it may concern, especially to our fellow Christians of the different communions of this land:

"1. Our earnest desire that the Saviour's prayer that we may all be one, may in its deepest and truest sense be speedily fulfilled.

"2. That we believe that all who have been duly baptized with water in the name of the Father, the Son, and the Holy Ghost are members of the Holy Catholic Church.

"3. That in all things of human ordering or human choice relating to modes of worship or discipline, or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own."

"4. That this Church does not seek to absorb other communions, but rather co-operating with them on a basis of a common faith and order, to discountenance schisms, to heal the wounds of the Body of Christ, and to promote that charity which is the chief of Christian graces and the visible manifestation of Christ to the world."

Then follows a brief summary of the principles which this Church would count a breach of trust to surrender or relinquish, which are these:

(a) The Holy Scriptures of the Old and New Testaments of the revealed word of God.

(b) The Nicene Creed as the sufficient statement of the Christian faith.

(c) The two sacraments, Baptism and the Supper of the Lord ministered with unfailing use of Christ's words of institution and of the elements ordained by Him, and

(d) The historic episcopate locally adapted in the methods of its administration to the varying needs of the races and peoples called of God into the unity of His Church.

So frank and clear a definition as this can scarcely fail to be useful in helping us to fix the points that ought to be discussed, even if it does nothing more. But the earnest prayer and desire of every true heart, will be that it will be fruitful under His blessing, in bringing nearer together the faithful in Christ Jesus of all names and everywhere.

THE FIRST STEP.

"After all the advice and all the prayers I've listened to in the last six weeks, I've no idea now of the first step. They say, 'Decide to love and serve Christ, and then do it,' but I can't love people to order, as it were, just because I've made up my mind to do it. The harder I try the more I don't succeed."

"Begin at the other end."

"What do you mean?"

"Do you remember your quarrel with John Hopkins last summer?"

"Yes, what's that got to do with it."
 "You and he are pretty good friends now, aren't you?"
 "Yes."
 "How has it happened?"
 "Why, when he broke his leg, mother sent me there with things for him several times, and I had a chance to do him some little favors; and after awhile I got to liking him first-rate."
 "Don't you see now what I mean?"
 "That if I begin to do things for Christ's sake, I shall learn to love Him."
 "Exactly! If you take Jesus at His word, when He says He'll save you, and then do all you can for Him, you will be a Christian. The love will take care of itself, or, rather, He will send it in His own good time."

THE OLD YEAR'S BLESSING.

I am fading from you,
 But one draweth near,
 Called the angel guardian
 Of the coming year.

If my gifts and graces
 Coldly you forget,
 Let the New Year's angel
 Bless and crown them yet.

For we work together;
 He and I are one,
 Let him end and perfect
 All I leave undone.

I brought good desires,
 Though as yet but seeds;
 Let the New Year make them
 Blossom into deeds.

I brought joy to brighten
 Many happy days;
 Let the New Year's angel
 Turn it into praise.

If I give you sickness,
 If I brought you care,
 Let him make one patience
 And the other prayer.

Where I brought you sorrow,
 Through his care at length,
 It may rise triumphant
 Into future strength.

If I brought you plenty,
 All wealth's bounteous charms
 Shall not the new angel
 Turn them into alms?

I gave health and leisure,
 Skill to dream and plan;
 Let him make them nobler
 Work for God and man.

If I broke your idols,
 Showed you they were dust,
 Let him turn the knowledge
 Into heavenly trust.

If I brought temptation,
 Let sin die away,
 Into boundless pity
 For all hearts that stray.

If your list of errors
 Dark and long appears,
 Let this new born monarch
 Melt them into tears.

May you hold this angel
 Dearer than the last—
 So I bless his future
 While he crowns my past.

Adelaide A. Proctor.

BENNY'S RED FLAG.

The station-master, in his gold lace cap and cuffs, is such a grand, important person, issuing orders to an army of porters and guards and clerks; yet he was once only a little poor country boy, who could not read or write; and this is the story of the brave deed he performed, which was the stepping-stone to his present position.

Ever since he could remember, Benny's great ambition had been to work on the line. The great

iron-way, with its shrieking, roaring traffic, which ran past his door, was to Benny the grandest thing in the world. He lived in a gate-keeper's cottage on a lonely moor, through which the railway passed. His father had been a sailor, drowned at sea, and he lived with his mother and his old grandfather, who had been a porter. Now, in his old age, he was put in charge of the gates of the level crossing, where the road from Crowcombe crossed the line. It was easy work, for the road was not much frequented, except on market days, when the country folk went into Crowcombe. Great was Benny's joy when he grew big enough to open and shut the heavy barriers all by himself.

It was a very quiet life there on the moorland, with the pink heather and golden brown underfoot in summer, and the great white clouds sailing by overhead. When Benny was quite small he had fancied that they were the smoke of all the trains, which had collected up there.

Then in winter, when the snow covered the dead fern like a mantle, and the wind came sweeping up from the sea, the moor was lonely indeed. But the silence was ever broken, summer and winter, night and day, by the regular rush of the trains. Benny would watch them open-mouthed, tearing by like live things, crowded with people, or lumbering on laden with goods or coal. Then at night they would flare by like comets, with blazing furnaces, spitting sparks, with the long line of lighted carriages flashing after it like a tail. That was to Benny a grand and awesome sight.

But one day trouble fell on the quiet cottage. Grandfather fell down speechless in a fit, and when Benny and his mother had put him to bed, there was nothing for it but for the latter to set off to Crowcombe for a doctor, leaving Benny in charge of the gates. He felt very proud of his responsibility, and quite longed for the evening to come when the market people would be returning, that he might have occasion to exercise his new duties. The afternoon wore on and his mother did not return, and grandfather lay just the same. Benny knew it must be nearly tea-time, for the four o'clock goods train rumbled by, passing the passenger train at the entrance to the cutting, as it always did every day. Benny peeped in again on grandfather, and then wandered back to the gates. The sun was sinking low across the moor.

Suddenly a sound of a horse galloping, and the noise of wheels, mingled with shouts came down the road. The shouting ceased, the horse and cart came nearer, and Benny ran to open the first gate.

Scarcely had he done so when a runaway horse, in a gig without a driver, came tearing down the hill. Benny hesitated a moment as to whether to leave the further gate shut to stop him. While he hesitated the horse came rushing through the gate, and stumbling over the rails, crashed down with the cart a-top of him. There he lay kicking and plunging. What was to be done?

Benny looked up the hill. There was no sign of any driver running. Benny looked at the horse. How could he possibly get him up, or move the cart alone?

Even as he looked a thought came into his mind which made his heart stand still with horror. Leaving the struggling horse, he ran back into the cottage, and looked up at the clock.

A quarter to five! It was at this time the afternoon express always passed, and the horse and cart were on the line! A few minutes more and the train would dash upon them, and there would be a fearful accident.

For an instant Benny felt powerless before the dreadful danger he saw threatening. He was such a little boy, so weak and helpless. But the next moment a thought struck him, which surely must have been sent him from One above, who sees all.

Seizing the red flag in the corner, which was used to denote danger, Benny tore off bearheaded down the line as fast as he could run.

Even as he ran a faint far-off rushing sound told him the train was coming. If he could only reach the cutting and stop the express there, for once round the turn it would be upon the obstacle before it could pull up.

On Benny tore, breathless. Could he keep up? Could he be in time?

He reached the cutting, and saw at the far, far end white curls of smoke.

Never had the cutting seemed so long as with weary stumbling feet he toiled along the rough rails and stones, with his eyes fixed on the approaching mass. Nearer it came, and nearer. Raising his red flag as high as he could reach, Benny waved it furiously as he ran. On it came. Did they not see him? Were they not going to stop?

The earth rumbled under the approaching mass, which closed up the view at the end of the cutting. The whirl and whizz came nearer and nearer. Still Benny waved and ran. But no, perhaps he was too small; they did not see, or would not heed. On it came. Never had the engine looked so huge and powerful as when rushing at full speed on the brave little boy, who stood there with his feeble weapon trying to avert a great disaster.

He was just beginning to despair when a short, sharp whistle sounded, and revived his hopes. They had seen him.

He waved; they whistled again and seemed to slacken. Benny stood firm, waving the flag with both his hands, and, almost to his amazement, the mighty machine, with a sudden jarring, which was felt through all the carriages as they put on the powerful brake, slackened its speed still more, and came gliding up to where Benny stood. He had stopped the express!

The driver jumped down; guards and passengers looked out.

"Stop! oh stop!" cried Benny. "There's a cart on the line at the crossing!"

Then the flag dropped from his weary hand, and he fell, an exhausted little mass, upon the bank.

When he opened his eyes, he was lying on his own little bed, and his mother was bending over him. She caught him to her arms.

"My boy, my brave boy!"

A gentleman came in.

"So this is the little hero who stopped the train? Poor little chap! he had a run for it. I'll take down his name, for I am a director of the company, and we must remember him."

Mother had got a lift in a neighbour's cart from Crowcombe. At the top of the hill she found, lying asleep in the ditch, the drunken farmer, thrown out of the gig by the runaway horse he had lashed into fury, and who had been the cause, by his sottish folly, of the terrible danger which Benny's pluck had averted.

The railway company did not forget him. After grandfather's death they moved him and his mother from the moorland cottage into the town, and sent Benny to a good school. When he was old enough his early dream was realised, and he was employed on the line.—*Edith E. Cuthell.*

THE AGE FOR CONFIRMATION.

The last number of the *Church Quarterly* has a lengthy and learned article discussing the question as to the right age for Confirmation. The *Review* wisely urges that it is desirable to have some fixed rule and that the earlier the candidates are confirmed, say after their thirteenth year, the better. It is pointed out that "the majority of elementary school children leave between thirteen and fourteen, just before the time when they can be presented for confirmation. The change from school to work is a very great and unsettling one. Breaking ground in a new and older kind of life involves novel experiences and invites strong temptations. In the first taste of freedom from mental discipline and childish restraints, young lads and girls are often for a time less amenable to teaching than at either a younger or an older age. If previous training has not already grounded them well in the full value of sacramental grace, the period immediately following the commencement of work is frequently not the best for beginning to instruct them. Clergy of competence and experience are of opinion that for such persons, the time between fourteen and eighteen is practically the worst possible for preparing them." The writer goes on to details, the difficulties which arise when a girl

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or boy goes to work, such as obstacles raised by employers, inconveniences of attendance on classes and at the confirmation service. After a quotation from Wheatley, which Churchmen will recall, the *Review* as to "What then is the proper age for Confirmation, having regard to its nature and purposes and the circumstances of our times? Certainly, at least, before a child has left school. No one who is acquainted with the temptations of the streets, and of the shops, and factories of towns, indeed of work in all places, would willingly let any one be exposed to them without the help of every available means of strength. As Mr. Grueber says, 'It would be a cruel thing to send the young into the battle of life and deny them the armour God has given them for their protection.'" There cannot be a question in regard to the extreme urgency of, as it were, *fixing* the young at the age in which a sense of personal independence begins to dawn, by bringing them under definite Church teaching, and leading them intelligently and in the fear of God to become candidates for the privilege and blessing of Confirmation, so that they may fully realize that in Baptism they were made children of God, and so be armed against the teaching which proceeds upon the blasphemous idea that they are the children of the devil.

VISIT OF THE QUEEN OF GREECE TO THE PARIS HOSPITALS.

Extract from the *Times* of Oct. 14th.

"During two whole days of the past week the Queen of Greece was not to be seen, and it has not been easy to trace her steps during the 48 hours snatched from pleasure and amusements and bestowed on the sick and afflicted. Her first visit was to the Asylum St. Jean de Dieu, in the Rue Lecourbe, for deserted and incurable children. There are about 400 inmates, blind, lame, scrofulous, disabled in every way, beings miserable at the very birth and doomed to be miserable to the grave. The Queen offered that truest of alms, which consists in overcoming repugnance and drawing towards the unfortunate beings whom their own parents abandon to filth and squalor."

All honor to the lady,
The gently-nurtured dame,
Who proves herself so queenly
In more than royal name!

She left the courtly pleasures,
She left her regal state,
To visit Christ's own poor ones,
Who for His kingdom wait.

She sought the sick and crippled,
Nor shrank from ghastly sight,
But stood beside the dying
And those who won the fight.

In pain a wasted sufferer
Made pitiful demand:
"Oh touch me gentle lady,"
She clasped the loathsome hand

Brave woman, noble nature,
She seeks not self nor ease,
But follows Christ her Pattern,
Who ne'er Himself did please.

A crown on high is gleaming
More bright than earthly gold,
And heavenly pleasures wait thee,
In joy and peace untold.

For thou hast earned the blessing,
(That blessing full and free)
"In visiting my poor ones,
Thou cam'st to visit me.

META GOING.

GROWTH OF THE CHURCH OF IRELAND.

The confirmations in the Church of Ireland during the Episcopate of the late Archbishop showed an excess of 250 over the annual average of the previous Episcopate, and this number has risen to 300 during the last two years. The attendance at the Holy Communion in the united dioceses at the Christmas and Easter Festivals show a similar improvement. The yearly average during Dr. Trench's Episcopate was at Christma

15,072, and at Easter 14,425. Last Christmas it was 15,932 and last Easter 15,873, showing an increase of 860 on the one and of 1,148 on the other of these festivals. In noting the significance of these facts, the Archbishop of Dublin [Lord Plunket], at his visitation on Tuesday week, vindicated the claim of the Church to the title of Church of Ireland, contending that her Bishops derive their succession in a direct line from St. Patrick and the Bishops that followed him:—"Again [he said] the ancient Church of Ireland was free from Papal control, and was never committed to those dangerous innovations with which Rome has overlaid the Primitive Faith. The old Church, after passing through a season of bondage and darkness, returned to its former freedom and light; but it remained the old Church still. The new Church that then found place in the land was in reality the Church of Rome, which, after the Reformation, having adopted the novel creed of Pope Pius IV, introduced its Bishops, some from Spain and some from Italy, and placed them in sees already occupied by Irish prelates." It is permissible, therefore, to hope that one day the Church of Ireland will again be the national Church of Ireland.

A HAPPY NEW YEAR!

The New Year! A happy New Year! That means that the Old Year is gone. Gone! with all its joys and sorrows, its hopes and fears, its opportunities employed and neglected—its service and its sins!

And the New Year is come in; all before us,—to be employed as we please; to bring us joy or sorrow, to help us forward in the way of holiness, or to drag us farther back into the way of sinners. The Old Year gone, and the New Year come in!

We wish each other "A Happy New Year." There is some sense in wishing for the future. But what about the Old Year? Why don't we say something about that?

Some one will reply, "There would be no sense in that. Bygones are bygones. We can't alter them. Let them be."

True enough. But we may get good out of bygones; especially at such a time as this.

We are all inclined to think a little seriously, as we say good-bye to the Old Year, and greet the New Year. It is a solemn time.

Yes. It seems a time to turn over a new leaf; does it not? A fresh beginning, into which we would rather not bring old faults, and old unhappinesses. A time to make some good resolutions for the future.

Well. Before we do that, let us look back a little. Let us see what we have done with the Old Year, and what it has taken away of ours.

We have received so many *Mercies*.
How have we shown our thankfulness?

We have had so many *Afflictions*.
What lessons have we learnt by them?

We have committed so many *Sins*.
How have we repented of them?

Has the Old Year brought us nearer to God?

Or has it carried us farther from Him? What has it written about us in the books of the Lord?

How do we stand in comparison with last New Year's Day?

We must think seriously of these things, and pray God to blot out, for Jesus' sake, the faults of the past year. So far for the past.

And, then,—What of the New Year?

We wish it may be a happy one to our friends, and to ourselves.

Of course. But in what way? Do we only wish to escape all trials, and be filled with worldly prosperity?

Such a wish is not worthy of the Christian. We ought to wish something better, something more lasting; even that God's will may be done perfectly, in us, and by us.

For he that doeth the will of God abideth forever.

Now is the time to make resolutions accordingly, now that we are beginning a New Year, and turning over a new leaf. For example:

God helping me, I will make my *rule* in everything The Will of God; my *motive* in everything, The Love of God; my *aim* in everything, The Glory of God.

We cannot recall the Old Year. It is gone. Gone for ever. But the New Year is ours; that is, as much of it as God gives us. We shall live it away, day by day, week by week. By and by it will be the Old Year; and we shall be so much nearer death; so much nearer eternity.

O Thou Eternal God, with whom a thousand years are but as yesterday, teach us to so number our days that we may apply our hearts unto wisdom.

O Loving Jesus, teach me so to redeem the time that I may serve Thee eternally, when time shall be no longer. Amen.

Lord, for Thy grace and patient love,
Unwearied, still and still the same,
For all our hopes of joy above,
We laud and bless Thy Holy Name.

We bless Thee for each happy soul,
Throughout another fleeting year;
Or by Thy quick'ning grace made whole,
Or parted in Thy faith and fear.

Still bear with us, and bless us still;
And while in this dark world we stay,
O let us love Thy sacred will,
O let us keep Thy narrow way.

So, when the rolling stream of time
Hath opened to a boundless sea,
Loud will we raise that song sublime,
"All power and glory be to Thee!"

THE OLD BELL RINGER.

The old cathedral white and silent lies,
Its slender towers pointing to the skies,
Crowned on each pinnacle with heavenly light;
The morn looks down and smiles her silver smile,
Touching the world to loveliness the while,
Yet breathing such a silence from her height
That we could fancy even an angel's tread
No holier calm upon the air should shed
Than this sweet silence of the moonlight night.

'Twas on this day, just thirty years ago,
And all the land lay warm beneath the snow.
(See! higher still the shadows softly steal!)
They laid my darling in her narrow bed,
While I upon its brink felt cold and dead,
Bearing a sorrow which no time could heal;
(For a few moments with my weakness bear,
I scarce to-night can cross the snowy square,
Though I must join you in your midnight peal.)

Remember? I remember it so well,
Each tiny snowflake kissed her as it fell
Upon the lowly mound that stood alone:
For hours I humbly knelt, but could not pray,
And then I turned and went my lonely way—
Missing the hand that used to clasp my own,
Missing the dear face ever at my side;
I had but her in all the world so wide!
What wonder that my heart seemed turned to stone?

That night the Old Year died. Someone had said
That I—whose love lay still and dead—
Should ring the birthday chime of the New Year;
So from my loneliness I rose and came—
Would not my grief be everywhere the same?
Ah! you remember now. So full and clear
The joyous chime flew on the frosty air!
You wonder I your laughter did not share;
How could you guess this was my wordless prayer

And that I knew at last my God could hear.
Alone and still her grave lay far below,
Covered so softly by the quiet snow,
But far above she dwelt in whiter dress,
In brighter joy and purer loveliness!
And toward this home our happy peal arose;
What wonder I could lift my eyes at last,
And, lifting them, the darkest hour seemed past;
I'm coming, friends: how dim the morn light grows

Just thirty times, with every new born year,
Have I been one among the ringers here,
And now each tone has grown into a friend,
A faithful friend, whose happy voice I love,
The friend who bore my first weak prayer above,
In that great grief my father choose to send.
Now my last peal some lonely heart shall cheer,
And then, though dying with the dying year,
I shall have borne His message to the end.

TAKE CARE.

Little children, you must seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes.

If you think that you can be
Cross or cruel, and look fair,
Let me tell you how to see
You are quite mistaken there.

Go and stand before the glass,
And some ugly thought contrive,
And my word will come to pass
Just as sure as you're alive.

What you have and what you lack,
All the same as what you wear,
You will see reflected back,
So, my little folks, take care!

And not only in the glass
Will your secrets come to view,
All beholders as they pass,
Will perceive and know them too.

Out of sight, my boys and girls,
Every root of beauty starts;
So think less about your curls,
More about your minds and hearts.

Cherish what is good, and drive
Evil thoughts and feelings far;
For, as sure as you're alive,
You will show for what you are.

—Alice Carey.

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HOW HOWARD BOUGHT THE BABY.

Howard is a little boy, only six years of age, and lives with his papa and mamma in a village in the State of Michigan. One day he came running into the house, calling, "Mamma, mamma!" and seemed very much excited. His mamma asked him what he wanted.

"I do wish," said Howard, "we could buy Mrs. Lamb's baby. He puts his little arms around my neck, and hugs me so cute."

"Buy Mrs. Lamb's baby!" exclaimed the astonished mother.

"Why, yes," answered the little fellow, "I will take care of him all the time. We can buy his clothes, too; and you won't be bothered one bit."

"But," said Mamma, "Mrs. Lamb will charge more for her baby than we are able to pay."

"I know what we can do," said Howard "We can trade something for him."

Mamma laughed, and said: "I don't think of anything I can spare, unless it may be the basin of soft soap the soap man left here this morning. But, as Betty is doating on that for scouring the kitchen floor, you will have to ask her about it."

Away went Howard to the kitchen. "Take it along. Oh law! what a child!" said Betty, when Howard made known his wish.

In a few minutes Mrs. Lamb was surprised, on answering a knock at her back door to find there a small, red-faced boy, with a large basin of soap. "I've come to buy your baby and

all his clothes with this soap," said the little man.

As soon as Mrs. Lamb could speak for laughing, she said—

"Do you think I would be willing to part with my dear little baby for a basin of soap!"

"Oh, I do want him so much! Can't you trade him for something?"

"Well," answered Mrs. Lamb, "I might trade him for a big boy that I wouldn't be obliged to carry in my arms."

"Oh, goody good!" exclaimed the delighted boy. "I'll trade Fred for him, and send him right over when he comes home from school." Fred was Howard's brother.

"Take the soap home, and I will put the baby in his cab, and you may come back and get him," said Mrs. Lamb. Howard ran home and told his mother that he and Mrs. Lamb had made a trade, and that he would soon have a sweet little baby all his own.

In a short time Howard appeared at the front gate, looking very happy, indeed, and wheeling the baby carriage. "Mrs. Lamb says she will give the clothes when Fred comes. She wants time to pick 'em all up," he explained to his mother, who had been inquiring after the wardrobe. His mother told him that he had better amuse baby by wheeling the carriage about the lawn, and then returned to her sewing.

All went well for a time; but, by and by, the baby became tired and began to cry. Howard sang, turned somersaults, whistled and played all sorts of pranks, but to no avail. The baby only cried the louder. He then in despair called his mother; but his mother was too busy, and only reminded him of his promise. It was not long before Mrs. Lamb saw a tired and disgusted boy enter the gate with her baby screaming at the top of his voice.

"Mrs. Lamb," said Howard, "you needn't 'speat Fredy over. I don't want to keep this baby always. When I do want him, I'll borrow him."

A SEVERE TRIAL.—"I tried all the doctors in this locality for liver and kidney troubles (which I had for years) with no benefit. Four bottles of Burdock Blood Bitters cured me," says Lemuel Allan, Lisle, Ont.

"I'LL PUT IT OFF."

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off, at least to-day;
It cannot matter much."

But time is always on the wing;
You cannot stop its flight;
Then do at once your little tasks;
You'll happier be at night.

But little duties still put off,
Will end in "Never done;"
And "By and by is time enough"
Has ruined many a one.

AUNTY LISTENS.

"Where can those children be?" said Aunt May, as she finished her book, and rose up from her garden seat.

She had not missed them, at first; but soon, it was so quiet, that she knew the two little chatterboxes were gone.

She went towards the steps; and there she saw a pretty sight! Brother and sister sat on the top step, lovingly, side by side. Arty had a picture book on his lap, and was reading to Della. She had kitty in her arms, and was listening to the story which her brother read.

When they saw Aunt May, they said—"Oh, good! here's Aunt May!" "We wanted you to read to us," said Arty, "but we did not like to trouble you. So I tried to read to Della!"

Was that not nice? Those little ones were patient, and thoughtful for others, as all children ought to be. And so, Aunt May loved them, and was glad to do anything she could, to please them. She sat on the steps, in the shade, and told them a pretty story.

ONLY A LITTLE HEATHEN.

She was a very wretched little heathen too, far up in Alaska. Her parents were dead, and no one loved her; all regarded her as a burden and wished she were out of the way. Her long soft hair was a tangled mat, her big dark eyes generally full of tears, her dark smooth skin was dirty, and on her half starved little body hung her sole garment, a ragged cotton frock. In this guise she strayed into Mrs. W.'s mission school and heard wonderful singing and wonderful things. She heard that most of the things she knew were bad and better unknown, that most of the things she did were bad and better not done, that there were many good things to do which she had no chance to do, that there was a heaven where she was never likely to go and a Saviour of whom she knew nothing. Among all the pupils the teacher's heart was fixed on this poor waif and longed to rescue her.

So the Indians gave the child to the teacher. The teacher took her home. She was a very happy little Indian now; but by and by there grew up in her child heart a great wish for an "American doll;" only a little doll, such as sells here for ten or fifteen cents, but costs more in Alaska. She began saving her pennies to buy a doll. One hot summer day she picked seven or eight quarts of berries, for which some one gave her ten cents. That afternoon at school the lesson was about Christ, who, though he was rich, yet for our sakes became poor. This made the little girl think. Before she went to bed she came to her teacher with her beautiful ten cents. "Teacher, divide; Jesus half; me half." She would wait a little longer for her "American doll," and gave something to Jesus, "who loved us, and gave himself for us."

I am glad that when Christmas came this rescued heathen child got two little dolls on the Christmas tree. In six months, this little girl learned to speak English, to read the English Testament, to write her name, to sew pretty well, to do many kinds of house-work, to be tidy and pleasant mannered. Now her face is bright with smiles, she is clean, plump, and well clothed.

Whose pennies went to help this wonderful change, to send the missionary and give her means to rescue this one little heathen? For this is a true tale, every word of it.

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TO OUR READERS.—If you suffer from headache, dizziness, back ache, biliousness or humors of the blood, try Burdock Blood Bitters. It is a guaranteed cure for all irregularities of blood, liver and kidneys.

Chronic

Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a scrofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

Can be

cured by taking Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. — A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

Ayer's Sar

saparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails.
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Catarrh

Is usually the result of a neglected "cold in the head," which causes an inflammation of the mucous membrane of the nose. Unless arrested, this inflammation produces Catarrh which, when chronic, becomes very offensive. It is impossible to be otherwise healthy, and, at the same time, afflicted with Catarrh. When promptly treated, this disease may be

Cured

by the use of Ayer's Sarsaparilla. **I suffered, for years, from chronic Catarrh. My appetite was very poor, and I felt miserably. None of the remedies I took afforded me any relief, until I commenced using Ayer's Sarsaparilla, of which I have now taken five bottles. The Catarrh has disappeared, and I am growing strong and stout again; my appetite has returned, and my health is fully restored. — Susan L. W. Cook, 909 Albany street, Boston Highlands, Mass.

I was troubled with Catarrh, and all its attendant evils, for several years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health and strength. — Jesse Boggs, Holman's Mills, Albermarle, N. C.

If you would strengthen and invigorate your system more rapidly and surely than by any other medicine, use Ayer's Sar-

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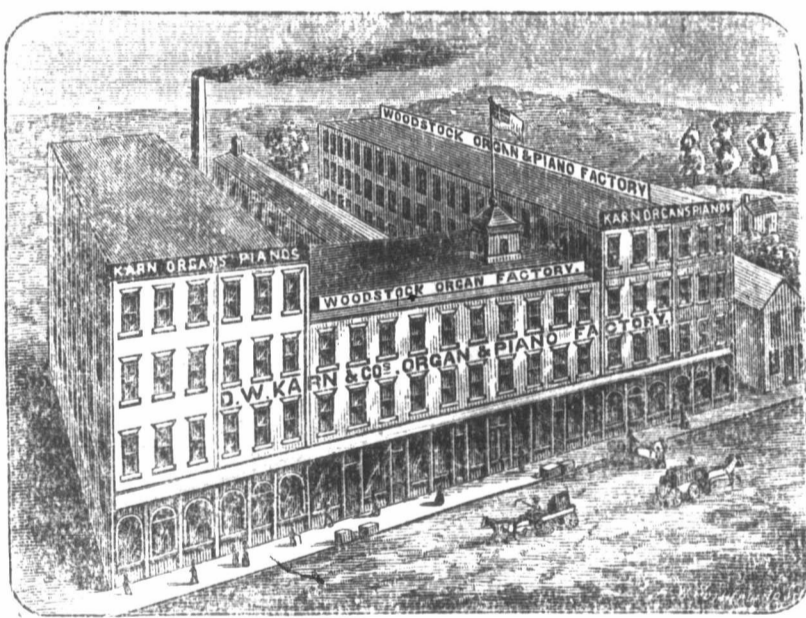
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