

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 17.]

TORONTO CANADA, THURSDAY, SEPTEMBER 17, 1891.

[No. 38.]

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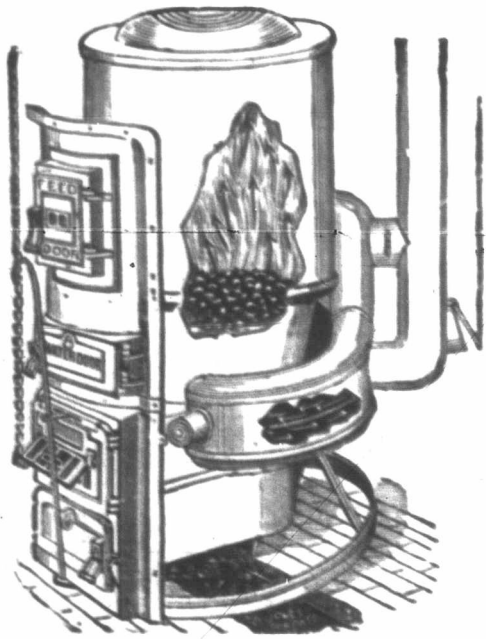
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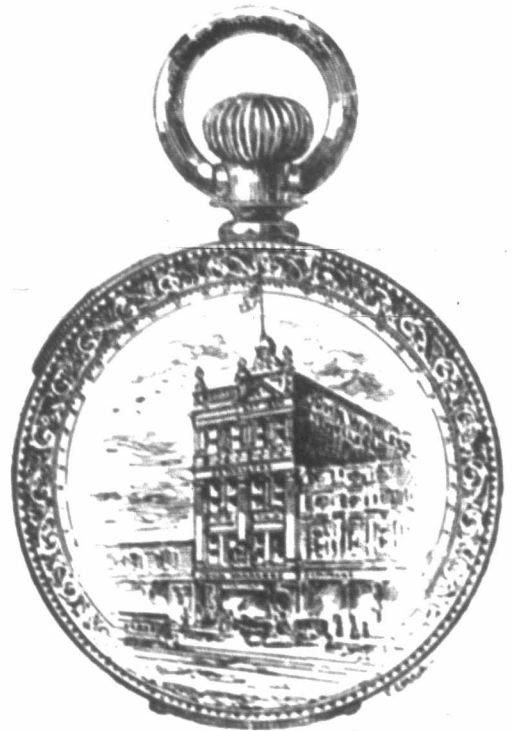
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# Canadian Churchman.

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Evening.—Jer. 22. or 35 Mark 15 to v 42.

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PREMIUM ON CRIME.—The English *John Bull* attributes the phenomenal increase of crime in some parts of the United States to the practical encouragement of criminal life by the extreme leniency of prison discipline—prison life being in fact made more easy and pleasant than that of honest working men!

NEO-METHODISM is making great progress in England, and the "Forward" movement bids fair to carry the whole body with it very soon. The tendency is to drop class meetings, preaching circuits, and three years' limit, organizing boldly on full Church lines. In doing so, they run some danger of disendowment.

"WE ARE WITNESSES."—Bishop Thompson's sermon at the consecration of Dr. Sessums of Louisiana, is being widely circulated as a remarkably able defence of "The Historic Episcopate." He treats it as Christ's own *continuous witness* to the truths of the Gospel, which no modern Christian sect can possibly become.

TEA INSANITY.—Attention has lately been directed, through the occurrence of several remarkable cases, to the terrible effects of an excessive use of tea on the nervous system in general and the brain in particular. The stimulus of tea serves as a cover beneath which the system is submitted to an unnatural and continuous nervous strain, which inevitably tends to insanity.

FIRST PAY, THEN PRAY.—Chrysostom had a terse maxim to this effect: "First put down your offerings and then put up your petitions." The order so recommended for all Christians—the actual order in the public liturgy—enshrines a very important principle, viz., that we should be

sincere enough to give to God, before we try to get more from Him than He has already given us.

A GOOD PRICE FOR A PORTRAIT.—It is known that the singularly beautiful face of the late Canon Liddon moved many people to desire his portrait. Among these was Earl Beauchamp, who at length bribed the too modest Canon to give a sitting, by promising him \$75,000 for the endowment of Keble College. The Earl, having died, has left the original portrait to Keble College, as well as also his endowment as promised.

IRENICS VS. POLEMICS.—There is a very sympathetic article in the *Revue Chretienne* on the subject of a systematic cultivation of the friendly side of Christian intercourse. It might be a good idea to found a chair in some of our theological colleges devoted to the study of those things whereon Christians agree. Earl Nelson might take this up, with advantage to the Church.

BISHOP MAGEE ON PRAYERS FOR THE DEAD.—Among the most deliberate and thoughtful sentences of the deceased prelate was this: "To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable, but also in regard to our controversy with Rome, extremely rash and unwise. Prayers for the *rest and refreshment* of the departed abound in the early liturgies of the Church."

CARDINAL MANNING'S PURITANISM—which, like that of Cardinal Newman, is said to have survived his conversion to organic Romanism—shows to some purpose in his stern condemnation of bazaars, and other indirect ways of raising money for Church purposes. Says the Cardinal: "It seems to me that our Lord's work ought to be done in our Lord's way. Anything of self or of the world mixing in, so far destroys the purity of the motive, and as St. Paul says of charity, may *reduce it to nothing.*"

CLERGYMEN AND SANITARY SCIENCE.—*Apropos* of the fact that Rev. C.G.K. Gillespie of Derby holds a certificate as Sanitary Inspector, the *Sanitary Record* suggests that other clergymen would do well to follow Mr. Gillespie's example. A touching feature of Mr. Gillespie's case is that his action is the outcome of his wife's death from typhoid fever. Since then he has devoted himself to sanitary reform.

A COLOURED PREACHER IN ST. PAUL'S.—For the second time—Bishop Crowther being the first example—a preacher of negro blood has held forth from the great metropolitan pulpit. The Rev. J. B. Massiah, of Springfield, Illinois, has been advocating the Church's work among the coloured freedmen of America. A good deal of surprise has been expressed in England at the *colour line* being drawn so strictly in America as the preacher describes.

"A BRILLIANT DISCOVERY," as Adolph Harnach says, was that of J. Armitage Robinson of Cambridge the other day. J. Rendell Harris of Hartford College (Penn.), discovered in 1889, at the convent of St. Catharine on Mount Sinai, a *Syriac translation* of Aristides' Apology (date about 128 A.D.) He transcribed, and prepared to edit it. Mr. Robinson was reading the proof sheets, and, at the same time, looking over a Latin translation of

an Eastern romance called "The Life of Barlaam and Josaphat." Nachor's speech in the romance proved to be Aristides' Apology!

SECULAR EDUCATION IN VICTORIA.—A Melbourne correspondent of Dr. Rigg (in the *Methodist Recorder*) confirms the recent statements of Bishop Moorhouse of Manchester on the subject of the terrible effects of expelling religion from the schools in the Southern Colony. He says: "The teachers are generally indifferent to religion, many hostile to it. The increase of disorderly conduct has created *general alarm*. . . . Religiously we cannot sink any lower than we are." Does this account for the scenes in the Queen's Park, Toronto?—Education without religion.

OPENING COMMUNICATION WITH MARS.—The impetus occasioned by the recent bequest to the Academy of Sciences by a lady of Pau—100,000 francs—as a prize open for 10 years, to be won by the first person who succeeds in discovering some means of communicating with one of the stars, is beginning to show itself. *Le Correspondant* intimates that some one has observed *light-signals* (like those on railways, etc.) in Mars. Now, Mars is only 50 million miles from the earth!

FRENCH WORKINGMEN seem to have drifted into habitual neglect of religious life, if we may judge from the statements of French *cures* recently. "Lost to us—absolutely lost to us," is the refrain of various communications addressed by prominent parish priests to the *Paris Figaro* on this subject. The *cure* of Belleville says hopelessly, "The workman has been too long detached from religion."

TEACHING BROTHERHOODS.—To the Rev. C. E. Brooks, of St. John the Divine, Kensington, belongs the honour of having at length proposed something definite and tangible in the shape of an organization for boys, on the lines of the Kilburn Sisterhoods on behalf of girls. It is full time that the Church gave some strong encouragement to the formation of such self-denying communities, whether of men or women.

F. G. LEE'S LAST FAD.—The irrepressible Dr. Lee has once more come before the public—this time with more than his usual audacious disloyalty to the principles of the Church of England. He wishes apparently to foist into our creeds the modern Romish dogma of the immaculate conception of the Blessed Virgin. We wonder how such a man has so long escaped prosecution. He is apparently too much *despised* to be noticed by Churchmen.

FATHER MORRILL OF ST. ALBAN'S, NEW YORK, has lately passed away and left his whole estate of \$150,000 to various charitable objects. Many visitors to New York years ago will remember when Mr. Morrill was the only champion of advanced ritual in that city, and St. Alban's was the one place to see it exemplified. His church had to give way to railway encroachments, and illness forced him to retire from work. He has now justified the good opinion many had of him then.

ANGLICAN MISSIONS IN ROMANIZED COUNTRIES.—We find in the *Church Times* the following wholesome statement of the case: "The Roman Church imposes unscriptural and uncatholic terms of communion, and will not admit the Church

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standing and rights of those who do not accept them, whereas the Anglican Church does not excommunicate Roman Catholics, whose Church is the *real cause* of division and schism." Protestant missions are therefore necessary.

"CONVERSATIONAL CHARITY" seems a funny phrase among the items of woman's work, but it has been somewhat felicitously coined to express the good work which may be done by religious women in the upper ranks of the Church and of society, while condescending to sisterly association with poorer people.

"HERLIGE ROCK."—The holy coat excitement—one might fairly term it mania—goes on apace. It seems there have been no less than 40 such coats advertised at one place or another; but Treves and Argenteuil contend for the palm. Even Popes (though infallible) have differed on the subject. Gregory XVI. against Leo X. "Holy Coat, I pray to thee, Holy Coat, pray for me," was the cry in 1844. Folly could no further go.

THE SALISBURY CURFEW is rung at the Cathedral every evening at 9 p.m. ever since a belated traveller who had lost his way was guided homewards by the sound, and left a handsome bequest to the Cathedral as a token of gratitude. The Bishop (Wordsworth) lately had occasion to remember the legend when, on a walking tour in Dorsetshire, with some boys, he lost his way, and was guided by the bells of a parish church.

A CHURCH HOUSE MONUMENT TO EARL POWIS.—Since the success of the great London Church House, the idea is being copied in a great many quarters throughout England—especially in provincial towns. The parish of Welshpool proposes to build one as a memorial to the late beloved Earl Powis. He was a lover of all good Church works, and a specially strong supporter of the Church House Scheme in London.

ST. ANDREW'S CROSS.—We are pleased to find that our Canadian Church is disposed to do its full share in the work of this excellent brotherhood. Ten delegates from the Canadian Brotherhood are expected at St. Louis. Among those who are to take a prominent part we find the names of Canon DuMoulin, and Mr. N. F. Davidson. Rev. Dr. Rainsford and Bishop Hugh Millar Thompson are among the other attractions.

THE VENERABLE DR. SHATTUCK, of Boston—formerly a Unitarian—has come to the rescue of Father Hall in the pages of the *New York Churchman*. Dr. Hall's recent addresses on Dissenting Sects had been challenged by Mr. Percival of Philadelphia, and a reference made to his being an Englishman. Dr. Shattuck refers to Dr. Hall's 18 years service and well deserved prominence in Massachusetts diocese.

METHODIST ENDOWMENT IN THE COLONIES.—A curious article in *Greater Britain* instances, as endowment in the colonies, the Methodist practice of paying all their ministers out of one Central Fund, so that they are "becomingly independent of the congregations to which they minister." The article goes on to praise the Methodists and Roman Catholics for their energetic concentration of force and distribution of benefits.

FICTITIOUS MEMBERSHIP.—A writer in *Greater Britain*, enumerating the causes of the weakness of the Church of England in the colonies, lays stress on the *dead-weight* adherence of so many

nominal members who "take what they can and give nothing. The only title they have to call themselves Church people arises from the circumstance that their fathers were so before them. . . . They are practically dead members, and in no way add to the wealth, strength and honour of the Church, from which they snatch some kind of prestige."

THE HYGIENE AND DEMOGRAPHIC CONGRESS has had a very interesting session. One important subject was that of London fogs, which were attributed to London smoke. A discussion has arisen as to the best means of getting rid of the said smoke, as a means of preventing fogs. Meantime in America, more than one genius is trying his hand at getting up fogs in the air and bringing down rain.

"THE GREATEST—FIGHT—IN THE WORLD" is the title of the latest jeremiad of Mr. Spurgeon. The book is said to be very sad in its tone,—full of lamentations over the downgrade or modern leaven which is supposed to be pervading modern religious thought and life. It is a curious speculation whether the great preacher's illness is due to his melancholy views on this point, or his views due to his sickly condition. The two things probably re-act on each other.

SILVER WEDDING IN AN ENGLISH PARISH.—The people of South Acton have been celebrating the silver anniversary of their worthy parson, Rev. A. H. Dunn, with a gush and enthusiasm worthy of this side of the Atlantic. Among the gifts were a splendid horse with silver mounted harness and landau complete. Mr. Dunn's 20 years' work in the London suburb has been a phenomenal success.

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the *CANADIAN CHURCHMAN* the choice between two large (28 x 22 in.) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium being \$1.50. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine heavy cardboard, and are very attractive, and the treatment of the subjects is suggestive. We feel that, in offering these premiums, we are offering a strong inducement to our Church people, no longer to defer sending in their subscriptions and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there.

#### CHURCH IMMIGRATION.

We have seen for a month or two past, a "very pretty quarrel" among the founders and supporters of the "Church Emigration Society" in England, who have been airing their grievances and excuses in the English Church papers. The great question is, whether it is proper for Churchmen to employ their energies and funds in sending people to the Colonies, unless such persons are Churchmen. It seems clear enough that in the foundation of the Society, a negative answer

would have been very emphatically given to this query. Since then, however, a different view of the matter has come to be dominant in the management of the Society. This may be partly due to the feeling that if the work is a good one, it is a pity to confine its action within the limits of Church membership. One may, perhaps, suspect that a less specious reason may have some influence in causing English parsons and squires to get rid of an undesirable class of parishioners. Very naturally "mixed motives" probably have a good deal to do with the exportation of English dissenters to the Colonies. We may safely leave our English friends to settle that matter among themselves.

#### THE COLONIES HAVE SOMETHING TO SAY,

however, on the same subject. If the civic authorities have a right and duty to see that an undesirable class of immigrants is not dumped upon the territory of which they have charge, certainly the Church authorities should do what they can to protect the native industries of the Church. The Bishop of Nassau and others have lately directed public attention to the great cause of the feebleness of the Church of England in the Colonies, viz., that the great majority of immigrants has consisted of people of the middle class who, for some cause or other, had been alienated, or separated themselves from the Church at home. They are expatriated, and take revenge on the Church abroad. We have, all these years, been contented and silent, while the mother country has been pouring her streams of dissenters upon our shores, though the practical effect has been to *submerge* our Church in the community of dissenters. Nay, we have uncomplainingly submitted to the co-ordinate hardship that those Churchmen who immigrate to the Colonies are usually of the *very poorest classes*—never one, scarcely, possessed of large means as a set off against pauper immigration.

#### IT IS GOING TOO FAR,

however, when the Church herself, as such, in England organizes a Society for the purpose of unloading dissenting parishioners in Canada and Australia. If they want to come let them come, and we will do the best we can with them—but do not send them to overwhelm us with greater numbers of antagonists or rivals than we have. We would respectfully suggest that English money would be much better spent in sending *special missions* to the trades people of England who abjure the Church, than in helping them across the sea, where we have not the same means at command to deal with or reach them. To send out an English Churchman who cannot find work at home—that is a benevolent work; and the Colonial Church, though poor herself, will do her best for such an immigrant—especially if the S.P.G. and S.P.C.K. help us, as they have been doing, by sending some of the superabundant gold of liberal and charitable English noblemen and gentlemen after such colonists to enable them to stand fast and take root in new lands. But to send out hostile material to impede and outdo the already struggling Colonial Church in her efforts to overtake the work among the poor and alienated is, we repeat it, *going too far*.

#### THE EXPERIENCE OF COLONIAL CLERGY

and Church workers, especially district visitors, might open the eyes of those who write in the *Church Times* and other papers about the failure of the Colonial Church—especially in America. What is true of Canada is, in a large measure, true also of the United States and its Protestant



Episcopal Church. If we had a better class of immigrants, we could tell a better tale. The Colonies inherit the nemesis of defects in the working of the Church at home. Our experience is as follows:—Occasionally we meet with a family of earnest, well-to-do, and good living Churchmen and women, who help us much. But such persons usually prefer to remain in the bosom of dear old Fatherland. Among immigrating trades people, in 99 cases out of 100, we find the grocers, etc., have been Methodists, Baptists, Presbyterians, or Independents. In nine cases out of ten, the labourers and mechanics who come out to us, are poor, disheartened, battered and bruised by adversity, with just a lingering vague idea that the Church is meant to help them, keep them from freezing or starving, get them situations, etc. We have to set to work to convince them that the Church has *higher functions*, and that her members have some duties to perform in life and worship. Such is the *material* now given us to work upon!

#### "CHRISTIAN SCIENCE" NONSENSE.

To some persons it may seem as if the world never could have been pestered with such a brood of human caprices under the name of religion as those by which the present age is being afflicted. We must remember, however, that history has the same story, substantially, to tell of many of the epochs of Christendom besides our own: Theism, Theosophy, Christian Science, Faith Healing and Holy-Coatism—all these, and more, have had their counterparts in former days. Waves of superstition and fanaticism have arisen again and again, reared their heads in hydra-form fancies, receded and died out, each in its turn. All such fancies are *eccrescences* upon Christian thought and life, and are essentially ephemeral in their nature. They appear to have their root and origin in the impatience of human minds against the restrictions of the Church, divinely ordered and preserved till He comes again. Each takes some one-sided view of the truth, dwells upon that until it becomes a

#### MONOMANIA.

All else becomes dwarfed, dimmed, presently lost sight of altogether. The "analogy of the Faith" is destroyed, and one idea idolized in its stead. They very often take their excuse from some temporary failure (it may be only local and partial) of the Catholic Church in regard to this particular point thus idolized by the budding sect: and they appear, at first, to be doing a good work in thus bringing into more prominence some element of truth which was in danger of being reduced beneath its proper rank in the array of Christian ideas. This, however, acts merely as a bait to attract foolish people to decoy, of which they would otherwise be suspicious, and give it a wide berth. Were it otherwise, the new society would immediately retire from the field as soon as it had managed to attract public attention to the evil to be remedied. That it does not do so, is proof of the existence of the sectarian spirit and impulse in the movement: and it becomes at once clearly stigmatized as one of the works of the flesh mentioned by St. Paul as including very definitely both "seditions and heresies." The good work advertised by such societies is done, and well done, by Guilds and Associations, Missions and Crusades, within the Church Catholic itself.

#### BODILY HEALING

is one of the greatest and most effective flies, so to speak, affixed to the hook of those who try to draw off members from the Church. At one time

it appears as "Faith Healing," at another as "Christian Science"; and, as an annex of the Church of Rome, *offering an example of corruption and folly* to outsiders, it has its development in relic-miracles and visionary wonders. In a Boston (!) publication in the interests of "Christian Science," we have the following programme set forth: "The action of Truth (?) in demonstration brings it in necessary conflict with old habits and customs. Its unfolding means the overthrow of *materia medica*, therefore most physicians oppose it; it tends to lessen the sale of drugs, therefore few druggists will embrace it; it destroys the appetite for intoxicating liquors, therefore saloon keepers will look on it with disfavour. Its understanding destroys the love of fashionable life and social follies, therefore society, so-called, will usually be found unfavourable to it. It does away with creeds and dogmas, therefore most of our theological friends dislike it. Its principles once established in human consciousness, the necessity for courts and lawyers will disappear, therefore a good many lawyers will denounce it. When its fruits are more apparent, undertakers and sextons will, and that before long, raise their voice against it."

#### PANACEA!

One is forcibly reminded by such a quotation of the usual style of vendors of quack medicines, whose cardinal article of faith is the gullibility of humanity. Of course these scientists (save the mark!) have their pet misquotation: "Believe that ye have received them and ye shall have them"—utterly regardless of context or the necessary qualifications found by comparing Scripture with Scripture. So the lazy man quotes "Labour not for the meat that perisheth;" and the Quaker, "Swear not at all." The Church's paramount office in these days seems to be to insist upon these half-witted and purblind perverters of Scripture receiving "the Truth, the whole Truth, and nothing but the Truth." They have a zeal for Scripture, in part at least, though not according to knowledge. They require to be taught—if they will listen—the way of God more perfectly. At any rate, the Church's children need to be warned against such sophistries.

#### REVIEWS.

SCOTTISH PRESBYTERIAN REUNION, considered in a sermon preached at St. Andrews, 9th Feb., 1891, by Rev. James Cooper, M. A., Minister of the East Parish, Aberdeen. Edinburgh & London: W. Blackwood & Sons.

This sermon is evidence of the great change that is overtaking Scotch Presbyterianism, as the ministers are working themselves out of the thick haze in which violent feeling and prejudice had enveloped their forefathers. The preacher bewails the memories of St. Andrew's "alike of the casting down of the material temple and the rending of the spiritual body," and asks, "How long must it *enjoy its Sabbaths, and lie desolate?*" He takes up and considers the different schemes of unity, lays aside the idea of a Presbyterian union as likely to promote a more disastrous sectarianism, and add another barrier to the union of the Churches of the East and West. His second consideration is still more noticeable:—"Second, I think that, even if we could confine our views to Scotland—which as members of the Holy Catholic Church we cannot do—a merely Presbyterian reunion leaves out of view an important section of our national Reformed Church. On what grounds can you exclude the Episcopalians of Scotland from a voice in the reconstruction of the National Church? On the ground of justice? For two centuries at least the Episcopalians of Scotland have got no justice. At the Revolution, Dr. Cunningham tells us that, in a really free General Assembly, Episcopacy would have been chosen as

the form of Church government by six to one. The Episcopal clergy were deprived on political grounds, because, having sworn allegiance to King James, they could not swear allegiance to William and Mary. The injustice of the Revolution was followed by the prolonged injustice of the penal laws, which reduced their congregations to 'the shadow of a shade'; but no sooner were these laws repealed than there began that increase of them which still is going on." He then comes closer to the practical union. "If the Episcopalians, while insisting, as they no doubt will, on our accepting for the future 'the historical episcopate,' plead for it on such grounds as visible unity and wide consent; if they accept the terms of 1610, which gave us an episcopal executive, but recognized our Kirk sessions, Presbyteries, Synods, and General Assemblies, and allowed that the National Church of Scotland had the same authority to 'ordain, change, abolish ceremonies or rites of the Church ordained only by man's authority,' as the Church of England claims for itself, I confess I see not on what grounds of Christian principle we could refuse these terms. There is no question now of arbitrary civil government; nor do we any longer deem Prelacy in itself sinful." Mr. Cooper, in his plea for unity, gives the highest credit to the Bishop of St. Andrews for his energetic efforts to secure some *modus operandi* for a corporate union, and himself deserves all honour for his plain statement of Christian duty. When overtures of peace are passing between Episcopalians and Presbyterians, and when one of the leading ministers can give public expression to such sentiments of a longing to be at one, we cannot but imagine that some development is impending and a new era of light and love is on the horizon.

*The Century* stands *facile princeps* still among our American monthlies, for the most part, without a rival. The palm, *qui meruit ferat*, would probably be awarded without jealousy. We have had frequent occasion to refer passim to subjects illustrated by its pages, but the September issue seems to call for more than a passing notice. The frontispiece itself—a portrait of Thomas Bailey Aldrich—is a gem worth framing, so beautiful are the expressive lines brought out by the double process of photographing and engraving. This is accompanied, in the letterpress, by an admirable article on the powers of this author. The first article in the number is entitled, "A Winter Journey Through Siberia," and it speaks well for the enterprise of this magazine that this paper on this very apposite subject is from the pen of George Kennan. Many of our travelled readers will be delighted with the next article, "To California Through Mexico in 1849." The stories, "The Squirrel Inn," and "A Faith Doctor" are continued, together with a short story, "Zek'l." Among the heavier articles, in point of value, are those on "The Distribution of Ability in the United States," "Italian Old Masters," and "Treatment of Prisoners at Cape Merton." The article concluding, "The Possibility of Mechanical Flight," is well worth perusal. *The Arena*, in its daring flight over "fresh fields and pastures new," manages to sustain the interest of those who are of particularly Athenian temperament, in search of new things. The very first article has a ring of Boston—America *par excellence*—in its title, "The Newer Heresies." Psychics receives consideration in the second article. The next, "Fashion's Slaves," is a very telling one in the interest of dress reform, and it is very carefully illustrated. In such a subject illustrations well done are the strongest argument—they are at least half the battle. Kuma Oishi, whose portrait adorns this number, has a thoughtful article on "Extrinsic Significance of Constitutional Government in Japan." There are short articles on "University Extension," "Pope Leo on Labour," and "The Austrian Postal Banking System." Poor Cardinal Newman is not yet allowed to repose in peace, for here his ghost is stirred up by "Another View of Newman." "Intermigration" and a few short vernacular stories make up the balance of a very readable number in this particular line of literary goods, as the dry goods clerks say. The watchword or war cry of this bright monthly is still "Liberty!" with a very big L.



In the September *Eclectic* we enter a very different atmosphere indeed—the region of dogma, well and clearly defined. This number opens with a capital treatment of "A Grave Deficiency—Moral Theology," by Dr. Elmendorf. *John Bull's* recent interesting synopsis of "Recent Archaeological Discoveries" finds a well deserved place in this issue. Then we have *Blackwood's* "Pope Leo;" "Ritualism," from the *Church Review*; "Divine Worship," from the *Literary Churchman*, and "The Athanasian Symbols" from the *Catholic Champion*. Dr. Wells contributes an article on "St. Patrick," and Bishop Thompson's argument (in his celebrated sermon) for "The Historic Episcopate" is before us. "Standing Committees and Bishops Elect" receive the compliments (?) of Dr. Jewell, while the *Daily Telegraph's* interesting article on "The Death of Schubert," brings up the rear. The pages devoted to "Miscellany," Correspondence, General Notes, are, as usual, the cream of those subjects which the previous month had forced to the surface. The Church on this continent is very fortunate in possessing a gleaner of Church news so judicious, and an armory of Church argument so thorough as our *Utica contemporary*. *Littell's Living Age* is a very (hebdomad) treasure of general thought and reading. As usual we find it, week by week, laying under contribution almost the whole field of periodical literature with admirable impartiality and taste. The *Fort. nightly*, *Macmillan*, *Murray*, *London Quarterly*, *Cornhill*, *National*, *Contemporary*, *Spectator*—such are the fountains from which No. 2,462 alone is able to draw. And so it goes on every week with a supply of *creme de la creme*. The *Quarterly Register of Current History* has "sat right down" in a corner where it can always be counted on, and has long been wanted as a current "work of reference." History is made so rapidly in these days, that it needs some one to make it his particular and specific business to chronicle its passage. *St. Andrew's Cross* for September is a specially full and interesting number. The approach of the sixth annual Convention, to be held at St. Louis (from Oct. 22nd to 25th), receives full and satisfactory notice. All the details are carefully drawn out for publication, and have been most judiciously arranged. The society is evidently a livefactor in American Church life, and come to stay.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

FREDERICTON.—The Lord Bishop of the Diocese has returned from a few weeks stay in St. Andrews, much refreshed, we are thankful to say. Since writing our last items, a few clerical changes have taken place, Dalhousie and Campbellton having become vacant by the resignation of the Rev. R. Brown; Rev. J. Simonds, M.A., of the Diocese of Nova Scotia, has been inducted Rector of Dalhousie, and Rev. H. Beers has been appointed to Campbellton. Rev. C. S. G. Lutz, formerly curate of St. Paul's Church, St. John, will be probably elected to the Rectorship of Bathurst vacated by the resignation of Rev. Geo. Peters.

The Church School for Girls at Windsor, Nova Scotia, was reopened on Saturday, 5th inst. The school begins its second year with a most auspicious outlook, the attendance being large, and the finances in a good condition. It is a significant fact that the present year witnesses the inception of two Church schools for boys in this Diocese, one being at Rothsay, under the management of Rev. J. E. Lloyd; the other is in St. John, over which Rev. F. F. Sherman presides as Head-Master. The latter school, known as the "Davenport School for Boys," and which owes its origin largely to the efforts of the Rev. J. M. Davenport, was formally opened on the 7th inst.

PERSONAL.—Rev. C. H. Hatheway, a Canon of the Cathedral, Albany, U. S. A., has been visiting the Diocese. He spent some little time in his former parish, Cambridge, besides visiting Fredericton, Mangerville, etc., etc.

### QUEBEC.

Clergy House of Rest.—The proposed Clergy House of Rest at Cacouna, in reference to which circulars were sent out to the clergy several weeks ago, ask-

ing for an expression of opinion as to its advisability, and as to whether they would be likely to avail themselves of its advantages, seems now to become an established fact. The committee having the matter in hand, have succeeded in this short time in raising more than the amount necessary to purchase the building which was for sale at Cacouna, and well suited for the object. A committee of well known lady workers has been organized to collect the funds necessary to furnish and carry on the House, and by the time that the summer residents at Cacouna go there next year everything will be in first class working order. The house will prove a source of great benefit to the clergy of the Ecclesiastical Province who avail themselves of its advantages. Great credit, and the heartfelt thanks of those interested, is due to the committee, at whose head is the highly esteemed Bishop of Niagara, for their zeal and charitableness in making the scheme such a success.

QUEBEC.—The various Church Sunday schools reopened on the 15th Sunday after Trinity, after the usual summer holidays.

Quebec Cathedral.—The rector, the Very Rev. Dean of Quebec, is expected back from his trip to England about the 15th of September, where he has been enjoying his holidays among his friends. It is said his health is also greatly improved, which will be pleasing news to his many friends in Canada.

The Rev. A. W. Manning, of the High School, Quebec, who has had charge of Holy Trinity parish, Levis, during the month of August, has accepted an appointment at the Trinity College School, Port Hope, and expects to assume his duties there immediately after the re-opening of the school.

RIV. DU LOUP.—Rev. Edwin Weary, incumbent of this parish, has been the recipient of a purse of \$150 from the summer residents of the place, in recognition of his kind attention to their spiritual wants.

### MONTREAL.

MONTREAL.—Bishop Bond has made the following appointments for visitation in the deanery of St. Andrews: Sept. 16, Buckingham, Rev. H. A. Meek; Sept. 17, Papineauville, Rev. E. P. Judge; Sept. 18, Grenville, Rev. W. Harris; Sept. 20, Lachute, Rev. Rural Dean Sanders; Sept. 21, Lakefield, Rev. R. D. Irwin; Sept. 22, Mille Isles; Sept. 23, St. Andrew's, Rev. N. A. F. Bourne; Sept. 24, Hudson and Como, Rev. J. Pyke and Rev. L. G. A. Roberts.

MONTREAL.—The Rev. G. A. Smith, assistant in Christ Church Cathedral, has accepted the position of assistant Minister in the Church of St. James the Apostle. Mr. Smith's work has been much appreciated by the Cathedral Rector, churchwardens and congregation, whose best wishes will go with him in his new sphere of usefulness.

### ONTARIO.

CALABOGIE.—On Thursday, Aug. 27th, this village was all a-stir with the visitors who poured in from the surrounding districts to witness the ceremony of laying the corner stone of the English church—the first church in Calabogie village. Flags and bunting were displayed, whilst an artificial avenue led up to the scene of the ceremony. Shortly after one o'clock the clergy came up in procession, singing "The Church's One Foundation." A platform had been erected for the convenience of the clergy and for placing the organ. The service was very nice and most impressive. Several hymns were sung and accompanied on the organ. Those taking part in the ceremony were: the Rev. Rural Dean Bliss, Peta-wawa; Rev. W. M. H. Quartermaine, Renfrew; Rev. C. Saddington, Eganville; and the Rev. C. T. Lewis, resident missionary in charge. The Rural Dean preached a most appropriate and excellent sermon, which was listened to with much interest by the people assembled. In it, he referred to the various marks of the Christian Church by which it will at all times and everywhere be recognized, and distinguished from other buildings. He then very forcibly pointed out and argued that the Church is one; that she is *Holy, Catholic and Apostolic*. At the close of the sermon the hymn, "Praise, O praise our God and King" was sung, during which the offertory was taken up by the churchwardens. The benediction having been pronounced by the Rural Dean, the clergy receded to unvest during the singing of hymn 391. After the ceremony dinner was provided in the school-house. The Rev. C. T. Lewis, in a speech after dinner, welcomed all the visitors—both clergy and laity—to Calabogie, and expressed his pleasure at seeing so many around him on this occasion. The Rev. W. M. H. Quartermaine returned thanks on behalf of the

visitors for the very kind way in which they had been received. Afterwards boating was indulged in on the beautiful lake, and when the time of departure was up, every one returned feeling perfectly satisfied with their trip to Calabogie. The sum of \$35 was realized after paying expenses. The building is now being proceeded with. \$300 are required at once. The people have subscribed \$250 but that is insufficient. Who will help this most pressing case of need?

IROQUOIS.—Previous to the Rev. Geo. White's departure from Iroquois to Kingston, a deputation from the congregations of St. John's Church presented him with the following address and a purse of \$51 from Iroquois, and \$17 from Matilda Township: "We, the undersigned, on behalf of the members of St. John's Church, Iroquois, take great pleasure in presenting to you the accompanying purse as a token of the high esteem in which you are held by your late parishioners. In looking back over the years you have worked among us, you have no doubt had your heart cheered by the remembrance of the many happy results that have followed your earnest Christian work in the parish. While we are sorry you are leaving us, we hope that new scenes will quickly restore your health, and that the future will contain many years of health, happiness, and prosperity for you, and that your good life on earth will receive at last the eternal crown it so richly deserves. We wish you and your family God-speed. A. E. Overell, Allan, J. Ross, churchwardens." Mr. White, in reply, expressed his heartfelt thanks for the gift, and especially for the friendly feelings that prompted it.

### TORONTO.

CASTLEMORE.—St. John's.—The annual "Harvest Home" in connection with this congregation was as usual a great success; the services on the Sunday were bright and cheerful, large and attentive congregations throughout the day. The church was tastefully decorated, the young people sparing no pains in trying to make the House of the Lord exceedingly magnificent; special pains were taken with the chancel and sanctuary, the altar being made the centre spot of admiration; choice fruits and exquisite flowers lay upon the Holy Table; surmounting all was a beautiful brass cross. As one stood in the nave looking thoughtfully on the surroundings, and gazing in the beautiful tint of the flowers or the intricate formations of the various fruits, he beheld in these nevertheless the "perishable," and was perforce led to exclaim with St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The choir of the church deserve credit for the manner in which they rendered the musical part of the services. Miss Mary Clarke, organist, with her brother, Mr. Thomas Clarke, as choir master, must have taken special pains in training their willing helpers. The special preacher for the day was the Rev. Alex. Henderson, M.A., Rector of Orangeville. The reverend gentleman's discourses will long remain fresh in the minds of his hearers. His text at the Holy Eucharist was "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you"; at Evensong, "Remember the Sabbath day to keep it holy." From these texts he drew imperishable lessons suitable for Harvest Home Services. The Rev. F. W. Kennedy, of Bolton, addressed the Sunday school at a children's service in the afternoon. On the following Monday, festival was held on the grounds of Mr. Kersey, where a sumptuous repast and an intellectual treat was enjoyed by a large assembly. Total receipts \$138; the expenses, however, this year seem to have been exceptionally heavy, as not more than half this amount was cleared. The Incumbent of Tullamore, Castlemore, and Claireville begins his autumn pastoral calls on September 23rd, and will feel obliged to his parishioners if they will note the day on which he is due at their homes. A list is on the church door containing this information.

COOKSTOWN.—A most successful Harvest Festival was held in connection with St. John's Church, on Friday, Sept. 4th. Divine service was held at 2 p.m. The church, which was most beautifully decorated with choice flowers in all stages of growth, held a large congregation, who had assembled to praise God for His bountiful gifts. Rev. E. Sibbald, of Lloyd-town, preached a most instructive and eloquent sermon, especially commenting on the fact that every portion of the earth is full of God's goodness. The choir rendered the music very ably; after service a large number partook of a most sumptuous repast, provided by the ladies of the congregation, in the drill-shed. During the latter part of the afternoon a match was played between Alliston and Cookstown football clubs, in which Cookstown scored a victory. At 8 p.m., a concert was held in the Temperance Hall. A goodly number of people were present. Miss Nichol, of Cookstown, a recent graduate of Miss Dupont's school, Toronto, opened the concert with a fine



instrumental solo, from Faust and also sung very sweetly a couple of songs. Mrs. Hearn, of Tottenham, was much appreciated; her cultivated voice drew forth warm applause. Mr. Ulbricht, of Tottenham, sang in fine style "The little Hero," and "The Rolling Stone." Mrs. Fawcett, Miss Ayerst, and Mr. T. Watson sang a beautiful trio, "Jesus, Lover of my Soul." Miss Ayerst was heard to advantage in the "Deep, Deep Sea." Mr. Allan Hopper played a violin solo which was deservedly encored; Miss Cole was his accompanist. Mr. French sang "Marguerite"; Mrs. French filled the part of accompanist of the evening. Altogether the festival was a grand success, notwithstanding the early season of the year, which prevented many from attending, as seeding has just commenced.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$7.00 from St. Paul's Aux. Miss. Asso. London, per Miss Heathorn.

#### ALGOMA.

ROSSEAU.—Sunday, August 30, was a red letter day in the Church history at this place—a small and picturesque hamlet situated at the head of Lake Rosseau, in the district of Parry Sound, when the Right Reverend the Bishop of Algoma, attended by his Chaplain, and the Rural Deans of Muskoka and Parry Sound, administering holy orders in the Church of the Redeemer, ordained Mr. W. A. J. Burt to the Diaconate, and the Rev. L. Sinclair, missionary at Ilfracombe, to the Priesthood. The little church, built many years ago by the Rev. Dr. Newton, was altogether too small to accommodate the large congregation of residents and tourists that assembled for the ordination service. Morning prayer was said at nine o'clock by the clergy accompanying the Bishop. The ordination service began at eleven o'clock with the hymn, "The Church's one foundation." The Bishop preached the sermon, taking for his subject, "John the Baptist the Herald of Christ." After his ordination to the Diaconate, the Rev. W. A. J. Burt read the gospel. The Bishop was assisted in the imposition of hands at the ordination to the Priesthood of the Rev. L. Sinclair, by the Rev. J. Boydell, M.A., Examining Chaplain, and Rural Deans Llwyd and Chowne. The Bishop and clergy then proceeded to the celebration of the Holy Communion of the Lord's Supper, at which fifty communicated. At the offertory, the Bishop made an earnest appeal in behalf of the fund for a new parsonage, very greatly needed, which was responded to by an offertory of \$30.86. Service was again held in the evening, at which the Rural Dean of Muskoka was the preacher; offertory to the parsonage \$4.58, making a total offertory for the day of \$35.44.

The Rev. W. A. J. Burt has been appointed to be missionary at Port Carling, with Beaumaris, Gregory, and Port Sandfield as outstations. At Port Carling and Beaumaris, the Bishop introduced Mr. Burt to officers and parishioners as their newly appointed clergyman. Mr. Burt has a splendid field for work, and enters upon his new duties under the most favourable auspices. The Bishop of Algoma, accompanied by Mrs. Sullivan, has been paying a special visit to the Rural Deaneries of Muskoka and Parry Sound, for the purpose of consecrating cemeteries, and to hold an ordination at Rosseau. While in the Lake district, the Bishop visited the vacant mission of Port Carling, preaching there and at the outstations of Beaumaris, Gregory, and Port Sandfield.

GRASSMERE.—On Wednesday, Sept. 2nd, the Bishop of Algoma, assisted by the missionary at Huntsville, and the Catechist serving Grassmere, consecrated the cemetery of St. Paul's, Grassmere, "To Almighty God, for the burial of the dead, according to the rites and ceremonies of England, that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life, through Jesus Christ our Lord." The Bishop left the same day by the 3.30 p.m. train going north, for Bishophurst, Sault Ste. Marie.

#### British and Foreign.

The Countess of Shaftesbury is building a new church at Woodlands, Dorset, for which the present earl, her youthful son, provides the site and bricks.

Every Wednesday evening during the fall and winter, St. Paul's Chapter, Newark, N. J., will hold a special service for men. Father Huntington will speak at the first service of the series, Wednesday, September 9.

The Rev. H. Whittaker, who has been pastor of the Reformed Episcopal Church at Peterborough,

has announced that his connection with that body is about to cease, and that he will shortly be ordained by the Bishop of Worcester.

St. John's Chapter, Florence, S. C., has undertaken to visit and care for, so far as possible, the poor of the parish. Hotel and hospitality work are also carried on.

The Duke of Newcastle has promised 500*l.* towards the restoration of the chancel of St. Mary's, Egman-ton, Notts, of which his Grace is patron and lay rector, on condition that the nave is restored at the same time. Lord Savile has promised 200*l.*, the Duke of Portland 50*l.*, the Bishop of Southwell 25*l.*, the Rev. H. A. Martin 100*l.*, and the vicar and parishioners 75*l.*

Zion Chapter, Louisville, Ky., has a committee to call at hotels and boarding houses to invite young men to the church. It has also undertaken to provide for some necessary repairs to the church building.

The vicar of Dewsbury has received promise of 1,000*l.* from a lady towards the completion of the restoration of the parish church.

The *Australian Anglican Church Directory*, which will very soon be published, will contain the particulars of more than 850 clergy. This will give an idea of the extent of Church work in Australia.

The Rev. Charles Gore, of Pusey House, Oxford, will be chief missionary at Leeds Parish Church during the forthcoming general Church mission in that town.

Members of Epiphany Chapter, Chicago, Ill., make regular weekly visits to the county hospital and hold services at frequent intervals.

A new church is to be built at Tredegar, near Cardiff, towards which Lord Tredegar has presented a site and 1000*l.* Lord Mostyn has given a site and Lady Augusta Mostyn a subscription of 1000*l.* towards the erection of a church at Llandudno.

The Bishop of Salisbury is engaged on a walking tour through the Dorsetshire part of his diocese. He is accompanied by a number of boys from the Bishop's School, to whom his Lordship opens his vast store of information upon the natural beauties and antiquities of the places visited.

The Bishop of Shrewsbury (Sir Lovelace Stamer) announces that the Bishop-elect of Lichfield is strongly in favour of a scheme by which clergymen in that heavily worked diocese should receive a pension when they are too old for laborious work.

The funeral of the Dean of Bristol took place on Friday afternoon last week, at Bristol Cathedral, in the presence of a large number of people. Representatives of Nonconformists and the Jewish Synagogue were present, in addition to Churchmen of every school of thought.

At the church of St. Mary-at-Hill, Eastcheap, which is famed for its exquisite oak carving and its organ, a course of morning and evening Sunday lectures is announced to be given by clerical members of the staff of the Church Army.

The *Christian World* states that the Rev. Marmaduke Shaw, LL.B., who has been minister at Tynewouth Congregational Chapel for the last six years, intends entering the Church of England, and will shortly be ordained by the Bishop of Exeter. Mr. Shaw, says the *Western Morning News*, is the son of the Rev. J. Shaw, congregational pastor of Torrington, and a well known local speaker on Radical platforms.

The Mayor of Belfast, Alderman L. M. Ewart, J. P., and Councillor William Weir lately proceeded to Broughshane, the residence of the Rev. Canon Grainger, and conveyed to him the thanks of the Corporation for his splendid collection of antiquities to the Free Library. Canon Grainger, although in feeble health, received the deputation kindly, and even cheerfully, and for a considerable time conversed about the institution to which he has been such a noble benefactor.

Monday's Welsh newspapers reported a remarkable event at the village of Llanon, Cardiganshire, where the Rev. William Herbert, late rector of the

parish, entertained 500 of his parishioners to tea in commemoration of the restoration of his eyesight in his ninety-fifth year. Mr. Herbert, who is the oldest clergyman in the principality, had held the living of Llanon for half a century. Six years ago he lost his sight, and resigned the rectorship in consequence. During the last few months he has been under the treatment of an eminent Manchester oculist, and, the cataracts being removed from his eyes, his sight has been completely restored, and he is now enabled to read the service in church.

The Chief Rabbi (Dr. Adler) has left England for the Continent in order to promote concerted action by the various Jewish Emigration Societies. There are two distinct movements in operation at present. The one seeks to found colonies in South America and the other in Palestine. It seems that the opinion of the Continental Societies is in favour of the return of the Jews to their own land. We shall watch the progress of the movement with much interest.

General Lowry presided on Thursday last week at a meeting of the council of the Church of England Burial, Funeral, and Mourning Reform Association, at Church House, Westminster. It was stated that the memorial of Lord Salisbury, asking for concentration in some central authority of the control now divided between the Home Office and the Local Government Board, was largely signed, and would be presented early next year. It was resolved to memorialise the County Council to take into consideration the question of sanitary burial, and an address was agreed upon to the British Association for the Advancement of Science, suggesting the appointment of a committee of inquiry into what constitutes scientific burial.

Belfast urgently requires more church accommodation, and the Belfast Church Extension Society is doing a good and useful work in this direction. The need for such a Society is shown by the fact that, although the Church population of Belfast is now 80,000, there is church accommodation for only 15,000. At present arrangements have been made for the building of two new mission churches and a schoolhouse in St. Luke's parish. A new church will be built at Duncairn Gardens. Several clergy have also been appointed to new mission districts.

The report of the Church Missionary Society contains much which will be of interest to a large number of people. This account of its great work occupies a volume of no less than six hundred pages. It gives details of Church work in North America, Africa, India, Ceylon, Palestine, Persia, Mauritius, China, Japan, New Zealand, and the North Pacific. It has a little army of 4,858 agents, and last year its income amounted to nearly a quarter of a million of money. These are great forces, involving tremendous responsibilities, and given untold opportunities of spreading Christianity and civilization.

As a memorial of the tercentenary of the founding of the University of Dublin, it is proposed to establish as a graduates' memorial a building for a University Union. Oxford and Cambridge have, as is well known, buildings of this character. The circular which has been sent to graduates in reference to the project states that it is proposed to acquire 'suitable reading-rooms, committee-rooms, and a large hall, for the use of the different societies of the University, which are at present inadequately accommodated in various parts of Trinity College, a centre through which graduates who have passed out of the University and left Dublin may still retain a connexion with their old college.' It is proposed that all graduates should be invited to contribute to the building fund of a 'Dublin University Union.'

At the beginning of July a service was held in St. Andrew's Cathedral, Sydney, to bid farewell to the Revs. A. A. Maclaren and Copeland King, who were about to start for work in New Guinea. The Bishop of Sydney, Archdeacon King, and the Dean took part in the service. After the lessons had been read, the Primate preached a sermon, in which he bade farewell and God-speed to the two ministers who were about to go into the mission field. They were sent with prayer and benediction to pioneer work in a new spiritual field. The work of the Church was primarily an evangelistic and mission work. The New Guinea Mission was specially a work for Australia. It had been much before the people during the time he had been among them, and now, after much preparation, two brethren were about to set forth for the field.

The late Dr. Beaney, of Melbourne, has bequeathed public gifts amounting altogether to between 20,000*l.* and 30,000*l.*, mostly to medical charities or educa-



tional institutions, but among them is one of 1000*l.*, to be applied to repairing Canterbury Cathedral, on condition that a suitable table, at a cost of 1200*l.*, is allowed to be erected in the Cathedral to his memory; but in the event of the Dean and Chapter refusing for two years to permit the tablet to be erected, than the 1000*l.*, and 1200*l.*, to go to the residuary estate for the erection of a monument over the testator's grave. He leaves 1000*l.* to the Mayor and Corporation of Canterbury for the purpose of buying a suitable piece of ground and erecting a free library and reading-room for the working classes, to be called 'The Beane Institute for the Education of Working Men.'

The condition of affairs in China does not improve, but rather grows worse. It would seem as if the danger of any further attacks on foreigners is, at least for the moment, at an end. But a new source of danger has arisen out of the question of compensation to be given for the outrages that have already been perpetrated. The authorities at Peking are, as usual, putting off the awkward crisis with Eastern subtleties in the way of prevarication and trickery. But, according to the *Standard's* correspondent writing from Shanghai, our own representative, together with those of France, Germany, and America, has determined not to be put off, but to take strong measures. Unless the claims for reasonable compensation be conceded, the naval squadrons now in Chinese waters will be ordered to take immediate action. This probably means the fall of the Manchurian dynasty.

The members of St. Peter's Chapter, Beverly, Mass., hit upon a novel plan to show the men of the town the feeling of the Brotherhood towards them. On Thanksgiving Day all the men in the town who were away from their families and could not return home for the day, were invited to meet the Brotherhood men at dinner in the parish house. On another occasion the Brotherhood men did much to awaken interest in Church work among the men of the parish by calling them together and telling them of the work of the Brotherhood. The work of the hospitality committee has resulted in larger congregations at the evening services. Invitations to the services have been left at the hotels and boarding-houses. Whenever there is any special work in the parish requiring the assistance of men the Chapter always responds. Our correspondent concludes: "We hope to show that the Brotherhood is adapted to the needs of the country town as well as to the larger life of the city, and that it is really the best organization through which the religious activities of men can be utilized."

Bishop Wilkinson, who has for five years acted as coadjutor of the Bishop of London for British chaplaincies of North and Central Europe, appeals for aid in raising an endowment fund for what may be called his 'diocese.' The territory in which he ministers episcopally to British tourists and British residents is eight times the size of Great Britain. It includes ten nations, and extends from the 'land of the midnight sun' to the Pyrenees, and from Calais to Siberia. The Bishop says, in a letter to the *Times*, that last year he travelled and worked through 13,000 miles to look after these Continental Britons, and when he comes to England, instead of being able to rest, he has to move up and down trying to interest Churchfolk in his work and to add to the endowment fund, for which he has managed in five years to collect about 5000*l.*, without aid from any Society. The travelling Americans, who almost everywhere on the Continent use the British churches, yet contribute little to this fund, doubtless because they know little of its need. The Bishop pleads that the hundreds of thousands of British and American tourists who at this season are enjoying their holiday on the Continent of Europe, should help him to put before intelligent and observant foreigners the best possible exposition of the English Church. The Bishop's permanent address is 45 Blanford Square, Regent's Park, London.

The next Congress of Hygiene and Demography will be held at Budapest in 1894. The closing meeting of the seventh Congress of Hygiene and Demography took place in the theatre of the University of London on Monday. Sir Douglas Galton, who presided, congratulated the delegates on the success of the Congress, which, he said, was largely due to the patronage of the Queen, and the personal interest in its proceedings evinced by the Prince of Wales. Hearty votes of thanks were tendered to her Majesty and his Royal Highness, as well as to foreign Governments and the Government of India. One of the most interesting meetings which have taken place in connection with the Congress was that on Thursday week, for the discussion of "Alcoholism." It will be fruitful of controversy for some time to come, as it was conspicuously a case of doctors dis-

agreeing. Sir Dyce Duckworth went so far as to say that drunkenness was the parent of total abstinence, and that many teetotallers, like most other people, would be the better for moderate drinking; but he condemned the drinking of alcoholics between meals, and said the two essential points to secure were that little only be taken with meals, preferably after the day's work is done, and that the liquor be good.

## Correspondence.

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

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

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

### Generosity.

SIR.—Christian life shows itself in many ways. The spirit of generosity is of a fundamental nature when allied to that gratitude which cheerfully gives of "carnal things" in return for "spiritual things." It was with no little pleasure or surprise that I received, last Saturday, a registered letter, enclosing a liberal offering, with the request that I "would accept it from an old friend for my own use." From the post mark I infer that my "Old Friend" is a member of the parish which was the first in the country to become independent of all extraneous help on the condition of my undertaking "the oversight thereof," a good many years ago. Seventeen years have passed since I left it, so I am thankful to the Great Head of the Church that He still makes His Word to prosper.

I pray that God's blessings may rest upon the donor and family in their going out and coming in, making "all that they put their hands unto prosper."

C. P. EMERY.

The Rectory, Kempvil, Sept. 7th, 1891.

### Infant Baptism.

SIR.—It has been my intention for some time to write you on some reflections on the doctrine of "Infant Baptism," the practice of which is in the present day much neglected. The Church Catechism is a public document, and may be discussed, criticized or defended, as the case may be, by those who are so minded. It is my duty to defend, and in so doing I am far from arrogantly asserting that I am right; I only wish to give the reasons on which I believe, and the Church of England generally and nineteen-twentieths of all Christians in the world believe, Infant Baptism to be a scriptural doctrine. I have been asked to explain the following part of the catechism, which I intend to do in a few short letters addressed to yourself:

Question.—"What is required of persons to be baptized?"

Answer.—"Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promise of God made to them in that sacrament."

Question.—"Why, then, are Infants baptized, when by reason of their tender age they cannot perform them?"

Answer.—"Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform."

All admit that belief or faith is necessary to the reception of baptism, and it appears to be clearly grounded on this text: "He that believeth and is baptized shall be saved."—(Mark xvi. 16). This argument, standing alone, would be an end of all controversy on the subject; but in the case of infants it proves too much and consequently proves nothing. If an infant cannot believe for the reception of baptism, neither can he believe for the attainment of salvation. "Believe on Jesus Christ and thou shalt be saved." If the first argument that keeps infants from baptism be correct, the second, being like unto it, must be correct also, and the only logical deduction that can be drawn from it is that those dying in infancy cannot be saved, because they cannot believe. This, however, is a horrible conclusion, at which few would care to arrive, and especially in the face of our Lord's declaration that "of such is the Kingdom of God." That they were infants is indicated by their names in Greek, and proved by the fact that they were brought to Christ; they did not come of themselves; and that Christ took them up in His arms. Not only is it declared that infants are fit subjects for the kingdom of glory, but it is also declared that they that would enter that kingdom must become like them: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii 3). If, then,

infants are fit subjects for the kingdom of glory, who hath given us authority, even if it were a thing desirable, to exclude them from the kingdom of grace—the Church of God in the world?

WM. LOGAN

### Churchwardens

SIR.—I beg to continue another extract or two from the Bishop of Guildford's little manual. These I select as likely to give useful hints to many churchwardens in our own country.

"It would be well that the first step (after election), should be to look to the fences of the churchyard, and the general state of the fabric of the church, the roof, the tiles, the tower or spire, and the general fittings. If any of these be found to be seriously out of the order, counsel should be at once taken with the Incumbent as to the proper course to be adopted. In these matters a stitch in time often saves nine, and in an harmoniously worked parish there really ought to be no unsurmountable difficulty in raising the sum necessary for the due repairs of the church, and for the services of the sanctuary.

"In this general preliminary survey, the state of the churchyard will naturally come under notice. The churchyard is the freehold of the Incumbent, which he holds in trust for the service it is intended to subserve. . . . The churchwardens are bound to see that the proper measures of keeping the churchyard tidy are taken by themselves or the Incumbent. . . . In many cases sufficient attention is not paid to the keeping of the churchyard in proper order. . . . Nothing so quickly awakens doubtful feelings in the breast of a passer-by as to the zeal, energy, and devotion of the Incumbent, as a churchyard untidy and unkempt paths full of weeds, hedges untrimmed, grass long and straggling. Nothing, on the other hand, is so grateful to all the parishioners of a particular parish as the churchyard is, well kept and looked after, the graves neat and trimmed, the whole place by its very appearance asserting its right to the title of God's Acre. I do not wish to see the Parsonage garden filled with lovely flowers, and in beautiful order, while the adjoining churchyard is starved. Let each receive the attention which is its proper due.

"Then . . . the next step should be for a new churchwarden to inspect the church goods which are placed under his charge; to see that they tally accurately with the list which ought to be kept in the iron chest of all movable articles belonging to the church in the parish? . . . Legally speaking, the safe custody of the furniture of the church rests upon the churchwardens. The list should be signed by the Incumbent and churchwardens, and kept in the parish chest. . . . The inventory of church furniture should include church plate, with copies of inscriptions and dates, church linen, sermon books of all kinds, furniture of the vestry, ornaments for the Holy Table, special gifts, brasses, lectern, everything, in short, that is movable.

"Then with regard to assurance of the fabric. It is most important that this should be looked into. There is no excuse for any church to remain uninsured. The premium for insurance is now fixed at such a low rate that the expense is really very small, and the churchwardens should do all in their power to persuade the vestry, if persuasion is necessary, to sanction the assurance of the Church for a proper sum. . . . Of this I am certain, that if an uninsured church were unfortunately burned down, those in the parish interested in the erection of a new church would have the greatest possible difficulty in raising the necessary funds, in the face of such a manifest want of due caution and forethought on the part of the proper authorities."

Sir, the above useful suggestions may not be applicable in a good many cases in Canada; but from my experience they may well be offered to, and acted on, by many churchwardens, to whom I venture to commend them. Enough for the present.

T. BEDFORD-JONES, LL.D.,

Sept. 10th, 1891.

Archdeacon.

### Canadian Indian Research and Aid Society.

DEAR MR. WILSON,—In the number of *The Canadian Indian* for September, just received, I see, with much surprise, that it is proposed to transform the "Canadian Indian Research and Aid Society" into a strong united Protestant missionary society (p. 389).

When I was asked to allow my name to be enrolled as a member of the society, I was informed that its object would be "To promote the welfare of the Indians; to guard their interests; to preserve their history, traditions and folk lore, and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress." For such an excellent object I gladly joined a society which I understood would comprise all persons who were interested in our Indians, irrespective of their religious belief. The proposed alteration, however, makes such a change in the character of the society



that I must ask you at once to withdraw my name from its list of members.

I cannot allow my name to appear in any connection with a society that sanctions that most absurd and erroneous classification of Christians, so common in this country, and at which many members of our Church have too long connived, which ranks us with "Protestant denominations," and places the Roman Church in an entirely distinct division by itself. The faith that I hold as a member of the Church of England teaches me to believe in "One Holy Catholic and Apostolic Church," but it knows nothing of that spurious conglomeration of self-organized bodies known as "Protestant communities." I am pledged by my consecration vows to "use all diligence" to "drive away all erroneous and strange doctrines," and I believe that schism from the unity of the One Church founded by Christ is as "contrary to God's Word," and as great a sin, and, at the present time, far more practically injurious to the general welfare of Christianity, than the erroneous doctrines, by the addition of which to her creed the Church of Rome has separated herself from the unity of faith of the Catholic Church of primitive times.

If earnest, self-denying labours and zeal for the conversion of our Indians to the faith of Christ, or early entrance into this mission field, are to be accounted of any value in such a society, justice and truth would demand for the Roman Church a recognition infinitely beyond that of the Presbyterian and Methodist communities, and, if it were not for the wonderfully self-denying labours of men like Bishop Bompas in the far north, and Bishop Holden on the shores of the Hudson's Bay, with their noble band of missionaries in far off regions where no Presbyterians or Methodists have yet attempted to penetrate, I would add, also, beyond our own communion. If it is right that as your proposed circular letter "to ministers of the Anglican, Presbyterian and Methodist communions" states, the Indians should "hear as little as possible of our theological differences and dissensions" on what ground of justice, or of Christian charity, can the Roman Church be excluded from that organization?

Do not think that I wish to minimize the differences that exist between our branch of the Catholic Church and the Roman branch. I yield to no one in the genuineness and earnestness of my protest against the errors by which I believe that Church has departed from the true Catholic faith—the "faith once delivered to the Saints."

But we, as members of the Catholic Church of Christ, have, or ought to have, a protest as strong against the sectarianism that has rent and is still rending that One Body asunder. And it is not, I am convinced, by trying to let the heathen "hear as little as possible of our theological differences and dissensions," and by casting a too transparent veil over them, that we shall cure the defect, and remedy the evil, but rather by manfully acknowledging that these dissensions are in themselves an evil and a sin, and an impediment to the conversion of the heathen, and altogether contrary to the mind and will of Christ.

Our Church, if she is to do the work that she ought to do, must, I at least believe, with all boldness be true to the faith that she professes, and at all costs refuse to be amalgamated in any organization with a heterogeneous mass of communities, who can have no unity of faith, but are only bound together by a negation—a protest against another body.

Our Lord Himself told us that the heathen world would only be convinced of His divine mission if His disciples maintained unity amongst themselves. It is not by crying "peace, peace," where there is no true peace, that that unity can be restored, but by boldly proclaiming that all schism is sin, and by betaking ourselves to earnest prayer that somehow, we may not see how, these schisms, whoever may be to blame for them, may be healed, and the great Church of the living God be again one in her faithful witness to the world.

ADELBERT.  
Bishop of Qu'Appelle.

Qu'Appelle, Sept. 7th, 1891.

#### Open Letter.

To the Very Rev. Dean Carmichael, Chairman Consolidation Committee of the Synod of Montreal.

SIR,—I am impelled to take the liberty of addressing you in this way, on account of the stage that the consideration of the Winnipeg Conference resolutions, on consolidation of the Church in Canada, has arrived at. Your Synod meets again in January, and the committee of which you are chairman will at that meeting present a report that will affect a whole movement. That report will necessarily be governed by the resolutions passed by your Synod on the result of the Winnipeg Conference, and I wish to attempt to harmonize ideas on the matter, and I adopt this method of open letter to you, because it is evident that the chief point in which

difference is showing itself requires some public discussion now.

1. The Winnipeg Conference and the Synod of Montreal agree that there be a General Synod of the Church in the Dominion of Canada.

2. They agree that the Dioceses be therein directly represented.

The Winnipeg Conference resolutions go further however than simply affirming the desirability of a General Synod. They also specify the objects that may be suggested as properly coming within the jurisdiction of the General Synod.

The Synod of Montreal agrees with the Conference as far as it goes in this, because the Synod it wants to create would have direct jurisdiction in everything.

The Conference report however also says that in any Scheme of Union, it is necessary to retain Provincial organization under a General Synod. This is the point of difference between the Conference and Montreal Synod. Let us examine it.

I presume we all recognize the principle that the corporate institutions of the Church exist mainly for the purpose of assisting or sustaining, if you will, the personal agencies of the Church in the work of the redemption of mankind. The work of coming in contact with humanity has to be done by persons influencing persons, and all our institutions are chiefly valuable as they conduce to efficiency in this.

Church support in old Canada has been mainly administered through the various Diocesan Synods, and therefore the Diocesan Synod in old Canada has a prominence not usual in the Anglican Communion. The province of Canada dispenses no moneys. Algoma has its pledge of support, but the Dioceses pay it. The Domestic and Foreign Missionary Society is managed separately from the Synod proper, and the actual experience of those engaged in this particular work makes them very desirous of consolidation for administrative efficiency, but the Province of Canada has little to do with current work and support.

The case in the Province of Rupert's Land is very different. The Diocese of Rupert's Land has developed into the Province of Rupert's Land, and the necessary financial support that it has secured for that region, chiefly in England, is on the basis of the Provincial organization and oversight. Having thus made their arrangements, our brethren in the West say that it is inexpedient to change them, unless the Church in Canada is prepared to assume the entire responsibility of the pioneer Church work in that vast region.

Now while the proposed General Synod would be an addition to our legislative bodies, it is manifest there can no possible addition be made to legislative power. The power that is supposed to exist now cannot be added to. In its capacity as an appellate tribunal, the General Synod would come in contact with all local questions that might widen sufficiently to affect the general interest, but the definition of functions proposed simply divides up work, and adds nothing to what otherwise ought to be done.

There is a class of questions and interests too local to be administered by a General Synod, and yet beyond the Diocesan range. We must not forget in considering legislation, whatever be the size of our Dioceses in Canada, that the real bounds of the Diocese should be determined by the Bishop's power to oversee the work thoroughly that is done within its area.

As population increases, therefore, new Dioceses will be created, and it is not necessary to call the Church representatives together from Halifax to Vancouver to set off say a new Diocese in Ontario. Matters affecting temporalities in our civil government system are determined by local law, and therefore all questions relating to such can be attended to by such bodies as the proposed Provincial Synods would be; other departments of action for these Synods could be specified, but it is necessary, the test being, is the matter of local or general interest? The times and frequency of the meetings of these Synods have yet to be discussed, but the practical effect of the whole working would be simply thus:

The Bishop and his Diocesan Synod would meet for Diocesan purposes, as frequently as they pleased.

The Bishops, clerical and lay representatives from the Dioceses would meet in Provincial Synod for consideration of questions affecting the Church only in such district, as required.

The Bishops, clerical and lay representatives from the Dioceses would meet in General Synod, for the general interest and government of the whole body, as frequently as might be determined.

Therefore no additional legislation is created by the proposed scheme. Ground will certainly be taken up that should be but cannot be taken up now. The two kinds of Synods, General and Provincial, simply mean division of function suitable to our circumstances, the General Synod ultimately governing.

The creation of a General Synod, therefore, with the retention of the Provincial system for local work,

I conceive to be absolutely necessary in our position. Were the principle accepted no difficulty would be experienced in framing the constitutions, and harmonizing the administration of these bodies, in the future. New Provinces will be created, and these may and undoubtedly will have to act for their Dioceses as Rupert's Land does now, and as the Dioceses of old Canada themselves have acted and still act for their own missions, until the time arrives when they can stand alone. When this aspect of matters is considered, and the changing character of the Diocesan area is remembered, it will be felt that in a vast region like our Dominion the Provincial organization under a General Synod may become a very important factor.

As in the third clause of the resolutions adopted by the Synod of Montreal, an earnest desire is expressed for consolidation, I have ventured to address you as I have done. I think if a report is adopted that will lead to having the Diocese of Montreal represented at the proposed General Synod meeting in 1893, that all differences can be harmonized. I have very great faith in our leading men, when they meet together, either in Synod or Conference. The most thorough discussion at every stage of this question's progress will be given it. A conference of both houses might be asked for at our next Provincial Synod to consider it in all its length and breadth, and I hope that the report of your committee will assist the realization of this great movement in the way that circumstances show to be practicable.

CHARLES JENKINS.

Petrolia, 26th August, 1891.

### Notes and Queries.

SIR,—What is the meaning of the way the elements are treated in our Liturgy, as compared with "alms and oblations"?

Ans.—Our service proceeds to a climax in the Gloria in Excelsis and Blessing: the less important and exalted functions occurring first in order, the others later. So the alms and oblations are presented and placed first, then the bread and wine are placed—not presented, because they have already been virtually, or in value, presented among the oblations of money. Formerly, they were presented in kind as oblations, and a portion was (out of them) subsequently selected and placed on the altar, as specially suitable and assigned for the purpose of consecration. The action of presenting symbolizes offering proper: whereas placing is the solemn appropriation of what has been already offered. This is still more clear from the fuller rubrics of the First Prayer Book of Edward VI. In the Sarum Liturgy the treatment of the elements by placing, &c., expressly occurs "after the offertory." In that book there is also a specific ceremonial oblation after the placing of the elements. This does not occur in our present book until the solemn taking of the chalice and paten at the consecration itself. Our office is shortened and simplified; but the intention is the same.

### Sunday School Lesson.

17th Sunday after Trinity. Sept. 20, 1891.

#### THE MINISTRATION OF PUBLIC BAPTISM.

Our course of lessons on the Prayer-Book, having now reviewed the Order for Daily Prayer and for the Ministration of the Holy Communion, takes up that series of offices which our Church has provided for the crises or leading events in the life of her children. We are to study the service in which, at the Font, she takes little children in her arms and welcomes them into the household of Christ; that "form of sound words" by which she instructs and prepares them for Confirmation and Holy Communion; that with which, at the marriage altar, she blesses and sanctifies the holy estate of Matrimony; those which she employs to cheer the bed of sickness and to lighten the valley of the shadow of death; and finally, those comfortable words of hope for the departed, and cheer for the bereaved, with which she commits our dust to the earth and our souls to Him Who said, "I am the Resurrection and the Life."

PUBLIC BAPTISM. The essentials of valid baptism are (1) the use of water as the element, and (2) the employment of the words "In the Name," etc., which our Lord Himself prescribed (S. Matt. xxviii. 19).

"Without water," says S. Augustine, "there is no baptism" (Of S. John iii. 5). The usual method of its ministration in the Apostolic Church was, probably, by immersion (See Rom. vi. 4; Col. ii. 12); but this could not have been the invariable rule, for in our lessons on the Acts of the Apostles we have read



of many instances in which baptism by immersion would have been highly improbable, if not quite impossible (See Acts ii. 38; viii. 12; xvi. 15, 33), and the Greek word "baptize" does not necessarily mean to immerse, but it is the word used in S. Mark vii. 4 to express the washing of tables (or, as the margin has it, "beds"). The Church recommends immersion (see rubric after "Name this child"), but allows affusion or the pouring on of water (See next rubric).

**Godfathers and Godmothers.** "For every male child—two godfathers and one godmother; for every female, one godfather and two godmothers" (See rubric). Probably from the Jewish custom of requiring three witnesses at the baptism of heathen infants. They are also called "sponsors" because they respond or answer for the child to be baptized, "sureties" because they give security to the Church that the child shall be virtuously brought up, and "godfathers" and "godmothers" because of the spiritual relationship into which they are brought with the child, its parents, and each other. The old word "gossip," i. e., God sib, or related in God, means godfather and godmother.

The office for Public Baptism may be thus analysed:

*Preliminary Question.* See Eph. iv. 5.

#### I. INTRODUCTION.

1. *The Exhortation to pray for the Child*, "Born in sin." "Very necessary for the Church to lay this foundation, because the denial of original sin hath always been followed by contempt of infant baptism." (Comber.)

"Regenerate," i. e., born again, born from above (S. John iii. 3, 5). The word is often loosely and ignorantly used to denote conversion or renewing; but in the Prayer-Book and in all ancient writers it denotes something very different, viz: the new birth into the "family" of Christ (Eph. iii. 15); the household of God (Eph. ii. 19, 20); (Cf. Titus iii. 5), where "regeneration" and "renewing" are distinguished. "Lively,"—living (Cf. Ps. xxxviii. 19 in the Bible and Prayer-Book. See 1 S. Peter ii. 5).

2. *Two Prayers for the Child.* The first from Hermann's "Consultation," a liturgy compiled in 1543 by Melancthon and Bucer from one drawn up by Luther; the second from the Sarum Missal. "Mystical" means symbolical, sacramental.

3. *The Gospel* (from S. Mark x.)

4. *The Exhortation thereon.* "Alloweth"—*approprate*, Lat. *allandre*; Fr. *alloue*. (Cf. S. Luke xi. 48).

5. *Thanksgiving* for our own spiritual blessings, coupled with prayer that the child may be admitted to them. This also is founded on Hermann's "Consultation," and was formerly preceded by the Lord's Prayer and the recitation of the Creed. Hence the thanksgiving.

#### II. THE BAPTISMAL COVENANT.

1. *The Address to the Sponsors.* Based upon Hermann.

2. *The Three Vows*—Renunciation, Faith, Obedience.

3. *The four Prayers for Grace* to carry these vows into effect.

4. *The Prayer for the sanctification of the Water.* "Sanctify this water." What is meant is "not that the water contracts any new quality in its nature or essence, but that it is sanctified or made holy in its use, and separated from common to sacred purposes" (Wheatly).

"The Fulness of Thy Grace," the full spiritual benefits to which baptism admits us.

#### III. THE RITE.

1. *Naming and Baptism.*

2. *Formal Reception of the Child into the Church.* Peculiar to the Church of England. "Confess" acknowledge (S. Matt. x. 32). "Manfully to fight" (See 1. Cor. xvi. 13; 2 Tim. ii. 3). (As to the sign of the cross, see Rubric at end of office).

#### IV. THE CONCLUSION.

1. *Exhortation of Thanksgiving and Prayer.*

2. *The Lord's Prayer.*

Used here eucharistically as in the post Communion service.

3. *The Thanksgiving Prayer.*

"Body of sin." (Rom. vi. 6, See Col. ii. 11). "The material body with its proneness to sensual and other evil." He who is united to Christ crucified and risen, is to live as though he had already laid aside this body in death; mastering its sin fulpromptings in the power of a new life derived from Christ in heaven. (Dean Vaughan—(Ep. to Romans, loc. cit.)

"Residue," the rest, after those that offend have been gathered out. (S. Matt. xiii. 41.)

4. *Exhortation to Sponsors.* "Represent," represent, i. e., present anew, doth again remind us of our baptismal vow. "Proceeding," when the Prayer-Book was written, meant advancing upward, progress. (2 S. Pet. i. 5-7.)

The first of the two final rubrics is often misunderstood. Its framers limited their affirmation to what is expressly revealed in God's word, and is,

therefore, absolutely certain. It affirms nothing about unbaptised children, and sets no limits to God's love and mercy.

## Family Reading.

### Seventeenth Sunday after Trinity.

#### THE RACE.

Everybody has seen a race at some time or other. It is exciting work looking on at one, especially towards the end. People almost hold their breath then, when the runners are getting near the winning-post. "Will they hold out, or will anybody fail?" That is what fills everybody's mind, and that is why there is such a great crowd looking on whenever there is a race.

I dare say the runners are all the more eager and anxious because that crowd is looking on. They are spurred on by knowing that a hundred hearts are feeling for them, and caring whether they win or lose.

Then there is the prize which those who run look forward to winning. A wreath of green leaves used to be the prize of the Greek races, and it was considered a very great honour and distinction to win it. And honour and distinction are as well worth having as prizes that cost a good deal of money. I dare say when the successful runners went up to receive the prizes, that happy moment more than made up to them for all the straining and toiling of the race, and for the hard work it was to push on steadily to the end.

Now why is a text about a race put in the Bible? (You will find it at the very beginning of the 12th chapter of the Epistle to the Hebrews.) Because there is a race going on always for us Christian people. It is going on quietly, often out of the world's sight, and yet—it is a real race for all that.

Perhaps you say, "Oh, it's impossible it can be out of sight, for a race always seems so very public. It is always run before a great many people, and would hardly seem like a race at all if there were not a great crowd looking on."

What should you say if I told you that there is a crowd of spectators looking on at our race? In fact, there are so many, that they are called "so great a cloud of witnesses." "Witness," you know, means one who is in position to see clearly what takes place, not merely just looking on. Can you guess now who that cloud of witnesses are?

They are not ordinary men and women certainly; for if you went to the backwoods of Canada, and lived in a solitary hut there, there would still be this cloud of witnesses watching to see if you run your race well, and were getting each day a little nearer to the goal. And what is the goal? Why, Heaven.

Ah! I think it strikes you now that the witnesses are spirits. Yes, they are the souls of the happy, blessed people who have passed to their rest, and yet in a wonderful and mysterious way are allowed to watch those still struggling in the race on earth.

Don't you think, now, that word "cloud" is very expressive? Just as a cloud is made up of a great many little drops of water, so the "cloud of witnesses" is made up of a vast number of shadowy spirits, who hover near us, as a white cloud hovers over our head on a summer's day.

And surely these blessed ones must long—oh! how intensely—that we may bear ourselves bravely in the strife, and not fail or faint at last!

Is it too fanciful? can you not quite believe it? Why should it not be so? Would you rather think, that when a loving mother dies she leaves her children quite to themselves, and never troubles herself about them, all the long years they are on earth?

Once some little children who had lost their mother were playing in a garden. It so happened that there was a deep well in this garden which had not been used for a long time, and the children didn't even know it was there. It was partly covered over with some branches of trees, but oh! how easily they might have fallen into it, and have lost their lives. But just as they were going to play near that dangerous well, they suddenly ran back to the house, exclaiming that they had seen "Mother."

How strange that was, for their mother was dead. No one else saw her, nor was the story ever explained further.

But wasn't it possible that the spirit of the loving mother hovering about her children had been allowed for one moment to be seen; that she might save them from a terrible death?

—But whether true or not, the story is a very pretty one.

Surely it is a beautiful thought, that the souls of dear ones who are dead are not far away, but near. And perhaps especially near when we are in any difficulty or danger.

There are dangers that are worse than falling into a well, or getting hurt—the danger of slipping into sin.

Oh, how intensely the blessed spirits must watch when one they love is just on the brink. One foot has slipped; will he pull himself up, or will he go down, down, down?

They must gaze with the most intense eagerness,—don't you think so?—for they know all that hangs in the balance. They are safe and happy, but they can tell now what it would have been to have failed in the race, to have been shut out from the presence of the King.

And when the toiling one has reached the goal at last, and now there is no more falling back possible for him now, for he too has become a happy spirit, then we cannot believe he goes into the unknown land alone. No, they meet him and bear him company, for it is the inheritance of All Saints into which he has entered.

"Why, Harry," said a father once on his death-bed, with a look of recognition on his face, just as though his boy who had died a year before were standing near him. Perhaps he was actually near, very near, because the father's race was all but won, and the happy spirit was ready to welcome him.

Will not this thought about the "cloud of witnesses" be a help to you as you run your race? Just as the runners are spurred on by knowing how many anxious eyes are watching them, so may you too be cheered and encouraged. When things seem dull and dry, and you think "nobody cares," remember that the blessed ones care, and the dear Lord cares, and they are longing for you to bear yourself bravely in the race, and keep firm even to the end.

### "Changed Lots; or, Nobody Cares."

#### CHAPTER II.

#### LIBERTY.

Dorothy watched Lil's retreating figure till it was quite out of sight, then, with a delicious feeling of excitement and adventure, she flitted back to the gate; as she lifted the latch her conscience gave her a little prick—how angry nurse would be if she could see her! Papa and mamma, too, would be shocked; she felt for one minute almost sorry for what she was doing. Then a few yards off a little rabbit scuttled away, bobbing its white tail up and down, and all her fears were forgotten, for it must be owned it was rather a feeling of nervousness than real remorse which brought the sudden regret, and it vanished as quickly as it had come.

A second later saw Dorothy scurrying away over the common without a thought, save her anxiety to trace the rabbit to its hole; she feared it would be too deep for her to find the bottom of it, but she might at least, she thought, stand very quietly and watch for the young rabbits to come out—she felt sure there were some young ones—then she might catch one, she longed so for a rabbit of her very own!

Nurse would not let her keep one; she said they were "nasty things," and she found all sorts of difficulties if they were proposed as possible pets; "the stables were far from the house," and "Mr. Chisholm would not allow Miss Dorothy to go there alone;" "there was no other place for rabbits," and nurse would never go near the stables; Miss Dorothy must wait till she was a bigger girl, then, perhaps, she would be wiser, and not wish for them.

Dorothy thought if she could only catch a rabbit she might hide it somewhere, and then in time she might persuade nurse to let her keep it; the little girls she read about in books always had rabbits.

Dorothy Chisholm was an only child, and had



the misfortune of being so precious in her parents' eyes, an object of such anxious, nervous care, that she was cut off from many of the enjoyments of even solitary childhood.

People said Mrs. Chisholm's nerves had been entirely destroyed by the shocks she had sustained in the death of her children, and that Mr. Chisholm was hardly less nervous and over-anxious.

Two strong healthy little sons had died of diphtheria, after a few days illness, and their parents had been inconsolable.

When a year later twin daughters had been born, poor Mrs. Chisholm had rallied a little from her melancholy, and her husband had rejoiced with her, and hoped that his wife would in time recover her usual health, but when the babies were about three months old a terrible event occurred which renewed the gloom, and overshadowed little Dorothy's solitary childhood.

The babies had been born at Mr. Chisholm's beautiful ancestral home in the remote highlands of Scotland; here in the bracing mountain air they seemed to their parents to grow lovelier and more precious every day, while every precaution that love could think of was taken to insure their health and safety. Two nurses had been engaged for them, both women of tried age and experience; no careless nursemaid could be allowed the care of her little daughters, as Mrs. Chisholm was still not strong enough to be much in their nursery, and both nurses were equally trusted. A day arrived when Baby Dorothy, having a cold, Baby Sibyl was taken out alone, and when evening came, the household was thrown into consternation and dismay by the discovery that nurse Hatton had never re-appeared with her charge.

Nurse Daunt had supposed Hatton had stayed downstairs on returning to the house to have tea in the housekeeper's room, as she had sometimes done before, and everybody else, of course, had thought the babies were safe in their nursery.

As Daunt did this sometimes herself and as both nurses were inclined to be jealous of any interference with each other, she had asked no questions till Mrs. Chisholm, coming in from a long drive, and finding only one baby in the nursery, and no news of the other downstairs, had rushed despairingly to her husband's study.

Mr. Chisholm had heard nothing, suspected nothing, had been sitting quietly there immersed, as he often was, in his own writing, and was at first ready to smile at his wife's fears.

A search began at once, at first a cheerful one; Hatton was quite to be trusted, so every one said; some small accident must have delayed her return, but night fell, and no one could find her, and the heart-broken parents had to give up their quest till the following day.

After minute inquiries people were found who had seen both nurse and child, but that was early the previous afternoon. At last she was traced to a certain walk by the river side, where few people were ever seen, a solitary spot, but one which Daunt said she knew Hatton was fond of, as being sunny and sheltered; and towards evening, after a long and agonising search, the nurse's body was found entangled in the weeds, but though the search was continued for many days, there was no sign of the baby.

Such a light burden would be quickly washed seawards, so every one said, and all the length of the river was carefully watched for days, but in vain; no doubt the search had begun too late.

What had happened could never be known; no one could be found who had been within sight of that part of the stream that afternoon.

It was surmised that the nurse must have slipped and fallen, still clasping her charge, into the water. Daunt remembered she had complained of giddiness the evening before; it was easy enough to believe in the possibility of such an accident, especially at one place, where the bank was found to be very slippery, and the stream was swollen by recent rains.

A long and distressing illness to Mrs. Chisholm followed this blow, and it seemed at one time to Mr. Chisholm as if he must lose his wife as well as his child.

Little Dorothy was very delicate; he hardly dared look at her, or to count on the possession, and for months it was thought better she should be taken from her mother's sight.

After a time, as Mrs. Chisholm grew stronger, her husband took a house at Cannes, and here the family always wintered, spending the summer in Surrey, where they had another house, one which was dear to Mrs. Chisholm as the home of her childhood. Meantime Nurse Daunt had devoted herself to her precious charge, and won the complete confidence of her master and mistress; they felt that they owed their child's life to her devotion, and seldom interfered in any way with the management of her nursery.

As years passed on Dorothy lost all delicacy, and Mrs. Chisholm recovered a certain degree of serenity, but remained a permanent invalid, seldom able to see friends, or to leave her rooms, save for an occasional drive, and Mr. Chisholm divided his time when indoors between his wife's room and his study.

He was a grave, studious, reserved man, who seldom spoke to any one of the great trials he had passed through; most of his thoughts were centred on doing his best to make his beloved wife's life less dreary, and in soothing her often suffering hours.

*To be Continued.*

#### The Daily Eucharist.

I need Thy constant Presence,  
My Saviour, day by day,  
To help my daily journey,  
And guide me on my way;  
Thy constant Presence near me  
Is mighty to defend,  
To aid me and to cheer me,  
And keep me to the end.

I need Thy gentle Presence,  
My Saviour, day by day,  
To soothe my sighs and sorrow,  
And wipe my tears away;  
Thy gentle Presence gives me  
Such sympathy in pain,  
That grief no longer grieves me,  
And loss is turned to gain.

I need thy mighty Presence  
To clothe my soul with strength,  
That I may fight the battle,  
And win the crown at length;  
Thy mighty Presence arms me  
With power that is not mine,  
And when the foe alarms me  
I conquer him by Thine.

I need Thy glorious Presence  
To make my pathway bright,  
To drive away the shadows  
Which haunt the cloudy night  
Thy glorious Presence points me  
The safest path and best,  
And for the end appoints me  
The goal of joy and rest.

I need Thy lasting Presence  
As long as life shall run,  
Thy daily constant Presence,  
My Glory, and my Sun;  
Thy lasting Presence leads me  
To death, and lights the gloom,  
And, endless still, precedes me  
To lift me from the tomb.

Then shall Thy Perfect Presence,  
Adored, though veiled, on earth,  
To all the Church Triumphant  
In radiance shine forth;  
Lord, take us to Thy Presence  
In the bright land above,  
Thine Own eternal Presence  
Of peace, of joy and love.

F. H.

—You who have no longer a mother to love you, and yet crave for love, God will be as a mother. You who have no brother to help you, and have so much need of support, God will be your brother. You who have no friends to comfort you, and stand so much in need of consolation, God will be your friend. Preserve always the childlike simplicity which goes direct to God, and speak to Him as you would speak to your mother. Keep that open confidence that tells Him your projects, troubles, joys, as you tell them to a brother. Cherish those loving words that speak of all the happiness you feel, living in dependence upon Him, and trusting in His love, just as you would tell it to the friend of your childhood.

#### Evidence of Canadian Enterprise.

Mr. Frank S. Taggart, who has started business on his own account at 89 King street west, is a young Canadian who has had a wonderfully successful career. He has for many years conducted the management of the Charles Stark Company, entering into business at the age of fourteen, rapidly advancing his position, winning sufficiently the confidence of his employer to be sent at an early age to New York and other Eastern cities as buyer, later visiting European cities for the same purpose. His enterprise was again shown in organizing the Toronto Watch Case Co., and the successful operation of the same until the present year, when he sold it to good profit. Now he starts upon a more extensive one, and will deal in watches, clocks, diamonds, silver ware, guns, munitions of war, ammunition, and athletic supplies. Upon visiting his store at 89 King street west, one is pleased by the entirely new and novel manner in which the goods are arranged and displayed.

#### Alms Giving.

If we have the true spirit of self-consecration which compels us to offer up our "two mites," our souls and bodies, to God and His service, this will make the giving of our money, or the asking it from others, seem a very small part of the whole debt we rightly owe Him.

In gathering money for religious objects we must not only ask God's blessing on our efforts; when those efforts are crowned with success we must thank our Heavenly Father for it, for 'he that enjoys aught without thanksgiving is as one who robs God.'—(Talmud).

In asking money for God's service, we beseech for love's sake, laying down St. Paul's measure of liberality to each: "As God hath prospered him," leaving it to each to ask himself, "How much owest thou unto thy Lord?"

#### Pure and Impure. According to Use.

Things become tainted or impure by the uses to which they are put. Whether our lives realize the highest and best depends upon the use we make of them. It is said that Æsop was once ordered by his master to prepare the best possible dinner for his guests. He secured a supply of tongue, and served them in a variety of ways. Xanthus, his master, was angry. Said he: "Did I not order you to prepare the best possible dinner?" "Is there anything better?" said Æsop. "Is not the tongue the organ of truth and the promulgator of science? By it governments are founded, justice administered, the sorrowful comforted, the wayward persuaded, and the dying consoled."

"Well," said Xanthus, "to-morrow this same company shall dine with me again. To-day you have given us the best thing; to-morrow provide for us the worst." Æsop again set before the guests tongue, for said he, "It is the instrument of strife and contention, the source of division and war. It is the organ of error, of lies, of calumny and blasphemy?"

—The publication of the Life of Archbishop Tait has evoked various reminiscences, among which is an amusing story related by Mr. Boyd, in *Longman's Magazine*, and vouched for by the author as having been related by Dean Stanley, in Dr. Tait's presence. Having occasion, when visiting at a country house in Scotland, to send a telegram to his brother, the then Primate wrote out, at the little post-office, "The Archbishop of Canterbury to Sheriff Tait." The postmaster scanned the message with open contempt, and asked: "What may be ye that takes this cognomen?" As the Bishop remained silent, his interlocutor said, after a protracted stare, "Maybe you're the gentleman himself." Dr. Tait replied, "For want of a better, I am." The old Scotchman hastened to apologize for his suspicions, adding: "I might have seen you were rather consequential about the legs"—and—to encourage the modest dignitary—"I have a son in London, a lad in a shop; and he gaed to hear ye preach on day, and was verra weel satisfied."



## "Be Still."

How many find it hard to "be still" under the circumstances of their daily life! Those around them do not notice, under the quiet fulfilling of the daily duties, the struggle that is going on in secret. It may be that there is the strong desire for active service, and the position in which we find ourselves demands most of the time to be spent in home duties with only a margin for outside work. There may be much to be done, or it may be that simply our presence is necessary to cheer an invalid member of the home circle. And while we see so many living around without the knowledge which we possess, we begin to lose patience and cease to realize that we are doing as real work for God in our quiet home life as in soul-winning outside.

It may be that our day is so full of God-given work that we have little leisure for thought and meditation. Then let us keep watch that we have a "still" spirit in the midst of all we have to do, giving our energies and our prayers to the work of the present moment; and if it is really all that God means us to do, we shall find the day close in quiet, restful thankfulness that all has been done; and yet we have not been hurried and worried, even while there may not have been a minute's relaxation.

Or do we find in the middle of the day that the work is getting the mastery over us and that we are losing the stillness? Then we are often repaid by simply resting from everything for a short time, just lying still and turning our thoughts away from all work, or where this is impossible, by spending just a few moments on our knees in the presence of God.

Or, again, we may, day after day, have to do our simple round of duty with that constant bodily weakness which is often harder to bear than when we are really laid aside and our suffering is an acknowledged fact. Then we have special need of being very "still" under the daily burden, so that we may learn precious lessons of sympathy, gentleness and patience, which will surely bear fruit by and by.

## "A Very Sensible Person."

How often we hear that; in a tone, too, of only half-approval.

Yet, good sense is a good thing! Next to godliness, which is always "great gain," good common sense is a really blessed thing. Education even has to be built on it, or knowledge is a shell of a house built on the sand. One of the remarkable gifts of the great Duke of Marlboro was his good sense. He spelled badly, but he had a good mind back of it all. I do not mean that any one should neglect to get the very best education that he can. All I mean is just a little just here to glorify Good Sense. It will often help a man where even all sorts of learning fail. Learning without sense is a poor thing; sense, without so very much book knowledge, may get us along in this world, and we may be useful even if we can't read Virgil and scan Horace, and all that. The best of all things is true piety; good principles come first; good sense, next; then good speech, good manners and so on. If God has given you a good mind, be glad; and put it to a good use. He needs more Ministers for His Church, and in this calling, too, good judgment and a clear understanding are very useful and important. How many of my young readers are "thinking of the Ministry?"

—It is only the good in a good man that is good as an example. Yet how often do we take the whole man as our working example simply because he is in current phrase, "a good man." Somehow, the good in him seems to excuse, or to atone for, or to justify the bad in him, especially if his wrong or doubtful doing is in the line of the doubtful doing that we should like to justify for our own indulgences. But the moment laxity or defection enters consciously into our standard, that moment does our ideal fall from duty to indulgence, from service to personal gratification, from Christ to self, from God to man. Is that a Christian's ideal?

## "Thou God Seest Me"

"Thou God seest me," whispered the boy,  
His hand on an apple not his own,  
And he left the apple and turned away,  
While a clear light in his brown eyes shone.

"Thou God seest me," spake the youth,  
His young lips pressed to the wine-cup's brim,  
And he turned and he dashed the wine at his feet.  
No drunkard's horror in life for him.

"Thou God seest me," murmured the man  
Tempted to cheat in the market-place;  
And a large share of his gold went out  
To the suffering poor of the human race.

"Thou God seest me." Strange, sweet words  
To you and me, if our deeds be true,  
But like a sentence of death they come  
When dark and evil the deeds we do.

"Thou God seest me." So let us live  
Ever beneath His watchful eye  
That the world may be better because we lived,  
And heaven be ours in the by and by.

## Wait.

I saw the proprietor of a garden stand at his fence, and call to his poor neighbor: "Would you like some grapes?" "Yes; and very thankful," was the ready answer. "Then bring your basket." The basket was quickly handed over the fence. The owner took it and disappeared among the vines; and I remarked that he deposited in it rich clusters from the fruitful labyrinth in which he hid himself. The woman stood at the fence quiet and hopeful. At length he reappeared with a well filled basket, saying, "I have made you wait a good while; but there are all the more grapes."

It is so, thought I, with the Proprietor of all things. He says: "What shall I give thee? Ask and thou shalt receive." So I bring my empty vessel—my needy but capacious soul. He disappears. I am not always as patient and trustful as the poor woman. Sometimes I cry out: "How long? how long?" At last He comes to me richly laden, and kindly chides my impatience, saying: "Have I made thee wait long? See what I have been treasuring up for thee all the while." Then I look, and see fruits richer than I had asked for; and I pour out my heart's thanks to my gracious Benefactor, and grieve that I distrusted Him. Surely the longer He makes me wait, the more He gives.

## Hints to Housekeepers.

**BOMBAY TOAST.**—For three persons use four eggs, four slices of toast, one tablespoonful of anchovy paste, one tablespoonful of chopped capers, half a teaspoonful of salt, a grain of cayenne and two generous tablespoonfuls of butter. Break the eggs into a bowl, and beat them well; add the salt, pepper and capers. Put the butter in the upper pan of the chafing-dish and place over the boiling water. As soon as the butter is melted, stir in the egg mixture and the anchovy paste. Stir until the mixture is a creamy mass, then remove at once from the hot water and continue stirring for half a minute. Spread on thin slices of toast; then cut these into squares and serve at once. This dish requires moderate heat; therefore, have the wicks of the lamp low.

**SEVERAL REASONS.**—"For several reasons I have used Dr. Fowler's Extract of Wild Strawberry, and find that it makes a perfect cure even of the severest attacks of summer complaint and diarrhoea. It is as precious as gold."—Mrs. F. C. Winger, Fonthill, Ont.

**CREAMED DRIED BEEF.**—There comes in pound and half-pound boxes shaved dried beef of good quality. In cooking for three people use one-quarter of a pound of this beef, one generous teaspoonful of flour, and a little pepper, if liked. Put the beef in a bowl and pour a pint of boiling water on it. Let it stand ten minutes, then drain well. Put the butter in the granite-ware dish and place over the lighted lamp. When the butter is hot, add the beef and stir with a fork until the slices begin to curl. Now add one glass of the milk. Mix the remaining half gill with the flour. When

the milk begins to boil, stir in the flour and milk mixture. Continue stirring until this boils; then serve.

**ANCHOVY TOAST.**—This toast is made by frying slices of stale bread in clarified butter, and then spreading them with anchovy paste. The butter may be clarified in the kitchen, or on the hearth by the open fire, if one has one in the room; or, one wick of the lamp may be lighted, the pan of hot water put over it, and the butter placed in a cup and in the hot water. The object in clarifying the butter is that it may be heated to a high temperature and not burn. Whenever anything is to be fried in butter in the chafing-dish, the butter should be clarified. For six people use six slices of bread, cut thin, four tablespoonfuls of butter, and enough anchovy paste to spread thinly on the toast. Clarify the butter by putting it in a cup and letting the cup stand in boiling water for half an hour. At the end of that time a thick sediment will have fallen to the bottom. Pour the clear oil (clarified butter) into the granite-ware pan. Open the jar of anchovy paste. Cut the slices of bread into strips, say two or three to a slice. Place over the lamp the cup containing the butter. When the butter is smoking hot, put in as many slices of bread as will lie flat in the pan. Brown slightly, then turn and brown on the other side. Take from the pan and spread lightly with anchovy paste. Serve at once. As soon as the first lot of bread is taken from the butter, put in another, which will brown while you are spreading the first slices with the paste.

**DON'T YOU FORGET IT.**—"I will never forget that Dr. Fowler's Extract of Wild Strawberry saved my life. Five years ago I had a terrible attack of summer complaint and was given up by the doctor and my parents. A friend advised Fowler's Strawberry, and at the second dose I was relieved and soon was well as ever."—Maggie McGillivray, Falkenburg, Ont.

**INDIAN SANDWICHES.**—A sufficient allowance for six persons will be eight slices of bread, cut very thin, four tablespoonfuls of clarified butter, two tablespoonfuls of plain butter, one teaspoonful of flour, one teaspoonful of deviled ham, a pint of minced poultry or game, one teaspoonful of curry-powder, one teaspoonful of salt, a grain of cayenne and half a pint of milk. Put the butter in the granite-ware pan, and when it becomes hot, add the flour and the curry-powder. Stir until smooth and frothy. Gradually add the milk, stirring all the time. When this boils add half the salt and all the pepper. Sprinkle the remainder of the salt on the minced meat. Now stir in the other ingredients and cook for five minutes. Cover the dish, and place over a pan of boiling water. Cut the slices of bread in halves. Put the clarified butter in the granite-ware dish and place over the lamp. When smoking hot, put in as many slices of bread as will lie flat in the dish. Brown slightly on both sides; then take out, and put in more bread. Spread half a slice of the fried bread with the hot mixture and place another half slice on top of it. These sandwiches should be served very hot.

**A NARROW ESCAPE.**—"I would probably have been in my grave to-day had it not been for Dr. Fowler's Extract of Wild Strawberry. For two years I suffered from bowel complaint and became very weak and thin, but after using half a bottle of the Extract I was completely cured and have since had no return of the complaint."—Miss Hilton, 34 Huntley St., Toronto.

**LYONNAISE POTATOES.**—There will be needed for three people a generous pint of cold, boiled potato cubes, one tablespoonful of butter, one teaspoonful of minced onion, or a tablespoonful of minced chives, half a teaspoonful of minced parsley, one teaspoonful of salt and one-fourth of a teaspoonful of white pepper. Put the butter and onion in the granite-ware dish and place over the lighted lamp. Stir until the onion becomes a golden-brown; then add the potatoes, salt and pepper; stir constantly with a fork until the potatoes are hot and somewhat brown—about six minutes; then add the parsley and cook one minute longer.



### Children's Department.

#### A Patient Elephant.

"Tell my grandchildren," writes the Bishop of Calcutta, "that an elephant here had a disease in his eyes. For three days he was completely blind. His owner, an English officer, asked my dear Dr. Webb if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partly see. The next day when he was brought, and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk and drew in his breath (just like a man about to endure an operation), gave a sigh of relief when it was over, and then by trunk and gesture evidently wished to express his gratitude. What sagacity! What a lesson of patience!"

#### A Sermon to Boys.

And now, boys—you fellows from 14 to 18. Do you know from whence come the poor, besotted paupers who, with red noses, bleary eyes and ragged clothes, hang around the groggeries of the town, possessing the respect of no one? They come from the same families in which are nurtured the boys who eventually fill the penitentiaries, and swing at the south end of the hangman's rope. They are the boys who begin by petty stealing, lying to parents, being mean and cruel to smaller boys and dumb animals, running the streets nights; at your age become Sunday breakers, go bawling through the streets, play ball on Sunday, go to the river and spend the day in bathing, swinging, shooting, blackguarding and ribaldry; probably have a bottle along—and from there to the penitentiary, you can't imagine what a short step it is! Have nothing to do with that class of boys.

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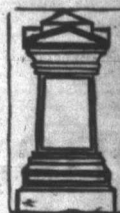
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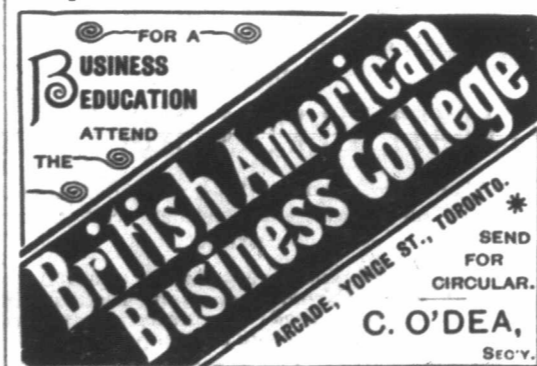
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