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Canadian Churchman

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Vol. 18.]

TORONTO, CANADA, THURSDAY, OCTOBER 20, 1892.

[No. 42.]

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DIME NOVEL HEROISM.—The authors of the trashy stuff commonly found in literature of the "Dime Novel" type, must be held responsible for a vast deal of such perversion of human life as in the case of the "Dalton Gang." Their seductions are more dangerous, so conveyed, than spoken.

"DID GOD SEND THE CHOLERA?"—It is well that such leading spirits of the day as Canon DuMoulin and Dr. Wild should—each in his special sphere of influence—teach their hearers to analyse the causes, direct and indirect, which lead to such visitations or plagues. They are not "accidents."

STRONG "SAXON."—The quondam French priest, Father Chiniquy, holds strong opinions, according to the *Daily Telegraph*, as to the superiority of English over French. He composes his books in English, because he finds its expressions more direct, its syntax simpler and its sounds more forcible.

ORIGIN OF "PUSEYITE."—Isaac Williams' biography records the curious fact that the use of this term arose from an article written and signed by Dr. Pusey as a protest against the hard usage meted out to Low Churchmen in the "Tracts for the Times," and in which he defended and conciliated Low Churchmen!

MARRIED FLIRTS are the worst, most inexcusable, and dangerous kind. The very fact of their superior knowledge and experience of the other sex, qualifies them for gaining advantages—which would not otherwise be open to them—for misleading and deceiving the unwary, who may foolishly dally with their temptations.

ST. ANDREW'S S.M.—The letters "S.M." have come to mean in English newspaper shorthand "simultaneous meetings." It was a happy thought to reproduce—on a small scale, of course—in Toronto, the general programme of the Brotherhood Convention, while the latter was being held in Boston. This shows enterprise.

A POET'S DEATH.—If we may trust the cable dispatches, England's great Poet Laureate of the Victorian era has died an ideal death of rare poetic beauty, as he had lived a life of singular purity and grace,—a whole-souled citizen of the mightiest empire of our modern world. His career was "monumental" to the end.

EPIDEMIC OF SUICIDE.—There can be no doubt that a kind of wave of folly moves kindred minds at times to desperation. When one shows the

way, there are many to follow. Cowards all!—men who desert their duties to self and family, and country and creator, in a fit of feverish dissatisfaction with their temporary condition of life.

"CARMEN SILVA."—In all the trial of her sickness, so long continued and distressing, the poor Queen of Roumania has had at least the comfort—and, surely, it is a great one!—of the entire sympathy and chivalrous affection of her husband. Though a king, and thus a part of governmental "machinery," he has proved himself possessed of heart and soul.

THE TABLES TURNED!—It reads curiously—for those "who remember the riots at St. George's in the East, and St. Matthias', Stoke Newington—that the violent protesters against a "Ritualistic procession" (as they thought it) in connection with the Folkestone Church Congress, should themselves be roughly handled and hustled away by the spectators. A Nemesis, truly!

TOO MUCH "HOME RULE."—The movement reported as beginning to stir some of the Maritime Provinces in the direction of more economical government deserves to be noted by Edward Blake *et al.* It is possible to pay too dear for amusement of unnecessary parliaments and cumbrous local government machinery. A little more consolidation is needed. Let Ireland mark!

AMERICAN HUSBANDS AND WIVES.—An American lady in the *Telegraph* intimates that it would be much better, as well as pleasanter for American wives, if they saw more of their husbands at home by the fireside in the evenings. The result is a lack of that mutual love and confidence which goes so far to make English wives, as a class, "the purest, the noblest, of all women in creation."

"ILLUSTRATED CHURCH NEWS"—new venture—marks at once the progress of the age and also the manner in which the Church of England keeps pace with it, seizing upon every new opening and agency as soon as its powers for good have been sufficiently tested and ascertained. The utility and attractiveness of illustrations have been established—so the Church puts this new weapon in her armory.

DIVINE PREPARATIONS.—Dr. Pusey, in his invaluable commentary on "Jonah," dwells very forcibly on the expression "God prepared"—the great fish, the gourd (or palma christi), the worm, and the east wind. It is just this factor of Divine "preparation" which upsets unseen so many scientific calculations. A hair in the pathway, or a straw, may give the finishing touch and vary the ultimate result.

CONTAGION FROM THE CHALICE.—In an article in the *Medical Times* on the subject of "Hygiene of Religious Worship," Dr. W. Thornton Parker dismisses the idea that disease has in any case been conveyed by passing the chalice at Communion. At the same time he advises the liberal use of the "purificator" in cleansing the cup as it passes, as a precaution, to say nothing of the decency and propriety of doing so.

FULL SPEED IN A FOG.—How often does it happen that valuable lives are lost through the reckless carelessness of one or two steamers, rushing blindly through a dense cloud until impaled upon

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the bows of some other craft. No punishment can be too severe for officers who hazard their precious freight by such blind folly. Figuratively, too, there is such a thing—in politics and other spheres—as rushing full speed in a fog!

SCHOOL-GIRL FLIRTATIONS.—It was one of the "side-lights"—more properly "darknesses"—of a recent Canadian murder trial, that the accused, though a married man, had permitted himself, and been permitted, to carry on a so-called "flirtation" with a young girl, who foolishly tolerated the pastime, until she found that the process was beginning to affect her reputation. Better she had thought of that sooner—better for all concerned.

BIBLICAL CHRONOLOGY was the subject of a recent lecture in Russell Square by Prof. W. H. Heckler, chaplain to the English Embassy at Vienna. He exposed the ridiculous calculations by means of which critics had tried to discredit the dates of the Bible history, and showed from newly discovered inscriptions that the average life of an Egyptian king was not 40 years! So Egyptian Chronology had gradually shrunk from 20,000 to 10,000, then 2,000 years!

"ANOTHER GOOD MAN" (?)—Curious what shifts and subterfuges men of unsettled principles have recourse to when fancy or interest moves them into new courses. When Edward Blake surrendered to the subtle Roman conspiracy in Ireland—masking as "Home Rule"—there were some who said "Samuel" would never do that; but some gauged his character better. And these were the men who championed ultra-protestantism against their Church!

THE POET LAUREATE.

It will be many a day before the English race ceases to regard the title of this article as the peculiar "title" and prerogative of one of the brightest stars of intellect in the Victorian era. It is a vain task to compare him with Spenser, Shakespeare and Milton. Tennyson has carved out for himself a niche, which he will always occupy—the noblest and purest type of English religion in the nineteenth century. That little country rectory was the fountain whence that stream flowed, as it flowed from Keble's Hursley, and George Herbert's Bemerton. Englishmen may well thank God for a type of character rarely to be found elsewhere—men in the very highest walks of life, on the loftiest platform of intellectual eminence, retaining the beautiful simplicity of sterling Church religion, drawn from the undefiled well of the Bible itself. Surrounded by temptations manifold, to draw them away from the solid rock of ancestral Faith, they live and die staunch Churchmen.

IN A LITERARY SENSE

the British Empire owes much to Tennyson, for his clear and nervous style, pervading with singular evenness all that he wrote, has a special charm which universally produces imitation. What Cicero was to the Romans as a prose writer, that Tennyson has proved to Britons in regard to matters poetical. Nor must we confine his literary influence merely to formal poetry of mere rhyme and metre—it is of such a quality as to merge itself easily and naturally enough in the kindred sphere of brightened and chastened prose composition. There are passages in the works of all great writers which move with such a stately and measured tread, that—though couched in the

form of no known poetical measure—they are recognised as belonging to the poetical plane of prose, to be at least on the very confines of poetry itself. To such noble use does the poetry of Tennyson lend itself, that the sentiments of his verses sparkle everywhere in our literature.

THE RELIGIOUS SPIRIT.

pervades the whole mass of his writings everywhere—and this is the most important consideration of all. Even in regard to what many literary men consider the hard outlines of artificial orthodoxy, the Poet Laureate is seldom found far astray from the lines of the creeds. Without being offensively or defiantly obtruded, the nerves of faith tingle and re-act with gentle energy on the stronger and coarser fibres of mere ordinary thoughts in his writings. One does not fear any "running off the track" while he surrenders himself to the witchery of the leading poet of our era. True, the fault of bare orthodoxy, mere formal creedism, is treated by him with impartial indignation, when he has occasion to notice it: but the effect is to throw into greater prominence real religion—that which corresponds in the life to the professions made by the lips of the heart's feelings. This, indeed—though sometimes misunderstood—is one of the brightest features of a most wholesome literature in his works. It will be hard to replace him.

"WHY AM I A CHURCHMAN?"

CHAPTER VI.—Continued.

That the Church of Rome really does profess to hold that the doctrines she now teaches were taught by the early Church and by the Apostles, and that this is a test of their Catholicity and of their truth, is easily proved.

The Vatican Council decreed: "The Holy Spirit was not promised to Peter's successors that they might make new doctrines, but that by his assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles."

Every Pope at his consecration has to make the following solemn profession:

"The eight Holy General Councils . . . I profess with mouth and heart to be kept unaltered in a single tittle [usque ad unum assicem mimutilata servari], to account them worthy of equal honor and veneration, to follow in every respect whatsoever they promulgated or decreed, and to condemn whatsoever they condemned" (*Decret. 1 dist. xvi. 8.*)

At the Council of Chalcedon, the fourth of the councils mentioned by name in the above profession, at which 630 bishops were present, it was decreed as follows:—

"The Holy and Ecumenical Synod decrees that it is not lawful for any man to propose, or compile, or compose, or hold, or teach to others, any different Faith. [The Nicene Creed is being spoken of.] But those who presume to compose a different Faith, or to propagate, or teach, or deliver a different formula to persons desirous of turning to the knowledge of the truth from heathenism, or from Judaism, or from any heresy whatsoever, if they be bishops or clergymen, shall be deposed, . . . if they be monks or laymen, they shall be anathematized."

The addition of the Creed of Pope Pius IV. is in distinct violation of that decree.

In 1826 all the Roman Catholic bishops in England issued a "Declaration," which was re-issued in 1838, with the addition of the names of those who had since become Vicars Apostolic. The object of the publication is stated to be that by

a "plain and direct declaration of our real tenets, on those points which are still so much misrepresented or misconceived, a better understanding may be established among his Majesty's subjects, and the advancement of religion and charity may be effected." It is signed by ten bishops. No document could therefore be more official. Sec. ii. is "On the grounds which a Catholic has that all the doctrines which he believes, as articles of the Catholic Faith, are really revealed by Almighty God."

Not a word therein is said about the Infallibility of the Pope, which, if the doctrine be true, must be the most certain "ground" for believing what is set forth as the Truth, nor even about the Infallibility of the Church. But, instead, it is stated:

"On the spiritual authority of the Apostles and their successors, who were divinely commissioned to promulgate and teach the law of Christ to all nations; and on the uniform and universal testimony, belief, and practice of all Christian Churches from the beginning, the certitude of the Catholic is grounded, that all the doctrines which he believes, as articles of the Catholic Faith, and all the sacred precepts and rites which he observes as the ordinances of Christ, were really revealed and instituted by Almighty God, and are the same as were originally delivered by Christ to His Apostles, and by them promulgated over all nations. The Catholic is fully satisfied that this method, which he follows, for ascertaining what are the revealed doctrines of divine faith, is the right rule, and that it leads him to the unity of truth."

Dr. Newman, also, long after he joined the Church of Rome, wrote in exactly the same manner: "First of all, and in as few words as possible, and ex abundanti cautela:—Every Catholic holds that the Christian dogmas were in the Church from the time of the Apostles; that they were ever the same in their substance what they are now; that they existed before the formulas were publicly adopted, in which as time went on they were defined and recorded."—*Tracts Theol. and Eccles. p. 287.*

One of the most generally accepted handbooks of the Church of Rome in English speaking countries, is Cardinal Gibbons' "The Faith of Our Fathers." It is very generally used for distribution amongst those who may be thought to be inclined towards Romanism, as the writer declares "his chief aim" to have been "to bring home the truths of the Catholic Faith to our separated brethren." The first edition was issued Nov., 1876, and in 1886 no less than 150,000 had been issued. In it we read concerning the *Apostolicity* of the Church (ch. v., pp. 58, 60):

"The true Church must be Apostolic. . . . This attribute or note of the Church implies that the true Church must always teach the identical doctrines once delivered by the Apostles. . . . To discover, therefore, the Church of Christ among the various conflicting claimants, we have to enquire, 1st, which Church teaches whole and entire those doctrines that were taught by the Apostles; 2nd, what ministers can trace back in an unbroken line their missionary powers to the Apostles.

"The Catholic Church alone teaches doctrines which are in all respects [italics in original] identical with those of the first teachers of the Gospel."

All this is most fully true of what "every Catholic holds." We could not desire a more explicit statement of the criterion by which we should judge Catholic Truth—"the faith once delivered to the saints."

It is most true of every article contained in the three Catholic Creeds—the Apostolic, the Nicene, and that commonly called the Creed of Athanasius.

Though there may be words and phrases in those Creeds not actually found in Holy Scripture, every statement contained in them can be proved by most certain warrant of Holy Scripture. Those who drew them up, or added definitions to them, did not add one single article to what had been believed from the very beginning. They only defined what had so been believed, with increasing definiteness and clearness, as the rise of errors showed that such explanations were necessary for the defence of what had always been believed.

But it is absolutely not true of what the Roman Church has added to these Creeds, and now teaches to be necessary to be believed for salvation, and which, therefore, her own authorities being the witness, are departures from the Catholic Faith.

REVIEWS.

AN OPEN LETTER to the Right Rev. William C. Doane (Bishop of Albany) in reference to the Consecration of the Rt. Rev. Dr. Brooks (Bishop of Massachusetts). By the Bishop of Springfield; pp. 148. Price 50 cents. Milwaukee: The Young Churchman Co. Toronto: Rowsell & Hutchison.

It is very important to have this record in reservation, because Dr. Brooks' consecration has caused no little uneasiness in the Church. The Bishop of Springfield details his own action with regard to the confirmation of the Bishop-elect, and discusses at length the reasons why such a person as Dr. Brooks, though eloquent and popular, should not be made a bishop. Subordinate matter and letters are given in fourteen articles forming an appendix. A little more time might have been judiciously used in compressing and dressing up the matter in both the work itself and the appendix.

THE CHURCH UNITY QUARTERLY. Vol. I., No. 1. Contents of this number: The Historic Episcopate. A contribution towards Church Unity by the Rt. Rev. G. F. Seymour, S.T. D., LL.D., Bishop of Springfield. New York: Church Publishing Society, Ltd. Toronto: Rowsell & Hutchison.

If this number is a sample of what we may expect in future numbers, we give the venture the heartiest commendation. Bishop Seymour's essay fills the thirty-four pages, and it is earnest, compact and convincing. It is a patient working out of first principles, and there is not a superfluous word. It rests on the same basis as the Church Unity Society that really publishes it; it regards the historic episcopate as the only possible centre of unity, and the only fact that binds present and past to the Scripture and to the only source of all authority and revelation. Unlike most of other treatises on the same subject, it makes little appeal to textual or patristic authority, but dwells rather on its necessity. It makes short work of the papacy, and deals at greater length with the notions of Protestantism. All through it is very satisfactory, and we have no doubt but the Quarterly will keep up to the mark.

GLORIA PATRI, OR OUR TALKS ABOUT THE TRINITY. By J. M. Whiton, Ph. D. 12 mo., pp. 162. Price \$1. New York: Thomas Whittaker. Toronto: Williamson & Co.

The style of this is novel and rather pleasing, being conversational without the distraction of names like Tom, Dick, and Harry. The language is pure and nervous, on a groundwork of good honest thinking. It is an attempt to reconcile Unitarianism and Trinitarianism, and we often feel as we read that the second speaker or pupil is just a little too easily pleased. The historical Christ is but one and the highest of a series [of Christ-like personations, and we are all sons of God, as He is, because the divine nature and the human are the same; if they are not the same, it is argued, then we have no assurance of the unity of moral and spiritual law. Jesus is the Christ, not because His nature is unique, but because He is the fullest embodiment of the Christ-like essen-

tial character, and gives the completest revelation of God. By his own form of interpretation the Unitarian becomes enamored with the Nicene creed, and the Homousion is his favorite word. The book will convince those who are willing, and in any case it is worthy of study as containing a carefully formulated phase of modern thought. Like all Whittaker's volumes, it is very handy and compact.

THE HIGHER CRITICISM.

BY PROFESSOR W. H. GREEN, D.D., LL.D., MODERATOR OF THE PRESBYTERIAN GENERAL ASSEMBLY.

From *The Independent* (Undenomin.), New York, Jan. 28, 1892.

Dr. Green is recognized as the leading conservative Bible critic of the United States, and his position as Moderator of the Presbyterian General Assembly entitles him to a wide hearing.

"For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John v. 44, 47.

No graver crisis has ever confronted the evangelical Churches of Christendom, than that which they are called to face at present; none which affects matters so fundamental, or the issues of which are so serious and so far reaching. Heretofore, the contests within the Church have concerned questions of doctrine or of policy, more or less momentous; but all parties recognized one supreme authority. The Word of God was the admitted standard by which all controversies were to be ultimately decided. But now the Word of God is itself brought into question, and the issue which is forced upon us is, Is the Bible what the Church has always believed it to be, and what we have always been taught to regard it? Or must the old view of the Bible be given up, and a new view be substituted for it, by which its authority and trustworthiness will be seriously impaired?

Attacks upon the genuineness and the truth of the books of the Bible, made by the enemies of the Bible, are no new thing. Nor is there anything novel in such attacks made in the name of Biblical Criticism by scholars, who have no faith in the supernatural. They cannot consistently do otherwise than discredit the books of Moses with the marvelous miracles which they record, and the accurately fulfilled prophecies which they contain. The only thing that is novel in the present situation is the acceptance of these critical conclusions by Christian scholars, who claim to be evangelical in their creed, and to be reverent students of the Word of God.

They admit the allegation that it has been demonstrated that several of the books of the Bible were not written by the persons to whom they have heretofore been attributed. But this, they affirm, need occasion no concern. It is really no damage to the Christian faith. Human authorship matters little in the books of Scripture. The only thing of consequence is divine authorship. Let the critics establish what they may, the heart of the matter is beyond their reach. The divine origin and authority of Scripture are not dependent upon their human authors, but upon God, whose Word it is.

Now we wish it distinctly understood at the outset that we do not object to the application of the most searching tests to the books of Scripture, and the most thorough scrutiny as to their real origin. Turn on the light from every possible quarter and ascertain the exact truth. If all antiquity has been in error and the Jewish people and the Christian Church through all the ages have been in error in believing that the Pentateuch was the production of Moses, let the truth be told though the heavens fall.

We think it capable of demonstration that Moses did write the Pentateuch, and that the objections by which the attempt has been made to set aside the faith of all past ages and to contravene the explicit testimony of our Lord in this matter, can be shown to be invalid. This, however, is not the point to which I ask your attention at this time. My object at present is to set before you the gravity of the question at issue. It is not so indifferent a matter as it has been represented to be, whether or no Moses wrote the Pentateuch. It is said that the contents of the first five books of the Bible remain the same, whoever wrote them and whenever they were written. It may still be the Word of God and equally command our faith, whether it was all written in the Mosaic age and by Moses himself, or was written by other inspired men in later ages.

But this reasoning leaves out of view the intimate connection between the genuineness of a production and its truth and authority. It is not accounted a matter of indifference in the affairs of ordinary life, whether a legal instrument, claiming to be authoritative, or commercial paper, purporting to present a given value, has proceeded from the proper authority, and whether the signature that it bears is genuine. If it is not from the source that it claims to be, and the signature attached to it is false, it is not worth the paper that it is written on.

Moses was a commissioned messenger of the Most High. His inspiration is attested by indubitable proofs. Our Lord and the inspired writers of the New Testament abundantly confirm the claim of the Pentateuch to be regarded as the Word of God, but in so doing, they uniformly attach to it the name of Moses; Moses says, Moses wrote, Moses taught, the law of Moses, etc. It is as God's Word through Moses, that they commend it to our faith. If you detach these books from Moses as their author, you thereby detach them likewise from the indorsement of our Lord and His Apostles. They bid us accept what Moses taught and what Moses commanded. If these are not the teachings of Moses, and these commands are not his, their sanction is withdrawn.

Much has been said of late about the absolute inerrancy of the original autographs of Scripture, as though the question at issue at present was one of minute accuracy in trivial and unessential matters, and this related only to hypothetical originals no longer in existence, and was a mere inference from a particular theory of the mode of inspiration. This is an utter misunderstanding of the real gravity of the case. The actual issue which is now before the evangelical Churches of Christendom is far more serious and far-reaching than this. It is vital and fundamental. It is a question of the historical truth and the divine authority of the Old Testament from beginning to end. Are its statements trustworthy? Can they be depended upon, not in minor and unessential matters, but in the great body of its contents? and has it any just claim to be regarded as really the Word of God? Its historical truth and its divine authority are closely linked, and must stand or fall together, not only because that which is untrue is thereby evidenced not to be from God, but because the Old Testament is professedly a record of God's revelation to His chosen people through a long series of ages. If the facts as therein set forth are true and real, it is beyond question an immediate divine revelation. If the alleged facts are fictitious the revelation itself is unreal.

The particular point to which I wish to direct your attention this evening is the bearing of the critical hypotheses respecting the Pentateuch upon its historical truth, and consequently upon its divine origin and authority.

If, according to the common and well-attested belief upon this subject, Moses is the author of these books which bear his name, their historical truth is placed beyond controversy. If Moses is the author of the narrative of those fearful plagues which broke the obstinacy of Pharaoh, and of the miraculous passage of the Red Sea, and of the majestic scenes attending the delivery of the Law at Sinai, and of the journeyings of Israel through the wilderness attended by so many manifestations of divine grace and power; and if he placed on record the legislation attributed to him and which he is said to have received directly from God Himself, then we have in this fact the highest possible voucher of the truth and certainty of the whole. It is the testimony of an eyewitness and a principal actor in the scenes recorded, of unimpeachable veracity; his record was made at a time when the events were fresh in the minds of the whole people; and his word is moreover confirmed by the mighty signs and wonders wrought by him, which are God's own attestation to its truth.

But we are told that we lose nothing by accepting the critical hypothesis, which denies the Mosaic authorship of the Pentateuch and affirms it to be of composite origin; that this hypothesis is not discredited because unbelieving critics, such as Kuenen and Wellhausen, have used it to destroy the authority of the Pentateuch. In the hands of evangelical critics it is harmless. What evil can result from admitting that the Pentateuch is a compilation from four different inspired documents? Then instead of only one witness we have four separate witnesses to the history of the Mosaic period. These have been compared to the four Gospels, which supplement and corroborate each other and give a more complete and better attested life of Christ than could have been afforded by one alone. And it has even been alleged that we have in the Pentateuch a singular advantage beyond that which we possess in the Gospels. Uninspired men have undertaken to harmonize the Gospels, and to combine them into one continuous narrative. But there is much in even the best of these efforts which is open to question. Of different possible arrangements of the materials we cannot be certain in every case that the right one has been reached; whereas the Pentateuchal history is already compacted for us into one continuous narrative by one inspired redactor.

Such is the representation that has been made. Now let us look at the actual operation of this critical hypothesis, and that not in the hands of Kuenen and Wellhausen, but of those who call themselves evangelical critics. We shall leave out of view the more destructive speculations and inferences of the former, and confine ourselves to those consequences which are inseparable from the hypothesis, however

inclined its advocates may be to present it in the most favourable aspect possible.

The authors of the four Pentateuchal documents, which the critics profess to have discovered, are altogether unknown. The age in which they lived is uncertain and can only be approximately ascertained. For convenience in referring to them they are commonly designated by the letters of the alphabet, J, E, D, and P. J, the Jehovist, speaks of God uniformly as Jehovah, E prefers instead to call him Elohim, the Hebrew for God. D is the writer of Deuteronomy. P is the priestly writer to whom we owe the great body of the ceremonial law, as well as certain portions of the Pentateuchal history which are supposed to be linked with it. J and E are conceived to have been the oldest of these documents. The Rev. Dr. Driver, of Oxford, England, whose "Introduction to the Literature of the Old Testament" has recently been published under the editorial supervision of Dr. Briggs, of New York city, and Dr. Salmond, of Aberdeen, Scotland, tells us that J and E were not later than 750 B.C., and they may belong to the early centuries of the Monarchy. If we understand him to mean by this vague expression the earliest date to which it can possibly apply, they may perhaps be coeval with the age of David and Solomon. At the very least, therefore, they are at a remove of 400 years from the time of the Exodus, a distance of time equal to that which separates us from the discovery of this continent by Columbus, or from the birth of Martin Luther. Or if the larger limit be allowed, they may be 800 years later still. Dr. Driver assigns D to the reign of the ungodly king Manasseh, eight centuries after the Exodus, and P after the Babylonish Exile, nearly or quite ten centuries from the Exodus. From our knowledge, consequently, of the whole Mosaic period, we are dependent upon records which are from 400 to 1000 years subsequent to the events which they relate, and which are based upon the popular traditions of the time when they were prepared. And let it be remembered that the age of Moses was the foundation period of the Old Testament religion, when its institutions were ordained by God himself amid signal attestations of the divinity of their origin; a period, therefore, respecting which it is of the utmost consequence that we should possess positive certainty of the truth and reality of the events recorded.

What credit would be attached to the Gospels, if, instead of being written by contemporaries and eye-witnesses, or based upon the testimony of those who were, they were composed four centuries, eight centuries and ten centuries after the time of Christ, and reported simply the stories that were circulating respecting Him at these several dates? And, further, if instead of being written by well-known apostles and evangelists, their authors were entirely unknown and their origin purely conjectural? What foundation would we have for our belief in anything that is related of Jesus Christ or in the truth and reality of His miracles and His death for our redemption, if all rested upon such a basis as this?

But it is said that other histories of the Old Testament are compilations and are anonymous, and were written long after the events which they record. Thus the Books of Kings contain the history of 450 years from Solomon to the Exile, and could not, of course, have been written until after the latest event which they record. But it is to be observed that the contents of these books are throughout drawn from public and contemporary records, to which appeal is made at the close of every reign; and thus an adequate guarantee is given of the accuracy of the history. It is also the case that Moses records the lives of the Patriarchs, though he was born 500 years after the call of Abraham. But here again it is to be observed that the inspiration of Moses, of which we have the most abundant proofs in the notable miracles wrought through his instrumentality, is God's own attestation of the truth of all that he has delivered to us in the Book of Genesis, not only respecting Abraham, Isaac and Jacob, but of the earliest ages extending back to the creation of the world.

Here, however, we are met by the question, If the inspiration of Moses accredits the narratives of Genesis respecting events long prior to his time and even the primeval ages, why may not the inspiration of J, E, D and P, in like manner, accredit the contents of the Pentateuch?

The reason is obvious: In the first place, we have abundant and decisive evidence of the inspiration of Moses; of J, E, D and P we know nothing whatever, and of their inspiration we have no proof. In the second place, the hypothesis of the critics in relation to these assumed documents is absolutely inconsistent with the idea of their inspiration in any such sense as affords any guarantee whatever of their historical truth. That this is so will appear from a statement of the grounds upon which the critics base their hypothesis for the partition of the Pentateuch. There are two principal criteria by which they undertake to distinguish the several documents, and which they regard as affording the clearest evidence

of their existence. We must devote a few moments to the examination of these criteria, and shall then indicate the bearing which they have upon the historical truth of these documents and upon their inspiration in any proper sense of that term.

The first of these criteria is an alleged diversity of style and diction. Certain words and forms of speech are, it is said, peculiar to P in distinction from J and E, and wherever these characteristic expressions occur, this is an indication that the paragraph, sentence or clause in which they are found has been extracted from the document P. It is apparent how easy it is to make a division on this basis which is altogether factitious. The critic assumes that certain words and phrases are characteristic of one document, and certain other words and phrases are characteristic of another document. He accordingly goes through the Pentateuch with this criterion in view. Every paragraph, sentence and clause, in which any of the one class of expressions chance to be found, is regularly assigned to the one document; and with like regularity every paragraph, sentence and clause, in which any of the other class of expressions appear, is assigned to the other document. And when the partition is completed it is found that all of the one set of expressions is in one document and all of the other set in the other document. But the reason of this is, because the critic has put them there. The partition corresponds with the hypothesis, for the simple reason that it was made by the hypothesis.

There is another significant fact connected with this matter. The critics tell us that while P is readily distinguishable in style and diction from J and E, it is not possible to establish any clear distinction of this sort between J and E themselves. And the reason of this is obvious to one who examines the subject with any care. To P are assigned the ceremonial law, genealogies, statistics and such grand, world-wide events as the creation and the main portion of the flood, but almost nothing that pertains to the ordinary current of events and the experience of individual lives. What can properly be called the narrative portion of the Pentateuch is almost entirely divided between J and E. The natural and necessary consequence of this partition is that each document has those words and phrases which are appropriate to the subject matter assigned to it. P has not the words of ordinary narrative for the simple reason that such narrative is regularly given not to P, but to J and E. And for the same reason P has not the style which belongs to narrative. It is said that there is a marked difference between these documents in point of style; that the style of P is rigid, formal, stereotyped and repetitious, and that of J and E is easy, flowing and picturesque. The difference is just that between genealogies, statistics and ritual legislation on the one hand and historical narrative on the other. The differences of style are obvious enough; but they indicate not a diversity of writer, but a diversity of theme. And unless it be maintained that one and the same writer must always limit himself to the same class of subjects, with what propriety can it be insisted upon that he must invariably adhere to one uniform style? Why may not a historian, while he deals principally in narrative, insert likewise genealogies and ritual laws in their proper place? And if the genealogy has not the easy, flowing style of the narrative, is that any proof that it is from a different hand?

The impossibility acknowledged by the critics themselves of discriminating between the diction and style of J and E arises from the fact that the narrative parts of the Pentateuch are partitioned between them. Where there is diversity of matter, there is diversity of style. Where the matter is of the same description so is the style. There is nothing surely in all this to indicate that the Pentateuch is a composite production, made up by the blending of different documents. And thus we dispose of the first criterion proposed by the critics, on the basis of which they undertake to parcel the Pentateuch among the documents which they imagine that they have discovered. We are obliged, of course, to deal with this matter here only in the most general fashion. It is impossible now to go into details.

The second criterion upon which the critics base their partition of the Pentateuch is the one with which we are most particularly concerned at present, since it rests upon the assumption of the untrustworthiness of these alleged documents, and is fundamentally inconsistent with their inspiration, provided the term "inspiration" be used in its proper and universally accepted sense, as such a divine control over the writers of Scripture as secured their infallibility and guarded them from error. Here is where the allegation has its root, that Biblical Criticism requires a modification of the common doctrine of inspiration, as this is claimed by the sacred penmen, and has been the uniform belief of the Christian Church. This doctrine is opposed to one of the primary assumptions of that school of criticism which rends the Pentateuch into tatters. I say "assumptions" advisedly. It is not a conclusion estab-

lished by this divisive criticism; but is assumed as the basis on which the divisive criticism is itself built. I refer to their assumption of the existence of duplicate and discrepant statements as a pervading feature of the Pentateuch narratives. This is, in fact, the main reliance of the critics. They affect to find duplicate and discrepant statements everywhere, and they point to them as clearly evidencing duplicate authorship.

The way in which these are made out is simple enough. Two distinct events have certain features in common. These are compared, and are held to prove these events are not two, but in reality are one and the same, and this in defiance of the explicit statements of the record. The critic unhesitatingly sets the direct and unequivocal testimony of the sacred historian aside, and assumes on the ground of a superficial resemblance in a few particulars that what is represented to be two separate occurrences is in fact but a single transaction. This assertion is made by the critic from no independent testimony tending to identify the two events or to show that the historian was in error. It is his own arbitrary judgment that the historian is not to be credited. Having thus converted the two events into one on the ground of a certain measure of correspondence, as though history never repeated itself, the critic next displays their points of difference, not to show what they really do evidence, that the events are in fact distinct as they appear on the face of the record, but that these are two variant accounts of the same thing. And as the same writer could not have given such diverse representations of the matter, it is argued that they must be attributed to distinct writers.

Thus, for example, Abraham, on two separate occasions, through fear for his own safety, prevaricated respecting Sarah saying that she is not his wife, but his sister. She is brought into peril in consequence, but is providentially released. The critics tell us that these must be regarded as variant accounts of the same transaction, which according to J occurred in Egypt at the court of Pharaoh, but according to E took place in Gerar at the palace of Abimelech.

Again Abraham made a covenant with Abimelech in relation to wells of water, which were an occasion of strife between their respective servants, and he called the name of the well where their bargain was made Beersheba, the well of the oath. At a later time Isaac was in the same region and had a like difficulty about wells. The name of the Philistine king was again Abimelech, which was the permanent appellation of the monarch, like Pharaoh in Egypt or Cæsar at Rome. Isaac had to dig over again the wells of his father which the Philistines had meanwhile stopped. So it came to pass that he too made a covenant with Abimelech respecting wells at Beersheba, thus furnishing a fresh reason for the name which it bore ever afterward. Here again the critics can see nothing but variant accounts of the same transaction, which one document connected with Abraham and another with Isaac.

The critics still further multiply what they consider variant traditions of the same occurrence by setting one part of a transaction over against the other part of it, as though they were conflicting statements. Thus two reasons are given in the sacred record why Jacob left his father's house to go to Padan Aram. One was to escape the fury of Esau, whom he had overreached by fraudulently obtaining his father's blessing; the other that his father charged him to go and obtain a wife from among his kindred. The two are entirely consistent; but the critics create a discrepancy by saying that J and E give a reason of which P knows nothing, but assigns as the reason something altogether different.

Again, they tell us that J and E have quite different versions of what happened to Jacob at Bethel. According to E, he had a dream, in which he saw a ladder reaching from earth to Heaven, and the angels of God ascending and descending upon it, but heard no voice and received no verbal promise. J, on the other hand, knows nothing of any dream or ladder or angels, but says that Jehovah there appeared to Jacob while he slept and made certain promises to him.

Thus by identifying distinct transactions or distinct parts of the same transaction, they find material for what they consider separate documents, each of which tells a story diverse from the others and at variance with them. The necessary effect of such treatment is, of course, to produce the appearance of discrepancies and divergencies everywhere. And the entire history from first to last is converted from a consistent, continuous and reliable record into a medley of contradictory and jarring stories, such as were floating about at the time when these several documents were written. It is obvious what becomes of the historical character of a record so dealt with. And need it create surprise that critics who have formed this conception of the Pentateuch clamor for a modification of the common doctrine of inspiration?

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Women's Auxiliary.—The quarterly meeting of the diocesan branch of the Women's Auxiliary was held on Friday, the 7th inst., at Richmond, P.Q., and the representatives from a distance were entertained to lunch in the hall of St. Anne's Church by the members of the local branch. Among the clergy present were the Lord Bishop of the Diocese; Canon Thornloe, M.A., Sherbrooke; Canon J. Foster, M.A., Coaticook; Canon Brigstocke, St. John, N.B.; Rev. D. Horner, Kirkdale, P.Q., and others. In the evening a tea was held, at which the Bishop won the admiration and confidence of all, by his hearty and genial manners, and his manifested wish to become acquainted with all. At 8 p.m. a missionary meeting was held in the town hall, when addresses were delivered by the Bishop, several of the clergy and Dr. Heneker, Chancellor of Bishop's University.

Confirmations.—During the first week in October the Lord Bishop visited several parishes and missions in the Eastern Townships and held confirmation services, among them being Coaticook and Eustis. Wherever he has appeared in the diocese he has made hosts of friends, and is rapidly winning his way to the hearts of his people by his kind, unaffected and fatherly manner, and a great future is before him in this diocese. He will be believed and looked up to in the way in which the chief pastor of a flock should be respected and loved. It is truly a great blessing that the Holy Spirit guided the synod in June last in selecting one so worthy of the position, and such an able successor to the late revered Bishop Williams.

The Cathedral.—The dean and congregation of the Cathedral of the Holy Trinity have decided to erect a handsome memorial pulpit in the cathedral to the late Bishop Williams. A diocesan memorial will also be got up, and a meeting has been called, when various plans will be suggested and resolutions passed in connection with the subject.

St. Matthew's.—The rector of St. Matthew's announced to his congregation on Sunday last, that definite arrangements had been made for the holding of the mission by Canon Bullock, M.A., of Leeds, Eng. It will be held during Lent, from the 18th to the 25th of February.

Harvest Thanksgivings.—The annual harvest thanksgiving services were held in St. Michael's Church, Quebec, on Sunday, Oct. 9th; and in St. Peter's Church, Quebec, on Thursday evening, Oct. 13th. The preacher on both occasions was the Rt. Rev. A. Hunter Dunn, Lord Bishop of the Diocese. The collections were given as usual to the Pension Fund of the Church Society.

LENOXVILLE.—On Tuesday, Oct. 4th, the Right Rev. A. H. Dunn, Bishop of Quebec, visited the college of which, by the constitution, he is vice-president and a visitor. A service was held in the partially restored chapel. The walls and roof had been completed, but the plastering had not yet been done. The altar was decorated with flowers; all the seating was temporary. The service was choral communion, matins having been said at an earlier hour in the library. The Bishop was himself the celebrant, the Principal acting as deacon. The Dean of Quebec read the Epistle and the Archdeacon of Quebec the Gospel. The Chancellor was present in his robes. The Bishop preached from the text, "And it was a feast of dedication, and it was winter." He referred to the history of the Jewish feasts, especially that comparatively late one referred to in the text. He said as our Lord had kept the Jewish feasts with reverence and regularity, so we ought to commemorate the great events in the history of redemption. It was also fitting to dedicate churches to their sacred use and to keep the days of such dedication as anniversaries. After commending the way in which the work of restoration had been done up to the present, the Bishop urged that every one should strive that the work should be completed on the same principles and proportions. The service was very much enjoyed by all present. At one o'clock the Chancellor entertained the Bishop, members of convocation and the visiting clergy at lunch in the students' dining hall. At this gathering the healths of the Bishop and of the Chancellor were received with much enthusiasm. At 2.45 a special meeting of convocation was held, at which the degree of D.D., *jure dignitatis*, was conferred on the Bishop. The Principal, in presenting the Bishop to the Chancellor, made special reference to his two predecessors in the See of Quebec, one of whom,

Bishop J. G. Mountain, was the founder of the college; the other, Bishop Williams, was the practical creator of the school, though it had existed before his time, and whose name and portrait were connected with the hall in which they were assembled. The Principal expressed his confidence that, under Bishop Dunn, all the best traditions of the institution would be maintained and its influence developed. After the degree was conferred the Chancellor, R. W. Heneker, Esq., D.C.L., read a short address of welcome, in which he expressed his hope and belief that the Bishop would become a working member of the university. The Bishop made a very happy reply, saying that the work of religious education was one of those dearest to his heart, and it was one of the pleasures of his recent experience to find an institution of religious education in the position and doing the work of the college and school at Lennoxville. He expressed his determination to do all he could to forward the interests and develop the energies of the institution, and concluded by showing this in a practical way, by informing the assembly that he proposed to place three of his sons in the college school at once. Convocation, which was well attended, then broke up. Presentations were made to the Bishop by the Principal and by the Headmaster.

As regards the chapel funds, it may be stated that one result of the service was the addition of not less than \$375 to be added to the building fund, thus enabling the committee to pay for the turret and for the plastering. It must, however, be added that the sum of \$3,000 at least is urgently needed to complete the wood-work of the chapel, there being absolutely no stalls or other seats in it now.

On Sept. 25th a visit was paid to his old school by Rural Dean Forneret, of Hamilton, who gave a very interesting address to the boys of the school at their Sunday evening service in the Williams' Hall. The speaker gave some very interesting reminiscences of the period at which he was in the school, 1866-7, and concluded by an earnest appeal to the boys to remember their Creator in the days of their youth. A visit was also paid to the college by the Rev. Canon Jacob, vicar of Portsea, Eng., who expressed himself much pleased with the institution as a whole.

MONTREAL.

MONTREAL.—The fifty-ninth annual meeting of the Ladies' Benevolent Society was held on Oct. 4th, under the presidency of His Lordship Bishop Bond. The meeting was held in the home of the society, 31 Berthelet street, and among those present were: the Rev. Doctors Hunter and Norton; the Rev. Messrs. Dixon and Renaud; Mrs. Cramp, first directress; Mrs. Sutherland Taylor, secretary for the children; Mrs. F. Wolferstan Thomas, treasurer; Lady Galt, Mesdames Bone, Hollis, P. Haskill, Lindsay, H. Lyman, Notman, G. F. C. Smith, Vanneck, Wheeler, Bagg, Claxton, Miss McIntosh and Miss A. B. McIntosh.

The meeting was opened with prayer by Bishop Bond, after which letters of regret for unavoidable absence were read. His Lordship then read the report of the society for the past year. In opening, the report made touching allusion to the loss the society had suffered through the death of Miss Janey S. Evans, from whom for the last thirty years that report had come. Miss Fanny Evans was also gratefully remembered. The society also mourned the death of Mrs. Dow, long a staunch friend and contributor to the society.

At the beginning of the year there were 152 inmates in the home. During the past year the home received five men, nineteen girls, thirty-eight boys, and temporarily and gratuitously twenty-five convalescents, mostly young women, discharged patients from the General Hospital, who are not yet physically fit for their ordinary occupations. Making an allowance of four deaths of women and for the withdrawal of a large number of children under the usual conditions, at this date there are six women, thirty-six girls and sixty-seven boys, which, with the staff, makes a total of 143.

The sanitary arrangements were eminently satisfactory. During the months of May and June last an outbreak of measles and whooping cough had occurred in the home, and 45 children had been sent to the infirmary. Thanks to the skill and care of Drs. Bell and Stewart and the vigilance of the nurses, the children all speedily recovered. The report spoke highly of the present matron, Mrs. Vass, of the work of the school committee, and the beneficial effects of the summer holidays enjoyed by the children. Several repairs to the building were suggested. Special attention was called to the report of the treasurer, which showed that the ordinary subscriptions to the society indicate a continued decline in number and amount. But for the exceptional gift of \$1,000 from an old friend, the society would have had to draw upon its permanent fund for the payment of current expenses.

The statement showed investments to the extent of \$41,861, the income from which was \$2,279. The

receipts on account of permanent fund were \$10,690, of which \$3,991 had been devoted to improvements to real estate, etc., and part invested in Dominion Cotton bonds, while there was a balance at credit of \$792.

The general statement for the year ending September 30 showed receipts from various sources, collections, Government grant, donations, etc., of \$8,327; while there were disbursements of \$7,371 30, also a balance at debit of \$920 from 1891, leaving a balance at credit on this account of \$35.11.

The following bequests were thankfully acknowledged:—Rev. Frederick Frothingham, \$5,000; John Edward Evans, \$500; Mrs. Margaret Shaw-Tanner, \$200; Mrs. Agnes Gale Stuart (instalment), \$300.

The thanks of the committee were given to the clergy, medical men and a host of benefactors who had actively interested themselves in the welfare of the home. Attention was drawn to the fact that the home has been in existence for the past 60 years for the relief of the distressed Protestant poor of Montreal, and that no deserving woman or child was ever turned from its doors. The report of the school committee showed that at present there were 66 boys and 38 girls in the school, and that satisfactory results were attained.

Bishop Bond touched briefly on the points of the report. He thought, after many years of experience of the society, that renewed individual effort on the part of the ladies would tend much to obviate the deficiency in the balance-sheet.

The Rev. Dr. Hunter spoke cheerfully and hopefully. Incidentally he touched on his own "great and beautiful church" and "its great and beautiful debt." The Protestant people of Montreal were wonderfully generous, and he had no doubt that the objects and wants of the society had only to be made known to receive the prompt and generous support of the public.

Dr. Norton followed with his experience of begging. He sympathized with the ladies in this respect. Begging was terrible work. It was the Christian's cross and must be borne for Christ's sake.

Mr. Renaud said he had had many years personal experience of the noble work carried on by the society.

After a few encouraging words from the Rev. Mr. Dixon, the prizes were presented to the children by Bishop Bond, and the meeting ended with votes of hearty thanks to the officers and lady friends of the institution.

TORONTO.

Trinity University Corporation met last Wednesday afternoon with the Bishop of Toronto in the chair. Those present were: The provost, the dean, Profs. Jones, Clark, Huntingford, Rev. Dr. Langtry, Canons DuMoulin and Cayley, Rev. A. J. Bronghall, Mr. C. J. Campbell, Dr. Spilbury, Alexander Bruce, Q.C. (Hamilton), Edward Martin, Q.C. (Hamilton), and J. A. Worrell, Q.C., Rev. E. C. Cayley, M.A.; the new professor of divinity, was admitted, and took his seat as a member of the corporation. A letter was received from Rev. Vincent Clementi, B.A., of Peterboro, offering to establish an annual prize of \$10 for an English poem. The corporation accepted the offer and passed a resolution of thanks to Mr. Clementi for his generous gift. Rev. Prof. Huntingford was appointed librarian in place of Rev. Herbert Symonds, resigned, and Mr. H. N. Shaw, B.A., lecturer in the Toronto Conservatory of Music, was appointed lecturer on elocution. By-laws were passed providing for increased remuneration of examiners and the opening of general proficiency scholarships to candidates substituting modern languages for Greek.

Sisters of St. John the Divine.—Wednesday was the day chosen for the laying of the corner stone of the new chapel and guest house; at 4 o'clock on that afternoon the hospitable house of St. John the Divine was thronged with visitors and associates. At the appointed time the Bishop of the Diocese, with the clergy and choir, took their places in the open space at the north end of the present building, the visitors and sisters following, and after the short bright service of hymn, chant and collect, the stone (which bore the following beautiful inscription in Latin: "Here we worship CHRIST, the Lord—here in CHRIST we welcome our well beloved guest, A.D. 1892") was duly placed and secured by the Bishop; then all followed the choir up to the present chapel. After the stirring strains of "Christ is the Foundation of the house we raise," the Bishop concluded the service with a beautiful address, in which he spoke not only of the noble work of the sisters, but especially dwelt upon the silent and forcible power of the consecrated lives which here were lovingly offered to our Blessed Lord. After the benediction an adjournment was made to the refectory, when a pleasant hour was spent in social intercourse. It was pleasant to notice all the old friends of St. John's who appeared on this occasion, and quite a number of new ones who will always be made welcome.

NIAGARA.

HAMILTON.—*Church of the Ascension*.—A vestry meeting was held on Oct. 10th, with Mr. F. W. Gates in the chair. The proceedings were most harmonious. The stipend of the new rector, Rev. W. H. Wade, was fixed at \$2,000 a year, with free use of the rectory. The resolutions of September 22 and November 16, 1891, re the supplying of water, fuel and gas and the dismissal of Organist Dixon, were rescinded. Rev. Mr. Wade is expected to take his new duties about the end of this month.

HAMILTON.—*St. Peter's*.—The polished oak altar and reredos presented to this church by Mrs. M. Givern in memory of the late Thos. H. Stinson, has been placed in position. On the altar is a fine oak cross, and the reredos is also ornamented by a cross of the same material. It is a beautiful piece of work and a handsome ornament to the church. Father Geoghegan is very energetic, and his new church is progressing to the satisfaction of his friends. *Church of Ascension*.—At a meeting of the congregation the other night, it was reported a great increase had taken place in the weekly offertory, and it was stated to be partly due to the "envelope" system. Probably so. Some people don't follow out the maxim of "not letting the right hand know what the other hand does." Mr. A. G. Ramsay resigned his position as rector's warden. *St. Matthew's*.—The Friday evening lectures by Mr. Whitcombe at this church have been very well attended, and the lectures themselves are highly interesting. They are on the first chapters of Genesis. To hear them so lucidly explained is a real treat to Churchmen.

A meeting of the executive committee of the Guild of the Iron Cross was held in the clergy house of St. Matthew's, on Wednesday, October 12th, when some very important business was transacted. Hitherto, the expenses connected with the formation of a new branch, and other accompanying difficulties, have been so great that the progress of the guild has been much hampered, and many parishes have been unable to introduce a branch. These difficulties have now been cleared away, and the cost of charters, and other requisites for starting branches, considerably reduced, so that it will now be comparatively easy for any parish that can produce the required number to form a branch (12), to do so. While deprecating any attempt to popularize the work of the guild by unsuitable means, the members of the executive are anxious to see its influence spreading and extending to new centres, being confident that there is a great work to be done by it. Hitherto, its growth, in Canada, has been slow and sure; under the new regulations there is no reason why it should not develop more speedily. The object of the guild is to promote temperance (not total abstinence), reverence, and charity, and to gather around the parish priest a band of laymen who shall undertake such work as he shall assign them, and by their frequent presence in the house of prayer and the deepening of their spiritual lives, shall strengthen his hands in the work of God. The Chaplain General of Canada is the Rev. C. E. Whitcombe, and any information respecting the guild can be obtained from him, or from the secretary, Mr. W. Thresher, 145 East Ave. N., Hamilton.

HURON.

STRATFORD.—The Huron Lay Workers' and Sunday Schools' Diocesan Convention, which opened on 11th Oct., in the parochial hall of St. James' Church, was the most successful yet held. The attendance was very large and thoroughly representative of the diocese.

At 2.30 p.m. the convention was opened with Bishop Baldwin in the chair, who addressed the meeting at considerable length, outlining the objects of the convention. Rev. Alfred Brown, B.A., then read a paper upon "The Sunday school in relation to the church," and was followed by the Rev. J. C. Garrett, of St. Mark's, Niagara, who talked about the Sunday school in connection with the church and family. A very excellent paper by the Rev. Mr. Dewdney, of Mitchell, on "The necessity for home co-operation with Sunday school work," was next read, in which he showed in the most eloquent manner the necessity for home assistance in the work. Then Mr. W. J. Imlach, of London, opened the discussion upon the subject matter of the different papers. Mr. Burns, of Buffalo, talked about the want of unity in the system of teaching in the different schools. Mr. Jasper Goulden, of Kingsville, who has taught Sunday school for half a century, in a witty speech, touched upon the various questions. Bishop Baldwin closed the afternoon session in a short address, and noted the fact that other denominations could raise any reasonable sum they asked for, while the Anglican clergy had much difficulty in obtaining what they required. His lordship ascribed this apathy to the fact that Episcopalians had been so much accustomed to State support in the past that they were untrained, as it were, in giving.

Evening service was held in St. James' Church, when the bishop preached on "Church Work," from text Rom. i. 1, "A servant of Jesus Christ." Morning Holy Communion was celebrated, conducted by the rector of St. James', Rev. Mr. Williams, assisted by Rev. J. Ridley, Galt. At 10 a.m. the annual meeting of the Huron Anglican Lay Workers' Association was held, at which Mr. A. H. Dymond submitted the report of the executive committee, showing satisfactory progress during the year.

The election of officers resulted as follows: Principal Dymond, chairman; J. McWhinney, London, sec.-treas.; com. Brant, A. K. Bunnell; Bruce, Richard Rivers; Elgin, W. Scarlet; Essex, Joseph Golden; Grey, J. Robinson; Kent, T. Burnside; Lambton, C. J. Kingston; Huron, T. O. Kemp; Middlesex, V. Cronyn; Oxford, James Dent; Perth, S. R. Hesson; Norfolk, J. C. Christie; Waterloo, J. Woods. The bishop and dean are respectively president and vice-president, ex-officio. Mr. Chas. Jenkins was elected lay vice-president.

Dr. Hopkins, of Buffalo, N.Y., then gave an admirable address on the general question of lay work and descriptive of the work of the Laymen's League in the diocese of Western New York. The address was very instructive, and on the suggestion of the bishop a most cordial and hearty vote of thanks was extended that gentleman. The proceedings then closed.

The regular session of the convention was resumed at 2 o'clock, when Mr. N. Farrer Davidson, of Toronto, chairman of the Council of the Brotherhood of St. Andrew, described the object and aims of that association for young men. Rev. John Ridley, Galt, in an excellent speech, warmly commended Mr. Davidson's address, as did also Rev. Wm. Stout, Point Edward, and Mr. James Woods, Galt. The bishop closed the session with an earnest appeal to the clergy to unflinchingly present to the young men in their charge the power of a personal Christ in the soul.

ALGOMA.

Rev. E. F. Wilson's family address after November 1st will be, Barnsbury Grange, Burnside Road, Victoria, B.C.; his official address as hitherto, Sault Ste. Marie, Ont.

RUPERT'S LAND.

On Sunday, August 28th, the Bishop consecrated in the afternoon the Church of St. Michael's, Rosser, and in the evening the Church of the Ascension, Stonewall. The churches are free from debt and tasteful, substantial buildings, that of the Ascension being of stone. The congregations were large and filled the church, though the day was gloomy and threatening.

On Sunday, September 4th, the Bishop consecrated the Church of St. George's, Butterfield. It is an excellent stone church, free of debt. The weather was again threatening, preventing many people from coming who intended to come, still the church was filled with a large congregation. During the service the Bishop confirmed three members of the church.

On Wednesday evening, September 7th, the Bishop held a confirmation in Christ Church, Selkirk. It was a delightful service. The Rev. J. G. Anderson, of St. Peter's, read the lessons and the Incumbent the prayers. The congregation filled the church. Several candidates were confirmed.

On Sunday, September 11th, the Bishop opened the Church of St. Andrew's, Deloraine. It is also free of debt, but requires various additions, as furnace and organ. It is a wooden church on an excellent stone basement. There were services in the morning, afternoon, and evening. The Bishop preached morning and afternoon, baptizing six children in the afternoon. The Incumbent gave an address in the evening. There were full congregations at all the services.

On Sunday, September 18th, the Bishop consecrated the Church of Holy Trinity, Killarney. It is a brick church to which a chancel has just been added. It is a good, large building and free of debt, but requires a good deal still in completing and furnishing the interior. The day was fine and the congregations large. The church was seated in the evening so as to hold considerably over 200.

The Bishop has presided at many meetings during the month—as meetings of the Council of the University, the Advisory Board of Education for the Province, the Finance Committee of the Church of England, and the Indian School Committee.

ATHABASCA.

An ordination was held by the Bishop of Athabasca, June 12th, Trinity Sunday, in St. Paul's Church, Chipewyan.

Morning prayer was read by the Rev. M. Scott, who also preached from Phil. ii. 16. In the absence of the Venerable Archdeacon of Chipewyan, the Rev. M. Scott presented James R. Lucas to be ordained deacon. Holy Communion was afterwards administered by the Bishop, assisted by the Rev. M. Scott.

British and Foreign.

The title of Lord Tennyson's last volume was *Akbar's Dream; and other Poems*.

Archdeacon Denison has in the press a sequel to his *Notes of my Life* since 1879, which promise to be of unusual interest.

The Bishop of Derry is busy revising the proof-sheets of his American lectures, which will be published by an American firm before the close of the year.

Princess Louise has completed a bust of the Queen, which, with Her Majesty's consent, is to be sent to the Chicago Exhibition. It is now in the Queen's boudoir at Osborne.

Since the publication of the article on the Queen's dolls, the Queen has been approached on the subject of their exhibition. Her Majesty very wisely declined to accede to the request.

After all the disputes and reconciliations we hear that in the Goulburn Cathedral, Australia, case, an appeal is to be made to a legal tribunal.

We are glad to learn that the health of the Bishop of Christchurch, New Zealand, has been much improved by his recent holiday.

An English clergyman has offered to live entirely among the gipsies. He will travel with them in a van of his own and will have under his care three thousand nomads, to many of whom he is already well known.

On Saturday afternoon the Archbishop of York visited Micklefield—the birthplace of one of the old lights of Methodism, "Sammy" Hick, the village blacksmith—for the first time, the occasion being the dedication of the new choir vestry at the west end of the church.

Jean Ingelow has lived for thirty years in Kensington, near Holland Park. Some of her best poetry was written at Ipswich, where she resided with her brother, for whom she had an affection resembling that of Dorothy Wordsworth for the poet. Neither brother nor sister married. They were all in all to each other, and used to ramble over Europe together.

The venerable poetess Wilhelmine Hensel has just celebrated at Potsdam her ninetieth birthday. She was the youngest of eight children. Her brother Wilhelm was a painter, and married Fanny Mendelssohn, and their home in Berlin—of which Wilhelmine was a member—was for years a centre of musical and literary society.

The *West Indian Churchman* would like the Primate of the West Indies to assume that title. It says:—"Other bodies, religious and secular, avail themselves of the undoubted advantage proper honours convey. Archbishop would be to our mind decidedly preferable to the term primate, senior Bishop, Metropolitan, or presiding Bishop. It is in touch with the spirit of the past, the feeling of the present age, and more justly defines the position. It is not an essential, of course; but it is not less desirable for all that."

In the recently issued report of the Postal Department at Melbourne, it is recorded that, in 1841, a man arrived in the colony with a letter from England for another man who had previously emigrated. The latter could not be found, and it remained in the Melbourne General Post Office until last year—exactly half a century—when it was delivered to the person to whom it was originally addressed.

Teetotalism in Upper Egypt is now the law. A decree has just been published prohibiting the importation and manufacture of distilled drinks in the Egyptian territory south of the 20th degree of latitude. This regulation is in conformity with the

resolution of the Brussels Conference. It is a wise precaution, and good for the tribesmen. But there are Europeans in Suakim, and it would not do to deprive them of their whisky and soda—their "peg," as they call it in the East. So Suakim is to be excluded from the operation of the new law.

The Rev. Henry Press Wright, Rector of Greatham, late Archdeacon of British Columbia and chaplain to the Duke of Cambridge, died at Laurel Bank, Hill Brow, near Petersfield, on Sunday. The deceased, who was over eighty years of age, was taken ill whilst away for a few weeks' holiday. On his return he took up his residence at Hill Brow, instead of at Greatham rectory. The living is of the yearly value of £275 with residence. It was in the gift of the deceased, who held it since 1880.

The *Hartford Herald* reports that the Roman Catholic Hierarchy in the United States has decided to call on all whom they can influence to oppose the election of Mr. Cleveland for the presidency, the reason being that Mr. Cleveland is known to be so strongly against any change being made in regard to the use of the Bible in the national schools. The Hierarchy wish to bring about its exclusion from the Government schools.

Six years ago, in October, 1886, the first number of *St. Andrew's Cross* was issued in Chicago. It was written entirely by one man. It appeared just before the Chicago General Convention and contained a call which brought thirty men together for the first Brotherhood convention. Its accounts of work and plan of campaign awakened throughout the Church interest in the new movement among the younger laymen.

The English colony in Paris are much concerned at the closing of Christ Church, Neuilly, which was opened some years ago by the Prince of Wales. The church was under the charge of the Rev. Reginald de Carteret, under a license from the Bishop of London. It is stated that on Sunday Mr. de Carteret received a letter after early service requesting him to hand over his charge to the Rev. James Cardwell, formerly of Jersey. Mr. Cardwell, however, being unlicensed, declined to officiate, and the congregation dispersed. The building is, we believe, vested in the directors of the British Home Association. The English colony have held a meeting, and are taking steps to make a representation to the Bishop of London on the subject.

In honour of M. Kossuth's ninetieth birthday the Protestant Church of Tallya, Austria, built 107 years ago, in which he was christened, has been entirely rebuilt and redecorated. After the church had been consecrated recently by Bishop Zelenka, half a dozen speeches upon the career of the patriot were delivered from the steps of the altar within the church, and in the field outside, where the Protestant peasants had assembled, a child was christened with the names of Ludwig Kossuth, and a wedding took place. The event of the day was the reading of a long letter from M. Kossuth to the Protestants of Tallya, which is dated from Turin, September 4th. M. Kossuth begs pardon for answering so tardily a letter received by him in July, and says:—"I am a very old man indeed. My eyes are tired, my hand is heavy, my power of work has decreased, and yet the honour of my modest name and a written contract oblige me to work. I must even write with my own hands, and my sons are kept at a distance from me by their duties. I hear with regret that the Reformed Church in Tallya, in which I was christened ninety years ago, has become a ruin like myself. But what man has built, when it falls to pieces he can build up again. Man himself is dust and ashes, as we have it in the old Hungarian funeral service. That is the difference between the two ruins."

This week we have the news of another conference being held in Switzerland which bears altogether another aspect. This is the Old Catholic Congress at Lucerne, where the opening services were held in the new *Christus kirche*, a small clerical building which is also used for the American chaplaincy during the summer season. The gathering was of a truly international character. The sermon was preached by the Swiss Bishop Herzog and the benediction was pronounced in Greek by the Archbishop of Patras. At the English church the sermon was preached by the Bishop of Salisbury in the morning and by the Archbishop of Dublin in the evening, and among other visitors to the congress were the Archbishop of Utrecht, of the Old Catholic Church of Holland; the Bishop of Worcester; the Very Rev. Dean Janytschiff from St. Petersburg; Pfarren Cech from Vienna; Canon Meyrick; Rev. R. S. Oldham (delegate appointed by the Archbishop of Canter-

bury); the Rev. Dr. Nevin from Rome (representative of the Presiding Bishop of the Anglican Church), a delegate from the American Church at Jerusalem, Count Campello from Italy, Seror Cabrera from Spain, Pere Hyacinthe, the famous preacher from Paris, and three or four representatives of English Non-conformity who had come over from Grindelwald at the conclusion of the reunion gathering there. Truly this was a motley tribe! But it shows how great an interest is being taken in the struggles of this small but growing body of Christians who, while protesting against the novel dogmas of the Vatican, yet hold fast by the true Catholicism of the ancient and undivided Church.—*N. Y. Churchman.*

What is religion, or rather religionism, coming to? We were lately on the beach of one of our most populous and popular northern watering-places. We walked the length of the promenade. First there were two blind men, one at each opposite end on the sand, droning out hymn tunes with accompaniment of wheezy harmoniums. Then there were Salvationists shouting out their chips of doctrine. Then there were other ardent evangelists. Then there was a Bible Society's van, with the agile colporteur copying the cheap Jack's eloquence, and selling his wares, with much congratulation because he had taken a lot of money that morning, and handing down his volumes with a cheerful jocularity to each purchaser. Next to him were Mr. White's black troupe of minstrels. Somehow, this blatant religious preaching jarred upon our feelings of reverence, but we suppose it is necessary in the current effort to be all things to all men. Are we quite sure that it does not sometimes disgust the more thoughtful artisan, and he is the one through whom we shall best reach the class below him. Everything nowadays must be sensational, and our religious life is intimately affected by the general atmosphere. The phases of this are most visible in the United States, and it is significant that we are borrowing from thence preachers to fill the vacancies in leading Nonconformist pulpits. Dr. Pierson is invited to assume the charge of Spurgeon's Tabernacle, and Dr. Pentecost has been occupying Donald Fraser's pulpit.—*Rock.*

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.

Newspaper Reports.

SIR,—In the cable report of Lord Tennyson's burial, published in two at least of the daily papers, there is a statement impossible to be credited, viz., "Canon Duckworth opened the service for the dead, after which the choir chanted the 19th Psalm, 'The heavens declare the glory of God, and the firmament sheweth His handiwork.' " But for the quotation of the words it would readily be seen that 19th is an error for 90th, but who made the quotation? and is there not a proof-reader nor sub-editor in either of two newspaper offices who could detect such a dismal fraud? The words "opened the service for the dead" are also noticeable as a specimen of much too common blunders by newspaper men.

G. M.

Consolidation.

SIR,—The subject of the consolidation of the Church in B.N.A., which engaged almost exclusively the attention of the Provincial Synod at its recent session, seems to me to be still surrounded by a certain degree of mistiness, due in some measure, no doubt, to the many contradictory expressions of opinion which fell from the various speakers on the intricate constitutional questions involved. In view, therefore, of the serious responsibility resting upon the Diocesan Synods at the stage arrived at, and the necessity of acquiring clear views of the position now occupied, I venture to ask for some small space in your columns to present a few reflections which occur to me on this great question—of such serious import to the Church in Canada—in the hope that others may be induced to help in clearing the atmosphere.

I say it without fear of contradiction, many members of the Provincial Synod, and the great majority of the members of the Diocesan Synods, want more light on this matter before they can make up their minds how they ought to deal with it.

I am not one of those who feel convinced that the present circumstances of the Church in Canada

necessitate the adoption of the proposed scheme; but I am prepared to put my own private views to one side and loyally accept the decision of the Church as expressed by the majority. I am only anxious that the purpose the Church has in view may not miscarry through any misapprehension of the position. The following are some of the points on which I desire some explanation, so that when the whole question comes before my synod, I may myself give an intelligent vote and be able to help others also to do so.

(1) If I understand the situation as laid down by the *Church Guardian* of the 28th ult., the General Synod will be constituted as such, with full power to legislate, so soon as the following conditions have been observed:

(a) All the Diocesan Synods of the Ecclesiastical Province of Canada must accept the scheme as approved by the Provincial Synod.

(b) All the Diocesan Synods embraced within the Provincial Synod must elect delegates in accordance with clause 1 of the constitution proposed.

(c) The Province of Rupert's Land must accept the scheme as amended.

(d) The dioceses on the Pacific Coast must also accept the scheme as approved by our Provincial Synod.

(e) The scheme as amended must be adopted by the meeting in Toronto next September.

Now there can be no doubt that if all these conditions are fulfilled consolidation necessarily becomes *un fait accompli*; but does it follow that if any one of them is neglected the whole scheme is wrecked? If any one of the dioceses in the Eastern Province refuses to accept the proposed scheme and declines to elect delegates, does it follow that the meeting in Toronto will be summoned for naught? And if a diocese of this province has this power of obstruction, surely it must belong equally to the independent dioceses on the Pacific. It is important to see whether this is the case or not for obvious reasons. The responsibility is a heavy one which each one of these twelve dioceses has to carry when it recognizes the fact that its "nay" relegates consolidation to the distant future.

(2) I apprehend that if the synod is organized in Toronto next September, and it sets to work to adopt a constitution, it will not be tied down *in form* to the scheme as approved by the Provincial Synod, but that in substance there can be no variation on those points dealt with. Provision, however, will necessarily be made for alterations and amendments to the constitution in the future. Will it be regarded as *ultra vires* on the part of the General Synod if such alterations and amendments are of a fundamental character? or will it be necessary in the future that any alteration of the constitution of the General Synod should receive the concurrence of the Provincial and Diocesan Synods, in the same way as the provisions of the present scheme? If the General Synod can alter its own constitution, as appears to be the most reasonable view, then we have been wasting our time in vain efforts to safeguard the rights of the Provincial Synod. If, on the contrary, the Provincial and Diocesan Synods can vote any alterations, then the General Synod comes to occupy so dependent and restricted a position that as a legislative body it must soon fall into contempt.

(3) The provision in the amended scheme which suspends the operation of all coercive legislation till accepted by the Provincial or Diocesan Synod, is open to the same reflection. If the enactments of the General Synods have no force in any particular province or diocese, till approved by that province or diocese, its character as a body legislating for the whole Church in Canada, which is its special *raison d'être*, is destroyed, or at any rate very much impaired. One province or one diocese may accept its decrees, but another may reject them. Different laws will obtain in different sections. There will be no greater unification of practice or discipline than at present. Take as an illustration the Canon on Divorce, introduced by Canon Partridge, and imagine that it was adopted by the General Synod. Can we suppose, knowing the wide divergence of opinion on one particular point, that it would be accepted by every province or every diocese? It might possibly be accepted here, or there, but certainly not everywhere. Of course it is questionable whether the General Synod would adopt it at all; but that in so important a matter it should be possible for any small section of the Church in Canada to frustrate the decision arrived at by the representative body of the whole, would not present an edifying spectacle. I see but little compensation for such an outcome in the possible benefits to be derived from consolidation.

(4) One other point I must touch upon. When the scheme comes before the Diocesan Synods for ratification, let them bear this clearly in mind: That either the provincial system must be abandoned or the General Synod will be a mere parliament, in the original meaning of the word—a debating society and nothing more. The advocates for the retention of Provincial Synods, who are at the same time so eager for consolidation, have to make their choice.

During the many hours in which this difficulty was discussed in the Provincial Synod at Montreal, I heard no single utterance that in any true sense claimed to dispose of it.

No one had the temerity to explain how two bodies, with co-ordinate powers, were going to legislate in the same manner, on the same subject, without conflict, except by such voluntary concessions on the part of one body as must go far to prove its existence unnecessary.

If the General Synod meets periodically, say every five years, and legislates on all the subjects proposed in the scheme, is it conceivable that anything will be left for the Provincial Synods to take up, of sufficient importance to justify the great trouble and expense of meeting? If Provincial Synods are to meet only for the purpose of assenting to the decrees of the General Synod, they will soon die of inanition; and if the General Synod must submit to have its decrees overruled by the Provincial Synods, it is difficult to see how its decisions are to carry the weight which ought to belong to them. The result may be easily foreseen. The General Synod will gradually attain the pre-eminence which is due to that body representing all sections as distinct from the body representing but one. The Church will grow impatient of the incongruity which the present scheme presents, for which there is admittedly no precedent, and will refuse to suffer any small section to assert its independence in matters of general import. Provincial Synods will be abolished, and the existing difficulty at the same time.

DELEGATE TO THE P. S.

Aggressive Work of the Church.

SIR,—There were two subjects of wide practical importance that occupied the attention of the Provincial Synod at its session just closed: The Consolidation of the Church in the Dominion, which after long debate, has, I think, been practically settled; and the Aggressive Work of the Church, which was discussed with great intensity and enthusiasm. At the session of the Provincial Synod of 1889 the following resolution was unanimously adopted by the Lower House: "Resolved that, in the opinion of this House, the Church is called upon by the circumstances of the times in which we live to show greater earnestness in the aggressive work of the Kingdom of God; and that this House therefore respectfully requests a conference with the Upper House, with a view to securing, (1) A more widely extended use of authorized Lay Readers, (2) An extension of the Diaconate, (3) An increase of the Priesthood, (4) The immediate sub-division of existing Dioceses, and the consequent increase of the Episcopate."

Their lordships the Bishops, who meet and legislate by themselves, did not grant the conference asked for; but just at the close of the Synod sent down a message to the effect that, owing to the lateness of the hour, "The Upper House regrets exceedingly that it is unable to see its way to a conference of both Houses, on the important subject of the Church's aggressive work, and recommends the appointment of a joint committee to report at the next session upon the whole subject as embodied in the resolution sent from the Lower House." This was concurred in by the Lower House; and the joint committee was appointed. This committee met several times during the last three years. The Episcopal members of that committee insisted that the increase of the Episcopate, which stood last in the resolution, should be considered first. Accordingly an elaborate report was prepared, covering all the points in the initial resolution, and specially recommending the immediate establishment of five new dioceses. Their Lordships considered this report before it was reached in the Lower House, and sent down a message of non-concurrence in the first recommendation as to the five Dioceses. About the other three points they said nothing. They however expressed their readiness to consent to the formation of a Diocese of Ottawa, and another in Eastern Nova Scotia, and to the sub-division of the Missionary Diocese of Algoma, as soon as any of these had secured and invested at least \$40,000 of an endowment. In spite of this message the report was considered the next day by the Lower House, and with a few verbal alterations every one of its recommendations was unanimously adopted. It was sent the next morning to the Upper House, with a respectful and unanimously adopted request for a conference of the two Houses on the subject of the report. Their Lordships, though again formally requested by the Lower House for a reply,

sent none until just before the time at which they had determined to prorogue the Synod. Then their reply was, that as there was not now time for a conference, the committee had better be re-appointed. This reply was received with very decided expressions of disapprobation. The conviction became general that a majority of the Bishops had determined to defeat this movement, and the Synod closed with very wide spread feelings of disappointment and indignation. The Bishops by their action have, in all probability, blocked the way to any aggressive, forward movement for three years to come, and upon them, or those of them who were instrumental in bringing this about, rests a very serious responsibility.

But, it will be asked, what were the five Bishopricks proposed and how were they to be maintained? For it is undesirable that only rich men should be eligible for the Episcopate, and Bishops cannot live on air. Well, the scheme suggested was that Algoma should be re-arranged and a new North-Western Diocese formed, consisting of the counties of Huron, Bruce, Grey and the district of Algoma proper. (2) That there should be a Diocese of Barrie or Orillia, consisting probably of the counties of Simcoe, Victoria, Muskoka and Parry Sound. (3) A Diocese of Peterboro or Belleville, consisting, probably, of the Counties of Durham, Northumberland, Peterboro, Halliburton, Hastings and the Districts of Mattawa and Nipissing. (4) Ottawa, taking the Ottawa Valley from the Diocese of Ontario. (5) The eastern part of Nova Scotia, Prince Edward Island, and Cape Breton Island. In the draft report it was also suggested that there should be a Diocese of Eastern or Northern New Brunswick, of Sherbrooke, of Chatham, and ultimately of Cornwall. In the report submitted for the adoption of the Synod, these nine were reduced to five, and after receipt of the message as to the action of the House of Bishops, it was suggested that we should combine as an initial step in the aggressive movement, for the immediate formation of the Dioceses of Owen Sound (including Algoma proper), Peterboro (taking on Muskoka and Parry Sound), Ottawa (taking Mattawa and Nipissing), and Eastern Nova Scotia. That would make twelve Dioceses in all. But where is the money to come from to support these twelve? The opinion was universal in the Lower House that the Bishops might just as well have said there shall never be any increase of the Episcopate as to have said there shall be none until \$40,000 is collected and invested. But how then can it be done? Without the least difficulty or danger. The Bishop of Algoma is pledged \$4,000, and he must get it in any re-arrangement of his Diocese. The Bishop of Ottawa ought to have \$4,000 per annum; \$3,000 would be sufficient for the Bishops of Peterboro and Nova Scotia. That makes \$14,000 per annum for the four sees. Of that sum we have \$6,000 already, \$4,000 paid Algoma by the several Dioceses, and \$2,000 from the invested endowment of that Diocese, collected by the present Bishop. That leaves \$8,000 to be raised by the twelve Dioceses of this ecclesiastical Province, or \$667 for each Diocese to contribute annually to secure this very important aggressive movement; or if the recommendation of the Lower House that each new Diocese should be required to provide a house and a secured income of \$1,000 per annum before being set off, be adopted, then that would only leave \$4,000 for the other eight Dioceses to provide, or \$500 each per annum. Does anybody believe that there would be any difficulty or uncertainty about it? It only needs the Bishops' consent and leadership, and it can be accomplished in three months. And who doubts that new life and hope and progress would be imparted to the whole Church by such a decided aggressive movement. Yours, etc.,

JOHN LANGTRY.

What Stronger Proof

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvellous cures—it has effected "after all other remedies have failed." Truly, Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Notes and Queries.

SIR,—Who ever suggested the unwieldy name of "The Protestant Episcopal Church" for the American Church? When was it adopted, and have no attempts been made to change it?

ENQUIRER.

Ans.—The official designation is "The Protestant Episcopal Church in the United States of America," and dates from the Independence. Prior to that time it was the Church of England, but in 1779 the first trace of the title appears in a colonial law of Maryland securing the property of the Church of England to this new body. In the great organizing year, 1784, it was a familiar name, and in 1789 it was finally accepted. Various efforts have been made to change it, and specially to throw out the word "Protestant," but it has kept possession of its ground for more than a century, and the ear has become accustomed to it, while at the same time the Church, under its old narrow name, is asserting its character of Catholicity. The Rev. James I. Wilmer claims to have proposed a motion for the employment of the title "The Protestant Episcopal Church" in Maryland.

Sunday School Lesson.

19th Sunday after Trinity. Oct. 23rd, 1892.

HOLY BAPTISM.—THE CONDITIONS.

The question of Infant Baptism, which has been so much objected to in modern times, is involved in this lesson. It is of course a very wide subject, which could not be fully discussed in the *Assistant*; but a few plain reasons are given below, which, if fully grasped by the children of the Church, will provide a good foundation for holding the ancient Catholic faith in this matter. It must, however, be remembered, in teaching the lesson, that (from the child's point of view) the duties laid upon the baptized person must be of more importance than the question of the validity of Infant Baptism.

I. THE CONDITIONS.

Refer to the Christian Covenant—with its three blessings from God, and its three duties laid upon the baptized, as at the beginning of the Catechism. The duties are repentance, faith and obedience. When we ask "What is required," etc., the answer is "repentance and faith." Two things are required before Baptism, obedience in addition to these afterwards. It is easier to see why repentance and faith are required in the case of grown-up people, than when infants are baptized; and therefore we will speak of them first. Going back to the beginning of the Gospel, we read of many who believed on our Lord Jesus Christ (as in S. John viii. 30; x. 42). And just as the disciples of John the Baptist came to him for baptism, so those who believed in Jesus were baptized (S. John iv. 1, 2). So we see that faith was required from the first. Repentance is not spoken of at that time in so many words, but we may be sure that our Lord was not less particular than the Baptist (S. Matt. iii. 2, 6), and we hear of it later on in the Christian Church (Acts ii. 38, and iii. 19). The conditions, then, are:

1. *Repentance.* We have already seen that *renouncing sin* is one of the duties laid on the baptized; but Repentance is something more, it means sorrow for sin as well as giving up sin. In the early Church persons applying for baptism were put on trial for several months, or even years, till they had shown by their good lives that their repentance was sincere.

2. *Faith.* Repentance alone could not blot out their sins. So another question was always asked of those coming to be baptized. Did they believe that the blood (that is the death) of Jesus Christ washes away the stain of sin? (1 S. John i. 7). And then there were other matters of belief depending on this. Who was Jesus Christ? How was His death the instrument of salvation, etc.? And so, in very early times the creed was introduced, and was made the rule of faith for all who would be baptized. Then there was the baptism itself, bringing them into covenant with God, making them members of Christ, etc. Did they believe these promises? All this is included in the question asked in our services, "Wilt thou be baptized in this faith?"

II. HOW INFANTS FULFIL THESE CONDITIONS.

An infant cannot repent, cannot believe. And yet we have already seen that these two things are required before baptism. How can they receive the blessings when they cannot fulfil them? There is one way in which they can fulfil them. And that is by others making promises in their name. It is a common thing for parents to enter into agreements for their children's benefit. For instance, some rich person promises to give the child money, lands, etc. Only, he says, the child must make certain promises. And the father says he will promise

Queries.

The unwieldy name of "Arch" for the American Church, and have no...

ENQUIRER.

The name is "The Protestant Episcopal Church of the United States of America,"...

for him, and see that when the child grows up he will keep the promises for himself. And the father does this because he will not have his child deprived of the benefits.

Family Reading.

The Day Lily and the old Mahogany-Tree.

On the eastern shore of Yucatan there is a spot peculiarly noted for the variety and density of its vegetation. At the head of a little cove, which sets in from the gulf of Mexico, there is a little hill covered with large trees.

All at once the sun, which had been gradually approaching the horizon, sank beneath it, and darkness came down almost immediately upon all that forest.

The little flower was in despair. "Alas!" she cried, "why must the light and heat that have brought me into being, and which are so necessary to my existence, be withdrawn at the very moment when I needed them most of all?"

By the star-light, and the little of day-light that still lingered, and by straining her young eyes, she saw that it was an old tree upon the bank just above her that spoke,—an old mahogany-tree that she had often seen in the course of her brief life.

Again the voice spoke: "Child of the forest! why weepest thou? Listen, little one. I am a thousand years old!"

"Was not the sun more beautiful," continued the tree, "when, in the first part of your life, his beams poured forth unobstructed from over yonder bay, than when lately they could hardly peep through this forest behind us?"

"I have stood here a thousand years," said the tree, "and even so he has always seemed to me most beautiful yonder, and so he will be again; for his light is by no means extinguished. But he cannot rise, unless he first set."

The poor little lily pondered long and deeply upon this, but could not understand it.

"Think again," continued the tree. "We are not the only things that he looks upon. A single footstep might crush you," (the lily shuddered and trembled) "or a single whirlwind might prostrate me, and we should hardly be missed,—for, look behind us,—how thick the forest grows! And so it is in the world around—and all others need his light and warmth as much as we. Would you be so selfish as to leave them all to perish?"

The lily hung her head in silence. After a pause, the old tree resumed: "Think again! is it not better for you even as it is? Could you have borne the intensity of his heat much longer?"

The lily bethought herself of a strange weariness and weakness under which, during the latter part of her life, she had almost withered. "Ah," she sighed, "thus then my life must end!"

"Not so," replied the old tree. "You must look forward to a better life. Our sun has indeed gone down, but it is only that he may shine upon other parts of the world. It is only that he may give you opportunity to acquire strength to bear his brighter rays. True, unless he comes again over yonder bay, your life must end here,—and mine too; for it is upon him that our life depends, and he must rise again before we can revive. But courage, little child of the forest! he will certainly, certainly come!"

As the old mahogany-tree spake thus, he flung his arms about in the night-breeze, and all his leaves seemed to whisper—"He will certainly, certainly come!"

But oh! how long the night seemed to the little flower,—a whole lifetime! She shrank timidly away from the coarse, unsightly weeds that waved carelessly and fearlessly backwards and forwards, jeering at her weakness and fears. She trembled at the sight of the burning eyes of the beasts of prey that love darkness, as they stared at her through the brakes; and she listened in terror to the sound of their footsteps. She shuddered as she felt the slimy trail of the serpent over one of her leaves, or heard the heavy, flapping wing of some foul night-bird over her head, or the buzzing of hideous insects about her face.

"Courage, little child of the forest! courage! These trials will only serve to make you stronger, and even these tears will add to your beauty. For your sake he delays; but he will certainly, certainly come!"

And again the myriads of shining leaves lisped their echoes, "He will certainly, certainly come!" At last a little breath of air came dancing over the water; and, as it passed, it seemed to say, "He is coming!"

Once more the leaves of the old mahogany murmured, "He is coming! he is coming!" And far back in the forest countless little voices seemed whispering to one another, "He is coming, coming, coming!"

The little lily raised her head. How solemn to see those countless leafy dwellers in the forest standing in breathless silence, listening, listening!—waiting, waiting!—for the great life of the world! The lily gently turned her eye towards the water. No soft twilight—no long, slowly-changing dawn—announced the approach of day. But a quick flush spreading over the sky,—a fleecy cloud suddenly blushing crimson,—a flood of purple on the dancing waters,—fierce flashes of golden light streaming far upwards,—a burning mass of fire,—and the day was come!

Joyfully did the little lily welcome the grateful light, and open wide her face. The tears were standing thick upon it; but the glorious sun looked down, and smiled upon her. He dipped his pencil in fresh and richer dye, and touched her pallid cheek, and turned every tear into a jewel, that sparkled like the rainbow. Her tears were gone for ever. And unto you that fear His name shall the Sun of Righteousness arise, with healing in His wings!

The Bright Face.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares, for bread winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes his weight of care heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.

Mr. Howells' New Novel.

Mr. Howells has given the title of "The Coast of Bohemia" to his new novel of American girl life which is about to be published in *The Ladies' Home Journal*. The novelist says of the story that "it is about the prettiest thing I have ever done."

Home Life of Dickens.

The series of reminiscent articles of "My Father as I Recall Him," by Mamie Dickens, the oldest and favorite daughter of Charles Dickens, will begin in the next issue of *The Ladies' Home Journal* by an entertaining narration of Dickens' personal habits, and an inner glimpse of his home life.

Hood's Sarsaparilla absolutely cures all diseases caused by impure blood, and it builds up the whole system.

Counsel Worth Following.

"Be stirring as the time" is sound advice that cannot well be followed without a Dueber-Hampden watch, for none keep time so well, last so long, or are so nicely finished. The New Railway at \$40 and the Special Railway at \$50 are specially commended as the best value, either as time-keepers or in material, ever put on the market. They are guaranteed for a quarter of a century, are 17 jewelled, and the cases are 14 karat gold. Keep this for safe remembrance, and when you want a watch write to F. S. Taggart & Co., 89 King st. West, Toronto.

Patient Continuance in Well-Doing.

Impatience is a common fault. We would like to attain the goal we hope to reach at once. Undoubtedly we might possess a nobler Christian life than we have if we were willing to use the means we possess more diligently. But all great and solid work is slowly accomplished. God does nothing in nature by sudden action. A life which has the heritage of greatness requires length of time to advance to maturity. Trees of great value are slow in growth. The willow has no such worth as the locust. The former soon grows up, but the latter requires many more years to attain its body. So the religious life which has stability and beauty is gradual in its formation and development. But if it is real life, it will be constantly and surely growing. Let it never be forgotten that while there may be analogy with nature as to the things we have named, man has a volition concerning growth. He can form habits and place himself under the influence which will forward and strengthen spiritual life. Patient continuance in well-doing is indispensable on our part to the attainment of the stature of the fulness of Christ.

—Dean Alford has said: "Our only true triumphs are God's triumphs over us. His defeats of us are our only true victories."

—The two noblest things—which are, sweetness and light.—Jonathan Swift.

Lesson.

Oct. 23rd, 1892.

CONDITIONS.

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CONDITIONS.

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Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

The Charm of Good Manners.

No one who has any appreciation of grace and beauty in nature, or in art, can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.

Leisure Hours.

There has never been a time when the value of brief, comprehensive thought was more to be esteemed than the present. In this age of busy, eager service, even the soul, along with the hand and mind, seems to feel the need of helps to a fervid activity, calling its energies into forceful earnestness rather than the peaceful, contemplative existence that marked the devotion of an earlier age.

For this reason, therefore, even the soul has cause to seek and lay up for itself treasures from the storehouses of thought and experience, to be brought forth in moments of limited leisure,—fervent yet brief supplication, far-reaching yet compressed meditation, comprehensive yet condensed rules of conduct.

No leisure hour could perhaps be more profitably employed than in the collection of just such a condensed "Treasury of Devotion," and no richer storehouse, perhaps, outside of God's own Word, could be sought for such a purpose than that priceless, inexhaustible treasure, Thomas a' Kempis' *Imitation of Christ*.

What prayer, for instance, could ask so much in so few words, as we start forth on a busy, untried day, as this brief supplication: "Give me this day, O Lord, strength to resist, patience to endure, and constancy to persevere."

What meditation more helpful in some brief breathing space in the day's wearying conflict:

"Wherein, O Lord, doth the spiritual progress and perfection of a man consist?"

"In giving thyself up with all thy heart to the divine will, not seeking thine own interest, either in great matters or in small, either in time or eternity."

What simple rule of life covers more ground, or serves as a safer guide:

"What then shall I do, Lord?"

"In every matter look to thyself, as to what thou doest, and what thou sayest, and direct thy whole attention into this, to please Me alone, and neither to desire nor to seek anything besides Me."

These are but a few samples of the aids thus to be sought and found, but of which the heart may lay up rich stores for itself to be brought forth in time of need.

—Expediency is man's wisdom; doing right is God's.—George Meredith.

Our Special Offer.

In addition to our other offers we will give to any person sending us (200) two hundred annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, cushion tire, of the value of \$75.

To any one sending us (150) one hundred and fifty annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, hard tire, of the value of \$60.

Hints to Housekeepers

TOMATO SOUP WITH MILK.—One quart of tomatoes, three pints of milk, one tablespoonful of sugar, one each of cornstarch, and butter, and pepper and salt to taste. Strain tomatoes and put in half an hour before serving. Let the milk come to a boil and thicken with cornstarch.

WORSE AND WEAKER.—*Gentlemen*,—I suffered for three days very severely from summer complaint, and could not get relief, but kept getting worse and worse till the pain was almost unbearable and I became very weak. Some friends advised Dr. Fowler's Extract of Wild Strawberry, and after I had taken the first dose I found much relief and it did not fail to cure me. I do not intend to be without this valuable medicine if I can help it.—Wm. T. GLYNN, WILFRED, ONT.

CRULLERS.—Take one egg, one cupful of sugar, half a cupful of sweet milk, two heaping teaspoonfuls of baking-powder, and a pint of flour. Have more flour on the board to roll them out; cut into round cakes, then with your thimble take out the centre of each. Fry in hot lard, and drain on brown paper. Sprinkle with pulverized sugar.

FRIED GREEN TOMATOES.—Slice full-grown green tomatoes; soak in salt and water half an hour; drain, roll in cracker dust, fry in boiling lard, and sprinkle with salt and pepper. Serve hot.

BETTER THAN GOLD.—*Gentlemen*,—I have used Fowler's Extract of Wild Strawberry for bowel complaint and can say there is no other remedy as good.—Mrs. JAMES DENNISON, Lake Dora, Ont.

A VEGETABLE SOUP.—One bunch of celery, one pint of stewed tomatoes, one onion, three carrots, four turnips, a little salt. Chop all the vegetables except the tomatoes very fine, and place them in the pot over the fire, with about three quarts and one pint of hot water. Let them cook slowly an hour, then stir in the tomatoes, and boil about half an hour longer; remove from the fire, and rub the mixture through a colander; then return the soup to the fire. Now stir in a tablespoonful of butter and half a cup of milk, with a little cornstarch or flour mixed with it. Let the soup boil up once, and it will be ready for the table.

THE B. N. A. ACT.—The great British North America act nowadays is to buy a bottle of B. B. B., and cure yourself of dyspepsia, constipation, headache, liver complaint or bad blood, and it is an act that always attains the desired result.

TAPIOCA CUSTARD.—Soak five dessert spoonfuls of tapioca in one quart of water over night. In the morning boil one quart of milk, stir in the soaked tapioca and boil about ten minutes or until clear. Have ready one cup of sugar and the yolks of three eggs beaten together until very light. Add this gradually to the milk and tapioca, boil five minutes, pour in a crock and stir in the whites of the eggs beaten stiff. Flavor with vanilla. This is to be eaten cold with or without cream.

FALSE ECONOMY is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address.

FRANK WOOTTEN Toronto, Ontario.

Children's Department.

Olga's Dream.

Towards the close of a dull November day, Olga climbed the big arm-chair which stood before the blazing wood fire. Marie was cross, and had a great pile of clothes to mend. The sleepy cat, stretched on the rug at her feet, refused to open her yellow eyes and play with the spool which Olga dangled enticingly over her paws. Papa won't be back from the city till nearly tea-time; so, with a sigh, she cuddled into a little heap on the soft cushions, and watched the canary hopping about his cage. As she gazed dreamily at the pretty creature he vanished away, and she found herself in a large garden. Flowers grew on every side, and the air was filled with the perfume of roses. A little brook ran through the centre, and made a silvery tinkling as it flowed over the pebbles. But what instantly attracted her attention were the birds of every variety which flew through the air, or perched on trees and bushes. Tiny humming-birds, gaudy parrots, sober-looking crows, and noisy sparrows were all there, with many others.

As Olga gazed about in a bewildered way, a blackbird, followed by three fledglings, who were learning to take a few timid flights, came towards her, and, much to her surprise, the mother-bird said in a chirpy little voice, "I suppose you are wondering where all these birds came from, and why they are here. This, you must know, is 'the bird's paradise,' and those which you see have been hunted down and killed for their beautiful feathers. Here we live our innocent happy lives, where the cruelty of man cannot reach us, and no one covets the glossy plumage with which our Heavenly Father has clothed us.



Mr. L. B. Hamlen,

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years.

I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.

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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. FURST BELL METAL (COPPER AND TIN) IN THE WORLD. Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD

"I will tell you how I came to be here. It is a sad tale, but one which is, alas! only too common.

"One bright, sunshiny day in early spring I was standing on the edge of my nest, which was in the branches of a lofty maple. Our little ones were very hungry, and my mate had gone to find some dinner for them. Just as he came flying towards us, carrying a large worm in his mouth, I heard a loud bang, and he dropped to the ground. As I stood there trembling with fear, another followed, and suddenly I felt such a sharp pain in my side, that I loosened my hold and fell at the feet of a man who had a bag full of birds and bloody wings slung over one shoulder. He picked me up roughly in his strong, cruel hands, and tore first one wing and then the other from my body. Flinging me aside, he then did the same to my mate, who fortunately was dead, then threw them into his bag and walked away. Bleeding and racked with pain I lay on the hard ground, listening to the heart-rending cries of my children, who were too young to fly, and must surely die of starvation. As twilight came on I grew very weak, and felt that the end

was near. One bright star shone above the tree-top, and as I looked at it with eyes that were fast growing dim in death, a ray of light shot down between the branches which almost blinded me, and there, clad in dazzling white, stood a beautiful angel. Tenderly she lifted me and laid me in the folds of her robe. At the touch of her gentle hands all pain passed away, and I fell into a deep sleep. When I awoke, it was to find myself in this lovely garden, my mate and little ones by my side."

Olga smiled through the tears which had gathered in her eyes before the pitiful story had come to an end. As she wiped them away, and turned to pick a large red rose which grew on a bush near by, she noticed a canary which peered at her curiously with his bright, black eyes from a neighboring branch. "Tell me your story, too, pretty bird," she said, and moving a little nearer he began:—

"For a long time my home was in the store of a bird dealer. He had a great many birds like me for sale, confined in wooden cages so small that we could scarcely stretch our wings. We were only given enough seed to keep us alive, and often our water cups were empty all day. Some pined away and died, but though we were very uncomfortable, most of us lived.

"But one day a gentleman bought me for a birthday present for his son. My cage was wrapped in paper, and was carried what seemed a long distance. At last the paper was removed, and I was put into a large brass cage. A tub of clear water stood on the floor, and how I enjoyed splashing around in it. After taking a good bath I hop-

???

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We will send this watch to ANY PERSON (no money in advance) by express, C.O.D., SUBJECT TO EXAMINATION. We will send instructions to the Express Agent to allow you to examine and CARRY THE WATCH 3 DAYS before paying for it, then if perfectly satisfactory pay the Agent \$22.00 and the Watch is yours; otherwise let him return it at OUR EXPENSE. Open Face \$30.00. Address

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This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Write at once for particulars, giving references. Address

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Every Girl and Boy.

WITHOUT COST.

Large in these CANADIAN papers is that there is no chance. Every girl or boy has a chance. It is not a large number of young men in the city. Each can get a job to work for.

CTED.

Colleges selected in CHURCHMAN to which men are probably the best in the country. Business College and Commercial College, both in men from all over the world, and the most of them.

EROUS.

CHURCHMAN is anxious to give as many as possible number of jobs to take advantage of the best College Commercial. Any pecuniary profit is the simplest calculation who studies the offers, any money considered each successful girl or boy to the Colleges means to the CHURCHMAN. We have merely changed our method of spending all our money on appropriation, we have this idea, the girls and boys, while we are descriptions which they are confident that we can do for the offers. Any girl or boy can get a job to work for. The offers are as follows:

SCHOLARSHIP

Practical Book, Double and single entry books, Banking, Business Arithmetic, Commercial Typewriting, and all sound and practical any girl or young man and January 1st, 1893, annual subscriptions to it \$1.00 each, we will give a scholarship.

SCHOLARSHIP

is the same as seventy dollars, with the exception of typewriting, for one hundred subscriptions to the 30 each.

SCHOLARSHIP

same as the forty-five dollars, embracing the offer for three months, for subscriptions to the CANADIAN (or a Lady's Twenty-preferred.)

Gent's Silver Watch

in silver, open face, stem set with a jewel movement, or a Gent's \$10.00 Open ring and stem set, good for twenty-five (25) yearly SUBSCRIPTIONS at \$1.00 each.

Three Stoned, Genuine

of handsome design; or a Diamond Scarf Pin of early subscriptions to the 14 carat gold, with pendant A Gent's \$5.00 14 carat patterns of the most early subscriptions to the 14 carat.

set with two pearls and

ring put up in a fancy pattern, for five (5) yearly SUBSCRIPTIONS at \$1.00 each, to \$1.50 Yearly.

Toronto, Ontario.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

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"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

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

Beware of Substitutes and Imitations.

For Sale by all Druggists.

ped on the perch and took a survey of my new quarters. I found I was in a large sunny room, and flowers grew by the window near which my cage was hung. While I was admiring them—for it had been a long time since I had seen anything but bricks and cobblestones—I heard a faint sound from one corner of the room, and turning quickly I saw a boy lying in a bed at the other end of the room. Now, I never liked boys, with their rough ways, but this one didn't look like the ones I had seen. He lay there so quietly, and the big dark eyes looked at me so kindly from his thin face, that I pitied him from the bottom of my heart, and sang my prettiest song, and from that time we were great friends. My little master was indeed far different from many other boys, for he was motherless, and had never walked a step. Every luxury that money could buy was in that room, but it could not bring relief from the pain which so often tortured him. A few months before I was brought there a sore trial had come to my little master; the tender mother, whose loving companionship had been his one solace, was called away. Near the bed hung a portrait of her, and often in his hours of pain I have seen his weary eyes turn to that lovely picture. As autumn deepened into winter I saw, with a sorrowful heart, that my dear friend grew weaker. His favourite books were laid aside, and he was seldom free from pain. Many physicians came, but they shook their heads when they saw my little master. The end came at last; just as the first faint streaks of dawn appeared in the sky he fell asleep. The next morning he was taken away, and I was left forgotten in the desolate room. No one came to bring me food or water. My throat grew parched and dry; how I longed for just one drop of water."

Here he paused, and Olga heard some one say, "What is my darling dreaming about?" and, opening her eyes, she was surprised to find herself still in the big chair, the fire burning brightly, and puss still dozing at her feet. Perched on papa's knee, she was soon relating her dream, and finished with, "O, papa! how glad I am it was only a dream."

He listened with a grave face; then told his little daughter that five millions of song-birds were killed in one year to gratify woman's vanity. Olga listened with horror as he went on to say that the hunters start out when the nests are full of young. "What beauty is there," he said, "in a hat on which is perched a murdered bird, its sweet, happy song for ever hushed, its innocent life cruelly cut off. Surely, on the hands whose money buys these

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"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—T. A. Higginbotham, Gen. Store, Long Mountain, Va.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Franz Hofmann, Clay Centre, Kans.

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Prompt to act, sure to cure

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Bowels,
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Kidneys,
Inside Skin,
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Driving everything before it that ought to be out.

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BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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there rests a stain of blood, perhaps as deep as that on the hands which shot them down."

He paused, and deep in her childish heart Olga registered a solemn vow which has never been broken. No murdered bird, with staring, glassy eyes, adorns her hat, a silent witness to the cruelty or thoughtlessness of the wearer. In the endless variety of ribbons, laces, and flowers she can find enough to gratify her love of the beautiful without encouraging the sacrifice of harmless lives.

How One Little Boy Improved.

Jimmy was the stingiest child you ever knew. He couldn't bear to give away a cent, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled or his hoop or his skates. All his friends were very sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your sled to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well, said Jimmy, 'I'll try it.' The sled was sent off. "How soon shall I feel better?" he asked, by and by. "I don't feel as well as I did when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away you would feel it all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his silver piece he meant to spend for taffy. Then he said:

"I don't like this giving things; it doesn't agree with me. I don't feel any better. I like being stingy better."

Just then ragged Johnny came up the street dragging the sled, looking proud as a prince, and asking all the boys to take a ride with him. Jimmie began to smile as he watched him and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my sled. I'll give away something else." And Jimmy has been feeling better ever since.—Our Little Ones.

Children's names in Madagascar are odd enough to be interesting to our little folks. We give the translation of a few; Master Rat, Master Locust, Master Slippery, Miss Little Shrimp, Miss Loves-her-father, Miss Hopes-for-good, Miss Has-a-good-brother.

Many people suppose that rosewood takes its name from its colour, but this is a mistake. Rosewood is not red, nor yellow, but almost black. Its name comes from the fact that when first cut it exhales a perfume similar to that of the rose, and, although the dried rosewood of commerce retains no trace of this early perfume, the name lingers as a relic of the early history of the wood.



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Too Fast

become listless, fretful, without energy, thin and weak. Fortify and build them up, by the use of

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OF PURE COD LIVER OIL AND
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Table with columns for Grain, Meats, and Dairy Produce, listing various items like wheat, beef, and butter with their respective prices.

Table with columns for Meats, listing items like dressed hogs, beef, and mutton with prices.

Table with columns for Dairy Produce, listing items like butter, eggs, and turkeys with prices.

Table with columns for Vegetables, listing items like potatoes, carrots, and onions with prices.

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The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c. Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases.

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CONFEDERATION LIFE

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Table showing financial statistics: New Business, 1891 (\$2,917,000.00), Business in Force (20,600,000.00), Assets and Capital Over Four and One-Half Millions, Premium Income, 1891 (\$704,938.00), Interest Income, 1891 (172,092.00), Total Amount Paid Policy-Holders, 1891, \$313,888.00.

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