

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 12.]

TORONTO, CANADA, THURSDAY, NOVEMBER 4, 1886.

[No. 44.]

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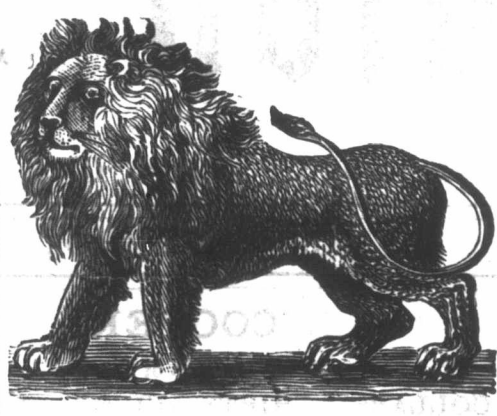
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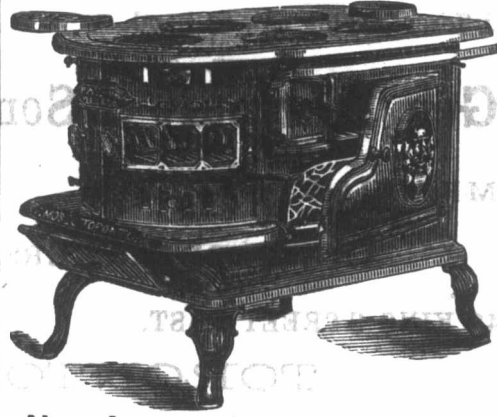
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LESSONS for SUNDAYS and HOLY-DAYS.

NOVEMBER 7th—20th SUNDAY AFTER TRINITY.
Morning—Ezekiel xxxiv. Philemon.
Evening—Ezekiel xxxvii.; or Daniel i. Luke xxiii. 50 to xxiv. 13.

THURSDAY, NOV. 4, 1886.

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

THE SPLENDID POSITION HELD BY THE CHURCH OF ENGLAND.—The address of the Bishop of Ripon at the Wakefield Congress was admitted to be the most eloquent yet delivered before any congress. We call the following on the position held by the Church:

"There are dangers of forgetting the splendid vantage ground and unique position which the Church of England occupies, and what noble opportunities the past and the present have put within her grasp.

"She has advantages which it is well that we should remember.

"Her position is unique among the communions of the world. She is a national Church without being merely national; she has a coherent and intelligible history; she is a daughter of the past with the spirit of a modern; she is a link in the continuous visible life of Christendom; and she has drunk in the spirit of progress which awoke three centuries ago. She is not of yesterday, yet she is emphatically of to-day; she has points of contact with the most diverse of communions, and she is exercising her ministry amid the most varied of civilisations. And the varying features which she presents are not merely interesting to the ecclesiastical historian; they are prophetic of the position which she may occupy, or rather of the opportunities which are likely to be hers in the great future which is rushing so fast upon us.

"She is national—not merely in the sense that she is an established Church, but that for long centuries her history has been bound up with the history of the nation; its struggles have been reflected in her countenance; she has felt the pang of joy and of fear which swept through the nation's heart. She made her influence felt in the political and moral growth of the English people. 'She grew up,' to use the words of a living historian, 'with a distinctly national character, and gradually infused its influence into all the feelings and habits of the

English people." (Freeman's *Norman Conquest*, Vol. I, p. 33.) This fact is not merely a noble memory, it is an inheritance; it carries with it the gift of future capabilities, for in the growing life of the world we have been slowly changing our unit of measurement, if I may so speak. We measured nations once by geographical boundaries; we asked where they dwelt; now we ask of what race—Saxon, Teutonic, Slavonic—they are; we have found out that the peoples are greater than parallels of latitude, and ties of blood stronger than the course of rivers or the mighty waves of the sea, and slowly the race unit is taking the place of the geographical one. I am not saying whether this is right or wrong; it is probably wrong, and probably also a necessary stage in the growth of the consciousness of brotherhood among men. But it is a fact which is of some importance in estimating the future opportunities of Churches."

THE CHURCH OF THE ENGLISH RACE.—The Bishop continued:—Recognising that the duty of the English Church is to the race which forms the nation, and that wherever the race is to be found there the true nation lives, the law of her expansion is the same as that of the nation with whose life and fortunes her history is allied. Thus the Church of England now at least recognises that the stream of her influence must flow wherever the stream of English colonisation wanders, and she lives as a spiritual force concurrent with the spread of English civilization. She has spread the network of her organisation over the globe; her Bishops now number over a hundred, and they minister her ordinances amid the Arctic frosts of Saskatchewan and Qu'Appelle, the burning sky of Ceylon and Mauritius; they face martyrdom as pioneers of holy beneficence in Polynesia and Africa; and when one falls a score of volunteers start up to take his place; she opens her bosom and sends forth her strongest and best to take up her work in the crowded colonial cities of Sydney and Adelaide, as to-day she sends one (Mr. Goe) from our midst—(God's peace and power go with him)—as a home-grown garland of fresh field flowers to the great and growing city of Melbourne.

In such work she is honoured. Never was her name more kindly spoken of, or her work more generously appreciated. Outside her communion men of piety and intellect speak of her with love and reverence, and look to her with growing hope, believing that it is within the power of the Church of England to become increasingly the centre of Christian thought and Christian influence in the world. We shall be ungenerous if we do not reciprocate and appreciate the courage and chivalry which lead the President of the Congregational Union this year to speak those words in an assembly of Nonconformists:—
"The Church of England has reigned over the mind of the British people, not only in the prestige of a venerable antiquity, but has drawn men's hearts to herself by an outward apparel of matchless beauty, while she carries in her right hand stability, and in her left hand riches and honour. Strong in her appeal to the intellect and affections of the English nation, she is yet stronger in her sway over the senses of the multitude, and in her hold upon the poetic impressionableness of the most poetic people under heaven."

THE PRESENT DUTIES AND NEEDS OF THE CHURCH.—In the presence of work so vast and duties so transcendent, the voice of party strife and self-willed exclusiveness should be silent. We must not, we dare not give sanction to anything which will rob the Church of her right to embrace varied forms and expressions of Christian life, or give up to party what was meant for mankind. We need simplicity; we need variety; we need, above all, the spirit of Christ—yes, most of all the spirit of Christ. Our pedigree may be long, and the record of our past glorious; but in Churches as in families the spirit of kindness is more than "coronets;"

noble names will live within a nation, but only if they are "nobly borne." No long line of ancestors can unwrite the words of the Apostle—"If any man have not the Spirit of Christ, he is none of His." If we, then, are the children of the great saints of the past, let us prove our pedigree by those graces of which saintship is composed—by charity towards one another, by courtesy towards opponents, by sympathy towards men. In the presence of great difficulties and dangers we appeal for calmness and union. In the presence of great opportunities we appeal for sound judgment and ready self-sacrifice. In the presence of anxious problems and pressing questions at home and abroad, we appeal for a widening view of the Church's work and a widening sympathy with the present-day needs of men. When governments seem drifting helplessly, fearing lest some chance tide, rather than any chosen course, may bring them into collision of war—when economists and politicians are staggered in the presence of questions which involve the safety of life, the security of just government, and the promotion of equal laws—when philanthropists are asking how morality and a reverence for duty can be preserved—when races far and near and classes high and low are reaching forth hands, groping after truth and right and God, what lesson must we learn if it be not shame at the utter insignificance of many of those questions which are most loudly debated among us—when we gaze around and see the pale faces of hunger-bitten men who look hopelessly at silent looms and extinguished furnaces and ask piteously for bread—when we have seen statesmen perplexed and the lips of the tenderest-hearted closed, not knowing what to say—when the oracles of State and society are dumb; and when men question sadly whether there is any wisdom or love ruling a world in which it is so hard to be just without being unkind, or to be kind without being unjust—when men look to the land and behold darkness and sorrow, and the light is darkened in the heavens thereof—then the quarrels, about the colour of a garment, the attitude of a clergyman, and the hour of a service appear only the heritage of the weak and by no means the business of the wise. They sound like the passionate wranglings of children over their toys in the same room where grave men are discussing how to save a life.

NOTE ON PREACHING CHRIST.—St. Augustine says, (On faith and works, ix. Oxford Trans.)—In that it was written that Philip preached (Evangelizese) unto the Eunuch, the Lord Jesus, we are in no way to doubt that these things also were said in the teaching, (in catechism,) which pertain unto the life and manner of him who believed in the Lord Jesus Christ. For this is to preach Christ, not only to say what things are to be believed concerning Christ, but also what things are to be observed by him who approaches unto the frame of the body of Christ; yea, rather to say all things which are to be believed concerning Christ, not only Whose (Son He is, from Whom according to His God-head, from Whom according to the flesh He was begotten, what things He suffered and wherefore; what is the power of His resurrection, what the gift of the Spirit, which He promised and gave to believers; and yet further, what kind of members, unto whom to be a Head, He seeks, informs, loves, sets free, and leads safely unto everlasting life and honour. When these things are said, at times more shortly and concisely, at times more largely and more fully, Christ is preached; and yet, not only that which pertains unto the faith, but that also which pertains unto the life of believers is not omitted.

—We wear mercies—we breathe mercies—we walk on mercies—our whole life is but a passage from one mercy to another, and they all flow from the Father of Mercies, who is the God of all comfort, whose delight it is to comfort us in all our tribulation.

CHURCH THOUGHTS BY A LAYMAN.

THE NEW PROTESTANTISM.

THE word "Protestant" has changed its meaning materially since first invented in 1529. It is undergoing a similar demoralisation to that which has befallen other words. Those who first acquired the name "Protestant" were not so called because they protested against the errors of the Church of Rome. At the Diet of Speyer, a majority attempted to use political power as a restraint upon religious freedom. Against this a number of political dignitaries friendly to the reformation, rebelled, they expressed a willingness to obey the Emperor and the Diet in all dutiful and possible matters, but against any order contrary as they believed to the Bible and their consciences they issued a solemn protest. Thus the new name "Protestant," meant at its core, one who refused to recognise the right of a secular government to control matters within the spiritual sphere. As those who took this position were antagonised by the Church of Rome, which then wielded the secular sword throughout all the chief nations of Europe, it became a general usage to apply the term "Protestant" to all who for any cause, refused obedience to the Papacy. The modern use is to apply the word technically to those who hold certain religious ideas on doctrine and ritual contrary to the creed of or order of worship in the Church of Rome. We say "technically" because if by the word "Protestant," we mean all protesters against Rome, we must include the Greek and English Churches, to whom it is highly absurd to give a title based upon their attitude to another Church of which they, in all honourable senses, are equals. We of the English Church have protested against Rome from the first hour in which she claimed supremacy in England. On the other hand the Church of Rome just as vigorously protests against us. Indeed if persistency and vehemence of protesting entitles any Church to be called "Protestant," surely the Papal Church should wear the belt. The Papacy cares not the snap of its finger for "Protestant" foes, who do nothing but protest. But it does care, it is furious with impotent rage at our claiming as we justly do that our Church is supremely entitled to be known as the Catholic and Apostolic Church of England.

Recently there has come a new phase of Protestantism, a phase indicating a declination in honour and in principle. At a recent meeting a pseudo champion of Protestantism expressed a hope that the institution in which he was speaking in, would ever remain "Protestant." He however forgot to say whether he meant in the old and higher or in the new and baser sense, the latter of which his own policy and that of a large number of his party exemplifies.

In Canada the Church of Rome in Quebec is entrenched behind the ramparts of the State. Thus fortified she carries on unceasingly an insidious attack upon the civil, religious, and commercial liberties of the Canadian people.

In the Province of Quebec the Papal chest is filled by taxes imposed by the Church and enforced by the State. The secular sword is thus wielded in Quebec to compel obedience to the spiritual authorities. The effect is to subject the people to humiliating bondage in mind and oppression in estate—an humiliation so degrading that the victims have not manliness left to enable them to realise their shame, much less the power to resent it. Vast properties are held by the Papal Church, which make no return for State or Municipal protection and benefits, while an immense income is secured by using the State power to enforce taxes imposed by the Papacy for its enrichment.

What should then naturally be the attitude of a Protestant to such an abuse of State power? Only one answer can be made on the assumption that the word "Protestant" means what it has meant for over three centuries. That answer is, that against the use of the secular governmental power to enforce Church taxes, Protestantism solemnly protests. But this imperious Church finding itself more powerful than the State in a Province, has made a demand to be above the law of the whole Dominion. One of its sons was convicted of murder and high treason, his guilt was established beyond a dispute, yet being a Frenchman and a Romanist, his punishment has been condemned as an outrage upon the rights of those of his race and creed! This means that the Church of Rome, not the law of Canada, is to have the supreme control of the life and property of Canadians. Yet distinguished persons who have for many years been vaunting the intensity of their protestantism, now are seen in open alliance with those who demand that the Papacy shall still further dominate the Province of Quebec, and protestants who have achieved popularity by their eloquent pleading on behalf of protestant principles, are now in league with Papists, condemning the execution of a murderer and a rebel on the sole ground that being a Papist he ought not to have suffered the legal penalty of his crimes! Churchmen who stumped the country fuming with bitter rage at their brethren for wearing a surplice or singing more than they liked, because they said these acts were an offence to their super-sensitive protestantism, are seen to-day in alliance with those who defend and who will fight to maintain the supremacy of Popery in the secular sphere! In Ontario the Roman Church, although in a minority, has wrested exceptional privileges from the government, it has conspired so successfully against the non-Romanist school system of Ontario, that the State has been compelled to do the bidding of the Papacy. The new protestants watch the tide of popish audacity rising higher and higher without alarm—without alarm for the new protestantism has sold itself by a mutual covenant with Rome as unholy as that between Faust and Mephistopheles. Power is to be given to the Church of Rome in exchange for power, and all the principles which ever made protestantism a power for good, have been

cast overboard by those who to-day sail under the new protestant flag.

From our own beloved Canada turn to Ireland. The new protestants are desirous of placing that country under the proud heel of the Papacy, of making the Pope of Rome the real King of Ireland. Here again the nature of the compact with the Papal power is manifest. The Irish Romanists in Canada have sold their political influence to political new protestants, just as the French Romanists have sold theirs also to new protestants, the condition being that the adherents of the new protestantism shall further the ambitious schemes and conspiracies of the Papacy against the equality of Canadian citizenship, and against the supremacy of the law over malefactors of all races and creeds.

When, then, any Canadian pleads his protestantism as an appeal for the confidence of protestants, the question must be asked, "what protestantism—the old or the new?" Before any such confidence can be given, we must ask, "Are you a free man, or have you sold yourself and your conscience to the Church of Rome?" "Do you approve or do you condemn the use of State authority to collect Church taxes?" "Do you regard murder and treason as trivial offences if they are committed by a French Romanist, or do you uphold the principle of every Canadian being equal before the law?"

These questions cleave a fissure between the honour of the old protestantism and the shamelessness of the new as deep and as wide as the chasm between fidelity to principle and treason against conscience and God. If Canadians do not bring about the downfall of new protestantism, new protestantism will bring on the downfall of Canada.

CATHOLICITY.

IF we ask the Romanist, What is Catholicity? he will tell us that it is the faith and practice of the Church of Rome. The sectarian will give us the same answer. But the "Catholic" feels, knows, that it is not that; that it is something vastly bigger and better than that. Neither is it a scrap, a bit of flotsam and jetsam, thrown up, perhaps on the shore of modern times from the dark sea of the middle ages, and which some eagerly seize upon, and think they have found treasure-trove. Catholicity is none of these.

It is certain, too, that individual instinct or preference is not to be the guide in this matter, either within or without the Church. We may see any day how extremes meet, and some who lay great claims to being "catholic" are, in fact, most "protestant," for protestantism is a tone and temper, quite as much as it is "Catholicity," and its essence is in individualism, and hence assertion of opinion and practice, whether self-made or picked up at random, governed therein by individual choice or self-will. This latter certainly is not "Catholicity."

But, in broad terms, we take catholicity to be the wide common sense in faith and practice

of the Catholic Church, which is but another expression of the rule of Vincent, *quod semper, quod ubique, quod ab omnibus*—as near to a definition as human wit ever reached.

And now what of this, more than they, have we to offer to others seeking the same?

First, clearly we have the faith in the Apostles' and Nicene symbols—the objective faith. We need not dwell on this. It is a rock immovable, fixed. Nothing more; nothing less. Our only question can be whether we fairly exhibit this faith—neither add to nor take away.

Next, we have the apostolic order of the ministry "from the apostles' time." Here issue will be drawn by those without; but it is not an open question among ourselves. And yet there is a question in regard to it for ourselves to consider; it is one of function, use. We have the machinery, no doubt of that, but is it in working order as intended to be, or is it in any way out of gear? Is it as effective as it ought to be? Is it doing its work as it should? We are compelled to answer, "No," to these questions, and they are the living questions of to-day. Catholicity touches use and practice, as well as order; and right here is defect—functional, but not organic defect. It is one thing to have bishops—another to have them in proper place, to enable them to do all the work they never intended to do. It is one thing to have priests and deacons—another to place them in such position as in a Catholic Church they should occupy. Few who have considered this matter will say that such is now the case. We can offer the world the framework of the apostolic ministry. In regard to its function and use we should have more to offer than we now have. The great revival of the past half century had for its centre the doctrine and sacraments of the Church—the clear exposition of the one, and the practical function and use of the others. It was a blessed work. We believe the revival of the coming century will have for its centre the matter of polity and organization; especially will it deal with the varied functions and position of the ministry. There is great disturbance and loss here. A clear breach in the wall of Catholicity exists. The machinery is "out of gear." This is the meaning of what the Church is so earnestly discussing to-day. We have the ministry; how can it best be used?

Of the sacraments, and "quasi sacraments," as Hooker calls them, we can say but little. The denominations, for the most part, have eviscerated the one and forgotten the rest. The "revival," of which we have spoken, has restored these to their proper place in the Catholic economy of the Church, and as such, in their integrity, we can now offer them to the world.

Again, we have the Catholic Liturgy, the best, in some respects, in all the world; but the last General Convention confessed that it is not perfect, that it may be better and more "Catholic." A liturgy is a means and not an end, and hence is never perfect—is good or bad chiefly as it accomplishes its end. Catholicity consists not in *being* only, but in *doing* as well.

The most perfect machine in the world out of place is a useless thing.

The doctrine, the ministry, the sacraments, and liturgy, are the main landmarks and possessions, organically, of the Catholic Church. That we possess these is not in question. That we do not use them as such, as might be done, is equally clear. The stream in its progress through the ages, has been much disturbed, defiled by contact with the world, diverted from its course. And yet the main elements remain. It is the same blessed "River" still. Our strength is in this fact—our weakness in the want of adaptation of means to ends, in the legitimate and Catholic use of what we possess.—D. D. CHAPIN in *N. Y. Churchman*.

ZEAL.

POINT du ze'le is the characteristic expression of the world's mind, although at times the world shows great zeal in accusing the clergy of the want of zeal.

No doubt there is much to be said against zeal. It is hasty and ill-considerate, begins to build what it is not able to finish, is over-bearing whilst it pushes forward its own schemes without regarding the condition and feelings of others; it is often uncharitable, throws back its own work and makes people colder and more callous by its indiscretions and failures. All this may be said, is said, and is true.

Even good and zealous men have to speak strongly concerning the dangers of zeal. Thus Jeremy Taylor: "Passions of the sensitive soul are like an exhalation hot and dry, borne up from the earth on the wings of a cloud, and detained by violence out of its place, causing thunders, and making eruptions into lightning and sudden fires. . . . It is an inordination in the spirit of a man, when his passions are tumultuous and mighty; though they do not determine directly upon a sin, they discompose his peace and disturb his spirit, and make it like troubled waters in which no man can see his figure and just proportions; and therefore, by being less a man, he cannot be so much a Christian, in the midst of so great indispositions. For although the cause may hallow the passion (and if a man be very angry for GOD'S cause, it is zeal, not fury), yet the cause cannot secure the person from violence, transportation, and inconvenience . . . and sometimes this zeal goes besides the intention of the man, and beyond the degrees of prudent or lawful, and engages in a sin, though at first it was zeal for religion. . . . We also, if we be not moderate and well-tempered, even in our passions for GOD, may, like MOSES, break the tables of the law, and throw them out of our hands, with zeal to have them performed."

So again, good Robert Nelson asks: "Wherein consists the nature of zeal?"

And replies:

"It is an earnest concernment for or against something, and a violent Pursuit and Prosecution of it; and is in its own nature indifferent like the rest of the Passions, but good or bad according to the Object and Degree of it;" and then after citing the good zeal of the Cor-

inthians, and the duty of Christians to be zealous of good works, and S. Paul's own zeal (2 Cor. ix. 2; 2 Cor. xi. 2; Tit. ii. 14), and the evil zeal of the Jews (Acts xiii. 45, xvii. 5), he asks after a short space, "When does our zeal become criminal?" and he replies, "When we violently contend for any Doctrine that is erroneous, and are more earnestly concerned for the Externals of Religion and Instruments of Piety, than for solid and substantial goodness which they are designed to work in us; when it betrays us to the breach of any of GOD'S Laws in order to promote His Glory, and creates divisions and schisms in the Church of CHRIST; and when we prosecute even Truth itself without that meekness and charity which are essential to the character of a true Christian."

So that there is a strong case against zeal which demands careful attention.

Let us now hear what may be said on the other side. And first, is not the world's dislike of zeal very suspicious? Is not zeal a condemnation *per se* of indolence and self-indulgence? And is not religious zeal a condemnation of the world? It refuses to take the world on its own valuation; forces on its unwilling ear its own convictions that there is something higher than this world, and One Greater and Wiser and Better than the lord of this world; that the world is utterly selfish and low-minded, and has a code of morality and of manners which is deceptive, rotten, worthless. It will not leave the world at ease to enjoy itself, but is as a bad conscience to it which must be stifled, or else there is no more enjoyment to be had. And what is this zeal, and who is this zealous one that the wisdom of all mankind, and the hereditary morality and the laws of society and of business, should be disturbed by a meddling restless conceit? It is natural for the world to hate zeal. It *must* do so, and therefore the charges which it brings against zeal are hostile, prejudiced, unscrupulous, and require cross-examination before they are admitted as evidence.

We ask, therefore, of the enemies of zeal what could be done without it? How would Europe have checked the devastating advance of Mahomedanism without the zeal of the Crusaders; how the zeal of Howard, Clarkson, Wilberforce, could have been spared by the oppressed and suffering?

If they reply that they object not to zeal itself but to the excesses and indiscretions of a force which they admit to have done good service, we may answer that zeal dwells in fallible men, not in perfect beings. If we would have the gold we must accept the quartz in which it is enshrined. If we know our ourselves we must honestly confess that we constantly mar our good designs and efforts by our imperfections. Who is blind to the faults as well as the benefits of the Reformation? And if the Evangelical movement had its excesses, and the Tractarian movement also, yet where would the English Church have been without both of them?

Would it have survived to these days? Peace, ye who censure the mistaken zeal of

those who rush to martyrdom, and needlessly provoked the persecutors in the days of the Empire.

Peace, also ye antiquaries who censure the early Christians for destroying works of heathen art. What would Europe have been without Christianity, and how could Christianity have conquered its mighty oppressors without a zeal, the mistakes of which are as nothing when compared with the merits?—*The Rev. W. E. Heygate in Literary Churchman.*

TRAVELLING TO THE WEST.

By our own Correspondent.

The Detroit river, with Windsor on the one side and Fort Gratiot on the other, is remembered by the traveller for its own beauty and for the anxious moments of passing baggage through the Customs officers inspection. The train service to Chicago is all that the ordinarily fastidious can desire; comfortable sleeping berth, obliging conductors and porters, fair meals in the dining cars; yet let me advise the traveller who has not a fortune to expend to take his lunch-bucket with him, a smooth track, and the time slips by between the river and Chicago.

Chicago, a big city, that is all, big churches, big warehouses, big streets, big mud, big winds, big crowds, and big prices. Some people like city sight-seeing, I don't. One city is so much like another, only a little bigger or a little smaller. Traveller! don't take extra baggage: 150 lbs. is your allowance, if you have more, freight it, you might about as well treat a friend to a ticket as take 100 lbs. extra baggage, i. e. as far as expense is concerned.

Out of Chicago, westward, ho! An armchair car, i. e. you have an armchair to yourself—not a nice twisting one like in a Pullman Drawing Room car, but one that will sit up or lie down at any angle. People never seem to find the right angle. One is constantly experimenting with the complicated machinery to get more slope or straight up. Poor porter! He is not to ask for fee, so says the Company; yet he is in a constant demand to rescue some sinner from the perilous position into which he had fallen in speculative attempts to adjust his armchair. The fact is, the ordinary coach seat is a good deal the more comfortable. The prairies are chiefly remarkable for size and wind, in the fall of the year, the only foliage being a few clumps of scrubby oak, poplar, &c., and the dead leaves of standing corn stalks, crushed and dilapidated by the passage of waggons in the process of husking; the landscape is dreary in the extreme. The difference between the prairie in its natural and cultivated state, is chiefly exhibited in the shedding of irregular untidy fence posts, with barbed wire, more often broken and bent than otherwise. Corn is too cheap to sell profitably; hay is worth little; wheat is a good deal lower price than in Canada; fruit there is none; wood practically none; beauty certainly of a very monotonous and dreary order; hot summers, dry seasons, blizzards, and so forth. That a Canadian farmer, owning his own homestead and bush and grass and arable lands and barns and good house, should be so foolish as to exchange them for western areas of prairie desolation, is only to be accounted for by the fact that he has probably never seen the "bounding prairies," and certainly has never lived upon them.

I suspect the chief reason why the Canadian farmer has not returned from his American western prairie, is, that he can't sell his land nor pay his fare. About religion and the Church I would rather not write till I have taken more careful observation. C

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

KINGSTON.—Subscriptions received in aid of the Porter fund:—Mrs. R. V. Rogers, \$1; the Dean of Ontario, \$5; Mrs. G. W. G. Grout, \$1; Stirling, per T. G., \$2. J. KER McMORINE, Treasurer.

SHANNONVILLE.—Rev. J. F. Fraser, formerly incumbent of this little mission, paid it a visit of a few days this month, and had evensong in the church. Since the vacancy in April, until a few weeks ago, a lay

reader, Mr. John Kemp, station master here, has kept up the services, but there are now no services held. Unfortunate circumstances, chiefly the migration of a large part of the people, have militated against the prosperity of the mission. It has yet, however, a few attached church people, and the number might be increased by a clergyman adapted to the situation. His salary would be at first very small but might increase. There is an endowment of say \$112 per annum, a grant from the Mission Board of \$150, and the people would raise, I think, about \$100. The church is a pretty stone building and surmounted by a large cross. There are a great many people about, living apart from all religion, and the right man might do, by divine help, a great work among these and others who have sunk more or less into indifference. As the distances are not great, and there is no out-station, a clergyman with health and strength would not need to keep a horse. The village is a station of the G. T. R., and is within nine miles of the city of Belleville, and about seventeen from Napanee. It is situated on the Salmon River, and is quite near the Bay of Quinte. The parish would be a good one for a clergyman with some private means who might wish to study and to be within easy access of the outside world, while not without opportunity to do some work for the church, and willing and able to hold up against some discouragements. Better still would it be, were some young man, and one able to get hold of people, full of zeal and trust in the Lord, to feel a call to go in and work and watch and pray and deny himself here, for the Lord's sake. So may it be. This is written in hope, and has some prayers promised to accompany it.

ALMONTE.—*A very successful Parish.*—The Rev. Mr. Stephenson, rector, in a sermon last Sunday, said:—It was just nine years ago on the first Sunday in October since I commenced my work in this parish, to which I was sent quite unexpectedly by the Bishop of this diocese. It may not be out of place to refer briefly to the work done in those nine years—a work in which many of you assisted with good hearts and generous liberality. The year 1877, in the October of which I entered upon my duties here, was a year of great and general commercial depression. "Men's hearts were failing them." The year before the parsonage had been built. Perhaps it was too costly for the ability of the congregation, but a parsonage house was certainly needed, and the erection of one, and of a good one, was a step in the right direction; and now, notwithstanding all the difficulties, I am sure that there is not a member of the congregation who is not glad that it was built. The actual cost of the parsonage house and outbuildings, so far as I can gather from a report which was printed and circulated in 1878, was about \$4,700, but this, of course, does not include interest on borrowed money. When I took charge of the parish in October, 1877, there was due on the parsonage \$3,000 on a mortgage, bearing interest at 8 per cent. Towards this there was on hand some \$500, the proceeds of a bazaar. There was also a deficit in the ordinary church expenses of \$129.95, due to Mr. Inman, the then church treasurer, and the furnace which used to heat the church had to be repaired and improved at a cost of \$99.50. Towards these two last items there was nothing on hand. The salary voted me by the vestry was \$416 a year. We had to apply to the mission fund for aid, and it granted \$200 for two years to augment my salary. The grounds around the parsonage were rough and covered with weeds. There was not a tree on the whole ground except those cedars and balsams which are close to the church walls, and one other balsam. I am not apt to be discouraged, but I must confess that in the fall of 1877 I was discouraged.

The amount paid during the last nine years on account of the parsonage was \$3,000 principal, \$1,260 interest, and \$67.50 for insurance—in all \$4,327.50, besides what had been paid before I came, about \$1,700, not counting interest, &c., which I would approximate at \$400, making the total cost of the parsonage about \$6,427. Of this amount \$2,206 was raised by the direct subscriptions of the people, and \$4,221 by bazaars, excursions, donations, socials, &c. But to this we may add that green shutters were put on all the windows of the parsonage from the proceeds of a union excursion which I ran to Montreal in connection with the congregation of St. James' Church, Carleton Place. The basement was fitted up, with the exception of the chairs, from entertainments in the Music Hall, and \$50 out of the excursion fund. The grounds were laid out, sodded and planted, the sods being provided by the farmers of this church and Clayton, the trees by myself. A new coal furnace was put in by the subscriptions of the people at a cost of about \$270. A new organ was given to the church by Mr. B. Rosamond, on condition that the rest of the people would put in the furnace. New lamps, costing \$57, were put into the chancel last winter without cost to the congregation, only two persons being asked for anything towards them. A new altar and a Bishop's chair were placed in the

chancel at a cost of \$100, most of which was raised by the Ladies' Sewing Society, and the balance subscribed by the people. The walls of the church were all painted, at a cost of \$50, raised by subscription; the roof of the church had some repairs done to it this summer, at a cost of \$25, subscribed by the people. The clergyman's salary now is \$700 a year, instead of \$416 in 1878, and instead of drawing help from the mission fund to pay it, we sent that fund last year \$158.43, as against \$124.51 in 1878. The ordinary offertories last year amounted to \$294.42, as against \$139.96 in 1878.

And now I want the congregation to understand this clearly, that there is not a claim of the value of one cent held by any one against the property of the church in this parish. This property is vested in the Bishop of the diocese, absolutely and entirely clear of any debt or liability. No one but the Bishop and those whom he appoints has any claim or authority over this church, its parsonage and grounds. Indeed, it is only the Bishop who has by right any authority in matters connected with the church.

TORONTO.

RIVERSIDE.—*St. Matthew's.*—We are glad to hear that the rector has received most liberal contributions towards a new school which will be at once proceeded with.

Church Army.—By the time we go to press several members of the Church Army will have commenced work in Toronto. Their methods and work will excite great interest, and we trust be effectual agents for good.

At the fall chapter of the East Simcoe deanery, held in Penetanguishene, the following was brought forward:—Moved by Rev. G. E. Lloyd, seconded by Rev. G. M. Kingston, M.A., and carried:

That whereas there are in this rural deanery of East Simcoe, no less than seven parishes out of nine receiving grants from the Mission Board, and whereas there is only one clergyman in the whole deanery wholly supported by the voluntary contributions of his own people. And whereas this rural deanery drew from the Mission Fund of the diocese last year the large sum of \$2,080. And whereas such a state of things tends to encourage indifference, and militates against a proper and Scriptural feeling of independence, and helps to impoverish the church at large. Therefore, we, the clergy of this rural deanery, deeply deplore the existing state of things, and think that some energetic line of action must be adopted to remedy this disgrace, and bring the clergy and laity of the several parishes to a proper sense of the duties and obligations resting upon them.

Be it, therefore, resolved:

That a deputation of one clergyman and one layman be appointed by this meeting at the nomination of the respective incumbents to visit each mission, parish, and congregation, (and as far as possible each individual family) and lay the matter before them. Moved by the Rev. G. E. Lloyd, seconded by Rev. J. Jones:

That the missions of Shanty Bay, Penetanguishene, North Orillia, and Medonte, be so visited before the next chapter in January. The following names were proposed and approved as comprising the deputations as follows:—To Shanty Bay, Rev. G. E. Lloyd, and Mayor Keating; to Penetanguishene, Rev. F. White, and Lieut.-Colonel O'Brien; to North Orillia, Rev. C. H. Marsh, and Arthur Craig, Esq. Reports of the above to be presented at the chapter in January to be held at Coldwater.

Church of the Holy Trinity.—*Anniversary Service*—The anniversary service of this church was held on the evening of the 28th October. The attendance was large in spite of the downpour of rain. The choir was strengthened by that of All Saints' Church, so that the choral musical service was very impressive. An admirable sermon was preached by the Rev. R. A. Bilkey, of the Church of the Ascension. The preacher took the subject of reverence in divine service as his theme, and treated it with much force and eloquence. Mr. Bilkey spoke with no uncertain sound in condemnation of the scandalous displays of buffoonery in connection with religious movements, which in these days are so popular with the illiterate, and those who court popularity by pandering to their weaknesses and follies. "What the Church requires," he said, "is a spiritual revival, not revivalism." The offertory was devoted to the Sunday School building fund. By a happy coincidence, "the first sod," preparatory for the new building, was turned on this anniversary. Mr. Blackburn presided at the organ with his well known ability, and during the service played with the organist of All Saints', a duet, which was much admired. It was pleasant to see the truly venerable

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Dr. Scadding in the sanctuary, looking hale and hearty despite his years.

We cannot refrain from remarking that not a single Toronto newspaper even mentioned this interesting service, while for many days they had filled their columns with the flippant irreverence uttered at other so called services. Churchmen are not organized so as to give a corporate vote—if they were they would receive more attention!

BOWLING GREEN.—Sunday, the 3rd of October, will long live in the memories of the members of the Church at Bowling Green, as the anniversary of the opening of the first place of worship, according to the rites and ceremonies of the Church of England, a building, owned and erected by the faithful, who, amidst trials and difficulties, have adhered to the Faith of their fathers. The weather was all that could be desired. A meeting of the Building Committee, the contractor, and the Rev. G. B. Morley, was held on the Saturday evening before the opening, at which the last inspection of the village was made, the committee's labors being greatly assisted by the previous experience of Mr. Morley, who, in his remarks, congratulated the committee on the neat, substantial, and well built erection which they had secured. The building was then formally accepted from the contractor, and the key was handed over, and after a prayer and hymn, the first act of dedication of the new church, the meeting separated. At the morning service the holy communion was celebrated, the Rev. R. T. W. Webb, celebrant, assisted by the Rev. G. B. Morley. The sermon was by the Rev. G. B. Morley, and was from the text, "O worship the Lord in the beauty of holiness." The Rev. W. R. Blachford presided at the organ at this as through all the other services. In the afternoon the Rev. Mr. Webb addressed the people on the solemnity of the occasion, and the Rev. Mr. Morley gave an address to the Sunday School children, the lesson being read by Mr. Vickbourn, L. R. In the evening, the Rev. Mr. Morley again preached on the subject of thankfulness. The services on Monday were led by the Rev. A. Henderson, M.A., of Orangeville, and the lessons being read by the Rev. G. H. Webb, of Hillsburg. Those on Monday evening were led by the Rev. Mr. Moore, of Shelburne, when the proceedings terminated. The building is of venerated brick, 22 by 45, on plans furnished by the Rev. Mr. Swallow, Caledon East, and is modelled with a few alterations and the omission of a few minor details on that of St. Matthew's, Mono. The inside coat of plaster on the walls is laid out in alternate blocks to imitate stone work, the points of the arches over the doors and windows being keyed. This has a very pleasing effect. It rests the eye, and the stained glass windows, softening the glare of the sun, shed a "dim religious light" over the whole, and carries the fancy back to mediæval times. The furniture of the vestry and chancel, the lamps and vases on the holy-table, were all the gifts of individual members of the congregation, who recognize the fact that the first fruits are the Lord's. The holy table was also decorated with two very handsome bouquets, the gift of Miss Maggie McLaine, of Farmington. The woodwork of the church was done personally by the contractor, Mr. A. Rounding, the foundation, brickwork, and plastering by Mr. John Bowie, while the inside finishing and the beautiful imitation of stone work is the handiwork of the well known Cooper Bros., Marsville. Mr. J. S. Yeomans, Orangeville, did the painting and varnishing, while the piping, hardware, etc., all of first class quality, were furnished by the firm of A. & W. Johnston, Orangeville.

NIAGARA.

ORANGEVILLE.—The annual harvest home thanksgiving services in connection with St. Mark's, were held on Wednesday, the 18th ult. The occasion was this year of unusual interest, as it was the twenty-fifth anniversary of the ordination of the esteemed rector, Rev. Alexander Henderson, M.A. Mr. Henderson was ordained by the late Bishop Strachan, at St. James' Cathedral, Toronto, on the 18th October, 1861, and forthwith took charge of this parish, which was then a mission. It will be seen that in those days the duties of the missionary were no sinecure when we remember that the field which Mr. Henderson then had charge of is to-day occupied by no less than eleven other ministers of the Church of England. The Church here in those days was a very unpretentious building as compared with the handsome and commodious edifice, entirely free from debt, of the present. The services on Wednesday last, were well attended. At the early celebration of the holy communion, about fifty communicated. The morning service was at 10.30, when the Lord Bishop of the diocese preached an eloquent and impressive sermon from St. Mark 4th chapter, verses 26-28. The following visiting clergy also took part in the services:—Rev. R. S. Radcliffe, Mount Forest; Rev. H. G.

Moore, Shelburne; Rev. Mr. Clark, Toronto; Rev. G. B. Morley, Cardwell; Rev. Mr. Oliver, Bolton; Rev. A. C. Watt, Mono Mills; Rev. R. T. W. Webb, Grand Valley; Rev. G. H. Webb, Hillsburg; Rev. E. Radcliffe, Arthur; Rev. Mr. Mignot, Arthur; Rev. W. R. Blachford, Colbeck. In the afternoon there was a service at 4.30, Rev. E. Radcliffe, of Arthur, preaching an earnest sermon on the words, "It is high time to awake out of sleep." The church was beautifully decorated with fruits and flowers.

Despite the inclemency of the weather, the festival in the evening in the Town Hall was an unqualified success. Dinner was served in the Council Chamber, and we would here add that in this respect a genuine surprise awaited those who attended. The ladies had made a new departure, and had prepared a dinner which would have tempted the greatest epicurean. The proceedings in the hall were opened by a few remarks from the chairman, Mr. Walsh, who was followed by Mr. Henderson, who delivered a short address, in which he related his early experiences in this parish. Mrs. Lewis here sang, in a very acceptable manner, a beautiful song, entitled "One Sweetly Solemn Thought." Bishop Hamilton then delivered an address upon the subject of the rector's incumbency. He said that the keeping of anniversaries was a most commendable practice. It was well to think on such subjects. He suggested that all married people should be careful to keep the anniversary of their wedding day, not only the great anniversary, such as the silver wedding, &c., but every anniversary; and for the husband and wife to read over solemnly on that day, the marriage service, in order that the vows which they made to each other on the occasion of their marriage might be again brought to their minds. He then referred to the recent improvements in the church, and said that it spoke well for the congregation that they took such an interest in beautifying the House of God. His lordship delivered an interesting and practical address, and was listened to with the greatest interest throughout. Rev. H. G. Moore and Rev. R. S. Radcliffe also delivered short and interesting addresses. During the evening Mrs. Moore sang two beautiful songs entitled "Angels ever bright and fair," and "Where is Heaven?" in a manner which was much appreciated. Mrs. Moore is the wife of Rev. G. H. Moore, of Shelburne, and is a lady of great musical ability. The proceeds of the entertainment in the Town-Hall amounted to over \$100. We trust Mr. Henderson may long be spared for the work of the ministry, and the building up of the church in this place.

ANCASTER.—The congregation of St. John's church have long been famed for the success of harvest gatherings, and their festival on Tuesday was no exception to the rule, unless that this year showed some improvement on previous occasions. The proceedings of the day were as follows: At 10 a.m. the first service was held in the church, which was appropriately and beautifully decorated, and consisted of the ante-communion service with a sermon by Rev. Rural Dean Belt, of Burlington, a former incumbent of the parish. This was followed by a celebration of the communion, of which the clergy present, with a large number of the congregation, partook. The second service was held at 4 p.m., consisting of evening prayer with sermon by Rev. H. Carmichael. The attendance at this service was very large, the spacious church being well filled. All present joined heartily in the responses. The offerings were very liberal, amounting to over \$60, \$20 being contributed at the morning and \$40 at the afternoon service. Miss Egglestone presided at the organ very efficiently, and the choir rendered excellent service. The clergy present during the day were Rev. Rural Deans Belt and Mellish; Revs. W. R. Clark (incumbent of the parish), Carmichael, Whitcombe, Howitt, Lee, Geoghegan, Irving Francis and Rev. A. Anthony (of the diocese of Huron). After this service an excellent tea was served by the ladies of the congregation of the above Church, in the drill shed, and this was followed by a concert in the town hall, at which a splendid programme was rendered by well-known vocalists and performers from the city. Miss Mellish, of Caledonia, kindly played the accompaniments in a most artistic manner, and Rev. Canon Curran filled the chair in a manner which left nothing to be desired. After the concert the proceedings of a most successful day were brought to a close by a short but impressive service in the church, conducted by the Rev. C. E. Whitcombe. The performers, with their friends from the city, were kindly entertained by the ladies of the congregation, to whom a hearty vote of thanks was unanimously accorded before the visitors left.

HURON.

BRANTFORD.—His lordship the Bishop of Huron attended a union meeting of the members of Grace Church and St. Jude's Church in Brantford Church on Wednesday, Oct. 20. St. Jude's Church has for

sometime had no regular supply, and the rector of Grace Church, Rev. G. C. Mackenzie, has enough for any one clergyman to do in his own parish.

LONDON.—A meeting of the Musical and Literary Society of the Memorial Church was held in the lecture room on Tuesday evening, the 19th, to make arrangements for the ensuing season. The following officers were elected:—President, Mr. Haynes; vice-president, Mr. Shepherd; Sec.-Treasurer, Mr. Archer; Committee of management, Messrs. Barnard, Wigmore and Cronyn.

CARLISLE.—Middlesex Deanery.—There is no church service in Carlisle. There are now only two church families in the vicinity, the other families having removed to the city or other localities. The removal of church members has sometimes a very deleterious effect on congregations. Since the induction of the present rector to the incumbency of Trinity and St. George's Churches, no less than forty-four church families have gone from the parish in the period of one decade. The rector has the pleasure to know that they still abide in the communion of the Old Church in other places, but they are missed by him out of the congregations of which they were members.

LONDON.—Chapter House.—Rev. G. G. Ballard and family left for Buffalo, Wednesday, 19th Oct. He has accepted the position of assistant minister of St. John's in that city. The appointment of Rev. Mr. Howell as rector of the Chapter House, is designed to be advantageous to Huron College as well as to the parish to which he is appointed, as the incomes from both positions will form a salary for the expected classic professor. Hopes are entertained that there will be this time fourteen students in Huron College, whereas there were only three last year.

BURFORD.—The harvest thanksgiving service was held in Holy Trinity Church on Sunday, Oct. 5, when a special sermon was preached by the incumbent, text Rom. xii. 1. The church, which was crowded, was neatly decorated by the ladies of the congregation. On the following Friday a supper was given in the Barnes Hall, after which a most successful meeting was held, when addresses were delivered by the Rural Dean, Rev. G. C. Mackenzie and Rev. J. L. Strong, (Brantford), Revs. W. Hay, (Congregationalist), and J. Bowlby, (Methodist), and other friends. Allusion was made to the kindness of the Congregationalists in placing their church, which was built as an union church, at our disposal, during the time the new chancel is being built. Mr. H. Cox, one of their trustees, happily remarking in his speech that their action in lending it was to be attributed to the resolution concerning unity passed at the late Provincial Synod. The proceeds, \$60, were added to the chancel fund. Over \$1,000 have been subscribed by the members and friends of this church during the past few months, besides a memorial stained glass window to the late Col. Parley, promised by his daughter, Mrs. Nugent. The contractor is Mr. J. B. Crane, who is getting on rapidly with the work.

ALGOMA.

We are sorry to hear that Algoma is about to lose the Rev. W. Macanlay Tooke, he having decided to cross the lines and enter the American Church. Mr. Tooke has done good work in the diocese, having built three churches in his day. It is a pity the Bishop could not keep him. We hoped to have seen Mr. Tooke at the next meeting of the Synod, but it seems he could not or would not be persuaded to stay with us any longer. We wish him every blessing in his new sphere of work.

QU'APPELLE.

A PLAIN WORD FROM QU'APPELLE.—We commend the following plain words from the Bishop of Qu'Appelle to the earnest consideration of clergy and laity in all parts of the Dominion. They put the matter of giving in its true light.

While special efforts were being made for the erection of Churches, I did not like to press the different congregations for contributions towards the maintenance of the clergy. I hoped, indeed, that all persons who availed themselves of the services of the Church, would have realized the fact that it was absolutely necessary for them to do their utmost to contribute towards the expense of the Clergy who officiated, and would have used the Church's own duly appointed method of collecting the aims of her faithful people, through the offertory, and would have presented them as often as services were held as part of their devotion to Almighty God. I regret very much to say that in this I have been exceedingly disappointed. I know, indeed, of course, that the bad harvests of the

last three years have caused rather a scarcity of ready money in the country. But I know also that where systematic efforts are made, money is procurable in far larger amounts than the offertory collections would indicate. These collections in outlying districts have been, I cannot help saying, for the most part, wretchedly poor, and certainly do not indicate that our Lay members have at all grasped the responsibility that rests upon them in this matter, the wrong that they are doing in relying on the generosity of strangers, or the privilege of giving to the Lord of their substance. Are the Clergy free from blame in this matter? Do you, my reverend brethren, urge upon those committed to your charge as frequently as you might, the necessity of their turning their thoughts to this subject, the responsibility that is theirs to take care that those who preach the Gospel should live of the Gospel, the loss they incur if they do not lend of their substance, and that as liberally as they can, to the Lord? I know that we are sometimes tempted to shrink from this subject, because it seems almost as though we were begging for ourselves, and some may think that we are doing so. Well, if this were true, is it not better that we should fearlessly say to those to whom we minister, "If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things? The Lord hath ordained that they who preach the Gospel should live of the Gospel," than that we should be dependent for our sustenance on the offerings of those in England (who often, as we know, give with much self-denial) one day longer than is necessary, because of our negligence in stirring up those committed to our charge to their solemn duty. But the fact is in urging the people to give, you do not ask for yourselves; and what does it matter if some misinterpret motives? You ask for God and His work—for the treasury of the sanctuary. He takes what is offered, for His priests as His own, and He gives it back to them from His altar. You ask for the souls' sakes of those to whom you minister that there may be fruit abounding to their account on that day when they shall stand before Him who has made His people stewards of those things which He places in their hands. If any of these have not realized their duty, their solemn responsibility in the matter of giving for the support of the Holy Church as part, and a most important part, of their religious duties, will it be any excuse for the Priest to urge that he was afraid to insist on the duty preservingly lest his motives should be misinterpreted? Surely not. My brothers, let us flinch not from this duty, however disagreeable it may be. The people committed to our charge want teaching on this as on other subjects, perhaps more. We have the responsibility of teaching them. The duty of systematic, proportionate giving in an adequate measure, is not one that comes to men intuitively. It is perhaps harder to learn than most religious duties. And those who have been educated in England especially have been so accustomed to rely on what former generations have done for the ordinary maintenance of religion, that it is difficult for them to realise that all here depends on themselves. They need to be reminded of the sacrifices that others are making for their sakes. No one will remind them of this if the Clergy do not.

Unless we do teach them the Church can never prosper in the land. It cannot long be supported from without. It can only be considered as resting on a substantial basis, when those to whom they minister in spiritual things supply that which is necessary for its material maintenance. The sooner this is the case the better for all.

There are two things that, I venture to say, I very earnestly hope may be avoided in any scheme that may be put forth by the Synod or the Executive Committee acting for the Synod. The first is the lowering stipends below the possibility of efficient work. It is plainly quite impossible for any Clergyman in this country to do his work properly unless he keeps a horse, except it may be one or two very exceptional places on the railway where there is scarcely any settlement. I do not believe that any Clergyman can do this and live, at least in any of the towns on the line less than \$1,000. In the country where the surrounding settlers may do much to help in supplying necessary food, even though they have little ready money, the expenses of living may be much smaller. It is better, I am sure, if the choice must be made, to have fewer Clergy able to do their work efficiently than a larger number unable to move about. The other thing that, I venture to say, I hope may be avoided is, I think, of still more importance to the future well being of our Church, it is the danger of our drifting into a state of mere congregationalism. I very earnestly trust that the mistake may as far as possible be avoided of making the individual Clergyman dependent on the congregation to which he ministers. I know the difficulties in the way of any other course. It is only natural, perhaps, that those who provide the money for the maintenance of the Clergyman should expect to have that influence over him who ministers to them that direct payment may be

supposed to give them. And, it may be urged with some truth, that if a Clergyman is unpopular, and cannot win the people, it is better that he should be made to feel it, by the withdrawal of their material support, than that, by continuing in a position for which he is unfitted, he should hinder the work of Christ. But the evils of this system, I believe, immeasurably outweigh all that may be urged in its favor. The Clergy, according to our Church, are commissioned with a divine authority to teach, to declare God's message to His people, to act as the stewards of His mysteries. They are responsible not to the flock that they have to feed, but to Him, the under-shepherds of whose flock they are appointed to be. And if they are to exercise their ministry with singleness of purpose, if without fear of man, they are to declare what they have been taught to regard as the whole council of God—if we desire them to be, as surely they ought to be—above suspicion of holding back anything either from fear of man or to please man, we ought to be very jealous indeed of their perfect freedom from the possibility of their being influenced by baser motives than the pure regard of truth.

Besides, is not this system injurious to the givers? When men measure their offerings by the popularity of the minister whom they wish thus to honor, can they be said really to give to God? Are their gifts not really given to man, as they would give for any worldly service or friendship? And thus what might be treasure stored up in heaven, is cast away upon the earth. It was given with no high motive of pleasing God, or because His Holy Church required it, but only to please self.

It was surely a truer, higher, and more Christian principle when all the offerings of the faithful were put into a common fund, and the Bishop, the Clergy and the poor had each their allotted share, and the Clergy went where they were most needed, and they were welcomed not for their individual popularity, but because they were Christ's ambassadors, and the stewards of His mysteries, and had gifts to bestow upon His people for the reconciliation of sinners and the strengthening of the faithful; and men gave what they could, not to men, but because the love of Christ constrained them to acts of self-denial, and the Holy Church was His appointed instrument on earth for the furtherance of His work.

It may be too much to expect to see [this high ideal again realized; but ought we not to set it before us as our model and to try to attain as near to it as we can. It would, I am sure, be worth a little sacrifice in the present, a little patient waiting, if by setting up a right principle we can in the end raise men's thoughts and motives in this matter. We are too much inclined in these days to sacrifice everything to present gain—to measure everything by present success.

FOREIGN.

A Reuter's telegram from Zanzibar states that the King of Uganda, Central Africa, has murdered all the English and French converts. The missionaries are in great danger and have asked for assistance.

The Church Missionary Society held a farewell service, at the dismissal of twenty-nine of its missionaries to their foreign fields, India, West and South Africa, on Wednesday, Oct. 6, at St. George's Hall, Langham Place, London. The service was very impressive.

The Rev. F. F. Goe, rector of St. George's, Bloomsbury, since 1877, has been elected Bishop of Melbourne, Australia. He is said to be an evangelical with liberal sympathies, and has taken an active part in missions.

At Timaru, New Zealand, a handsome and costly stone church was consecrated on August 26. It is built on the site of the first church erected in Timaru.

The growth of the Church of England is partially indicated by the following facts; in eighty-five years its clergy have increased from 12,000 to 24,000, nearly 20,000 of whom are actively engaged in diocesan and parochial positions. Five thousand parishes have been added, in which new churches have been built. The Church has also built 5,000 unconsecrated buildings, in which there are weekly gatherings of its worshippers. During the last twenty-five years, it has subscribed nearly £80,000,000, and the magnificent outpouring of wealth for its extension, during the present century, is an assurance of its permanent existence and liberal support, apart from the help of national establishment.

The Mission to the Assyrian Church has made a second report to the Archbishop of Canterbury. The two priests of this mission, accompanied by Mr. Athelstan Riley, were very cordially received by the

priest of the old Assyrian Church, a Roman-Assyrian priest, and a Presbyterian minister, with their respective congregations, in the village of Gemal Awar. They attended services in the ancient and dilapidated church building, and after the usual morning service on Sunday, August 8, celebrated the Holy Communion according to the English use. The Bishop of Urmi (sometimes called Oroomiah) received them with unbounded hospitality on Monday, and many persons of note visit them at the mission house, at Urmi, where they intend to open a seminary, and to visit the village schools from time to time. These people show a surprising intelligence, many of them reading English books. They are ready, with the help of the English missionaries and their energetic bishop Mar Gauriel, to labor earnestly for the restoration of their Church, which for hundreds of years has been in a torpid condition. The missionaries are studying Syriac to fit them to help in this work, but do not propose to disturb any part of the old ecclesiastical organization. After the custom of this church for the last 800 years, the bishop of each see is to be succeeded by a relative, who, as he must not eat flesh meat, is bishop-designate from his infancy. Accordingly Mar Gauriel presented to the mission clergy his nephew, Ismail, the "holder of the seat," an intelligent boy of about ten years of age.

Correspondence.

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

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

PROVINCIAL SYNOD.—THINGS UNSAID.

No. 3.—THE SCHOOL QUESTION.

SIR,—As the saying of "Things Unsaid" involves some references to things said already, one need not be scrupulous as to the quantity of such matter, and so in this letter, which is intended to explain the nature of the school question as introduced into the Provincial Synod. I begin with a brief account of what actually occurred.

The first clause of my motion was to the effect that the House would welcome legislation granting,

1. The power to have separate schools, where the church people wanted them, and supported and made efficient.

2. The power to have religious teaching given in the public schools where the ratepayers wanted it.

The Synod's action practically came to this—the desire for No. 2 was expressed at greater length in a motion strongly supported, and was affirmed unanimously. A large and influential committee was appointed to deal with the question, Mr. Elliott, of Guelph, being the convener. They were to confer with any committees that might be appointed by other religious bodies, and the matter was to be pressed upon the attention of Provincial ministers. As to No. 1, the subject of church schools was referred to a committee, of which I had the honour to be made convener.

To explain my proposition, "local option," "conscience clause," (expressions used in the motion) and the rest, let me venture on the absurdity of supposing the mover of the amendment to be an Oriental despot, about to settle the school question according to his notion in the Synod. He would command his Minister of Education to obtain the assistance of a company of divines, and have certain text books prepared.

1. In Scripture history and geography, books of several grades.

2. An elementary catechism, historical, doctrinal and moral.

3. A text book of Christian doctrine. This should contain with Scripture proofs and illustrations, accurate theological statements of the doctrines of the Holy Trinity, and the Incarnation. Some teaching on grace, on prayer, on the last things, and on marriage; the Scripture accounts of the institution of baptism, and of the holy communion, without any explanation, and the Ten Commandments, with an explanation such as all ordinary Christians could accept.

4. A brief introduction to Holy Scripture, and perhaps notes on some portions of the Bible.

5. Perhaps a text book of Christian history.

If the minister did not keep perfect good faith, and lent himself to the designs of any of the Church's foes, he might incur a punishment, falling short by some degree of literal decapitation. Then the despot would ordain that the trustees, or it may be the ratepayers of a school section might decide that any or all of these books, and also the Book of books, should be used in their school, religious instruction being given to every class, as the first lesson every day. A

a Roman-Assyrian r, with their respect of Gemel Award. ent and dilapidated ual morning service e Holy Communion he Bishop of Urmi ived them with un- and many persons on house, at Urmi, ry, and to visit the e. These people any of them read, y, with the help of energetic bishop r the restoration of of years has been aries are studying work, but do not e old ecclesiastical this church for the e is to be succeed- not eat flesh meat, ancy. Accordingly ission clergy his seat," an intelli-

child would be excused from the first lesson if his guardian objected to the book used. On a fixed day in the week, the minister in charge of any local congregation might personally or by deputy give that lesson to the children of his own flock. Choosing his own books, unless the choice of books were taken from him by the Synod to which he owed allegiance.

The Minister of Education would then be required to elaborate a scheme under which, if the church people in a particular district decided to have a separate school, they might do so, and have their own rates for the purpose, and due assistance from the public chest. He would provide for proper inspection, and arrange what books might be used, and how the clergy should be related to the schools. The two last questions might be within certain limits, at the option of the supporters of a school, or the trustees. He should consider in what districts the church people might elect to have a church school. Whether these should be parishes or school sections, or less definite, depending on the voluntary association of a sufficient number of people, and whether in any church school district, the minority of church people might assign their rates to the public school. Possibly this would be demanded in the name of justice. Why, then, if minorities have rights against religion, should they lose those rights if they desire to exercise them in its favour? Our despot would not refuse the same privileges or rights to other Christians. Even if an Oriental despot, it is to be hoped one would be wise enough to thank any wiser man who could improve this project, and not being an Oriental despot, one must, of course, submit to any modifications thought necessary by the majority, although uncertain whether the majority be "mostly" wise. I will continue the subject in my next letter.

Yours,
O. P. FORD.

EVANGELISTS.

SIR,—Sometimes an evangelist visits a place and influences people in a way that makes them think and say they "never knew what religion was before," and starts them off with a zeal that years of regular teaching could not accomplish. But in a little while they are back again in the old place. Then, again, an evangelist, or a set of them, stops in a city and preach, and the immediate effect is to stir the people that they see, as they express it, for the first time, the proper effect of the Gospel. Henceforth, they believe, the religious life of their denominations will be unspeakably better. But in a few weeks this same religious life has fallen down to zero. These things are talked of as among current experiences and observations, and are worth considering.

Evangelists of the right kind, such as the Scriptures speak of, are greatly needed. We want more men to go to destitute places and preach the Gospel. But the so called evangelist who goes where he is not needed—to a city full of churches and preachers, and having raised "a great arousement," (a thing always easy to do) and goes away with his pocket full of money, to another city where he plays the same game, with the same result, is a nuisance to society. We have seen much of this work, but now nearly at the end of a long life, we put our testimony on record that in very few instances have we ever seen any permanent good come from it.

October 20th.

P. TOCQUE.

PRIMITIVE EPISCOPACY.

SIR,—I desire to lay before as many Episcopalians as I can, a consideration of primitive parochial versus diocesan episcopacy as a basis for organic unity between ourselves and the other religious bodies. Whoever desires to study the proposition I am urging can see it successfully stated by Hammond on the Canons, Nicene Synodal Epistle, Note 4, in his definition of a primitive "parish" or a parochia of a Bishop, and can see it fully elaborated and urged by Bingham in his Antiquities, Book ix. My proposition is simply to recommend to my brothers with me in the ministry a careful as well as prayerful study of what Hammond and Bingham set forth as the form of episcopacy in the early and united church. Hammond says: "There was ordinarily placed a Bishop in every city of the empire, the limits of whose jurisdiction were the city itself and the neighboring districts, with the country towns and villages, which were subject to the civil jurisdiction of the city. This district, which we now call by the name dioceses, was usually called in the primitive church by that of parish, parochia; and was under the ecclesiastical jurisdiction of one Bishop, with his presbyters and deacons under him." He then proceeds to define an ecclesiastical province, which was co-extensive with a civil province, and presided over by a Metropolitan, with all the city or parochial bishops subject to him, though as an equal.

Next he defines the later division of the empire into dioceses, each of which comprised many provinces. Under modern nomenclature as well as our church

practice, there is not only a dropping of the name parochia for a bishop's sphere, but there is also an enlargement of the sphere of a bishop until it is made to correspond in size to the primitive province. And so we have, as it were, the primitive Metropolitan Bishop, but not the bishop of the primitive parochia. I suggest a return to primitive parochial episcopacy, i.e., to the rule given by Hammond, and so fully set forth and urged by Bingham. I suggest it as a basis of organic unity, on the matter, of course, only of the polity.

I would deprecate any sacrifice of principles of truth about ordination, or any setting aside of liturgical worship, though much, I think, can be done in regard to both these to make a re-union more possible. It would be a very great sacrifice for me to assent to make the use of our incomparably excellent liturgy optional as the Rev. George Forneret suggests. But I am prepared for such a sacrifice in humble submission to the Saviour's prayer for organic unity. As to ordination, I certainly could not countenance, knowingly, anything that would exchange our inheritance of the apostolate. That is to me and to all Episcopalians nearly, a precious divine truth. I see no reason why the apostolate should cease any more than the orders of presbyters and deacons. And no one lower than an Apostle can transmit the apostolate. This is true on the principle universally admitted that a stream cannot of itself go higher than the fountain. So that he who has not the apostolate cannot transmit it. But it does not follow that none but an apostle can transmit the orders of presbyter and deacon. Possibly every man can give what he has. It may be unlawful, and as many think of lay baptism, it ought not to be done, but when done it is valid. I do not state this as my settled conviction. I do not feel dogmatically certain about it; but it occurs to me as a possible solution of a very difficult problem. And so, if it please the mind of the bishops, I think that no harm could come from our uniting organically with others, without our bishops re-ordaining those not episcopally ordained, provided only that in all future ordinations the hands of a bishop be imposed.

But to return to the matter of Parochial Episcopacy. Many over here, not studying Bingham's book ix, thoroughly, and only reading parts of it, and not distinguishing between parochia, province, and diocese, have inferred that I, in proposing parochial episcopacy am an advocate of Laura Episcopacy. I hope to set myself right in the outset in the Dominion. I ask that no "cousin" of mine have his eye so intent upon Laura as to fail to get well acquainted with Laura's mother, grand-mother, and great grand-mother, whose Christian names are parochia, province, diocese. A Patriarch married diocese; a Metropolitan married province, and a Bishop was the always present husband of parochia. He was in that early day no occasional Metropolitan visitor, but was the constant companion of parochia, daily providing for her and all her beautiful daughters named Laura.

I ask my brethren, in conclusion, to study the form of Episcopacy as here proposed, in relation to the Presbyterian and Congregational Church Polities. It will appear that the essential principles of these polities formed with the other principle of Episcopacy one divine system. Episcopacy changing from the primitive parochial to its present so called diocesan form, necessarily separated these principles, which I believe to be all equally divine. God left them to His Church joined. And without our contending about who disjoined them, or one principle saying to the others ye are imperfect, it seems to me to behoove us earnestly to bestir ourselves about the business of rejoining all these three principles. I venture to submit these thoughts for publication, trusting that if they do not help to work out the problem, how can all Christians be organically united again, they at all events can do no harm.

Yours prayerfully for organic unity,

R. R. GOUDY,
Rector.
Albert Lea, Minnesota.

ST. JOHN'S CHURCH, THOROLD.

SIR,—As an item relating to a special vestry meeting of St. John's Church, Thorold, I would beg leave, as chairman of the meeting, briefly to refer to the subject.

1. As to the finances of the church, which are stated to be "in a deplorable condition," the difference between the assets and liabilities is about \$300.

2. The resolution, which proposed that the rector, who has been suffering from a severe and protracted illness, should resign, received three votes.

3. The grounds upon which the rector's resignation is required, appear to me to be such as call for not only the sincere sympathy of the church for the rector, but also the greatest consideration in dealing with the subject, and for all who love the church, now to rally around her.

Yours,
Thorold, October 26th, 1886. JAMES H. BALL.

THE PORTER FUND.

SIR,—The appeal on behalf of the family of Rev. F. G. Porter, was addressed to over 200 persons. A response has been received from eighteen, and now our funds are quite exhausted. Charitable friends here are taking steps for the relief of the household, but the responsibility should, we think, be shared by the Church at large.

J. KER MCMORINE,
St. James' Parsonage.
Kingston,
October 21st, 1886.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

NOVEMBER 14th, 1886.

VOL. V. 21st Sunday after Trinity. No. 51

BIBLE LESSON.

"The Ten Virgins."—St. Matt. xxv. 1, 13.

As we approach the closing days of the life of our Blessed Lord on earth, the lessons he teaches relate more to His second advent. The word "then" with which our lesson opens, connects it with the prophecy in the previous chapter. The parable was spoken only a few days before the passover, when our Lord was put to death. Jesus was sitting on the Mount of Olives over against the temple, and the disciples had been showing Him the buildings of the temple. He foretold its destruction, and on their asking Him when these things should come to pass, has warned them to be watchful, uttering the two parables recorded here as picturing the judgment, the lesson of the parable under consideration being the necessity of perseverance and watchfulness.

1. Going to meet the Bridegroom. The marriage customs in India were different from ours. They were generally celebrated at night; after the wedding a feast, lasting sometimes a week, took place. It is not quite certain whether this was given in the bride's or bridegroom's house. After a while they proceeded with a torchlight procession to their own home, the bride attended by her friends, a similar party coming from the house of the bridegroom would meet them and bid them welcome. These are the ten virgins mentioned, see them starting each with her lamp, each light hearted, and yet though we cannot yet tell the difference between them, verse 2, tells us five were wise and five were foolish. Who does the Bridegroom represent? Christ; He is the Bridegroom of the Church, St. John iii. 29; Rev. xix. 7. If then we are His Bride, how we should love Him above everything. The virgins represent Christ's professing people; to the eye of man no difference, but the all seeing eye of God can tell who are His in spirit and in truth.

2. Waiting for the Bridegroom. Verse 5. It seems as if He would not come for some time, so they forget their watchfulness, and gradually fall into a profound sleep, just like many who set out on the Christian path. The early Christians were expecting his coming. They were in a constant state of readiness, just what He wanted, He had told them to watch; see St. Mark xiii. 37; St. John xiv. 8; 1 Cor. xvi. 13; 1 Pet. iv. 7; St. Luke xii. 35, 37. Yet Jesus has not yet come. Is He really delaying? He tarries in mercy. The scoffer asks "where is the promise of His coming?" Just as in the days of Noah, when the long suffering of God waited one hundred and twenty years. His command is still the same "watch," the night is far spent. He may come in our time. His words are, quote 1 Thes. v. 2; Rev. xvi. 15; Rev. xxii. 20. Since we are all liable to be off our guard let us ask God to give us a watching, waiting, expecting, believing frame of mind.

3. The Coming of the Bridegroom, verse 6. Notice the suddenness of His coming, at any hour least to be expected. The cry awakens the virgins, their first thought, is my lamp burning? And five of them find their lamps at the last flicker. In fear and confusion they ask their companions to let them have some, but they had none to spare. With the Bridegroom coming they start off for fresh oil, too late, however, verse 10. Now let us see what the oil represents,—the supply of the Holy Spirit of God, without which true religion cannot exist, see Acts x. 38. Just as the lamp without oil was useless, so a mere formal religion will go for nothing; observe, too, no one can give grace to us, they may point out where it can be got, but each one must get for himself, see Psalm xlix. 7; St. Luke xvii. 10. It is God alone who sells the oil of the Holy Spirit St. Luke xi. 13; Isaiah lv. 1; it is freely offered to us, we must seek it from him in prayer and the other means

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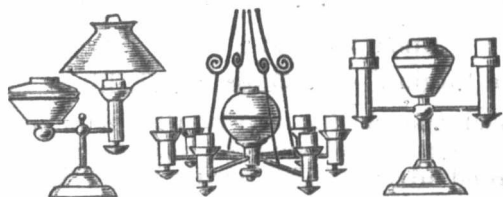
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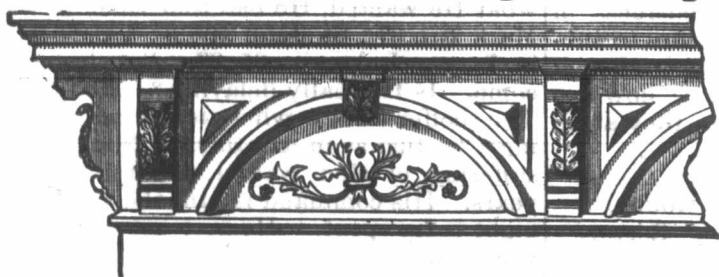
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of grace, but there is also a time when it is too late to buy; our day of grace may soon be over, when it will be too late to get a single drop, verse 10, the door was shut, remember Noah and the Ark. How safe and happy the wise virgins were, no enemy can ever trouble them, none can pluck them out of their Saviour's hand, see St. John x. 28; Rev. vii. 16, 17. But what of those without? What will be our feeling if we shall stand at that door, and find it closed against us, and to think, I might have gained admission but I put off until it was too late, and I cannot enter now. Are our lamps burning brightly? fed with the oil of the Spirit, are we watching for our Master? Is there not need? verse 13, our safety lies in prayer, it is the Christian's vital breath, let our hearts be with Christ and we shall be found of Him, and be with Him at that day when He comes. Hear His own words, "What I say unto you, I say unto all, watch."

What will you do without Him,
When He hath shut the door,
And you are left outside because
You would not come before?
When it is no use knocking,
No use to stand and wait,
For the word of doom tolls through your heart,
That terrible "too late!"

He would not do without you,
He calls and calls again—
"Come unto Me! Come unto Me!"
Oh, shall He call in vain?
He wants to have you with Him;
Do you not want Him too?
You cannot do without Him,
And he wants—even you.

F. R. H.

Family Reading.

EVERY-DAY WORK.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see.
The high peaks echo to the peans sung
O'er some great victory.
And yet great deeds are few. The mightiest men
Find opportunities but now and then.

A torrent sweeps adown the mountain's brow,
With foam and flash and roar.
Anon its strength is spent, where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky.
But the sweet sunshine, whose unfailling ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

HINTS TO HOUSEKEEPERS.

In the absence of a doctor, or when our remedies are not at hand, the following hints will be found valuable:

TO STOP THE FLOW OF BLOOD.—If an artery in a limb is severed, quickly wind a handkerchief around the limb between the wound and the body, and insert a stick in the handkerchief and twist it as tightly as the patient will bear. Apply cold astringent lotions, or compressing, or some dry powder like wood soot, to help stay the flow of blood.

NOSE BLEED.—Press a wad of brown paper tightly under the upper lip against the nostrils, and plug the nostrils with cold astringents, such as alum water, etc.

CUT WOUNDS.—Bring the edges tightly together with a stitch or by sticking plaster or Egyptian Salve, and apply a compress bandage of soft linen. If painful and throbbing, apply soft poultices of bread and milk, or powdered linseed, or slippery elm.

FRACTURES.—Handle the patient very carefully; if to be moved, let it be upon a shutter or board rather than in a carriage. Keep the parts injured in as natural a position as possible, being firmly tied, if necessary, to the sound limb or the body. Keep the patient in a horizontal position. Try Yellow Oil.

SPRAINS AND BRUISES.—Keep the parts perfectly at rest, and apply warm poultices of cloths wrung from hot water. Get Hagyard's Yellow Oil.

SCALDS AND BURNS.—If a person's clothing takes fire, roll them quickly in a blanket or anything handy to exclude the air and smother the flames. In entering a burning building, to avoid suffocation creep closely to the floor; remember that heat and smoke rise. If a burn be blistered, avoid removing the skin or opening the blister. Cover it with a thick paste of starch or soot, or cloths soaked in a mixture of one-third water and two-thirds linseed oil.

FROST BITES.—Rub the frozen part with snow, or apply cold water until the frost is extracted, and then procure yellow oil as soon as possible, or arnica diluted with equal parts of sweet oil or water.

BEE STINGS AND BITES OF POISONOUS REPTILES.—Cleanse the parts and apply spirits of hartshorn and sweet oil (equal parts), or a poultice of onions or moist clay.

Foot-cushions and footstools are everywhere seen now where society females most do congregate, and they afford a chance to "show off" pretty shoes and stockings.

HAIR-PIN HOLDER.—An odd little hair-pin cushion or holder for the toilet table can be made as follows:—Take a small round box or box cover, such, for instance, as tooth powder or thimbles are sometimes put up in. It should be about four inches across and an inch high or less. Draw two thicknesses of coarse net lace over this and fasten down tightly around the edges. Then crochet a cover in worsted, a round, flat mat in plain crochet at first and then an edge or border in small shells to fit the sides of the little box and extend a little way beyond. A narrow ribbon band tied around, with a small, flat bow on one side, completes the cushion, which is then found to be like a little sailor hat, of which the border forms the brim.

THE TIME TO PRAY.

Any time will do; any place will do. But there are some places and some times most suitable and most blessed. One time let us think of now. It is not a long time. It may be very short. It may be not very frequent. I mean the time that passes in Church after the Consecration of the Blessed Sacrament.

Have you ever thought of this? If you have, you will understand what I say. And if you know this, happy if you act on that knowledge and do what you know.

Go to Church when you can, but do not lose the precious opportunity the Church gives when the Lord Jesus comes to us in His appointed way. Adore the Lord when He comes; and pray that you may not go away into the world again without His blessing. Say what you want in your own words and from your heart.

RUNNING AWAY WITH A CHURCH.

It would make our neighbours in Europe laugh, if they knew that the oldest church in America was once stolen, and carried away seven miles, but such is the fact, and these are the circumstances as we learn from the *New England Magazine*. A church was built on the Sparsen Hill, Wickford, R. L., in 1707, but in three-quarters of a century the people had moved to a more convenient settlement, seven miles lower down. Not liking to walk seven miles each Sunday, some proposed in Vestry that the church should be moved. The few, however, who remained in the original settlement, violently opposed such a proceeding. One

evening the people of Wickford mustered their forces, collected all the oxen, placed the church on wheels and rolled it down the hill to the place where it now stands. When the people on the hill woke up and found their church gone, if they were not good church people, they must have used some very queer language.

NONE WILL MISS THEE.

Few will miss thee, Friend, when thou
For a month in dust hast lain.
Skilful hand, and anxious brow,
Tongue of wisdom, busy brain—
All thou wert shall be forgot,
And thy place shall know thee not.

Shadows from the bending trees
O'er thy lowly head may pass.
Sighs from every wandering breeze
Stir the long, thick, churchyard grass—
Wilt thou heed them? No; thy sleep
Shall be dreamless, calm and deep.

Some sweet bird may sit and sing
On the marble of thy tomb,
Soon to flit on joyous wing
From that place of death and gloom,
On some bough to warble clear;
But these songs thou shall not hear.

Some kind voice may sing thy praise,
Passing near thy place of rest,
Fondly talk of "other days"—
But no throb within thy breast
Shall respond to words of praise,
Or old thoughts of "other days."

Since so fleeting is thy name,
Talent, beauty, power, and wit,
It were well that without shame
Thou in God's great book were writ,
There in golden words to be
Graven for eternity.

—Chambers's Journal.

—A gentleman sitting in a public room at O—, where an infidel was haranguing the company upon the absurdities of the Christian religion, was much pleased to see how easily his "reasoning pride" was put to shame. He quoted those passages:—"I and the Father are one," and "I in them and Thou in Me"—in reference to the doctrine that "there are three persons and one God." Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said, with an oath: "Do you believe such nonsense?" The gentleman replied: "Tell me how that candle burns." "Why," replied the infidel, "the tallow, the cotton, and the atmospheric air produce the light." "Then they make one light, do they not?" "Yes." "Will you tell me how they are one in the other, and yet but one light?" "No, I cannot." "But do you believe it?" He replied: "He could not say he did not." The company instantly made the application by smiling at his folly, and the conversation was immediately changed. This may remind us that if we only believe what we can explain, it will indeed be but little, for we are surrounded by the wonderful works of God. Whose ways are past finding out.

APPROPRIATE TITLES.

Many persons, both here and elsewhere, are very fond of "Rev. and D.D.," and of all sorts of titles and degrees, before and after their own names, yet at the same time they will by no means say "St. Matthew" or "St. Mark," but call the Saints in the most familiar way, and will use no mark of respect for these great historical workers. Strange inconsistency. The following lines refer to a dissenting minister in England:

"S." AND "D.D."
One Joseph Parker wrote a book,
A famous book wrote he;
And on the title-page he put
That he was a "D.D."
Of great and worthy men he wrote—
Of James and John and Paul,
But who they were from any mark,
You could not guess at all.
If James and John and Paul may not
As "Saints" be known to fame,
Why does this Joseph Parker add
"D.D." to his own name?

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that are so valuable in all
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eatest benefit from their use;
e men find full satisfaction
or partly composed of these
ereals.

IRELAND, ERS AND PATENTERS.
ills, Lachute, P.Q.

SCHMIDT & Co, N, ONTARIO.

ACTUREERS OF
CHOOL, CHURCH,
—AND—
Furniture.

vel" School Desk,
January 14th, 1886

BOSTWICK,
ing at West
itative at Toronto.

THE LIGHTHOUSE LAMP.

Here by the broad and solemn sea
My father lives alone with me,
And towering high above our home
The lighthouse looms as pale as foam.
In earlier years, ere mother went,
We both were merry and content ;
But grief, since then, has left its trace
Of tears upon my father's face ;

And I, who cheer him all I may,
Must often struggle to be gay ;
For though a girl scarce twelve years old,
I feel within my heart unfold
The longing, through his future life,
To serve him like a little wife !

So, when he's tired from toilsome days
Of casting nets in coves and bays,
And bringing back, with weary tread,
The fish that help to buy us bread,
I watch him where he sadly sits
Beside the fire that leaps and flits,
And say, with active air and bright :
" Father, I'll tend the lamp to night."

Then, while he nods and lets me go,
I mount the stairs that well I know—
The stairs that wind so firm and high
To where the great lamp fronts the sky.
And then, as mists of coming night
Enshroud the lonely sea from sight,
I make the lamp put forth its power
And bloom through darkness like a flower !

And oh, I love to mark its beam
Across the dangerous ocean stream ;
To feel that I afar can send
Sweet thoughts and tidings to befriend
The souls afloat on those black waves,
That yawn all night like open graves !

Oh, other children may be glad,
In pleasant homes, with comforts clad,
Who never dream of ships that sail
In shade or sun, in calm or gale ;
But I, howe'er I pine and fret,
At times, perchance, am happier yet
To think how one frail child like me
Can make less dark that cold, wild sea !

—Edgar Fawcett.

—For constipation take St. Leon Water before breakfast.

THE FAITH! DOES IT MATTER?

The Faith! What is it? *The Faith is the truth which God has revealed to us concerning Himself and His work for us. Faith is the act by which the heart grasps and believes the Faith. Does it matter then what we believe?*

It seems a strange question to ask, yet there are people who say continually "It doesn't matter what we believe if we live honest respectable lives." This sounds very plausible, but is it true? Our actions in every day life depend upon what we believe—the sick man goes to a physician, in whose skill he has confidence—he follows his directions because he believes they will be for his good—he does not show his faith in the physician by prescribing for himself.

So our faith in Christ must be shown—not in living by the light of our own unassisted reason, but in believing and acting upon the teaching which Christ has given us. To deny the Faith, that is the teaching of Christ, is to doubt Him, and that is a grievous sin against God.

But there is another reason why it matters—our Salvation depends on it.

Christ has given us a chart of the way, and if we prefer a way of our own instead, we tread upon dangerous ground.

Careless people say—"We are all going to one place, and it doesn't matter which way we go"—Christ says I am *the way*—he does not speak of many ways: and St. Paul bids us use the gifts of Christ "till we all come in the *unity of the Faith* and of the knowledge of the Son of God unto a perfect man."

Look at the mystery of the Holy Trinity. The Faith given us by Christ and handed down in His Church, is that there are Three Persons—the Father, the Son, and the Holy Ghost, who are yet but One God. Does it matter whether we believe

this or not? Surely it does! The whole Work of God the Son and God the Holy Ghost, for our Salvation, rests upon their Divine nature. Once grasp this, and *the faith* will be the mainspring of our lives.

If we believe in God the Father, as our Father in Heaven, we shall seek to live as His Children.

If we believe that Jesus Christ is the only begotten Son of God, who became man for us, that He might redeem us from sin and death and give us Eternal Life—we shall give our hearts in loving obedience to His commandments. If we believe that he is now present, feeding and strengthening us, in His Word and Sacraments, we shall be very earnest in seeking Him there.

If we believe that He has given His Holy Spirit to dwell within us, to teach us, to guide us, to strengthen us, and to comfort us, we shall seek to know more of that Holy Spirit and His marvelous work.

We do not indeed fully understand now, God's nature and His dealings with us—nor does a child understand all about his earthly father—he simply believes. The life of faith is a life of growth, and the more firmly we believe in God the more shall we know Him, and the more faithfully shall we follow His guidance.

The Devil whispers that it doesn't matter—because he knows that indifference leads to ruin. He helps men to make plans of their own for salvation, because it flatters human pride—but the path of humility is the path of safety.

Let us seek to value, above all this world can offer, the Word and Sacraments which Christ has handed down in His Church. As little children, let us learn in all humility the mysteries of the Faith—and as men "contend earnestly for the Faith once delivered to the Saints."

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

THE PRAYER BOOK.

Next to the Bible, I love that book better than all worldly treasures. I would rather be a day-laborer with full enjoyment of its blessed provisions for the Christian life than to be a prince without them. God knows I speak from my heart when I say that, were I to begin life again, and were the wealth of Croesus offered me on condition that I should not taste the truths, thoughts, and inspirations, "sweeter than honey and the honeycomb," which I have drawn from the pages of the Prayer Book, from my sixth year till now (when I am old and grey-headed, and can speak of it as for sixty years the very joy of my heart and the light of mine eyes), I say, were such the bribe and such the condition, I would answer without a moment's hesitation: "Thy money perish with thee," and "Get thee behind me, Satan."

It is impossible for words to convey my sense of the unspeakable wealth with which that book has enriched my life. God alone can say whether I have properly used it for the highest spiritual advancement; but, apart from the secrets of my soul, I must say that the mental and moral stimulus with which it touched my nature in earliest boyhood has been the spring of all my studies, pursuits and pleasures ever since. And it is to-day, next to holy Scripture, the strongest support of my age and the sweetest song of pilgrimage. It helps me on to an eternal home, in humble hope of an everlasting Easter among the redeemed; in the lowest and meanest place, yet before the throne and in sight of the Lamb of God.

Such are my ideas of the Prayer Book; such is my testimony to its value above fine gold.

DIVINE SERVICE.

The Divine Service of the Church consists of 1. Worship, and 2. Instruction.

The worship of the Church is offered to Almighty God partly by the Priest and partly by the people. It consists of 1. Prayer. 2. Praise. 3. Alms, with the Oblations of Bread and Wine. 4. The Holy Eucharist.

The Instruction given at Church is in Lessons

from Holy Scriptures, Gospels, Epistles, Exhortations, and Sermons. In Churches where Daily Order of the Church is observed, there are twenty-eight chapters of Holy Scripture, about forty Psalms, besides Epistles and Gospels read every week. But these are not *worship*.

Many good people forget the two uses of the Service of the Church. They join in it for their own sake, and the benefit of their own souls only. And they are right, so far as they know.

But the faithful Christian has a higher aim than the salvation of his own soul. Our aim is the glory of God and of His Son Jesus Christ Our Lord. Our first desire is to offer to God the worship that is due from us to Him. Our *bodies* belong to God as well as our *souls*. Therefore we cannot now give Him half of our nature and refuse Him the other half. We worship Him with the body as well as the soul, bowing before Him, and kneeling, and offering the sacrifice of our lips. Not to do this, is to refuse God what is His due. The Worship of the Church on Earth, in its music and singing, in prayers offered on our bended knees, in the constant Service of the Altar, is a shadow of the Service and Worship of Heaven, as Almighty God Himself has described it for us in the Revelation of St. John. We pray daily that His Will may be done on Earth as it is in Heaven: and thus, first of all, we strive to do it.

And in so doing, we find our own spiritual good. Showing forth, before God in a mystery, the Death of His Son in union with that Sacrifice which Our Lord offered on the Cross, and continually pleads before His Father in Heaven, we know that our Worship is acceptable, and we look in return for all grace and blessing for our souls and bodies. Properly only one Sermon a day is ordered in our Church,—in the Office for Holy Communion. This seems to say that the chief use of that sacrament the Sermon is to bring people to the Altar. As Holy Communion is the highest and most blessed Christian privilege on earth, the greatest and most solemn act of Christian obedience, when the Sermon and Sacrament stand apart, and one is left while the other is listened to, it is clear that the Sermon has failed in its first intention.

And the same may be said of Common Prayer. The end of preaching is praying: and if sermons do not lead people to more prayer, and more devotion in the worship and service of God, they have missed their mark. The degree in which a Christian profits by sermons is shewn by his devotion and earnestness in Common Prayer.

But while the leading idea of the Divine Service of the Church must be that of Worship, of honoring God, and doing His will, we dare not lightly account of the gift that His priests receive by the Laying on of Hands in Ordination, for instructing and stirring up the hearts of His people in Sermons. We find in Sermons a means of grace for our souls. God works in them, not man. The teaching of the Day or of the Season is made clear and brought home to us; the conscience is awakened and directed; the Word of God is explained, and Christ Crucified is set before all. So it is that the Sermon is to be valued among our means of grace in Divine Service, as a Voice of God shewing us the blessed Way of Eternal Life.

THE TIME TO PRAY.

Any time will do; any place will do. But there are some places and some times most suitable and most blessed. One time let us think of now. It is not a long time. It may be very short. It may be not very frequent. I mean the time that passes in Church after the Consecration of the Blessed Sacrament.

Have you ever thought of this? If you have, you will understand what I say. And if you know this, happy if you act on that knowledge and do what you know.

Go to Church when you can, but do not lose the precious opportunity the Church gives when the Lord Jesus comes to us in his appointed way. Adore the Lord when he comes; and pray that you may not go away into the world again without His blessing. Say what you want in your own words and from your heart.

Ready-made Clothing.

LOOK TO YOUR INTERESTS.

See for Yourselves and be Convinced.

Boys' Clothing:

In this department we have no equal. Our hobby is good-fitting well-made garments of nice, strong materials that we can guarantee to wear well, and they are all cut and made in a superior manner.

Men's Clothing Department

We certainly lead the trade in this city, notwithstanding the boasting of some of our competitors.

Men's Winter Overcoats,

Made of all Pure Wool Tweeds, at \$5, \$6, \$7.50, \$9, \$10 and \$12. These goods are superior in cut and trimmings to any goods offered for sale in Toronto.

We wish to call special attention to a job lot of last season's Overcoats worth from \$8 to \$12, which we will offer for sale on to-day, Friday, at \$5 each.

We can refer the public to hundreds of respectable men in Toronto who buy from us their clothing "READY MADE," and who will certify that the garments purchased from us give perfect satisfaction and are superior in every way to the ordinary Ready-Made Clothing.

We invite Inspection and Comparison, and if our Garments are not better cut, better made, better trimmed, better fitting and lower in price than those of any other house in this city don't buy there.

Petley & Petley

128 to 132 KING ST. E.,
Opposite the Market,
TORONTO.

WASH, AND BE CLEAN.

In a certain town, during a time of great poverty and distress, dinners were given in the school-room, without payment, to a number of starving children. I saw a notice at the door that all must come with clean hands; and this was certainly not a hard condition, for there was no scarcity of water.

At the time appointed the children came crowding in, and I did not see one turn back because of the notice. A few were stopped at the door because their hands were not clean. They did not go without their meal, but ran off to wash as quickly as possible, and then they were let in with the rest.

Now, if any of them had turned away when they saw that their hands were dirty, and said that the feast was not meant for them, while there medly was close at hand, you would have said they must be foolish. Yet this is just what you do when you turn away from the Lord's Supper, to which you are invited 'without money and without price,' with no better reason than the common excuse, 'I am not good enough.'

We are not told that goodness is required of those who come to this Sacrament; what is required is to repent of our sins and steadfastly to purpose to lead a new life. If we were obliged to live in sin it would be different; but no one is obliged to live in sin, any more than to live in dirt. Do not make your sinfulness an excuse for keeping away from Christ. Do as those children did. They did not make their dirty hands a reason for staying away from the feast, but a reason for washing at once.

A CURE FOR DRUNKENNESS, opium, morphine, chloral, tobacco, and other kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6c. in stamps, for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington St. East, Toronto, Ont. Cut this out for future reference. When writing mention this paper.

A little boy, four years old, having often been told it was wrong to ask for anything at table, was down at dessert. After patiently waiting for some time without being noticed, he exclaimed, "Mamma, please may I have an orange, if I don't ask for it?" "Yes dear," was the reply. But, after a considerable interval, the little fellow, not getting his orange, again addressed his mother with, "Please, mamma, I'm not asking for an orange." This time he was duly rewarded.

A CURE FOR CROUP.—It is a valuable fact for mothers to know that there is no better or more certain remedy for croup than Hagyard's Yellow Oil used internally and externally. This handy household remedy may be had of any druggist.

RAILROAD TRAVELLING.

Oh! what a hurry getting up before daylight to get off in time, and then when you are almost to the station you hear the train give the whistle to start, how you have to run and get on by the help of others just as the cars are moving away. Then you take the first seat you see vacant, and look out of the window where you get only a glimpse at things as you are hurried past them; but amidst all this hurry and confusion a person of a thoughtful mind will think, that as the train allows the passengers to get only a glimpse at things, so time allows us only to glance as it were at this world when we are hurried into the next either to everlasting bliss or to everlasting damnation. When you are weary of gazing on things outside and turn attention to those within, you see some talking and laughing, others apparently rapt up in thought, others again talking upon business; when you see all this, you think how many of us will meet together again. Then comes the conductor (a stern, yet pleasant looking man), after your fare and if you have not got it you may get off at the next station.

A GREAT REWARD will be secured by those who write to Hallett & Co., Portland, Maine. Full information will be sent you, free, about work that you can do and live at home wherever you are situated, that will pay you from \$5 to \$25 and upwards a day. A number have earned over \$50 in a day. Capital not needed: Hallett & Co. will start you. Both sexes: all ages. The chance of a lifetime. All is new. Now is the time. Fortunes are absolutely sure for the workers.

Two young girls were walking leisurely home from school one pleasant day in early autumn, when one thus addressed the other:

"Edith Willis, what will the girls say when they hear you have invited Maggie Kelly to your party?"

"Ella, when mamma told me to invite Maggie, I asked her the same question. She told me it made no difference what the girls said, who thought Maggie quite beneath them, because she was poor and her school bills were paid by my father; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me these words: 'And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'"

Ah, little readers! never ask what this one or that one will say while you are doing what is right; but what Jesus your King will say on the glorious resurrection morning that will soon dawn upon us.

IN GOOD REPUTE.—James McMurdock, writing from Kinsale, says: "B. B. B." as a remedy for diseases of the blood, liver and kidneys, has an excellent reputation in this locality. I have used it and speak from experience, as well as observation. It is the only medicine I want, and I advise others afflicted to try it."



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in bulk. ROYAL BAKING POWDER CO. 106 Wall St N. Y.

Births, Deaths, Marriages.

Under five lines 25 Cents.

MARRIED
COLEMAN-PATTERSON—At St. John's Church, Cookestown, on Wednesday, October 30th inst., by the Rev. A. J. Fidler of Whittby, assisted by the Rev. W. H. A. French, Incumbent of St. John's Church, Robt. J. Coleman, (Merchant) of Cookestown to Rachel E. Patterson, of same place.

Read this Twice.

In addition to our premiums of music and "Mikado" cards, we have just issued a beautiful panel picture, in colors, 14 x 26, a fac-simile reproduction of one of the Paris salon paintings for 1884, entitled "Two Sisters." It is a perfect gem, and well worthy a place on the wall of any of the patrons of DOBBINS' Electric Soap. We have copyrighted it, and it cannot be issued by any other house than ourselves. The edition is limited, and will be issued gratis to readers of this paper in the following manner only:—

Save your wrappers of DOBBINS' ELECTRIC SOAP, and as soon as you get twenty-five mail them to us, with your full address, and we will mail you "The Two Sisters," mounted ready for hanging, free of all expense.

The soap improves with age, and those who desire a copy of the picture at once, have only to buy the twenty-five bars of their grocer at once. This will ensure the receipt of the wrappers by us before the edition is exhausted. There is, of course, no advertising on the picture.

I. L. CRAGIN & Co.,
PHILADELPHIA, PA.

THE SCOURGE OF AMERICA.—The one terrible blight of our country is scrofula—from impure blood—it causes consumption and many wasting lingering and fatal diseases. Burdock Blood Bitters cures scrofula if taken in time.

WORTH REMEMBERING.—There is probably no better relaxing remedy for stiff joints, contracted cords, and painful congestion, than Hagyard's Yellow Oil. It cured Mrs. John Siddell, of Orton, Ont., who was afflicted for years with contraction of the bronchial pipes and tightness of the chest. It is the greatest remedy for internal or external pain.

KODAK SAFETY FILM

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine.—Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever.—G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier.—Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

saparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—H. P. Bort, Hastings, N. Y.
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored.—P. Germain, Dwight st., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health.—Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health.—Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

aparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong.—C. R. Simmons, Greenbush, Ill.
Sold by all Druggists. Price \$1; six bottles, \$5.

Gold! Gold! Gold.

We, the undersigned Wholesale Grocers of the city of Toronto, hereby certify that we know ALEXANDER JARDINE & Co., Proprietors of the PURE GOLD MANUFACTURING COMPANY, in Toronto, and that we have every confidence in the care which is used by them in the manufacture of Pure Gold Baking Powder. We believe Pure Gold to be among the best Cream Tartar Baking Powders sold in this country, and have pleasure in handling it, as it has always given perfect satisfaction to our customers.

FRANK SMITH & CO.
PERKINS, INCE & CO.
EBY, BLAIN & CO.
SMITH & KEIGHLEY.
FITCH & DAVIDSON.
J. W. LANG & CO.

WARREN BROS. & BOOMER.
SLOAN & MASON.
THOS. KINNEAR & CO.
R. DUNBAR.
F. MCHARDY & CO.
MILLS & CO.

DO IT NOW.

This is for you, boys and girls. It is a bad habit, the habit of putting off. If you have something that you are to do, do it now; then it will be done. That is one advantage. If you put it off, very likely you will forget it and not do it at all; or else—what for you is almost as bad—you will not forget, but keep thinking of it and dreading it, and so, as it were, be doing it all the time. "The valiant never tastes death but once;" never but once do the alert and active have their work to do.

I once read of a boy who dropped so in health that his mother thought she must have the doctor to see him. The doctor could find nothing the matter with him. But there the fact was: he was pining away, losing his appetite, creeping about languidly, and his mother was distressed.

The doctor was nonplused:
"What does your son do? Has he any work?"

"No; he has only to bring a pail

of water every day from the spring, but that he dreads all day long, and does not bring it until just before dark."

"Have him bring it the first thing in the morning," was the doctor's prescription.

The mother tried it, and the boy got well. Putting it off made the task prey on the boy's mind. "Doing it now" relieved him.

Boys and girls, "do it now."

HORSFORD'S ACID PHOSPHATE

FOR OVERWORKED FEMALES.

Dr. J. P. Cowan, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

LITTLE MARY GREY.

Little Mary Grey is only five years old, but so quick to learn, and so observant of her little companions that her mother is obliged

to be very careful where she goes and who she meets.

One day Mary had been spending such a happy afternoon with Nellie Bald, who was three years older than herself, and returning home at five o'clock in fine spirits, and telling of all the stories Nellie had so kindly read to her, of how well Nellie read, how many pretty books Nellie had, and how very fond she was of them. Mrs. Grey said, "why Nellie must be a regular book worm," Mary did not reply, and soon after bid her mother "good night," and went to bed.

The next day Mrs. Grey took her work-basket and passing to her favorite window in the parlor, saw Mary coiled up very snugly in a corner of the sofa, with a large book in her arms, knowing that Mary could not read, especially such a formidable book as that, she advanced rather curiously, and said, "What are you doing Mary?" "Oh!" looking very wise, "I am being one of those Reader Bugs like Nellie Bald."—St. George.

Don't suffer cold to accumulate on cold until your throat and lungs are in a state of chronic inflammation. Attack the first symptoms of pulmonary irritation with Hale's Honey of Horehound and Tar and achieve an easy victory. Sold by all druggists at 25c., 50c. and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Fike's Toothache Drops cure in 1 Minute, 25c.

WHAT BISHOP MEADE DID WITH WASHINGTON'S COACH.

The coach ordered by Washington from England in 1789 when he was President was one of the finest in the city and attracted much attention when abroad with the President and his family. It was drawn by four spirited bay horses, governed by a driver and a postilion both in livery and accompanied by outriders. The coach was of cream color, and was suspended on heavy leather straps resting upon iron springs. The upper part, sides, front, and rear, had Venetian blinds and black leather curtains. At the sale of Washington's effects at Mount Vernon, after the death of his widow, this coach was purchased by the late G. W. P. Custis. It finally became the property of the late Bishop Meade, of Virginia. Becoming unfit for use, the Bishop had it taken apart, and pieces of it were distributed among his friends, also among associations of ladies for benevolent and religious objects, who at their fairs sold fragments made into walking-sticks, picture frames and snuff-boxes. About two-thirds of one of the wheels thus produced one hundred and forty dollars. The old coach probably yielded more to the cause of charity than it cost the builder at its first erection.—From Mary and Martha.

THE REBELLION in the North-west has been suppressed, and our citizens can now devote reasonable attention to their corns. The only sure, safe, and painless remedy is Putnam's Painless Corn Extractor. It never fails; never makes sore spots worse than the original discomfort. See that you get "Putnam's" and take none other.

A NEW VIEW OF CONSUMPTION.

AND ONE WHICH APPEALS TO COMMON SENSE—MANY CURABLE CASES.

[Medical Stylus.]

"Many persons die of Consumption who could easily be cured," says Dr. S. C. Clark, of Watertown, N. Y., "if they would go at it right. I have a new view of the disease. Consumption is not always of lung origin."

"How so? What is it then?"
"How many cases of consumption are secondary. The disease itself prevails everywhere, but the best practitioners refuse to attribute it entirely to inheritance or the weather. If a person lives in the most favorable climate in the world and has any tendency to lung weakness, if certain conditions exist in the system, that climate, however favorable, will not prevent development of the disease. The disorder in such cases is only a secondary symptom in the lungs of some other ailment, and can never be cured until approached through its source."

"Yes, doctor; but what is the method of approach?"

"If you dip your finger in acid you burn it; do you not?" "Yes."

"If you wash this burnt finger every second with the acid, what is the result?"

"Why, constant inflammation, festering and eventual destruction of the finger."

"Precisely! Now then for my method, which commends itself to the reason and judgment of every skillful practitioner. You know certain acids are developed in the body. Well, if the system is all right these acids are neutralized or utilized and carried out. If the system is run down by excesses, anxiety, continual exposure, or overwork, these acids accumulate in the blood. If there is any natural weakness in the lung, this acid attacks it, having a natural affinity for it, and if the acid is not neutralized or passed out of the system, it burns, ulcerates and finally destroys the lung. Is this clear?"

"Perfectly! But how do you prevent the accumulation of these acids in the system?"

"Irregularities of the liver and kidneys create this excess of acid and the supply can be cut off only by correcting the wrong action of these organs. The kidneys alone should carry out in quantity, in solution, enough of this acid daily, which, if left in the blood, would kill four men. When the stomach, the liver and the kidneys are all conspiring to increase the acid, the wonder is that weak lungs resist death as long as they do!"

"But you have not told us how you would treat such cases."

"No, but I will. The lungs are only diseased as an effect of this acid or kidney poison in the blood. After having exhausted all authorized remedies to correct this acid condition, I was compelled, in justice to my patients, to use Warner's safe cure: though a proprietary remedy, it is now recognized, I see by leading physicians, by Presidents of State Boards of Health and by insurance physicians, as a scientific and the only specific for those great organs in which over ninety per cent. of diseases originate or are sustained."

"Is this form of treatment successful?"

"It is wonderfully so, and for that reason I am only too willing that you should announce it to the world of consumptives."

Note by the Publishers:—We have received the above interview from H. H. Warner and Co., Rochester, N. Y., with the request that we publish it for the good of suffering people. In a foot note to their letter they say:

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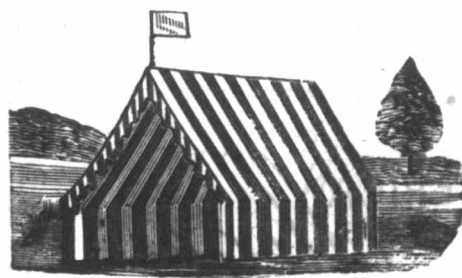
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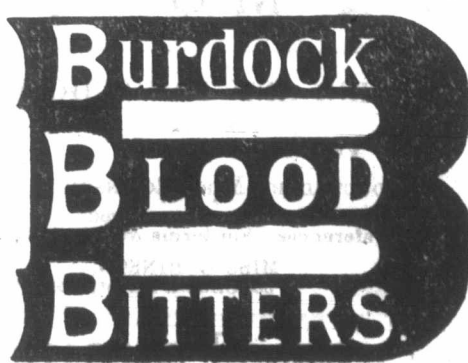
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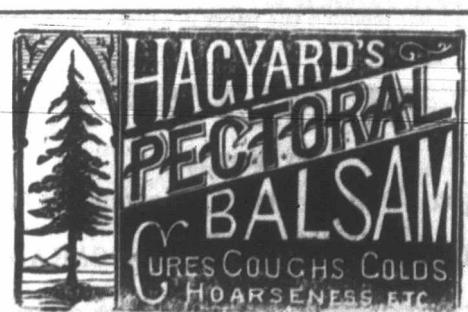
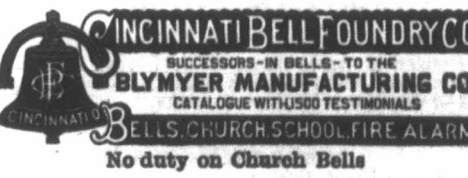
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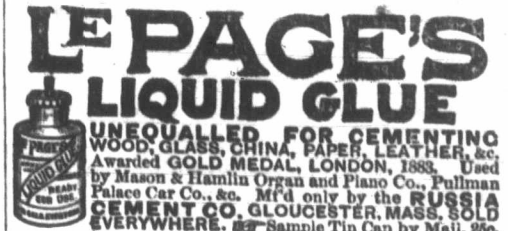
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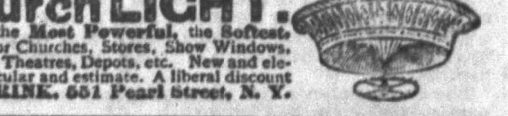


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