

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, DECEMBER 18, 1888.

[No. 50.]

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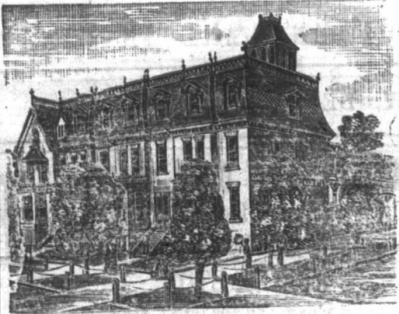
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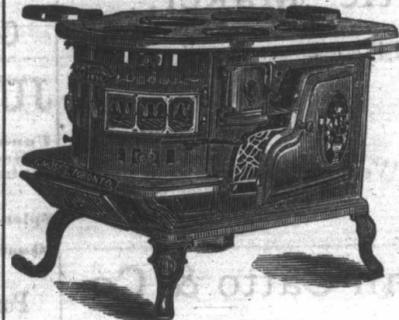
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CHURCH THOUGHTS BY A LAYMAN.

No. 57.

GOD'S IDEA OF HIS CHURCH.

IN considering the question of Christian unity it is necessary to a right understanding of the problem, therefore essential to its solution, that we obtain a clear idea of the position which has ever been taken by the universal Church from primitive times up to this day. This position is not merely most agreeable to reason, but is the only one capable of being harmonized with the revealed will of God in the history of His Church in the past ages, with His policy as declared in the utterances of our Lord, with the teachings of the apostles and the history of the Church while under their government. Now the position taken by the Catholic Church is this, that the visible unity of the Church is the outward and visible sign of the will of God, for His Church of old when under direct Divine control was a visible unit. God's idea of a Church is seen in His maintaining the Israelitish Church in visible unity, until that Church was transformed into the Church of Christ. The idea of a visibly united body had no earthly likeness, it was of Divine Revelation. Visible unity is therefore God's idea of His Church's normal state. That is not disputable, it is the greatest fact of the Old Testament. All other religions were broken up into sections. The very idea of visible unity in religious organization was wholly foreign to the mind of man outside God's Church. The theory now held by the sects to-day was the theory and practice of the heathen world as opposed to God's own order. Christ spoke of a Kingdom of God being set up. "Thy Kingdom come," clearly declares the nature of the Church of God. It was to be a Kingdom, which is by necessity a visible unity. Its visibility of unity or oneness was to be the sign of its being Divine. Jesus prayed that the world might be witnesses of this oneness, which they could not do if it were the invisible condition of an invisible Church. The very object of the Church was to bring men into a Kingdom, into oneness, out of their heathen state of anarchy, disunion, and diversity of religious systems. "God hath made of one blood all the nations," strikes at the root of all heathen ideas of religion, for religion was the agent and symbol of race and class disunion. The churches to-day have to decide whether they prefer God's idea of a Church as a "Kingdom," of His people being a "Family," of their oneness being visible to the world—or whether they prefer the heathen idea of disunion and division into sects, varied to accord with man's private fancies. "Gods many, Lords many," rituals many, and ecclesia or churches many, is the note characteristic of mankind walking by the light of nature. One Lord, one faith, one baptism, one body, one family or a church, is the sacred characteristic, the peculiar glory, the divinely impressed image and form of the Kingdom of God on earth. That Kingdom is one in Heaven, there sects exist not. The visibility of union which exists in heaven is there the

direct expression of the Will of God. We pray that God's "Will may be done on earth as it is in Heaven." Therefore in using the Lord's Prayer, we beseech our Father in Heaven to bring His Church into the same visibility of oneness which, by His will, exists in Heaven. Hence the passionate love ever shown by the Catholic Church for the Lord's Prayer. It is the family prayer. In the Lord's Prayer we have the utterance by the Body of Christ of the very same yearning after the visible unity of His people which the Head of the Family uttered when on earth. Our dear Lord and Head, foreseeing how the wilfulness of men would divide His Church into sects, taught and commanded His people ever to pray that the will of God should be done on earth as it is in heaven. The Will of our Father is manifested in the visible union of His children as One Body, Jesus Christ ever present, ever seen as the Head of His Church. The sublimity of God's idea of a Church compared with the sects' idea, is the measure of the difference between the thoughts of an Almighty Creator, All Wise, and His frail creature, all foolish man. But there is something in man's love of his own notions which tells of the divineness of his origin. "Let us be as God's," is still the latent desire of man. So men take up God's idea of His Church, His Kingdom, His Family, and finding that the unity involved implies obedience, submission to rulers, to order, repression of self-will, and all that is essential for harmonious life in a kingdom or family, they put God's will aside and set up their own wills to fashion little Churches, little republics, little families, over which they can exercise visible rule and leadership. It is very odd, it is one of the most singular of the vagaries of mankind that having thus quietly dismissed the Almighty from His Throne, the Throne of His Kingdom, by setting up a large variety of man-made republics, they satisfy their rebellious consciences with a theory framed to justify this open rebellion. This theory is what is called the "Invisible Church" theory, one of the absurdest conceptions by which wilful defiance of lawful authority ever attempted to justify rebellion by a pretence of loyalty.

We have seen what God's idea of unity ever was, how Jesus prayed for it to be visible to the world, what it is where God's will reigns alone. Now look at what men say and what men do. They say that the unity of God's Kingdom is invisible, and they divide up that Kingdom by a variety of constitutions and forms of government under which they range themselves. Each set, or church, refuses to recognise the constitution or forms of government of all other sects, or churches. These bodies have different treasuries, different codes of laws, different parliaments, different franchises, different rulers, different sets of officials, different police regulations, different languages, different territories, different modes of worship, different tests of citizenship. They enter into treaties offensive and defensive. They fight for predominance, they are as full of, and as constantly at war as tribes of savages. In a word they have even more outward signs of disunion than the states of Europe. But this is the odd feature in these divided bodies, so-called Churches, that they claim to be invisibly united! Whatever the unity may be, there can be no question whatever about the invisibility. Anomalous as it may sound, the "invisibility" of this union is very visible! We may gaze forever and the "unity" will never be seen. It is very safe, but very absurd to predicate the condition of a certain state when that condition involves impossibility of any test. The union of invisibly united Churches

is not within the range of human testability. Faith sees the invisible we know, but even faith cannot see the non-existent! When the sects ask us to pay regard to their invisible union, we must beg to decline the task. At present we are in the flesh. Our eyes are not arranged to take impressions from things which have no other form of existence than ideas, and notions, and fancies. The invisible bond which is said to make one body out of a large variety of visibly separated and diversely organized and mutually repellent bodies, is such a mere conceit of the fancy that, if it were not in the sphere of religion and protected from criticism by an air of piety, would be pronounced universally the product of a disordered mind. The Church in heaven, that is to say, those members of the One Church who are in heaven, are not visible. But the Church on earth, that is those members of the One Church who are in the flesh, are visible. To use terms about men, and women, and children in the flesh which imply that they have some spirit life and organization outside of their bodies is a very tiresome form of nonsense. The Church of God has work to do, for it has a life to lead in, it has a glory to manifest to the men and women and children who are visible, and to it unreachable except by material, visible means. An invisible Church can neither work for man, nor live before men, nor show forth its glory to men. An invisible Church, therefore, has no place on earth, no sphere, no conceivable form of existence, it is not a thing thinkable by our minds, except as a mere abstract conception. To pray "Thy invisible Kingdom come," would be mockery. To suppose an invisible Church could be seen by the world, as Jesus prayed for, is blasphemy. To send forth Missionaries to gather men into an invisible Church, would be as wise as trying to build an abstract house out of solid bricks and mortar.

Do let us clear our minds of all this metaphysical flummery about the invisible Church. Let us take God's idea as revealed in olden times, Christ's idea as seen in His own prayers, the idea shining out in every apostolic epistle, the idea embodied in the life of the Primitive Church, and in that idea we have the great fact of the visible Catholic and Apostolic Church. That Church is God's Kingdom on earth, One and Indivisible as Himself, because He dwells in that sacred Body, which is a manifestation of His unity and His love to mankind.

THE CHURCH AND SCHOOL TEACHERS

(COMMUNICATED.)

IN one of your contemporaries the immense amount of good that can be accomplished by a State-paid secular teacher, if a good Churchman, is clearly shewn. The editor goes on to say: "The clergy in many places find the teacher or teachers of the public schools the main-stay of the Baptists, Methodists or Presbyterians, and perhaps the great influence against which they have to contend; while they find it impossible, even where the Church population overpowers all others, and where no opposition exists, to secure a Church teacher, simply because they are so few in number in the profession."

What is true of Nova Scotia, and probably New Brunswick is abundantly true of Ontario. Leaving out the case of primary education for the reason given below, and considering that most important branch, secondary or High school educa-

tion, it is worth while enquiring how many Masters of Collegiate Institutes and High Schools give the weight of their talents, their influence and their authority as far as possible to the Church. The inquiry is a difficult one, because since there are no statistics published relative to the "Credo" of either Public or High School teachers, one must be guided wholly by his own observation and experience. If difficult, however, in the case of the High School teachers, it is doubly difficult, nay, almost impossible, in the case of the Public School instructor; and therefore, important as the latter is, he must be excluded from the inquiry. The following facts shew what the writer has done by way of a confessedly incomplete and inadequate solution of the question.

1. The ratio of the Church population to the whole population is 868,539 to 1,928,228 (statistics of census, 1881) or nearly one to five. The representation among the schools should in fairness be in this proportion.

2. The Collegiate Institutes, to the best of the writer's knowledge, are thus officered; and standing in advance of the High Schools, and built in what may be fairly called centres of wealth and culture, certainly deserve notice first. For a certain reason the "Credo" of the assistant and departmental masters is not considered in detail.

Name of place.	Creed of Principal.	Church assistants.
St. Thomas.	Methodist.	None (?).
London.	Anglican.	None (?).
St. Mary's.	Baptist.	None.
Brantford.	Presbyterian.	None (?).
Galt.	Presbyterian.	None.
Guelph.	Presbyterian.	None.
Collingwood.	Methodist.	None.
Barrie.	Doubtful.	None.
Toronto.	Presbyterian.	None.
St. Catharines.	Presbyterian.	None.
Hamilton.	Presbyterian.	None.
Whitby.	Doubtful.	Doubtful.
Peterboro'.	Anglican.	Doubtful.
Cobourg.	Methodist.	None.
Kingston.	Presbyterian.	Doubtful.
Ottawa.	Doubtful.	Doubtful.

Regarding assistant and departmental masters it may be stated (1) that they are, in too many cases, beardless undergraduates or graduates of Toronto University, of no settled "Credo," and of no profession in life, making teaching a stepping stone to something higher, mere birds of passage; (4) that all the better departmental positions are, to the best of the writer's knowledge, filled by Presbyterians or Methodists, preference being given to the former.

If the High Schools be considered, it will be found that on the main line of the Grand Trunk, between Sarnia and Lancaster, there are out of twenty-four High Schools four with an Anglican Principal, unless indeed some recent changes have been made; on the Great Western Branch with its branches, out of thirty-three there are only five; on other branches of the Grand Trunk in the Western Peninsula, none; on the Canada Pacific (Toronto Grey & Bruce) none.

8. Of these few who have Churchmen for Principals, a more difficult matter is to decide who are active, vigorous living Churchmen, who are merely indifferent and lazy, and who are positively injurious, joining hands with every "one horse" sect against her, while decrying every attempt at true Church life as either formalism or hypocrisy, selling their birthright body and soul to dissent, and "more Plymouthite than the Plymouth Brethren themselves."

How much the utter neglect of the fact, the stupendous fact, that the secondary, the life education of the youth of the country is in the hands

of the dissenters—how much this has contributed to retard the growth of the Church of England, remains to be seen in the future. Does not a heavy responsibility rest upon the members of the Church to see that the ranks of the educational profession be recruited from her? Why should the best positions be filled by gentlemen who, no matter how well qualified mentally, are by their "Credo" in honour bound to be at least hostile to the Church? The teaching of every earnest, thinking man, no matter how careful he may be, will inevitably be leavened by his religion, especially in the subjects of English history and English literature. And if he be a successful and therefore popular teacher, much the more will his views be adopted. In one case the writer knows that an appointment as mathematical master was made, subject to the stipulation of the Principal, "that he should in no case be called upon to teach either English literature or history, even in the absence of the proper teacher," the reason assigned being the applicant's Churchmanship, not any incompetency. Surely next to the blessing of Separate Schools, wherein the youth of our country may be taught the doctrines of our Church side by side with secular literature and science, the youth of our Church might hasten to fill, next to the office of the priesthood, the most important and onerous profession of secular education, especially when they can thus give both directly and indirectly their work to the Church, and thus help to elevate her from the position of third in our province to her former proud standing and prestige.

OBITUARY.

The Rev. John Wood, vicar of St. Matthews, Sutton, whose death occurred in Toronto on Nov. 22nd, was the son of the Rev. W. Wood, of Port Rowan, Ont., and the grand-son of the late Rev. John Wood, of Swanwich Hall, Derbyshire, England.

He was born in the township of Walpole, on Lake Erie, April 12th, 1836, and was educated in private schools, and the grammar school of Simcoe, County of Norfolk, from which he entered Trinity College. After a successful college career, in which he carried off two scholarships, he was ordained deacon by the late Bishop Strachan, and appointed to the mission of Brighton.

Having taken priest's orders he removed to Ottawa and became curate under the Rev. J. S. Saunder, at Christ Church. While on a visit to friends in England he accepted a curacy in the church in which his grand father had preached before him, at Ripley, Derbyshire. Here he labored most devotedly and succeeded in gathering together a new congregation, and in building a church.

He afterwards removed to Sutton, Bedfordshire, the climate being milder and suiting his weak lungs. After many years of self-denying and earnest work, during which he built a church, schools and parsonage, and formed a new parish, which was afterwards endowed, his health gradually declined, and he was obliged to seek restoration in the south of France and Algiers.

Being partially restored he returned again to his parish but disease was slowly but surely doing its work and he was at last obliged to give up preaching.

By the advice of his Bishop and as a last resource he determined to visit Colorado to see if the dry pure air of the mountains could afford relief.

The air there proving too strong for his lungs he went to Minnesota where he passed the remainder of the summer.

Becoming worse in the autumn he returned to Toronto for medical advice, but as it proved only to die in his native land. After a slight improvement

the sudden change in the weather affected him for the worse and he rapidly sank and passed away quietly, and was buried in St. James' Cemetery.

He married Miss Chapman, step-daughter of the Rev. G. Pocock, Vicar of Pentrich, who survives him with six children. The Church of England loses in him a valuable and faithful servant, a man of simple and unaffected piety, an earnest parish priest, who having spent his life in his Master's service was early called to his reward.

CRANMER AS A WITNESS.

Most persons are familiar with the sight of a witness who, under a counsel's artful questioning, is made to tell a story favourable to that counsel's case. When, however, the same witness is put under cross-examination by the other side, the first story breaks down, and invincible evidence is produced to show that the witness had been at first practically turned into a false witness by the dishonest twist given to his testimony. A very bad case, very bad indeed of a like kind was a recent letter by Dr. Dewart on Church Orders. He quoted amongst others Archbishop Cranmer as an authority against the Church having any historic ministry. "We have shown on our first page how the Rev. Dr. Carry exposes Dr. Dewart's ignorance of the writers he pretends to quote. The following exposure of Dr. D's untruthful way of using Cranmer's testimony, is from a letter by the Rev. John Langtry. We may here say that one great difference between us and the Methodists is seen in these exposures. Our clergy are learned men, they are not made D.D.'s to give the Church a false *eclat*."

Mr. Langtry says: "The same remark is true of the other witnesses from whom Dr. Dewart quotes. He says that Archbishop Cranmer 'wholly repudiated the doctrine of succession,' and 'maintained that in the New Testament he that is appointed to be bishop or priest needeth no consecration by the Scripture; for election or appointing thereto is sufficient.' And it is quite true that in the early days of the Reformation movement, Cranmer wrote some things which, if true, would prove rather more than Dr. Dewart would be willing to accept, for he maintained not only that election and appointment were sufficient without consecration, but that kings and princes as well as bishops had power to ordain ministers. Still he adds, as if even then doubtful of the soundness of his position: 'This is mine opinion and sentence at this present, which nevertheless I do not temerarily define.' And that it was only a passing opinion hastily taken up, and as speedily relinquished, at a period when all opinions were undergoing great and rapid changes, is evidence from the fact that 'the necessary duty of a Christian man,' published in A.D. 1548 by Cranmer, contains the strongest language concerning 'Order,' as the the gift or grace of ministration in Christ's Church, given of God to Christian men by consecration and imposition of the bishop's hands, and concerning a continual succession even to the end of the world. (See Formularies of Faith, page 277.) In A.D. 1548, Cranmer himself published what is called Cranmer's Catechism, which, though not written by him, was translated and published by him, and of which he frequently speaks as my Catechism, and endorses so fully and so frequently that Bishop Bennet evidently thought that it was his own composition. In this Apostolical Succession, Episcopal Ordination, and the Power of the Keys, are so strongly enforced and so greatly enlarged upon that Dr. Dewart would be constrained to denounce 'the martyred archbishop' as something worse than a Puseyite and Sacramentarian.

"In 1549 Cranmer and twelve others drew up the Ordinal with its preface, in which it is declared that 'It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' times there have been three orders of ministers in Christ's Church—bishops, priests and deacons.' And not only is Episcopal ordination enjoined, but it is declared that 'none shall hereafter be accounted or taken to be a lawful bishop, priest or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, and admitted thereto according to the form hereafter following, or hath had formerly Episcopal consecration or ordination.' This expresses, not Cranmer's transition opinion, but his matured judgment. To the truth of this declaration every clergyman has solemnly to subscribe at his ordination. And Dr. Dewart, instead of holding up to scorn those who honestly act up to their pledged faith and calling them ugly

names, ought, in the interests of public morality, to have told his readers that as honest and honourable men there was no other course open to them but to teach what they do teach or surrender their commission to teach in the Church of England. And so with regard to this quotation also. I repeat the dilemma in which Dr. Garry left Dr. Dewart; either he knew that He was not giving Cranmer's real sentiments, and so was trying to mislead others, or he did not know them, and therefore had no right to set himself up as a teacher and guide in this matter."

BISHOP LIGHTFOOT ON THE STAND.

The same remarks apply to Bishop Lightfoot as quoted by Dr. Dewart as to Cranmer and Stillington. It is an absolute outrage to make such a noble and indeed Bishop as Dr. Lightfoot an authority against his own Office and his Church. If Dr. Lightfoot really held the views which by a perverse torturing of his words he is made to say, as an honest man he would throw off his episcopal robes and turn a Plymouth Brother. In reference to the Bishop of Durham, Mr. Langtry writes:—"Again Dr. Dewart says that Bishop Lightfoot has examined this subject with great learning and research; though naturally disposed to make the most of all early hints in favour of Episcopacy, he candidly gives up the claim to historic evidence for apostolic or Divine authority of Episcopacy in its modern form. This is what Bishop Lightfoot says about the character and result of his research. The object of the essay (on the Christian ministry) was an investigation into the origin of the Christian ministry. The result has been a confirmation of the statement of the English Ordinal: 'It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' time there have been three orders of ministers in Christ's Church—bishops, priests and deacons.' But I was scrupulously anxious not to over-state the evidence in my case, and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers who have emphasized them to the neglect of the general drift of the essay." (See preface to third edition.) Again (page 282 of the essay) he says, 'It has been seen' (in the course of his investigation) 'that the institution of an episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be severed from the name of St. John.' And again (page 265) he says, 'If the preceding investigation be substantially correct, the threefold ministry can be traced to apostolic direction, and short of an express statement we can possess no better assurance of a divine appointment, or at least a divine sanction.'

"Dr. Dewart says that Bishop Lightfoot was naturally disposed to make the most of early hints in favour of episcopacy. Bishop Lightfoot says he was 'scrupulously anxious not to over-state the evidence in my case.' Dr. Dewart says that Lightfoot 'candidly gives up the claims to historic evidence for apostolic or divine authority of episcopacy.' Bishop Lightfoot says that his investigation has convinced him that 'from the Apostles' time there have always been these three orders in Christ's Church—bishops, priests and deacons.' He says that the institution of episcopacy cannot without violence to historical testimony be severed from the name of St. John.' I make no comment. This must suffice for the cross-examination of the English Church witnesses Dr. Dewart has called."

BOOKS RECEIVED.

AMERICAN CHURCH REVIEW, Nov. 1883, Edited by Rev. Henry Mason Brown.

A COMPANION TO THE ALTAR. By Rev. John Dart, D.C.L., President of King's College, Windsor, N. S. Thomas Whitaker, N. Y. Price \$1.

HYMNS FOR THE CHURCH ON EARTH; selected and arranged by Dr. Ryle, Bishop of Liverpool. Anson D. F. Randolph & Co., N. Y. Price \$1.25.

MANLINESS IN THE SCHOLAR. By Rev. Dr. Storrs. Anson D. F. Randolph & Co., N. Y. Price 85 cents.

BIBLE BIOGRAPHIES; Companion characters. By Dr. O. A. Hills. Randolph & Co., N. Y. Price \$1.25.

THE AGNOSTIC AND OTHER POEMS. By Dr. Pierce, Bishop of Arkansas. Thomas Whittaker, N. Y. Price \$1.

PULPIT PRAYERS, by eminent preachers. P. A. C. Armstrong & Son, N. Y. Price \$1.50.

The above may be had of Rowsell & Hutchison, Church Book-store, Toronto.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending December 6th, 1883.

MISSION FUND.—Thanksgiving Collection.—St. Mark's, Parkdale, \$15.62; Clairville, \$2; Bolton and Sandhill, \$2.75; Port Perry, \$11; Stayner, \$2; Creemore, \$2; Lindsay, \$22.86; St. Mark's, Carleton, \$2.40. Missionary Meeting.—Lindsay, \$20.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund St. Stephen's, Vaughan, \$6.75; St. Thomas, Shanty Bay, \$18.55; Midland, \$2.05; Toronto, Church of the Ascension, \$20.60; Mulmur, St. Luke's, \$5; St. Philip's, Unionville, \$4.80; St. John's, Harwood, \$1.00; St. Paul's, Lindsay, Diocesan 85 cents, Algoma, \$1.60, Domestic, 60 cents, General \$7.97.

WIDOWS' AND ORPHANS' FUND.—October Collections. St. Mark's, Parkdale, \$13.50; Cartwright, \$6.25; Campbellford, \$7.50; Stayner, \$8; Creemore, \$6; Banda, \$2; St. Mark's, Carleton, \$2.50.

TORONTO.—All Saints'.—We have this week to record the completion of a work which has been in progress for some time past, viz: The filling of the chancel window of All Saints' Church with a large group of figures in stained glass, at a cost of \$900. This elaborate and beautiful addition to the adornments, for which the church is indebted to the benevolence of individual donors, has been executed by Mr. Robert McCausland of Messrs. Jos. McCausland & Son, Toronto, and has elicited warm expressions of admiration from those who have inspected it. The window measuring about 9x25 ft., is divided into three large panels with much elaborate tracery above, and the subject filling all is "The Ascension." In the upper part of the centre light Christ is represented, his raiment is gently moved by the quiet breeze; his feet are partly hidden by the clouds that will soon completely conceal his form; around him is the peerless radiancy of the home to which he is ascending; and above, on each side, are angels prepared to raise their song of welcome to the King of Glory. The apostles below are overpowered by this unveiling of their Masters' Glory. They feel that the hour of separation has come; as they watch their ascending Lord they wonder and adore. Peter fervently gazes upwards, and his tightly clasped hands express the desire he feels to have bestowed upon him by the Lord one parting look of love. John in an attitude of amazement, watches fixedly Christ's heavenward ascent. The Virgin, kneeling clad in a robe of exquisite richness is looking up in religious joy; the pose of the figure gives additional emotion to the group, all the figures of which are well placed and illustrate with force this beautiful subject. The coloring and design are of a high order and will undoubtedly increase the artist's reputation.

St. Thomas' Church.—The incumbent of St. Thomas' Church, Mr. McCollum, is preaching a special course of sermons this Advent season. On the 9th inst., his subject was "The utter failure of the religious systems of the world at the coming of Christ to satisfy man's spiritual need."

Church of the Redeemer.—A pleasant gathering was held in the school-room of the Church of the Redeemer, on the 6th inst., when the first meeting for the season of the Y. P. A. took place. Mr. F. Arnoldi presided, and the programme comprised songs, readings, and character recitations. Miss Berryman's singing was much admired, and her duet with Mr. Coleman was especially good. Mr. Field's humorous songs went down well, and Miss Symon's instrumental performances were admirable. Mrs. Morrison was prevented from giving a reading owing to indisposition. There was a large attendance.

WOODBRIDGE.—There have of late, been a number of changes in the clerical staff of this important mission. The Rev. Charles Harper Shortt left in June last for a years sojourn in Europe. He is now doing S. P. G. work in Cornwall but will shortly leave for the continent. The Rev. James Banks Mead, who came in February last to assist in the work of the Church here has assumed the charge of the parish of Dover, New Jersey, U. S., having been appointed thereto by the Bishop of New Jersey. The Rev. Ogden P. Ford, for more than five years Incumbent of Woodbridge and Vaughan, left the village a fortnight ago on a years leave of absence. He will spend most of the year in England. The Rev. Henry Heaton has been appointed *locum tenens*, and the Rev. Charles George Snapp has been appointed by the

Lord Bishop of the Diocese assistant curate of Woodbridge and Vaughan and curate in sole charge of All Saints', King. The new parsonage is nearly finished, and will be a very comfortable home for the clergy. As a considerable sum is still needed to pay for this very necessary house, contributions from the charitable will be thankfully received, and are earnestly solicited. A view of the pretty village (Christ) Church showing the beautiful belt of tall pine trees in the back-ground, has been taken and may be had free by mail by sending fifty cents to Mr. O. J. Agar, Woodbridge. The photo is 4x7 inches in size and would make a pretty Christmas card for sending over the sea.

MISSIONARY MEETINGS AND SERMONS, JANUARY 1884.—January 2nd, Port Perry; 3rd, Brooklin; 4th, Columbus; 6th, (Sunday), Whitby and Oshawa; 7th, Port Whitby; 8th, Pickering; 9th, Christ Church, Scarborough; 10th, St. Jude, Scarborough; 11th, St. Paul, Scarborough; 13th, (Sunday), Markham, Stonville; and Unionville; 14th, Uxbridge; 15th, Sunderland; 16th, 17th, Udon; 18th, Cannington; 20th, (Sunday), Barrie, Midhurst, Shanty Bay; 21st, St. Mark's, Oro, and Orillia; 22nd, St. Luke's and Wabash; 23rd, Midland and Penetang; 24th, Emsdale and Wyebridge; 25th, St. James', Vespra and Craighurst. A special collection at each service in aid of the Mission Fund. W. F. Campbell, Missionary-Secretary.

HASTINGS.—The Rev. John McClarey writes:—"Received from the C. W. M. A., a box of toys &c., for a Christmas tree for which I return thanks."

CONCERT AT ST. PETER'S.—A concert was given on 6th in St. Peter's school-house in aid of St. Matthew's Mission, Riverside. The audience filled the school-house, and heartily enjoyed the programme. A trio on violin, flute, and piano was first given by D. A. Geikie, Mr. C. A. Hirschfelder, and Miss Geikie, and received deserved applause. Mr. Hirschfelder later on gave a flute solo in excellent style. Miss G. S. Michie and Mr. H. C. Scadding sang several songs, a duet was given by Miss Benson and Mrs. P. Benson, and Miss G. Parsons gave a recitation. Mr. Hilary and Miss Berryman sang several ballads, and were encored. A piano solo by Miss Field, which called forth loud applause, and the singing of the National Anthem, led by the performers, completed the programme.

ST. PHILIP'S CHURCH CONCERT.—A concert in connection with St. Philip's church was held in Shaftesbury hall, and was attended by a large audience. The programme was rendered in a most creditable manner. The vocalists were the Misses Wright, Maddison, Morgan, and Messrs. Doward, Whalen, Lee, and C. Robinson. The solo violinist was Herr Jacobsen, whose excellent playing was thoroughly appreciated. In the second part of the programme he introduced a "Bohemian dance" by Nachez, which was heartily encored. The accompaniments were played by—

ADVENT SERVICES.—The Toronto Churches are holding special advent services as usual at the season, at which very fair congregations assemble.

Bishop Sweatman has appointed the Rev. R. S. Radcliffe, formerly of Luther, to the charge of the mission of Penetanguishene, the former incumbent having gone to Emerson, Manitoba.

ATHERLEY.—The Rev. H. W. Robinson, of Atherley, acknowledges with many thanks, the receipt of a box of useful articles from the C. W. M. A., for use in the parish.

The Rev. R. S. Radcliffe thanks most heartily the very kind response to his appeal in this paper for decorations for his mission church at Lafontaine, and while thanking Mrs. Gilkison of Sherbourne Street, Toronto, and Mrs. Fred Lillecrass, of Bradford, for their contributions, he would intimate to any other good friends who might feel inclined to give something that he has sufficient for existing needs.

PENETANGUISENE.—Mrs. James Darling and Mrs. Dr. Jahn, have collected from the congregation of All Saints' to buy iron gates for the entrance into the church grounds, a large lamp to hang over the gates, for dark nights, and a brass alms dish, all of which were needed badly. Mrs. J. T. Crawford has been also on a collecting tour, to give the Rev. W. H. Clarke, of Bolton, a Christmas Box, to show how really his efforts during the recent mission were appreciated. Mrs. Crawford has been most successful.

MANVERS.—The annual missionary meetings were held in this mission on 3rd inst. and two following days. The meetings were very well attended, and earnest, practical addresses were delivered by the Rural Dean, the Rev. Mr. Creighton, and the Rev. W.

F. Campbell, missionary agent. On Thursday, the 6th inst, the missionary agent, accompanied by the Rev. Mr. Burgess, visited Cartwright, and addressed the meeting there. We believe that great good will result from the able advocacy of the cause by Mr. Campbell. His appeals, so clear, forcible and earnest has already stirred up the people, and we look forward to an increase in the contributions for mission purposes.

TRINITY COLLEGE NEW CHAPEL.—In a recent paragraph describing the chapel now erecting for Trinity College, we were made to announce that a "marble altar" would be in the chancel. The reporter, we believe, wrote "table or altar." Some of our good neighbours, who are always on the look out for tiny, microscopically small spots on their brethren, went off into hysterics on reading "marble altar." Printers should therefore be more cautious; they little know what a very small matter sends some people into hysterics. We need hardly say that the table or altar at T. C. Chapel will be of wood. We may also add, that being of wood it will be of the same material and form as the wooden Altar in Rome, at which the Pope alone is allowed to celebrate. Thus do extremes meet.

EN ROUTE TO THE STATES.—The Rev. Mr. Townend, chaplain to the forces in Halifax, who preached at St. James Cathedral last Sunday morning and evening, has accepted a call to a church in Detroit, Mich.

RECENT APPOINTMENTS.—The two most recent appointments in the Toronto Diocese, says the *Globe*, are those of the Rev. C. R. Bell from Brantford to the mission of Keswick, and the Rev. C. E. Sills to the mission of North Essar.

NIAGARA.

HAMILTON.—Receipts at Synod office for month ending 30th November, 1883.

MISSION FUND.—*Offeritory Collections.*—Cayuga, \$10.75; Hornby, \$18.75. *Parochial Collections.*—Merriton (additional), \$1; Grantham, \$5; Nanticoke, \$2.22; St. Catharines, St. George's, \$91.46. *Guarantee Payments.*—Lowville, \$2; Omagh, \$78; Palermo, \$53; Caledonia, \$108.34. *Thanksgiving Collections.*—Grantham, \$3.50; Ancaster, \$6.17; Copetown, 58c.; Elora and Alma, \$8.50; Mount Forest, \$5; Moorfield, \$1.25; Rothsay, \$1.20; Drayton, 85c.; Milton, \$4.64; Barton, \$7.65; Glanford, \$4.35; Burlington, \$10.85; Stewarttown, \$2.62; Omagh, \$2.50; Palermo, \$1; Georgetown, \$3.50; Luther, \$2.30; Nanticoke, \$2.86; Niagara Falls, \$11.88; Queenston, \$3.71; All Saint's, Hamilton, \$40; West Flamboro', \$5.10; Dundas, \$5.83; Fort Erie, \$12.37; Norval, \$2; Lowville, \$2; Saltfleet, etc., \$6.25; Arthur and Parker, \$3; Port Maitland, \$1.75; Welland, \$3; Drummondville, \$9.32; Stamford, \$8.23; St. Mark's, Hamilton, \$5.30; Cayuga, \$10.56; Caledonia, \$7.60; York, \$12.40.

ALGOMA AND NORTH WEST MISSION FUND.—Nanticoke, \$2.63; Cheapside, 78c. *Intercessory Collections.*—Saltfleet, \$10.49.

WIDOWS' AND ORPHANS' FUND.—*Offeritory Collections.*—Omagh, \$2.31; Palermo, \$1.43; Georgetown, \$4.

ROTHSAY AND MOOREFIELD.—A branch of the Church of E. T. S. has just been formed in this Mission. On Sunday November 25th sermons were preached on the subject of Christian Temperance at Rothsay, Moorefield and Drayton, by the Rev. R. W. E. Greene of Toronto, who had come up to assist the Incumbent in organizing the work. On Monday evening a successful meeting was held in Drayton when 38 members were enrolled. On Tuesday evening a similar meeting was held in Moorefield when 30 persons pledged themselves to support the wish of the society. This is an encouraging beginning.

ST. CATHARINES.—*St. Thomas' Church.*—The talented young Rector of this parish has been offered by a unanimous vote of the vestry, the rectorship of Grace Church, Detroit. Mr. Booth has held his present charge for over three years, and discharged its duties with marked ability and success. While faithful in his spiritual work, he has also been faithful in administering the temporalities. He took St. Thomas' Church with a burden of \$21,000 debt, and during his incumbency, he has reduced it by \$8,000. The balance of \$13,000 is however yet an enormous tax upon the resources of a congregation by no means wealthy, and unless it is by united effort soon further reduced, the Rector, whoever he may be, will find himself sorely burdened. These Church debts paralyze all missionary and diocesan effort, and greatly impede the internal work of a parish. If Mr. Booth should decide to remain in St. Catharines, his decision cannot but be regarded as a general sacrifice. It would be a graceful act on the part of the congregation to shew their appreciation of their Rector's self-sacrifice, by doing their utmost to reduce their liabilities, and to place their handsome church upon a sound financial basis.

ties, and to place their handsome church upon a sound financial basis.

CORRECTIONS.—A correspondent very courteously desires to explain that the Rev. R. S. Locke is Incumbent of Norval and the Rev. R. C. Caswell, Incumbent of Georgetown. At the recent confirmations, 13 candidates were received at the former church and 11 at the latter. The Rev. R. Gardiner is Incumbent of Welland and the Rev. R. Corder of Marshville. The exact ecclesiastical title of Incumbents, Rectors, etc., is not very strictly observed by correspondents.

HAMILTON.—*Christ Church.*—The large school room of this parish was filled with a deeply interested audience on Thursday evening, Nov. 29, on the occasion of a concert given by the Churchwomen's Aid Society. The chair was ably filled by Dr. Ridley. The Bishop of Niagara and Mrs. Fuller were present.

The friends of Mr. W. E. Fairclough, the talented young organist, and lately of the Christ Church Cathedral, will be pleased to learn of his success in England. He is studying in the Royal Academy of Music, and during spare time assists Mr. Redhead, organist of the church of St. Mary Magdalene, in the church and organ recitals. He also holds the appointment of organist of St. Ambrose chapel, London.

BARTONVILLE.—Mr. Geo. O. Secord died at the family residence in Barton, Nov. 30, in the 86th year of his age. He was born near Niagara, and has lived in Barton for 66 years. He lived a retired life, but won for himself numerous friends. George R. Secord, railroad contractor of this city, is one of the sons of the deceased. The Rev. F. F. Howitt officiated at the funeral on the following Sunday.

ROCKWOOD.—*Obituary.*—A deep loss is felt in this parish by the death of Mr. R. F. Aldous, on the 24th ult., after a brief illness of two weeks. Mr. Aldous was in his 25th year, and was engaged as teacher in the Guelph Central School. His amiable disposition with deep piety and Church zeal had endeared him to a very large circle of friends, young and old. They mourn but not as men without hope, and speak of the promise of those who depart this life in the faith and love of God. The interment took place in the Guelph Cemetery, the Rev. E. Irving, of St. George's Church, officiating minister.

ACTON.—The return of the Rev. W. T. Pigott, Incumbent of this parish and Rockwood, is very shortly expected. He has been enjoying six months leave of absence in England. We wish for him a safe and pleasant voyage homeward.

HURON.

LISTOWEL.—On Tuesday evening the young people of Christ Church, to the number of about thirty, invaded the parsonage, and presented their pastor, Rev. Jeffrey Hill, with an address, and a purse of money—the proceeds of a lawn social held by the young men some time ago. The address was read by Mr. T. G. Fennell, and was very suitably replied to by Mr. Hill. The young people were hospitably entertained by Mr. Hill and his kind lady, and spent a very social evening at the parsonage. The following is a copy of the address: *To the Rev. Jeffrey Hill, M. A.*—**REVEREND SIR:** We, the young men of Christ Church Parish, Listowel, realizing the unmerited efforts made in our behalf during the, as yet, brief period of your incumbency in this parish, as also the great zeal manifested in the general welfare of the congregation, recognize that it was not chance that directed you—then a comparative stranger to us—and we accept in all gratitude the abundant evidence of the guidance of an unerring Hand. The result of the zealous efforts made by you are so apparent that already we begin to look forward to still greater advance in the near future. We desire to express our happy appreciation of those efforts, and sincerely trust the existing relations of pastor and people may be of long continuance, and that nothing may occur in any way to impede or retard the progress of the work that would now seem to be so well under way, and that it may go on increasingly; and to this end it is our desire to co-operate with you in all things that would in any way tend to forward the tide of progression. As a slight earnest of the motives that actuate us we would ask you to accept from the young men of Christ Church, the small offering that accompanies this address. Trusting that as you dwell among us you will find the "lines fallen in pleasant places;" that with us you may long continue, and that prosperity may crown your efforts in our midst. Signed on behalf of the young men of Christ Church, M. Bricker, G. Richardson, F. Sijmons, Wm. Lowe.

ST. ANDREW'S DAY IN LONDON.—The observance of

the time-honoured festival of the Church denotes a new era in Church life in the diocese. The bell in the hoary tower of St. Paul's rang out the glad sound for morning service, proclaiming that at least in one church in the Forest City the festival of St. Andrew's day would be duly observed. The attendance at matins in St. Paul's was much larger than is usual on those festivals, though not as large as might be expected in such a population of Church families. The morning prayer, with prayer from the order of the Consecration of Bishop, read by the officiating clergyman, Rev. A. Brown, the Bishop of Huron being consecrated in Montreal at that hour. Immediately after the morning service we were forcibly reminded of the solemn words of the Church, "In the midst of life we are in death. The remains of Miss Wood, a young lady with whom we had sometime united in worship in St. Paul's, had passed away from the Church militant to the Church triumphant, and her natural body was borne by the mourners up the aisle to the chancel rails ere the pronouncing of the benediction. To our congregation at matins was added the mourners and friends of the deceased, and all united in the burial service. It was indeed a solemn festival, a heart-strengthening burial service. The deceased died in her eighteenth year, and she sleeps in the English cemetery, Woodlands, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

GLENCOE.—On the first Sunday in Advent, Rev. W. J. Taylor preached the first of a special course of Advent sermons on "The Coming of the Christ." A hearty welcome is extended to all to attend these services. St. John's Church Women's Aid Society held their meeting the week before Advent, for the election of officers for the year. Mrs. Swaisland is president, Mrs. Gardiner vice-president, and Mrs. Harrison secretary and treasurer. They have prepared a programme of useful Church work for the ensuing year.

A NEW WORK.—Rev. J. Schulte, incumbent of St. Peter's, Bismark, has another new work ready for the press. It is entitled, "Optimism, or the Finger Posts of Happiness," religio-philosophical studies. It will be issued shortly either in England or America. Mr. Schulte, it will be remembered, was sometime Professor of Classics in Huron College. He had been, in his earlier days, a priest of the Church of Rome. His mission embraces Rodney and Dutton with Bismark. His earlier writings in Huron were published in a Toronto weekly paper. They were sufficiently low even for that paper.—*Cum vitia vitant—incontraria currunt.*

THORNDALE.—Rev. J. A. Ball read the burial service and preached a funeral sermon at the grave of Samuel Purdy, one of the oldest members of St. George's Church. The deceased will long be remembered in W. Nissouri for his kindness of heart and blameless life. He came from Ireland, his native country, forty-three years ago, and has lived forty years on his farm in Nissouri. He was highly respected by all who had the pleasure of knowing him. He was a steadfast member of the Church and a prominent Orangeman.

AYLMER.—Two secular lecturers have been for some time travelling through our southern counties, lecturing in support of unbelief, bringing forward the oft-repeated arguments of infidelity in its modern phase of agnosticism. In St. Thomas they have held controversial meetings, and lately they have been endeavouring to introduce the pernicious seeds of doubt into Aylmer, the parish of Rev. M. Darant. These secularist lecturers, Messrs. Watts and Chainey, have been refused the use of the Town Hall in that town—a very prudent measure. Meantime many clergymen are giving lectures in this Advent season, combating the growing tendency to unbelief. In this city the Rev. T. O'Connell continues his series of lectures in the Chapter-house Hall, on the authenticity of the Holy Scriptures, the antiquity of man, the reasonableness of miracles, and other controverted topics of Revelation. The hall is always crowded with an appreciative audience, many of them not regular members of the congregation.

THE BISHOP OF HURON.—Bishop Baldwin arrived in this city on Saturday last. He preached at the Chapter-house at matins on Sunday, and at evensong in St. Paul's. The Standing Committee meets to-day at the Chapter-house, at 2.30 p.m., when the Bishop will preside.

SARNIA.—The congregation of St. George's is not large, but they are strong in that faith, before which mountains of difficulties that start into existence where faith has not its abiding place. They have now almost completed the building of a new church, at the cost of from \$20,000 to \$25,000. A church member says, "Our esteemed pastor, the Rev. T. Davis, has instituted a new era in the history of St. George's

Church, and infused a new life and spirit to its members, by making them workers as well as professors in the noble work of the Church." At a bazaar held on three days last week, the ladies of St. George's realized for the building fund not less than \$19. Too much credit cannot be given to the ladies of St. George's.

CHURCH GUILDS.—The report of the very successful labours of love of St. Paul's Church Guild and Chapter-house Guild must be held over till next week.

ALGOMA.

BAYSVILLE.—*St. Ambrose Church.*—Andrew Slemont, lay-reader, begs to acknowledge with sincere thanks, the gift of two dollars from Mrs. Girdlestone of Galt, in aid of the completion of the church here. Also a box of beautiful books, toys, etc., for distribution to my catechumens from that noble institution, the C. W. M. Aid Society.

Rev. R. Mosley, of Parry Sound, thankfully acknowledges a box containing gifts for Christmas tree, and useful articles for those who are in need in his mission, from the C. W. M. A., through Mrs. O'Reilly.

Correspondence.

All letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

ACKNOWLEDGEMENT.

Sir,—Permit me to acknowledge, through your paper, with many thanks, the receipt of a small box from the C. W. M. A., Toronto, for our Sunday-school Christmas tree, per Miss. E. O'Reilly.

GEORGE O'HARA,
S. S. Superintendent and Churchwarden,
St. Mary's Church, Beatrice, 1st Dec., 1888.

ACKNOWLEDGMENTS.

Sir,—Kindly permit me space to acknowledge with heartfelt thanks the receipt of the following—being gifts of friends and co-workers with Algoma in England, and sent me by Rev. W. Crompton.

One silver communion set for sick communicants; one metal chalice and paten; one complete set of communion linen; four swing and two bracket lamps and fittings complete, for St. Paul's Church, Uffington; good copies of Trench on the Parables; Pusey's sermons, and a number of other books and pamphlets, the whole forming a most valuable addition to my small library. Also 78c. offering St. George's Church, Lancilot, and oblige,

Very faithfully yours,
THOMAS LLOYD,
Missionary,
Gravenhurst Algoma.

SPIRITUAL LIFE.

Sir,—About a year ago, in the clerical conference held at St. John's, N. B., Rev. Canon Maynard, Rector of Christ Church, Windsor, N. S., while speaking upon upon the "Spiritual Life," made two most excellent suggestions, which received also a most favourable notice, if not endorsement, from his Lordship, the Metropolitan.

The Rev. Canon having laid down as a starting point "that the Spiritual Life means union with God," that this life, commenced in Holy Baptism, should be continually increasing during our natural life and hereafter; stated that daily prayer and the weekly Eucharist were two of the methods provided by "our grand old branch of the Church Catholic," for developing this Life. Hence the suggestions that these two methods should be as far as possible carried out. Now these simple methods are certainly much neglected in only too many parishes; the reasons assigned being generally valid—the impossibility of the Rector, Incumbent or Dean in charge being able to be regularly present at the stated hours, say at 8 a.m. and at 5 p.m., for daily service; and the fact that the congregation will not, after the fatigues of Saturday, attend regularly at 8 a.m. celebration. Regarding the former the following plan might be adopted: Let all the Vestry, presuming that it is composed, as it should be, of regular communicants only, be empowered to act as lay-readers, not irregularly but regularly, not in plain clothes, as is too often the case, but properly vested in cassock and surplice, with, if a University graduate, the hood of his degree; not when each one pleased, but in rotation, say Mr. A. on Mon-

day, Mr. B. on Tuesday, &c., &c. The advantages of this are:

1. Daily prayers would be secured.
2. Every layman would feel an increased sense of his responsibility, and an increased zeal and earnestness in Church life would be the result.

3. This would in no way conflict with the duties of the clergyman, who would, if present, conduct the services, assisted by the lay-reader for the day.

4. Clerks, mechanics, students from the country or from other towns, sewing girls and others who have no opportunity for family prayer would find their wants supplied in the daily matins and evensong.

Regarding the weekly celebration it may be said that it might take place at 8 a. m., on one Sunday, and at 11 a. m. on the succeeding one. So long as business is prolonged until Sunday morning, so long as the Day of Rest is thus infringed upon, so long will it be impossible to secure a congregation at a regular weekly 8 a. m. service. Until our customs regarding Saturday night be modified, people will not, nay cannot, do otherwise than as they do. Personally, I regard the 8 a. m. celebration as of the greatest importance, and so do very many others. The reason above given does doubtlessly operate in only too many cases where the now tired, otherwise refreshed, communicants would gladly be present. An alternate 8 a. m. and 11 a. m. celebration would go far to meet the wants of all; the shortened forms of Matins being used, and the Liturgy omitted on alternate Sundays (at 11 a. m.) Where the officiating clergyman has many stations to serve, the 11 a. m. service might be taken by one of the laymen, as suggested above in the case of daily services.

The question now arises, cannot the plan outlined above be put in force in many places where till now unknown. Surely there is nothing savouring of "The Scarlet Lady," as our ultra Protestant friends are fond of calling every approach to choral worship and heartiness of Church life. Surely there is nothing in the above that can wound the feelings of the most devoted Evangelical. The experiment is worth a trial, and the result must surely be a benefit to the Church.

Thanking you for inserting this communication, Mr. Editor, believe me,

Yours truly,
D. F. H. WILKINS,
Mount Forest, Nov. 24, 1888.

CHRISTIAN UNITY.

Sir,—In the DOMINION CHURCHMAN of the 15th inst. Rev. G. Forneret uses his endeavors to help forward the work of the oneness of the Church of Christ, moved thereto, no doubt, by the evident agitation going on in the Christian world for unity and the healing of division; so clearly evidenced by the fact that we can hardly take up a religious paper, or read the record of any large religious meeting, but what the subject is markedly brought before us. A wave of desire flowing over the whole world, that many of us earnestly trust is set in motion by the Holy Ghost. A decade since this wave of influence seemed to move the Christian world to say "Let us pray," and may it not be the outcome of that time of more prayerfulness that now moves us to seek and to unite the contending divisions of Christians? And in all humility I would desire to place before your readers one or two thoughts that have been strongly impressed upon my own mind. One is, are not many of our men greatly hindering this work that they are struggling so hard to bring about, by not remembering that no matter how true or convincing our statements may be, if we place them offensively before those who differ from us, they will repel, and not win them even to truth. If what we have to say is truth it will come home with all the more force if pleaded in the loving spirit of the Master. And though it may be truth, our own liability to err should always lead us to speak in all humility, and words so spoken will be most convincing. I will illustrate what I mean by a single example taken from the last DOMINION CHURCHMAN (Nov. 22). An able editorial therein headed "Error as to justification," which forcibly sets before us the danger of the "Justification by faith alone" theory, would in no way help those who differ from its views, but do them harm, and drive them away from us, simply from one such statement as the following, which I copy from it, "The word 'alone' was again and again emphasized, even to the extent by a Mr. M—, a Presbyterian, of being shouted out in stentorian tones, as though all the virtue of the phrase lay in the word alone." Now I am quite aware that it is open to say there is much to irritate in these words, but it does not take much to irritate when approaching religious differences. And I only give this illustration as one very mild one from hundreds of far more irritating ones that flow from our tongues and pens. I would further suggest, is not the way to the oneness that we long for pointed out in the congresses of the Churches that are now becoming such a power for

good. As the best man picked out in the individual religious bodies, have done so much to draw differing parties together, have broadened their views, and have made the good of the whole world the uppermost thought at such congresses, what is to hinder? May not the time be near when a truly Catholic congress may be gathered from the whole world, of the most spiritual, the most profound, the most educated and able men of all views, drawn from all the sections of our divided Christianity, that they may take counsel together in the earnest, loving spirit of the Master, to do all in their power to bring about the fulfilment of our Lord's prayer "That they all may be one, that the world may believe." And surely if they can make their creed of union as short as the Apostles' creed, the more hopeful we may be of success. All the confession Philip required of the eunuch was, "I believe that Jesus Christ is the son of God." And if they will seek for the constitution and form of government for the united Church of Christ, as they shall find it (on careful search of history) to have been in the first two or three centuries, when the mind of Christ and the Apostles was better known than in these days of unhappy division, they will there surely find a constitution so simple that all with one consent will be able to accept it.

Yours &c.,
ARTHUR BOULTBEE,
Cayuga, Nov. 28th, 1888.

ORGANIC UNION.

"But can the Anglican Church ever approach or yield anything to the Protestant bodies around her." This question asked by Mr. Forneret is a most important one. One of the first points this question would touch is precomposed forms of prayer. The word Liturgy in its more contracted (and correct) sense signifies the Communion office alone; as to the doctrine of our Communion office, it would not require any alterations as far as the Presbyterians and the Methodists are concerned, for the "Confession of Faith" of the former, and many hymns used by the latter, are in perfect accord with our Liturgy in doctrine; besides the Methodists use a Liturgy, I believe. The only question remaining would be the posture of the recipient. I see no reason why we should not meet the Presbyterians half way by agreeing to make kneeling or standing optional, this would not violate primate practice.

Having now tried to sketch a plan of reunion in the great Christian Service instituted by Christ, we turn to the most difficult part of the question. No doubt it is a most important thing to do away with the serious amount of evil arising from the great and ever increasing number of religious bodies, I say ever increasing in spite of the Methodist union, for the number of small bodies throughout the country holding peculiar views is amazing. A man originating any new theological theory thinks he has a perfect right to start a new organization as a monument of his ingenuity. And now can we find any basis of union. The Church has never been agreed as to many points of practice and doctrine as to approach any where near that wooden uniformity some good people seem to think desirable. In the primitive Church there was no cut and dried uniformity, although there was most certainly organic union. Even in the middle ages the Church was not able to enforce any such wooden uniformity, as some seem to desire now, the different orders of preachers, some laymen even, were not admired by the parochial clergy, but yet they were an acknowledged engine of the Church's system. Of course there is a great body of Anglican Churchmen, both clergy and laity, which wants to have free intercourse with the great bodies of reformed Christians around, they would like if they could consider it right to commune with them, to exchange pulpits with them, in fact to live together as fellow-servants of the same common Lord, what is it that divides them: simply, I should say, the question of orders, for the parochial system is not so important a feature as to become a test as to if a body be a branch of the Christian Church or no—the parochial system is double: an excellent thing for the good government of the Church, in fact it is necessary, as we see by the fact that the Methodists themselves have ruled in Conference that one minister is not to hold service in another's division without his consent; this, of course, is a perfect surrender of the old, old position, that a man should be free to preach the Gospel when and where he liked—which ended, not in un-Churching John Wesley, but in placing him far above the reach of any Church discipline whatever. There is then this body of men in the Anglican Church that find the question of orders a barrier in the way of religious confraternity with the great bodies of Protestants around; this is the most powerful and the greatest part of the Anglican communion; there is a smaller body in the Anglican Church which sees not such barrier. Now we might ask our friends not of our communion, if

n the individual to draw differing views, and have the uppermost to hinder? May Catholic congress rld, of the most ost educated and ll the sections of ay take counsel of the Master, to the fulfilment of ay be one, that if they can make Apostles' creed, ccess. All the uch was, "I be God." And if d form of govern- t, as they shall to have been in en the mind of known than in they will there hat all with one

&c., ARTHUR BOULTBER.

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we would drop the question of a Liturgy other than the Liturgy proper—the Communion office—as necessary for inter-communion, would they send us one of their men willing to act, we could ordain him and consecrate him a bishop, one for the Methodists and one for the Presbyterians, and he could ordain all the clergy of his body; this of course we would ask to satisfy our scruples, not that they would need even acknowledge by such an act that they needed reordination, but simply to satisfy the scruples of their weak brethren, the Episcopalians; this would bring us all together—we could come together at the communion of the Lord's Supper, we could exchange pulpits, and in time doubtless we would come so near to each other that seeing the good points in each other we may even unite still more closely, added to this, it could be arranged that Canada be divided into three or four divisions, and the ministers of each division meet yearly in a united Synod for the general good of the Church.

W. BEVAN.

Harriston, Ont.

SCIENTIFIC PREACHING.

SIR,—“A Methodist” in one of the daily papers, says: “One Sunday evening I visited one of the leading Methodist churches of this city, and listened to a discourse based on the science of the electric telegraph, the telephone and civil engineering. One-half the pews were vacant. When the services were over I took myself to the barracks of the Salvation Army, where I found my way impeded by such a crowd as I never witnessed before in any house of worship. On the one hand I heard a very scientific sermon delivered by an eminent and educated minister, and on the other hand I heard a simple little story of God's great love for man by giving His only Son to die for man.”

We have too many scientific men in the pulpit—men who are the outgrowth of the false notion that the pulpit is to be converted into a platform for the discussion of all manner of subjects, and that ministers are to revel in all this wide range of thought. The fact is there are too many ministers conforming to the would-be “advanced thinkers” of our times—men who are talking about “moral protoplasm,” and the “actuality of the potentiality” of divine things—who talk a great deal more about Aristotle, Plato, Socrates and Darwin, than about Christ. Read the title of what are called popular sermons in the newspaper advertisements. They are frivolous, unworthy, whimsical, startling, as though they were the product of the showman's handbill or the theatrical poster. Not long ago I saw a list of subjects treated by ministers on a certain Sunday. These subjects were such as “Agnosticism,” “The theory of Evolution refuted,” “Pessimism,” &c. Imagine a country minister dealing out such stuff as the above indicates, to a congregation of good common sense farmers. But how is it that the ministry is drifting into this cold intellectualism. How account for this taste for philosophical preaching? And why this lack of sacred fire? It is possible to teach the most sacred things without appealing in the least to the religious element in our nature. Is it the work of the pulpit to contend with the sophistries of unbelief and occupy the minds of the people in setting forth and combating what ninety per cent. of them know nothing about. For after all so limited is the circle of thought within which the human mind can move, that our ablest scientists and philosophers are only tracing and retracing the steps worn by the old Pagan thinkers. Christianity before now cut its way through currents of infidelity as subtle and as strong as any that threaten it at present. The Gospel wants no speculative truths of the unthinkable, the insoluble or the unknown—no embellishments of rhetoric to set it forth, for it is “the wisdom of God and the power of God to every one that believeth.”

But then, “we live in a progressive age.” Jesus lived eighteen hundred years before Darwin, Huxley and Spencer. Nevertheless there are some things that never grow old and cannot be improved on—the air, the sunlight, and the Gospel. The Gospel is equally as well adapted to the spiritual needs of all classes as it was in the days of Cæsar Augustus.

With regard to the Salvation Army referred to, when the Army first came to Toronto two years ago, I visited their barracks twice on Alice street, and I found the service a facsimile of a Methodist revival meeting. The power of the Army speakers seems to be in appeals to the sentiments which are a part of our religious nature. Take away the extravagance, the shouting and hysterical excitement, believed to be the working of God's Spirit, and the addresses were but repetitions of truths which have been announced in the Church from the beginning. I have no doubt but that in numerous instances the Army is doing great good.

P. TOOGUE.

Nov. 28th.

Family Reading.

THE APPLE OF THE EYE.

A MEDITATION.

How very tender is the eye. It shrinks from the slightest touch. The least speck upon it causes pain. A very slight injury done to it will cause blindness. It is a wonderful instrument, and tells of the wisdom and goodness of our great Creator. This is seen especially in the protection He has given to the eye. Notice how the brow is arched over it, so that if the face is smitten, the eye is guarded. Notice how a fluid is gently covering it, to preserve its brightness. Notice how quickly the curtain of the eyelid falls to shelter it from every passing danger. Everything about it is wonderful; everything praises God for the care He has taken to protect it from every outward danger. And the air is full of dangers; every blast blows dust which would quickly blind us if the apple (or pupil) of the eye were not so carefully so lovingly guarded.

Here is a sweet parable. The Scriptures speak five times of the “apple of the eye.”

I. In three of these places we learn a lesson of the tender love of God for His people. “For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness.” Here my soul wandered till he graciously “found” me. “He led me about, He instructed him.” Here is the story of my conversion. The sinner is led about by the Holy Spirit, and “instructed” me in the way of salvation. And all along, ever since, the same “loving spirit has guarded and kept me,” he kept him as the apple of His eye.” (Deut xxxii. 10; 1 Peter i. 5). Dangers have been and are on every side. The dust of this world's sin and false teaching had oft-times blinded me, the sin of my own heart had surrounded me with the blackness of death, if He had not “kept me.”

Often in danger I have had to cry out. The dust has pained me. Even a very little sin is painful to a child of God. A quickened conscience feels and shrinks from the faintest appearance of evil. But how quickly the protecting curtain falls to screen us when we cry, “Keep me as the apple of the eye.” (Psa. xvii. 8.) Yes, God keeps His people. (Read Psa. cxxi.) He hath, He doth, He will yet deliver us (2 Cor. i. 10). Though I am in the midst of fears, He covers me with His shield (Gen. xv. 1), and “underneath are the everlasting arms” (Deut. xxxiii. 27). So tender is His loving care, so truly has He united me, even me, to Himself, that He says, “He that toucheth you toucheth the apple of His eye.” (Zech. ii. 8; Acts ix. 5.)

II. The second use of the figure speaks of sorrow. The prophet beheld the desolation of Israel. It was pain and grief to him. When one member suffers, all the members suffer too. We cannot look upon the distractions and errings of the Church of Christ now without tears. “Let not the apple of thine eye cease.” (Lam. ii. 18.)

III. And how in the midst of the desolations of the Church can I be preserved? I know that God will keep His people; but how? I will learn this from another use of the figure. I will turn to the Word of Truth. I will keep the commandments of my God. Since I died to the law (Gal. ii. 19) I love the law, yea, I delight in the law (Rom. vii. 22). Here, in the way of righteousness, is protection, in this path we see clearly (2 Peter i. 9). And how carefully, how watchfully, how lovingly would we obey, even in the slightest jot and tittle, lest there be “even a mote in thine eye” (Matt.

vii. 5). “Keep my law as the apple of thine eye” (Prov. vii. 2).

Here is my prayer, “Keep me as the apple of Thine eye.” Here is God's answer to my prayer, “Keep my law as the apple of thine eye.”—J. E. SAMPSON in *Wayside Words*.

NONE BUT THE TWICE-BORN ENTER THE KINGDOM.

Though Nicodemus was a master in Israel he could form no conception of what our Lord meant when he declared, “Except a man be born again he cannot see the kingdom of God.” Had it been simply said, “Except a man be baptized, or educated, or reformed, he cannot see the kingdom,” he could have understood it, but the need to be born again was such a mystery to him, that he asked in utter amazement, “How can a man be born when he is old? can he enter the second time into his mother's womb and be born?” The regeneration that was so mysterious to him then, is mysterious to multitudes still; nevertheless, nothing less thorough can ever meet the necessities of our case. “That which is born of the flesh is flesh,” says our Lord; and the flesh, treat it and improve it as we may, is flesh still, and never can be anything else. A new nature, therefore, and a new life are absolutely essential. This is not a may be, but a must be. “Marvel not that I said unto thee, Ye must be born again.” As sinners, we require not to do something new only, but, first of all, ourselves to become new; for, as one says, “It is not merely the bad fruit of our sinful life, but it is also the rotten tree of our corrupt nature which shuts us out from his kingdom.”

But how is this great change to be accomplished? It is wrought by the Spirit of God, through our coming to Christ in simple faith. As the looking of old to the brazen serpent at once brought healing to the wounded Israelite, so the very looking in faith to Christ invariably brings regenerating influence. Faith and the new birth are absolutely simultaneous. The instant a man is born again, he believes; the instant he believes, he is born again. “Believing is our side of the matter, while the new birth is the work of God alone; and, therefore, what we have to do is to receive and believe in Christ.” When this is done, the Lord admits us at once to the position of sons of God; for it is expressly said, “As many as received him to them gave he power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Dr. Liefchild tells how, on one occasion, he met a poor lad, eleven or twelve years of age, with a New Testament in his hand. On being asked, “Can you read?” he answered, “To be sure I can.” Turning to these words in the third chapter of John, “Except a man be born again, he cannot see the kingdom of God,”—“What is that?” it was asked. “It means,” he promptly replied, “a great change;” and repeated the words, “Except a man be born again he cannot see the kingdom of God.” “And what is that kingdom?” He paused, and with an expression of seriousness and devotion, placing his hand upon his bosom, he said, “It is something here,” and then raising his eyes, he added, “and something up yonder.”

Among the latest importations in Silver Spoon work, is the “Fontainebleau,” which from its tasteful finish and elegant design may justly be termed a masterpiece of the silversmith's art. Case combinations from one to one hundred and one pieces decidedly the finest collection of Silverware in the Province. Woltz Bros. & Co., importers of the “Association-Ouvriers” watch, 29 King St., Toronto.

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Children's Department.

"MORE FAITHFUL THAN FAVOURED."

There is a great old mansion in Oxfordshire noted for its collection of portraits, which date as far back as the times of good Queen Bess. One of them is a full length likeness of Sir Harry Lee, a fine looking elderly man, with a splendid mastif by his side, and on the frame are the words "More faithful than favoured." The story it commemorates shows the most wonderful and mysterious intuition of a dog, who not only divined that his master was in danger, but devised a method of saving him.

The house in those days more lonely than it is now, and it was considered necessary to have a vigilant watch-dog. This post was filled by a very handsome mastif, named Jack, whose sharpness and acumen in detecting undesirable characters who might make their appearance in his master's grounds was almost proverbial in the neighbourhood, Sir Harry Lee, however, had no fancy for the dog, never bestowed on him a word of approval, gave him a friendly pat, or took any interest in him whatever. Now it happened that the baronet had, during a tour on the Continent, engaged an Italian valet, of whom he was very fond, and in whom he placed the most unbounded confidence. No one could serve his turn but Angelo; no one else knew how to arrange his dressing-table, to sort his papers, to find the articles he was constantly mislaying or to make the chocolate in which he always indulged at breakfast. In a word, Angelo was a paragon, and, like all such personages, was as much disliked by the old family servants as he was beloved by his master.

One night when Sir Harry was going to bed a very curious circumstance occurred. Jack followed him up-stairs, pushed open the partially-closed door, and said as plainly as look and attitude could speak that it was his intention to pass the night in his master's chamber. The poor fellow, being anything but a favourite, was unceremoniously turned out, and immediately began scratching at the door and whining in a manner that threatened to disturb the whole house. This could not be allowed and Angelo endeavoured to drive him away with a whip, but without success; Jack would neither go down-stairs nor be satisfied with anything short of his own way. Sir Harry had had a hard run across country with the hounds that day, and was particularly sleepy; so at last he told Angelo, for the sake of peace and quiet, to open the door and see what the mastif would do. As soon as Jack found that his importunity had gained the day, and he was allowed to enter, he stalked solemnly into the room,

gave his master an affectionately patronising glance, wagged his tail, and walked under the bed, where he stretched himself out, made a grunt of satisfaction, and apparently went sound asleep. Sir Harry went to sleep too, and so, to judge by the universal silence, did every one else in the house. But at midnight a stealthy touch turned the handle of the door, and a soft foot-fall crossed the chamber. Jack started from his position, seized the intruder by the throat, and pinned him to the floor. Sir Harry, aroused by the scuffle, and unable to discern in the darkness what had occurred, rang violent at the bell within his bedcurtains, till the rope broke, and the old butler appeared candle in hand, and followed by several other frightened domestics. What was their surprise to see Angelo on the ground, pale and trembling, and Jack keeping him there and giving vent to his feelings by a succession of wrathful growls!

Of course Angelo had a score of explanations ready. He had come in to see how his master was resting whether Jack was behaving himself, and so forth, and perhaps would have succeeded in reassuring Sir Harry; had it not been for the butler and a couple of stalwart footmen, who, rejoicing in the chance of humiliating "that Italian fellow," insisted on leading him off and making him a prisoner in his own room. His cries and gesticulations were all in vain, and he was obliged to submit.

Sir Harry lay and thought till daylight, and as early as possible rode off to a friend and brother magistrate, who was strongly of opinion that the dog had good grounds for his conduct. Angelo was arrested, and before his trial confessed that his intention on that dark night was first to stab his kind master in his sleep, and then help himself to the jewels and money he knew so well where to find, and make the best of his way to his own country. In this design he was, as we have seen, frustrated by the faithful Jack, in recognition of whose services Sir Harry took him into high favour, and had the picture painted which still hangs in the old hall and arouses the curiosity of visitors by its quaint motto.

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A BRAVE LITTLE GIRL.

A little girl, in circumstances of great danger, was once the means of saving her father's life—not by rescuing him from any perilous position by bodily exertions on her part (that of course was out of the question in a child of eight or ten years), but by conveying food to him day after day while he was in hiding, when the slightest mistake, or the least possible loss of presence of mind would inevitably have led to his capture! He was a Highland chieftain, by name Stewart of

Invernahyle. Having been a staunch supporter of the Young Pretender, he was, like other Jacobites who had taken a leading part in furthering the aims of Charles Edward, compelled, after the defeat at Culloden, to hide himself from the vigorous search that had been set on foot for him. He contrived to conceal himself in a cave near his house, before which a small body of soldiers was encamped. So close was he to his pursuers, that he could hear the muster-roll every morning and drums at night. It was suspected that he was hiding somewhere on his estate, and accordingly his family was diligently watched. How, then, did his anxious friend manage to send him the food without which he must have perished? One of his daughters, a child of tender years, was employed, as being least likely to excite suspicion. Her shrewdness and intellect were quickened by the dangers to which her father was exposed. Making herself acquainted with the soldiers, she at length became so familiar to them that her movements attracted no notice. Her plan was to stroll away into the neighbourhood of the cave, and leave the small supply of food she carried with her under a stone or the root of some tree, where her father found it as he crawled by night from his hidingplace to breathe the fresh air. In course of time milder measures were adopted by the Government, and ultimately the rebels were pardoned. Stewart of Invernahyle was then enabled to leave his cave in safety; but his ability to do so he owed to the wit and courage of his little daughter.

THE BABY SEAL AND THE FISHERMAN.

It may be known to many of you that the seal is a most docile creature, and can be readily trained to perform interesting and clever tricks. By nature good-tempered and fond of ease, instances are on record where tame seals have developed great affection for their keepers. It is related that a fisherman on the Bay of Fundy used, while tending his herring weirs at night, to "call" the young seals to him, and on one occasion a baby-seal captivated him so much that he seized it and took it to his house, as a pet for his children. He managed to rear it, and in course of time the young seal became quite attached to its nice home, and particularly to its playmates, manifesting great grief when not allowed to accompany them to the boats. Afterwards it was in the habit of following his master on his fishing excursions, either sitting in the boat or swimming alongside of it. It was very fond of warmth, and would lie under the kitchen stove. On sunny days it would sometimes pay a visit to the relatives, from whom while a baby it had been taken away; but it al-

ways returned at night to have a game at romps with the fisherman's children.

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HOW A CHILD ALARMED AN ARMY.

You have perhaps heard of the Waldenses, a Christian people living in the Italian Alps? Many years ago they were subjected to repeated persecutions because of their religion, and on one occasion the army of the Piedmontese, which had entered the Waldensian territory to murder and rob the innocent inhabitants, was totally defeated, mainly through the instrumentality of a child. After a day of skirmishes between the two foes, the Waldensians were gradually retreating up their native mountains; the Piedmontese pursuing them as rapidly as they could. Suddenly a loud scoffing was raised by the latter, who saw in the distance the Waldensians kneeling in worship. Hardly had the derision ceased when a drum was heard to beat in a side valley. The Piedmontese paused at this unlooked for sound in an unexpected quarter, and fearing lest a Waldensian force might be lying in ambush, the army began to grow disordered; whereupon the Waldensians, taking advantage of the panic, at once swooped down upon their enemies and put them utterly to flight. This invading force was routed because it gave way to panic; and the panic arose because a child in a neighbouring valley was beating a drum in play!

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HE SPEAKS FROM EXPERIENCE.—E. N. Wheeler, of Everett, some six years ago was attacked with a severe form of inflammation of the lungs, leaving him with a severe cough. He speaks highly of Hayward's Pectoral Balm, which cured him, the complaint not having troubled him since.

THE FISHER-LAD.

I seek my bread by honest toil
Upon the changing deep;
I work by day while others work,
By night while others sleep:
But their bread is not more sure
On land
Than mine upon the sea,
When I lower down my empty net
For God to fill for me.

My boat is tossing restlessly
Upon an angry tide,
While folk upon the shore I know
In quiet homes abide;
But they are not more safe on land
Than I upon the sea,
With dangers lurking round my path,
And God's hand guiding me.

LOST.

It was a bitterly cold morning in the month of February, just ten years ago. How the time does fly, to be sure! Snow had been lying on the ground for weeks, and more had falling during the night; the wind, too, blew high from the east, and the few passengers who were abroad made the best of their way along the street, I can assure you, and looked as though they would far rather be at home and at the fireside. I myself was out in the cold from sheer force of habit. It had long been my custom to take a short walk before breakfast, and as the post-office of our village was only half a mile from my residence, going down for the letters that arrived by the first mail afforded me just sufficient excuse for my early ramble. But on this particular morning, as I was returning homewards, I was very much surprised to find my little friend Nellie May standing at her gate bare-headed, and with her pretty auburn hair blowing hither and thither in the wind.

"Why, Nellie, dear!" I exclaimed, "what can have sent you out of the house so early?" It is hardly eight o'clock and the cold will kill you, child."

"I was watching for you, sir," said Nellie, looking as serious as a little judge. "Do come and tell me what I shall do with this poor dog. He was out in the snow, looking so unhappy, and has now taken up his abode in the shed, and neither Miss Smith nor I can entice him out, or get him to go away. And we are afraid to go near."

I followed Nellie readily enough, and there, lying on a sack, which he had taken possession of, was the dog in question. To all intents and purposes he was of a very common kind. Nobody in his senses would have given sixpence for him, except perhaps his owner, and who that might be was at present a mystery.

"Will you turn him out and send him away?" asked Nellie.

The dog looked in my face, oh, so pleadingly!

"Kind sir," he seemed to say, "do speak a word for me; I'm so tired, my feet are sore, I've wandered far from home, and I am full of grief."

"Send him away?" I replied to Nellie. "No, dear, you wouldn't, would you, if you thought he was weary, hungry, and in sorrow for his lost mistress. Look how thin he is."

"Oh?" cried Nellie. "her eyes filling with tears, 'I'll run and bring him part of my own breakfast."

"Nellie," I said, as we parted, "be kind to that poor dog; he may bring you good fortune."

I do not know even now why I should have made that remark, but events proved that my words were almost prophetic. It was evident that the dog had travelled a very long way; but under Nellie's tender care he soon recovered health and strength spirits as well, and from that day for three long years you never would have met the girl unaccompanied by Tray, as we call him.

Now it came to pass that a certain young nobleman came of age, and a great fete was given to his tenantry at P-Park, and people came from quite a long distance to join in it. I saw Nellie the same evening. It had been a day of sorrow for her. Tray had found his long-lost mistress.

"And, oh, such an ugly little old woman!" said Nellie, almost spitefully, through her tears. "Oh, my poor Tray, I'll never, never see him more!"

Facts are stranger than fiction, however, and this little old lady whom Nellie thought so ugly, adopted her (for she was an orphan), and Nellie became in time

very fond of her. The dog Tray, whose real name by the way was Jumbo, had something to do with this fondness, no doubt.

The old lady is not alive now; but Nellie has been left all she possessed, Jumbo included. He is by this time very, very old; his lips are white with age, he is stiff, too, and his back seems all one bone. As to his temper—well, the less I say about that the better, but he is always cross with everybody—except Nellie."

TWO-THIRDS OF A BOTTLE CURES.

Dr. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—I have been taking your "Favorite Prescription" for female weakness. Before I had taken it two days I began to feel stronger. I have taken but two-thirds of a bottle and believe I am cured. Gratefully, MRS. H. C. LOVETT, Watseka, Ill.

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"I am tired to death!" So you have said very often, yet you are still alive and well. "I had not a wink of sleep all night!" And yet your bed-fellow heard you snore many times. "I would not do it for all the world!" And yet you have done many things equally bad for a penny. "We were up to our knees in mud!" You know very well that the dirt was not over your shoes.

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At Keymer, in Sussex, some time since, a pair of robins built their nest in an old shoe which had been thrown away from a neighbouring cottage. It was a curious sight to see the old birds come to the nest; when the little ones crowd forward to receive the meat provided for them; when they had eaten this, they quickly returned again out of sight into the toe part of the shoe, and were perfectly quiet until one or the other of the old birds appeared again with a supply.

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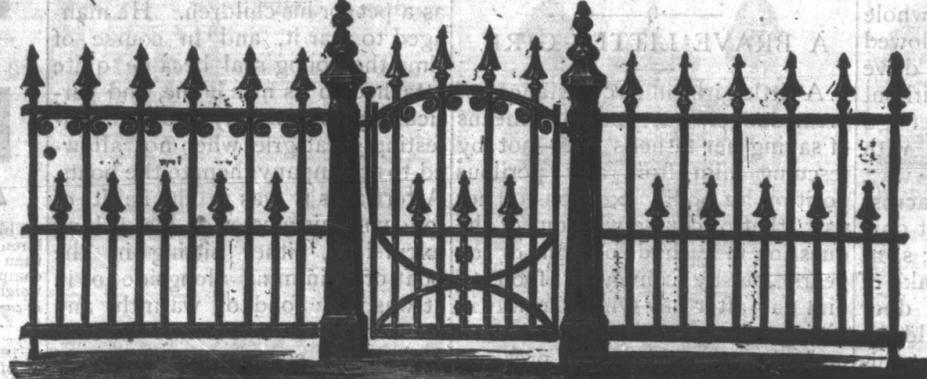
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[Dec. 18, 1888.

THE LONG BOW.

death!" So you have et you are still alive id not a wink of sleep yet your bed-fellow any times. "I would e world!" And yet ny things equally bad were up to our knees ow very well that the our shoes.

ST IN A SHOE.

Sussex, some time bins built their nest ich had been thrown bouring cottage. It to see the old birds when the little ones receive the meat proen they had eaten returned again out toe part of the shoe, quiet until one or ld birds appeared y.

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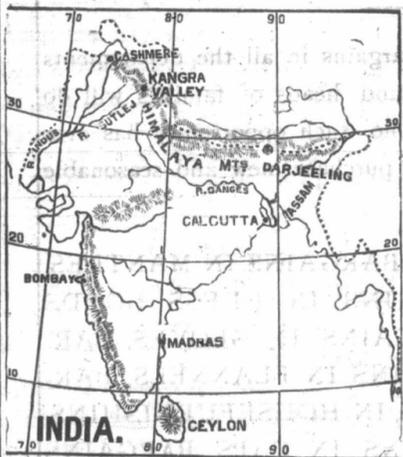
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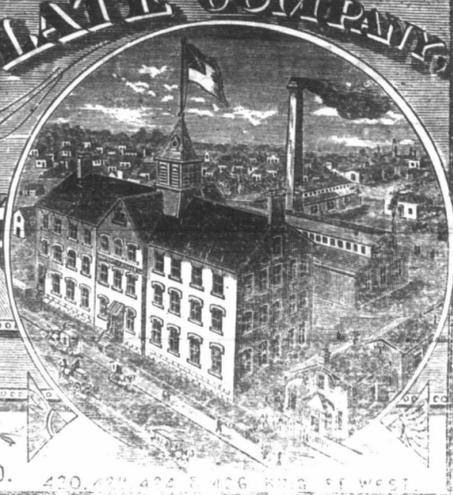
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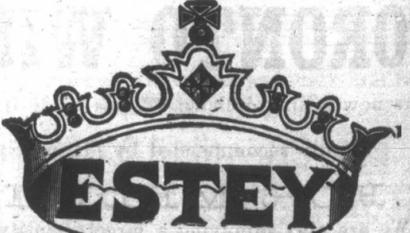
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