

LAST RITES OF THE CHURCH ADMINISTERED

Miraculous Escape From Death of Miss. Lorette of Sorel, Que.



"I look upon my recovery from approaching death as a miracle and it was 'Fruit-a-tives' alone that cured me. I suffered from severe womb disease for seven years, and I suffered from severe constipation, great weakness and constant pain all the time. I was treated by six different physicians without any benefit and took every medicine I heard of, but nothing gave me any relief. My suffering was so intense that for a year I was unable to get out of bed—and I became so ill that my friends did not expect me to recover and the last rites of the Church were administered to me. At this time I was induced to try 'Fruit-a-tives' and at once I began to improve. These tablets cured the constipation and relieved the dreadful womb pains. I began to improve and 'Fruit-a-tives' entirely cured me. Nothing did me any good but 'Fruit-a-tives.' I took in all 15 boxes and I am quite as well as ever. I was entirely due to the use of this great medicine."

"Fruit-a-tives" is put up in a new 50c trial size as well as the regular 10c boxes. In order to enable everyone to try these wonderful fruit juice tablets, we sent a receipt of price if your dealer does not have them. Write Fruit-a-tives Limited, Ottawa.

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Of course they do. It is their way of learning and it is your duty to answer. You may need a dictionary to aid you. It won't answer every question, but there are thousands to which it will give you true, clear and definite answers, not about words only, but about things, the sun, men, machinery, places, stories and the like. Then, too, the children can find their own answers. Some of our greatest men have ascribed their power to study to the dictionary. Of course you want the best dictionary. The most critical prefer the New and Enlarged Edition of **WEBSTER'S INTERNATIONAL DICTIONARY**. THE GRAND PRIZE (HIGHEST AWARD) for which was given at the World's Fair, St. Louis.

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Sealed Tenders will be received at the office of S. W. Crabbe, Esq., up to Thursday, November 19th, at 12 o'clock noon for the lease of the Hillsborough Skating Rink for a term of one or five years. The highest or any tender not necessarily accepted.

A. A. Bartlett
11 rodtusji Sec. Treas

REUNION OF CHRISTENDOM

Sermon Preached Recently by Rev. J. N. Mellish of Holy Trinity Church Brooklyn, N. Y., From the Text. "That They all May Be One."

The text is from St. John xviii: "The Reunion of Christendom." "That they all may be one." Twenty years ago the Chicago-Lambeth quadrilateral was published. It was an utterance of the Anglican commission, the Church of England and the American Episcopal Church on the reunion of Christendom. Four foundations were laid down at the basis of a united church, for the seat of authority, the Bible; for faith, the Apostol and Nicene creeds; for sacraments, baptism and Lord's supper; for administration, the historic Episcopate. It was a foundation of facts, no theories about them, no suggestion of Biblical infallibility, no special interpretation of the creeds, no particular conception of the sacraments, no theory of the Episcopate. The quadrilateral was widely discussed and aroused great interest for a time but it threw no clearer outline of the denominational indifferences and the interest abated.

Husband and Wife Both Restored to Health by Dr. Williams' Pink Pills.

"Both myself and my wife can truthfully say that Dr. Williams' Pink Pills have been of great benefit to us, and we are constantly recommending them to our friends. Thus writes Mr. Earnest L. Archibald, Turro, N. S., who further says: "In my case, I had been subject to dizzy headaches for over a year, and three boxes of Pills completely cured me of the trouble. About a year ago my wife began to complain. She seemed to be completely run down, was very pale and weak, she could not walk up stairs without stopping, and ultimately she grew so weak she could not sweep a floor without resting. She tried several tonics but received no benefit. Then I persuaded her to try Dr. Williams' Pink Pills and got her a half dozen boxes. After she had used a couple of boxes her appetite began to improve and the color to return to her face. She continued using the Pills until she had taken the six boxes, and to-day she is perfectly well, feels stronger and looks better than she has done for some years. While she was taking the Pills she gained twelve pounds in weight."



MAJOR S. S. SHARPE, M. P. FOR NORTH ONTARIO.

DODD'S KIDNEY PILLS

CURES RHEUMATISM, BRIGHT'S DISEASE, DIABETES, BACKACHE, GRAVEL, NEURALGIA, ST. VITUS DANCE, GENERAL WEAKNESS, AND THOSE AFFECTIONS THAT ONLY WOMEN FOLKS KNOW, WITH THEIR ATTENDANT HEADACHES AND BACKACHES AND IRREGULARITIES. Dr. Williams' Pink Pills are a sure cure when given a fair trial, because they enrich the blood and thus reach the root of disease. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

face with religions of the East stand the missionaries, emissaries of the churches of the west. Episcopalianism, Presbyterianism, Congregationalism, all fall into insignificance before the awful spiritual and moral needs of heathenism and the uplifting strength of the simple religion of Jesus. They are compelled by the situation confronting them, to stand together, shoulder to shoulder, in a common task, and to insist, as St. Paul did before them, that "there is one body and one spirit," "one Lord, one faith, one baptism, one God and Father of all."

These movements and interests have brought church unity to the fore. In every church earnest men and women, of ministry and laity, are seeing that our present condition hinders the advance of true religion by dividing the Christian community into rival bodies, by waiving men and money in duplication of churches, by emphasizing aspects of truth often to the hindering of the truth until the religion of Jesus is identified with a theology, a ritual or a form of government. Over against these fruits and effects of a disunited Christian community they see Jesus, the Lord and Master with all reverence and love. In their souls they know that this condition, whatever may be said in its defense, does not please Him. Apologies for it as we may, never the less we cannot hide from our minds that there is a higher ideal and that the ideal of a united church is His and the prayer of His heart before He died was that "all might be one."

In the midst of these movements the Lambeth conference of the Anglican communion again meets. What is its attitude toward church unity in the year 1908? Remember that it was a conference of many minds, from all quarters of the globe, men of ripe scholarship and others whose college days, practical men and dreamers, representing attitudes which run the gamut of Christian thought. Now what is their utterance on church unity? In the Lambeth encyclical, the resolutions and reports, we may find it expressed under four heads.

1. They urge that "every opportunity should be welcomed of co-operation between members of different communions in all matters pertaining to the social and moral welfare of the people." They doubtless had in mind those great social and moral problems which had aroused the Pan-Anglican conference only a few weeks before. The theme of that conference had been the church and the world, what the church may do and ought to do for children, to keep them out of factories and in school, for the unemployed who want work and cannot find it, for the schools that they may become more efficient—a dozen questions of deep and appealing interest. In the solving of all those questions, in the work of moral and social improvement their ministers and people are urged to join with ministers and people of other communions. Such association in such a case is bound to do what a great work has often done for what the schools that they may become more efficient—a dozen questions of deep and appealing interest. In the solving of all those questions, in the work of moral and social improvement their ministers and people are urged to join with ministers and people of other communions. Such association in such a case is bound to do what a great work has often done for what the schools that they may become more efficient—a dozen questions of deep and appealing interest.

2. The bishops also urge that the "members of the Anglican communion should take pains to study the doctrines and positions of those who are separated from it and to promote a cordial mutual understanding, and, as a means toward this end, the conference suggests private meetings of ministers and laymen of different Christian bodies for common study, discussion and prayer should be frequently held in convenient centers."

3. The third utterance of the Conference was on behalf of a high ideal of union. "We must set before us the church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which all separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder filled with all the fulness of God." "We must fix our eyes on the church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire, not compromise, but comprehension; not uniformity, but unity."

3. The Lambeth Conference finally suggests a basis of "union with any Presbyterian or other non-episcopal church that preserves the faith in its integrity and purity." It says that "it might be possible to authorize arrangements which would respect the convictions of those who had not received episcopal orders, without involving any surrender on our part of the principle of church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer." It did not suggest however, any possible arrangements and refused to approve or disapprove of those which came to it from Australia, where the Anglican and Presbyterian churches are actually working out some union. The conference fell back on the historic episcopate as it had done in the quadrilateral of 1888.

This is no doubt a great disappointment to many who long for church unity. They expect something more practical. The Church of England will be disestablished eventually. An established church in a free state is an anachronism. The organization of the churches was originally fashioned after the state. The Roman church is simply the Roman empire carried over into the religious life, the Pope is the emperor, the college of cardinals the senate, the bishops the proconsuls. The church of England is the English monarchy on its religious side: the bishops are lords appointed by the crown and sit in the upper house of Parliament. Presbyterianism is the government of an aristocracy and came into existence before democracy existed. Congregationalism is the New England town meeting, after which it was fashioned. As the churches were fashioned after the state, so after the state they will be fashioned in the centuries to come.

Already beginnings are being made. Churches are uniting for common tasks. Then out of this loose confederation will come federation. How to unite forty-eight powerful states, giving each its independence without sacrificing the strength of the whole, how to maintain a strong central government without crushing the independence of each of its component parts, this is the problem of the state which the principle of federalism solved. The problem of the churches is similar: How to unite these great historic societies, giving to each freedom of faith and action without weakening the whole. How to maintain a united Christian community, facing heathenism as a unit; powerful before the world, efficient without crushing freedom of faith and liberty of action. Church federalism, the outgrowth of confederation, will do for the church what it has done for the state.

What form of government will the United Church of the United States have? No man can say. And yet I believe, the Episcopal Church has it in its power to say more than any other church. The spirit in our church is not monarchical as in England nor imperial as in Rome, but constitutional. It is not appointed from above, but elected from below. And this it can do, not by the arrogance of its historic pretensions but by turning its eyes to the past, not by drawing itself apart from American religious life; that is what it is doing in too many quarters to the hindrance of the fulfillment of the prayer of Jesus, "that all may be one." But by facing the present needs, by throwing itself into the present tasks, uniting with all good men and gladly going into confederation of churches, the episcopate will prove a rallying ground for the church of today and will be elected the executive leader of the church of to-morrow.

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