

"off" his usual orthodox line in this criticism. Dr. L. manifested no want of love or charity for Presbyterians in refusing to rejoice at the progress of their erroneous views on Church polity, &c. It is hardly logical to rejoice at the increase of what we are vowed to "banish and drive away."

"DON'T CHEW YOUR PILLS," was Spurgeon's advice to people who are disposed to brood over their wrongs, and nurse and fondle their sorrows. If you have a bitter pill to take, swallow it, gulp it down, don't *chew* it. There is a good deal of practical wisdom in thus disposing of the things that annoy us, but are good for us—if taken rightly.

"HE GAVE HIM THE DOG."—John Bright was in the habit of storing his memory with apt illustrations to support his arguments. So he told Bishop Wilberforce, and mentioned that he had once impulsively compared Robert Lowe to a lady's white poodle (both ends alike)—a comparison he had held in memory a long time, but had withheld in mercy until irritated beyond endurance.

"VESPERS" AT 8 A.M.—A Montreal paper, with some pretensions to the patronage of the clergy, informs its readers that in the mechanism of the newest of marvellous clocks, "every morning at eight a young man invites the company to Vespers in an electrically illuminated chapel, where a young woman plays 'The Maiden's Prayer.' Marvellous indeed! but to be complete there should be 'Nocturns' at noon, and 'Matins' at sunset.

"SEVEN PERSONS AND A PIG (says Col. Nicholas Smith, 'American Consul' at Three Rivers) which is made to feel at home—in a three-roomed cottage!—constitute the average family." This description of the *habitans'* condition in the Province of Quebec rivals Ireland. Of course the Colonel exaggerates; but is there something natural to Celts in such domestic compactness? Yet another American has given Quebec the top place for happiness.

"FRANGAS NON FLECTES"—you may break, you shall not bend—may have been the motto, for the moment, of the rival American and German fleets at Samoa. They preferred to be broken to pieces in the hurricane, in each other's company, within the harbour, rather than leave either rival in possession of the port. The British steamer "Calliope" put to sea—and was saved!

#### DEACONESSSES—SISTERS.

It was inevitable that a Society such as the Christian Church—in which womanhood was elevated to a plane of dignity originally lost by the sin of Eve in Eden—should provide special functions of utility and importance for the members of the gentler sex. The intense friendliness and intimacy encouraged and advocated among the first disciples made it necessary that some limitations of intercourse and familiarity should be set up between the sexes—that which should be recognized as existing somewhere in the proceedings of the community. The close association of "Holy Women" with the person of the Redeemer Himself suggested a line of usefulness for women which very soon found many willing to follow it. The special delicacy and sensitiveness of the female character, the innate *motherliness* of the sex, would be especially needed and felt in dealing with their own sex, and with children—and even with men in many conditions of life which require especially the exercise of gentleness.

IT WAS A FOREGONE CONCLUSION, therefore, that the females of the Christian Church should be organized in more or less formal manner in connection with the ministerial machinery of the Church. We find traces everywhere in the New Testament Scriptures of the existence of bands of women-helpers, recognized as fitting associates and accompaniments of bishops, priests and deacons. Here and there a solitary "deaconess" (that is, female servant or minister) is mentioned: now and then there is a reference to some kind of "order" or "number" or "roll" of women characterized as "widows." These were of an age which would ensure an increase of gravity and staid decorum, not primarily natural or characteristic of the sex. It was just as inevitable that the ordinance which began by the selection of such a type of feminine assistants in the ministry, should extend itself without necessary regard to mere age to all persons—however young in years—who manifested the character or disposition desired for the office.

#### THE WIVES OF THE CLERGY

naturally afforded the most fruitful field for such material being developed. The clergy would usually choose for their partners women just of that type of character—who would presently become enthusiastic and energetic helpers. The daughters would, as a rule, partake of the parents' peculiarities, fall into their ways, and participate in their works. Such is the picture which makes the English parsonage a proverb for the very concentration of female devotion—a kind of miniature convent with its quasi-episcopal father, its domestic abbess or presbytera, and its family array of deaconesses—daughters. While these clergy-houses would seem as vivid models and exemplars, other women also, with similar predilections, though not in the same circumstances, would band themselves together in communities more or less formal, imitating, as far as possible, the family type. So the isolated deaconess would develop into the associate or member of a regular deaconess-house.

#### "SISTERHOODS"

such places would naturally become—at first in reality, then in name. "Sisters" indeed, would all such persons become, on account of their similar tastes, motives, characters and occupations. Councils now and then took note of such institutions, made regulations, set up safeguards, insisted on limitations as to ages and periods of devotion, &c.; but the movement from the first was a necessary and natural one, arising from the nature and fitness of things. How far such a life should become restricted, stereotyped, and secluded, would depend on external circumstances. The looser organizations gradually gave place to the more strict and systematic, till convents and nunneries became as numerous among women-workers and female devotees as abbeys and monasteries had become among men. The degree of strictness is simply a question of expediency—it is not a difference of kind. Deaconesses and Sisters are precisely the same thing essentially—only one class is less strictly organized and less completely devoted than the other.

#### NOVEMBER.

A. BISSET THOM, GALT, ONT.

November was designated by the Saxons Wintmonat, or the Wind-month, from the gales of wind which are so prevalent at this season of the year. It was also styled Blot-monat, or Blood-month, partly from the circumstance of its being customary at that time to kill great numbers of cattle,

which were salted down for use in winter; and partly also, perhaps, from the sacrificial rites which were practised at that time.

ALL SAINTS' DAY (1st).—This Festival takes its origin from the Pantheon at Rome being fitted up for Christian worship, and its being dedicated by Pope Boniface the Fourth (607-615) to the Virgin Mary and all the Saints. The anniversary of this event was at first celebrated on 1st May, but the day was afterwards changed by a decree of the Emperor Louis, at the suggestion of Pope Gregory IV. in A.D. 835, to 1st November, which was henceforward, under the designation of the Feast of All Saints, set apart as a general commemoration in their honour. In England, the Festival was introduced somewhat later, about 870, and usually called All Hallowsmas. The Greek Church keeps this Festival on the Sunday after Whitsunday.

ALL SOULS' DAY (2nd) is the day following All Saints' Day. It is a Festival consecrated by the Roman Catholics to the memory of the dead and the souls in purgatory, for whose release the prayers of the faithful are this day offered up, and masses performed. "A monk having visited Jerusalem, and passing through Sicily as he returned home, had a mind to see Mount Aetna, which is continuously belching out fire and smoke, and upon that account by some thought to be the mouth of hell. Being there, he heard the devils within complain that many departed souls were taken out of their hands by the prayers of the Cluniac monks. This, when he reached home, he related to his abbot, Odilo, as a true story." It was, however, not generally established till about the eleventh century. Its observance was esteemed as of such importance that, should it fall on a Sunday, it was ordered not to be postponed until the Monday, as was the case with other celebrations, but was to take place on the previous Saturday, in order that the souls of the departed might suffer no harm from the want of the prayers of the Church.

GUNPOWDER PLOT. The fifth of November is a great day among the boys, by whom it is kept as the anniversary of the attempt to blow up the Houses of Parliament when they were in session. Until lately a special service for this day formed part of the English Book of Common Prayer; but by a recent ordinance of the Queen in council, this service, along with those for the Martyrdom of Charles the First, and for the Restoration of Charles the Second, has been abolished. In England still it is kept by boys as a sort of holiday. A stuffed figure, representing Guy Fawkes, the chief conspirator, dressed in old clothes, is carried through the streets on a chair, and in the evening it is burnt. Bands of boys parade the streets soliciting money from the passers-by, and shouting out the time-honoured rhyme.

Please to remember  
The Fifth of November,  
Gunpowder, Treason and Plot;  
I see no reason  
Why gunpowder treason  
Should ever be forgot.  
Hurra! boys! hurra! boys! hurra!

St. MARTIN (11th) was born in Hungary about 316. From his earliest childhood he was noted for the mildness of his disposition; yet he was compelled to enter the army. But his disposition caused him to be brought under Christian influences. After some years service he was ordained Deacon. After a time he settled at Poitiers, and was at last, in A.D. 371, elected Bishop of Tours. From his great success in converting so many to