

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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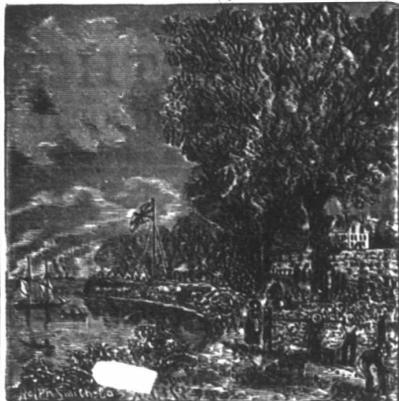
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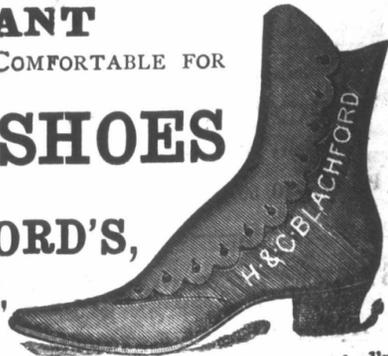
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THURSDAY NOV. 21, 1889.

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

TO CORRESPONDENTS.

All matter for publication of any number of **DOMINION CHURCHMAN** should be in the office not later than Thursday for the following week's issue.

ANAMNESIS.—The word *anamnesis* occurs in the Greek New Testament only in connexion with the institution of the Holy Eucharist, save in Hebrews x. 8, where it is sacrificial in meaning. When mere "remembrance" is denoted, the words *mnēia*, *mnēmosune* and *hupomnesis* are employed. In the LXX. *anamnesis* is in Levit. xxiv. 7, and Numb. x. 10; also in the titles of Psalms xxxvii. and lxix.: being directly sacrificial in the two former places. It occurs also in Wisdom xvi. 6, there denoting a visible token, not a mental act of recollection. The word *Eucharistia* does not occur in the canonical books of the LXX. though Aquila has it in Amos iv. 5, where the LXX. is quite unlike the Hebrew, and he uses it of a sacrifice. It is found in Wisdom xvi. 28, and in Ecclesiasticus xxxvii. 13, both times with uncertain meaning, making neither way. We do not undertake to say that no early Christian writers use the word *anamnesis* in the sense of mere recollection, for it is patient of such a meaning, but the Liturgies are clear that a sacrificial recalling is the idea they usually connect with it. The text 1 St. Peter ii. 5 is not usually interpreted of the Holy Eucharist by such Fathers as cite it. They take it as illustrated by Romans xii. 1, and cognate passages.—*Church Times*.

AN EVANGELICAL VIEW OF BROTHERHOODS.—The Bishop of Rochester in the same address as we have named adds;

In case the Lord whispers to a soul (He often

does so whisper,) "Live a single life for a while for My sake and the Gospel's," is not such a sacrifice of the highest and most beautiful kind, acceptable to God and lovely with men? Are wife and children and a refined home essential to a life of devotion? Certainly St. Paul did not think so. Are there not circumstances and localities in which a man can do his work more freely and completely without them? Is it not conceivable that there may be plague-spots in all great cities where it would be a base selfishness to take wife and children to breathe foul air, behold corrupting sights, become familiarised with horrible and loathsome language; yet also the places where it must be a shame for some men not to go, and where for a few of their midsummer years eager and brave youths might be glad to go, for a time, to work for their Master, surrendering much that flesh and heart desire for His Name's sake. We want enthusiasm; then do not gratuitously chill it. You cannot expect enthusiasm without a little eccentricity. Condone the eccentricity for the sake of the enthusiasm; and let good sense have a hearing, touched with justice and love. What possible harm can there be in a life of celibacy, limited or life-long, if God be more glorified by it? It is a kind of life which multitudes of saintly and devoted men every day prefer and maintain for themselves, taking no great credit for it. Let us be free, with vows or without them, in striving "by all means to save some" for whom Christ died.

"The Church of England has lost time," writes an eminent professor. It is true, and she must lose no more. Nor must she be either too timid in considering new methods, or too hasty in rejecting old ones. A plan is not necessarily bad because it is new, nor good because it is old, nor to be rejected as impracticable and hopeless, because in past times, as different as possible from our own, unwise men used it unwisely. We must not be too much scared by the ghosts of past mistakes. Prudent Churchmen are not likely to be eager to scare and irritate the public temper by a caricature of an obsolete monasticism. But why is the great English Church to be forever debarred the right of resuscitating and improving methods and practices, which in wise hands might be fraught with countless blessing, merely because, hundreds of years ago, our fathers found them spoiled and corrupted, and in a just displeasure flung them away.

A LEVEL HEADED BAPTIST.—At a conference of Baptists in Toronto the Rev. Joshua Denovan, well known for his ability and thoroughness, protested in strong terms against all such make shifts for the church as the Y.M.C.A., and other societies. Mr. Denovan takes the ground that the Church of Christ is equal, or ought to be made equal, to all the work needful to be done for Christ, and that all outside associations dishonour the Church by implying that it was imperfectly organized by the Divine founder.

WHAT THE OFFERTORY IS.—A much needed deliverance on the nature of the Offertory has been made by the Bishop of S. David's, who says:

"In my charge delivered in 1877 I found myself obliged to call attention to the then too common omission of the collection for the poor, or other good uses, which the Church directs us to make at the offertory. May I, in passing, take this opportunity of reminding my brethren that the "offertory" does not mean simply a collection (according to a very modern usage), neither is every collection to be called an offertory. The offertory is a particular part of the Celebration in which the alms and oblations of the people are, and God's gift of bread and wine ought to be, solemnly offered up and dedicated by the celebrating priest. Twelve years ago there were eighty churches (or about one-fifth of the whole number) in which no collection was made at this point in the service. I am happy

to say that, according to the returns, the number has now sunk to thirty-seven. I confess I can see no excuse for the cases of such omission which remain, and for some of them I cannot imagine that any excuse can be urged, as the parishes in question are not by any means among the poorest in the diocese. One word more on this subject. The money collected at the offertory should always be counted by the churchwardens, and the result entered in an account in their presence."

PLACING THE ELEMENTS READY FOR HOLY COMMUNION.—"I have already intimated," said the Bishop, "that the unconsecrated elements ought to be solemnly placed on the Lord's Table by the priest himself at the time of the offertory. It is strange that this rubrical practice should have fallen into such widely-spread disuse, as was the case even within my own recollection. But it has been very generally revived, and ought, if possible, to be everywhere observed. It must be left to the discretion of the clergy to determine how this may best be accomplished, whether by the introduction of a credence-table, or by causing the elements to be brought in from the vestry while the alms are being collected, which is the practice in some churches. But where (as is probably the case in every new or restored church) a credence forms part of the furniture or arrangement of the church, I think there can be no excuse for allowing the bread and wine to be placed on the Lord's Table by a sexton before the beginning of the service."

ERRORS IN ADMINISTERING HOLY COMMUNION.—There are three errors in the mode of administering Holy Communion which may not be common, but which I have ascertained to exist in the diocese, and of which it is therefore my duty to speak. The ordinary arrangements of our morning service, by which the so-called "Ante-communion" had become an adjunct to Morning Prayer, or a prelude to the sermon, has sometimes led people to forget that it is, in fact, an integral part of the "Order for the Administration of the Lord's Supper"; to think of the part of that order beginning with the offertory as a whole in itself; and to speak of it as "the second service." Accordingly, I find that it is in some places the practice, at all events at early or week-day Celebrations, where Mattins have not been said, to commence the service with the Prayer for the Church Militant, or even with the short address preceding the confession. This usage is entirely without authority, and by it the Communion service is shorn of the Collect, Epistle, and Gospel on the one hand, and the Catholic Creed of Constantinople on the other. Another even more serious error, but I hope also more rare, is that of any celebrant who, after consecrating the elements, does not himself partake of them. I say nothing now of the assistant clergy (where any are present), as where one of these has already communicated at an earlier hour, it may be right, or, at all events, more reverent, that he shall not receive again. But reception by the celebrant himself has always been held essential, and it is plainly directed by our rubric. A third error is, perhaps, not very common, but I find that it exists in this diocese, even in some places where I should have expected better things. The rubric distinctly orders the reverent consumption of the unused consecrated elements by the priest and others at the close of the service and immediately after the blessing. I find that this plain, and as I consider most necessary, direction, is not invariably observed. I am told that it is in some places the practice to consecrate all the bread and all the wine which it may have pleased a sexton to place on the table, and then to leave it unconsumed to the care of the sexton. The object of the rubrical direction is intended to guard at once against superstition and against irreverence. His Lordship concluded by saying that the celebrant should consume or cause to be consumed what remains of the elements before the congregation leaves the church."

DR STONE'S READINGS IN HISTORY.*

DR. STONE in this work declares his purpose to be, "to supply a series of pleasing and instructive studies, to lead the general reader both to further research and to a deeper love for the Church of God." The author's intention is admirable and his execution in many respects worthy of so laudable a purpose. We condone freely some of its sins because of the work having an Index, the lack of which is so serious a defect. But its sins are not weighty, they are indeed well nigh unavoidable in all attempts to make Church history at once "pleasing and instructive." The wide range of subjects may be judged by the titles of certain chapters, "The Times of St Ignatius," "Early ritual poetry," "Growth of Monasticism," "The British Land and Church," "The story of the Prayer Book," etc., etc. We hardly think that Dr. Stone has done justice to the Early British Church. Indeed, his statement that "the traditions handed down of an Apostolic origin for the Christianity of Britain are not only without foundation, but palpable efforts at rivalry with other churches," is misleading and inaccurate. It has always seemed to us that writers on the British Church have not recognised and weighed sufficiently the intimacy between the Eastern shores of the Mediterranean and those of Britain, which undoubtedly existed when the Church was being established in parts named in the Acts of the Apostles. A constant stream of trade was at that time kept up between that region and Britain, *across Gaul*, not by the Atlantic as some fancy, so that there can be no doubt that the British people were well known to those who were brought under the teaching of the Apostles and other Christian evangelists. The author of "Ecclesia Anglicana," who is usually highly judicious and careful, agrees with Alford and other modern historians and commentators in the belief that St. Paul in 2 Tim. iv. 21 mentions a Christian lady of British origin. The learned Bishop of New York accepts this legend also as historic. The road between Rome and Britain, its conquered dependency, was in St. Paul's day constantly trodden by soldiers and merchants. During the Apostolic era Britain, in a religious sense, was in the hands of the Druids, whose religion was of a far higher type than that of the Romans by whom they were extirpated. The Druidical order and faith which came from the East, were extended over that portion of Gaul travelled by those who traded between Asia Minor and Britain. Surely, then, there is no difficulty in the theory that along the same line the apostolic missionaries carried the torch of Christianity? St. Paul's allusion to a proposed journey to Spain, which would have been on this route, if ever made, shows that his designs included a mission to the then known "utmost bounds of the earth." It is certainly not proved that St. Paul reached Britain, as some high authorities once believed he did. But the

*Readings in Church History, by the Rev. James Stone, D.D. On sale by Rowsell & Hutchison Toronto.

fact of there being several distinct legends of such a visit having been paid by one of the Apostles, seems to us to afford *very strong evidence of their having occurred some notable visit in Apostolic times* of one or more missionaries whose steps left a trace in the memories that survived those legends. It seems to us hard to believe that the Church in Britain could have been sufficiently organised to have had Bishops present at the Council of Arles (A. D. 314) unless the Church had had a very lengthy time for such development. But Dr. Stone, although we submit not fair to the early Church in Britain, is usually generous, sympathetic, and eloquent in allusions to the work and heroes of the Church of England. With some of his characters Dr. Stone's charity covers not only a multitude of *sins*, but a multitude of *facts*. For instance, he alludes to Calvin in such a way as to convey the idea that Calvin was the victim of Servetus!

If Dr. Stone will turn to any reliable life of Calvin, English or foreign, he will be less anxious to present that church disturber in a favorable light. There is nothing in history more scandalous than the record of Calvin's rule as Dictator at Geneva, it is a story of horror and shame, ending in the murder of Servetus by Calvin. The attempt to glorify Calvin as a religious hero, and to palm off Calvinism as a form of Christ's religion, is enough to sink Christianity.

We may here add a word or two as to legends. Few persons realize how far back one, two or three successive memories reach. Take our own case. We can recall hearing 50 years ago, a narrative by an eye witness of certain events which took place 60 years before that, thus one memory may be said to reach back 110 years. In the days when books were not, surely the vividness of men's memories must have been far greater than now, and their restricted experiences must have led them to treasure up, and talk of events so as to hand down legends or memories for centuries. We have many times fished under a bridge where the local legend says, a brush took place between the Royalist and Parliamentary troops. The incident is no doubt true, but it is not down in any history. It is certainly highly unphilosophical to reject historic legends solely because they have no written basis.

As we write there are thousands of Christians in Canada observing a custom in which they do but follow a Druidical ceremonial that is known to them only by a legend older than Christianity. All who know well the life of the old country, know that there are in many places *local* memories of *local* events that happened centuries ago, and which have never been narrated in print. Where there is smoke there is fire. A legend that bears any sign of a high degree of probability, *such as is that of St. Paul's visit to Britain*, is, we contend, not to be set aside because it is not found in some contemporaneous historian. When Dr. Stone declares that the legends of an Apostolic origin of the British Church are "palpable efforts of rivalry with older Churches," he makes the strange mistake of interjecting into the early

centuries, when these legends were known, the controversies of a very much later date. It is a great mystery why those of Dr. Stone's school seem so tenderly anxious to maintain the higher antiquity of the Church of Rome over that of Britain. Having once held the theory that the Church of England was made at the Reformation they seem to dislike being driven to admit that British Christianity has not a Roman origin. But dislike or not, the fact is beyond question that the Cross was not first lifted over Britain by Roman missionaries. We have left too little space to do justice to other of Dr. Stone's valuable lectures. That on the Prayer Book is worth the price of the book. The work affords striking evidence that the author is not merely a great book-worm, but that he has a hearty literary digestion. The narratives are told with clearness, the reflections are for the most part magnanimous, the style of Dr. Stone is somewhat too ornate at times, but probably our taste is more severe than that of the public with whom these lectures ought to command a wide circulation. Dr. Stone is at his best when dealing with an English topic, he is then bright, vigorous and eloquent with the earnestness of one by whom the Church of his fathers and his God, the old, the living Catholic Church of Britain, is devotedly loved and served.

A BISHOP'S KEEN THRUST.

THOSE who see things distinctly are very apt to say things distinctly. The vagueness which characterises much speech and writing is simply the outcome of indistinct vision, of mental processes that are enveloped in fog. The good old creature who said she found unspeakable comfort in "that blessed word, Mesopotamia" represents a very large type. They love preachers and writers whose utterances are all, "Mesopotamia," that is, mere syllabic soothing syrup, with nothing in them but a pleasant sound. Not a few have objected to one of the contributors to this paper because he prefers to say plainly what he sees and knows, rather than repeat the smooth monotonies that never disturb a sleeping mind, or soul, or conscience.

It is a fatal gilt indeed, in the judgment of some, for a writer to be clear in conviction and insight, clear in expression, and fearless of everything except duty to God and His Church.

The Bishop of Peterborough is one of the highest examples of this clearness of vision and boldness of speech. He uttered a few words recently that will enrich us with a saying of much humour and value. Referring to the discussion of a certain rubric, Dr. Magee said: "Convocation met and discussed the question, but it never touched the bone of contention at all, and at the end of seven years they were exactly as they were before the Convocation was held, discussing minutiae of the rubrics here and there, but letting alone the main question. In other words, while the house was on fire and burglars were entering they were busy papering one of the back attics."

Yes! that exactly pictures what many are so engaged in, and so fascinated by—"papering one of the back attics!" Here in Canada there are great, main, pressing, vital questions, but there is no time to hear them, no time to discuss them, so absorbing are those minutiae which fascinate the minds of some who shrink from serious debates, because they are so disturbing. The fire alarm must not be rung, the burglars must not be driven away. No! those operations need decision, even harshness, and sternness, therefore go on quietly papering the back attic, and muttering "that blessed word Mesopotamia."

But the Church of England in Canada needs a nobler policy than cowardice in dealing with her enemies, obscurity of expression in declaring the truth, and that indifference which in one of the Seven Churches, moved the Spirit of God to vehement condemnation, and a threat of destruction.

FAULTY ACCENTUATION.

DR. CARRY was good enough to favor us with a letter suggested by our brief editorial on faulty accentuation in public speakers. The learned Doctor points out that the Church of Rome takes care to guard her clergy from false quantities in Latin by having service books carefully marked, and suggests that Bibles for the desk should be marked in such a way as to guide all readers in the pronunciation of the proper names of Scripture. This would be indeed a very valuable reform, and should be pushed. Dr. Carry, however, seems to doubt whether such other faults as we alluded to, faults of accentuation and intonation, which are at times so painful to hear in the reading desk, can be corrected. In this also the Church of Rome sets us an example. In her Jesuit Colleges at least, the students are severely disciplined for the very purpose of correcting any provincial vulgarity of tone they have acquired at home. The following is taken from "A glimpse into a Jesuit Novitiate," in Blackwood for Sept. last.

The class of pronunciation, from eleven to half-past, is a very important time, particularly here, for a good accent is absolutely necessary to a public speaker, and the accent is very bad in the south of France. The difference between *à* and *â*, *ô* and *ò*, *é*, *è* and *ê*, and the nasal vowels especially, *O ye Gascons!* are most particularly dwelt upon, both by precedent and example. An explanation of the rules takes up half the time, reading and criticism by the fellow novices occupies the other half. Now and then giggles, threatening to become fits of laughter, are occasioned by some slight mistake, for the novices' nerves are highly strung, and they are perhaps more inclined to laughter than any other class of human beings." We are informed that this discipline of speech goes on in other R. C. colleges, and that it is especially severe in those of the Dominican order, we have good evidence in hand.

So the work we desiderate is a possible one. What a Jesuit College does, might surely be done by all our Colleges, and their worldly wisdom in this might well be copied by all who have the training of divinity students.

UTILITY OF EPISCOPACY.

NO 4

PART V.

OF course there is an element of conservatism in Episcopacy for any who may think the very foundations of the faith are to be overturned with every breath of popular opinion, Episcopacy is not the thing. From the firm grasp of Episcopacy sustained by forms of prayer, it is exceedingly difficult to match an important truth.

All this may be treated as folly, and answered as it was some time ago by a Toronto congregational divine as follows: "Creeds should be what I believe not what you must. The Unity we strive for is of the Spirit, and not of the letter, assured as each plant left free will develop after its kind,—so true Christian life left free from special pleading of Creeds, will develop after its kind, in other words Christ will be preached wherever Christ is felt as life."

All this doubtless seems quite plausible to a great body of present day religionism, but examine it in the light of experience,—ancient and modern, and it seems actually ridiculous.

Is it possible to have a Christian life free from the special pleading of Creeds? "Credo" means "I believe," can we have a Christian life free from the special pleading of faith? The Church's Creed *par excellence*—that generally called the Apostle's—is simply the Scripture in broad outline, the new testament *in parvo*, and the collection of the books of the New Testament into one volume, we owe under God to Episcopacy. Is not the New Testament our Creed? Are we to free ourselves from its special pleading?

"What I believe not what you must." If this sentence contains real spiritual wisdom, how upon earth are we to answer the question "What *must* I do to be saved?"

While not understanding how Christian life can be uninfluenced by Creeds, we can understand how all life will develop itself after its kind.

We see how Congregationalism has developed itself in New England, without that safeguard which the Historic Church amid her many failures and mistakes has ever found a sheet anchor of the faith once delivered to the saints. We see the same kind of development in progress among the Congregationalists and Baptists of Britain; and in the past (those who know the history of Irish Presbyterianism) have gazed at the great community in throes of agony in the endeavour to prevent the same kind of development.

Are we in the wrong in standing firmly by what has proved so useful in preventing deadly error being sprung upon an unsuspecting people?

Are we in the wrong in clinging to the Apostolic institution which is so helpful in protecting an unwary people from that rage of the age, an oratorical flourisher?

One of the best vindications of Episcopacy is a note in a religious paper called "The

Truth," written by a Dr. Brooks, it is headed "Spurgeon vindicated." The Dr. refers to the fact that some time ago Mr. Spurgeon resigned his membership of the "Baptist Union." He then quotes from a lecture of a member of the "Baptist Union" delivered before that body, and heartily received by it. The lecturer said among other things, "Biblical criticism has done much to clear theology of superstition. The recent revision of the New Testament has cut out bodily the passage which was regarded as the chief proof text of the doctrine of the Trinity in the Epistle of St. John." He seems to have been first enlightened as to the spurious nature of this passage by the revised version of the New Testament. We had thought that all well-informed people had known this long years before the revised version was undertaken. Erasmus, a Roman Catholic divine, pointed out the truth regarding this passage at the time of the Reformation. Dr. Brooks after having quoted from addresses of other members of the "Union" of the same "advanced" nature, goes on as follows: "What makes these fellows such sneaks? If they believe a thing, why not say they believe it? But multitudes of them are enemies in the camp of Christ, and are only waiting for a favourable opportunity to stab Him to the heart. They go on for years as pastors of Evangelical Churches, and no one dreams that there is lurking in their hearts a deadly hatred of the truths they have preached; but when they have a sufficient backing to secure a good congregation and salary, they throw off their disguise and appear in their nature deformity. It is well that they have exposed themselves, for thus Mr. Spurgeon stands vindicated before all who love God's Word, and even before honourable men of the world."

We have now completed our task by endeavouring to show that Episcopacy is a centre of Union, and thus a tower of strength to the Christian Church, and that it is also (sustained by forms of prayer), a bulwark against attacks against "the Faith" in its entirety. We have applied the test of Utilitarianism, and have endeavoured to show that it fully satisfies the test. We may have taken higher ground in our advocacy for this Apostolic Institution, but our present object is attained if we have established the real Utility of Episcopacy.

A SUNDAY SCHOOL SERMON

Preached at St. Simon's Church, Toronto, Oct. 20th, 1889, by the Rev. C. LeV. Brine, B.A.

"He said unto him, feed My lambs." (St. John xxi. 15).
(Continued.)

What is the meaning of that struggle now going on in the Old Land? We see England's ancient Church faithful till death to her deposit of truth and alive to her high and blessed mission, claiming for her children in her public schools, against nonconformity and infidelity, a religious instruction which is something more than the baldest Theism.

Again, what a dismal spectacle Australia presents to us? There for the most part not only has religious instruction been discarded in the Public Schools, but some of the text-books used are to a degree anti-Christian. Who can reflect upon these things without a shudder? Who can have the shadow of a doubt as to what, in the next 50 or 100 years, must, from the nature of things, be the consequences? And, then, to come nearer home,—what is there in our own Public School system, admirable as that system is from a worldly

standpoint, which will train the children to be faithful soldiers and servants of Jesus Christ? It is true an attempt has been made at a colourless religious instruction which is not only painfully inadequate itself, but leaves the child completely at the mercy of the whims and eccentricities of his teacher, and also, as is, we fear, too often the case he who is to teach the child of God the "sweet message of Redemption" has but little knowledge of and what is much worse but little faith in the truths which he has to impart.

Alas! how often throughout our land has the cry been heard "Rachel weeping for her children" neglected by parents and guardians who thought a worldly education all-sufficient, and have over looked all higher culture, and have sent forth their children into the world, unguarded and unprotected, to be a prey of every evil spirit whether it be heretical or infidel.

Surely it is well that we should to-day, thank God for the success which has attended the efforts of Sunday School workers, and as a people pray that that success may be increased an hundred fold. God helps us to be strong. God help us to be wise and prudent at this hour, in which, above all others, we need to train our children in the old paths that they may walk in them, to impart to them that Faith which was once for all "delivered to the saints," that they may cherish and live in it unto the end.

Let us strive as a people to be disciples of Jesus Christ, and resolve to learn more and more of His Holy Religion. Let us not be satisfied with a mere rudimentary knowledge as is too often the case. Let us endeavour to extend the influence of our Sunday School, and open up to them a much wider field; so that the youth of our community may have as intelligent an idea of Christianity as we are careful that they shall have of the world and the things in it which perish with the using. Let us see to it, that our Sunday School are fully equipped and assisted with means and helpers to carry on so glorious a work. Let us not think that any form or method of instruction is "good enough" and "quite suitable for children." There must be no indefiniteness in our teaching if that teaching is to be of any value in moulding the life and character. Let the Church be set before the child in all her fulness. Keeping back no part of the "deposit of truth" and breaking away in no particular from her sacred traditions. Let parents forget to say that there is "time enough" to teach the child, "time enough" to send the child to Sunday School, "time enough" to teach the child reverence, respectfulness, devotion, love for and endurance of "Holy Service." There can never be "time enough" to teach a child. Never "time enough" to sow in the tender soul, bursting forth into life that seed which must grow unto life eternal. Let parents remember their grave responsibility, and by their daily walk and conversation by their faithful attendance at Divine Service, by their reverence for all holy things, set their children a good example as members of the Church of the Living God. Let parents help on the work of the Sunday School by seeing that the lessons are well learned at home, and above all that they are put into practice in the family circle afterwards. Let them teach their children to respect their teachers and to appreciate their work for them, rather than to ridicule and lightly esteem as is too often the case. Again, let teachers realize the great responsibility they have taken upon themselves, and strive prayerfully and devotedly to do their noble duty, endeavouring in the Spirit of Christ to lead the tender souls committed to their care on to greater holiness. This must ever be the one great object of all religious teaching. Useless will be all Sunday School work if instruction be the only thing aimed at, and that which is so much higher a good and Holy life be forgotten. Teach a child the influence and learning each Christian truth has upon his own life and he will profitably learn its importance as a matter of faith and the necessity for its continual remembrance. Let us all, both teachers and parents, feed our children upon the wholesome doctrine of the Church of Christ, and bring them up in their ways teaching them to know and love the Church's services, to sing the Church's hymns, to enjoy the Church's music, and to pray and live upon the Church's prayers. And above all let us keep before our eyes the great object of all our endeavours, which is to bring children into living organic union with their Lord and Saviour Jesus Christ, to guide them with a mother's hand from the banks of the River of Baptism, to the Mount of Holy Communion with their God.

Surely, dear brethren, we have heard upon the mountains afar, the thunder of the feet of coming generations! Oh, parents and teachers! Oh, people of God! strive prayerfully, earnestly, and unceasingly so to train your children now that you may hear the old, the glorious truths renewed in every generation, "How beautiful upon the mountains are the feet of those who bring good tidings, who bring the gospel of peace. God help us to look forward to the future, and to build for it by training our children in the faith and knowledge of God, that there may ever be in the Church of Christ a people firm in the imperishable Faith, fruitful in every good work and

acceptable and well-pleasing in the sight of our "Heavenly Father." Amen.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—*Thanksgiving Day.*—In this diocese the day set apart as a day of General Thanksgiving by the Governor-General-in-Council, is the one which is also very generally observed by the various Anglican Churches, and this year was no exception to the rule. United services were held at the Cathedral of the Holy Trinity in the morning, and at St. Matthew's in the evening. In the Cathedral the decorations were very handsome, and much admired; the altar and pulpit being exceptionally pretty. Over the altar was the inscription "Thou visitest the earth and blessest it," and at the west end "Thou crownest the year with thy goodness," the letters forming the latter being composed of grain. The clergy present were His Lordship the Bishop, Very Rev. Dean Norman, Canon Richardson, rector of St. Paul's, Rev's L. W. Williams, and R. H. Cole, of St. Matthew's, A. J. Balfour, M.A., rector of St. Peter's, and the Rev. G. G. Nicholls, M.A., rector of Holy Trinity, Levis.

The service which was fully choral was remarkably well rendered by those who took part in it, and I am pleased to say that of the many services I have attended in the Cathedral, this was the brightest and most hearty that I have ever seen there. The first part of the prayers were intoned by the Rev. Mr. Nicholls, and the concluding portion by the Rev. Mr. Cole, both of whom are good musicians, and gave the service a grand effect. The first lesson was read by the Rev. A. J. Balfour, and the second by Canon Richardson. The musical portion of the service was under the direction of the talented organist, Mr. E. A. Bishop, and was admirably rendered, particularly the *Te Deum* by Williams, and the Anthem, the words of which were taken from Psalm cxlv., the 9th and following verses. The sermon was preached by the rector, the Very Rev. the Dean, and was a very eloquent and scholarly discourse from the text taken from Psalm cxlv., "Thou openest thine hand and fillest all things living with plenteousness." The preacher concluded with an able appeal on behalf of the Pension Fund of the diocese, to which the offerings on this day are always devoted. The service was concluded with a celebration of the Holy Eucharist, at which His Lordship officiated as celebrant, and the Rev. Messrs. Williams and Petry as Epistoler and Gospeller, and a large number partook of the sacrament.

St. Matthew's.—The day was begun in this parish by a celebration of the Holy Eucharist at 8 a.m., and a united service of praise and thanksgiving was held at 8 p.m. At this service the congregation was the largest ever seen in the sacred edifice, every available seat being occupied long before the service began, and many were obliged to stand. The Guild of Bell Ringers were on hand early, and rang forth several merry peals from the sweet-toned chime of bells. A full choir under the direction of Mr. W. A. H. Cuff, the organist and choirmaster, rendered the music selected with devotional sweetness. An auxiliary choir of ladies seated in the nave augmented the voices of the choiristers. The clergy present were His Lordship the Bishop, and Canons Richardson and Von Iffland, Revs. L. W. Williams, rector, H. J. Petry, A. J. Balfour, and G. G. Nicholls.

The service was fully choral, and the first part was intoned by the Rev. Mr. Nicholls, the concluding portion by Rev. Mr. Balfour. The rector read the first lesson and Canon Richardson the second. The sermon from the text Jeremiah v. 24 was preached by Canon A. A. Von Iffland, rector of St. Michael's, and was a very able and instructive one. Immediately after the presentation of alms the *Te Deum* was sung as a solemn act of thanksgiving to Almighty God, the whole congregation taking the eastward position, after which His Lordship pronounced the Benediction, and the procession of clergy and white-robed choiristers wended their way through the sacred edifice singing a recessional hymn.

The decorations were, as usual, very tasteful. The altar with its magnificent white frontal, and the font were exceedingly handsome. The window sills were covered with flowers and vegetables, and pot-plants surrounded the handsome carved pulpit. In the chancel stood a large sheaf of wheat, and the screen was very tastefully decorated with grain and fruits. A fine display of various kinds of vegetables was made at the west end of the Church. The pretty silk banners of the Bands of Hope and Mercy were also displayed

there. The collection which was given to the Pension Fund was a very liberal one.

Memorial Window.—A handsome memorial window manufactured by an English firm who have already supplied 18 such windows for this Church, was erected in St. Matthew's Church last week by Robert Hamilton, Esq., D.C.L., in memory of his daughter Mrs. C. P. Dean, a valued member of the parish who entered into paradise two years ago at Pasadena, Cal., and who is buried there.

MONTREAL.

MONTREAL.—*Christ Church Cathedral.*—On the festival of All Saints there was an early Communion, at which service the Dean gave an earnest and eloquent address to the Lay Helper's Association,—in answer to the objection that this Society will cut the ground from under the feet of the clergy, the Dean, says, there is nothing of the kind to fear if the clergy are faithful and teach the laity to do faithful work. Considering that the service was held between 8 and 9 o'clock, the attendance was good.

St. George's Rectory, Nov. 4.—The Dean read an excellent paper on the "Visitation of the Sick" before the Bishop and the city clergy. The Dean contended that if he were to be of service to the sick man he must know his trouble, his secret, sin, otherwise how could he advise the sufferer how to get help,—a broken bone must be set,—but this can't be done without touching the part affected. The Dean favoured deaconesses for work among women. A useful discussion followed.

Your correspondent can confirm this testimony as to the value of woman's work among women. During the dying hours of the late Mrs. Guy, at the Western Hospital, recently, the worthy matron was by her bedside. The dying mother prayed aloud that her life might be spared to her young family, for she was a widow. Miss Oswald, knowing her state, put her hand on the patient's forehead and said: "Father! Thy will be done!" soon afterwards the dying woman repeated the prayer thrice, "Father! Thy will be done!" and before the dawn she had passed away!

St. Stephen's Church.—Bishop Bond was announced as preacher at the Thanksgiving Service.

St. Jude's Parish.—Mr. Mudge, the Sunday School Superintendent, gave notice recently that it is proposed to establish a branch of the "Ministering Children" in the parish.

COTE ST. ANTOINE.—The students from the Sabrevois Mission attended and sang some French hymns, etc., at the St. Matthias thanksgiving service, there was also a thanksgiving service at the Mackay Institute.

At the Church of St. James' the Apostle, on last Sunday, the special musical service for the Harvest Thanksgiving consisted of Harris's Festival, *Te Deum*, the anthems being taken from Hadyn's "Creation."

Trinity Church.—Bishop Bond and Rev. G. O. Troop were the morning and evening preachers on last Sunday. Special music also was rendered to mark the Harvest Thanksgiving services.

St. Thomas' Church.—Last Sunday evening the Rev. Mr. Massey preached an interesting sermon to a large congregation, taking for his subject "Counsels for young men." He spoke of the number of young men in the city, their importance, their dangers, their temptations, and counselled them to take heed to their ways and avoid bad company, late hours and intoxicants. He recommended them to take the Book of Proverbs and the Sermon on the Mount for their daily guide.

"Evangelists and Evangelistic services" was the subject of an interesting paper and discussion at the last minister's meeting. A father asked an evangelist to speak to his son about his soul; have you spoken to him yourself, and have you prayed with him? No, I have done neither yet. Then don't expect me to do your work! The father, accordingly went to his boy's room and told his errand. The lad answered that he had often thought about religion, but no one had ever spoken to him about his soul. The result of the interview was blessed, and the boy became a full member of the Church. Moral. Don't devolve duty that you should do on others!

ONTARIO.

BROCKVILLE.—On Sunday last, Rev. E. P. Crawford, M. A., occupied the pulpit of Trinity church both morning and evening, and the very large congregations which filled the sacred edifice on both occasions gave ample evidence of the deep affection which

was given to the Pension some memorial window firm who have already his Church, was erected week by Robert Hamil of his daughter Mrs. C. he parish who entered t Pasadena, Cal., and

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d Rev. G. O. Troop chers on last sun- lered to mark the

day evening the resting sermon to subject "Counsels number of young heir dangers, their to take heed to y, late hours and a to take the Book e Mount for their

ervices" was the discussion at the ked an evangelist ave you spoken to with him? No, t expect me to do went to his boy's nswered that he no one had ever sult of the inter- e a full member- ve duty that you

r. E. P. Craw- Trinity church ry large congre- on both occas- affection which

a loving people bear to one who, for a period of time extending over 14 years, was a faithful counsellor, advisor and spiritual leader, ready at any hour of the day or night to take his place by the side of the suffering or the dying. How many anxious hearts and drooping spirits were soothed and quickened into life, through his God-appointed labours, the great day of final revelation alone will tell. Both sermons preached by the reverend gentleman were full of love, full of the spirit of the Master, and therefore full of warning too. In the evening the subject specially presented to the people was that of Unity. It was ably pointed out that the very word unity was the name whereby the God-head was indicated, the "Trinity in Unity."

The congregation at the morning service numbered nearly 800 of whom 121 partook of the Holy Communion. In the evening special provision had to be made to accommodate the people, the congregation numbering 479. The church was tastefully decorated for the occasion, and a full orchestra added its splendid assistance to the praiseworthy performance of the choir. A solo was sung during the taking up of the offertory by the Rev. Mr. Crawford, which touched all hearts and the day fitly closed by his pronouncing the Apostolic benediction.

OTTAWA.—The rural-deaconal chapter of the County of Carleton held a meeting on Tuesday, in St. George's church, commencing at 10 o'clock, when Holy Communion was celebrated by Rev. J. M. Snowdon and H. H. Pollard. Rev. W. Stiles, of March, afterwards preached a sermon on "Skepticism."

The business meeting was held in the schoolroom, Rev. J. J. Bogert, Rural Dean, in the chair, and the following delegates were present:

Christ Church.—Ven. Archdeacon Lauder, Rev. W. J. Macklestone, J. H. Hartney and John Bishop. St. George's Church.—Rev. P. Owen-Jones, Rev. J. M. Snowdon, C. McNab. St. Bartholomew's.—Rev. E. A. W. Hannington, J. Reiffenstein. St. John's.—Rev. H. H. Pollard, Rev. A. W. Mackay, Geo. Forde. St. Alban's.—Rev. J. J. Bogert. St. Paul's Rochester-ville.—Rev. Thomas Garrett. Stewarton.—Rev. Mr. Taylor. Rev. Bon-field, North Gower; W. Stiles, March; F. Smith, Hull; Coleman, North Augusta; Brown, Billings' Bridge; Fraser, Manotick; Goodman, Bell's Corners. The lay delegates from outside the city were: H. A. Allen, A. Abbott, Hazledean; A. Garland, Bell's Corners; R. Remington, Carp; James Robertson, W. Davis, Fallowfield; Thomas Downey, Huntley; Henry Tompkins, Manotick; J. J. Smith, Billings' Bridge.

Rev. E. A. W. Hannington acted as secretary. After prayer, the chairman announced that grants of \$100 had been made from the Home Mission Fund, to the Ashton and Bell's Corners parishes.

The rural dean presented his report, which showed that all the parishes in the district were in a prosperous condition, and all the church buildings and properties were insured, and few repairs were necessary.

In the afternoon Archdeacon Lauder read a paper on the "Duties of Churchwardens," which, on motion, he was requested to publish. Considerable discussion ensued on the practical bearing of the subject on the parishes in the Deanery.

Then was taken up the "Need of Greater Supervision in the Diocese," which was admitted on all hands, and resulted in a unanimous resolution, asking the Bishop to renew the efforts to complete the scheme for division of the diocese.

The last subject was, "Extempore Preaching." The general feeling was that preaching without hard preparation was useless, and that if a sermon was well delivered out of an earnest heart, it mattered little whether it was written, or delivered without notes. It was pointed out that some of the greatest preachers of the day either read their sermons or committed them to memory.

After a few words from Rural Dean Bogert, congratulating the laity, especially on their presence, the meeting adjourned for Evening Prayer, which was said in the church by Ven. Archdeacon Lauder and Rev. H. H. Pollard.

TORONTO.

ST. ALBAN'S CATHEDRAL.—The Chapter of St. Alban's Cathedral held its meeting for organization Wednesday morning, in the Board room of the Synod office. The Lord Bishop presided as Dean of the Chapter. He welcomed those present and expressed regret that some had not seen their way to co-operate with him in taking counsel for the advancement of the Church's interest, which he believed was intimately associated with the formation of the Cathedral establishment, as was being distinctly recognized in Australia and other Colonial dioceses, also by many of the dioceses of the United States. The Bishop had no doubt that any hesitancy that was felt by them arose from want of a thorough understanding of the scheme of the Cathedral establishment. The stat-

utes, which were very voluminous, and which appointed vigorous work for every member of the Chapter, were read. Several donations were announced, among others the gift of Archdeacon of Peterboro' of his Archidiaconal stall and a quantity of books. A proposal was also brought before the Chapter, on account of the relatives of the Diocesan Archdeacon, with relation to another stall. The following Canons were instituted: Canons residential, Philip Damoulin, sub-Dean; C. W. E. Body, Chancellor; J. D. Cayley, Precentor. Canons non-resident, Henry Brent, Clarke; Henry Bath Osler, York Mills; Isaac Middleton, Oshawa; John Fletcher, Markham; Francis Tremayne, Etobicoke; Edward W. Murphy, Innisfil; Colon Campbell Johnston, Brampton; Thomas W. Allan, Cavan; John Davidson, Port Hope; Wm. Logan, Lindsay; Richard W. E. Greene, Orillia; Philip Harding, Haliburton; Wm. Renier, Barrie; John Farncomb, Newmarket. Honorary Canons, Alexander Macnab, D.D., J. Fielding Sweeney, J. P. Sheraton. The Venerable Archdeacon of York and the following lay members of the Chapter were present:—Messrs E. M. Chadwick, John Carter, Col. Foster; Richard Snelling, Registrar. Rev. J. G. Lewis acted as Chapter Clerk.

BERTON AND TOTTENHAM.—On the 6th inst., the Bishop of Toronto held Confirmation at the above mission, when 28 candidates were presented to him for the Apostolic rite of "laying on of hands." After the confirmation service, the Holy Communion was celebrated to 22 persons besides the candidates; the Incumbent, the Rev. J. K. Godden, M. A., assisting at the celebration. In the afternoon of the same day at Tottenham, eight candidates were presented to the Bishop, who, together with seventeen from the congregation, partook of the Holy Communion. In his remarks, the Bishop congratulated the congregation in the progress of the mission under their new Incumbent.

Reception at Holy Trinity.—The guild of the church of the Holy Trinity held its first reception in the school of the church, on the 14th Nov. Mr. Edward Alley, the president of the guild, presided. The programme was an excellent one, the following persons taking part: Miss Mageon, Miss Langstaff, Mrs. Edgar Jarvis, Miss L. Reeve, Misses Rutten and Messrs. Paul Jarvis, Herr Wagner, A. Blackburn, Walter Reed, Gorrie, Benton, Rudge, Davies, Napolitana and Holderness. These receptions will hereafter be held monthly. There was a good attendance.

Trinity University Annual General Meeting of the Corporation.—The annual general meeting of the Corporation was held on the 13th Nov., the Bishop of Niagara presiding—the Bishop of Toronto being unavoidably absent. There were present: the chancellor, the provost, the dean, Professors Boys, Clarke, and Symonds, Archdeacon Jones (Napanea), Rev. Dr. Bethune (Port Hope), Revs. Dr. Langtry and Canon Cayley, Messrs R. Bayly, Q.C. (London), E. Martin, Q.C. (Hamilton), Dr. Griffin, (Brantford), Wm. Ince, J. A. Worrell and Barlow Cumberland.

The standing committees and officers for the ensuing year were appointed as follows:

Executive—Rev. Canon Cayley, J. A. Worrell, B.C.L., Barlow Cumberland, M.A., James Henderson, M.A., Elmes Henderson, M.A., Rev. A. J. Broughall, M.A. (the chancellor, the provost and professors, ex-officio).

Land and Finance—William Ince, J. A. Worrell, B.C.L., R. H. Bethune, James Henderson, M.A., E. Martin, Q.C., C. J. Campbell (the chancellor, the provost and the dean, ex-officio).

Discipline—William Ince, C. J. Campbell, and Rev. Dr. Bethune, (the chancellor and the Bishop of Toronto, ex-officio).

Bursar and Secretary—W. P. Atkinson, M.A.

Solicitor—Geo. F. Harman, M.A.

Auditor—R. M. S. Sewell.

Esquire Bedells—Prof. Clark and Elmes Henderson, M.A.

The financial statements for the past year were presented by Mr. Ince, chairman of the land and finance committee, and showed the capital and income accounts to be in a very satisfactory condition. By receipts from sales of land and from legacies (including \$4,000 bequeathed by the late John Talbot, of Cartwright), the sum of \$10,000 had been added to the capital.

Reference was made to the expenditure of \$6,000 for new apparatus for the physical Science department, and to the purchases made on that account by Mr. Smyth, lecturer in that department on the occasion of his recent visit to Europe.

Congratulatory allusions were also made to the state of the Fee fund and to the great benefits already experienced from the revival of convocation.

The annual statement of receipts and disbursements

on account of convocation was presented by Mr. Worrell, chairman of convocation, and the corporation adopted the recommendation that the clerk of convocation be authorized to pay the railway expenses of one delegate from each local association attending the annual meeting of convocation, provided the sum paid shall not exceed in any case ten per cent. of the amount contributed by the local association.

St. Augustine's Anniversary.—The first anniversary of St. Augustine's Church was celebrated on 17th November. The services were commenced at 8 a.m. by the celebration of the Holy Communion. At 11 a.m. there was a choral celebration of the Holy Communion, and an eloquent and appropriate sermon by Rev. W. H. Clarke, rector of St. Barnabas' Church. Rev. J. P. Lewis, rector of Grace Church, delivered an admirable discourse in the evening. There was a large attendance at all the services.

St. Bartholomew's Church.—During the last fortnight the interior of this old Church has been improved by decoration and painting. A porch has been added at the east end on Wilton Avenue, where the building forms a simple but attractive architectural feature. On the reredos above the altar the words, "Christ being raised from the dead dieth no more," have been artistically painted. Special services were held on the 17th November at which collections were taken towards the restoration expenses, which will amount to about \$500. In the morning Rev. Provost Body, of Trinity College, officiated, and the Church was crowded. In the evening Rev. Alexander Williams, rector of St. John's, preached. Rev. Mr. Williams' remarks were on the subject of prayer, an exercise which he described as giving a wholesome spiritual influence to the supplicant at all times when offered with due reverence and devotion. Much of the service of praise was sung antiphonally, the choir being under the direction of Mr. G. C. Warburton. Mr. A. Guest presided at the organ.

St. Thomas' Church.—A second address on the Prayer Book was delivered in this Church on Sunday evening last by the Rev. Mr. Roper to a crowded congregation. The preacher showed in a most interesting and edifying manner what were the structure and purpose and general idea of Evensong, how it was wholly based on Scripture, and had intimate association with the Eucharistic and other offices of the Church.

Jubilee for the Children.—It is intended to hold services of song for Sunday Schools at various centres on Sunday afternoon, the 24th November, in celebration of the Toronto Diocesan Jubilee. The idea is excellent, many of those present will remember the occasion when the centenary is kept.

Jubilee Notes.—In 1839 there were 80 clergy in Upper Canada, which comprised the five dioceses of Toronto, Huron, Ontario, Niagara, Algoma, there are now 506 clergy therein. There were in 1839 155,000 lay churchmen in U. C., there are, it is estimated, now 450,000. Jubilee medals will be struck. A Jubilee volume will be issued. In addition to services from 21st to 28th November there will be a Luncheon on the 21st, Reception by the Bishop at See House, 3 to 6 p.m., on 25th; Conversazione on 27th in the Pavilion; Conference in St. James' school house on 28th from 10 to 12 a.m. and 2 to 5 p.m.

Trinity Convocation.—A special convocation will be held on Friday afternoon next, at which honorary degrees of D.C.L. will be conferred on the Lord Bishop of Nova Scotia, the Rev. Dr. Potter, president of Hobart College, Geneva, N.Y., and Rev. Canon Dumoulin, rector of St. James'.

To the Clergy and Sunday School Superintendents.—The time for receiving applications from teachers and scholars for the Inter-Diocesan Sunday School Examinations to be held December 7th, has been extended to November 26th. All applications are to be made in writing to D. Kemp, Merchants' Bank Buildings, Toronto. Diplomas and Certificates will be awarded to those who obtain honours in each grade. J. Fielding Sweeney, D.D., Chairman Sunday School Committee, Diocese of Toronto.

NIAGARA.

CAYUGA.—At the unanimous request of a largely attended meeting of the congregation, the Bishop of the Diocese has recently appointed the Rev. J. Francis, B.D., to the important charge of St. John's church, Cayuga, the county town of Hadlimand. The local paper speaks in flattering terms of the appointment.

The ladies of the congregation of the above mentioned church gave a most successful tea and entertainment in the Town Hall, on the evening of Thanksgiving Day, and also a tea to the children of the Sunday School on the following evening. A large sum was realized from the entertainment which augments a fund already begun for the purchase of a pipe organ for the church.

ST. CATHARINES.—St. George's Church.—In our last number mention was made of the deadlock which has occurred here. As the Bishop of the Diocese has been placed in a false light in this matter by a so-called Church of England paper in Canada, let us, in as few words as possible, state the real facts of the case to our readers. In July last when the vacancy occurred, the Bishop was at Caconna. His Lordship at once drew the attention of the wardens and lay representatives to the 26th article of the Constitution which reads as follows: "The patronage of rectories and parishes shall be placed in the hands of His Lordship the Bishop of the Diocese, on the understanding that His Lordship will make no appointment without consultation being first held with the church wardens and lay representatives of the vacant parish." The Bishop, it is understood, submitted the names of several prominent clergymen of the Diocese whom he considered eligible for the position, and requested the representatives to make their selection of a Rector from these without reference to the vestry. No definite answer was made to the Bishop's letter, although much correspondence ensued, up till the Bishop's return to his Diocese early in October. In the meantime a few members of the vestry feeling sore that they were to have no voice in the selection of the new Rector, determined to defeat the Bishop's plans. They soon got all the encouragement and advice they desired from certain wire pullers from without. A clergyman, late of the Diocese of Toronto, who has been without a cure for some time, was invited to the parish to preach a trial sermon. A petition was soon afterwards presented to the Bishop asking for this priest's appointment to the rectory. It is only just to the representatives of the parish to say that they took no part in this movement, and would doubtless have made a selection from the names submitted by the bishop had it not been for the threats and protests of the vestry. The feelings of the petitioners knew no bounds when the Bishop declined to comply with their request. By a resolution passed at a special vestry meeting the salary of the new Rector was fixed at \$1 a year, and His Lordship was advised that the consequences to the Church in St. Catharines would be serious if he attempted to make an appointment in conformity to the Constitution. In this position matters stood last week. We have been advised since, that the vestry has decided to drop Dr. Roy's name and to extend a call to a clergyman of the Diocese of Huron, who recently came from Eastern Canada. We are not, of course, in a position to state what course His Lordship may deem it advisable to pursue under the circumstances. It does, however, seem to us that the Constitution should, if possible, be upheld, and that Churchmen of this lawless type should be taught a lesson.

HURON.

Appointment.—The Bishop of Huron has been pleased to collate the Rev. J. B. Richardson, M.A., Rector of the Memorial Church, to the Honorary Canonry in the Cathedral of Holy Trinity, London, Ont., vacant by the death of the late Rev. Canon Falls.

LONDON.—Thanksgiving Day was generally observed by special services in this city. In the morning a united service was held in St. Paul's Cathedral and the several Rectors of the city church took part. The Bishop preached an eloquent and appropriate sermon from Ps. 107, v. 8, 9. In the afternoon, service was held in the Memorial church, when Rev. R. Hicks preached; and in the evening services were held in St. James' and Christ church and the pulpits occupied by the Rector and Rev. L. Des Brisay, of Strathroy, respectively.

BERLIN.—The Rev. John Downie, of Lucan, has been appointed Rector of St. John's church, and will shortly enter upon his duties.

MITCHELL.—The first of the socials, to be held during the winter, in connection with Trinity church, was held at the residence of Mr. Abraham Dent, recently, and was in every way a pronounced success. The programme was good, the refreshments appetizing, the welcome which the host, his worthy family and the clergyman extended, a most warm one, and the social feeling which pervaded the gathering a very enjoyable one. The chief attraction of the evening was an address by Miss Ling, who has labored for six

years in South India as a missionary among women and children. For over an hour this lady riveted the attention of her hearers by her portrayal of Indian life and scenes. Some parts of her speech were very pathetic, while here and there her narrative was lit up with spontaneous flashes of bright, yet gentle humour. Miss Ling exhibited some native dresses and curios, and explained their meaning. This lady is a charming speaker and consecrated worker. She is making a tour through Canada to stir up interest in Zenana work.

ST. THOMAS.—St. John's Church.—There was a large congregation present at St. John's church at the Harvest Thanksgiving service on the 7th inst. The church was beautifully decorated, the credit of which is due to the young gentlemen of the Guild. A very eloquent and appropriate sermon was preached by the rector, Rev. Dr. Beaumont. In the evening a parlor concert was held at the house of Mr. H. L. Pollen, Balaclaya street. The evening was most enjoyably spent by the large number present. At the Holy Communion on the previous Sunday morning, the number of communicants was larger than at any ordinary celebration hitherto. There are larger congregations at the morning and evening services on Sundays, and especially at the latter. The prospects of St. John's parish, comprising as it does about five-eighths of the total population of the city, are highly encouraging.

LONDON.—Memorial Church.—A very successful meeting of the Mother's Union was held on Tuesday evening. There was a good attendance, and much active interest was shown. The many advantages of this organization are already being felt by the members. The bearing of each other's burdens, the mutual care for each other, both in temporal and spiritual things, which is being promoted, will produce the best effects upon the mothers and families of the congregation. There is already a membership of over fifty, and the meetings will be continued throughout the winter. The Mother's Union is in affiliation with that founded in the Diocese of Winchester, England, by Mrs. Sumner, and which has spread its Branches throughout the mother country and her Colonies. This is the first Branch founded in Canada, and as it is meant to be a connecting link, a kind of coupling-chain wherewith to bind in one common interest the efforts on behalf of parents and children alike, it is hoped that more branches will be formed upon the same model. United prayer is its key-note, and the first lesson it strives to teach is to arouse parents to a sense of their personal responsibilities towards their children, so that they may be fellow workers with the clergyman and teacher, in strengthening at home by precept and example, the impressions imparted at Sunday School and Bible Class, that as mothers they may realize how much it depends upon their influence to make or mar the future of their children, how they must be themselves what they desire the children to become, for the child's character is often but the reflex of its mothers. There is no pledge or promise taken by the members of the Mother's Union except that they will try by God's help to act up to their Christian responsibilities. The scope of the Union is wide, embracing every work by which women can help one another. A special service is held for its members in some parishes in England where prayer is offered for husbands and children and words of comfort and encouragement are lovingly spoken. In planting this tiny seed in our midst, we pray that it may be so blessed that the spirit of love and sympathy which must be its outcome may increase and grow, so that neither we who begin the work nor those who may follow in our footsteps may ever fail to realize that God has owned it and will water it with the dew of His blessing.

The junior branch of the Havergal Mission Band has been affiliated, on most satisfactory terms to all concerned, with the Ministering Children's League. The M. C. L. will continue its name and benevolent work as heretofore, and the Mission Band will continue its work in connection with the League. Missionary intelligence is to be read at the weekly meetings. Mission boxes are to be distributed, and quarterly reports are to be sent to the Missionary Association of work done and contributions received for Missions. Mrs. Ford has been appointed Lady Manager, under the terms of affiliation.

The visit of the Countess of Meath to our parish last month was full of brightness, encouragement, and loving Christian counsel; and her earnest address to our Ministering Children's League will long be remembered, for its practical beauty, by the vast concourse of children, mothers and friends of the little ones who gathered in the school-room to hear her. Since her ladyship's departure, a magnificently arranged and selected portfolio of autumn leaves—the work of Miss

McDonald—has been forwarded to her in the name of the M. C. L., and she has written a cordial acknowledgment expressive of the happy recollections of her visit to London.

A very large number of children assembled in the Infant school-room for their weekly meeting of the Ministering Children's League, no less than 80 answering to the roll call. The influence of their founder, Lady Meath, is felt by them all, and is bearing marked results. Not only are these little ones going heartily into Mission work, but they are seeking out for their home ministry of love, other sick and needy children less favored than themselves. In one case a little invalid had prayed for grapes to moisten her parched lips, but "did not like to ask father for them for he was too poor." The Father in Heaven heard and answered her by His own special little errand children, and sent, not only the grapes, but by means of 1c. each from the M. C. L. members warm flannels to comfort the wasted little body of the sick sister in need.

For the past three months it has been the practice of the teachers, with the Superintendent and Rector, to remain after Sunday-school for a short season of intercessory prayer and praise. The large attendance and the earnest spirit manifested by all present will surely be productive of best results to our Sunday-school.

There was a memorable gathering in the handsome new rooms of the Young Women's Christian Temperance Union in the Nitschke Block last week, presided over by the Lord Bishop of Huron and attended by ministers and representatives from almost all the Protestant denominations in the city. There was a splendid gathering of the friends and supporters of the young ladies in their work, and the fine rooms, crowded to the doors, presented an attractive appearance, and won high praise from many of the speakers and audience.

LONDON W. A. M. A.—On 31st October, at Bishopstowe, there was an important meeting of the Board to consider the action taken in regard to the various subjects which had been discussed at the Triennial in Montreal, and to decide in what of the work there proposed to be undertaken by the Auxiliary, Huron could take her part. Unanimous resolutions were adopted to carry each and all into effect as far as possible consistent with those objects the Branches were already pledged to promote. The Bishop in commending to the consideration of the members the list of such work as had been accepted not only by the W. A. M. A. Board at its Triennial, but also thankfully endorsed by the Board of Foreign and Domestic Missions itself, spoke words of encouragement and cheer and appointed a committee "to consider the most practical method of giving effect to the recommendation of the Board of Missions with especial reference to the immediate arrangements for the adoption of the first candidate for the Diocese of Huron." This committee is to meet shortly, and will find its work easy of adjustment, for "J. R.," the first daughter of the Women's Auxiliary, has been already for some weeks the guest of the Rev. Mr. and Mrs. Shore, of Ailsa Craig, where she has won golden opinions by her docility and aptness to learn. The Rev. E. N. English repeated his generous offer to give her an education at Hellmuth College, or if the ordinary Public School should have the preference of the committee, he would give her free access to the College for instruction in music, singing, or any needful accomplishment, especially emphasizing the organ, a knowledge of which would be of great benefit to her in returning to help her parents in the Mission field. Mrs. English, who gave this liberal invitation on behalf of her husband, spoke in most feeling terms of herself as a Missionary's daughter, and, therefore, perhaps better able to realize the self-sacrifice entailed upon parents in the Mission field. A committee to carry out the proposed wider circulation of the "Leaflet" was appointed, with representatives in different parts of the Diocese to take a share in filling its allotted columns of space. And the question of every parochial Branch appointing its own representative in London to act for it whenever such representative was necessary, and to be in full communication with that representative at all times, was carefully considered and action taken to carry it into effect.

Miss Ling, of the C. M. S. Zenana Mission, has just concluded a very successful tour in this Diocese where she has visited seven towns, and been warmly welcomed everywhere. The Bishop presided at the first meeting held in London, where Miss Ling addressed a large audience in Victoria Hall. Much fresh interest has been aroused in the cause of the Zenanas and the Mission has also benefited in a

pecuniary point of view very considerably by Miss Ling's visit to Canada.

ALGOMA.

The Bishop of Algoma begs to report to the donors of the funds specially contributed for the repairs of the See House, the following statement of receipts and expenditures.

Receipts. From sale of residence of Mrs. Edward Blake per Mrs. Strachan, \$446.27; Mrs. Cameron, \$500; from Two Friends in England, £15 or \$72.90. Total, \$1089.17.

Expenditures. Gurney furnace with all arrangements complete, \$398.08; Painting (not yet completed) interior and exterior of house, \$120.88; Papering, \$39.90; New spouting, \$52.50; Rebuilding of three chimneys, \$48.00; Repairs of roof, \$28.62; Barbed wire fencing, \$104.87; Flooring, etc., of verandah, \$19.72; Sundries, \$23.68. Total, \$826.25. Unexpended balance, \$212.92.

Against this balance, however, stand sundry other improvements yet to be made, such as that of the well, which the doctor has condemned, and further painting, etc. Meanwhile, the Bishop desires to lose no time in reporting what has already been done, and in tendering to the contributors to this fund, his own cordial thanks and those of the members of his family for the very practical interest thus manifested in the domestic comfort of the inhabitants of Bishophurst.

THE PEGAN MISSION BUILDING FUND SUBSCRIPTION.

Montreal.—St. George's Sunday School, \$28.81; Mrs. M. H. Gault, \$20.00; Rev. Alex Boyd Given, \$14.11; Rev. E. A. Cunningham, \$18.00; S. Capel, Esq., \$9.00. Sir Donald A. Smith, E. E. Shelton, Esq., Christ Church Cathedral, Messrs. Lightbound and Ralston, R. J. Tooke, Esq., Robt. Reeford, Esq., Trinity School, J. S. Allan, Esq., \$10.00 each. Mount Royal Mission, E. T. Ames, Esq., H. Hogan, Esq., Messrs. Gault Bros. & Co., S. Caraley, Esq., S. D. Shorey, Esq., H. Ogilvie, E. B. Ibbotson, Esq., W. J. Costigan, Esq., H. D. Stroud, Esq., Mrs. Wright, J. Duncan, Esq., Miss S. Phillips, Women's Auxiliary St. George's, \$5.00 each. Messrs. A. E. Clarke, Miller & Co., Mrs. Simpson, E. R. Claxton, Mrs. J. Labatt, S. Bethune, Esq., Geo. Hadrel, Esq., Mrs. Howard, Mrs. J. E. Kirkpatrick, Cnas. Crispo, Esq., \$2.00 each. Mrs. Ibbotson, Mrs. B. Ibbotson, Mrs. Bickley, Mrs. R. Hall, \$1.00 each. Friends, \$12.00

Ottawa.—St. George's School, \$25.00; St. George's Girl's Guild, \$16.00; Woman's Auxiliary, \$10.00; Fred S. White, \$10.00; Mr. and Mrs. R. Rogers, \$6.00; Mrs. Currier, Mrs. Lambert, J. Stewart, Esq., D. W. Davis, Esq., Rev. F. Dobbs, \$5.00 each. T. W. White, Esq., W. Powell, \$4.00 each. St. James' Church, \$2.65; Mr. Bate, A. Friend, Wanderer, Judge Burbridge, T. S. Irwin, Rev. Mr. Bogart, A Friend, \$2.00 each. Mr. Geddes, W. H. Butene, Esq., Friend, F. S. Checkery, Esq., D. H. Keeley, A Friend, T. H. Todd, Esq., A Friend, \$1.00 each.

Pembroke.—W. A. Hunter, Esq., \$19.00; Sunday School Easter donation, \$11.00.

Perth.—Several donations, \$22.00.

Quebec.—Woman's Auxiliary, Sberbrooke, \$28.00.

Toronto.—Special donation, E. Hickson, Esq., \$20.00; (Anonymous) per Rev. J. Pearson, \$12.00; Holy Trinity School, per S. G. Wood, Esq., \$10.00; N. G. Whitney, \$10.00; T. E. Hodgins, Esq., Miss Macklem, Grace Church Sunday School, Messrs. Rowsell & Hutchison, W. Golding, Esq., T. Eaton, Esq., Hon. G. W. Allan, Mrs. James Campbell, W. B. Simpson, Columbus Greene, Esq., Mrs. E. Blake, W. A. Lamb, Esq., R. W. Bethune, Esq., F. W. Kingstone, Esq., Sir Alexander Campbell, N. L. Northrop, Esq., A. H. Campbell, Esq., Geo. Gooderham, Esq., John Macdonald, Esq., \$5.00 each. Anonymous, \$4.00; L. J. & Co., \$4.00; G. M. Waller, Esq., and Rev. J. Pearson, \$3.00 each; I. R. Macklem, Esq., Miss Clarkson, A. G. Strathy, Esq., J. D. Nasmith, Esq., Mr. Osler, O. Newcomb & Co., Mr. Boomer, Mrs. Jordan, D. R. Wilkie, Esq., Mrs. Simpson, \$2.00 each. Geo. Harcourt & Son, F. C. Ireland, E. A. Miles, Esq., Friend, F. Smith, Esq., Dr. Howitt, Mrs. F. Whitney, E. H., G. B. Kirkpatrick, T. W. S., H. Smith, Esq., Friend, Rev. O. S. Macklem, \$1.00 each.

Hamilton.—Christ Church Cathedral, \$27.00; Special from All Saints, \$12.00; Rev. Rural Dean Forneret, \$5.00; Bishop of Niagara, \$2.00; W. G.

Stark, M.D., \$2.00; Sewell Bros., \$1.00; Woman's Auxiliary, Grimsby, \$20.00.

London.—Per Very Rev. Dean Innes from friend of Mission, \$15.00; Collection Mrs. Baldwin's Missionary meeting, \$6.50; Bishop of Huron, Very Rev. Dean Innes, Mrs. F. H. Sewellman, Mrs. Boomer, Mrs. Leonard, Mr. Galts, \$5.00 each. Rev. D. Williams, \$2.00; Mrs. Mills, \$1.00; V. Cronyn, Esq., \$1.00.

Portage la Prairie.—St. Mary's Church Offertory, \$11.80; Sunday School, \$1.80; Miss McEachren, Montreal, \$5.00; Per Bishop of Calgary, \$37.50.

Total.....\$ 859.64 Grant from Government promised..... 400.00

Total.....\$1,259.64

Total of expenses incurred.....\$ 227.31 Cash on hand..... 632.33 Promised grant from Government..... 400.09

Total.....\$1,259.64

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Nov. 12th, 1889.—Precisely one hundred years ago the Roman Catholic Church in this country, stimulated by the example set by the American Church, applied to the Pope for a hierarchy and received a bull from Pius VI., nominating Father John Carroll, a jesuit, of Maryland, as their first Bishop. This event is now being celebrated a Baltimore by Cardinal Gibbons and some hundreds of bishops, priests, monks, friars, and laity with enormous pomp and ceremony. Canada is represented by Cardinal Taschereau of Quebec, and Archbishop Cleary, of Kingston; England by Bishop Virtue, of Portsmouth, and Mgr. Gadd, as representative of Cardinal Manning, a cleric whose chief claim to fame seems founded on a piece of ancient history, namely, that he attended at the scaffold at Manchester the three Fenians, Allen, O'Brien, and Larkin, who having murdered an inoffensive police officer, Sergeant Brett, by a cowardly shot through the door of a prison van were thereupon dubbed martyrs. This is being worked for all it is worth by the American-Irish gang that at present manipulates the Roman communion in this country, and Mr. Gadd is the hero of the Congress, an object of far greater attention than even the Pope's representative himself. Mexico is likewise represented in the assembly as are other Roman Catholics in other parts of this continent. The Centennial represents the

"SPIRITUAL SIDE OF THE MEDAL;"

the Congress is supposed to be essentially a lay affair in which free discussion is to be the rule, and every one is to be allowed to speak his mind as he lists. The Ecclesiastical authorities pretend that they are to be present only as invited guests; that they have no knowledge of what is to be discussed; that they have not even been consulted in the business. That is somewhat diaphanous, even for their co-religionists to accept. As if the Pope would send across his specially accredited representative to a Roman Catholic gathering of laymen, where subjects vitally concerning the well being of the Church are to be discussed by the laity, where, if report is not in error, it is proposed to give the Roman communion more autonomy than it already enjoys, where educational matters, charities, science, and the like are to be talked over, without the authorities having a very large finger in the pie; If so, then the days of the Millennium must be nigh at hand. And when on the subject of this Centennial it may be not amiss to notice that according to Catholic practice and discipline Rome has

NOT A SINGLE VALIDLY ORDAINED BISHOP

in the United States. Father Carroll was an intruder, as, when he was nominated, he was nominated not by the free choice of the Church but by a few priests in a hole and corner meeting in Baltimore. He was a member of a schismatical body, as the Church of England was in possession of the United States when he was born and baptized, and he adhered to the Roman schism. The bishops of the American Church were in possession when he was nominated. They were not consulted. His ordination to the episcopate took place in England, at Lulworth Castle, the seat of the Anglican bishops, who never consented to the ceremony. These circumstances made his ordination schismatical and irregular, while his intrusion into a field already occupied by the Catholic Church, without any right or consent asked or given, constituted an ecclesiastical offence whose punishment was excommunication. Likewise, waiving those other points, for argument's sake only, his ordination to the episcopate, being by one bishop only, Dr. Walmesley, Vicar Apostolic of the London district,—not even a diocesan bishop but holding under the Pope alone, was irregu-

lar. No plea of necessity could be urged, as other bishops of the same sort or diocesan bishops from England and Ireland could have been procured without any difficulty. But such an ordination without necessity involved the deposition of ordainer and ordained by canon law—and that Apostolical.

A DEPOSED BISHOP

has no jurisdiction, and every ordination he officiates at is irregular. All ordained by him are in the same plight. Wherefore, every Roman bishop in the United States is doubly excommunicated as one schismatical and deposed, yet exercising his functions. Wherefore every priest of that communion cannot validly absolve, except those who are dying and cannot obtain a Catholic priest: every mass he celebrates is irregular, every priestly act is the same. And such is what Rome celebrates just now at the Baltimore Centennial.

DR. FRANKLIN

and Canada are all mixed up with Father Carroll, who with the doctor, with his cousin Mr. Carroll, of Carrollton, whose descendant ex-Governor Carroll, of Carrollton, Md., the chairman of the "lay" Congress, and Hon. Mr. Chase, were sent to Montreal on an embassy to try to bring about a reconciliation between England and the revolted American colonies. Another object undertook by the mission, namely, to try to win over the disaffected Romanists of East Canada, some 800,000 in number to some 300 Protestants, and to enlist them on the side of the Americans. Each embassy failed, however, Father Carroll was made Pope's Vicar-General in 1786, nominated Bishop of Baltimore in 1789, and ordained to that office in August 1790, dying titular Archbishop of Baltimore in 1815, having been born in 1735.

THE FUNCTION

in the very hideous basilica in Baltimore was in many ways, "exceedingly magnificent." Cardinal Gibbons, as titular Archbishop of Baltimore, sang the "High Mass," in presence of Cardinal Taschereau, and all the rest of "purple clad minions" of Rome—for that is all they are. The sermon, which was preached by Archbishop Ryan, of Philadelphia, was a distinct bid for the support of the Knights of Labor, whose direct opponent Cardinal Taschereau is, and in whose favor Cardinal Gibbons persuaded the Pope to recall his infallible censures which the Quebec Archbishop had published, so as to declare what Leo XIII. had banned, altogether blessed. The crow eating process was gone through by Cardinal Taschereau with a very bad grace, and it was decidedly cruel on Archbishop Ryan's part thus rudely to reopen the wound, as well as to recall the ancient dyspepsia consequent on the crow eating of three years ago. But Irish Romanists are not remarkable for good taste or for delicacy of feeling.

Correspondence.

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

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

HEBREW.

SIR,—Will Dr. Carry please explain how it was that in the early Church, among the fathers, Origen was the only Christian teacher down to the fourth century, who understood Hebrew. PHILIP TOOQUE. Nov. 14th, 1889.

SKETCH OF LESSON.

28RD SUNDAY NEXT BEFORE ADVENT. NOV. 24TH, 1889.

"He shall come again."

Passage to be read.—Acts i. 11.

We have had a lesson something like this before [on Rogation Sunday of this year], but then the subject was Our Lord's Ascension or return to Heaven. To-day, as the solemn season of Advent once more approaches, we are to think of His return to earth, and of the promise of the two men (angels) "in white apparel." (Of. S. Matt. xxviii. 3; Acts x. 30.)—"This same Jesus shall so come, in like manner as ye have seen Him go into Heaven.

I. Our Expectation.—More than 1800 years have rolled past since that hour when the disconsolate disciples, still "looking steadfastly toward Heaven," heard the angelic words of comfort: "He shall come again." From that day to this, the Church has awaited the fulfilment of that promise. (And see S. Matt. xxv. 31-32; 1 S. John v. 28-29.)

Her attitude has been one of expectation, "looking for and hasting unto," Rev. Ver. "earnestly desiring,"

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"the coming of the day of God." 2 S. Pet. iii. 12). So spoke S. Paul in his sermon at Athens (Acts xviii. 31), and in his letters (Thess. iv. 16; 2 Thess. i. 7; Col. iii. 4; Titus ii. 13); S. James, (S. Jas. v. 8); S. Peter, (1 S. Pet. iv. 5; 2 S. Pet. iii. 10); S. Jude, (vv. 14-15), and S. John, (Rev. xx. 12-20).

II. Our Preparation.—What is the lesson to-day for us? You will find it in 2 S. Pet. iii. 11. It is the lesson that we have just been learning from the Collect for the Day, which strikes the key-note of preparation for the approaching Advent Season. We should, in the words of S. Peter, "earnestly desire the coming of the day of God;" should be able, like S. John, to say "Even so, come, Lord Jesus." Yet we must not, (like some in the early Church and others in later days,) give up our stated employments to live in idleness, even though it be in a prayerful expectation of His coming. Our waiting for Christ must be a "patient waiting," (2 Thess. iii. 5) in which we should "study to be quiet and do our own business." (1 Thess. iv. 11). Let us "watch and pray, for we do not know when the time is;" (S. Mark xiii. 33-34), and let us meantime strive to the utmost to improve the "talent" which has been committed to our charge, so that when "after a long time the Lord of those servants cometh and reckoneth with them," (S. Matt. xxv. 19), He may say to each of us, as He said to the faithful one in the parable, (S. Matt. xxv. 23) "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

NOTES OF THE DAY.

FRAILTY'S SHIELD.

Look what arms the fenceless wild—
Fraillest things have frailty's shield!
Cockle-boat outrides the gale
That has shred the frigate's sail;
Curlew skims the breaker's crest;
Swings the oriole in its nest;
Flower a single summer bred
Lightly lifts its jaunty head
When is past the storms whose stroke
Laid the pride of the centuried oak;
Where wish fire the soil was bathed
The white trefoil springs unscathed.

Fraillest things have frailty's shield!
Here a fly in amber sealed;
There a bauble, tossed aside
Under ancient lava-tide,
Meets the musing delver's gaze.
Time the king's memorial lays,
Touching it with sportive staff,
But spare Erotion's epitaph.

Fraillest things have frailty's shield,
Guarded by a charm concealed;
So the gaunt and ravening wild
Softens towards the weanling child,
And along the giddy steep
Safe one glideth, blind with sleep.

Art thou mighty?—Challenged fate
Choosest thee for wrestling mate!
Art thou feeble?—Fate unarmed,
Turning, leaveth thee unarmed.
Thou that bendest shall not break:
Smiling in the tempest's wake,
Thou shalt rise, and see around
How the strong ones strew the ground;
Saving lightness thou didst wield—
Fraillest things have frailty's shield!
—Edith M. Thomas in the Century.

DOGS' FRIENDSHIP.

The wife of an English gentleman in Wiltshire owns two delightful dogs—Jasper, a large collie, and Sandie, a rough Skye terrier. The pair are devoted friends, always going out together, if possible. A visitor at the house tells, in the London Spectator, an anecdote of this canine friendship:—

"One afternoon, I called them, as usual, to go for a walk, and making my way to the lake, I determined to row across and wander about in the deer-park. Without thinking of the two dogs, I got into the boat and pushed off.

"Jasper at once jumped into the water, and gaily followed the boat. Half ways across he and I were startled by despairing howls, and, stopping to look back, we saw poor little Sandie running up and down the bank, and bitterly bewailing the cruelty of his two so-called friends in leaving him behind.

"Hardening my heart, I sat still in silence, and simply watched. Jasper was clearly distressed. He swam around the boat, and, looking up into my face, said unmistakably with his wise brown eyes, "Why don't you go back for him?" "Seeing, however that I made no signs of intelligence, he made up his mind to settle the difficulty himself, and swam back to forlorn little Sandie.

"There was a moment's pause, I suppose for explanation, and then, to my surprise and amusement, Jasper stood still, half-out and half-in the water, and Sandie scrambled onto his back, his front paws resting on Jasper's neck, who swam across the lake and landed him safely in the deer-park! I need not describe the evident pride of the one, or the gratitude of the other."

HELP IN TIME OF NEED.

A deaf old sailor at the siege of Acre was judged unfit for work on shore. He was, however, much roused by the stories brought to him of the fight, and on hearing that a French general had been killed by the Turks, and that his body was lying at the mercy of the dogs, he earnestly entreated his comrades to go and bury him, "for," said he "the French were very kind to me when I was taken prisoner by them years ago." All answer, however, that he received was, "Go and do it yourself, Ben."

"And one day he got leave to go on shore, dressed in his best clothes and carrying implements to dig a grave. Then his messmates tried to discourage him from the dangerous enterprise, telling him he would be under fire, but Ben was firm—he must bury the Frenchman. After that some young sailors offered to help him. But he firmly refused that offer. "No," said he, "you are young and strong, and would be missed; I am deaf and old, and of little consequence."

He reached the spot in safety, and when the enemy perceived his design the firing ceased. In solemn silence the old fellow dug the grave and buried the body.

Then he returned to his ship and was questioned by Sir Sidney Smith.

"Well, Ben, I hear you've buried the General."

"Yes, your honor."

"I understand you had nobody with you."

"But I had, your honor."

"Ah! Who had you?"

"God Almighty was with me sir."

MISTAKES.

"Never be ashamed to apologize when you have done wrong," says an eminent writer. "Let that be a law of your household. The best thing I ever heard of my grandfather, whom I never saw, was this: That once having rebuked one of his children, he himself—having lost his patience, and perhaps having been misinformed of the children's doings—found out his mistake, and in the evening of the same day, gathered all his family together and said: 'Now, I have one explanation to make, and one thing to say, Thomas; this morning I rebuked you very unfairly; I am sorry for it. I rebuked you in the presence of the whole family, and now I ask your forgiveness in their presence.' It must have taken some courage to do that. It was right, was it not? Never be ashamed to apologize when you have done wrong."

—REMEMBER in all things, that if you don't begin, you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling in the savings-bank, and the first mile traveled on a journey are all-important things; they make a beginning and hold out a hope, a promise, a pledge, an assurance that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now creeping and crawling on his way through the world who might have held up his head and prospered if, instead of putting off his resolutions of industry and amendment, he had only made a beginning!

DANGER IN SUCCESS.

No part of human life is free from temptation. There are exposed places which everyone feels must be guarded. What is most of a surprise to us is the appearance of danger in unexpected places. Failure has its temptations; success opens chasms unknown to its opposite. No great virtue is required to improve the lessons of adversity, but only virtue and wisdom can secure and retain the full advantage of victory. Many a man who has run with steadiness the rougher course, has lost his balance the moment he has entered the high road of prosperity. David was a model of self-control, prudence and courage, through the long contests with soul; the climax of victory opened seams and exposed weak places in his character. The man who was too conscientious to take the life of Saul when prowling upon his track, in the high day of prosperity ventured to commit adultery and murder. In the capture of Jericho, Joshua held every soldier in the line of duty; but the moment the city was taken new dangers entered, and by the sin of a single soldier the conquering host was turned back in a Bull Run rout.

STICK TO ONE THING.

"Unstable as water, thou shalt not excel," is the language of the Bible. Whoever expects to succeed in any undertaking, must enter into it with a hearty and earnest will to do his best. When a trade or profession is chosen, no obstacles, be they large or small, must be allowed to stand in the way of mastering that trade or profession. However much we may deprecate the old-time custom of indenturing apprentices, the system, in its practical results, operated almost always for the lasting good of the apprentice. Generally, it insured to him a good trade and a wholesome discipline that fitted him for success in business. At the present time very many young men undertake to acquire a trade, and after a brief time abandon it, because there are unpleasant duties to be performed and obstacles to be overcome. They consider themselves accountable to no one, and go and come at the bidding of caprice, or an unsettled, easy mind. The result of this is to send into the world young men who have not half learned their trades, of unstable character, who drift from post to pillar, and who succeed in nothing but strolling along the highways of life, melancholy wrecks of men.

We would earnestly entreat every young man, after he has chosen his vocation to stick to it; don't leave it because hard blows are to be struck or disagreeable work performed. The men who have worked their way up to wealth and usefulness, do not belong to the shiftless and unstable class, but may be reckoned among those who took off their coats, rolled up their sleeves, conquered their prejudice against labor, and manfully bore the heat and burden of the day. Whether upon the old, worn-out farm, where our fathers toiled diligently, striving to bring back the soil to productiveness, in the machine shop or factory, or in the thousand other business places that invite honest toil and skill, let the motto ever be—"Perseverance and industry." The baby training of the nursery was good enough in its place, but it won't answer all the demands of an active life. This is not a baby world. We must expect to be knocked and jostled about in the stern conflict, and get run over, if we are not on the lookout and prepared to meet the duties of life with a purpose not to shrink from but to fulfil them. A young man with a good trade or honorable profession, as he goes forth into the world with his mind made up to stick to his trade or profession, is not obliged to ask for many favors. He will hew his way to success while the unstable and shiftless will grow tired, despair and fail.—Selected.

MR. GLADSTONE'S second contribution to the Youth's Companion deals with an American subject, "Motley, the Historian and Diplomat," whose characteristics he sets forth with remarkable vigor and simplicity. Mr. Blaine has written an article on "Our Government" for the same periodical.

LETTERS.

Such a little thing—a letter,
Yet so much it may contain:
Written thoughts and mute expressions
Full of pleasure, fraught with pain.

When our hearts are sad at parting,
Comes a gleam of comfort bright
In the mutual promise given:
"We will not forget to write."

Plans and doings of the absent,
Scraps of news we like to hear,
All remind us, e'en though distant,
Kind remembrance keeps us near.

Yet sometime a single letter
Turns the sunshine into shade;
Chills our efforts, clouds our prospects,
Blights our hopes, and makes them fade.

Messengers of joy or sorrow,
Life or death, success, despair,
Bearers of affection's wishes,
Greeting kind or loving prayer.

Prayer or greeting, were we present,
Would be felt but half unsaid;
We can write, because our letters—
Not our faces—will be read.

Who has not some treasured letters,
Fragments choice of others' lives—
Belics, some, of friends departed,
Friends whose memories still survives?

Touched by neither time nor distance,
Will their words unspoken last;
Voiceless whispers of the present,
Silent echoes of the past!

—Chambers' Journal

INFLUENCE OF THE GOSPEL.

Bishop Selwyn, during his episcopate in New Zealand, had opened a school for the young Maori natives, called St. John's College, at Auckland. But a war broke out which cost hundreds of lives, and lasted, with intermissions, for ten years. Many natives who had embraced Christianity of course sided with their own people against the English settlers, and the Bishop experienced the bitter pain of seeing numbers of his Maori flock, for whom he had toiled so long, and whom he regarded as his most dear and familiar children, fall away from Christianity altogether and relapse into savagery. But the seed sown was not without fruit, as some very striking instances demonstrated.

"After a defeat on the Waihatu, 1863, in each of the dead men's haversacks was found one of the gospels or a Church of England Prayer-book, showing that they had come under the influence of Bishop Selwyn." Again, "One day some large canoes were seen coming down the Waihatu with a white flag flying. They were found to contain a large quantity of potatoes and several milch goats as a present to General Cameron and his soldiers. The chiefs at Merimeri had heard that the troops were short of provisions, and they had obeyed the scriptural injunction, 'If thine enemy hunger, feed him.'"

During the bloody conflicts near Tamanga, 1865, when the English troops stormed the formidable Gate Pa and had been repulsed, several wounded officers were left inside. One of them was tenderly cared for all through that dreary night by the very Maori who defended the place, Henare Trevatoa. He had been educated by the Bishop at St. John's College. And now, when his dying enemy feebly moaned for water, and there was none inside the camp, this noble warrior crept down, at the imminent risk of his life, within the line of English sentries, filled a vessel with water, and bore it back to the parched lips of the Englishman. Next day he, too, died a soldier's death, and on his person was found the text of Holy Scripture which had suggested this noble deed—"If thine enemy thirst, give him drink."

When obedience to gospel precepts can produce such effects it is sad to find such a sentence as this in one of the Bishop's letters: "The influence of the immoral English living in the land is the greatest difficulty I have to contend with, as they

continually object to me the lives and conduct of my own countrymen." May we who know the truth, seek for grace to practice it.—*Life of Bishop Selwyn.*

LESSONS IN HOME-LIFE.

"It is your cross, and you must try to carry it bravely."

Mrs. Gray was thinking on these words as she sat at her mending. The sun was streaming into the pleasant, large sitting room. Jimmy sat on the floor by little Daisy, amusing her with a bit of old umbrella. Any one looking in at the door would have said, "What a pleasant scene!" but Mrs. Gray was thinking how she longed to be out in the sunshine, how she "hated" darning, and what little hope there was that times would ever be better. Then came the sentence at the beginning of my story. Yes her cross was always to be "pinched." She knew very well she ought to be thankful that sickness and death had never come near her home, that her children were good, her husband faithful and industrious; she ought to have some cross. Just then she heard Jimmy's voice, saying:

"Now, what kind of an angle is this?"

"Ob-tuse," said little three-year-old Daisy as if her words were eggshells that would break, unless handled carefully.

"And this?" altering two bits of steel.

"Right angle."

"And now, Daisy, if you put two sticks side by side, they are parallel; but if I put one across that is—why mamma, that makes a cross! A tranverse makes the cross!"

"Yes, dear, I see. You can never make a cross out of two parallel lines."

The children went on with their play, but the mother had received a very precious lesson.

"I make my cross," she said to herself, "just as Jimmy said. If my will were parallel with God's there would be no cross; I don't believe I have any cross unless I make one!"

The sun shone just as invitingly, the pile of work was the same as before; but with an earnest desire to place her will by the side of God's, somehow the work in hand was not so wearisome; the room looked so cheery, the children's chatter so amusing; and when, an hour later, a friend ran in and said, "How pleasant you look here!" Mrs. Gray could yield a ready and hearty assent, with no envy to her friend's richer lot.

It is not always easy to lift the tranverse and make it parallel; but the exercise is strengthening, and each time the effort required is less. One helpful way of looking at the matter is to say to one's self:

"Somebody must have the filling in to do—somebody must be poor, or sick, or troubled in this way. God sees I am fitted to take up this part of his work and I will."—*Selected.*

THE NEW HOME.

Home! What a volume in a word! Even the poorest and the meanest conjures up pleasant pictures as its sound greets his ear. There can be only one home, and that (in most cases at least) the first of all; but the time comes when that dear haven must be quitted—business, duty require it.

The young wife, leaving the home of her childhood, stands half-fearfully on the threshold, wishing she could see a little into the mysterious future lying beyond.

The youth, going into the wide world to seek his fortune, casts many a longing look backward.

The governess, bidding farewell to her friends to find herself alone for the first time in her life, shivers as she thinks of the new home. The world seems a mockery. Home without the loved faces and cheery voices! No, call it by some other name, but not home. And yet as time glides on hearts become reconciled to earth's changes: the wife finds a new centre for her affections; the old homestead is a sweet dream of the past only.

The governess does not so quickly grow to her

situation, yet there are many families where she is welcomed with smiles, and the touch of the little clinging arms and the whispered words of love, make up in some way for the missing faces and voices. But the new home is never quite the same. Every comparison comes to the same conclusion. Disappointment will not be banished, nor will present and future ever reach to the level of the past.

Never quite the same! As we repeat the words sadly, we think of that new home where expectation shall be more than fulfilled. There, indeed, will disappointment find no place, for "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." What a grand meeting there will be then! What beaming faces!

Yes! a new home, and yet a better one; this, indeed, is worth living and hoping for.—*Penny Post.*

BETTER THAN WISHING.

Oh, if I could only have what I want by wishing for it, how happy I should be! Such is the thought of many a boy who has been reading the adventures of "Aladdin and his Wonderful Lamp," or poring over some modern fairy tale. Stop a moment, my boy, and try to picture such a life for yourself. Just see how, shorn of all need for effort it would soon pall and lose its interest.

In this human life of ours, the necessity for toil adds to the delight of possession. A bunch of crisp radishes gathered for the tea-table from your own garden-plot, upon which you have bestowed much labour, possesses for you an interest beyond any other radishes. The little doll-chair, fashioned by you for sister's new doll, may be much clumsier than the elaborate toys furnished by the shops; but the interest of making it, and the pleasure with which brothers and sisters watched its progress have given it a value in your eyes, far beyond that of any "boughten" toys.

When next you are inclined to wish for any good thing; thank God that you have the power of labouring for it, and remember that "it is only good for God to create without toil."

WHY WOMEN GET SHORT BREATH.

In order to ascertain the influence of tight clothing upon the action of the heart during exercise, a dozen young women consented this summer to run 540 yards in their loose gymnasium garments, and then to run the same distance with corsets on. The running time was two minutes and thirty seconds for each person at each trial, and in order that there should be no cardiac excitement or depression following the first test, the second trial was made the following day. Before beginning the running the average heart impulse was 84 beats to the minute; after running the above-named distance, the heart impulses was 152 beats to the minute; the average natural waist girth being 25 inches. The next day corsets were worn during the exercise, and the average girth of waist was reduced to 24 inches. The same distance was run in the same time by all, and immediately afterwards the average heart impulse was found to be 168 beats per minute. When I state that I should feel myself justified in advising an athlete not to enter a running or rowing race whose heart impulse was 160 beats per minute after a little exercise, even though there were not the slightest evidence of disease, one can form some idea of the wear and tear on this important organ, and the physiological loss entailed upon the system in women who force it to labour for over half their lives under such disadvantages as the tight corset imposes.—*Sargent in Scribner.*

—Some difficulties have to be gone through, others have to be got over; and sometimes it seems as if all the waste and deterioration of lives that have real good in them were caused by trying to get through what must be got over, and to get over what must be got through.—*Orient.*

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HONOR THY FATHER AND THY MOTHER.

Kind parents are yet mercifully spared to you. Much as you, no doubt, value them now, should your life be spared to experience the bereavement of orphanage you will learn how priceless is the gift you now enjoy. While they remain give them the reverence and honor due to them, and seek on every occasion to assure them of your tender love.

Such a course will leave no room for after regret. There is a loveliness in the parental religion that no pen could adequately describe.

A prison chaplain, after extensive observation, concludes: "The last thing forgotten in all the recklessness of dissolute profligacy is the prayer or hymn taught by a mother's lips or uttered at a father's knee; and where there seems to have been any pains bestowed even by one parent to train a child aright there is in general more than ordinary ground for hope."

"Despise not thy mother when she is old."

"The eye that mocketh at his father and despiseth to obey his mother, the raven of the valley shall pick it out and the young eagle shall eat it." The Jews have this saying: "A child should rather labor at the mill than suffer his parents to want."

Plutarch says: "He that plants a vine in the vernal equinox gathers grapes upon it in the autumnal. He that sows wheat at the setting of the Pleiades reaps it at their rising."

It is sad indeed when there is no fruit for the parent to gather, no wheat to reap. In the exercise of affection and obedience towards parents there comes a reward which is a

source of great happiness. An enlightened conscience will never charge you with doing too much for the authors of your being. But neglect of parents brings a whip of remorse like unto scorpions with which to chastise us.

How uncertain is your hold upon your parents. Perhaps before you have realized how valued a treasure you possess in them they may pass away from you never to return. Let your young hearts cultivate all the noble, generous virtues which grow under the shade of the family tree, and then you will find yourselves prepared to act your part in the new relations that afterwards will arise. Never until you are parents yourselves will you fully realize your parents' love to you.

This beautiful anecdote of paternal love I have read: A steamer was wrecked on Lake Pontchartrain, on which was a father, mother and six children. The father was a stalwart man and a good swimmer, and resolved to get them all safe to land or perish in the attempt. He told his children not to be afraid, that he would come after them. He then jumped overboard, and his wife after him. He drew her along through the breakers, and landed her safely on shore. Then he plunged into the mad waves and went back to the ship for his children. One by one he brought them to the shore. Only one remained upon the vessel. The devoted father had not strength to stand up when the fifth was brought in.—

Friends expostulated with him against the further exposure of his valuable life. He said, "Jimmie's aboard, and I promised to come for him." Then he floated back to the ship, and just as it was about to go

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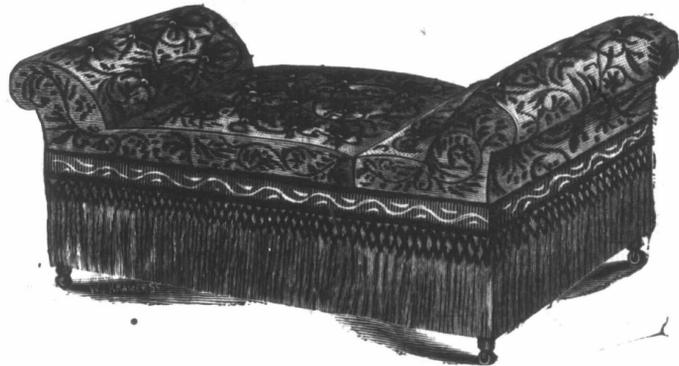
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FOR FROST BITES.—There is no better remedy for frost bites, chilblains, and similar troubles than Hagyard's Yellow Oil. It also cures rheumatism, lumbago, sore throat, deafness, and lameness and pain generally. Yellow Oil is used internally and externally.

down he called for Jimmie to jump into the water. He had strength only to seize his boy, fold his arms about him, and press him to his bosom, and, thus enfolded, they sank together to rise no more. Such is the love of a father.

As for a mother's love, who can fathom it? It is measureless. Thos. H. B. Benton, speaking of his mother, said: "She asked me never to use tobacco; I have never touched it from that time to the present. She asked me never to gamble, and I have never gambled, and I cannot tell who is losing in games that are being played. She admonished me, too, against hard drinking, and whatever capacity for endurance I have at present, and whatever usefulness I may have attained in life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence, and that I have adhered to it through all time I owe to my mother."

And Beecher, in talking of the noble work of mothers, said, "O, do not read to me of the campaigns of Cæsar; tell me nothing of Napoleon's wonderful exploits; I tell you that as God and the angels look down upon the silent history of that woman's (he had been talking of a mother who took alone the burden of life when her husband laid it down; without much property, out of her penury, by her planning and industry night and day, by her wilfulness of love, by her fidelity, brings up her children, and life has six men, all of whom are like temples in the pillar of God) administration, and upon those men-building processes which went on in her heart and mind through a score of years, nothing exterior, no outward development of kingdoms, no empire building; can compare with what she has done.—Nothing can compare in beauty and wonder and admirableness and divinity itself to the silent work in obscure dwellings of faithful women bringing to honor and virtue and piety. I tell you, the inside is larger than the outside, the loom is more than the fabric; the thinker is more than the thought; the builder is more than the building.

LITTLE PETER.

There is a kind of bird that lives on the water most of the time, and is called a petrel. This means little



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St. Stephen's choir, which is under careful cultivation, forms a school of sacred Italian singing, and is, therefore, duly appreciative of voice building, and supporting qualities in an organ. In conclusion, it gives me pleasure to add that I know of no instrument surpassing the Mason & Risch Vocalion, in sweetness, and scientifically modulated tone properties.

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Peter They say he gets his name from a habit of running on the top of the waves, and this reminds people of Peter in the Bible, who tried to walk on the water and cried to Jesus to save him.

The petrel has a droll way of sleeping. He just makes himself into a little feather boat, sits on the water, with his head under his wing, as safe as your canary on his perch, and is tossed about by the wind and waves, a funny little feather ball. He cannot sink nor get wet, for his feathers are so close

together and so oily that water cannot get through them. How many wonderful creatures our Heavenly Father has made!

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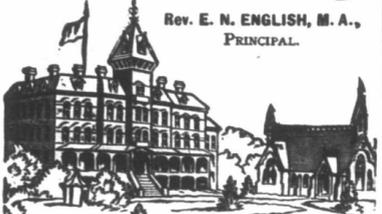
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