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A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY NOVEMBER 24, 1892.

[No. 47.]

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| Insurance in force.....                           | \$94,067,750 00 |
| Increase for the year.....                        | 21,558,750 00   |
| Emergency or surplus fund.....                    | 803,311 43      |
| Increase for the year of surplus fund.....        | 197,085 28      |
| Total membership or number of policy holders..... | 28,081          |
| Members or policies written during the year.....  | 7,312           |
| Amount paid in losses.....                        | \$1,170,308 86  |
| Total paid since organization.....                | 5,427,145 50    |

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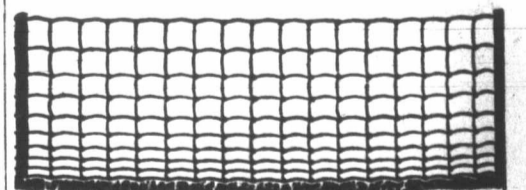
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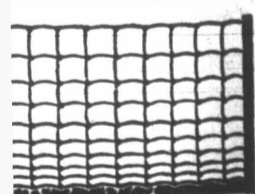
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# Canadian Churchman.

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Evening.—Isa. 2; oi. 4. 2. John 10. 22.

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The volume (containing 750 pp.) is worth its weight in silver (if not in gold) to parents or teachers for imparting Scripture knowledge. This book is sold only by subscription at \$3.75 per copy. We have made arrangements whereby we can give a copy and the CANADIAN CHURCHMAN one year to subscribers for the small sum of Two Dollars. This offer is made to all subscribers renewing as well as new subscribers. Send on your subscriptions at once and secure this beautiful book. (See Advertisement on other page.)

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NOTICE.—Subscription price in the city of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance, \$1.50. We will give the CANADIAN CHURCHMAN one year, and our handsome and valuable Premium, to city subscribers for \$2.50 paid strictly in advance.

TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

CHURCHWARDENS.—There is an editorial in *Church Bells* in defence of these much abused officials. They are elected as a link between clergy and laity—but the real "missing link" is the Apostolic diaconate. If that were restored, there would be no need of churchwardens. They were invented when the order of deacons became "too grand" for their traditional semi-secular duties.

THE DEATH OF PRESIDENT HARRISON'S WIFE has brought into prominence and emphasized for the Republic a fact which would, probably, otherwise have been overlooked—the value and example of a good wife, a thorough "helpmeet" for a public man. Queen Victoria, Countess Beaconsfield, Mrs. Gladstone, now Mrs. Harrison—the British race seems rich in such examples of home felicity.

"MARRIAGE NOT A FAILURE."—Such married lives as those of Benjamin Harrison and William Gladstone—ennobled so greatly by the judicious devotion of their wives—are a standing protest against the infidel depreciation of the great sacrament of Eden. Bravely did the noble-minded lady lately deceased at the White House, keep up the promise she had made at "sweet sixteen," and began to illustrate thus early in her three-roomed cottage in a Western State.

"CATHOLIC?"—Archdeacon Sinclair, in the *Rock*, protests against tagging this title recently to dresses and ceremonies. He approves of "Catholic Faith," "Catholic Church," and says, "We have the right also to speak of a few 'Catholic institutions.'" The term is used too indiscriminately.

"POOR BENEFICES."—The Church in England was never more alive to the necessity of subsidizing liberally the agencies of the Church in districts where poor people congregate. The work of readjusting endowments and creating "Church extension" funds is always going on. Diocesan conferences are busy with schemes for such purposes.

AN ENGLISH "TRIAL."—In his lecture on "Universities," lately delivered at Oxford, Mr. Gladstone said Henry VIII., Elizabeth, Laud—this is the triad of persons who had the largest share in giving to the momentous changes of the 16th century so much of their form as is distinctly and specifically British." Such a measure of justice has not often been dealt out to Archbishop Laud.

BIGGEST!—Commenting on the "curious impatience" of Chicago to anticipate the World's Fair by a long previous dedication ceremony, the *Guardian* says, "The biggest crowd that was ever seen assembled in the biggest room that was ever built to listen to the biggest chorus that was ever heard!"

GERMAN PROTESTANTISM is being submerged by a wave of popular "liberalism," so-called, which scouts the idea that the pastors should be bound by the dogmas of the "Apostles'" creed, and insists that they shall enjoy the "liberty of prophesying"—that is, preach what they like. The consequence, according to the *Guardian* correspondent, is a local drift towards Romanism.

THE HAUSA LANGUAGE is the *lingua franca* of the Central Soudan, the vernacular of fifteen millions of Africans. Its study was pursued with great success by the late Rev. I. A. Robinson—one of four brothers, sons of the late Rector of St. Augustine's, Shaw street, Liverpool, who are all famous as scholars and missionaries. A successor to him is being eagerly looked for.

"AIDAM, THE APOSTLE OF ENGLAND," as Bishop Lightfoot termed him, in opposition to the claim of Augustine of Canterbury, was the theme of a recent sermon by the Bishop of Newcastle on the general subject of the continuity of the Church of England.

"THE MOST ASTONISHING OF LIVING ENGLISHMEN" is the way the *Guardian* describes Mr. Gladstone as the veteran statesman and scholar appeared once more in the Sheldonian Theatre at Oxford, and was greeted with clamorous applause by an immense audience, forgetful all, for the moment, of past political differences, which had cost him his seat for Alma Mater.

A SCOTCH "HIGH CHURCH" SOCIETY is being formed among Presbyterians in Edinburgh with the significant motto, "Ask for the old paths . . . and walk therein." Its general purpose is "to defend and advance Catholic doctrine, as set forth in the ancient creeds, and embodied in the standards of the Church of Scotland." Such a movement and such language are signs of the times.

A "FRIENDLY CHARITY" ASSOCIATION is being formed in London as a departure from the mechanical methods of the "Charity Organization Bureau." Its members lay stress on the word *friendly*, and emulate in a general society the ideal *brotherly* spirit and methods of the Church of England relief agencies.

THE DIOCESES OF NIAGARA AND ONTARIO seem to be the special favourites among English clergymen desirous of emigrating—but there is no room! There is plenty of work, but not money enough available to support the ministry adequately. This is a matter for the laity to remedy—on them lies the responsibility of providing the necessary funds for others to work.

"THE THEOLOGICAL GARDENS" was the title applied to the recent Baltimore Convention by a lady visitor to distinguish it from the famous "Zoological Gardens" at that place. One is reminded of a certain California clergyman who spoke of his congregation or parish as a "menagerie."



gerie." The terms are appropriate and significant—may be complimentary or the reverse!

THE NEW YORK CHURCHMAN, though expensive as compared with many other newspapers, certainly makes a magnificent return for the money, not only in reading matter but illustrations. Their three "Convention numbers" recently, were "the largest three consecutive issues ever published by an American religious weekly."

THE ENGLISH "ILLUSTRATED CHURCH NEWS" is a new departure, having ambition to distance the very popular *Church Bells*, by most profuse illustrations. We must confess that the first numbers are rather disappointing in this respect; but future issues will probably improve on them. The reading matter is chatty and "newsy," in the style of modern "society papers."

"COLUMBIA."—We would respectfully suggest to our Republican cousins that they should celebrate 1892, the 400th anniversary of Columbus, and the election of Cleveland, by taking a *new name*. They haven't got any in fact as yet—it is time they had. People respect them too much to call them "Yankees," and "United Statesers" is too big a "mouthful." "Columbians" would be nice.

AN ANGLICAN COLLEGE AT JERUSALEM is strongly urged and advocated by Earl Nelson, following the lines laid down by Bishop Blyth in his recent appeal, occasioned by the Patriarch's suggestion to him. Such a college would be a valuable centre for Anglican work in the Orient.

CHECK!—It is a wholesome sign that certain leading ritualistic champions—instead of being injudiciously elated by the Lincoln case victory—are calling a halt and drawing a line in regard to celebration of ritual details—especially in regard to ceremonial *lights*. This gives one hope that the two sections of the Church may coalesce ere long.

DRUNKENNESS AND CRIME.—The tendency—now happily disappearing—some years ago, to regard a condition of intoxication as a palliation of criminal acts, is curiously contrary to the wisdom of the ancients, as voiced by Piltocus, Plato, Aristotle and Plutarch, all of whom regarded drunkenness as an aggravation of crime—a kind of doubling of it.

THE CHURCH QUARTERLY REVIEW (Eng.), has been obliged to issue a whip to the Church public in order to increase their circulation to a paying basis. The lighter kind of Church periodicals seem to fare better, in regard to public patronage, than the heavy monthlies and quarterlies generally.

#### SUNDAY BEFORE ADVENT.

On the last Sunday in the Christian year, we naturally fall back on such thoughts as these; thoughts which are not cancelled by the exulting joy of the Christmas Festival. We pass to-day one of the milestones on the road of life. Since this occasion last year some of us probably feel, by sensible proof, that the end is nearer than it was. We are conscious that we can do less, or endure less than we could. We have less vital force to fall back upon. Our faculties are less at command; we cannot depend upon our memories, or see our way through difficulties, or bear the shock of disappointments as we could. A day comes to thousands of people every year, which brings to them for the first time, with the force of experi-

mental knowledge, the conviction that their earthly body is on the way to dissolution; that the weakness or disease which will kill it at no distant time is already at work; that they are not far from the hour when the eye of sense will close forever on all that this world is and contains. To some, probably, this past year has, for the first time, brought this conviction; to others it will come in the year which is on the point of opening. "The grass withereth, the flower fadeth."

#### ADVENT.

Advent Sunday is the first day of the Church's year; and although the idea of Advent is by no means gloomy or penitential in itself, yet as it is intended to suggest, and to remind us of, the second as well as the first coming of Christ, it is certainly a serious and a solemn season. "Repent ye, for the Kingdom of Heaven is at hand," was the warning cry of John the Baptist when he came out from the desert to prepare the way of the Lord. And the Church calls upon us now to repent, and to prepare for His coming, not so much individually—as we are required to do in Lent, when we are preparing for Easter—but as a community, assembling ourselves together, and making public preparation "for the advent of our King." But we must never forget, amid our seriousness, that happy joyous Christmas is about to dawn in ruddy light upon the horizon.

#### ST. ANDREW.

St. Andrew, the brother of St. Peter, was the first called of all the disciples, and was the first to bring others to Christ. In the early part of our Lord's ministry, therefore, he was most nearly associated with St. Peter and St. John; but in the lists of the Apostles his name is generally connected with that of St. Philip, his friend and fellow-townsmen. He was present among the Apostles at Jerusalem after the Ascension, when they were waiting for the outpouring of the Holy Spirit; but we hear nothing more in the New Testament of his subsequent work. According to tradition, however, he is said to have preached the gospel in Asia Minor; and also to have been the founder of the Russian Church. He is said to have suffered crucifixion at Patras in Greece, A.D. 70. The peculiar cross in the shape of an X on which he suffered has ever since been called "St. Andrew's Cross"; and it is to be seen in our "Union" flag as representing Scotland, of which country he is the patron saint.

#### WHY SHOULD I GO TO COMMUNION?

The question is often asked—"Others, who do go, seem no better for it. Why should I go? I shall stay away." Consider for a moment. I do not think you will say so if you reflect.

1. *It is a Command.*—You say you are a Christian; if so, you will keep Christ's commands. Look on the Holy Communion not as a blessing to be accepted or rejected at pleasure, but as a *command*. To my mind, "Do this in remembrance of Me," is as plain a *command* as "Thou shalt not steal," or "Thou shalt not commit adultery." It does not say, "You may take and eat if you please—take it if you like; but 'Take it.'" Could the command be plainer? You say you love God well; this is a test of your love—"If ye love Me, keep my commandments."

2. *Because it was our Lord's last dying Wish.*—Do you remember the occasion on which the Holy Communion was instituted? It was on the night in which He was betrayed. These were in fact

almost His last dying words. We think a great deal of last words, and rightly. Has it ever been our lot to stand by the bedside of some dear friend and listen to his last wish, that we would do something after he had gone? Need I ask if we have done it? I am sure we have. Well; it was the last dying wish of Christ, that we should do this in remembrance of Him; and yet there are many who say they love Christ, who refuse His dying request. Can this be true love? Can this be a grateful remembrance of His death—to refuse the last request of the dear Saviour before He went out to die! Tell me not you are a "Christian" if you have so little heart as to spurn His dying wish!

3. *Because it is our soul's food.*—When you have done a hard day's work your *body* is exhausted, and you need food to "strengthen and refresh" you. After your meal is eaten, you feel recruited and better able to meet the work of the morrow. So it is with the *soul*. It has a work—a hard work to do—in its warfare with sin. *It, too, needs food*. As the body needs natural food to enable it to work, the soul needs *spiritual food*. What is this spiritual food? "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." If you receive Christ's Body and Blood in faith, your poor wearied soul is strengthened and refreshed. "He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him."

4. Because you should make some small return to the Saviour for all He has done for you. If anyone has done us a kindness, we generally like to make him any return that lies in our power; and it argues a certain amount of ingratitude if we do not. What is the return we can make to Christ? It is not much that He asks—simply to obey His command—simply to do something in remembrance of Him. Let me express the thought in the words of the Prayer Book: "And as the Son of God did vouchsafe to yield up His soul by death on the cross for your salvation; so it is your duty to receive the Holy Communion in remembrance of the sacrifice of His death as He Himself has commanded." You may be accused of neglect, disobedience, indifference:—Do not be accused of *ingratitude*.

Do you say "I am not fit to come?" Oh! remember this—The Communion was not made for saints, but for *sinner*s,—for those who, wearied and heavy-laden with their sins, desire to be rid of their load, and to receive strength to lead a new life. So long as you are *sorry for the past*, you are fit to come. This is the main qualification—sorrow for the past and purpose of amendment for the future, and charity with all men. Have you got these? Then fear not to come. Come, for all things are now ready. The banquet is spread. There lack but the guests to sit down.

My God, and is Thy table spread,  
And doth Thy cup with love o'erflow;  
Thither be all Thy children led,  
And let them all Thy goodness know.

#### CANON TWELLS ON PREACHING.

The following extracts are taken from the excellent paper on Preaching read at the Church Congress:

##### THE INADEQUACY OF PREACHING.

The efficacy of preaching in the Church of England is not what it ought to be, not what it might be, and not what I hope and believe it ere long will be. It is not what it ought to be—for how seldom one hears of altered opinions, changed habits, good things done or bad things left undone, through hearing sermons. It is not what it might be—for the clergy, taking them as a whole, have



the intellect, the education, and, let me add, the piety to be far more successful in this matter than they are. It is not what I hope and believe it ere long will be—for I observe many indications on the part of my brethren of a resolution to do better, and I know that the abundant blessing of Almighty God will rest upon any sustained efforts to lift the pulpit to its proper level among spiritual agencies.

## HINDRANCES TO PREACHING.

The ecclesiastical proclivities of the age have properly dislodged preaching from its position of pre-eminence above prayer and the sacraments, but, like most reactions in this frail world of ours, they seem to have carried people too far, and persuaded them that there is no particular obligation to listen to sermons. Next, let me name the prodigious development of the public press, gorging and drenching the intellectual appetite during the week, and leaving but scant power of digestion for what falls from the preacher on the Sunday. Akin to this may be mentioned that feverish love of excitement which finds gratification in all sorts of public and private entertainments, but which fails to meet with sufficient novelty and sensationalism in the utterances of God's ambassadors. But above and beyond these things, and I am disposed to think more powerful than them all, are the jests and gibes with which it seems to be the modern fashion to pelt sermons.

## ENEMIES WITHIN.

Preaching is an ordinance of God. The ambassador may discharge his office badly, but reverence for the King from whom he comes should protect him from carping criticism or unseemly indifference. Besides, it is a terrible mistake to imagine that an ordinary preacher in an ordinary church may not do us good, if only we will submit to have good done to us. Somewhat we may generally learn for the first time; still more we may have brought to our remembrance. It is just our detestable pride and our intolerable self-sufficiency that fights off the benefit. You and I should be much better than we are, if we had always listened to sermons. We should be much more capable of grappling with the trials and temptations of daily life, if we had always listened to sermons. We have been our own enemies, so far as we have belonged to the crowd of listless or supercilious hearers.

## METHODS.

The modern sermon must, if possible, be delivered without manuscript. In the sense of being produced on the spur of the moment, very few sermons are, and none ought to be extemporaneous. But preaching without manuscript does not necessarily imply a lack of preparation. It has formed a very material element in the past success of dissent, even as, long before dissent existed, it secured the popularity of the peripatetic friars. Aye, and I don't suppose that St. Peter or St. Paul, or One greater than either, preached from manuscript. It is true that some clergy read off their sermons so remarkably well that we cannot wish them to alter their practice. If we can resemble a Melvill or a Liddon, or even come near them, by no means let us discard our sermon-books. But, speaking generally, it can scarcely be questioned that the impression of earnestness and reality goes along with spoken discourses rather than with written ones. Now even a poor sermon that carries along with it the impression of earnestness and reality has a far greater effect upon mixed congregations than a better one that fails to do so.

The modern sermon must not run too much after what are called the difficulties of the day. The difficulties of the day must be met, but not, as a general rule, before audiences nineteen-twentieths of whom have never heard of them. I confess to a horror of sermons which are supposed to be 'up to date,' especially when the preacher is young and inexperienced. A number of objections are stated, it may be to Miracles, it may be to Revelation, it may be to the doctrine of the Atonement, which are but feebly and hesitatingly met. The result is disastrous. 'Father,' says the boy, on his way home, 'then is not the Bible true?' 'I can see,' reflects the young man, 'that the only correct tip is to be an agnostic.' 'Hang that fellow!' cries paterfamilias, 'why, he considers himself wiser than Isaiah, and more far-seeing

than the Apostle John!' Surely such a preacher, though he may have gratified his own mistaken sense of superiority by attempting to grapple with what calls itself advanced thought, has not done what he was set to do. Let him rouse the careless, let him encourage the penitent, let him teach the ignorant, let him warn the backslider, and let him leave scepticism, or semi-scepticism, to be dealt with at other times and places, and above all, by those who can grapple with them manfully and successfully.

## DOGMATICS.

The modern sermon must not shrink, because it is modern, from being dogmatic. The inculcation of morality is imperative. The painting of word-pictures is attractive. The wrapping up half truths in cloudy sentences is easy and popular. But these things will neither satisfy the conscience of the preacher, nor make the 'man of God' who sit at His feet 'perfect and thoroughly furnished.' The age may very properly suggest our style, or alter our method of treatment, but the age must not be allowed to dictate our message. Whatever God tells us, or whatsoever we believe that He tells us, that must we speak, neither exaggerating aught or diminishing aught, but striving to make our utterances an exact reflection of His will. Dogma is a light which scares the purposeless wanderer, and which latitudinarian bigots (for there are no bigots like them) would utterly extinguish; but it shows us the way to heaven, and it is most dangerous, not to say fatal, to attempt the journey without it.

## THE END OF PREACHING.

And then, not to exceed my time, or to abuse your attention, it follows from the last point that the modern sermon, like the ancient, must, with no faltering voice, proclaim Jesus Christ and Him crucified, to some a stumbling-block and to others foolishness, but to us the power of God and the wisdom of God. From the Incarnation, the Cross, the Resurrection, must still radiate all the doctrine and advice upon which we insist, inasmuch as otherwise they will be weak and invertebrate. I believe that they are as capable of meeting the wants and yearnings of the nineteenth century as they were of the first. We shall both save ourselves and them that hear us.

## BROTHERHOOD OF ST. ANDREW IN CANADA.

The Council have fixed the dates for the third annual Convention for Friday, Saturday and Sunday, the 3rd, 4th and 5th of February next, at the city of Kingston.

As there are now over 95 Chapters actually in existence extending over the whole Dominion, the prospects are good for a thoroughly representative and strong Church gathering.

A large committee has been appointed in Kingston, and are already at work. It is hoped that by settling the dates so far in advance, both clergy and laymen will be enabled to make their arrangements so as not to conflict with the Convention.

## A PAPER

READ BY THE REV. WM BEVAN BEFORE THE BISHOP OF NIAGARA AND A CONFERENCE OF THE RURAL DEANERY OF WELLINGTON.

MY LORD AND BRETHREN,—Having been asked to read a paper to you on confirmation, I do so, but with many misgivings, for I feel that the task should have been placed in more competent hands. I sincerely hope you will indulgently overlook the many defects which my paper will doubtless contain. "Laying on of hands" is a symbolic act common to all the dispensations; accompanied by prayer it is so natural and suggestive an act as to have lent itself to many religious uses other than confirmation.

Throughout the Bible, nay more, among all people and through all the ages, "laying on of hands" has always been the outward sign of benediction suggested by natural piety. It was a distinctive feature of the patriarchal dispensation, and always used upon those solemn occasions when the patriarchs gave benediction to their children. During the Mosaic dispensation we again find laying on of hands used for various religious purposes, and so we read of "Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him." When we come to the New Testament and Christian Church, we find laying on of hands used for a variety of purposes; works of healing were accomplished by

this significant gesture; it was the outward sign used in conferring grace for the sacred offices of the Church; it was used by our Lord in giving His solemn benediction to little children—"He laid His hands upon them." But when we speak of confirmation as "the laying on of hands," we use the term in a technical and not in a general sense. In the account of the laying on of hands which we have in the 19th ch. of the Acts of the Apostles, we read that when St. Paul laid his hands upon the twelve men he had just baptized, "the Holy Ghost came on them and they spake with tongues and prophesied." In the 8th ch. of the same book we are simply told that upon the imposition of the hands of the Apostles St. Peter and St. John, the Holy Ghost was given but in the very next verse we read, "when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." These words seem to imply that the presence of the Holy Ghost was manifested by something conspicuous and extraordinary, most probably the speaking with tongues and prophesying mentioned in the 19th ch. This makes it necessary to consider the nature of these extraordinary gifts—or Charismata—of which speaking with tongues and prophesying were two. It will be necessary to bear clearly in mind the fact that the New Testament is composed of books and letters, written at different times; we must clearly grasp the fact that when we are reading the Epistles of St. Paul to the Corinthians and Galatians, they represent an earlier state of the Church quite different to a later state which we have before us in epistles written some years after—Timothy, Titus and the Hebrews, for instance. Bearing this fact in mind, let us see what these "gifts" of the Spirit, extraordinary in their nature, called the Charismata, were. From 1 Cor., 12 ch., we find they were—1st, the word of wisdom; 2nd, the word of knowledge; 3rd, faith; 4th, gifts of healing; 5th, workings of powers or miracles; 6th, prophesy; 7th, discerning of spirits; 8th, speaking with tongues; 9th, interpretation of tongues; 10th, gift of government.

The first of these gifts seems to have been the expression of the hidden, but now revealed, wisdom of God—the 2nd an intellectual grasp of religious doctrine without the aid of the written word—the 3rd seems to have been a faith over and above the ordinary faith that justifies, common to all Christians—the 4th and 5th are clearly extraordinary—the 6th, the power of preaching without the aid of the written word—the 7th, 8th and 9th are clearly extraordinary; the 10th seems to have been the power to regulate the use of all the other gifts—a gift clearly not exercised with much vigour at Corinth, as may be gleaned in the 14th ch. of 1 Cor. One or more of these gifts seem to have been conferred upon every member of the Church when St. Paul wrote his earlier epistles. Allow me to quote one of the most learned divines Europe has produced during this century. Dr. Dollinger writes, "The extraordinary Charismata which the apostles conferred through the imposition of their hands were so diffused and distributed, that nearly every one for a time at least had a share in one or other of these gifts . . . one might say the metal of the Church was still glowing, molten, formless, and presented altogether another aspect than when later it assumed the condition of the cold and hardened casting." Dollinger then goes on to point out that in these early epistles to the Corinthians and the Galatians we have no trace of a local ministry, but that the ministry of extraordinary gifts or Charismata, possessed by nearly every Christian, supplied the place of any established local ministry. Then coming to the later epistles written some years after, he says, "this charismatic state of the Church more and more disappeared, and in the Epistles to the Philippians and the Colossians, there is no longer the slightest intimation of, or reference to the Charismata, although in many passages—had they existed—an allusion seemed called for; on the other hand, in the Epistle to the Philippians, bishops and deacons are saluted as ministers of the local community." In the Pastoral Epistles, written later still, there is no mention of these extraordinary gifts, but a state of the Church is set forth entirely different from the Charismatic; a settled ministry has taken its place and in Dollinger's words, "the prose life of the Church had set in." I may remark in passing how completely the Plymouth Brethren turn the New Testament upside down. Their contention is that the ministry of gifts or Charismata, as set forth in the 1st Epistle to the Corinthians, is the permanent and only lawful ministry in the Church, and that the official ministry died out, or should have died out, with the Apostles. The New Testament on the other hand witnesses to the withdrawal of the Charismata ministry, and the establishment of an ordained and official ministry under the direction of the Apostles before the close of the New Testament canon.

But to return to our immediate subject. We are often asked, why do we continue a rite connected with the Charismata, which have ceased to manifest themselves? Can your bishops do what the Apostles

We think a great Has it ever been of some dear friend we would do some- d I ask if we have

Well; it was the we should do this et there are many e refuse His dying e? Can this be a ath—to refuse the r before He went e a "Christian" if r His dying wish! —When you have y is exhausted, and and refresh" you. y feel recruited and f the morrow. So rk—a hard work

It, too, needs food. d to enable it to od. What is this d Blood of Christ, en and received by pper." If you re- in faith, your poor d refreshed. "He inketh My Blood

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come?" Oh! re- on was not made those who, wearied s, desire to be rid t strength to lead a sorry for the past, main qualification ose of amendment h all men. Have t to come. Come,

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## PREACHING.

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## PREACHING.

in the Church of o be, not what it and believe it ere t ought to be—for opinions, changed things left undone, s not what it might as a whole, have



did? In answer we would say, the Epistle to the Hebrews was written even after the Pastoral Epistles. A sanctified use of common sense will teach us that this Epistle presents a very different view of the state of the Church to that which we have in the Corinthians; instead of any mention of these extraordinary gifts, we have injunctions to obey an official ministry. And yet in the 6th ch. of the Hebrews "the laying on of hands is mentioned as one of the six foundation principles of religion." I will not detain you to prove that what is meant is not ordination, but that like the five other principles in the midst of which it is imbedded, it was something which every member of the Christian community received. Taking the "Acts" alone, and read in the light of the earlier epistles, a question might fairly be raised as to how far what we read of the laying on of hands was permanent or exceptional; we might even be inclined to conclude that it was a temporary rite used in connection with temporary gifts. But the Epistle to the Hebrews, written after the general withdrawal of these extraordinary gifts, makes this conclusion impossible. The very first glimpse we have of the Church after the close of the canon makes this quite clear. The early Church then, under the direction of the Apostles, retained this rite as a means of spiritual grace even after the withdrawal of the extraordinary gifts of the Holy Spirit. When we are asked, "Can your bishops do what the Apostles did?" we reply certainly they can. What did the Apostles do? They laid their hands on baptized people with prayer. Our bishops do the same thing. Some illogical people, in attempting to cast discredit on confirmation, actually deify the Apostles, although they would be the first to charge the Roman Catholic Church with deifying the Virgin Mary; they assume that the Apostles gave the Holy Ghost; no man—not an Apostle ever did that; "the Holy Spirit proceeds from the Father and the Son."

Note the significance of the act—the hand uplifted in prayer and then laid on the head of the candidate; contrast that with the act of God Incarnate in Christ, "He breathed upon them and said, receive the Holy Ghost." What a vast difference! God alone breathes forth from Himself that gift—uplifted hand descending upon the head, calling down the blessing—this is the act of the authorized servant of God, and we humbly trust that God will never fail to honour the sacred ordinance of His Church.

I have now simply to say a few words about the connection between baptism and confirmation. I have not yet read Canon Mason's book on this subject, but have seen him charged with exalting confirmation at the expense of baptism. There can be no doubt that confirmation is the bestowal upon the faithful of a spiritual gift or grace, and that it has ever been esteemed the complement of baptism. I cannot say that I understand confirmation necessary to salvation, in the same sense in which the sacrament of regeneration is said to be "generally" (i.e., by all people) necessary. What connection has the Holy Spirit with the inner and spiritual grace of baptism, and what with the inner grace of confirmation? The inner grace of baptism is regeneration, and of confirmation spiritual benediction and strength. It seems now generally agreed that a distinction must be drawn between the original Greek word for "Spirit" when it has and has not the article prefixed to it. With the article it denotes the Spirit in His Personality, without the article it denotes the power or operation of the Spirit. The Holy Spirit in His Personality is given in regeneration, and this cannot be a thing of degree; in this sense a man has or has not the Spirit; he is or he is not regenerate. A failure to pass beyond this truth has led the Plymouth Brethren to assert that a regenerate man in praying for the Spirit is guilty of a serious error, if not worse. The word for Spirit occurs often in the original Greek New Testament without the article; for instance, "Then Peter filled with Holy Spirit said unto them"; we are told of a whole company being "filled with Holy Spirit." The article is not used in the passages of the "Acts" where those confirmed are said to have received Holy Spirit. If this distinction be correct it places baptism and confirmation in exactly the relative positions we find them in the Prayer Book, where we are told that two sacraments are alone generally necessary to salvation, while at the same time a position of vast, if undefined, importance is assigned to confirmation. Instead of quoting from the Fathers, I shall simply give you Hooker's summary of their opinions: "The Fathers everywhere impute unto it (confirmation) the gift or grace of the Holy Spirit, not that which first makes us Christian men, but when we are so made that which assisteth us in all virtue, armeth us against temptation and sin . . . the Fathers being thus persuaded, held confirmation as an ordinance apostolic, always profitable in God's Church." Our branch of the Church has taken advantage of this rite to demand from her young people a renewal of their baptismal vows, but edifying and useful as this may be it has no necessary connection with the scriptural and primitive rite. We conclude then that this apostolic ordinance is of vast importance, and to be retained in the Church,

and although not in the same sense necessary to salvation as the sacrament of baptism, yet as an appointed means of grace it is sacramental in its character, and indeed is often called a sacrament in the looser language of the early Fathers of the Church.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

The Lord Bishop of the diocese, who is winning the hearts of all with whom he comes in contact, and is becoming more popular every day, is indeed a hard working Bishop. Besides preaching twice on every Sunday since his consecration, he also has addressed various Sunday schools, communicants' classes, &c., and he is now busily engaged in visiting all the schools in the city of Quebec, which are under the school commissioners. He has also just been appointed to replace the late Bishop Williams on the Council of Public Instruction for the Province of Quebec.

**Thanksgiving Day.**—This day, set apart by a proclamation of His Excellency the Governor-General as a general day of thanksgiving, was duly observed in this city. Early celebrations of the Holy Eucharist were held in St. Matthew's, St. Peter's, St. Paul's and St. Michael's, at the express desire of His Lordship the Bishop. A united thanksgiving service was held at 11 a.m. in the cathedral, followed by a celebration of the Holy Eucharist, and at 8 p.m. at St. Matthew's. Although the weather was unpleasant, a fair congregation attended the cathedral, where the floral decorations were very handsome, and the musical part of the service was admirable. The Lord Bishop occupied his throne and preached the sermon, and the following clergy were present: Revs. L. W. Williams, M.A., rector, and T. A. Williams, curate of St. Matthew's, A. J. Balfour, M.A., rector of St. Peter's, Canon Richardson, rector of St. Paul's, J. B. Debbaye, incumbent of Bourg Louis, as well as the Very Rev. the Dean and Rev. H. J. Petry, assistant priest of the cathedral. At St. Matthew's, which was filled to overflowing, the same clergy were present, the Very Rev. the Dean being the preacher, and the Bishop pronounced the benediction. The choir was large and efficient, the service full choral, and the beautiful music and ritual were exceedingly bright and attractive. Immediately after the presentation of alms a solemn *Te Deum* was sung for the many mercies vouchsafed during the past year, the choir and clergy as well as the congregation all turning towards the altar. The congregation of St. Matthew's have special reason to return thanks on account of so recently having had their beautiful and well ordered church consecrated, and for the most prosperous condition of the parish in every particular, as all, old and young, seem to work so well together to advance the many good works being carried on under the devoted and earnest clergy, who may feel proud of presiding over such a united body of Churchmen and women who have in the past and are still setting such a noble example to all around them. On such occasions of thanksgiving and rejoicing they all keep in mind those noble and devoted ones who have had so much to do with the building up of the parish, and particularly Bishops Mountain and Williams, Ven. Archdeacon Roe, and last, but not least, the good Bishop of Niagara, who is always so kindly remembered by all classes in Quebec.

### MONTREAL.

**St. Jude's Church Association.**—This association held its first meeting of the season last Tuesday evening in the lecture hall of the church, under the presidency of the rector (Rev. J. H. Dixon). At the conclusion of the short service there was a selection of readings, music and songs, rendered by Misses F. M. Schneider, Johnson, Moore, Matthews and J. Parratt; Messrs. Arch. Forbes and Edward Parratt and the Rev. Mr. Dixon. A very pleasant evening was spent by all present.

**HEMINGFORD.**—A union thanksgiving service of the three Protestant churches at Hemmingford, was held on Thanksgiving Day in the English Church. The Rev. Mr. Jenkins, the incumbent of the church, preached an appropriate and practical sermon from text, James v. 7 and 8. The Rev. W. Hewitt, the local Methodist minister, and Rev. W. Robertson, of the Presbyterian Church, both took part in the service. The service was held at 10.30 a.m., and though the morning was not favourable for church-going, yet there was a fair attendance of people from all the churches. A collection was taken for the Protestant Asylum for the Insane, which amounted to \$14; this, with the recent subscription which was made in the township, brings Hemmingford's contribution to the Asylum up to nearly \$200.

**Mackay Institute.**—There are at present 48 pupils in his school for deaf mutes; of these, the majority are very young, the junior being only 3 and the senior 42. The lady principal, Mrs. Ashcroft, speaks encouragingly of the institution, notwithstanding an epidemic of marriage among the employees of the teaching and household staff. With the assistance of Miss Terrill as interpreter, and of the black-board, your correspondent conducted a thanksgiving service, beginning with the Belief, which all the pupils signed, and the Lord's Prayer; the Beatitudes was the portion read—the 4th being selected as text: the blessing there promised to hunger and thirst was compared with the 4th petition of the Lord's Prayer, for daily bread, and further, with the 4th commandment enjoining labour and rest, the Christian union of earthly and heavenly blessings being in all the divine doctrine.

**St. George's Y.M.C.A. New Mission Church.**—St. Simon's Church, which was opened for public worship on the 22nd Sunday after Trinity, is a neat substantial structure with stone foundation, brick walls, and slate roof, churchly in appearance, has hot air furnace and electric light, will seat between 200 and 300 presumably; the reed organ is furnished by Mr. Willis, who is always ready to do his best in the furtherance of church instrumental music; the crimson altar cloth and the Holy Communion fair linen are gifts from ladies of St. George's congregation, and the brotherly liberality of the members of that church has contributed the bulk of the expense of the building. Our impression is that the cost, exclusive of land, is about \$5,000, on which latter there is a small amount to be paid for as per terms of agreement; otherwise all the actual work is paid for. Your correspondent regrets not having been present for the first Holy Communion, owing to duty elsewhere; in the evening, however, it was his privilege, together with Messrs. Dartnell and Haycock, to assist in the service. The Lord Bishop was the preacher and celebrant in the morning; at the service of Song St. George's organist and choir assisted, Rev. S. Massey being the preacher. A suitable sermon was delivered by Rev. L. N. Tucker at Evensong, from Ps. ciii. 13. The form of prayer for thanksgiving was used and Pr., Ps. and Lessons adapted for the occasion. Miss Tweedie was organist, and the services were earnest and devout; the decorations were tasteful; the chancel is handsomely carpeted and furnished, and even the juvenile French Canadian exclaims, "une belle eglise."

### ONTARIO.

**HAWKESBURY.**—On Thursday, Nov. 3rd, the Lord Bishop held a confirmation in Trinity Church, when 41 candidates were presented for the Holy Rite, ten of whom were adults, and had been brought up in other communions. This is a much larger number than were ever before confirmed at one time from the same area. In a vigorous and forcible address, his Lordship urged upon the candidates lifelong perseverance in fidelity to their vows as members of the Church of England. After the confirmation, the Holy Eucharist was celebrated, about 100 receiving, including all who had been confirmed. In the evening, advantage was taken of his Lordship's presence to hold the annual missionary meeting on behalf of diocesan missions.

**NEW BOYNE AND LOMBARDY.**—On the 8th inst., this mission was favoured by a visit from the Bishop of the diocese. At Trinity Church, Lombardy, at 10.30 a.m., he administered the rite of confirmation to 27 candidates and also consecrated the church and graveyard. At 3 p.m. of the same day 38 candidates were confirmed in St. Peter's, New Boyne, making a total of 65. The work of the Church is progressing favourably here. Within the last few weeks a new organ has been purchased for Trinity Church, Lombardy; and a dossal has been placed in St. Peter's, New Boyne. Chandeliers have also been provided for the latter; and last, but by no means least, the old furnace has been removed from St. Peter's and a new one ordered, to be put in at a cost of \$150. *Laus Deo.*

**DUNROBIN.**—On Thursday evening, Nov. 10th, a social was given by Mrs. J. J. Youngusband, the proceeds of which will be placed to the fund for building a church for the Anglicans now worshipping in the Orange Hall. It was a great success and reflects great credit on Mrs. Youngusband, who spared no pains to make everything pleasant for the immense crowd assembled to enjoy themselves, as well as to help on the good cause for which the social was given. About 250 people were gathered together, so that standing space was at a premium, yet in spite of this all enjoyed themselves to the full, and left expressing great satisfaction for one of the most enjoyable evenings of the season. Refreshments were provided by the ladies of the congregation, and were of the best and choicest description. Mrs. Stiles presided over the candy table, being assisted by members of



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the congregation. The receipts from this table were \$38. The total receipts were \$113, after paying expenses, leaving a balance of \$105 to be placed to the credit of the Church Fund.

MARCHURST.—A social was also given, a few days ago, by Mrs. William Hawkshaw, of Marchurst, on behalf of the fund for renovating St. John's Church, at which \$31.16 was realized above expenses. The congregation of St. John's Church have recently put in new stained glass windows, and erected a new porch, the whole costing about \$350. Other socials will be given during the coming winter (D.V.) for both the above-named objects.

#### TORONTO.

Church of Epiphany.—The people of this church, Parkdale, celebrated their fifth anniversary Sunday, the 13th inst., when largely attended services were conducted by Prof. DuVernet in the morning, and the rector, Rev. Bernard Bryan, in the evening.

St. Margaret's Church.—At the regular week-night service in this church Wednesday evening, the musical exercises consisted of full choral evensong, and Rev. Prof. Huntingford, of Trinity College, addressed the congregation on "Church Music," advocating music of reverence and praise to the exclusion of all lighter strains. After the service Mr. E. W. Phillips, organist of St. George's Church, gave an organ recital consisting of selections from Beethoven, Chopin, Lemmens and Handel. Mr. Phillips rendered the productions of these masters with peculiar excellence, and greatly to the pleasure of his appreciative auditors.

The many friends of the Ven. Archdeacon Boddy will deeply sympathise with him in the sudden death of his son. Mr. Harry Boddy about two months ago took a trip to the United States, and later was taken very ill at Pittsburgh, when he returned home. Dr. Hall was called in and pronounced his case a bad attack of typhoid fever; he rapidly grew worse, and died after a few days illness. The deceased, one of the most promising young men in Toronto, was an amateur actor and elocutionist of some note, and was heard at nearly all the socials and concerts all over the city, and was a universal favourite.

CANNINGTON.—Mr. Hugh J. Spencer, of Trinity College, Toronto, assisted the Rev. W. Creswick in the services of All Saint's Church on Sunday last. Mr. Spencer, we understand, will have charge of St. Paul's Church, Beaverton, for a time. The arrangement, if practicable, will overcome a very great difficulty in the work of this parish, as it is found impossible to work Cannington and Beaverton together. The first of a series of "At Homes" to be given by the ladies of All Saints was given last Tuesday evening, and proved a great success. The hall used for the purpose was tastefully decorated for the occasion, and presented a very pleasing appearance. The ladies deserve great praise for the excellent entertainment they provided, and for the very pleasing manner in which they entertained their guests. The attendance was large and a very enjoyable evening was spent.

HALIBURTON.—A Chapter of this Rural Deanery was held in Haliburton on 25th ult.; all the clergy were present except from Minden, some driving 50 miles to get there. The functions began with Matins in St. George's Church at 11 a.m. Prayers were said by Mr. Bourne, of Essonville, the first lesson read by Mr. Hartley, of Apsley, the second by Mr. Toward, of Kinmount. By the courtesy of the incumbent, the Rural Dean was asked to celebrate Holy Communion and preach. Rev. F. E. Farncomb, B.A., officiated as deacon. There was a very good congregation for a week day morning service, and the communicants were nearly double in number the average at the usual Sunday celebrations. The service was semi-choral, and the musical part was rendered in a very gratifying manner by the organist (Miss Dover) and choir. The sermon was on missionary work, past, present, and the future; pleading earnestly for more men in the back country. The Chapter met in Mr. Farncomb's house at 3 p.m. The rural dean suggested the propriety of a "common" Hymn Book throughout the deanery; he had on a previous Sunday held service in a church in which were three different selections of hymns, and they had to be given out, such a number in such a book, and another number in another book. He also drew attention to the canon requiring a statement as to the church property in the various parishes and missions; its present condition; what, if any, debt thereon; if occupied or not; its probable value, and with whom the title deeds are deposited. It was resolved to hold the next Chapter at Essonville, on Wednesday, March 8th, 1893.

NORTHUMBERLAND DEANERY.—Owing to press of other engagements the Rev. R. Renison cannot

accept the invitation of the deanery to address missionary meetings in the rural deanery. He declines with great reluctance and tenders the deanery sincere thanks for the invitation.

#### NIAGARA.

HAMILTON.—St. Thomas.—At the thanksgiving services at this church, some excellent singing was rendered by the choir, Mrs. F. Wagner, Messrs. Payne and Murton taking the leading parts. Large congregations attended both services. The anniversary services of this church took place last Sunday. Canon Mills, of Montreal, was the preacher.

St. Luke's.—Last week a meeting was held in the school room to present to Mr. Spencer, the very able choir master, and Mr. Brown, the painstaking organist, of this church, a token of appreciation from the members of the congregation. Very handsome articles were given to each gentleman, who have both devoted a large share of their spare time to the improvement of the singing. A very pleasant evening was spent.

Christ Church Cathedral.—The tenders for the erection of the new school rooms are all in, but have not yet been opened. A good concert was given last week by the Girls' Friendly Society, which was attended by large numbers and thoroughly enjoyed.

Church of Ascension.—At a meeting held last Thursday evening, Rev. W. H. Wade waived his right to name a warden to succeed Mr. A. G. Ramsay, as he was not yet acquainted with the congregation, and the vestry selected Judge Muir for the office. A committee was also appointed to take into consideration the enlarging of the school house. Mr. Adam Brown was elected as its chairman.

TAPLETTOWN.—The Rev. P. T. Mignot acknowledges with grateful thanks the receipt of a handsome set of alms plates for St. George's Church, from the Rev. Albert D. Geen, of Belleville. Who will give us a set for Christ Church, Woodburn, to replace the tin ones now in use?

#### HURON.

WOODSTOCK.—Rev. F. M. Baldwin, of Aylmer, was selected by the congregation of Old St. Paul's as rector to succeed Dean Wade, who went to Hamilton, but Bishop Baldwin has not sanctioned the appointment, pending a division of the parish. Rev. J. C. Farthing, who is rector, has, through his churchwardens, appealed to the Bishop to establish his right, and although Rev. Mr. Baldwin (who, by the way, is a nephew of the Bishop of Huron) has shipped his furniture to Woodstock, it is understood his appointment will not be confirmed until the vestries of Old and New St. Paul's agree upon a friendly division of territory, thereby terminating a dispute of long standing.

#### NEW WESTMINSTER.

NELSON, KOOTENAY LAKE, B.C.—The bazaar and high tea recently held in the mission hall for the purpose of diminishing the debt on the building was a magnificent success, realizing the profit of \$180. The thanks of the Nelson Ladies' Guild are most sincerely given to those kind friends in Ontario and New Brunswick who responded so quickly to the appeal of the Rev. A. J. Reid in the columns of the CHURCHMAN. This is the kind of advocacy of church consolidation that speaks volumes. Another bazaar is to be held in July or August.

#### BRIEF MENTION.

Rev. J. J. Parry, of Grand Falls, N.B., has removed to Simonds, N.B.

The Queen will go to Florence in March and make a four weeks' stay.

The body of Paul Peel, the artist, has been cremated at Paris, France.

Archdeacon Denison has rapidly recovered from the effect of his recent fall.

At present there are eight churches nearing completion in the diocese of Minnesota.

A prominent geologist claims to have found a fossil forest in Custer county, Idaho.

The hourly rate of water running over Niagara Falls is 100,000,000 tons.

The consolidation of the Canadian Anglican Church is applauded in England.

The Bishop of New York has taken up his residence at the Diocesan House, No. 29 Lafayette Place.

A cannon ball was recently fired nearly seven miles from an 80-ton gun in Dover, England.

The number of free churches in Massachusetts has grown from 60 in 1882 to 126 in 1892.

Gun caps were first used in the English army in 1822.

The annual sale of English postal cards is about 230,000,000.

"Brother Ignatius" has been eloquently lecturing in Westminster Town Hall.

Tennyson's unpublished MSS. are likely to prove a very mine of poetical treasures.

Mr. Froude lectures twice a week in Oxford this term on "The Council of Trent."

Archdeacon Du Boulay and Canon Hammond have been added to the staff of Truro Cathedral.

The new Dean of Lichfield, Dr. Luckock, recently preached at Great St. Mary's, Cambridge.

It is said the weeping willows of America all sprung from a slip sent over by Alexander Pope from England.

New Zealand has set apart two islands for the preservation of wild birds and other animals.

The English Church Association has decided to call a halt to its system of litigation.

The Bishop of Algoma has arrived safely in England. His case excites much interest there.

The number of deaths in the entire world in a century is estimated to be 4,500,000,000.

There are 300,000 commercial travellers in the United States.

A revolver has been invented that shoots seven times a second.

Dean Hole, of Rochester, has got himself into hot water on the Temperance question, but enjoys it.

The Bishop of Chichester has passed his 90th birthday, and is bright and active still.

Canon Chalmers has been consecrated as Bishop of Goulburn, New South Wales.

The revenue for the Dominion for the last fiscal year reduces the public debt 3½ millions.

Rev. W. H. Clark, St. Barnabas Church, Toronto, held a mission at St. James' Church, Guelph, last week.

The Empire of Japan comprises nearly 13,000 cities, towns and villages, in which 40,000,000 people live.

The Guarantee Fund of Folkestone Congress amounted to £4,000—of which only 6 per cent. was required.

St. Paul's, Knightsbridge, famous and historical in the early days of ritualism, has been restored and re-opened.

The national debts of Europe amount to a total which is equivalent to eleven pounds for each inhabitant of the Continent.

The Rev. J. P. Lewis, M.A., rector of Grace Church, Toronto, who has been absent in the Holy Land for a year, has returned home.

It is said there are over 30,000 idle workmen in Chicago, who went there to get employment on the World's Fair building.

Rev. F. H. DuVernet has won the degree of B.D. from the board of examiners appointed by the provincial synod of the Anglican Church.

The sad death of Lieut. Schwatka, the daring explorer of the North, is announced. Literature, Science and Adventure owe much to this brave soldier.

There are 109,000 locomotives in the world; 63,000 of them run in Europe, 40,000 in America, 3,300 in Asia, 2,000 in Australia, and 700 in Africa.

The total population of the world cannot yet be positively determined on account of the difficulty of fixing the exact population of China and Africa.

The campaign of the French against King Behanzin of Dahomey has practically been ended by the capture of Cans, a short distance from Abomey.

A "Quiet Day" for all women interested in Christian work was conducted by Rev. J. C. Roper, in St. James' Cathedral on Wednesday, Nov. 23rd.

Damascus is the most ancient city in the world. It was a place of trade and travel before the days of Abraham, and has now a population of 120,000.

The Rev. Belno A. Brown, M.D. (University of Mich.), has received the *ad eundem* degree of M.D., C.M., from Trinity University, Toronto, Canada.

Trinity University will have a strong hockey team this winter. Their new rink is about completed and will be ready for practice as soon as the ice is formed.

The women physicians of Philadelphia are credited with receiving very large incomes for their services. Some average \$10,000 a year, others \$20,000.

Leaves attract dew; boards, sticks and stones do not, because leaves have a chemical use for dew and detain it, while boards and stones have none and do not.

Lord Rosebery, Imperial Foreign Minister, last week unveiled in the crypt of St. Paul's Cathedral, in London, a marble bust of the late Sir John Macdonald.

Arrangements have been made in the parishes of



St. Alban's and St. Cyprian's, Toronto, whereby there will be only two Sunday schools instead of three as heretofore.

The English Bishop of Sodor and Man lately preached for the life boat fund to 12,000 people on Douglas H.-ad. In the offerings of \$215 were 5,000 pennies.

The abolition of the government opium monopoly in India would mean an annual loss to the already tottering revenue of that empire of from £4,000,000 to £5,000,000.

Very Rev. Dean Carmichael is delivering a course of lectures on the early history of the Christian Church in St. George's Church, Montreal, on Sunday afternoons.

In one of the Canary Islands there is a tree of the laurel family that rains down occasionally in the early morning quite a copious shower of tears or water drops from its tufted foliage.

France has spent \$360,000,000 on her army since 1871, and an enormous sum upon her navy. This is the sort of armed peace that the German victory of 1870 has forced all Europe to pay for.

It is stated that ships are being built on the Clyde for the Russian Government, which are filled with iron cages, in which to transport political prisoners to Siberia by way of the Lena River and the Arctic Ocean.

M. Zola has just received the highest price ever paid in France for the serial rights of a novel. The sum is about thirty-one cents a line, a total amount of \$7,000, and is paid for Zola's new story, "Dr. Pascal."

The Rev. J. H. Knowles, who has been so well known in connection with his work in Chicago at St. Clement's, and formerly at the Cathedral, has become an assistant at St. Chrysostom's chapel, New York.

Tennyson is credited with having advised a man to read a verse from the Bible and a verse from Shakespeare daily; "for," said he, "one will teach you how to speak to God and the other how to address your fellows."

According to the records of the mint, 19,570 silver dollars were coined in the year 1804. Of this number but eight are now known, and they are valued at from \$500 to \$2,000 each. What became of the remaining 19,562 is one of the greatest numismatical mysteries.

### British and Foreign.

The holding of the Folkestone Church Congress cost £1,800, and it will be necessary to draw on the guarantors to the extent of £500.

The will of Mrs. Coles was admitted to probate recently. It will be remembered that, by this will, the Cathedral of St. John the Divine, N. Y., will receive the very munificent sum of nearly \$400,000.

An attack is reported to have been made on the Christians in Shensi. There are working there twenty-seven members of the China Inland Mission, thirty Franciscans, and three English Baptists.

The Dean and Chapter of St. Paul's have elected Archdeacon Sinclair, Canon Browne, and Prebendary Whittington to be their assessors under the Clergy Discipline Act, 1892. All elections must take place during the present month.

DR. BARNARDO'S EMIGRANTS.—Including the party of 127 trained girls from Dr. Barnardo's Homes, who left last week for Canada, 729 children have now been sent to this country from the homes during 1892, and a total of 5,728 since the work of emigration was begun.

The Bishop of Manchester has intimated that at his next visitation he will not summon his clergy to meet him, but will visit from time to time various parishes with the view of minutely inquiring into the work of both clergy and laity.

The work of erecting the Wellington Monument on the north side of the nave of St. Paul's Cathedral is progressing steadily. The beauty of the structure when it is finally uncovered will be a new possession for the inhabitants of the metropolis, for it has never yet been properly seen in the narrow dimensions of the Consistory Court.

The Bishop of Cashel, in consenting to consecrate Cullen Church, in his diocese, which has been used for Church services for several years, has insisted, as a condition for consecrating it, that the Prayer-desk shall have its present position altered, "so that it will face the congregation."

Amongst the passengers of the *Norham Castle* from South Africa lately was the Bishop of Truro, who has been to Natal with a view to settling the Church divisions in that colony. It is understood that the congregations have intrusted the Bishop to lay the matter before the Archbishop of Canterbury, and that they are willing to abide by the decisions arrived at by his Grace on the subject.

A memorial of Audubon, the naturalist, will be unveiled in Trinity Cemetery, N.Y., a few weeks hence. It will take the shape of a monument in the form of a Celto-Runic cross and will be embellished with the figures of birds and animals, and appropriately inscribed. It will be made of North River lime-stone, will be 25 feet high, and will cost, when completed, \$10,000.

A letter has been published from the late Lord Tennyson to Mr. R. Bosworth Smith, in which he says:—"I believe that disestablishment and disendowment would prelude the downfall of much that is greatest and best in England. Abuses there are no doubt in Church as elsewhere, but these are not past remedy. As to any 'vital changes in our constitution,' I could wish that some of our prominent politicians, who look to America as their ideal, might borrow from her an equivalent to that conservatively restrictive provision under the fifth article of her constitution. I believe it would be a great safeguard to our own in these days of ignorant and reckless theorists."

The small body of Church of England clergy who have recently seceded from the Established Church in consequence of the Lincoln judgment (how many were there?) are making a vigorous effort, according to the *Times*, to form a new sect. It is stated that a Prayer-book, completely revised on Protestant lines, will shortly be ready for use, and that there will be no difficulty in supplying episcopal organization from existing religious communities external to the Established Church.

Those who have seen the new railway from Jaffa to Jerusalem speak highly of the advantage which the railway will be to Jerusalem and to pilgrims. The distance traversed is fifty-four miles, somewhat longer than by the old route, in consequence of the necessity of finding an easier way from Bab-al Wadeh to going up to the city than that which has done duty for so many centuries. The railway carriages are on the latest model, and were made at Philadelphia. There are six stations on the way.

The desire expressed by Mr. Morris Fuller that the title of Archbishop should be applied to the Colonial Metropolitans has received expression in the Colonial Churches also, but no proposal to carry this into effect has yet been successful, though in 1891 the Provincial Synod of South Africa reaffirmed a resolution passed twenty years before that it would be well to make the change. They have decided, however, to wait for the initiative of Australia. The synod would probably have gone further but for the evident disinclination of the present Metropolitan.

Speaking at Hanley, Dr. Jayne said that he believed the destiny of the Church of England was to be the means of reconciliation between the sadly and sorely divided branches of Christendom. It never ought to be the policy of the Church to surrender any trust with a shortsighted view of making peace and bringing about a hollow reconciliation. Sooner or later, he was sure that the Nonconformist bodies themselves would return to the Church, and enter into what was their own as well as the Church's godly heritage. Every day the unity and solidarity and the mutual understanding of the different sections and parties within the Church of England were becoming more intelligent, more loyal, and more intimate.

On Sunday, 23rd ult., on the occasion of the visit of H. R. H. Princess Louise and the Marquis of Lorne to the Earl and Countess of Strathmore, the Dean of St. Andrews did duty in the Chapel at Glamis Castle. The Princess attended both Matins and Evensong. At the latter service the Dean preached from Ps. xxxi.—"In te Domine Speravi"—the motto of the House of Strathmore. "Crossing the Bar" was sung to Lady Tennyson's music, as an anthem, by the Princess' desire—H. R. H. herself singing in the choir. The beautiful and interesting Chapel at Glamis, adorned with frescoes by the Flemish painter, De Witt, bears as the date of its consecration the year of the Revolution, 1688. H. R. H. Princess Louise was pleased to accept from the Dean a photograph of St. Ninian's Cathedral, and at once remarked upon its strong point—the beauty of its proportion. The Marquis of Lorne attended the Parish Church of Glamis in the forenoon, but was present at the Evensong in Glamis Chapel.

### Correspondence.

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

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

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

### Church Lectures.

SIR,—When so much is being done in the English Church for the educating and elevating the masses, might we not begin to follow the example in Canada? The giving a series of useful and instructive lectures is found to be very popular at St. Paul's, London, and the Church in Canada is not beyond the need of being taught a little ecclesiastical history. Canada has not yet had time to form a history of her own, but the Christian Church counts nearly nineteen centuries, and had as real a life within its bounds in A.D. 892, as it has in its wider sphere at the present day, when a thousand years have passed. The Church of Christ is our spiritual mother, and the ignorance regarding her life and work that prevails among all classes, is not creditable to this intellectual age, or a measure of justice to any belief in abiding religious principles. The 19th century is not the only period when Christians lived, and hearts burned, and the Holy Spirit was leading with all the truth. The Church is one in her Head, and no period is without its interest, or so dead as to have nothing to tell to willing minds and open ears. If, then, scholars like Bishop Lightfoot thought it good for the North-Humbrians to have the story told them of their earlier bishops and the planting of the Faith—and if the Canons of St. Paul's, London, give popular lectures on historical themes, it is time for the Churchmen in Toronto to be giving a little life to their work. In a colony like Canada the people are too busy for learning unless the matter be brought to their doors; there is no want of desire, but there is want of time and then of pleasure in reading. Could not a series of historical and ecclesiastical lectures be arranged for the coming winter, to be given at one or more centres in the city? Let them be popular in character, but accurate in development, well advertised, and made attractive by the names of scholarly men. During the first winter the scheme will be tentative, but the value of such lectures will soon be recognised, and they will become an important factor in the Church's work. At present we are too contented to leave well alone, or afraid to lay claim to any spiritual force. We rest on our traditions, and yet passively allow them to remain unknown or be wilfully misrepresented. Could not, then, a series of lectures upon Church history be organized by some representative committee? Who will take it up, and carry it through?

JAMES GAMMACK, LL.D.

East Toronto, Nov. 10th, 1892.

### Consolidation.

SIR,—The mistiness "Delegate to P.S." complains of in his recent communication to you as surrounding the consolidation movement, is, I think, more owing to the vision he has of the matter, than to any want of distinctness in the real position of the question as it now stands amongst us.

Let me refresh my memory by recapitulating the history of the movement. For nearly seven years the subject of corporate union of the Church in B. N. A. has been agitated. Our Provincial Synod of 1886 fairly set forth the consideration of it to the mind of the Church. From 1886 to 1889, in the various Diocesan Synods of Eastern Canada, in the Synod of Rupert's Land, and in the independent dioceses of the Pacific Coast, the subject was considered and discussed. At that stage, this was of necessity in a somewhat abstract form, but the general principle of a corporate unity was universally admitted.

On account of the general approval so expressed, there was brought forward in our P. S. of 1889 a motion authorizing the calling of a conference of the whole Church in Canada, to consist of representatives from each diocese, to consider such general union, and if possible to agree upon some general basis upon which such union might be formed. This was carried unanimously.

The committee of our P. S. appointed to do this work convened the conference in Winnipeg in August, 1890. Meanwhile, speculative discussion had been active, and in some quarters a strong feeling was expressed to abolish what we call provincial synods, and substitute this general or national synod for them. The relation of the Province of Rupert's Land to the administration and support of Church work and workers in its jurisdiction did not admit of this view being entertained, and the conference affirm-



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sions will appear over for the opinions of our

it, or a Christian senti- s from facts, useful to we would solicit their letters in this depart-

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done in the English evating the masses, example in Canada? l instructive lectures t St. Paul's, London, t beyond the need of al history. Canada a history of her own, ts nearly nineteen within its bounds in here at the present passed. The Church , and the ignorance , prevails among all intellectual age, or a f in abiding religious not the only period arts burned, and the ll the truth. The no period is without e nothing to tell to , then, scholars like l for the North-Hum- em of their earlier he Faith—and if the ve popular lectures or the Churchmen in to their work. In a e too busy for learn- to their doors; there want of time and Could not a series of res be arranged for n at one or more be popular in char- nt, well advertised, es of scholarly men. ne will be tentative, l soon be recognised, ortant factor in the re too contented to claim to any spiritual , and yet pas-ively or be wilfully misre- ries of lectures upon some representative t up, and carry it

GAMMACK, LL.D.

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pointed to do this Winnipeg in August, scussion had been strong feeling was l provincial synods, national synod for vince of Rupert's support of Church on did not admit of e conference affirm-

ed the necessity of the restoration of provinces under a general synod in any scheme of union, and then, as a conference, all representatives taking full part, according to the practice and good faith of constitutional bodies; the consolidation scheme was evolved and adopted.

Our P. S. committee then, according to instructions, submitted the result as arrived at to each individual diocese, and the report of that committee shows how the dioceses regarded the scheme, with various suggestions as to its amendment.

With the advantage of all this, we met in provincial synod. The discussion was carried on in the most deliberate way; at the beginning of it a joint discussion of both houses was held, and for five days thereafter it engaged the attention of the synod.

Now while for the most practical of purposes the Province of Rupert's Land insisted on retention of the provincial system, there are a great many in our own province who would not consent to abolish the provincial system as distinguished from the national one, because it is an ancient Church institution, has been of great service all down through the centuries, and because it is a very national organization and capable of rendering still efficient service in its sphere. The whole movement for the general synod goes upon the belief that our provincial system does not satisfy all our wants as a Church, and that therefore there is a natural and distinct sphere for both. At this stage I will say that the whole course of the discussion in our P. S. showed most clearly one thing, which it had in common with the Winnipeg conference, viz., that while there was necessarily a great variety of opinions expressed, the governing influence was unity of the Spirit. To me, the honest efforts made by men of different views to get to a common ground was most impressive. Not that anything was slurred over, or merely compromised. The discussions were close and searching, and the result arrived at can be truly said to be the full and thorough expression of the P. S. of Canada on this great question.

Viewing, then, the consolidation position as it now stands, as the product of separate diocesan discussions—conference of the whole Church in Canada, and specific result arrived at by our P. S.—the question comes: How are the dioceses which have morally pledged themselves to this movement to act in regard to the General Synod to which they will be summoned by the Metropolitan, but really by their own action.

Our P. S. recommends a certain course to the dioceses, of whose representatives it is composed, in this matter, with the hope that this may be followed. This language of the P. S. answers in anticipation "Delegate's."

Condition A. It was distinctly asserted in debate over and over again that the province could not bind the dioceses. But any recommendation from the province, the sum of all the dioceses, has a moral weight and authority that each and every diocese is bound to respect.

Condition B. For the first meeting of the General Synod, the election of delegates must be as provided in Winnipeg scheme, and until constitution has been adopted. As Rupert's Land had agreed to that, our province could not alter it.

Condition C. The Province of Rupert's Land is not subordinate to our P. S., and may have some amendments of its own to propose. The representatives of the whole Church will meet in General Synod, with the advantages of all the discussions and conclusions hitherto arrived at. The conclusions of our P. S. will be before the mind of the General Synod when in active work, and will certainly exercise a powerful influence, but it is quite possible that the men of Rupert's Land, who are of the pioneer order and intensely practical, may propose amendments.

Condition D. The three dioceses on the Pacific Coast are not subordinate to our P. S., but to show how all contribute to the one end, our P. S. copied the New Westminster proviso, as to the distinct declaration in the General Synod constitution to be made regarding our holding doctrine and exercising administration according to the Book of Common Prayer, and the use of the Church of England.

Condition E. The General Synod will make its own constitution after the manner in which such business is always done. The whole scheme is left with the dioceses now, and considering the whole history of the movement, I do not see the probability of the formation of the General Synod being delayed by any serious difference amongst them. As to what position would ensue if any one diocese refused to take part in the General Synod meeting, I consider this can only be dealt with, at the time, according to the circumstances of the case.

Section 2. The value of our P. S. criticism and its passage of the scheme of consolidation lies in the fact that the P. S. really represents the Church people in Eastern Canada. The General Synod will represent all the Church people in Canada. Our P. S. can alter and amend its constitution without reference to the dioceses comprising it, each diocese

having had its opportunity of influencing the result at the proper time, and why should the General Synod be more restricted?

Section 3. Theoretically, I agree with "Delegate" in his remarks on this, but we have to take into account the current state of feeling and thought in the Church as to the exercise of power in these matters. The course of the Church's history shows that there is a large element of distrust in the minds of the sections of the Church as to how those differing from them would administer, &c., and until that is supplanted by trust, our constitution must be framed so as to permit all to go on together. I personally have every confidence in the working of our institutions. Our diocesan synods are composed of three estates, Bishop, clergy and laity, and any question must pass all three. In the superior synod, both orders in the Lower House must agree, and then Upper and Lower Houses must agree, and even then, certain acts require confirmation at the subsequent synod. In the absence of a general council of the whole Anglican communion throughout the world, I would be prepared to fall in with any proviso here that would give the Church membership at large confidence in the General Synod, and the belief that no sudden tide of feeling might prejudicially affect its action. As the principle of the majority governing must obtain in the General Synod, I think what is required has to be conserved some other way than by provincial or diocesan reference.

Section 4. "Delegate's" mistiness is very pronounced here. So far, the retention of Provincial Synods under the General Synod has been agreed to, and the recognition of the latter as an appellate tribunal has been agreed to. Where then is there any chance of collision between the two bodies? The working sphere of each has yet to be defined, and life and practice will be required to assist in the definition, as constitutions really grow, and are not made; but will "Delegate" seriously argue that a community like ours, sprung from the race that has shown the world how to use representative institutions, and with our experience of general and local administration, will fail in harmonizing the action of the General and Provincial Synods. I regret much our entire consolidation debate was not specially and fully reported, as a number of utterances as to the relations between the synods were made. One speech in particular, viz., that of Provost Body, bore most directly on this point. He showed most clearly what the working of both synods would be, and what questions would naturally fall to the one, and what to the other. The Provincial Synod, as we understand it, cannot be a General Synod, nor can the General be the Provincial; why then must the provincial system be abandoned?

I would ask "Delegate" to look at the state and necessities of the Church. The census gave us all questionings and searchings for explanation. We must move all along the line, generally and locally. The interest of our general membership in the Church's work and advance must be very largely enlivened and increased. The support necessary to make our colleges efficient in furnishing men for the ministry to conduce to the efficiency of the clergy in their proper duties, and to make proper provision for the old age of the clergy, and the support of their widows and orphans, must come from the contributions of the general mass of the members. The clergy are the Church's fighting men, and their efficiency is of supreme importance. We are on the eve of a large movement of internal life in the Church. The necessity for increasing the working agents of the Church, beginning with the episcopate, the case for which was put so powerfully by Dr. Langtry in last week's Church papers, is being more and more recognized. Dr. Langtry's ideas are those of many men, of all kinds, from one end of the country to the other. The general membership of the Church must respond to the call. Coincident with this is the lay workers' movement, which is becoming of more importance daily. The formation of the General Synod will supply the concrete manifestation of solidarity, unity and authority our people require. Individual interest in the Church will thereby be stimulated, and that in union will beneficially effect all congregational and general church life. In the large period of development that lies before us, it would be poor policy to abolish any church organization whatever. Work will be found for all, and the organizations will adapt themselves to the circumstances. In England, after generations of suspension, the provincial system has been awakened and is being adjusted to the requirements of the age. In Canada, as our provincial system gradually gets to its original sphere, viz., within the civil province as secularly governed, and when our dioceses are largely increased by subdivision, the true sphere of a provincial system will be seen.

On this side the Atlantic the Church is doing much of her own work direct, that is done in England by societies. It is well that it should be so, and that the Church should do her own work as a Church; and if the full meaning of what the Church's life and possibilities could be made to be in our Dominion

were realized by our people, there would be no discussion as to these various synods. I hope that the rank and file of our Church people will understand and rise to the opportunity, and that the work of consolidation will be completed.

CHARLES JENKINS.

Petrolia, 7th November, 1892.

Church of England is not in Canadian Education.

SIR,—Can any of your readers inform us how it has come about that the Church of England in Canada has so entirely lost touch with the education of the people. I have asked several, and the usual answer is that they have often wondered for themselves, but they could give no explanation. It is, however, a fact and it ought to be accounted for. The education of the rising generation is in the hands of teachers who are Presbyterians and Methodists, or of no religion at all; the percentage of Episcopalians as teachers is inappreciable. This is surely a position that the Church should consider, and she should feel her way back to the cause. Is there no natural connection between this and the comparative rate at which the different religious bodies are growing? We may be high in social prestige and traditional memories, but we are losing in the religious census, and lost in the cause of primary education. It is no fault of the teachers that they convey to their pupils the bias of their own religious belief or doubt, but is the Church here doing her duty, and not rather by her apathy falling into an irretrievable mistake? The Canadians are proud of their public school system, but the Church of England has stood aside and allowed others to provide the teaching staff and form the character. Can any one give us an account of this peculiar position, and favour us with a surmise as to what the end is to be?

JAMES GAMMACK, LL.D.

East Toronto, Nov. 7th, 1892.

Sunday School Lesson.

Advent Sunday.

Nov. 27th, 1892.

FORMS OF PRAYER.

One thing which distinguishes from other bodies of Christian people, that part of Holy Catholic Church to which it is our happiness and privilege to belong, is that our public worship is conducted according to the forms contained in the Book of Common Prayer. The use of a prescribed form in public worship has come down to us from the earliest ages of the Christian Church. It prevailed and still prevails among the Jews (see the Book of Psalms), and has been maintained and continued in all parts of the Christian Church; in fact there is scarcely any denomination of Christians in whose public worship some forms are not used. For instance, nearly all use hymns, nearly all use the Lord's Prayer; but while the great majority of Christians conduct their public worship altogether according to prescribed forms, there are some Christians who in addition, permit the offering in the public worship of what are called extempore prayers, which are either forms composed on and for the occasion, or else forms previously thought out and composed by the individual who utters them.

The difference between the two modes is not between the use of forms of prayers or none at all, but between the use of good and carefully prepared forms, and of forms liable to be slovenly and slipshod and marred by faults offensive to one's sense of propriety.

Some forms of public worship have come down to us which were in use in the primitive ages of the Christian Church. They are known as "liturgies" and are forms for the celebration of the Holy Communion. They are not all identical, but they have a strong resemblance to each other; and many points of resemblance will be found between these ancient liturgies and the communion service of the Prayer-Book.

No particular form of public worship has ever been prescribed for universal adoption throughout the whole Christian Church, but the various parts of the Church established in different countries have by their constituted authorities from time to time regulated the forms to be used in the public worship in such countries (see Art. xxxiv).

In England, the Book of Common Prayer was compiled for the public worship of the Church in that country, and we in Canada who continue in



communion with the Church of England have adopted the Prayer-Book of the Church of England for regulating our public worship.

Though it may not be absolutely essential that public worship should be conducted according to prescribed forms, yet considerations of decency, order and reverence, and proper respect for our Lord's teaching will lead us to see that there are overwhelming reasons in favour of regulating our public worship in that way.

*The teaching of Jesus on the subject of prayer.*—When our blessed Lord was asked by one of His disciples to be taught how to pray, He said, "When ye pray say 'Our Father, etc.'" (S. Luke xi. 1, 2); and in His memorable Sermon on the Mount, He said to the people "after this manner pray ye" (S. Matt. vi. 9). The form of prayer which he then used on two separate occasions, and which is known as the Lord's Prayer, does not appear to have been an extempore prayer composed for the occasion, but to have been an adaptation of a form already in use among the Jews (See Harris' *Introd.*, vol. 3, p. 296). When therefore, He thought fit Himself to adopt a form of prayer and to commend it to His disciples for their use, His Church cannot be wrong in reverently following His example.

But there are other considerations which must lead us to see that it is more seemly and expedient to use precomposed forms of prayer than to trust to the chances of what may come into the mind of any one or more individuals, viz.:

*The Being to Whom we pray.*—If we properly reflect on the Great and Awful Being to Whom our prayers are offered, we must desire them to be clothed in language not only reverent and devout, but also such as is suitable to be addressed by a creature to the Great Creator of all. To do this requires careful consideration, and more than can be given on the spur of the moment. The subjects of an earthly king having proper respect for his high office do not present their petitions to him without any previous consideration or agreement as to what they are to say; and surely the King of kings and Lord of lords is entitled to at least as much respect and reverence as we should exhibit towards an earthly potentate, who is, after all, no more than a fellow creature.

*Agreement in prayer.*—Our Lord also taught that agreement in prayer is a very important thing. He declares that "if two of His disciples agree on earth as touching anything they shall ask, it shall be done for them of His Father which is in heaven" (S. Matt. xviii. 20). But where a number of people are met together to pray to God, unless in some way it is arranged beforehand what they are to pray for, how are they to agree? By adopting a form familiar to them all, and to which all can heartily consent, this agreement is arrived at. The Prayer-Book is therefore a means by which this agreement is attained. When the minister prays, we can follow him not only with our ears, but also with our eyes and understanding. We know beforehand what he is about to say, and what praises and thanksgiving are to be afforded, and thus we are able to unite in all as worshippers and not merely as listeners.

*The use and abuse of forms.*—The best and most devout forms of prayer that can be composed will be of no benefit to us unless we make them our own and use them aright. Merely listening to a prayer said by another is not praying; still less is it so if we do not even listen. If we would really unite in prayers thus offered, we must with heart and mind adopt them as our own. In the Amen at the conclusion of nearly all our public prayers, praises and thanksgivings, we have an opportunity audibly to testify our adoption and consent to what is said, and we should always reverently and devoutly avail ourselves of it.

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Constipation and all troubles with the digestive organs and the liver, are cured by HOOD'S PILLS. Unequaled as a dinner pill.

### Family Reading.

Harry and Archie; or, First and Last Communion.

*Continued.*

The train was just going off from the Great Western station. It was a hot September day. There were numbers of people going, of all ranks and kinds. One little boy was leaning out of a third-class door; a bundle tied up in a red handkerchief lay by his side,—it held all Harry had he could call his own. The figure of a girl with a tattered red cloak stood near the door; pushed and jostled by the crowd, she still persisted in her few last words to Harry. "Now, mind ye be good, and write a line, and come home and see me at Easter a day if you can; and you'll be rich then, Harry, a great man by Easter," said she with a smile.

"Yes," choked out the boy. "Yes; and if I'm bad, maybe you'll come and see me, Nannie, dear?"

"Move off, move off, there," said a policeman roughly, pushing Nannie away as he spoke. The girl stared up timidly, and little Harry, though he was past fourteen, was too sad to feel angry with the man. A man came in, and took Harry's place by the window, thrusting the boy towards the centre, with a stare and a frown. Harry did not heed it. His eyes were fixed on the red cloak, the dear red cloak; it was all he cared for in the world just then.

The train moved. Harry leant forward; he caught the sight of the cloak through the crowd, and he kept looking at it till the tears would come so thick he could see no longer; he kept looking out of the window after the train had started, and he fancied he saw the red cloak once more as it went along under the bank outside the station.

He went rolling on in the corner of the third-class carriage, with his bundle under his arm, musing on fifty things, one after another. Now of "mother, how she lay under the ground," and all she had said about his "First Communion as she lay dying;" then the tears came, and then something took off his attention on the road, and he was taken up with it, and forgot his sorrow. But these came back all the more upon him presently; and he thought of the red cloak, and the little back window, and the geranium, and Nannie watering it, and the red tiles opposite with the house-leek growing on them, and the tears would come again.

It was to a small village among the hills that Harry was going; an uncle of his had sent for him when he heard of his mother's death, and promised him work and support. He had employment in connexion with a factory, a hard man, who only seemed to think what he could squeeze out of those he employed, and cared for neither soul nor mind so as work was done. He had sent for Harry, because he felt he must, as some years before he had deprived Harry's mother, who was his sister, of a large sum of money; and he knew he might be called on to make it good if any one rose up to take part with the poor orphans; so this seemed the easiest way to avoid the difficulty.

Harry was fourteen years old: he had been his mother's favourite, and he was tall and thin, with very pale blue eyes and sunk cheeks, and very pale hair; his body looked weak and sickly, and his hands little fit for factory work. There was a cast of melancholy about his brow and face which made many take an interest in him. He was solitary in his habits, and seemed to love being alone.

The village which was now going to be his home lay among some high hills, the heathy edge of which pressed their brow against the blue sky, as if they were made to shut it in from the world outside; on one side, a little wood, with a brook running through it, led out on to the more open country. The brook found its way down the middle of the village, and hollowed out its passage through the village street until it escaped out into the green pasture land which filled up the valley among the hills. The factory stood out of the village, under the hill; and in the evening, when the factory people were out, the village and fields were full of youths and girls, who, with their sickly faces, their eyes full of the expression of concealed

bad intentions, and a degraded fear, strolled about, as if bent on some evil scheme of vice or deceit. There were few redeeming points among the faces of Harry's future companions—their whole moral being seemed in a state of depression; and their stunted figures, stupid talking, and heartless unsettled eye, made them look a different race of beings to those who lived around them.

Long, long weary days did the factory people work in the close rooms of the large building, and their tongues, going as fast as their wheels, seemed to be devising mischief, while here and there you might see, in some remote corner, some quiet, solitary spirit, who worked on in solitude, unnoticed and unnoticed. In general, the line of figures gave the appearance of mechanical movements and listless minds; and the desire to elude, by cunning and art, the harsh master, whose loud, violent voice, coarse and wicked language, only bore out the impression which his dark piercing eye, sunk in his brow, and the aid of no agreeable expression, gave to those who saw him.

"Come, sir, this won't do—this won't do. You're an idle hypocrite, sir, that's what you are. You sit here, pretending to be so good and silent, and all the time you are the idlest little dog that ever crossed threshold. It won't do, sir, I say," and the angry words were followed by a blow upon the fair bent head of the orphan boy, who had been toiling hard, and in silence, in his remote corner, under the little window, through the partly-closed panes of which he was able to look out on to the green hills beyond.

Harry loved his quiet corner, and would not have changed it for worlds; and he had worked there, hour after hour, through the long days, thinking of Nannie and mother's death, till the big tears rolled out of the large full eye of his, so that he made many a slip in his work, though his thin fingers had got strangely accustomed to the work, and moved almost as mechanically as those around.

"It won't do, sir, I say," repeated the overlooker, adding another blow, as Harry meekly bent under the first, without giving way to a sharp answer, as most were used to doing in the factory.

"I'm very sorry, sir," he said.

While muttering an oath, the man passed on, saying secretly between his teeth, "his work did not do for the like of them."

Harry looked up as his persecutor moved off; and his poor fingers were soon again running their mechanical traces through the threads, and his eyes on the green hills through the partly-closed panes, and his thoughts on Nannie.

*(To be continued.)*

#### The Jaffa-Jerusalem Railway.

A correspondent writing from Jerusalem, says: On the last Sunday in August, crowds of people passed through the Jaffa gates to witness a sight that had never been seen before in the Holy City. This was no other than the first locomotive engine, which had arrived at the new railway station, preparatory to the opening of the new railway line. Modern civilization, with its rapid modes of communication, is penetrating into the realms of more ancient civilization. The crowds which assembled to watch the gigantic moving thing, that seemed to be propelled without any power, was as much astonished as if a locomotive engine had never been heard of. The Arabs, Turks, Jews and Christians, all alike, who constituted this motley assembly, were filled with awe and wonder at the sight of the smoking thing that moved along and drew carriages after it. One old Jewess, who had never been outside of the city, declared it was possessed of the devil. A party of young Arabs were pressed by curiosity to approach a little nearer, when all at once the engine uttered a shrill whistle. At this hideous shriek the Arabs started back with horror, lifted up their hands and cried, 'Ma sha Allah,' 'What is the great God doing? This is the work of Satan!' It is a curious fact that, through all ages, whenever any new and strange thing has been brought before the common people, they have invariably credited the Evil One with its intention, though the results obtained by it were conducive of comfort or bene-



fit to mankind. It was so with printing, perhaps the greatest benefit that has come to the modern world. What the railway has done for the rest of the world will follow here also. It will develop the resources of the country, and unite men more and more by bringing them into close contact with each other. The year 5653, which burst upon September 22, 1892, will witness one of the grandest sights that have been known in Palestine for many centuries. May it prove an unmixed blessing!"

#### Optional Civilities.

Optional civilities, such as saying to one's inferior, "Do not stand without your hat," to one's equal, "Do not rise, I beg of you," "Do not come out in the rain to put me in my carriage," naturally occur to the kind-hearted; but they may be cultivated. It used to be enumerated amongst the uses of foreign travel that a man went away a bear and came home a gentleman. It is not natural to the Anglo-Saxon race to be over-polite. They have no "little cares." A husband in France moves out an easy-chair for his wife and sets a footstool for her. He hands her the morning paper, he brings a shawl if there is danger of a draught, he kisses her hand when he comes in, and tries to make himself agreeable to her in the matter of these little optional civilities. It has the most charming effect upon all domestic life; and we find a curious allusion to the politeness observed by French sons towards their mothers and fathers in one of Moliere's comedies, where a prodigal son observes to his father, who comes to denounce him, "Pray, sir, take a chair. You could scold me so much more at your ease if you were seated."

#### How to Secure Some of the Best Things in Life.

Some of the best things in life can be stored up only by the generosity which gives, asking for nothing again—such as warm affections, kind feelings, benevolent dispositions. Every service willingly rendered, every help gladly given, every effort to encourage the disheartened, to teach the ignorant, to lift the fallen, not only perform their intended work, but even more surely react upon the doer. They may or may not bring him the love, respect, and gratitude of those he befriends, but they will infallibly bring brightness and sweetness into his own heart, increasing his desire and strengthening his power to do good, and storing up within him those dispositions which cannot fail to bless him while enabling him to bless others.

#### Intelligence in Birds.

The Central Prison at Agra is the roosting-place of great numbers of the common blue pigeon; they fly out to the neighboring country for food every morning, and return in the evening, when they drink at a tank just outside the prison walls. In this tank are a number of freshwater turtles, which lie in wait for the pigeons just under the surface of the water, and at the edge of it. Any bird alighting to drink near one of these turtles has a good chance of having its head bitten off and eaten; and the headless bodies of pigeons have been picked up near the water, showing the fate which has sometimes befallen the birds. The pigeons, however, are aware of the danger, and have hit on the following plan to escape it. A pigeon comes in from its long flight, and, as it nears the tank, instead of flying down at once, to the water's edge, will cross the tank at about twenty feet above its surface, and then fly back to the side from which it came, apparently selecting for alighting a safe spot which it had remarked as it flew over the tank; but even when such a spot has been selected, the bird will not alight at the edge of the water, but on the bank, about a yard from the water, and will then run down quickly to the water, take two or three hurried gulps of it, and then fly off to repeat the same process at another part of the tank, till its thirst is satisfied. I had often watched the birds doing this, and could not account for their strange mode of drinking, till told by my friend, the superintendent of the prison, of the turtles which lay in ambush or the pigeons.—*Nature*.

#### Hereditary Clergymen.

The Church of England has had many examples of clerical families. In some cases these families, having inherited the presentation of a living, have, very naturally, brought up one of their members in holy orders to keep the benefice in the family. In others, doubtless, a strong theological bias has almost forced its members to enter the Church; and it has even been suggested that these clerical families have inherited from their ancestors sermons, and thus having a good stock of these essentials, have chosen the preaching career merely to utilize their heirlooms.

One of the oldest of the clerical families is the Collins family of Cornwall. This was founded at the Reformation by one of the earliest of the married priests, a certain Edward Collins, who was instituted rector of Illogan in 1533. He and his descendants were rectors of the same place for the next 151 years, a break of twelve years excepted. For five generations the clerical descent of this family runs from father to son; then for two generations from uncle to nephew; then a father and son; diverging from the main line it goes for two generations from uncle to a nephew, who is now living—thus making a total of eleven generations each represented by one or more clergymen. For a period of over 350 years some member of the Collins family has been in holy orders. The Collins family has been connected with the Church for half a century longer than the Newcome family, to which, however, it must yield the palm as regards the distinction attained by its members.—*Chambers' Journal*.

#### To Young Men.

As you go out into the social world do not be afraid to define to yourself your exact status. Look your financial condition squarely in the face. If you are poor do not be ashamed of it. A man should never be ashamed of anything by which he comes honestly. Another thing: Select your companionship from those who, like yourself, want to make manly men of themselves. Our fundamental thought is this: It is our business, as young men in the society of the world, to make through that society men of ourselves and to help those in that society who desire to make men of themselves.

#### A Spicy Exhibit.

At the great exhibition next year, a Pennsylvania firm will exhibit a map of the United States, 18 feet by 24 feet, made entirely of pickles, vegetables, fruit, etc., preserved by the company which makes the exhibit. The State lines will be accurately shown and the lakes and rivers will be represented by vinegar. The larger cities will be indicated by spices. The whole will be covered with a single piece of plate glass, which is being specially made for the purpose. The expense of this interesting exhibit of the pickling and preserving industry will be \$15,000.

—A treat is in store for those who attend the Dual Costume Recital in Association Hall, on Monday evening, November 28th, to be given by Miss E. Pauline Johnson, the talented Canadian-Indian poetess, and Mr. Owen A. Smily, with musical selections by Marcicane's orchestra. Miss Johnson has just concluded highly successful tours of Western and Eastern Ontario, and will make her annual appearance in Association Hall on the 28th, in an entirely new programme of her own composition. Mr. Smily will also contribute a new list of readings. Miss Johnson will wear a number of new costumes, including a handsome and striking Indian dress. Reserved seats can be secured at Nordheimer's.

—If you wish your neighbours to see what Jesus Christ is like, let them see what He can make you like. If you wish them to know how God's love is ready to save them from their sins, let them see His love save you from your sins. If you wish them to see God's tender care in every blessing and sorrow they have, why, let them see you thanking God for every sorrow and every blessing you have. Example is everything.—*Kingsley*.

#### The Office of Archdeacon.

The Archdeacon was in the eleventh century in deacon's orders only, and was appointed by the Bishop to act as his deputy. Till the severance of the ecclesiastical from the civil jurisdiction by William the Conqueror, he sat in the Hundred Court, subsequently to which he had a court of his own, and a power of visitation throughout his district, which included several rural deaneries. It was his duty to present pluralists (*i.e.*, the clergy holding several livings), and clergy guilty of immorality to the diocesan; to clip the long hair of clerks; to examine the parochial clergy, and see that they were able to read the sacred offices; to inspect the books and vestments of the Church as well as its state of repair.—*Hart's Ecclesiastical Records*.

#### Gain and Loss.

Every one who suffers himself to be so carried away by the love of gain, or the pursuit of fame, or the desire for pleasure, or any other single object, as to neglect the plain and regular duties which fall to his lot or the rightful claims which family and friends make upon him, sacrifices by so much his personal character, his social value, and his permanent happiness. No amount of business enterprise or success can make up for a neglected family; no amount of social esteem and popularity can atone for a reckless use of money; no amount of self-indulgent pleasure can compensate for broken health or a disturbed conscience. Each quality, sooner or later, visibly or in secret, brings out its just result. The grain of weakness brings ruin to the mass of strength; the drop of folly spills the cup of wisdom.

#### Original Thought.

Original thought is not confined to the mental labourer alone. It enters into and improves all manual work. The farmer in the field, the porter with his burden, the mechanic with his tools, the woman busy with her needle or housework, can all be original workers—that is, they can not only imitate what they have been taught, but also put fresh life into it, by thinking and by weaving their thoughts into their work, so as to do it better and more easily. People who do this rarely have to seek far or long for employment; their services are always in demand, and their advancement is assured.

#### Foundations to Build Upon.

In our social domestic life there is far too much idle imitation and feeble dependence upon others. If we come up to the standard of our clique or the usages of our family, we are too often content. Rather should every man do something towards raising this standard by cultivating within himself a better and nobler idea of what good government and good fellowship require at his hands. We fall very far short of our fathers if we do not build upon the foundations that they have laid structures that they could never have erected.

Life can be made much pleasanter by our trying to make the best of everything; and then, when we are able to better ourselves, we are in a condition to enjoy better. It is an impossibility that each and every one of us should be able to secure a place that we might consider as pleasant. Added to this the fact that much that we see is deceiving, and that, if we fail to find what we are seeking in making a change, we are only breeding discontent instead of bettering ourselves.

—There is one flower which, in order to grow all the better, is said to turn always to the sun, and which is therefore called the sunflower. Be like it, be always turning to the Sun of Righteousness, the Lord Jesus Christ in prayer, then His rays of warmth, and light, and love will fall upon your soul, and you will grow in holiness.

No flowery rhetoric can tell the merit of Hood's Sarsaparilla as well as the cures accomplished by this excellent medicine.



## A Little Boy's Troubles.

I thought when I'd learned my letters  
That all my troubles were done,  
But I find myself much mistaken—  
They only have just begun.  
Learning to read it was awful,  
But nothing like learning to write;  
I'm sorry to have to tell it,  
But my copy-book is a sight.

The ink gets over my finger;  
The pen seems alive all the time,  
And won't do at all as I bid it;  
The letters won't stay on the line,  
But jump up and down and all over,  
As though they were dancing a jig—  
They are there in all shapes and sizes,  
Both medium and little, and big.

There'd be some comfort in learning  
If one could get through; but instead  
There are books and books awaiting  
Enough to craze my poor head.  
There's the multiplication table,  
And grammar, and—oh! dear me,  
There's no real place for stopping  
When one has begun, I see.

My teacher says, little by little  
To the mountain tops we climb,  
It isn't all done in a minute,  
But only a step at a time;  
She says that all the great scholars,  
All the wise and learned men,  
Had each to begin as I do;  
If that's so—I'll stick to my pen!

## Ditty-Bag Stories.

BY HOPE HOWARD.

About the year 1850 I was on one of our East India ships bound from Boston to Calcutta. We arrived off the Cape of Good Hope with fair weather to that point but every one was on the look-out now for a blow from some quarter.

The previous evening one of the lookouts during the midwatch had insisted he had seen the *Flying Dutchman*, and every one knows that when that is the case a blow or bad weather in some shape is sure to come. And come it did with a vengeance, for the very next night the wind died down to a calm, then suddenly jumped out from the nor'west butt-end first.

Six of the old tars were tumbling up the weather main-rigging, and were urged on by the gruff voice of the second mate, a thorough old sea-dog, who sang out "Come, bear a hand there, you lubbers, and get on deck again!" And on deck they were sooner than the men expected; for just as they showed their heads over the "top" a deep sepulchral voice called out, "Blows hard, Jack!" They were staggered, and for an instant hesitated, when again the fearful voice repeated, "Blows hard, Jack!" That was enough; their superstitious fears overcame them, and they did not stop till the deck was reached.

By this time the captain and mate were on deck, and were astonished to see six of the best men on the ship come tumbling down, while the main-top-gallant sail and royal were slatting in the buntlines as though they would blow away at every flap.

"What's the matter? Why didn't you furl those sails?" said the captain.

"Matter enough," said the old salt. "You don't get me in that main-top to-night. I would not give much for anyone who goes up, either, for I not only saw the ghost, or whatever it is, but heard him talk."

This was too much for the old skipper. The idea of losing all his sails because there was a ghost in the main-top was too much for him, so he called for volunteers, and started up the rigging, followed by his two mates only. Not another man would go. Those who had been up had seen and heard enough, and those who hadn't did not care to risk it.

Well, the old skipper and his mates fared no better than the men, for hardly had their heads reached over the "top rim" than, in the same awful, blood-curdling tones, came to their ears the words, "Blows hard, Jack!" and there, right in the "dublins" of the mast, the Captain caught sight of two glaring eyes, and a long white arm reached down as if to clutch him, and down they all scampered to the deck as fast as their legs would take them.

About daylight the steward discovered that a pet parrot belonging to the skipper had escaped from his cage, and was gone, probably blown overboard and lost in the gale. Polly had, however, by hard work, managed to alight in the main-top, where she had stowed herself in the "dublins" of the mast, and was holding on for dear life until she was rescued in the morning.

The main-top-gallant studding-sail was lashed in the weather top-mast rigging, and the clew had blown adrift and happened to flop down at the Captain as he went over the "top" in the black darkness, and so was easily magnified into a ghostly arm, and Polly into the frightened ghost.

## St. Nicholas for Young Folks.

John G. Whittier long ago wrote of *St. Nicholas*. "It is little to say of this magazine that it is the best children's periodical in the world." Edward Eggleston, the author of "The Hoosier Schoolmaster," says of it, "There is not one of the numbers that does not stir the curiosity, inform the memory, stimulate thought, and enlarge the range of the imagination." Founded in 1873, and from the first number edited by Mary Mapes Dodge, *St. Nicholas* is now entering upon its twentieth year. The most famous writers have contributed to its pages in the past, but never has its editor been able to offer a better programme or a more distinguished list of contributors than for 1893.

There is to be a series of illustrated papers on "The Leading Cities of the United States,"—the story of each city told by a prominent resident. Edmund Clarence Stedman will write of New York; Thomas W. Higginson, of Boston; New Orleans will be described by George W. Cable, and Baltimore by President Gilman, of the Johns Hopkins University. Dr. Lyman Abbott will tell the story of Brooklyn, and other cities will be treated by other famous men. There will be articles on the World's Fair, and a number of funny pictures and humorous verses.

Mrs. Kate Douglas Wiggin, the well-known author of "The Birds' Christmas Carol," etc., will contribute the leading serial for *St. Nicholas* during the coming year. The November number opens with a three-page poem by John G. Whittier, which has in it some of the most beautiful lines the good Quaker poet has ever written, describing the visit of a party of young girls to his home.

The *School Journal* says, "Place *St. Nicholas* in your household, and you need have no fears for the lessons taught your children." The magazine is the greatest aid that the teacher and the conscientious parent can possibly have. It entertains, and at the same time educates and instructs. The subscription price is \$3 a year. Remittances may be made directly to the publishers, the Century Co., 33 East 17th st., New York.

## The Best Recipe for Rest.

There is nothing which will give a chance for rest to overtired nerves so surely as a simple religious faith in the overruling, wise and tender providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things we cannot help that we often do the most of our spending.

A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that He cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things that are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—*Churchman*.

—When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries and nothingness.—*Flavel*.

## No Time Pieces in Liberia.

Explorer Buttikoff says that a clock is rarely seen in the farm-houses of Liberia, and many of the town residents have no time pieces of any sort. He adds that there are few civilized countries where a time piece can be dispensed with so conveniently. The sun rises at 6 p. m., almost to the minute, the year round, and at noon it is vertically overhead. Many of the people become so expert in telling time by the sun that they are rarely more than a quarter of an hour out of the way. In the place of alarm clocks, they depend upon the crowing chanticleer to arouse them in the morning.

## Hints to Housekeepers.

A RELIEF FOR RHEUMATISM.—Put half a large coffee cupful of the best white wine vinegar, the same quantity of turpentine and the beaten whites of two eggs into a wide-mouthed bottle, and shake thoroughly. Pour about a tablespoonful of this mixture over a piece of red flannel and apply wherever the pain is most severe; over the flannel lay a small piece of oiled silk. Relief will be almost instantaneous.

QUINSY CURED.—*Gentlemen*,—I used to be troubled with quinsy, having an attack every winter. About five years ago I tried Hagyard's Yellow Oil, applying it inside of my throat with a feather. It quickly cured me and I have not since been troubled. I always keep it in the house. Mrs. J. M. LEWIS, Galley Ave., Toronto, Ont.

CARE OF THE EYES.—Never read in bed or when lying upon the sofa. Sit with your back to the light as much as possible. Attend to your digestion. Do not work longer than two hours without resting them for five minutes. If your eyes are weak, bathe them in water to which a little salt and a little brandy have been added.

GIVES A GOOD APPETITE.—*Gentlemen*,—I think your valuable medicine cannot be equalled, because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years, I tried B.B.B. with great success. It gave me relief at once, and I now enjoy good health. Mrs. MATTHEW SPROUL, Dungannon, Ont.

A GOOD COLD CREAM.—Melt together a drachm of white bees-wax, an ounce of spermaceti and two ounces of almond oil, to which add a small quantity of green camphor. Pour, while warm, into small pomade jars, and set away to cool.

FOR YOUNG AND OLD.—Children and adults are equally benefited by the use of Dr. Wood's Norway Pine Syrup, the new and successful cough remedy. It stops cough in one night, and may be relied on as an effectual remedy for colds, asthma, bronchitis, and similar troubles. Price 25 and 50 cents, at druggists.

LIME WATER AND MILK.—In summer, when one's stomach is liable to be irritated by improper food, enfeebled by disease, or otherwise unfitted for its duties, as is shown by the various symptoms attendant upon indigestion, dyspepsia, diarrhoea, dysentery, and fever, an exclusive diet of lime water and milk will enable it to resume its work energetically. A goblet of cow's milk to which four tablespoonfuls of lime water have been added will agree with any person, however objectionable the plain article may be, will be friendly to the stomach when other food is oppressive, and will be digested when all else fails to afford nourishment.

When scaling fish, hold them under water in a pan; then the scales will not fly in your face, but will fall to the bottom, and when the water is poured from them are ready to turn into the slop pail or compost heap.

Onions are improved by soaking in warm salt water an hour or so before cooking, as this removes some of the rank flavour. They cook tender much quicker, if sliced in rings instead of splitting. If they are peeled and sliced with hands under water, some "idle tears" may be avoided.



Children's Department.

Just Obey.

Do as you are told to do
By those wiser far than you;
Do not say,
'What the use of this may be
I am sure I cannot see,'
Just obey!

Do not sulk, and do not sigh,
Tho' it seem in vain to try;
Work away!
All the ends you cannot see;
Do your duty faithfully—
Just obey!

When at length you come to know
Why 'twas ordered thus and so,
You will say:
Glad am I that, when to me
All was dark as dark could be,
I could trust and cheerfully
Just obey!

Little Dick.

When we were girls at home, my
sister had a beautiful little canary bird,
which was so clever and knowing that
it soon became a great pet with us all.
Dick was exceedingly tame, and seem-
ed as though he understood every word
we said to him. My sister would fre-
quently open his cage door, and bid
him fly to her head and give us a tune;
the little fellow would instantly obey
and peal forth, in loudest strains, one
of his sweetest songs, evidently much
enjoying his exalted position. Then
she would touch some spot on the
table with a pencil and tell him to "be
a dead dicky;" he would lie down on
his back, shut his bright eyes, and re-
main perfectly quiet, until she said
"up;" then he would be all life in an
instant, and sit on the perch in my
sister's hand, and ask, in his pretty
way, for a tit-bit of biscuit. Dick had
a long and happy life.



Willie Tillbrook
Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under
one ear which the physician lanced and then it
became a running sore, and was followed by
erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well
and is now a lively, robust boy. Other parents
whose children suffer from impure blood
should profit by this example.

HOOD'S PILLS cure Habitual Constipation by
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lington St. E., Toronto.

So Funny.

I dare say you have often seen a ne-
gro in the street and thought how
funny he looked with his thick lips,
his sooty face, and his woolly black
hair, and perhaps laughed out loud and
wondered why people are made with
such queer faces. Well, here is a true
story about two negro lads who were
brought over to England by a Mission-
ary. They were intelligent and well
behaved, and many people were inter-
ested in them. On one occasion the
clergyman was invited to bring the
two boys with him to a friend's house
and to stay there some days. At morn-
ing prayer the lads, already instructed
how to behave, took their places grave-
ly and folded their hands waiting for
the reading of the morning's Lesson.
Suddenly, without any apparent cause,
a broad smile broke over the face of one

darkey, followed by a titter from the
other; and as their mirth could not be
concealed the service was stopped, and
they were asked to say what it was
that had amused them so much.
'There! there!' cried the boys both
at once, bursting into laughter. 'Very
much funny! Sambo must laugh!'
And what do you think it was that
amused them so much? The four
little red haired daughters of their host
were sitting opposite the boys, and the
Africans had never seen red hair before.

Bonny and Busy.

Bonny the dog, and Busy the cat.
Bonny so called because his master
says he is the ugliest dog to be found
in a day's march. Busy, because she
is the laziest cat to be found in the
blue moon—whatever that may be.
But great pets both of them. One day
last summer poor Busy came home in
sad plight, her leg badly hurt by a
cruel trap. Tenderly her mistress
bound up the limb, a soft cushion was
placed for her, and all the daintiest
bits fell to Busy's share. Bonny
couldn't make it out. He lay and
watched, blinking his eyes and think-
ing it over. It didn't seem fair at all!
This wasn't the usual way of going
on. Why had Busy been so favoured
ever since she had worn that rag on
her paw? Ah! the rag! Bonny
closed his eyes satisfied. Next time
Mrs. Newton bandaged Busy's leg
Bonny limped slowly from the hearth-
rug, and held out his paw to her. How
his mistress laughed at the jealous
doggie, but she tied up the paw for
him, and Bonny was content. Only
a little dog, you see, who knew no bet-
ter. But how silly to be jealous,
isn't it?

Your Work.

God does not love lazy people, nor
stingy people, nor selfish people. He
gives every one of us work to do, and
expects us to do it. Of course, we
cannot all do the same work, nor the
same amount of work, but we can all
do something.

God will bless the little work that
in your simple way, wherever you find
a chance, you do for love of Him; the
tiny amount that you give in a meek
and lowly spirit, far more than the
heavy purse of gold seen of men and
praised by them.

Only be sure you find your work,
and then do it, and God will take care
of the rest.

Alas, Poor Duckling!

Ducks and ducklings! Two, four,
six, eight: they were a lovely sight.
Brown ducks, white ducks; grey and
lavender drakes with beautiful green
necks changing colour like the neck of
a peacock. But the best of all was
Mrs. Jones's lily white Aylesbury
mother as she sailed along with her
six ducklings like soft balls of down
swimming after her. The children
came every day to feed them, and loved
to watch the proud mother and to hear
her anxious quack, quack, calling the
little ones to follow her. The child-
ren fed them well, but ducks are such
hungry creatures; they never seem
satisfied. One day, when the duck-
lings were getting bigger, Madam
Aylesbury quacked to them to come
after her; and away she waddled to a
corn field near by. The corn was all
cut and standing in stooks, ready to
be carted to the farm yard: so the
ducks were just in time to have a good

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feast. The mother and the young ones had a fine time of it that afternoon, for the corn was delicious, although rather dry. And when they were fully satisfied they set off back to the water to quench their thirst, and have a cool bath before going to bed. But as they waddled along something very sad happened. The smallest of the ducklings could not quite keep up with his brothers; so it fell a little behind in the procession. And as the mother went on in front, she never noticed a dark spot in the sky above. It was a hawk hovering over the corn field; and as his cruel eye fell on the poor little yellow toddler, he thought what a nice meal the fat duckling would make. With a swoop and a rush, the foe came down. His sharp talons clutched, and stabbed to instant death, the mother's fluffy treasure: and ere she could say "quack," he was gone. So Toddlers did not float upon the pond that night.

#### Hold of Papa's Hand.

The patter of little feet on my office floor, and a glad voice exclaiming, "Papa, I've come to 'scort you home," made known to me the presence of my little six-year-old darling, who often came at that hour to take me home, as she said. Soon we were going, hand in hand, on the homeward way.

"Now, papa, let's play I was a poor blind girl, and you must let me hold your hand tight, and lead me along, and tell me where to stop and where to go."

So the merry blue eyes were shut tight, and we began. "Now step up, now down," and so on, until we had safely arrived, and the darling was nestling in my arms, saying,—

"Wasn't it nice, papa? I never peeped once."

"But," said mamma, "didn't you feel afraid you'd fall, dear?"

With a look of trusting love came the answer,—

"Oh no, mamma; I had a tight hold of papa's hand, and I knew he would take me safely over the hard places."

#### Through the Palings.

Poor little Tiny! It was really too bad, she thought. Mamma was out, and Nurse was busy, so she had been banished to the garden, to amuse herself as best she might till dinner-time. It was a nice big garden, however, with flowers, bushes, and pretty creepers climbing up the wooden palings by which it was enclosed. But Tiny wanted someone to talk to, someone to play with.

"Doesn't like to be all alone," she murmured. "Wants someone to play with me. Nasty old hoop; can't talk to me!"

Suddenly she heard a little voice sounding quite near. It was a little mite of a girl who spoke, smaller even than Tiny. She stood just at the other side of the palings, peeping through. Tiny was delighted. This was just what she wanted! There was someone to talk to who could talk back again. She went straight up to the little girl.

"I say, who's you?" enquired the visitor. "I've Tiny—who's you?"

"Well, I've papa's 'pet,' but mamma calls me Little Dame Trot."

It doesn't take children long to "make friends," so Trot and Tiny were soon on the best of terms. Trot had a little black kitten, which she pushed through the palings for Tiny to kiss. Kitty didn't like it, though, and presently she scampered off.

## For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacia Lopez, 327 E. Commerce st., San Antonio, Texas.

## Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Ruelle, Little Canada, Ware, Mass.

## Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

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What a pleasant morning Tiny and Trot spent in talking through the palings! They told each other everything they could think of. Tiny was lonely no longer, and could scarcely believe the morning was gone when Nurse came and called her to dinner.

#### Getting Used to it.

Once upon a time, faraway in Russia, there was a gentleman who kept a tame bear. Rather a rough pet, we should think, but his master had had him from his bear babyhood, and had perfect confidence in his good nature and amiability.

He was very frolicsome and amusing—indeed, his master was so fond of him that he liked him always to sleep

in his bed-room. His wife however objected to this, and naturally was a little doubtful about such a companion; but her husband always quieted her by saying—

"Don't be afraid, my dear, you will get used to it by degrees; you know one can get used to anything."

But the poor lady did not get used to it; on the contrary, she got more and more frightened as the bear grew bigger and stronger. Still the gentleman kept on with his good advice that people could always get used to things if they tried. There is a saying that use is second nature, but it did not come true as regards the lady and the bear.

One night, after they were gone to bed, the bear's mind began to hatch mischief; he rose on his hind legs and appeared at the bedside, and, as the gentleman sprang up, put forth his arms with the intention of embracing him. And a bear's embrace, we all know, means a fatal hug—squeezing the breath out of the body.

The master managed in some way to elude him, rushed for his gun at the other side of the room, and shot the bear dead. And never afterwards did he bid his wife "get used" to such a dangerous pet!

Well, I want you to make up your minds that you will have nothing to do with doubtful things, which, like the bear in the bed-room, you must try to get used to. Cannot you think of many such?

Let us see; for the boys there is smoking. A boy thinks that to do what men do will make him a man, and so he tries to smoke. He does not like it—oh, no! It turns him sick; but, with a perseverance worthy of a better cause, he goes on at it because he supposes it is manly. Do not be so foolish; all sensible people think it remarkably silly to see a boy aping a man. It is an idle self-indulgent habit in almost every case; pray remember the bear, and do not try to "get used" to it.

Then for the girls there is dress. Perhaps you come from some simple country home to school or to some situation where dress is the order of the day. You look down at your own attire and think you must alter; you must be a little more like others. You do not care for finery, and you are sure your mother would not care for it for you, but still, it is the way of the people round you, and you must "get used" to it.

And then there is Sabbath-breaking. Of all that you do, never "get used" to this. Fresh from a pious well-guarded home, and a mother's care, you may be thrown into scenes where you will be tempted to put aside the good old ways and to take your pleasure on the Lord's day. You would be shocked at first at the idea of a railway journey or an excursion instead of going to a place of worship; but only allow yourself to yield, and terribly soon you will "get used" to it.

We have been often told, and it is an awful fact, that a large proportion of the prisoners in our jails confess that Sabbath-breaking was their first step in the paths of sin.

But there is another side. Happily good habits as well as bad ones can be got used to. We are so framed that everything becomes easier the second time we do it. Say you resolve to get up a little earlier to read your Bible. It was an effort this morning, a great effort; to-morrow it will be less,

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so by-and-by the early rising will come quite natural to you.

Suppose we try to get used to a few good habits instead of bad ones. Suppose not only in this rising betimes for reading and prayer, we set ourselves to do something kind to somebody every day, and exercise a little self-denial for the sake of others. Suppose we endeavour to make the world in our little corner a happier place because we are in it.

We cannot build up a good character, we cannot do the simplest good act, without the grace of God enabling us. Let your first act be to seek that grace through Jesus Christ our Lord, with a trusting and seeking heart.



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|------------------------|------------------|--|
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| Wheat, spring.....     | 0 00 to 0 62     |  |
| Wheat, red winter..... | 0 00 to 0 68     |  |
| Wheat, goose.....      | 0 58 to 0 60     |  |
| Barley.....            | 0 42 to 0 50     |  |
| Oats.....              | 0 33 to 0 33½    |  |
| Peas.....              | 0 60 to 0 61     |  |
| Hay, timothy.....      | 10 00 to 12 00   |  |
| Hay, clover.....       | 7 00 to 9 00     |  |
| Straw.....             | 12 00 to 13 00   |  |
| Straw, loose.....      | 9 00 to 10 00    |  |
| Rye.....               | 0 00 to 0 55     |  |

| Meats.               |                  |  |
|----------------------|------------------|--|
| Dressed hogs.....    | \$6 25 to \$6 50 |  |
| Beef, fore.....      | 4 50 to 5 00     |  |
| Beef, hind.....      | 6 00 to 8 00     |  |
| Mutton.....          | 5 50 to 6 50     |  |
| Lamb.....            | 7 00 to 7 50     |  |
| Veal.....            | 7 00 to 9 00     |  |
| Beef, sirloin.....   | 0 14 to 0 17     |  |
| Beef, round.....     | 0 10 to 0 12½    |  |
| Mutton, legs.....    | 0 12 to 0 15     |  |
| Veal, best cuts..... | 0 10 to 0 15     |  |

| Dairy Produce, Etc.              |                  |  |
|----------------------------------|------------------|--|
| Farmer's Prices                  |                  |  |
| Butter, pound rolls, per lb..... | \$0 19 to \$0 21 |  |
| Butter, tubs, store-pack'd.....  | 0 14 to 0 16     |  |
| Butter, farmers' dairy.....      | 0 16 to 0 18     |  |
| Eggs, fresh, per doz.....        | 0 18 to 0 20     |  |
| Chickens, spring.....            | 0 40 to 0 50     |  |
| Turkeys, per lb.....             | 0 10 to 0 12     |  |
| Ducks, per pair.....             | 0 70 to 0 80     |  |
| Geese, each.....                 | 0 40 to 0 55     |  |

| Vegetables, Retail.          |              |  |
|------------------------------|--------------|--|
| Potatoes, per bag.....       | 0 60 to 0 70 |  |
| Carrots, per doz.....        | 0 00 to 0 15 |  |
| Onions, per peck.....        | 0 25 to 0 30 |  |
| Onions, per bag.....         | 1 60 to 1 75 |  |
| Parsley, per doz.....        | 0 10 to 0 15 |  |
| Beets, per doz.....          | 0 00 to 0 20 |  |
| Turnips, Swede, per bag..... | 0 30 to 0 40 |  |
| Cabbage, per doz, new.....   | 0 10 to 0 25 |  |
| Celery, per doz.....         | 0 40 to 0 50 |  |
| Apples, per barrel.....      | 1 75 to 2 25 |  |
| Cauliflower each.....        | 0 05 to 0 15 |  |
| Mint (per doz).....          | 0 08 to 0 10 |  |
| Tomatoes (per basket).....   | 0 15 to 0 20 |  |
| Pears, per basket.....       | 0 40 to 0 80 |  |

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