

[Nov. 8, 1888

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 14.]

TORONTO, CANADA, THURSDAY NOV. 15, 1888.

[No. 46.

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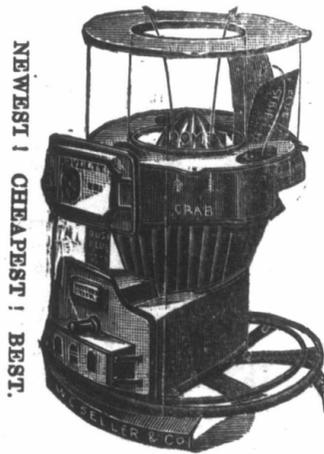
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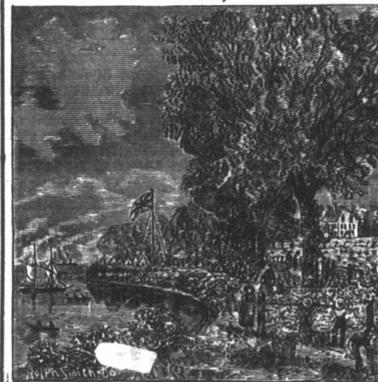
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[Nov. 15, 1888.]

# Dominion Churchman.

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## LESSONS FOR SUNDAYS and HOLY DAYS.

Nov. 18th, TWENTY-FIFTH SUNDAY AFTER TRINITY. Morning.—Micah iv. & v. to 8. Hebrews xi. to 17. Evening.—Micah vi.; or vii. John vi. to 27.

THURSDAY, NOV. 15, 1888.

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

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

## TO CORRESPONDENTS.

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

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

GODLESS STATE SCHOOLS.—We ask careful attention to an article on the next page under the above heading. It is surprising to note the talent that some men possess of going to the rear. It is now known that the Hon. Mr. Forster before his death deplored the stand he had taken on behalf of secular education. The article we reprint gives the judgment on secular schools of one of the most eminent Presbyterian ministers in the States, who voices as the evidence of many other writers and speakers proves, the general feelings and convictions of the Christians in that country. The Education Commission, which has just concluded its labors in England condemns secular education, a most important deliverance. Yet, just at such a time, when Christian sentiment is so strongly roused against godless state schools, a Church paper in Canada, that now and then bursts out with intense fury against trumpery little questions of ritual, has positively taken up the advocacy of secular educa-

tion! The same talent for getting behind the age, shown in this discreditable advocacy of godless schools and colleges, is also displayed in taking up a strong party line in Church matters when the laity are utterly sick of these wranglings, and when the clergy are doing their best to bring all the people into harmony and sympathy. An organ so perverse is a constant menace to peace, its friends would serve their cause by suppressing so damaging a representative.

CATECHISM NOTES.—At the Church Congress Archdeacon Norris read a paper on the Catechism, from which we cull the following: Some complain of excess of doctrine—that it contains more than children need; others of defect of doctrine—that it contains less than children need. As to the first complaint, I know there are some—not a few among legislators—who are wont to regard the Catechism as a sectarian lesson. And yet surely it is strange that it should be so regarded—strange, at any rate, that it should be so regarded by those who adhere to the principles of the Reformation—when one remembers that our Reformation intended it for all, and that it was accepted by all who professed those principles that three-fourths of it are merely an explanation of the Creed, of the Ten Commandments, of the Lord's Prayer; and that the remaining portion about the Sacrament was added (as I have reminded you) at the request of the Paritans, and is the only part of the Catechism that is distinctly Protestant.

For my own part, I can never sufficiently thank God that it was my duty during the first fourteen years of my clerical life to examine children daily in this simple summary of sacramental doctrine. All through the controversies of the last forty years—the early baptismal controversy, the later Eucharist controversy—I have found myself recurring to those wonderfully concise and perspicuous statements of the Catechism with ever-increasing gratitude; so reasonable, so Scriptural, so Catholic, that they seem to fulfil all St. Augustine's sound doctrine where he says, 'No sober man will hold an opinion against reason, no Christian man against Scripture, no lover of peace against the Church. But there are other doctrines, scarcely less fundamental, which some persons think the Catechism fails to teach with sufficient distinctness.'

Complaint has lately been made in the Lower House of the Canterbury Convocation that in the present day our children need more distinct teaching about the Church than is given in the Catechism. Now, that children have need to be taught to understand and value their Church privileges we all admit. But is not this precisely what the Catechism is teaching from beginning to end?

THE CATECHISM ON CHURCH MEMBERSHIP.—What is meant by Church membership? Being made 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.' Observe how three distinct notions of the Church must necessarily emerge, to which the teacher can hardly fail to draw the child's attention—it is the Body of Christ, it is the family of God, and it is a heavenly or spiritual kingdom. And when was he made a member of this Church? In baptism. And what are the terms of membership? Even those which in baptism he was pledged to observe—repentance, faith, obedience. And is he not bound to keep these pledges? And by God's help so he will; for to be in the Church of Christ, is it not to be in a state of salvation for which he may well thank his heavenly Father? A 'state of salvation'—how by these simple words the Catechism brushes away a hundred false glosses on the Bible and Prayer-book word 'salvation.' A present state of salvation that may (he well knows) be forfeited; and therefore, first, the thanksgiving that God hath called him to this state of safety through Jesus Christ our Lord, and then the pathetic prayer, 'and I pray unto God

that I may continue in the same unto my life's end.' Has not a very definite conception of the Church been thus developed in the child's mind?

Those who have seen a gallery full of bright children thus responding with one voice to their teacher's challenge to declare whether they will do their utmost to remain loyal members of Christ's Church, will hardly desire to substitute mere definitions for these inspiring words of the Catechism. And what is all that follows but a working out of this oath of allegiance? The keynote is never lost under a sympathetic teacher. Mark how the enthusiasm here awakened reappears in the answer about the Creed. 'I learn to believe in God the Father, Who hath made me and all the world.' I learn to believe 'in God the Son, Who hath redeemed me and all mankind.' I learn to believe 'God the Holy Ghost, Who sanctifieth me and all the elect people of God.' Is it over bold to teach the child thus to group himself with the elect people of God? No; the true doctrine of the Church, which has gone before safe-guards it, and makes it abundantly clear that the election is not to glory but to grace. 'I heartily thank our Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour; and I pray unto God to give me His grace that I may continue in the same unto my life's end.' And so further on reminding him and keeping his young heart lowly in the midst of all this glorious vocation—'My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God and to serve Him without His special grace, which thou must learn at all times to call for by diligent prayer.'

I would ask any one who complains that the doctrine of the Church is wanting in the Catechism, whether it may be not more truly said that from the first line to the last, the doctrine of the Church is being most impressively infused into the child's mind and heart. My time is up, but I trust I have gone some little way towards justifying my earnest hope that our Church Catechism may be allowed to stand unaltered.

A PRESBYTERIAN PRAYER-BOOK DEMAND.—A noteworthy incident has occurred in connection with the meeting of the Presbyterian Synod of Glasgow and Ayr. The retiring Moderator, Dr. M'Laren of Houston, in preaching the opening sermon, said:—'Within the last thirty years we have made considerable progress in the way of improving public worship. But there is room yet for improvement in the service of prayer. No doubt it was the conduct of the Stuart dynasty in preaching Laud's liturgy on the Scottish nation that led to the violent reaction in favour of extempore prayer. The truth is, every minister would require to have more than the inspired genius of Milton to be able to offer up suitable extempore prayers Sabbath after Sabbath, year after year; and even if he had such gifts, he could not conduct the service of prayer in the way it should be conducted. The Hebrew liturgy was a liturgy as well as a hymn-book. What we need is a Book of Common Prayer, prepared by a Committee of the Church, on Presbyterian lines, and the adoption of which, by congregations, should be permissive, not imperative.' A member of the Synod here shouted aloud, 'Never!' Dr. M'Laren continued:—'Do we not find in the Lord's Prayer, as well as in the Psalms, the germ of a liturgy? Does not the fact that this form has been given us by the Master Himself authorize the Church to follow His example in teaching the people to pray?' The member here again shouted, 'Wrong!' But Dr. M'Laren was allowed to go on without further interruption.

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SEVERAL instances have recently occurred to show that the DOMINION CHURCHMAN is regarded by the press, both in the States and England, as the Church paper of Canada. Any incident occurring here that our brethren across the line, or across the Atlantic, for in distant dioceses, regard as of general interest to Churchmen, is usually reported as taken from this paper. We have recently noted that not only the Church papers published in London, but secular papers issued in the provincial cities and towns in the old land look to our columns for clippings. A singular proof of this is of interest to correspondents. We some time ago entirely re-wrote a tediously long paragraph of news found in an American Church paper. Our version was quoted in every Church paper in England and Scotland, by several in the States, even by the journal in which the news originally appeared, and by the leading magazines, entirely owing to the paragraph having been denuded of extraneous matter, and presented in a more readable form. Correspondents and contributors should remember that a multiplicity of words seriously detracts from the interest and force of their communications. Advertisers should note that not only is our circle of readers incomparably wider than that of any other Church paper in the Dominion, but that the DOMINION CHURCHMAN is recognized at home and in other colonies as the exponent of the Church of England in Canada.

SAMPLE BAGS.

IN a previous Comment it was said that the 'fast girl' stops short at oaths; but it would seem, from later intelligence received, that this statement was an over-stretch of charity. 'Confound it!' and sometimes yet stronger words, are, it would seem, the toads and adders that do (rarely, let us hope, very rarely) drop from lips whence sapphires and diamonds should rightly fall. At any rate, 'Bother it!' and the like execrations are not so very uncommon, even on the lips of girls who are not to be classed among the Fashionable Immodest.

Such words 'mean nothing' we shall be told. But this excuse is met in a path which has a sheer wall on each side, by our Lord's declaration that 'every idle word that men shall speak, they shall give account thereof in the day of judgment.' The prohibition, standing in the way, cannot be passed, either on the right hand or on the left.

It is much to be desired that quietness in conversation were more cultivated in our day. Violence, and excitability, and exaggeration in words, come of evil. The 'yea' and 'nay' of our Lord's command are continually transgressed, to the loss of the beauty and smoothness of conversation, and of its 'gentle' tone. And the vast importance attached in God's Scriptures to words may well be understood

from the consideration that 'out of the abundance of the heart, the mouth speaketh.' Words are sample bags of the stores of the heart. If corruption appear in the words, we know that they are but the incarnation (so to speak) of the thoughts within. If the conversation consists of 'chaff,' does not this betray the heart's lack of solid grain? Words 'always with grace, and seasoned with salt,' will certify to the wholesomeness and soundness of that which is stored in a 'pure heart.' The 'yes' and 'no' of a man approved to be truthful suffice. The possibility of sometimes untruthfulness lurking within is indicated by the necessity (?) of asseverations:—'I declare it is so!' 'Upon my word it is so!' 'I am ready to swear it!' Why these phrases if the heart's stores be of but one kind? Can we not see how it is that that which is more than 'yes' or 'no' 'cometh of evil'?

Then the English language is so spoilt by exaggerated adverbial talk. We have lost one useful word for grave prose and poetry by its insane and universal misuse in common talk, in place of the quite sufficient word, 'very.' Why should—in lips of girls and children even—this or that be 'awfully' nice, 'awfully' pretty, 'awfully' jolly? Can a 'jolly' thing really strike the mind with awe? We want the word for such subjects as Death and the Last Judgment. 'Frightfully,' 'appallingly,'—these words come in sometimes to cayenne-pepper the brandy of 'awfully.' We lose the force of the words in our English: and what do we gain? Where 'very' is too mild, 'remarkably' and 'exceedingly' are to hand.

It is very curious to note this tendency to exaggerated language even among the agricultural poor. 'Terrible terrifying' takes the place of 'very surprising.' 'A terrible pretty psalm' is a matter-of-course expression. Prettiness, niceness, &c., would appear to strike the son of the soil with terror, even as by the same things the youth and maiden are smitten with awe. It is really very silly—such words must be called 'idle words.'

In our towns we well know, merely by walking for one minute behind two citizens in conversation, what is the word that so elegantly and aptly does duty for 'very' in their common parlance. Everything is, in the 'working-man's' mind, suffused with blood, as though the aim were to transfigure God's fair and verdant earth, 'making the green—one red!' 'Bloody' is just the usual adjective or adverb. It means nothing; it is not cursing or swearing; it is very silly; it is just an 'idle word.' Swearing it really is, however, in its original condition, and, moreover, a very Papistical expression to be found so rife among our boasted 'Protestantism.' It is an oath by the Blessed Virgin, who is called by Rome, 'Our Lady;' and just as 'Good-by,' resolved into its parts, is 'God be with you!' so 'Bloody' is but the ancient, common 'By our Lady' translated—as Shakespeare's weaver was of old. It is common—we might say awfully common—and senseless, and not pretty; but it only stands for 'very.' As thus:—Two men passing by St. Paul's Cathedral are heard to dis-

course: 'That's bloody high, Tom!' Tom replying, 'Oh, not so bloody!' Yes, awfully common. The story is now somewhat musty, of how some youths, becoming suddenly alive to the fact of the presence in the same compartment with them of a clerical dignitary, hastened to apologize for their 'free talk,' and to explain the habit.

'You see, sir, we're plain-spoken young fellows, and are accustomed to call a spade a spade.'

'Are you, indeed? You surprise me,' replied the dignitary. 'From the style of your conversation hitherto, I should have thought you would have called it a bloody shovel!'

As to oaths and curses, these are commonly confounded. 'By Jove, &c.,—these are oaths and swearing; and all such expressions, being oaths, are not merely idle words. They are as entirely contrary to the prohibition of our Lord and His Apostle James, as can be any sin forbidden by God's Word.

Curses are imprecations, such as 'Damn—Blast—Confound—Bother;' *et hoc genus omne*. They take God's Name in vain, because each verb must imply a nominative. Oaths often substitute something for God's Name—just that which our Lord forbids. But an imprecation is a prayer. How can we expect a blessing on children, cattle, basket, field, eyes, legs, &c., when there goes up to God, in a ceaseless smoke from our island, one incessant prayer for—DAMNATION?—I. R. V., in *Church Bells*.

GODLESS STATE SCHOOLS IN THE  
UNITED STATES.

A CORRESPONDENT of the *Times* throws much light on the nature of the teaching given in the 'common schools' in the United States, which correspond to the Board Schools of England.

Originally these common schools were parochial schools, 'under the government of the parish minister and his elders or deacons.' Eventually, however, the schools, having first been parochial and denominational, and next become municipal, came in the third place under party political influences, as represented in an elective public Board. This last change has been asserting itself with increasing distinctness for thirty years past, and the general effect has been to reduce the schools to a condition of secularism. Unbelievers, on the one side, have objected to the schools being religious; on the other side, the Roman Catholics have objected to the Bible being taught in them. Between these two influences most of the schools have become, not merely unsectarian, but secular or utterly non-religious.

But 'the pendulum seems now to be beginning to swing back again; a strong reaction is setting in against the secular character of the day schools, on the part of a large proportion of earnest Christian men,' while the Romanists are clamouring for the State maintenance of distinct common schools for themselves exclusively. Dr. Hodge, an eminent son of the eminent Presbyterian Professor of

Princeton College, states that the issue now is between 'the rival claims of the believing and unbelieving—between the agnostics, many of whom do not really know what they do not know, and only half believe that they do not believe, who have no fixed convictions and no inherited institutions, and the great mass of the nation, the true heirs in succession of Christian sires, the founders of the Constitution and laws.' The question is, as he puts it, 'Shall the Christian majority consent to have their wealth taxed, and the whole energy of their immense system of public schools turned to the work of disseminating agnosticism through the land and down the ages?' He makes the following statements:—

'The entire literature provided has been laboriously purged from every Theistic or Christian reference. The school "Readers" of former times, were full of extracts from the best Christian classics, have been everywhere superseded by "Readers" embracing only secular, non-religious matter. Dr. Guyot's series of geographies, the best in the market, was rejected by the School Board of Chicago, after a year's trial, because they recognised the existence of God. A "Political Economy" sent to a State Superintendent of Education was returned with the note that its first sentence condemned it for use in public schools, that sentence being, "The source of all wealth is the beneficence of God." For the first time in the world's history a complete literature is being generated, from which all tincture of religion, whether natural or revealed, is expurgated, for the education of the youth of a whole nation.'

Dr. Hodge proposes as a remedy for this evil:—

'Let Christians of all denominations come to a common understanding with respect to common basis of what is received as general Christianity, a practical quantity of truth belonging equally to both sides, to be recognised in general legislation, and especially in the literature and teaching of our public schools. . . . Let these common schools be kept under the local control of the inhabitants of each district, so that the religious character of each school may conform in all variable accidents to the character of the majority of the inhabitants of each district. Let all centralising tendencies be watchfully guarded against.

Other leaders in the denominations speak in a similar strain,—notably, Joseph Cook, the well-known Boston lecturer on 'Christian Evidences.' common schools has brought on the country a danger from the side of Romanism which deserves the most serious attention. He is much afraid that the Romanists will carry their demand for a State-paid school-system of their own. And meanwhile he remarks:—

'This Roman Catholic demand has already greatly increased the corruption of municipal politics, caused the illegal appropriation of millions of dollars to Roman Catholic institutions, and led in several cases of public notoriety to the formation of exclusively Roman Catholic military organizations to support

the pretensions of a treasonable Jesuitical faction in the hierarchy.'

What greatly strengthens the contention of the Roman hierarchy in the United States on the question of parochial schools is the unhappy fact that in our Canadian Dominion the principle they contend for is already conceded. In the province of Ontario, of which Toronto is the educational centre, the Romanists support their public schools by means of their own school rates, while all other denominations have to unite in the common Protestant school of the locality. So, too, in the province of Quebec.—*Church Bells.*

**Home & Foreign Church News.**

*From our own Correspondents.*

**DOMINION.**

**QUEBEC.**

*Personal.*—There were no less than four Bishops of the Anglo-Catholic Church on board the S. S. Parisian which arrived in Quebec Sunday, Nov. 4th viz., Rt. Revs. A. W. Sillatoo, New Westminster; E. Bickersteth, Japan; M. Baldwin, Huron; and W. C. Pinkham, Saskatchewan and Calgary. The Bishop of New Westminster was accompanied by Mrs. Sillatoo and Sisters Constance and Winnifred. The Bishop of Japan by the Rev. Armine F. King, Keble College, Oxford, of St. Andrew's University Mission; Miss Hartley, (lady nurse) Miss M. Snowden, of St. Hilda's Mission, and Miss Birkenhead, (Society of the Propagation of the Gospel) who will work at Kobe. St. Andrew's Mission will be further strengthened in January by the Rev. F. O. Fisher, Oriel College, Oxford, who is now curate of Holy Trinity, Gainsborough, Eng. The Bishop of Huron was accompanied by Mrs. Baldwin and family, and the Rev. J. M. and Mrs. Baldwin. Most of the Bishops and those accompanying them attended Evensong at St. Matthew's Church, after which they returned to the steamer and left for Montreal at 4 a.m. next day. On the Sunday previous St. Matthew's congregation had the pleasure of having the Rt. Rev. Alf. Willis, D.D., Lord Bishop of Honolulu, Sandwich Islands, and party, who were on their way home via Canada.

*St. Matthew's.*—The new Chime of Bells for this Church, mentioned last week, have been placed in position, and a Guild of Bell Ringers which numbers 20 members, organized. Geo. T. Cary, Esq., editor of the Quebec Mercury, who thoroughly understands ringing, has joined the Guild, and is instructing the members.

The Festival of All Saints was appropriately observed, and the services which were as follows, were largely attended, viz., Holy Communion (choral) 8 a.m. Matins 10.30 a.m. Evensong 7.30 p.m. Immediately after Evensong, the annual reunion of the St. Matthew's Lay Helpers Association was held in the Parish Room. A most delightful evening was spent. The Rector, Rev. L. Williams, delivered an interesting address. The prizes to the choir boys were presented during the evening, and a splendid new magic lantern was used for the first time. An interesting feature of the day was the chiming of the new Bells, which are of good volume, and melodious tone.

*Appointments.*—Rev. Thomas Blaylock, Rector for a number of years, of Paspebiac and New Carlisle has been appointed successor at Danville to the Rev. I. M. Thompson. Previous to his leaving Paspebiac he was the recipient of addresses, &c., from the members of the two congregations. His successor has just been appointed, and is the Rev. F. M. Webster, curate of St. George's church, Toronto. Mr. Webster, who was ordained in Quebec, will be gladly welcomed back to his old Diocese. The Rev. J. Hepburn, Missionary at Magog and Georgeville, has been appointed Rector of Richmond and Melbourne, vice Rev. A. Balfour, appointed to St. Peter's, Quebec.

*St. Peter's.*—On Wednesday evening last, the congregation of this church assembled in the School room of the church to meet and welcome among them the newly inducted Rector, Rev. A. J. Balfour. There

was a large attendance of the members; and the following clergy were also present, viz., Rev. Lenox W. Williams, M.A., Oxon, Rector of St. Matthew's; Rev. E. J. Rexford, Secretary of the Council of Public Instruction, and the Rev. Mr. Husband, Missionary at St. Sylvester. E. T. D. Chambers, Esq., Rectors Warden, briefly explained the object of the meeting, and formally extended a warm welcome to the Rector on his own part, and that of the congregation at large. All present were then presented to Mr. Balfour, who afterwards expressed his sense of gratification at the cordial welcome extended him, of the pain of leaving behind him a congregation and friends to whom he had become warmly attached, to the solemnity of the service of Induction, and of the great responsibility attached to his charge, and to having confided to him the care of souls. He appealed to the congregation to strengthen him in his work, in every possible way, and chiefly by their prayers. Rev. Lenox Williams spoke of the grief experienced, not alone by the congregation of St. Peter's, but by all the clergy of the Diocese, and many laymen, at the removal from Quebec of one so universally loved as the Rev. M. M. Fothergill, the late Rector. As Rector of St. Matthew's, Mr. Williams in the name of that congregation earnestly bid Mr. Balfour welcome to Quebec. Suitable addresses were also made by Rev. Messrs. Rexford and Husband, after which Mr. Balfour thanked his brethren of the clergy for their presence, and kind and encouraging words, and the meeting closed with prayer, the singing of a hymn, and the benediction pronounced by the Rector. The proceedings were interspersed with music, the playing of Miss Andrews, and the singing of Miss Jessie Martin being much admired. The ladies of the congregation had also provided refreshments, which were served during the evening, and all felt that a most pleasant and satisfactory evening had been spent. On the Sunday following, at Matins, the new Rector preached his first sermon, which was listened to by the large congregation present with rapt attention.

*SHERBROOKE.*—Rev. Dr. Reid, for thirty years rector of St. Peter's church, died on Friday of last week, after a distressing illness which lasted for seven or eight months. He was born in Cornwall, Ont., on the 14th August, 1811, and was the eldest son of the late Rev. James Reid, D.D., for fifty years rector of Trinity church, Frelightsburg. He took his Divinity course at the theological seminary in Chambly, at which the late Rev. J. Braithwaite was the principal, and was admitted to the diaconate by Dr. Stewart, Bishop of Quebec, on the 23rd June, 1835, and to the priesthood at the first ordination held by Rev. Dr. Mountain, Bishop of Quebec, on the 1st November, 1836. His first Mission was at Rawdon. He was removed from Rawdon to St. John's, as curate to the Rev. D. Baldwin, and missionary at Laprairie. While at St. John's he was married to Miss Julia Gray, eldest daughter of John Gray, of Her Majesty's Customs. After this he did mission work for a time in the township of Bury. He then removed to Compton, where he remained fourteen years, building two churches and organising the work of the mission on a secure basis. On the 1st of April, 1854, he was appointed to the parish of Sherbrooke, of which he continued rector until 1888, when he was succeeded by the Rev. G. Thornloe. He held the office of Rural Dean of the district of St. Francis for many years, only resigning in consequence of the infirmities of age. On the completion of the fiftieth year of his ministry the clergy of the district presented him with an illuminated address, expressive of their devoted affection to his person and their deep sense of the value of his services.

**MONTREAL.**

*MONTREAL.—The Diocesan College.*—The following report was accidentally mislaid. For a long time the Montreal Diocesan college has been in affiliation with the McGill university, and many of the student have been carrying on their course in the Faculty of Arts and Theology. The effect of this was to lay an undue strain upon the students who are doing this double work at the time of the spring examinations. For this reason the Principal decided to hold the examinations in the fall at the beginning of the session; besides, students have under the new arrangement the summer months in which more thoroughly to digest their theology. The recent meeting held in the college was in reality a combination of convocation and opening exercises. Very Rev. Dean Carmichael presided, and around him and in the audience were noticed Revs. J. A. Newham, H. Evans, M.A., N. P. Yates, B.A., M. Smith, B.A., J. H. Dixon, L. N. Tucker, Larivee, and Messrs. J. L. Day, and J. W. Brackenridge, B.C.L. Principal Henderson read the annual report, which gave a detailed account of the working of the college, and pointed out the numerous indications of progress. There is an increase in the teaching power of the college by the appointment of Rev.

N. P. Yates, B.A., as resident tutor, and in the number of students, so much so that additional accommodation had to be provided. The college has solid ground in applying for patronage and public support, in virtue of the progress it has made since 1878, when it had only the Principal as a teaching staff; with no property, no assets, and no library. Now it has five lecturers and a resident tutor, property worth \$40,000, an endowment fund of \$1,000 a year and the nucleus of a good library. The college is incorporated and affiliated with McGill, and secures for its students an exemption from the payment of fees. These things are reason enough why opposition should cease and the college freed from any strigency of funds. Valuable donations of books had been received and the library is growing every day. The list of prize winners was then read and the prizes distributed as follows:—

In Scripture history—Capel and Judge, equal. In the thirty-nine Articles—Capel. In the inspiration of Scripture—Capel. In sermonic composition—Elliott. In elocution—James. In extempore speaking—Judge. In general proficiency—Judge.

The following are the names of those who passed in the same subjects:—

In Scripture history—Capel, Judge, Wood, Cole, James, Jekyll, Elliott, Blunt, Coffin, Page, Mitchell. In prayer book—Wood.

In the thirty-nine articles—Capel, Beattie, Wood. In the inspiration of Scripture—Capel, Beattie, Wood.

In Greek Testament—Capel, Wood, Beattie, Mitchell.

In apologetics—Judge, Wood. In Composition—Elliott, Judge, James, Wood, Cole, Capel, Jekyll, Coffin, Blunt, Mitchell, Page, Beattie. In atonement—Wood.

In elocution—James, Elliott, Judge, Jekyll, Blunt. In extempore speaking—Judge Elliott, Jekyll, Blunt.

In ecclesiastical history—The report of examiner not yet received.

Rev. Mr. Garrett addressing the convocation said: "In school, college and all through life there was one long contention and success depended on earnestness, diligence and preparedness. To be a true minister one must be a true man, for manhood was at the base of a fullness of the measure of the stature of Christ, and for Him they should speak and work with no view to self-advancement. One required to be thoroughly renewed in the spirit to have self-abnegation before endeavoring to bring light to the darkness of the world by knowing and loving men.

Dean Carmichael congratulated the Principal on the showing made, and encouraged the students to increasing perseverance and devotion. The college had, he said, many warm friends and deserved the highest appreciation of the Church; it should be looked on as being as important in the diocese of Montreal as St. George's church or the Cathedral, and if the people took in it the interest it deserved or devoted to it the same amount of energy they did to less worthy objects, the Principal's appeal would not be long unheeded. To the students he addressed a few earnest words, and urged them in the midst of their collegiate work not to forget the great work they had in view, so that when the highest minister of the church laid his hands on their heads they should rise up with a complete consecration to Christ, which would fit them to lead others in the struggle to a higher life. The proceedings throughout were marked by a simple dignity, and the present session was full of promise for the college and the church.

The Bishop of Montreal purposes, (D.V.) holding an Ordination in St. Stephen's church, Montreal, on Sunday morning, December 28th. Candidates for Orders are requested to send in their applications with "Si quis" and "Letters Testimonial" duly signed—also certificates of Baptism and Confirmation to the examining Chaplain, Rev. Canon Mills, B.D., 228 St. Denis Street, Montreal, and to present themselves for examination on Tuesday, 20th November, at 10 a.m. in the Synod Hall.

MONTREAL.—An effort is about to be made in this city to reach non-Church-goers. The entire city has been mapped out into districts for this purpose, and a "house to house" visitation will be made. This movement will tax the zeal and energies of the laity, ministers and clergy to the utmost, and it is to be hoped that good results may follow "this work of faith and labor of love."

St. Jude's.—An interesting feature of Sunday School work in this church is the list of new scholars brought to the school by the scholars themselves; the names being read out before closing.

The Church of England Temperance Society and Band of Hope have been resumed in Cote St. Artoine.

The annual report showed a good record of work done during the past year.

### ONTARIO.

PICTON.—Mrs. Stafford Kirkpatrick has presented the parish church with an Altar cloth worked by her own hands, beautiful in design, and exquisitely finished. No richer or more handsome article can be found in the whole diocese. We congratulate the parish on the valuable gift.

Perpetual Deacons.—Our Canadian diocese of Ontario is not the only one in the world where perpetual Deacons are usefully labouring. The able correspondent of the *Church Times*, speaking of matters in connection with the Manchester Church Congress, says: "It is gratifying to find that Lay-work is making satisfactory progress in the Diocese. I am delighted to learn that the true idea of the diaconate is actually being at Manchester. Mr. George Hardwood, who is a cotton spinner and still attends to his mill, has been ordained deacon, and takes services at one of the oldest and once the most fashionable church in Manchester, St. Ann's. I am told that he is a capital preacher, and is doing good work there, an unpaid curate in fact. I only wish that there were more who would follow Mr. Harwood's example."

OTTAWA.—Conversion from the Reformed Episcopal Body to the Anglican Church.—On Friday, 26th ult., the Rev. Wm. Walsh was tendered a farewell social by the ladies of Emmanuel Reformed Episcopal church, of which he had been rector for upwards of three years. The circumstances under which the parting occurs are very exceptional, as the pastor goes to join the Anglican Church, from which a great portion of the congregation deserted by reason of their preference for the doctrines of the new denominations, but the leave taking was nevertheless cordial in the extreme, many fast friendships having been formed during the pastorate. In his farewell sermon to the congregation, Sunday following, which was very eloquent and impressive, he made no direct reference to the change he was about to make, but by indirect allusion impressed it upon his hearers that he had fully thought over the matter before coming to the conclusion to take this important step. In the choice of the hymns for the evening, it was notable that one selected by Mr. Walsh was that favorite one "Lead Kindly Light."

HUNTLY.—The contract for the new Church to be erected at Carp village, and which is to cost \$8000, has been awarded to Mr. John Bennett.

The Revd. Messrs. J. K. McMorine, Rector of St. James' Church, Kingston, and Rev. A. L. Geene, P.D., Belleville, met recently with very distressing accidents. The former was inspecting the work going on in connection with his church, the building of a large addition thereto including a chancel, and was standing upon a scaffold with the foreman and another man, when the studding suddenly gave way, and all fell a distance of 30 feet to the ground. While all were more or less injured, Mr. McMorine was the most so, being taken up in an unconscious condition very badly, but not fatally bruised. The latter fell headlong 10 feet through a hatchway in his warehouse, seriously spraining a wrist and an ankle. Both of the unfortunate we are glad to learn are doing as well as can be expected, though it will be some days before Mr. McMorine can get about.

Obituary.—The subject of this notice, Thomas Cook Johnson, who entered into rest at Bath, on Wednesday, 26th of last September, aged 82 years, was a life resident of this village, and a respected member of the Church of England. Born in Belleville, he was in early infancy baptized in this place by the Rev. John Langhorn, first rector of Ernestown and the second church clergyman settled in this province. He knew intimately every rector from Langhorn, who arrived here 101 years ago this month, to the present incumbent, and was familiar with every event of interest in connection with St. John's church these sixty years past, and, both in its times of prosperity and times of adversity, was its steadfast upholder. His grand father lived and died here, and was the first person whose remains were laid to rest in St. John's Churchyard. To Mr. Johnson's now sorrowing widow, Mary Ann Ackerman, he was married on the 25th of November, 1827, and thus had almost completed his 61st year of his union with her—a length of time seldom given to man and wife to live together, and which from its very length but increases the pang of separation to the survivor. He was a total abstainer for nearly twenty-five years. Up to within three weeks of his death he was a regular attendant upon the services of

the church, and was always present at the celebration of the Holy Sacrament of the Body and Blood of Christ, when his health permitted. Though a void has been made in the family circle which can never be filled, yet in our friend's peaceful death in a good old age, and in the hope, if they be found worthy, of meeting him again in a better world, the afflicted ones have much to comfort them.

Now the laborer's task is o'er;  
Now the battle day is past;  
Now upon the farther shore  
Lands the voyager at last,  
Father in thy gracious keeping  
Leave we now thy servant sleeping.

### TORONTO.

Holy Trinity.—Rev. Jeffrey Hill gave a very interesting lecture in the schoolhouse last Tuesday evening, illustrating what he had so say with large coloured views of places in the Holy Land, and held the attention of young and old throughout. The enjoyment of the chalk-talk following, however, was badly marred by the behaviour of some rude boys, whose respectable appearance should have promised better things.

The P.M. Association and St. Peter's.—The Bishop of Toronto has had his attention directed to a paragraph in his address to the Synod at its last session, to the effect that during the previous financial year "no money had been received from St. Peter's, Toronto." On examination into the facts of the case, he finds that, through an unfortunate oversight in his office, the contributions from St. Peter's P.M.A. during the past year were paid into the Secretary-Treasurer's office without being entered in the books of the P.M.A. The amounts thus received were as follows:—Nov. 18, 1887, \$55; Feb. 8, 1888, \$355; April 30, 1888, \$695. Total, \$1,105. The Bishop desires, in acknowledging these sums, to make the most ample apology to the Parochial Missionary Association of St. Peter's for the unintentional omission of their name from the Parochial Missionary Association list, the Bishop's impression having been that their usual contribution had been sent direct to the Secretary-Treasurer's office. He did not think that they had relaxed their efforts in the missionary cause, and, indeed, the contributions were duly acknowledged in the accounts of the Synod.

Holy Trinity.—The Church Guild of this parish held their regular meeting Thursday evening last. They provided a very good programme of music, readings, &c., and during the evening Rev. Prof. Clark, D.D., of Trinity College, gave his interesting and instructive lecture on "Work, and How to Do It." The audience was very attentive, and highly appreciated it by passing a unanimous vote of thanks to the lecturer.

The Sunday School of this parish have inaugurated a very interesting feature of Church Work, by gathering a large number of the scholars in the school-house each Sunday morning, and taking them into the church for the service. It is found that quite a large number of children take advantage of this privilege.

The authorities of Convocation request us to state that the Bishop of Toronto was unavoidably prevented from attending the proceedings of the Annual Convocation of Trinity University, by a previous engagement. It was fully intended, to read his Lordship's letter, but unfortunately the Clerk of Convocation had mislaid it. Its receipt was however announced in the daily papers.

Canadian Clergymen honoured abroad.—At the forthcoming Church Congress to be held at Buffalo, the Revd. Professor Clark, Trinity College, will read a paper on "The use of the Fathers." The Revs. Dean Carmichael, Canon Dumoulin, and Dr. Mockridge will also address the Congress.

The Toronto Relief Society has entered upon another season's work, and its regular monthly meetings began in October, and will be held the first Monday in each month through the cold weather. Owing to the great extent of the city, several changes have been made in the Society and two new divisions organized, making in all thirteen; each division having its superintendent, secretary and staff of presiding ladies, whose duty it is to thoroughly visit their respective districts, and relieve all deserving cases. Every lady taking part in this great work gives her time and services free, and the public is earnestly requested to aid them as far as possible by contributing money and clothing, &c., when they canvass the city from door to door. The officers of the Society are as follows:

—President, Mrs. Brett, 81 Bloor St. East; Vice-President, Mrs. Richardson, 46 St. Joseph St.; Treasurer, Mrs. Barnett, 54 Gloucester St.; Secretary, Mrs. Sydere, 89 Sussex Avenue; Superintendents of Divisions, No. 1, Mrs. Schoff, Victor Avenue; No. 2, Mrs. Steele, 181 Sherbourne St.; No. 3, Mrs. Lillie, 488 Sherbourne St.; No. 4, Mrs. Brunt, 405 Church St.; No. 5, Mrs. C. Morrison, 396 Spadina Avenue; No. 6, Mrs. Hough, 29 St. Mary St.; No. 7, Mrs. Shortiss, 229 St. George St.; No. 8, Mrs. Harrison, 287 Jameson Avenue; No. 9, Mrs. Lennox, 40 Beaconsfield Avenue; No. 10, Mrs. Schofield, 380 Dufferin St.; No. 11, Mrs. Richardson, 46 St. Joseph St.; No. 12, Mrs. Milner, 688 Bathurst St.; No. 13, Mrs. Dawes, Cumberland Road.

**CAMBELLFORD.—Christ Church.**—On Sunday, 21st ult., this church presented a very attractive appearance, the occasion being the harvest thanksgiving service. The church was tastefully decorated throughout with fruits, flowers, and grain, reflecting great credit on the ladies who so successfully performed the work. The Rev. Prof. Roper, of Trinity College, preached very interesting and instructive sermons at both morning and evening services, which were highly appreciated by the large congregations present. The Professor also gave an address to men only in the afternoon. On Tuesday last, the Rev. Dr. Sweatman, Bishop of Toronto, held a confirmation service in the above church, when a number of persons received this interesting rite of the Church.

**MARKHAM.**—At a vestry meeting on October 24th, it was decided to build a parsonage to cost \$1,400, and a committee was appointed to secure plans and to take such measures as were deemed necessary to commence the work in the early spring of next year. W. Rolph, Esq., offered the lands for site, and there was a general feeling that the work ought to be taken in hand, and could be accomplished. A meeting of the young people and members of the Church was held on the 1st inst. in the Church for the purpose of forming a choir. After the choir practice all withdrew to the schoolroom, where refreshments had been provided by the ladies, and a very pleasant evening was spent.

**Haliburton Rural Deanery.**—The Chapter met at the vicarage, Kinmount, on St. Luke's Day. The attendance was small, as Minden and Stanhope are vacant, and Cardiff and Monmouth could not attend. The day began with an early celebration in St. James' Church. The rural dean, by request of the priest in charge, was celebrant, assisted by Rev. F. E. Farncomb, of Haliburton. The business meeting followed; it was little more than formal. The rural dean suggested that a deanery magazine should be started. Mr. Soward thought it very desirable to have a ten day's mission throughout the deanery. There was an earnest discussion on the subject of regular weekly communions. It was decided to meet again as a Chapter on St. Paul's Day, 1889, as then travelling will be much easier—some present now having travelled sixty miles by buckboard, buggy and wagon. The annual missionary meeting was held in St. James' Church. A shortened service was said by Mr. Soward and Mr. F. E. Farncomb. A great feature in this service was the singing by a class taught and conducted by Professor Trevor, particularly the part singing of a new and very appropriate sacred song. The effect was exceedingly good, the voices good and showing excellent training. Mr. Soward called on the rural dean to address the meeting; who said that, first of all, he must express his warm thanks for the great treat they had just had, he enjoyed it much; yet, that, beautiful as it was, it cannot, of course, compare with the grand and glorious singing and music, which, we have the highest authority for believing, will form much of the never-ending worship hereafter. And he earnestly hoped that all who were so trained in the use of that wonderful organ—the human voice—will think that the highest use to which it can be put is the worship of Him who gave it. The speaker then paid an earnest and warm tribute to the memory of the late rural dean, Dr. Smithett, who, at the age of fifteen, at a missionary meeting, was so moved that he offered himself to the Church. He was told to wait and study for two years, and, at the age of seventeen, he was sent by the S.P.G. as a catechist to the West Indies. From that he went on to ordination, and for fifty years was a faithful servant of the Church from the tropics to the semi-arctic winters of Canada, dying at sixty-five, not rich in this world's goods but fruitful in good works. It was in December, 1874, that they, the late and the present rural deans, met in this village of Kinmount. The county of Haliburton was barely formed; the rural deanery was not. There were then only two missions, Haliburton with West Dysart, and Minden with Stanhope and Galway, and all the contributions sent to Synod amounted to \$28.08. By Dr. Smithett's energy

and power of organization, in the following month—January—the missions of Glamorgan, Cardiff, and Monmouth; and of Burleigh, Anstruther, and Chandos—Apsley was opened, and for the first time, in that great territory of six hundred square miles, service, according to the Church, was held by Dr. Smithett, aided by Mr. Burt, of Mindon. Soon after this, Kinmount was erected into a separate mission. And the result is that in place of only three churches and two stations, there are now eight churches and twelve stations, with a demand for, and efforts being made to build and supply, three other churches. The contributions to Synod being \$176.89—a vacant mission made no return. Yet, said the rural dean, this, seeing there must be one thousand Church people in the deanery, is a very poor result, every one, at least, ought to average a dollar.

The chairman then called on the Rev. W. Farncomb, who said he would not begin with a remark very common at missionary meetings, that he had nothing to say; he had a great deal to say, and earnestly hoped it would prove interesting and instructive. He would begin at the beginning. St. Luke writes of "all that Jesus began to do and to teach;" He was the great missionary, and His work on earth was only a beginning. It is not fully finished until the knowledge of the glory of God covers the earth. We see not that yet; we see 800,000,000 in darkness and the shadow of death; and this Gospel of the kingdom must be preached in all the world before the end come. Our Lord's parting words were, "All power is given to Me," "Go ye, therefore, and make disciples of all nations." Some say He does not need us; certainly not, but we need Him, for our own sakes we need Him to work through us. Some of you are mothers, your child, four, five or six years old, wants to help you, you allow her to do so; how proud she is, how happy! thinks she is doing wonders, you praise and instruct her, but you don't need her, you could do the work better without her; so it is with Christ; He could spread His kingdom better and quicker if He chose so to do, but for our sakes He requires us to carry the message of Salvation to others. Mr. Farncomb closed a long and very interesting address by asking "What can we do? perhaps little directly, but much for our own good. These missions are supported almost entirely from without. You owe all the great privileges you enjoy to the liberality of others, and you can show your appreciation of this by giving up to your ability." There was a good congregation and a much larger collection than usual.

NIAGARA.

**NORVAL AND STEWARTTOWN.**—Sunday, Nov. 4th, was an eventful day in this parish, when the Rt. Rev. the Lord Bishop of Niagara administered the Holy and Apostolic Rite of Confirmation to twenty five candidates, nineteen in Norval, and six in Stewarttown. There was a choral celebration of the Holy Eucharist in Norval following confirmation, at which there were sixty-five communicants, including the newly confirmed. His Lordship was the celebrant, assisted by the Rev. Henry A. Bowden as server. There were overflowing congregations at all the services. Offertories were large. The Bishop's addresses were greatly appreciated by all, and deeply impressed the candidates (several of whom had been members of other denominations), and were full of wise and loving advice. His Lordship, during his short stay in Norval, was the guest of Mrs. James Pettigrew. He dined on Sunday at Mr. William Thompson's, of Ashgrove, and took tea at Col. Murray's, in Stewarttown, and was hospitably entertained.

The church in Norval has undergone considerable repairs and alterations of late, including a new pulpit and reading desk, credence table; and the Ladies' Aid Society have furnished a very handsome vestry, new carpet and episcopal chair, all of which were sorely needed. Too much praise cannot be given to Miss Buchanan, the indefatigable Secretary of the Ladies' Aid, through whose exertions the new vestry was initiated and completed. The musical arrangements were ably carried out by our estimable organist, Miss Annie Pettigrew, who, for many years past, has given her talents and time to the Master's service.

HURON.

**BRANTFORD.**—An At Home was held in the school house on Thursday evening, Oct. 25th, under the auspices of the St. Jude's Branch of the Woman's Auxiliary Mission Association. This being the occasion of their first public gathering, they were desirous of affording the congregation the opportunity of seeing the large display of useful and fancy articles that they are about to send to the Rev. Mr. Young for his mission in the Diocese of Algoma. The Association has been engaged since last month in preparing for it, and great success has attended their efforts. Two

weeks ago the rector announced in church their intention of sending a box to Algoma, and asked all those who wished to contribute anything, to send it into the Treasurer, and the response was most liberal and gratifying. The rector, the Rev. J. L. Strong, opened the evening in a few well chosen remarks. He alluded to the general prosperity of the parish, and said it was very encouraging to see the increased interest taken in mission work, as evidenced not only by the large gathering there that night, but also by their very liberal contributions of clothing, etc.

The Rev. A. Brown, rector of St. James', Paris, delivered a short but forcible address on mission work, and pointed out in a clear way the duty of Christians. He referred to the intense delight that these articles of clothing and toys would afford to those little ones up in the backwoods of Algoma, and wished he could be there when the box was opened to witness their joy. He also spoke in high praise of the zeal and energy displayed by St. Jude's Branch of W.A.M.A. The evening was varied with selections of vocal and instrumental music, and a capital dialogue, entitled "The Little Heathen," by Miss Squire and Miss Elsie Perley, which they composed specially for the occasion. The ladies had prepared a bountiful supply of refreshments.

**INGERSOLL.**—Rev. Mr. Saunders has tendered his resignation of this parish.

**GALT.**—On "All Saints' Day" divine service was held in Trinity Church both morning and evening. There was a celebration of the Holy Communion at the 8 a.m. service. The Rev. J. Ridley, who has been preaching a series of sermons on "Public Worship," strongly advocates the throwing open of churches daily. Why? he asks, should these places of worship, often costing thousands and tens of thousands of dollars, be locked up day after day? But while he advocates making them "public," he is as strongly opposed to their being made "secular." With our school-rooms, halls, and other public places, there is really no necessity why churches should be used for any other purpose than that of worship. For his own part, he would never consent to his church being put to any other use. We should not worship the building, but if anything at all, it is what we all consider it to be, viz:—"The House of God," it should therefore be kept sacred and free from all other use whatever.

The Band of Hope meetings have again commenced under most auspicious circumstances. The school-room is now well-filled, and the rector is aided by a large staff of willing workers.

**KINCARDINE.**—Rev. W. T. Hill, rector of the Church of the Messiah here, having resigned this parish in order to accept the position of rector of the Church of St. John the Evangelist at London, Ont., was last week made the recipient, at the hands of his congregation, of an address, accompanied by a presentation, to himself and Mrs. Hill of a handsome silver service and marble clock, in token of the high esteem in which both Mr. and Mrs. Hill are held by their parishioners. Mr. Hill and family leave for his new scene of labour on 12th inst., and bear with them the good wishes of a host of friends. He will be succeeded by Rev. Mr. Turnbull, of Listowel.

**BRANTFORD.**—Mr. G. P. Mason, who has acted as lay reader at Grace Church for some years, and who is about to leave the city for Hamilton, was tendered a very hearty congregational farewell and God-speed at the rectory last week, when he was made the recipient of an address. Mr. Mason was given a service of plate in recognition of his services a short time ago. He will be much missed.

ALGOMA.

The Bishop of Algoma begs to acknowledge, with many thanks, the receipt of \$10 from M. F. W. and G. A. K. as "a thanksgiving for God's great goodness."

FOREIGN.

**The restoration of St. Patrick's Cathedral, Armagh.**—The roof of the south transept proving to be in a most dangerous condition—the woodwork being in fact completely rotten—the Dean and Chapter decided upon adopting the plans of Messrs. R. H. Carpenter and B. Ingelow, and carrying out as much of them as their means will from time to time allow. Some account of this cradle of Anglican Christianity may prove of interest at this time. The report of the

architects, based on the work of Mr. Rogers, the librarian, will furnish us with reliable materials.

St. Augustine landed on the Isle of Thanet in the spring of 597 A. D. But 165 years before that St. Patrick had landed at Wicklow, and twenty-six years afterwards had founded the "Damblag Mor," or "Great Stone Church," on the site of which now stands St. Patrick's cathedral. Of the original building probably nothing remains except, perhaps, the bases of the tower piers, rebuilt by Cottingham in 1834. Tradition says that "The Great Stone Church" was about the length of the present nave, with the space under the tower, or it may be a few feet longer—the total length of the cathedral now being about 200 feet extreme external measurement. Partially burned down in 995 A. D., it was not restored till 1125, when Archbishop Celsus roofed it with shingles, or tiles. After many burnings Primate O'Scanlain in 1261 had almost to rebuild it; and from his time the history of the existing building may be said to begin.

The Irish were always a warlike people, and the cathedral suffered accordingly, so that in 1365 Primate Sweteman had to rebuild the nave and its sides excepting the old west wall. The existing piers, arches, and clerestory date from this period, and, as Mr. Carpenter says, "are of admirable proportions and design."

Once again fire—this time accidental—injured the cathedral, and Primate John Swayne, in 1428, restored it. "Its history after this is mainly a record of mutilation and desecration." It was fortified by order of the Earl of Sussex in the rebellion of Shane O'Neil. The loop holed wall was thirteen feet higher than the roads, the earth of the churchyard being heaped up on the inside to within six or seven feet of the top. Eventually, in spite of all this, Shane got possession of the place, and "utterly destroyed it by fire, lest the English should again lodge in it." And even then many a fierce fight was waged for possession of the ruins; the English general, after the battle of Yellow Ford, being buried amid the ruins of the south transept. So it remained for many years, till Primate Hampton, in 1618, resolved to restore it, which he did at great cost—but only to be burned again in 1641 by Sir Phelim O'Neil. During the Primacy of Margeston, 1663-78, it was by him again restored; and his work is of special interest to us, for the roofs then put on are those existing now; and the small sizes of the oak timbers and their rather weak construction show that rigid economy was then essential.

In 1729 the Dean and Chapter tried their hand at "improvements," turning the south transept into "the Bishop's Court," and cutting an entrance into it under the Vogan memorial window. They seem to have let the choir go to desolation, and to have blocked all the arches between the nave and aisles and the rest of the church.

This lasted till Primate Robinson, in 1765, re-seated the nave and fitted it for divine service, making provision also for an occasional service in the choir, and providing an organ. The good man "improved" all the tracery out of the windows, "substituting" the present inelegant lights in their place. He intended raising the tower to a height of 101 feet, but when the building had gone on some way the extra weight crushed the old Irish masonry in the bases of the tower piers, and the tower had to be taken down to its present stunted-looking proportions.

Primate Stuart, however, in 1802, surpassed all former efforts to obliterate the history of the cathedral and alter its fabric. The altar was carefully placed at the west end, and galleries erected in various parts of the building. Then Lord John Beresford, in 1834, munificently undertook to remedy this untoward condition of things. He secured the assistance of the most accomplished and skilful architect of the day, Mr. Cottingham, fresh from his triumph from Hereford cathedral. Much that he did was excellent. The old wooden spires were taken down, and the piers and arches of the tower were solidly rebuilt, the tower itself being cleverly supported aloft while the work was carried on below. The arcade walls, which had fallen away as much as 21 inches on the south, and 7 inches on the north side, out of the perpendicular, were straightened by means of heated irons, and the clerestory windows, which had long been concealed, were opened out and filled with tracery. The organ was set up in the south transept, with a room underneath it. It was moved to its present position in the northern arch of the tower by the late Primate.

If this had been all we might have rejoiced; but while on whatsoever could be seen money was lavished, the invisible parts were worse than "scamped," the contractor using up his scaffolding and other rubbish in the repairing of the woodwork of the roof. Then the unlimited lath and plaster in all directions, sham walls, sham roofs, and as if this were not sufficient, hacking the face of the stone work in the piers and arches to form a "key" for the plaster which with they were entirely covered. Equally bad

were the seating arrangements. In the south transept the kneeling space was only 25 inches, and as a help to devotion a three-inch moulding was arranged so as to run well into the back of the worshipper.

After the experience of the last few years, when the cathedral was found quite incapable of affording sufficient accommodation for the solemn consecration services, the Dean and Chapter, with the full approbation of the Lord Primate, decided upon removing the screen, and out of it forming a choir vestry in the south transept, re-seating the nave and choir and south transept, moving the throne up to its proper place nearest the rails, leaving a suitable presbytery—space that is for ordinations and Communion—setting up the stalls of the Dean, Perceptor, Prebendaries next the congregation, but in the chancel, the choir being between the stalls and the throne, removing the old perch-like pulpit, and setting up a more suitable one under the tower, the tower space being left otherwise unoccupied.

The plan includes the removal of the organ to an organ chamber on the south side of the chancel, the erection in a corresponding position on the north side, of a clergy vestry, with choristers' room above, and the seating of the north transept (at present used as a chapter room), and the consequent utilization of the north transept door.

During the progress of the work traces of an ancient window in the wall of the south transept were discovered, and the window was restored.—*Irish Ecclesiastical Gazette.*

## Correspondence.

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

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

### BISHOP OF ALGOMA REPLY.

SIR,—Allow me to reply very briefly to two notices of my diocese to be found in your last issue.

First, "To Correspondents."—Annual financial statements are made in other dioceses, because the annual meeting of Synod calls for them, and they are published, only after they have been presented and adopted by the Synod. When Algoma has her annual Synod, or when the Provincial Synod, which alone has any authority in the matter, orders the publication of such interim statements, her Bishop will be most happy to furnish them. Meantime he cannot recognize the authority of any Church newspaper, still less of anonymous newspaper correspondents.

2nd. With regard to the second communication let me simply suppose a case: A clergyman in a missionary diocese has charge of two stations, within six miles of each other, while two or three others, from fifteen to twenty miles off, need his attention. First, the more remote families are left uncared for, next the station six miles off is deserted—then the centre dwindles down till the congregation numbers less than a dozen adults, while one after another drifts off to Methodism and Presbyterianism. Complaint is heard on all sides. There is no charge whatever made against the missionary's moral character, but widespread dissatisfaction is felt because the Church's interests are rapidly dying out, and the people's spiritual welfare is allowed to languish, the pulpit utterances consisting, for the most part, of political, educational, and anti-prohibition diatribes, with occasional running comments on extracts from "Church Bells" sermons! In such a case is it very reprehensible if, after ineffectual remonstrance, the Bishop interposes, and gives notice that, at the expiration of three months, the grant of six hundred dollars, hitherto appropriated to that missionary from funds entrusted to the Bishop for the building up of the Church, must cease?

E. ALGOMA.

The above reply to the financial question is not calculated to serve the interests of the diocese of Algoma, as it is certain to irritate those whose good will no Bishop can afford to flout as worthless. The Bishop first excused the absence of statements as to his diocesan finances, because of the Treasurer being too busy to give an account of his stewardship. This excuse having been shown to be no explanation of the Treasurer's obstinacy, the Bishop, in the above letter, sets every friend who desires information at defiance, and snubs a number of clergy who are anxious to help Algoma by diffusing a knowledge of its financial condition and needs amongst their laity. Dr. Sullivan is wrong, quite wrong, in speaking of "anonymous

correspondents," all letters in our columns that have alluded to him in this matter have been signed by the writers. Dr. Sullivan should remember that he receives every year a very large sum from "anonymous" givers, and it is not grateful, to say the least, to speak of these, his friends, with a covert sneer. The right of donors to a public institution to see a statement of its affairs is unquestionable, and a wise administrator is thankful to give information to enquirers.—ED. DOMINION CHURCHMAN.

### THE SCHAFF HERZOG ENCYCLOPEDIA.

SIR,—May I make use of your columns to utter a word of warning to Churchmen in general, and the clergy in particular, who are being solicited by advertisement and circular to become subscribers to the edition, issued by the Christian Literature Co., of New York, of the Schaff Herzog "Encyclopedia." Induced by glowing encomiums in various papers, and chiefly by the favourable impression produced by that Company's issue of the Ante and Post Nicene Fathers, I have subscribed to this "Encyclopedia" expecting to find it a perfect and reliable compendium of religious information, but as far as regards any orthodox exposition of the subject it discusses I am woefully disappointed, as particular pains seem to have been taken to give precedence to unorthodox and heretical views, often without classifying them or giving any hint as to the peculiar leanings of the writer; so that while the work is useful as affording a semi-authoritative exposition of such views, to such as desire to refute them, yet it must have a decidedly dangerous tendency in thus inviting men to question truths unquestioned by the Church.

I have only Vol. 1. at present but out of that suffer me to make a few quotations in evidence:

*Baptism Biblically Considered*:—"There is no trace of infant-baptism in the New Testament. All attempts to deduce it from the words of institution or from such passages as 1 Cor. i. 16, must be given up as arbitrary. Indeed, 1 Cor. vii. 14 rules out decisively all such deductions." Again, "It must be admitted that adult baptism was the rule, infant baptism the exception in the Apostolic age." "Compulsory infant baptism is a profanation of the Sacrament."

Again, under The Church in the New Testament, "The clergy are not divinely constituted in the sense that God gave special order for their organization, is special direction for their continuance; on the contrary, the New Testament contains no particular ecclesiastical polity."

And once more, under Clergy Biblical. "It may be considered settled that there is no order of clergy in the modern sense of the term in the New Testament, i.e., there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God; every believer has as much right as any body else to pray, to preach, to baptize, to administer communion. Believers constitute the body of Christ, and therefore have all things."

*Baptism*.—"The Lord's Supper, preaching and prayer, like singing and taking up a collection; reading of the Scriptures, like reading of notices—may be performed by laymen with precisely the same spiritual effect as if the highest or the most godly minister in the land had been the administrator."

The article on Confirmation is very brief and incomplete, the passages (Acts viii. xix., and Heb. vi.) usually adduced in proof of the necessity as well as the Apostolic custom of Confirmation are simply quoted in support of an assertion that the Gift of the Holy Ghost was or could be kept separate from the Laying on of Hands, while we are also told that the new institution of Evangelical Confirmation is administered in the Anglican Church by the Bishop or his assistants. Multiplying quotations will only fill your columns, but, I am sure, I may find many more in harmony with the above, both in this and the succeeding volumes. Comment is superfluous; most of this teaching is pure Plymouthism, and utterly subversive of truth as the Church hath received it, and a word in season may save some ill-afforded subscriptions. Smith's Dictionary of the Bible, and his Christian Antiquities will be found infinitely preferable to the Schaff Herzog "Encyclopedia," which, in addition to its graver faults, instead of summarizing or quoting authorities, so as to give the reader an idea of a specific source of information, simply refers to a quantity of literature on the subject—quite inaccessible to the ordinary student, who looks for well digested mental pabulum in an Encyclopedia instead of a mere finger post or index directing him where to find it, and digest it for himself.

I am afraid my criticism will soon exceed the limits of your kind allowance, so I must forbear, at least for the present, hoping this much may prove the proverbial "verbum sap."

St. Catharines,  
Nov. 8, 1888.

EDWARD M. BLAND.

SECULAR AND RELIGIOUS PRESS.

SIR,—The press has become a rival to the pulpit. There seems to be a great falling off in pulpit force. There is quite an exodus from the pulpit into the editors sanctum. Many preachers write new heads and tails to their sermons and send them forth as moral essays, contributions to magazines, and this is done by clergymen of every school of theology. In the time of Queen Elizabeth the powerful discourse delivered at Paul's Cross influenced public opinion. And so we find in Wales in the present day, the pulpit is the chief means for conveying information to the people. What the newspaper is to the English, the pulpit is to the Welsh. Public opinion is moulded to a great extent by the pulpit. The tendencies of the age is to substitute newspaper literature for books. Formerly, men got their knowledge from books. They now get it from newspapers. No doubt the press, by its daily and weekly sheet, has aided wonderfully in the spread of general intelligence. In this respect, it has done and is doing an invaluable service. It can present facts as they occur. It can daguerreotype the living features of the age, and it can bring before us with graphic power the world's moving panorama. There can be no broad and thorough discussion of important subjects in the newspapers,—questions in theology, morals, science, &c. Hence no one, who is a mere reader of newspapers can be deeply versed in any department of knowledge. The author of a good book is really the silent preacher, he steals into the study of his reader's imagination and moulds his thoughts. The majority buy papers for amusement and curiosity, and then throw them away, and forget them, even whilst they repeat their thoughts and circulate their truths. A reader of newspapers knows something about everything, but all superficially. This kind of knowledge may answer very well as the small currency of social life, but will never produce a thorough and well grounded information as derived from reading books. The newspaper, next to the pulpit, is the chief mode of directly influencing the people. The great power wielded in the political world by the great dailies is apparent to all, and is largely so in the religious world as well. The potency of the press for good or evil is recognized everywhere, that it is "mightier than the sword," is fully admitted. The press wields an immense power. In 1886 there were sent by mail over the Dominion of Canada, 76,844,064 copies of newspapers. Napoleon the First said that he would rather have three armies opposed to him than three powerful editors. In France, a ready newspaper and acute criticism are the best means for raising a man in society, and making him a political personage. Thackeray in one of his novels speaking of the power of newspapers says, "There she is, she never sleeps; she has now at this moment ambassadors in kings palaces." Sir Thomas Brown says, "Scholars are men of peace, they bear no arms, but their tongues are sharper than Actius' razor; their pens carry further, and give a louder report than thunder. I had rather stand in the shock of a basilisk, than in the fury of a merciless pen. A man may be a good clergyman without being a Jeremy Taylor or Chrysostom, so a man may be a good newspaper editor without brilliant intellectual parts. Some think a newspaper article can be thrown off in a scrap of leisure time. They look upon it as a mere evanescent work and not worth much carefulness. Hasty writing is a prolific cause of controversy. An immature article is published, and then some censor, with equal haste, rushes to the defense, and a controversy is precipitated that does no good. A pious old lady once said to me, "I read recently a piece that I liked very much, but a week or two after, it was torn to pieces by another writer, and I was left bewildered." Of course, debate is sometimes necessary. Certainly a man often prints through haste what he would like to take back. The great Dr. Arnold founded and supported for a time a newspaper of his own, conducted in the interest of social reform. It is a fact that in a vast number of families, the books are on the shelves, and the newspaper is the reading matter of the household. That which is readable is not always useful. There are a great many morbid appetites, even in Christian homes. People do not want to be edified, but only to be amused. They will read a story if it is spicy, but will not read an essay no matter how instructive. It is a question whether many ministers really appreciate the value that the religious press may be made to them in their work. The clergyman who sees that every family in his congregation is supplied with a religious paper has done up a large part of his pastoral work and visiting and oversight in that one matter. His families will be visited fifty-two times a year, making them more intelligent in regard to the Church's life, work and benevolence, its missionary operations, and its living questions. It comes with words of advice and admonition and instruction. It has a message for every member of the family, and has as its object the making people more desirous of seeking after Christ and more steadfast in His Church. There are ministers

who do not perhaps, reflect upon the value of a religious paper in the homes of their people. It supplants worldly, and often criminal and scandalous reading. It enforces the truth and persuasions of the pulpit. The religious newspaper is a constant teacher of righteousness in the home, and yet there are homes—homes of professed Christians, in which a religious paper cannot be found.

October 24th.

PHILIP TOCQUE.

SKETCH OF LESSON.

25TH SUNDAY AFTER TRINITY. NOV. 18TH, 1888

Saul's Despair.

Passage to be read.—1 Samuel xxviii. 3-20.

Saul's life is now drawing to a close. It is going out in sadness and despair. All hope for him is gone. He has been growing worse and worse for years, and is now utterly wretched and miserable. His great adviser Samuel is dead. David has long since been driven from him as an outlaw, and he has few real friends left.

I. *The Crisis.*—And now the Philistines, Israel's old enemies, have come again. They have gathered a large army and have penetrated into the very heart of the country. They are encamped at Shunem, in the modern province of Galilee. Saul must fight with them, and so he gathers his troops together on Mount Gilboa a few miles to the east. From the heights he can see across the plains. The Philistine host is in view, and Saul trembles! Oh why does this soldier, the man of many battles, the appointed of the Lord, fear? Because God has forsaken him. He knows it. He feels this to be the crisis of his life, and he is overwhelmed with dread.

II. *The Coming Fate.*—And well he might be! For he would now look over the dark past. He would remember how God had favoured him, how men had honoured him, how successful he once had been. And he would feel that by his wickedness, of which he had now repented, he had lost all this. The desolate present would rise up before him. He would see himself alone, without Priest or Prophet to advise or comfort. And the dread future! In his fear and misery he seeks to enquire of God. But God has forsaken him, and answers not.

III. *The Visit to En-dor.*—And now Saul turns to one of those impostors who pretended to be able to foretell the future, and to call up spirits from the other world. All such persons were specially condemned by the Jewish law (see Deut. xvii. 10 12, Lev. xx. 27), and Saul had himself put them away from his kingdom (v. 8). But one remains still at En-dor, about seven miles away, and thither Saul goes that he may consult her. Saul disguised (v. 8.), but the witch, knowing the king's enmity to those of her class, is afraid lest the stranger may betray her. Saul swears that no harm shall come to her, and desires that she will call up Samuel. Samuel accordingly appears, at which the woman cries out, and becomes aware that it is Saul who is with her (v. 12). Being reassured by Saul, she describes to him the person who had appeared, from which Saul knows that it was Samuel.

IV. *Samuel's Message.*—Then Samuel addresses Saul. "Why," he says, "hast thou disquieted me, to bring me up?" Saul replies, that it was because God had departed from him, and would not answer when he called upon him. Then Samuel delivers a fearful message. The kingdom had been taken from Saul and given to David because of Saul's disobedience (vs. 17, 18). Moreover God would deliver Israel into the hands of the Philistines, and very soon Saul and his son would be numbered amongst the dead. (v. 19).

In vain then where all the wretched man's efforts to obtain comfort or hope.

NEVER HEARD OF "DAVY CROCKETT'S COON"?

That's queer! Well, it was like this: Col. Crockett was noted for his skill as a marksman. One day he levelled his gun at a racoon in a tree, when the animal, knowing the Colonel's prowess, cried out, "Hello, there! Are you Davy Crockett? If you are, I'll just come down, fer I know I'm a gone coon." Just take a dose of Dr. Pierce's Pleasant Purgative Pellets, and see how quickly your biliousness and indigestion will emulate the example of "Davy Crockett's coon," and "climb down." They are specifics for all derangements of the liver, stomach and bowels.

—The Church Army occupied their new hall, the old theatre on Bivard street, near Croghan, on Monday evening. Addresses were made by the rector of Christ Church, by the Rev. R. W. Clark and the editor of the MICHIGAN CHURCHMAN. There was a very large attendance. Capt. Eccleston has done a noble work, and has made many converts.

THANKSGIVING HYMN.

I thank Thee, Father, for a year  
Of blessings undeserved by me;  
A year with love and goodness crowned,  
And rich with precious gifts from Thee.

For every season flying fast,  
That showered its blessings at my feet;  
For days of sun, and days of rain,  
And all that made the year complete.

Thanks for the lessons it has taught,  
So slowly learned by heart bereft;  
Thanks for the higher, holier hopes,  
And the sweet memories it has left.

Thanks for the bitterness and pain  
Whose hidden good I could not see;  
Thanks for the friendships that have made  
This life so beautiful to me.

For every token of Thy love  
That failed me not, by night or day;  
For sweeter thoughts of Heaven and Thee,  
For clearer knowledge of Thy way.

For ills averted, dangers passed  
Unthanked, because unconsciously;  
For answered prayers, for needs supplied,  
And all Thy care and thought of me.

For timely smoothings of my way,  
My way of pain, that but for Thee,—  
But for Thy sympathy and aid,—  
Had been too dark—too hard for me.

Thanks that within Thy father-heart  
Place of a child beloved is mine;  
Thanks that Thy reconciled face  
On me forevermore doth shine.

Thanks that of my appointed years  
One less of earth to me is given;  
Thanks that, through Thee, to-day, I stand  
One year the nearer home and Heaven.

When I remember all the way  
By which Thy Hand hath led me on;  
When I recall Thy hourly care,  
And count Thy mercies, one by one.

I marvel at Thy wondrous love,  
I wonder what Thine eye can see  
In heart like mine, to make Thee think  
So kindly, tenderly of me.

Nothing but love dost Thou conceive,  
Nothing but blessings dost Thou give;  
Nothing but mercies I behold,  
Nothing but goodness I receive.

For all my years, bright with Thy love,  
Thanks, only thanks, my lips can speak;  
Thanks overflow my heart, for which  
All mortal words are cold and weak.

Thou knowest, Father! Thou canst take  
These words that come so stammeringly,  
And make of them a song of praise  
Worthy of all Thy gifts, and Thee.

F. H. MARR.

THE INVALID CHILD.

Once I knew a workingman—a potter by trade—who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of day. He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower or a bit of ribbon, a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give a colour in the room. He was a quiet, unsentimental Scotchman, but never went he home at nightfall without some toy or trinket, showing that he had remembered the wan face that lit up so when he came in.

I presume he never said to a living soul that he loved that sick boy so much; still he went on patiently loving him. And by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and tea cups upon their wheels, and painted diminutive pictures down their sides before

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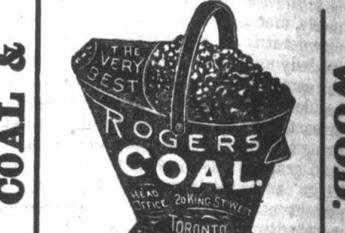
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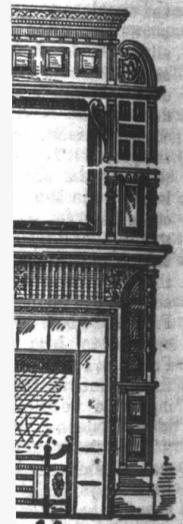
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they stuck them in corners of the kiln at burning time. One brought some fruit in the bulge of his apron, and another some engravings in a rude scrap book. Not one of them all whispered a word, for this thing was not to be talked about. They put them in the old man's hat, where he found them; so he understood all about it. And I tell you seriously, that entire pottery, full of men of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungoverned ones stopped swearing as the weary look on their patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer. Every day now somebody did a piece of his work for him, and put it upon the sanded plank to dry; thus he could come later and go earlier.

So, when the bell tolled, and the little coffin came out of the door of the lowly house, right around the corner, out of sight, there stood a hundred stalwart workingmen from the pottery, with their clean clothes on, most of whom gave a half day of time for the privilege of taking off their hats to the simple procession, filing behind it, and following across the village green to its grave that small burden of a child, which probably not one of them had ever seen with his own eyes.—Anon.

WHY DO I SUFFER SO

with headache and vertigo, doctor? I have a bad cough, too, and dull aches under the shoulder blades: I'm losing weight, and am bilious all the time." The courteous physician answers:—"If you enquire what is the cause of all this mischief, it is a torpid liver. That organ, you are aware, is the largest gland in the body, and its office is to carry off the waste of the system. When it fails to do its proper work, the refuse of the body is re-absorbed and goes circulating round and round in the blood, poisoning, not nourishing the tissues. But why you continue, to suffer in this way I am at a loss to understand, since Dr. Pierce's Golden Medical Discovery would give prompt relief, and future immunity from such attacks."

THE BISHOP AND THE COLLIER.

The late John Fraser, Bishop of Manchester, was on one occasion on his way to preach in the neighborhood of Bolton-le-Moor, a wild moorland, tenanted by mill hands and colliers, rough and uncouth. Overtaking a collier returning from the pit, black and grimy, with his Davy lamp in his hand, he accosted him.

"Can you tell me the way to Bolton, my man?" "Oy, mester," not looking up, "aw'm bound part o' th' way mysen, and if tha' do'ant moind walking on wi' me, aw'll show thee a shorter cut." Then he surveyed the bishop from head to feet, gaiters and shovel hat, took his pipe out of his mouth (a sure sign of Lancashire politeness), and said: "Hand o'er thy bag, mester: aw'll carry it for thee."

The bishop handed it over, when this conversation ensued:

Collier—"I reckon frae yore out, mester, yore sommot high up i' th' Church. Whaw may ye be, if aw may maken sa bold as ta ax?"

Bishop (smiling)—"Why, yes, I am, as you say, somewat high up in the Church."

Collier—"Whaw may ta be? Whaw art ta, mon?"

Bishop—"Well I'm the bishop."

Collier—"Well, I never! Thou art lord bishop, and walking alonside o' a common chap loike me!"

Bishop—"And why shouldn't I?"

Collier—"Aw sees no reason, but aw reckon there isn't a deal of lord bishops as would, but mebbe, if thou art lord bishop, thou canst tell me th' road to heav'n."

Bishop—"I hope I can."

Collier—"Aw'm none so sure; aw rayther mis doubt thee. Thou would'st not be axing me th' road to Bolton if thou knowed th' road to heav'n."

Bishop—"Why, you talk as if heaven were a long way off. Heaven, my friend, is within you. You and I are making our heaven if we are striving to fear and serve and love God, and to hate what is sinful. Did you never feel happier because your conscience was at peace—because you had spent a good day?"

Collier—"None so oft as aw ought. But thou mun be a happy mon if all aw hears o' thee be true."

Bishop—"Don't believe all ye hear; we none of us do what we ought."

So the bishop and his companion walked on together till they came to a turn in the road, when the collier handed back the bag, and the two parted, but not until he had asked:

"Where art ta' going to preach my lord? Aw reckon aw mun ca' thee, my lord. Aw doant mind if aw go'and hear thee."

The bishop told him, so the collier went home and tidied himself up, and not only came to church himself, but brought a good many of his chums with him. His lordship took the conversation for the subject of his sermon, and preached a telling one.

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THE FIRESIDE SAINT.

Doubtless the memory of each one of us will furnish the picture of some member of a family, whose very presence seemed to shed happiness; a daughter, perhaps, whose light step even in the distance irradiated every one's countenance. What was the secret of such a one's power? What had she done? Absolutely nothing; but radiant smiles, beaming good humor, the tact of doing what every one wanted, told that she had gotten out of self and learned to think for others; so that at one time it showed itself in deprecating the quarrel which lowering brow and raised tones already showed to be impending, by sweet words; at another, by smoothing an invalid's pillow; at another by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things, none but a loving heart could see. That was the secret of her heavenly power.—Rev. Frederick Robertson.

WHAT TO READ WHEN THE DAY IS OVER.

It is wise at night to read—but for a few minutes—some books which will compose and soothe the mind; which will bring us face to face with the true facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us before we sleep a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days; I mean any books which help to make us better and wiser and soberer and more charitable persons; any books which will teach us too despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. In our own English language we may read by hundreds books which tell of all virtue and of all praise; the stories of good and brave men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler than we are ourselves.—Canon Kingsley.

A NOTABLE REPUDIATION.

Certain passages in a work of Bishop Lightfoot's are freely used by those who, though Churchmen, outwardly are Presbyterians at heart, as evidence that this eminent scholar did not believe in the teaching of the Church as to the episcopate. At the Lambeth Conference, however, Bishop Lightfoot formally repudiated the construction which such persons had put on his language concerning the Christian ministry, and to emphasize this repudiation he voted against the strange proposal of the Bishop of Sydney to recognize ministers not episcopally ordained.

HISTORY OF THE ENGLISH LITURGY.

"Before the Reformation, when the Romish religion was the established religion of the country, the public service of our Church was in Latin, and different liturgies were used in different parts of the kingdom. Some of these liturgies consisted of prayers and offices transmitted from ancient times, and some were of late date and accommodated to Romish superstitions.

"In the beginning of Edward VI's reign, when the public mind had become enlightened by the translation, publication and reading of the holy scriptures, and when the Reformation had taken place, the king commanded Crammer, Ridley, and other divines, to draw up a liturgy in the English language for the use of the Church, free from Popish corruption and superstitions. This was done and completed in 1548, presented to the king and ratified by Parliament. This first English liturgy was, however, soon perceived to be imperfect, and in some points objectionable. Two years afterwards a commission was appointed for its revision. This was made very carefully. Some things savoring of Popery were omitted, and other judicious alterations and additions made, and the book generally called King Edward's second book. Thus improved, it was again confirmed by Parliament in 1552.

"On Edward's death, Mary set aside this liturgy and restored the Latin one, according to Papal forms.

"Early in Elizabeth's reign, another commission was appointed to frame a liturgy on the basis of Edward's second book. This was done and was ratified by Parliament and came into use in April, 1559, and continued unaltered during the whole of her reign.

"James the first being desirous of accommodating the differences between the Church and the Puritans, appointed a conference at Hampton Court between a select number of bishops and dissenting leaders, at which he presided. The demands of the Puritans, however, were deemed too unreasonable to be granted, so that no agreement was come to. Some additions and improvements, indeed, were made soon after, which most probably had been suggested in the course of the discussion.

"In the reign of Charles the second, after the liturgy had been laid aside for fourteen years, a commission was again appointed consisting of twelve Episcopalians and twelve Presbyterians as principals, with nine assistants on each side, to frame a liturgy which might suit all parties. This, however, owing to the disagreement of the parties, was found impracticable. But the convocation which met in the same year adopted many improvements suggested by the Episcopalian commissioners, adding some prayers, as those for Ember weeks, that for Parliament, the general thanksgiving, office for adult baptism, and also removing certain ambiguities of expression, selecting the epistles and gospels from the new translation of the Bible. The book was then subscribed by the bishops and clergy, ratified by Parliament and received the royal assent in 1662. This was the last revision of the Book of Common Prayer.—Copied from the fly leaf of a Church of England Prayer-book, printed at Oxford University Press, A. D., 1839.

WHY DO YOU COME TO CHURCH?

Let me hear if you can give me the one correct answer. To be respectable? No. To listen to preaching or praying? No. To have an intellectual treat of oratory? No. To show off fine clothes, a new bonnet, a costly dress? Oh no. To meet other young friends and while away an hour or so of a dull day? No, no—all wrong answers. Why do you come to Church? Think again. To worship God? Yes. That is the one and only right answer. You come for worship; that is, to give God something in return for what God has been giving you all the previous week and always. This something is worship: the homage paid publicly by man to his Maker out of a grateful heart. Morning, noon, and night of

every day God is giving to you. God asks you to give to Him on one day of the seven, this return called worship. You see, then, you come to give and not to get; to do something for God, and not for God to do something for you. No doubt it is most true that in the giving and doing of this you receive a blessing from God. He gives back far more and far better things than you give. Still this is not what you come to Church for. You come, or you ought to come, with little idea if any of what God is to give or do for you there, but simply with the idea of what you ought to do for and give to God; that is, to offer him—worship.—*Rev. T. Jones.*

#### LAY INFLUENCE.

Where we find a layman regular in attendance in church on Sunday and week day, as if it was his business to be there, we know at once that his personal influence is valuable in that church. A very few such men make a live church, for there is nothing that draws more than the fact that this or that church is known as frequented by such men. The value of a layman's example in a business like punctuality at every religious service is the greatest prize that God can grant to any church, next to a faithful pastor.—*Episcopal Register.*

#### CURE YOUR CATARRH, OR GET \$500.

For many years, the proprietors of Dr. Sage's Catarrh Remedy, who are thoroughly responsible, financially, as any one can easily ascertain by proper enquiry, have offered, in good faith, through nearly every newspaper in the land, a standing reward of \$500 for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The Remedy, which is sold by druggists at only 50 cents, is mild, soothing, cleansing, antiseptic and healing.

#### WHAT WOMEN CAN DO.

I remember years ago when a minister of an eastern city called the women of his church and congregation together and told them of the need of a mission in a poor part of the city, and he asked them to sacrifice two buttons of their kid gloves for one year and give the difference in the price of gloves to carry the Gospel to the poor of this city. The amount of the money from that source alone was astonishing.

I know a work going on in a city not far from ours which is being largely carried on by the sacrifice of a ride in a street-car once a week and walking instead.

The money, which is called "self-denial money," is put in the envelope and given monthly for the purpose of supporting a mission in a destitute part of that city, and the result in this case has been marvellous. As I write this in the "solemn shadow of His cross," so near the Good Friday when we look at the "eternal Emblem of self-sacrifice," I feel like dropping my pen and hiding my face in utter shame. "How much owest thou my Lord?" is the question for each of us. How much will we give of our money toward the debt we owe is what we must settle each for ourselves. It will take money to support women missionaries, and we women must do it, and we shall become interested in the work this our money helps. I call to mind a beautiful woman of New York city who has recently gone to the "city that hath foundations," who some years ago in the earnest meeting where a friend took her was aroused from her life of self-ease to see the need of real consecration to Christ, and she did it on the spot. After she entered the carriage with her friend, she said:

"What must I do; tell me what next; for I have given myself and all that I have to Christ?"

Her friend said: "Perhaps you had better employ a Bible-woman."

"Do you know of one?" she asked.

Her friend said: "Yes, I do; all that is needed is money."

The cheque for the year's salary was made out that afternoon, and in the utmost simplicity my lovey friend went on in the new life that had

dawned upon her. After a time her faithful Bible-reader, who had reported the work to her, said:

"Mrs. —, you know the Master touched those whom he healed, and he did not need to do so; he could have healed them without the touch. And I have felt it might do more good if you would see some, at least, of those whom your money helps." She said, "Will you take me now?" and ordering her carriage, she went with her Bible-reader, who took her to see a poor girl who was dying with consumption, and who was seeking Christ. And as my friend laid back the hair on the forehead of the poor girl who "had sinned," and kissed her, in that moment the peace of God filled the poor child's heart. She said it seemed as if an angel had kissed her, and a deeper baptism came to the soul of the dear woman who had never kissed such a one before. Both are in paradise to-day.

Dear women, our time is getting short. What we have to do must be done quickly. We shall soon meet the Master face to face. How can we meet him if we have never presented our bodies a living sacrifice, which is our reasonable service? What answer can we make when he says: "I gave my life for thee, what hast thou given for me?" There is little time left. Let us hasten with our alabaster boxes of precious ointment, our influence, our money, our all, to help those of whom he says: "Inasmuch as ye did it unto one of the least of these ye did it unto me."—*Mrs. Margaret Battome.*

#### A WOMAN UNDER FIRE.

More than seventy years ago our English army was fighting in Spain, helping to rid the country of foreign invaders. There were strange sounds of strife and scenes of alarm amid the vineyards and olive and fig gardens of that sunny land. Amongst the incidents of this war we may call to mind one not generally known. A small fort, without any ditch and almost without defence, was gallantly held against the enemy by a staunch little band of British soldiers and seamen. Its name was Matagorda, near Cadiz.

A fearful storm of shot was poured into the fort—which was not more than one hundred yards square—terribly thinning the undaunted defenders. For thirty consecutive hours the strife had lasted, and 64 out of 140 men had fallen; still the brave men fought on and would not yield.

And yet I think the bravest heart of all there was owned by a woman—the wife of a Scottish sergeant. Under fire she was coolly assisting the surgeon in his dreadful yet necessary work, tearing up her own linen to make bandages. When water was urgently called for to moisten the lips of the wounded, a little drummer-boy was ordered to fetch some from the well. But the child stood irresolute, holding the bucket, at the door of the hut where the wounded were lying, and gazing with affrighted eyes into the open, raked as it was by a hail of bullets. He dared not stir. "Go at once!" thundered the surgeon to the trembling boy, who seemed paralyzed with terror.

"The poor bairn is frightened—and no wonder," said the motherly Scotchwoman pitiful of weakness, though so strong herself. "Give the bucket to me."

Quietly she sallied forth through the murderous fire, and safely made her way to the well and returned with the water. A shot actually cut in two the rope in her hand, but the brave woman retained her self-possession, caught hold of the bucket, and heroically finished her work of mercy.

Sergeant Donaldson, her husband's comrade, further relates of her conduct during the campaign: "Her attention to the wounded was beyond all praise; besides which she carried sand-bags for the repairs of the batteries, also wine, water, and other necessaries to the men at the guns." Nor was she thus daring and unselfish because she had no tender human ties of her own—which to some seem an excuse for not "looking on the things of others." She was a wife and mother. She held a little child in her arms whom she hardly dared set down for a moment during the conflict. "I think

I see her yet," says her husband's fellow-soldier, "while the shot and shell were flying thick around her, bending her body to shield her child from danger by the exposure of her own person."

The remnant of the gallant little garrison were rescued eventually by boats sent to their aid. We know nothing more of Mrs. Reston save that she died at Glasgow at a good old age, her deeds of daring unrewarded. Her name is yet preserved among the annals of the brave as belonging to a woman as courageous as she was simple and retiring.

#### A ROMANCE OF REAL LIFE.

There is in Japan a place called "The City of Gardens." It is not surprising that a locality with so pleasant a name should be specially inviting in this season of flowers to the Japanese, who love to linger by its temple. In that spot, not long ago, four persons happened to meet—one an old man accompanied by a young girl, another a middle-aged man accompanied by a lad.

The men were resting and refreshing themselves; but the younger of them, Kakujiro, attentively regarded the elder, Suda, and at length charged him with having slain a brother of his many years ago. He had been seeking Suda ever since to revenge his brother's death. Suda admitted the charge, but justified the deed on the ground that he had been insulted, and expressed himself quite ready to face his present challenger in a duel.

For this the pair proceeded to make arrangements, when, not unnaturally, the young girl interposed, and besought her aged father not to risk his life. Her father's accuser gazed at her, and sadly said she reminded him of a little girl he and his wife had lost in a crowd many years before. Suda then said that she was not his child, but had been found by him at the time and place indicated by his opponent, and that he had adopted and cared for her.

To complete the story, Kakujiro mentioned that his daughter, when lost, had carried a bag of charms, which the girl present immediately produced from her bosom. This settled the question of her identity, and Kakujiro discovered that, in seeking for an enemy he had found his child. Of course, after this, all question of duelling was dropped, especially when the lad broke silence and reminded his elders that that method of settling differences was now old-fashioned, and was regarded only as a barbarous relic of the past; The little party, therefore, went away friendly and happy.—*Gospel in All Lands.*

#### THE HEROES OF THE FEVER SWAMP.

There is one pleasant story which comes up to us from the plague-stricken town of Jacksonville, Florida. It is said that all the clergymen of the place, without a single exception, are at their posts nursing the sick, ministering to the dying and reverently paying the last rites of religion to the dead. While we give so much glory to men who, in the tumult, fury and excitement, give their lives in battle, these brave men who fight the insidious, often more dangerous, enemy, the pestilence, in its chosen stronghold, should not be forgotten nor deprived of any honor that is their due. It is much easier to die heading an impetuous, impulsive charge, with all the world looking on through the published accounts, than to sit quietly down by the side of one who is afflicted with a deadly contagious disease. This is what the heroic clergymen and physicians of Jacksonville are doing in their perilous day. They are taking their lives in their hands hourly, with noble, serene courage, facing death through their simple sense of duty. There is something sublime in duty like this, and those who rise to the height of it should be not only gratefully but reverently remembered.—*Philadelphia Telegram.*

—There is no part of a man's nature which the gospel does not purify; no relation of his life which it does not hallow.—*Hare.*

### Children's Department.

#### THE CHOICE OF FRIENDS.

Many young men are scarcely conscious of the immense influence which their associates exercise over their characters, their habits, and their lives. Here and there a lad of strong will and well marked individuality will exert ascendancy over others, while no reflex influence by them over him is apparent. But such natures are exceptional, and persons of this character rarely form close friendships. Young men, taking them generally, are swayed by their intimate friends just as their own influence reacts upon others. "Every friend," says Jean Paul, "is to the other a sun and sunflower also—he attracts and follows."

This subtle and almost imperceptible influence is either elevating or degrading in its effects. No man stands still; he is forever either rising higher, or sinking lower. In your nature, and mine, and every man's, there is a perpetual motion, either upward toward heaven, or downward toward hell. It is a true proverb that you may know a man by the company he keeps; it is equally true of most of us that we are what the company we keep makes us. A good friend helps one to climb the higher levels and purer atmospheres, just as a bad friend drags one down the steep and slippery paths of vulgarity and vice.

Let your friend be a man of education and intelligence. With such an one you will not be confined to the mere gossip and small talk of a narrow and uninformed circle, but will have no lack of topics of the better sort; and "as iron sharpeneth iron," so his wits and yours will gain in keenness. I would not have one of those insufferable young prigs, who, posing for general admiration, parade their solemn anxiety to improve their mind. A hearty laugh, a merry jest, a droll story—all these are perfectly consistent with a well-stored mind and a cultivated intelligence.

Your friend should be frank and honest with you, even in telling you unpalatable truths; and as your adversity will test your friends' loyalty, so his frankness will test your forbearance. "Thou mayest be sure," says Sir Walter Raleigh, "that he that will in private tell thee of thy faults is thy friend; for he adventures



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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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thy dislike, and doth hazard thy hatred." You remember the wrath of the Archbishop of Grenada, when Gil Blas, in obedience to a special injunction, warned him that his sermons began to lack force. Home truths are bitter to the palate, even when spoken in love; but they are a wholesome topic and should be swallowed without a wry face. Do on your part remember the words of Solon: "Chide a friend in private, and praise him in public."

**A GOOD CORN SHELLER FOR 25 CENTS.**  
—A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy, Putnam's Painless Corn Extractor. It goes right to the root of the trouble, there acts quickly but so painlessly that nothing is known of its operation until the corn is shelled. Beware of substitutes offered for Putnam's Painless Corn Extractor—safe, sure and painless. Sold at druggists.

#### THANKSGIVING.

"How shall we cultivate the spirit of thanks-giving? One way is to put yourself in the attitude of a giver, bestowing. To know love you must love. To appreciate Him who gives, you, too, must give. Then on Thanksgiving day—give. Give to some one else—something.

Just what God gives, and as God gives, you may not be able to give; but you can give something. Give a pleasant "Good morning," even though you feel stupid or sullen or half-asleep, or though you are cross and don't want to notice anybody and don't care to be noticed. Now put on a smile. Force it on. Then say "Good morning!" Shake hands—especially if it would please somebody else to have you do it. Now, a kiss, if a kiss is proper under the circumstances. Now smile again. Hold on to that smile as long as you can. Let the muscles practise—smiling when the moodiness of the morning is on you. There—that is well done! A smile, a hand-shake, a kiss, another smile—all in spite of moods, and for the happiness of somebody else who

OF ALL THE COMBINATIONS Of Manufacturers in producing a good Cook Stove, there is none to equal



### MOSES' Combination Stove.

Those who relish a well-cooked roast, or a palatable, appetizing bun or cake, should not fail to secure this

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In all the world there is but one sure cure for the habit of the Dr. J. L. Stephens OPIUM Habit. The Dr. J. L. Stephens Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. **NO PAY TILL CURED.** Remember this, and write to the J. L. Stephens Co., Lebanon, Ohio.

The Great Secret of the Canary Breeders of the Harts. **BIRD MANNA** restores song to cage birds and preserves them in health. 15c. by mail. Sold by druggists. Directions free. Bird Food Co., 400 N. 3d St., Phila., Pa.

smiles back—and kisses you, and says out of a grateful heart, "Thank you!" Your Thanksgiving day has begun well. Now give words, kind words; give help; give others a good chance for some pleasure they could not have enjoyed but for you and your effort; give a bit of candy, or jelly, a loaf of bread, or a whole chicken to somebody who needs it. And when a human face looks into your face and somebody says "Thank you," then do you go to church and look up to the heavens and say, "I thank Thee, O God, Giver of all good, that Thou lettest me, even me, be in my small measure like Thee—a giver of good." Then there will be breath in the organ, and melody and harmony. And the praise of the congregation will be sweet. And the colors and forms in the very windows of the church will be as palms of beauty, and full of the heart's thanksgiving.

God give our readers a wise and glad Thanksgiving day!—Our Youth

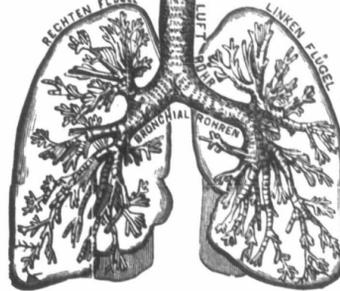
#### A MAN OF A THOUSAND.

When death was hourly expected, all other remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country, enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, together with certificates of cures from physicians, ministers, and other eminent persons, only asking that each remit two 2-cent stamps to pay expenses. This Herb also cures Night Sweats, Nausea at the stomach, and will break up a fresh cold in 24 hours. Address **GRADDOCK & CO.**, 1039 Race Street, Philadelphia.

Name this paper.

**THE MODUS OPERANDI.**—The mode of operating of Burdock Blood Bitters is that it acts at once and the same time upon the Stomach, Liver, Bowels, Kidneys and the blood, to cleanse, regulate and strengthen. Hence its almost universal value in Chronic Complaints.

## ALLEN'S LUNG BALSAM



(This Engraving represents the Lungs in a healthy state.)

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BY ITS FAITHFUL USE CONSUMPTION HAS BEEN CURED

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DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND CANNOT HARM THE MOST DELICATE CHILD

### A Handsome Silk Handkerchief Free.

In order to increase our NEW SEWING NEEDLES, which require no threading, we will send a HANDSOME COLORED SILK HANDKERCHIEF and a sample needle free to every person sending ten cents in silver to pay postage, etc. Address Whiton Manufacturing Co., 561 Queen street west, Toronto Ont.

## NO!

"NO!" clear, sharp and ringing, with an emphasis which could not fail to attract attention.

"I don't often hear such a negative as that," remarked one gentleman to another as they were passing the playground of a village school.

"It is not often any one hears it. The boy who uttered it can say 'Yes,' too, quite as emphatically. He is a newcomer here, an orphan, who lives about two miles off with his uncle. He walks in every morning, bringing his lunch, and walks back at night. He works enough, too, to pay for his board, and does more towards running his uncle's farm than the old man does himself. He is the coarsest-dressed scholar in the school, and the greatest favourite. Everybody knows just what to expect of him."

"Quite a character; I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now." "All that is true; and if you wish to see Ned, come this way."

The speakers moved a few steps, pausing by an open gate near which a group of lads were discussing some exciting question.

"It isn't right, and I won't have anything to do with it. When I say 'No,' I mean it."

"Well, anyway; you needn't speak so loud and tell everybody about it," was responded impatiently.

"I am willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider, anyway."

"Such a fuss about a little fun! It is just what we might have expected; you never go in for fun!"

"I never go in for doing wrong. I told you 'No' to begin with, and you're the ones to blame if there's been a fuss."

"Ned Dunlap, I should like to see you a minute."

Yes, sir; and the boy removed his hat as he passed the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No; he had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then. I will call for them, and you may call at my house for the pay."

This short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and although years elapsed before he knew what a friend he had gained that day, his fortune was assured. After he had grown to manhood and accepted a lucrative position which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'No,' if occasion required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they

hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'No' is reasonably certain of making an honorable man or woman."

"Yes" is a sweet and often a loving word: "No" is a strong brave word which has signalled the defeat of many a scheme for the ruin of some young life.

A RARE COMBINATION.—There is no other remedy or combination of medicines that meets so many requirements, as Burdock Blood Bitters, in its wide range of power over such chronic diseases as Dyspepsia, Liver and Kidney Complaint, Scrofula and all humors of the blood.

## PERSEVERING.

The following story is one of the traditions of a manufacturing firm in Glasgow, Scotland. Thirty years ago a barefoot, ragged urchin presented himself before the desk of the principal partner and asked for work as errand-boy.

"There's a deal o' rinning to be done," said Mr. Blank jestingly, affecting a broad Scotch accent. "Your first qualification wad be a pair o' shoon."

The boy, with a grave nod, disappeared. He lived by doing odd jobs in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes; then he presented himself before Mr. Blank one morning and held out a package.

"I hae the shoon, sir," he said quietly.

"Oh,"—Mr. Blank with difficulty recalled the circumstance—"you want a place? Not in those rags, my lad; you would disgrace the house."

The boy hesitated a moment, and then went out without a word. Six months passed before he returned, decently clothed in coarse but new garments. Mr. Blank's interest was roused. For the first time he looked at the boy attentively. His thin, bloodless face showed that he had stinted himself of food for months in order to buy these clothes. The manufacturer now questioned the boy closely, and found to his regret that he could neither read nor write.

"It is necessary that you should do both before we could employ you in carrying home packages," he said. "We have no place for you."

The lad's face grew paler, but without a word of complaint he disappeared. He now went fifteen miles into the country and found work in stables near to a night-school. At the end of a year he again presented himself before Mr. Blank.

"I can read and write," he said briefly.

"I gave him the place," the employer said years afterward, with the conviction that in process of time he would take mine if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is now our chief foreman."

Thoreau says to a young man, "Be not simply good; be good for something."—*Youth's Companion*.

"Best cure for colds, cough, consumption is the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

## BABY LAND.

How many miles to Baby Land?  
Any one can tell;  
Up one flight,  
To your right—  
Please to ring the bell.

What can you see in Baby Land?  
Little folks in white  
Down heads,  
Cradle beds,  
Faces pure and bright.

What do they do in Baby Land?  
Dream and wake and play,  
Laugh and crow,  
Snout and grow:  
Jolly times have they.

What do they say in Baby Land?  
Why, the oddest things;  
Might as well  
Try to tell  
What a birdie sings.

Who is the queen of Baby Land?  
Mother; kind and sweet;  
And her love,  
Born above,  
Guides the little feet.  
—George Cooper.

A QUARTER OF A CENTURY.—FOR MORE than twenty-five years has Hagyard's Yellow Oil been sold by druggist, and it has never yet failed to give satisfaction as a household remedy for pain, lameness and soreness of the flesh, for external and internal use in all painful complaints.

## MAKE HASTE.

Some years ago, when travelling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

"We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time; no more. We entered, and the gate closed behind us. "The door was shut." (Matt. xxv. 10).

The lesson we learned was, "Make haste!"—a lesson which some of us never forgot. So near being shut out of the earthly Jerusalem! What if we were to be not almost, but altogether, shut out of the Heavenly City!

## LITTLE WOOD-GATHERERS.

"We earned ever so much money for our Sunday School boxes, this summer, when we were in the country! It was old Mrs. Lane, who first put us in mind of it. She saw Jimmy and me, one day; and she said she wished she had two boys like us, to chop wood for her. She wanted to get a

lot laid up in her shed, before cold weather. And when we said we would come and chop for her, she was so pleased, and told us she would pay us. Then, we thought of our boxes! And ever so many other ladies offered to hire the "little wood-boys," as they called us. We went to the woods, too, and gathered our wheel-borrows full of chips, and sold them. It was real fun! Even our little brother Ted wanted to help. He is in the Infant class and their box always has lots of money in it. This is what our teacher calls golden money; because we work for it. We had such a good time, gathering wood, that we were sorry when vacation was over. But I guess we shall find something else to do, now.—*Shepherd's Arms*.

## DID TABBY CARE?

"Oh, Tabby! all your dear little kitties are taken away, except just this one! Poor Tabby! I am so sorry for you!"

"Meow—meow!" answered Tabby; and then she looked after a yellow butterfly in the grass.

"Why you don't seem to care at all! you funny old black Tabby. Well, this is my kitty; and I'll love her, and take care of her."

"Meow!" said Tabby, again; and then she made a quick jump, after the butterfly.

"My kitty shall not learn to do such naughty things!" said Clara. "I will teach her better!"

But, dear Clara, that will be hard to do; because God has not given cats and kitties any soul, to know right and wrong. Never mind, Clara. Be a good girl, and be kind to old Tabby and little kitty, and to all creatures which God has made.—*Shepherd's Arms*.

## TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company.

Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage those who are truly serious and conversable; do not go into valuable company without endeavouring to improve by the intercourse permitted to you.

Nothing is more unbecoming, when one part of the company is engaged in profitable conversation, than that the other part should be trifling, giggling and talking comparative nonsense to each other.

## "MY LADS, BE HONEST."

Dr Livingstone, the famous explorer, was descended from the Highlanders; and he said that one of his ancestors one day called his family around him. He was dying; and he had his children around his death-bed. He said, "Now lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line; and I want you to understand you inherit good blood. You have no excuse for doing wrong. Be honest."

[Nov. 15, 1888.

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er shed, before cold  
when we said we would  
for her, she was so  
us she would pay us.  
it of our boxes! And  
ther ladies offered to  
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went to the woods,  
d our wheel-borrows  
I sold them. It was  
our little brother Ted  
He is in the Infant  
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something else to do,  
Arms.

BY CARE?  
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Tabby! I am so

!" answered Tab-  
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of her."  
Tabby, again: and  
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soul, to know right  
or mind, Clara. Be  
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and to all creatures  
made.—Shepherd's

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BE HONEST."  
the famous explorer,  
m the Highlanders;  
ne of his ancestors  
family around him.  
d he had his child-  
eath-bed. He said,  
e looked all through  
back as I can find  
r found a dishonest  
e; and I want you  
inherit good blood.  
se for doing wrong.

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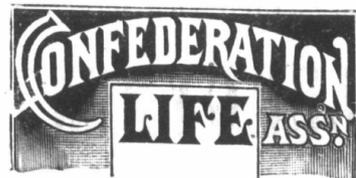
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