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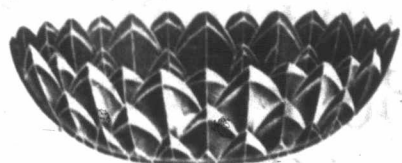
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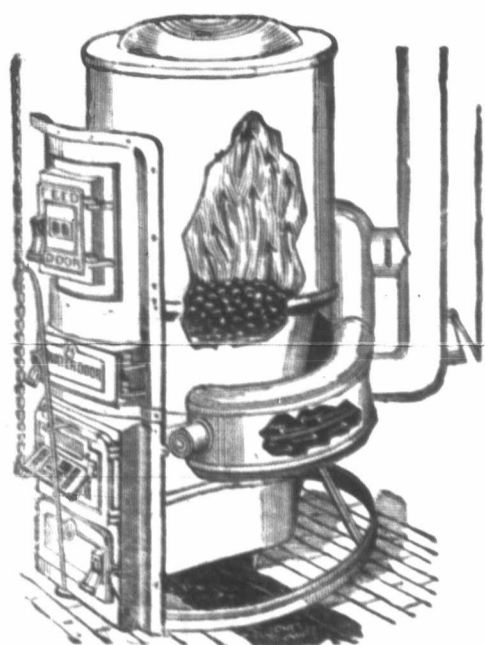
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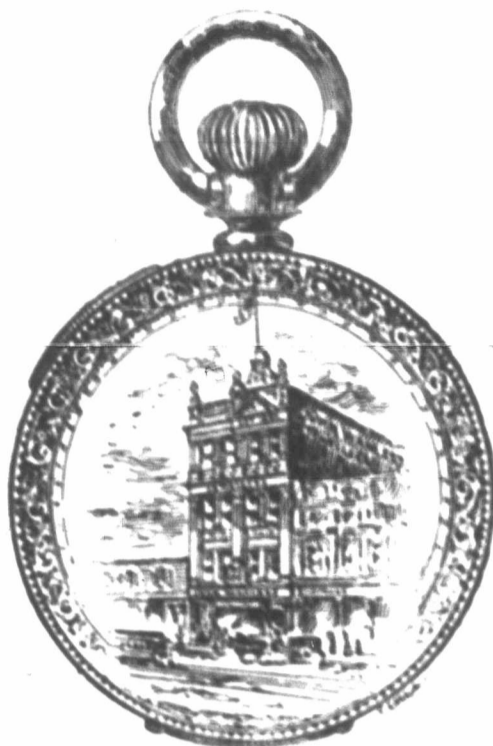
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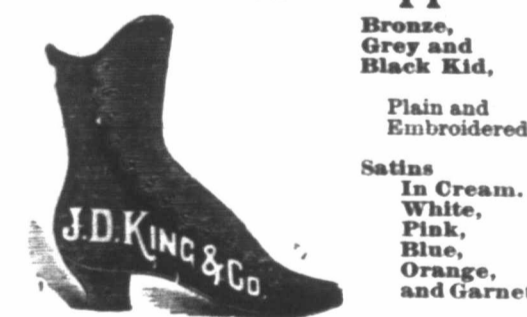
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A GRAND CHOIR FESTIVAL was the Fourth Annual Choir Festival of the Choir Guild of Long Island on 12th Nov., in St. Luke's Church, Brooklyn. There were seventeen out of twenty choirs represented, numbering 350 men and boys; each choir wore its distinctive "colours" and the clergy their hoods.

THE KILBURN SISTERS.—Whatever opinion we may hold as to some of the tenets and practices of these devoted daughters of the Church—true deaconesses and mothers in Israel—no one can deny the grandeur of their educational and benevolent work among the poorer classes in large towns—especially orphan waifs.

GREEK MATINS AND EVENSONG are constructed, as appears from an article in the *Guardian*, with careful regard to the rising and setting of the sun, as the God-given vehicle of light for the use and advantage of His worshippers here on earth. The Matin service beginning before daylight, leads up to sunrise: then evensong leads down to sunset.

CRITICS MUTUALLY DESTRUCTIVE.—Bishop Ellicott well says, "When any attempt is made to formulate anything of a constructive character, the union (of critics) is speedily dissolved. Expert is ranged against expert, theory is displaced by theory, hypothesis by hypothesis, until at length the whole movement . . . silently comes to rest."

THE C.E.W.M.S. has been rehabilitated with an improved Constitution, adapted to do a greater work than ever for the Church. Dean Hole and the other members of the committee say, "No

Society in existence is better suited for the special work of winning the working classes to Christ and His Church." They have re-elected Mr. Powell as Secretary.

ORIENTAL CHRISTIANITY.—An advocate of Anglican missions among the Eastern Churches adduces as reasons (1) the low level of clerical learning there, (2) the consciousness of this among the leading clergy, and (3) the willingness of the authorities generally to receive Anglican assistance, in order to enlighten and elevate them.

CANON DU MOULIN AND DR. RAINSFORD formed the occasion for a happy observation at the convention at St. Louis, by Bishop Atwill:—"Americans and Canadians generally disagree when they go fishing, yet when they go fishing for men, they are one—some Canadians come across the line and we will not let them go back," &c.

"THE INSPIRATION OF INVERACITY" is the epithet suggested by Canon Liddon and reproduced by Bishop Ellicott, as a good description of that vague "inspiration of reminiscence, inspiration of selection, inspiration of idealization," of which many modern critics are so fond of dreaming as a substitute for the old-fashioned inspiration of the words of God.

GREEK WON'T GO!—The long drawn contest between the advocates and enemies of Greek as a necessary part of the Cambridge curriculum has at last come to a head, and it has resulted in a decided victory for Greek. One of the most notable features of the controversy is that of the *Church Times* and Lord Grimthorpe finding themselves on the same side.

ADELER VERSUS SMITH.—The learned professor is not to be envied since he put his foot in it by calling the Jews a "parasitic nation." The Chief Rabbi of the Jews in the British Empire is after Goldwin Smith in the pages of the *North American Review* with a vigour and incisiveness calculated to make the insulter of his race (and every other!) very uncomfortable.

THE CAMERA AT CESAREA has had to run the gauntlet of Turkish ignorance and suspicion, certain artists having been imprisoned at that place for having pointed their cannons (!) at the houses of the inhabitants. This is photographing under difficulties; but the S.P.C.K. have produced, notwithstanding, a splendid series of photogravures of that country.

GREEK VERSUS SCIENCE, ETC.—Lord Grimthorpe defends Greek on the ground that (1) it cannot be "crammed" like so-called "useful knowledge," (2) that Greek, grammatically taught, lays a solid foundation, which ever variable science does not, and (3) that it does not tend to breed a spirit of conceit, vulgarity and general ignorance, as the modern substitutes for classical learning do.

THE TUBINGEN SCHOOL IN RUINS.—In a passage of great dramatic power, Dr. Watkins, author of recent Bampton Lectures on "Modern Criticism and the Fourth Gospel," describes the Tubingen edifice of criticism as an arch, every important stone of which has been, of late years, "criticized to death" by its own architects and builders—Volkmar, Koslin, Hilgenfeld and Ritschl!

HYDROBATHY REVIVED.—The village of Worishofen, in Bavaria, has become famous as the residence of Pfarrer Kneipp, the parish priest who has elaborated the system of Water-Cure to marvellous perfection. The success of his efforts—his "craze" if you like—proves how wonderfully nature provides for the cure of disease by wise use of the simplest substances.

GOVERNMENT BY MACHINE.—A writer named Scott has carefully exposed in *The Republic as a Form of Government*—the fallacy of the whole idea of Republican Government. A process of voting, manipulated by a comparatively small body of politicians, is the engine which is supposed to record the will of the people. Two or three rival "machines" manage the whole thing.

CHRISTOPHER COLUMBUS, to whom, to a large extent, we owe what we know of this great Continent of America, will soon expect—if he be aware of the movements of terrestrial thought—to hear that the Americans are uniting in the celebration of the fourth centenary of his great discovery. Yet Cabot, Amerigo, and others have something to say on that subject.

MAKING AN IDOL OF EARNESTNESS.—Bishop Ryle, in his trenchant practical way, strikes point blank at this modern fad—in regard to preachers and priests. People seem to think—being too lazy to think deeply—that it does not matter what a man teaches as long as he is "earnest." Pharisees and Jesuits have been earnest enough in their way. Are we justified in blindly following them?

THE PREACHER is still a great power in social life, if not in the intellectual arena of public thought. He requires, however, to be thoroughly well furnished with all the armour of a broad and liberal education. His religion is the salt of all that is: therefore, as the *Chataquan* says, "the more men receive of him, the more it is their interest and duty to give to him from themselves."

"A LIGHTHOUSE WITHOUT A LANTERN," says Bishop Ryle, "is a Church without an inspired Bible—a soldier without arms. Stand fast, I entreat you, on the authority of the whole Bible! Let no man's heart fail when he reads strange and painful statements made by learned Hebraists . . . there are many equally learned Hebraists who entirely deny the validity of modern scientific criticism."

BELSHAZZAR SELLING WOOLS!—Such is one of the interesting revelations, as we learn from the *Deutsche Revue* of Breslau, upon the tablets unearthed on the Babylonish site. This particular tablet is the record of a sale of wool by the Royal Prince, son of Nabunid, for which he got twenty silver mins, and took as collateral security a lien on the purchaser's house. The Babylonians appear to have been at that time—like the British now—a "nation of shopkeepers."

EIGHT HUNDRED NOVELS PER ANNUM.—Such is the quantity of light literature, according to the *Quarterly Review*, dealt out to the English people at home, to say nothing of those they get from abroad—another 200 at least. Mudies' "three volume romances" continue to be the staple product made for the average English mind or imagination. Short novels do not take.

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o pay till cured.
No. 8, Lebanon, Ohio.

"FIVE HUNDRED BISHOPS FOR UNITED STATES."—Such is Bishop Talbot's estimate of the present requirements of the Protestant Episcopal Church; and yet there are only 4,000 clergy. This shows what a gap remains to be filled between the small army enrolled and the vast territory of human souls against which they have set themselves for conquest. The Church's plain duty is to provide these 500 Bishops.

MORBIHAN—the Britannic part of France—continues to be, says the *American Naturalist*, inhabited by a primeval race of Celts who can converse with the Irish and the Welsh, but to them Parisian French is an unknown tongue. The records of their stone monuments seem to carry us back to "hoar antiquity" and place us by the side of the Swiss aboriginals. It is the very cradle of Celts.

THE CHURCH AND THE BROTHERHOODS.—We read in the current number of *St. Andrew's Cross* the following timely words—needed by every Church Guild or Brotherhood at certain points of their history:—"The important issue is not Brotherhood extension, but *Church extension*, and that the former is valuable only as a means to the latter; the vital motive is not enthusiasm for the Brotherhood, but for Christ in His Church."

"BRINGING MEN TO CHURCH," was one of the chief topics—as it is the characteristic office of the St. Andrew's men—of the great convention at St. Louis; and well was it handled. Fully fifty clergy and 500 laymen worked at the subject in various ways, mentally and vocally. "Manliness, earnestness, reality, fearlessness, clearness, plainness of speech, hearty sympathy"—such were some of the watchword sparks knocked from the anvil.

CELTIC PROTESTANTS.—The Rector of Donnybrook alleges that "a large proportion of the chiefs of the oldest and most important Celtic tribes in Ireland are members of the Irish Church, as were their forefathers before the Conquest." He mentions such names as Kavanagh, O'Brien, O'Donovan, O'Grady, McDermott, Roe. On the other hand, the Roman Catholic peasantry are largely of Saxon extraction. This is not generally known.

BISHOP BROOKS AND FATHER HALL.—One of the most delightful episodes in the farewell meeting of Father Hall, of Boston, was the entrance of the Bishop, who took occasion to say: "No distance can ever dim our gratitude to Father Hall for his long and precious service to Christ and man. The untwining of cords so wrapt round human hearts, as is the case in the occasion of to-day, is both the saddest and the richest of our experience."

THE ROMISH "DECLARATION" OF 1826—supplemented and republished by them in 1888—has been lately brought fully to light by Mr. Nye, financial secretary of the Church Defence Institution, in his pamphlet entitled "The Right of the Church of England to Her Property." In the Declaration the Roman Catholic Bishops, Vicars Apostolical and Co-adjutors disclaim all title to English Church property.

PRIVATE JUDGMENT GONE MAD.—A modern writer in the interests of so-called scientific criticism speaks of "determining the inspiration of the book from its internal character, and the voice of the Holy Spirit speaking in it to the believer." Each man for himself makes his own diagnosis

and settles the degree of inspiration for each book: the testimony of the Church, the canonicity of the book, the judgment of Catholic authors, go for nothing with these new "lights"!

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

ADVENT

Comes to us year by year as the Church's regular and systematic bugle call, in order that we may inspect our arms, and be ourselves inspected in our life and work, so that whenever He comes again—at morning, noon, or midnight; in work, in rest, or sleep—He may find us (at the sound of the Great Trumpet of Heaven) "ready" to rise and meet Him, ready to leave all else and go with Him. Viewed in this light, the value of such a yearly experience cannot be over-estimated. The trouble is that so few realize the importance of depth and reality in this "inspection," as we have called it. Just as the soldier on parade understands that—though he is not going at once into battle, probably—he is being fitted to go at any time, now or hereafter, with a reasonable prospect of "giving a good account of himself" on the field; so the Christian should think of every Advent as a preliminary to the great Inspection before the Throne of all the Universe, when the records of life shall be opened for each and all, and the trial made final and irrevocable.

IT IS NOT LENT.

This is true. The office is a somewhat different one. The process is now more mental than corporeal; the discipline and exercises are more internal than external. And so we have called it "inspection" rather than any stronger word. It is not the training and severe testing which are proper to a prolonged stay in camp, with all its trying manœuvres, movements, battles, &c. Lent may be likened to that. But in Advent we rather have to take stock of our advance in holiness since we last greeted Easter after the Lenten discipline. We assume that some advance has been made; we investigate and consider of the past—about the present—for the future. It is a period of recollection and meditation—a time of "mimic expectation," if we may use the phrase, when we throw ourselves for the time into the position of those who look and yearn, who search and long for signs

of the breaking clouds and opening skies, which herald the opening of the Great Assize towards which all men have been moving for 4,000 years.

UNDERMANNED.

For ten years past the great English seaport of Liverpool has enjoyed the advantage of a Protestant Bishop—no less a man than the famous Dr. Ryle. Notwithstanding the greatness of this advantage—as it might be supposed—it seems that only one-tenth of the 600,000 people go to public worship on Sunday mornings, and of these only two-fifths belong to the Established Church. It is, therefore, a very natural question, asked in English newspapers: "When the Church of England is gaining ground by vast strides everywhere, why should Liverpool show so lamentably?" A recent number of the *Liverpool Daily Post* contains the Bishop's explanation. The burden of his writing is that (1) there are not enough clergy on the ground; (2) that large numbers worship in "Churchrooms," preferring them to the parish churches; (3) that the evening congregations are larger, and (4) that the Church has been asleep while all others were up and doing. Now, every one of these four reasons are in themselves so many condemnations of the Diocese of Liverpool and its bishop. These things ought not so to be!

WHY ARE THE LABOURERS FEW?

The bishop takes Dr. Chalmers' ideal of one clergyman for a population of 3,500—700 families. At this rate Liverpool ought to have nearly 200 clergy; the number actually falls far below this. Why? "The harvest is great" says the Bishop—why does he not provide more men? We suppose that the same reason as obtains elsewhere generally reaches a climax of degree and effect in unfortunate Liverpool—the means are not contributed by those members of the Church who hold the purse-strings. If it were the case of Hamilton we were considering, we should be offered triumphantly as a cause of this apathy and illiberality on the part of an enormously wealthy laity—the prevalence of Ritualism! But at Liverpool this is all the other way. Bishop Ryle has done his best for ten years to stamp out every little tiny flame of Ritualism in his diocese. The argument tells, in fact, the other way—especially if the Canadian town be taken into parallel consideration. The fact is too striking to be a coincidence merely.

CHURCH-ROOMS AND EVENING SERVICES

tell the tale. People who prefer ordinary rooms to the consecrated temples of God in their midst, have religion of a very low type indeed, and cannot be expected to do much for the support of a regular and devoted class of clergy. So, too, people who spend the morning of the Lord's Day elsewhere than in the Lord's House, where the highest mystery of the Christian religion is being celebrated and imparted to Christ's true followers, are not the kind of material to contribute—even at the more informal and less solemn evening service—very much of what has been given them for His and their use. They are more likely to retain His share as well as their own to spend upon their selfish pleasures or business during the ensuing week. What shall we say of those who do come to church on Sunday mornings in Liverpool—those 25,000 better ones? It goes without saying that we should find these churches well-appointed in a worldly sense, though devoid of Ritualism to the last degree. The people are rich

BUT THEY ARE ASLEEP.

So says their bishop, and who shall contradict him? He ought to know. While "Romanists, Presbyterians, Baptists, Congregationalists, Unitarians, Germans, Greeks, Scandinavians, Jews and Mohammedans (his own list) have exhibited a zeal worthy of all admiration in building their own places of worship, the Church of England has been asleep." What a confession! And yet no less energetic, talented, pious and Protestant a man than Dr. Ryle has had the office of bishop there for ten years past. What was not expected of him when he went there, how little has been accomplished! It is a grand field for missionary work under sound Church auspices: but the work has not been done. We cannot blame the bishop personally; there must be something rotten in his theology, or in his methods, or his principles. Notwithstanding all he has said, he has only given us surface reasons—what are the reasons of these reasons? That is the question which the whole nation is asking—the whole empire will want to know. Cannot the bishop wake up his 25,000—as to their purses?

MEN OR MONEY?

It may be asked, what has money to do with this question? Well, suppose a whole brotherhood—of, say, 100 brothers—volunteers, and the bishop accepts them. This might be supposing too much: and yet we have always had faith in a strong foundation of common sense in Dr. Ryle—so we will suppose it. These 100 men must live in order to work, and in order that they may live, money is required for their clothing, food and shelter. That means at least \$200 (though not now Goldsmith's country parson "passing rich on £40 a year") for each of the 100—\$20,000, £4,000! Where is this to come from? Not from the sky, but out of the pockets of these 25,000 "faithful" Churchmen—at least the cream of Liverpool. So, after all, "men" means money. Some one may object that parsons might be found to follow the exceptional Pauline policy—instead of our Lord's "ordained" rule that preachers should live of the Gospel. A few might, but the 100 would require to be multiplied by ten—for 1,000 workmen could scarcely find spare time to do as much as 100 professional devotees. So, that means that 1,000 men are to contribute not only their lives but their living to this work. They cannot be found. So it comes still to money at last. Some one must give!

UNDER-MANAGED

May, however, prove to be a more applicable epithet for the diocese which Dr. Ryle calls "terribly undermanned." Crockford's Clerical Directory informs us that fifteen years ago, the population of Liverpool being then about half what it is now, there were between forty and fifty churches for the 300,000 people. It seems almost incredible that now when there are 600,000 people, there are no more churches. The Church Extension movement—which has been transforming such towns as London, Leeds and Birmingham—does not seem to have reached Liverpool! Then again, the bishop has nearly 400 clergy for a total diocesan population of one and a quarter millions—just one half of whom are in Liverpool. For the 600,000 outside of Liverpool some 300 clergy are provided, while Liverpool has to be content with the remaining fraction. It looks as if a vast amount of redistribution of the Church's funds were required in that diocese. But again, why do Liverpool and its bishop not bestir themselves to remedy and correct all such evils?

REVIEWS.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. By S. R. Driver, D.D. Price 10 6. Edinburgh: T. and T. Clark; New York: Scribner, 1891.

The author of this important volume is professor of Hebrew at Oxford, and one of the foremost Hebrew scholars in the world. His views, it may be known to many of our readers, are simply those of Wellhausen and Kuenen, and therefore they are not such as are generally accepted among Anglicans. But whatever our views may be, we must reckon with writers of the calibre of Dr. Driver, and therefore it is absolutely necessary that all who profess to deal with the "higher criticism" of the Old Testament, should make themselves acquainted with this book. The author tells us that he does not deal with the theology or the history of the Old Testament; but merely with the book as literature. It may be possible for us, at a future time, to subject this work to a detailed examination; in the meantime we would simply remark that the criticism is of a too subjective character; and however willing we may be to admit the importance of this element, the experience of the parts must compel us to question its absolute authority.

AN INTRODUCTION TO ETHICS. By J. Clark Murray, LL.D., F.R.S.C., Professor in McGill College. Montreal: Wm. Foster, Brown & Co. 1891.

The teacher of Ethics could hardly have a better text book to begin with than the one before us. The author modestly professes only to give an introduction, and not a treatise on the subject with which he deals; but the book has, in reality, a larger range than many a more pretentious work, and in the hands of a competent teacher, it might easily be made the basis of a very complete exposition of the theory and practice of Ethics. The author goes to the foundation of his theme by taking up first the psychological basis of Ethics in the natural and moral constitution of man. Under the head of Ethics proper he discusses first the supreme law of duty; secondly, the classification of moral obligations, and thirdly, virtue, the division to some extent following that of writers like Janet, although in his general theory, Professor Murray differs from that eminent writer, and inclines more to the school of Kant. The book is clear without being shallow, everywhere showing the writer's familiarity with the theme, and the firm grasp which he has of its principles. We repeat, this is one of the very best books on the subject that we are acquainted with.

THE CHURCH AND POVERTY. By John Brisben Walker. Pp. 32. 10c.

This lecture, delivered at the Catholic University, Washington, takes up a fruitful theme, and states it with much eloquence, but the results are quite inadequate; it requires firm handling, and should give some working plan for the Church and poor to meet and help harmoniously.

THOU SHALT LOVE. Pp. 8. 1c.

Modesty should not hide the authorship of "Omicron," Collingwood, Ont. This is a useful tract by some Churchman, full of Scripture and its spirit.

HOW TO RETAIN OUR YOUNG PEOPLE.

A paper read at the County of Carleton Rural Deanery meeting, held in Ottawa on Tuesday, November 17th, 1891.

By REV. A. W. MACKAY, CURATE OF ST. JOHN'S CHURCH. Published in CANADIAN CHURCHMAN by the request of the Deanery.

We can scarcely over-estimate the importance of influencing for good the young people of our parishes. If attached to the Church they become some of its most zealous workers; if left untended and uncared for, none can present such great obstacles in work of the Church.

There is nothing so distressing to a clergyman as to hear of the defection of the members of his flock, either to some religious denomination, or worse still, into a state of carelessness and indifference. We feel that the young belong to the flock, "the beautiful flock" which the Good Shepherd has committed to our charge, and for which we are responsible to Him,

the chief Bishop and Shepherd of souls. It is this sense of responsibility which is becoming felt more and more, and is leading to the special efforts which are being made, sometimes very successfully, to guide and direct the energies of youth into those ways of life which shall do most for their own personal happiness, make them most useful to their fellows and tend most to the glory of God.

We should never underrate the special temptations of youth, but should try to sympathise with their feeling. It is our duty to impress upon them the need of moral courage, never allowing themselves to be laughed into anything that is wrong, or laughed out of anything that is right.

In dealing with our younger members we cannot do better than follow the Church's method and try to make the Baptismal Covenant a reality. We often commence our work a little too late in the day, and we have lost some of our members before we had given them any serious attention. The critical age is from fourteen to twenty-one, just at that time when we are preparing them for confirmation, and if we can do this carefully and thoroughly we shall have gained a life-long influence over them. The value of confirmation would be greatly increased if our Right Reverend Fathers in God would not only lay their hands upon the heads of the candidates, but after the ceremony would take them by the hand, and if only five words could be spoken to each, it would do an immense amount of good, for it would show a fatherly interest in their spiritual welfare. This is difficult in our town parishes, but it is very easy in the country places, and there it is most needed. Our people will believe more firmly in the Apostolical Succession when our Bishops visit each parish in the Diocese at least once a year. There may be no candidates for confirmation, but there are both clergy and laity, young and old, who will work with fresh life and vigour after a visit of counsel and encouragement from the head of the diocese.

What an opportunity is offered to the clergy during the confirmation classes of learning the true state of his candidates? He is brought into close personal contact with them as their spiritual pastor, and he should endeavour to visit the candidates at their homes at least once during the time of preparation.

We shall retain our young people largely through personal influence, and it should be the desire of every clergyman to know every member of his congregation by name, and all the younger members by their Christian names.

Frequent changes are taking place among our younger members; some move away to the North-West, to the United States, or to our large towns. They ought to receive letters of commendation from their clergyman, and a direct communication should be sent through the post, as our young people are often timid and shy in strange places and do not present these letters.

Such communications should receive prompt attention; if treated with indifference the young man or woman is lost to the Church. A vicar who received one of these letters wrote in reply something like this, "Many thanks for your kind letter. I will certainly call upon the lad at once. I wish all my brethren followed your excellent example and commended their lads when they leave home."

Yet that clergyman allowed fifteen months to elapse before he kept his promise. In another instance the clergyman took no notice at all, but his charming wife wrote as follows: "I beg to inform you that my husband is quite capable of looking after his parishioners without your assistance."

Perhaps this clergyman is now looking for a patent invention with which to retain his young people. Let us take an interest in all that concerns our young people—not patronising them as stiff and dignified parsons; that should be the special privilege of the Deans, and Canons, and Prebendaries of antiquated dioceses. While not talking religion to them all the time, we should always talk religiously, and be such that when they are in difficulty or bowed down with sorrow, they can come to us confidently expecting sympathy and help. While this is especially the work of the clergy, the laity can strengthen their hands, and in some cases can even accomplish more by their example and influence and conversation to prevent our young people from straying; we rejoice to see in the Church of England the loving and self-denying labours of many of her prominent laymen.

For practical suggestions let us deal with three points, the education, recreation and the occupation of the young.

1. We should seek to educate them firmly and lovingly in Church principles. There is in circulation a flabby molluscous Christianity which it is the fashion to applaud as "undenominational" religion; it may suit the young man devoid of brains, but for the young men whose glory "is their strength," there must be strong, definite, dogmatic teaching.

The person and the work of our Lord Jesus Christ must be the centre of all teaching, and this we find given clearly and definitely in the Church Catechism. If after many years the good seed should bear fruit, the doctrines therein taught will be remembered and

the repentant will be retained as devout and loyal members of the Church. Above all let us give them an intelligent knowledge of the Bible. This is the great want of the age; it is not enough merely to circulate copies of the Bible, it must come to them with a living teacher.

In connection with our Bible classes there should be a library, separate from the ordinary Sunday school library, furnished with good Church literature, books chosen by the clergyman, an experiment we have tried in our own parish with excellent results, the necessary fund being furnished by an offertory in the Bible class.

As a Lancashire man, I may be permitted to point with pride to the large adult Bible classes in my native country and the immense procession of about fifty thousand members of Sunday schools through the streets of Manchester every Whit-Monday, showing that the Church does retain her young members. Special sermons to young men and young women occasionally are much appreciated as showing a desire to help them if we can.

2. *Recreation.*—We all realize that it is the duty of the Church to provide healthy and innocent recreation for the young. They require recreation just as they require fresh air; if we do not provide it, they seek it elsewhere under less favourable, sometimes dangerous surroundings.

It will be a happy day when our parishes are free from financial difficulties and are not harrassed by the question of profit and loss in the popular entertainments, and can make the edification of our young members the great object.

Entertainments, however, in spite of many drawbacks, do much toward binding our people together and in some instances help to overcome the difficult question of the social distinctions between the classes. If it be urged against these "socials" that they sometimes afford excuses for courtship, all the better for the Church, as we thus prevent in an open way the evil of mixed marriages.

In country parishes the opening of a reading room once or twice a week, with suitable magazines and newspapers, has been tried with success. In all our large towns there ought to be a "Church Institute," with its gymnasium, its reading-room, its class and lecture rooms. I hope the day will come when we shall see such an "Institute" in Ottawa, exercising a great influence over our young and liberally encouraged by our wealthy members.

3. *Occupation.*—We want to employ all the lay agency we can of both sexes. It has been said that we do not want more machinery, we want more steam. A live business man is always adding to his machinery and is ready to adopt any improvement on his old methods.

One of the essential features of a "model" parish is to have every man, woman, and child doing something. If we are to retain our young people we must organize, organize, organize. Not for the sake of experiment, not casting away old methods for the sake of novelty, but in an earnest endeavour to utilize some of that untold energy which is going to waste, and which if rightly directed will make a parish a bee-hive of Christian activity.

We have ready to hand, with constitutions, plans, rules, all tried and proved, the Children's Church Missionary Guild and the Ministering Children's League, Bands of Hope and Mercy for children, and with them we must begin.

Here we have a field of labour not only for children, but also for young girls as officers. For the boys we have scarcely found a successful system, but the "Gordon Brigade" may perhaps prove worthy of its great name.

Then we have the Junior Woman's Auxiliary and the parent Society, also the Girls' Friendly Society. For our young men we cannot do better than follow the St. Andrew's Brotherhood, which can be formed in the smallest parish, for unlike many others, it measures success by zeal rather than by numbers. We often make a mistake in not distributing our offices. We all have some willing workers and we go to them for everything, so we pass by much excellent material which is more difficult to get started, but will do much if we can move it. We can employ our young people as Sunday school teachers, officers, and librarians, secretaries and treasurers, &c., in connection with our Temperance Societies and also as district visitors. Laymen can do much in this way, and they are willing if we show them how to begin, and give them only five or six to visit.

In dealing with the young we need to exercise tact and sound common sense, and especially to guide our words with discretion.

Our young people are not alienated from the Church, nor will they ever leave the fold if we deal with them faithfully, wisely, lovingly. Following St. Paul's advice to Timothy: "Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and teaching."

We shall influence them most of all by our example, and no work of ours shall fall to the ground. Let us seek to copy that "parson" of whom Goldsmith says:

"And as a bird each fond endowment tries
To tempt its new fledged offspring to the skies
He tried each plan, reprov'd each dull delay,
Allured to brighter worlds and led the way."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

MONTREAL.—*Ordination.*—The Lord Bishop of Montreal proposes holding an Ordination on the 4th Sunday in Advent in Trinity Church, when Mr. George Benson Hewetson is expected to present himself for the order of Deacon.

COTEAU DU LAC.—At the request of Mr. French, Church Warden, I am pleased to report the presence of several of our French Canadian brethren, on the occasion of the Thanksgiving service at St. Lawrence Church—which was appropriately decorated with the fruits of the earth, &c. The services of the students are appreciated in this parish.

ONTARIO.

KINGSTON.—The Bishop of Ontario and Mrs. Lewis will leave London about December 1st for the Holy Land. His Lordship's health is steadily improving.

The Diocesan Committee.—At the Widows' and Orphans' Committee meeting a scheme for insuring the lives of clergymen was submitted. It will be voted on in May next. At the Divinity Students' Fund Committee meeting, Major Mayne named a committee, composed of Archdeacon Jones, Prof. Worrell, R. T. Walkem, R. V. Rogers and the mover, to consider the advisability of a theological school in this diocese in affiliation with Trinity College. This scheme favourably impressed the Committee at large. The Domestic and Foreign Mission Committee reported that the collections since May were \$1,300. There was a falling off in Ottawa. The delegates to the General Board at Montreal reported the year's offerings in the ecclesiastical provinces as \$35,621, with the Fredericton Diocese yet to report, showing so far a falling off of \$500. The October Mission Board semi-annual statement showed that the receipts for the year were \$11,022, or \$1 less than the previous year. The grants paid to missionaries and expenses were \$13,198, the previous year's having been \$13,320. Thus for two years in succession the Board has had a deficit of \$2,000. This led to a vigorous discussion. The general call was for a halt in the extension of grants; that these be reduced till the Board once more has come to live within its means. Resolutions was submitted by Rural Deans Bogert and Carey setting forth that though the contributions of the people have increased, they are inadequate to the extended work in hand; that all church-goers be appealed to for special efforts this winter to swell the fund, and that the rural deans notify the parishes most likely to be affected that it will be necessary to reduce all grants but those absolutely needed; the rural deans to report their action by March 1.

The Executive Committee.—In response to a circular requesting representation at the Prison Reform Conference, Rural Deans Pollard and Bogert, Canon Burke, Judges Senkler and Macdonald, and Dr. Walkem were named a delegation from the diocese, and high approval was expressed of the movement. The proposal from the Toronto diocese for the revision of the general ecclesiastical laws in the Ontario diocese was referred to the chancellor and clerical and lay secretaries to watch the legislation. The application of the vestry of Westport for liberty to mortgage the church for \$1,200 was granted. Sales of glebe lots in Wales Parish and Belleville rectory were approved. The rector of Trenton reported a waterworks project now completed with fine business results, and requested consent to mortgage the reservoir lots to spread the payments over seven years. The cost was \$1,400 and the revenue \$500. The Synod, while applauding Mr. Armstrong's business success, was not willing to consent to a mortgage for speculative purposes and laid the matter over for consultation. Rural Dean Pollard of the Clergy Superannuation Fund, reported twenty-one parishes in arrears for collections. Rural Dean Loucks of the Episcopal Trust Fund Committee, reported a capital of \$59,000 and revenue of \$3,000. The administrator enjoined the clergy to observe St. Andrew's Day for intercession for missions, and the Committee adjourned till May.

ALMONTE.—The services in St. Paul's church on Thanksgiving Day deserve special notice. The rector, the Rev. G. J. Low, had made an appeal to the congregation to make the Day of Thanksgiving a reality, and to testify their gratitude to the Giver of

all blessings by substantial offerings on behalf of the church debt. Some four years ago the church had become much too small for the number of worshippers, and the enlargement by the addition of spacious transepts and new furniture made the already beautiful structure one of the best and most commodious churches in the diocese. Handsomely supplied with every requirement, and enriched by many liberal benefactions, St. Paul's Church is a credit to the good taste and the Christian faith of both clergyman and congregation. While duly providing for all the usual calls in and out of the parish, over \$2,000 had been paid out of the \$5,000 debt incurred in the enlargement since 1887. On Thursday the church was tastefully decorated with grain, fruit, and flowers by the ladies, and the neighbouring clergy were invited to take part in the Thanksgiving services. The preachers were, in the morning, Rev. J. J. Bogert, Rural Dean, rector of St. Albans', Ottawa, and in the evening the Ven. Dr. Bedford Jones, Archdeacon of Kingston, assisted also by the Revs. W. D. Mercer, Arnprour, Austin Smith, Ashton, and R. N. Jones, Pakenham. Excellent congregations filled the building and testified in a remarkable manner to their appreciation of their talented rector's work among them and the efforts made by him to supply the ministrations of religion acceptably. In response to his appeal, and those made in the appropriate and impressive sermons, the offerings of the day amounted to \$540, an example of liberality that might well be followed by many congregations far better able to give out of their abundance than the comparatively small community in Almonte. It need scarcely be added that this most practical testimonial of his people's regard and of their love of the Church filled with delight the heart of their pastor, and as his old friends we beg to offer Mr. Low our sincere congratulations on the evident success of his ministry as well as the fact that he has just passed the first examination for the high degree of Bachelor of Divinity in the University of Trinity College, Toronto. We cannot refrain from expressing the opinion that were our congregations generally taught or induced to give in this direct way of laying their contributions on the altar of God, without the intermixture of all lower motives, not only would an enormous amount of unnecessary expense be saved—expense inevitable in bazaars, concerts and shows of all kinds—but the cause of religion would be served and the offerings be more acceptable to Him to Whom they are supposed to be presented.

Daily Times.

TORONTO.

We are informed that the sum of \$750 was subscribed by the members of the St. Alban's Cathedral Chapter present at its recent meeting, to be paid in three yearly instalments of equal amount.

The Ven. Archdeacon Reeve, who for the past few weeks has been staying in Toronto, has left for Winnipeg, where he is to be consecrated as the first bishop of the new diocese of Mackenzie River on Sunday next (Advent Sunday). The consecration service will take place in Holy Trinity Church, and the Lord Bishop of Rupert's Land (Dr. Mackray), acting as commissary from the Archbishop of Canterbury, will perform the ceremony, assisted by the Bishops of Qu'Appelle, Saskatchewan and Calgary, and two of the American bishops. Dr. Mackray is Metropolitan Bishop of the ecclesiastical province of Western Canada.

The first regular monthly meeting of the Toronto Church S. S. Association for the season of 1891-2, was held in the school room of St. Stephen's Church, on Thursday, the 19th Nov. In the absence of the rector, Rev. A. J. Broughall, M.A., the chair was taken by the Rev. Canon Sweeney, D.D., one of the Vice-Presidents of the Association. The meeting was opened by singing hymn No. 356, "Lord, speak to me, that I may speak," and by the chairman reading prayers. The lesson for Sunday the 22nd, St. Matt. xxiv. 9-14; Rev. vii. 9-17, was read by Rev. J. S. Broughall, M.A. The first item of business was the election of officers for the ensuing year, which resulted as follows:—Hon. President, the Lord Bishop of Toronto; Clerical Vice-Presidents, Rev. Dr. Langtry, Rev. Canon Sweeney, D.D.; Lay Vice-Presidents, Mr. S. G. Wood, Mr. G. B. Kirkpatrick; General Secretary, Mr. C. R. W. Biggar; Corresponding Secretary, Mr. J. S. Barber; Treasurer, Mr. J. C. Wedd. Executive Committee, Revs. A. Hart, C. L. Inglis, M.A., Rev. Prof. Symonds, M.A., Messrs. Cooper, Browne and Grassett. The Rev. Prof. Strong, of Wycliffe College, followed with a paper entitled, "A Mediæval Brotherhood." After describing the rise and fall of the monastic and mendicant orders, the lecturer gave a fine description of the character and work of Francis of Assisa, founder of the Franciscan Order, from which he drew a practical lesson of work among the poor and ignorant of our Church, suggesting that corporate

action on the part of Churchmen was necessary, and might be fraught with much good among the poor and ignorant of our own day. Rev. Canon DuMoulin, in moving a vote of thanks to the lecturer, strongly endorsed the plan of united action and self-sacrifice on the part of the rich and cultivated towards their poorer brethren. The Rev. Prof. Symonds and Rev. C. L. Inglis followed in the same strain, all testifying to the work done by similar organizations both within the Church, and by Christian workers of various sects. After reading the minutes of the previous meeting, financial statements and routine business, the meeting was brought to a close by singing the Doxology and the Benediction.

Rev. Septimus Jones, M.A., at the last meeting of the rural-decanal chapter, was unanimously elected rural-dean of Toronto and township of York. His present address is 160 Bloor street west, at the new rectory of the Church of the Redeemer.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of the following amounts for the Rev. J. G. Brick, Peace River:—Mr. N. H. Worden, Toronto, \$2; St. Peter's Sunday School, Toronto, per Mr. F. Richardson, \$25.

NIAGARA.

HAMILTON.—Rev. Wm. Massey of St. Luke's Church, has been offered the curacy of Stamford parish by Canon Bull of Niagara Falls South. Mr. Massey has not yet decided to accept the office.

The appointment of a successor to the late Dean Geddes is affording much conjecture among the members of the Anglican Church. The preferment rests with Bishop Hamilton, who states that no selection will be made for some days. Those in seniority for the position are Archdeacons Dixon and MacMurray and Canon Worrall. The position is purely an honorary one.

ALGOMA.

UFFINGTON.—The Rev. Arthur H. Allman, Incumbent of Port Sydney, has been appointed by the Bishop of the Diocese to the Incumbency of Uffington, Muskoka. All friends of this Mission will please accept this intimation, and kindly communicate with the new Incumbent as they may feel necessary.

The Bishop of Algoma desires to acknowledge, with many thanks, the receipt of \$50 from Mrs. Lings (Treas.) in behalf of the Educational Committee of the Woman's Auxiliary Association of the Diocese of Huron, in aid of the Education Fund. For the information of Church people generally, the Bishop wishes to explain that the object of this Fund is to assist in the education of the children of those of our missionaries whose circumstances forbid their securing for them anything better than the common school education to be had in their immediate neighbourhood. Through the kindness of private individuals, and also of the Woman's Auxiliary, more especially those of Huron and Quebec, no less than ten children (six girls and four boys) have had most excellent educational, as well as social, advantages placed within their reach, foundations being laid in their young minds, on which, by God's grace, we have every reason to believe that the superstructure of useful, honourable Christian lives, stored with blessings to others, will one day be erected. There are others yet to be provided for—notably among them a blind boy, nineteen years of age, with very marked musical proclivities. Churchmen or women desiring to aid an object such as this are requested to communicate with the Bishop at the Arlington, Toronto.

British and Foreign.

Five thousand dollars have been left toward the endowment of Christ church, Norwich. A promise of two thousand has also been made, to be shortly given toward the endowment of Christ church, Middle Haddam.

The Rev. Fathers Longridge, Field and Converse, who are to carry on the work at the Mission church of St. John the Evangelist, Boston, which Father Hall has so long directed, have arrived from Philadelphia, and have been received into the diocese by Bishop Brooks.

A so-called Catholic Congress in Galicia has decided that some twenty of the canonized Roman saints ought to be deposed. But that would be a greater strain upon infallibility than the notorious Honorius

case. There is not much hope of getting even Torquemada off the list.

A minister of the "Reformed Episcopal Church" in London has recently solved the question of Church Unity, so far as he is responsible for it, by coming in to the Church of England. The mother's arms are extended, and she is ever ready to welcome back the wanderer.

The ranks of the clergy in Massachusetts are shortly to be strengthened by the addition of Rev. Charles Follen Lee, A.M., recently minister of the Universalist church, at Charlestown, Mass. Mr. Lee is a man of high education, a powerful preacher, and a poet of considerable power. He comes to the Church fully prepared, with clear convictions and full understanding. For the past twelve years he has been pastor of one of the largest churches in the Universalist denomination; and has been held in highest estimation by all the members of that body. From a worldly standpoint he gives up much that is certain and attractive, and takes courageously all risks for the future.

The sixteenth annual meeting of the Representative Church Council of Scotland was held at Inverness on the 14th and 15th ult. In the absence, owing to indisposition, of the Primus, the Bishop of Brechin, the chair was taken by the Bishop of Moray, who was supported on the platform by the Bishops of Aberdeen, Argyll, and Glasgow. Nothing very momentous happened at the meeting, which, nevertheless, was in many respects an interesting one.

The Duke of Devonshire, patron of the Rectory of Arnold, Nottingham, has sold the advowson to Colonel Seely, and will devote the purchase money, £2,000, towards the endowment of a new parish at Daybrook, the Ecclesiastical Commissioners contributing a similar amount. Until the permanent church of the daughter parish is built the Bishop of Southwell has promised to defray the expense of a temporary building.

The Archbishop of Canterbury has written to the editor of *Cyfaill Eglwysig*, the Welsh organ of the Church of England Temperance Society, as follows: "I have read with pleasure of the special effort which is being made in the Welsh Diocese to draw the Band of Hope and Sunday school into closer relations. The movement has my hearty sympathy. Each good work will strengthen the other."

News up to the end of July has been received at Zanzibar from Uganda showing a disquieting state of affairs there. Captain Lugard and the forces of the British East African Company are not strong enough to hold the balance of parties, and the Protestants and Roman Catholics are said to be further than ever from agreement. The Mussulmans are becoming aggressive, and more fighting seems imminent. News of the recall of the company's forces had not reached Uganda.

The *Spirit of Missions* says that Bishop Walker, of North Dakota, recently received a letter from a young Indian entreating him to visit the reservation and meet fifty or more Indians anxious to see him. He went, and found three young Sioux who spoke English. They had heard the services of the Church, and having procured a few copies of the Prayer-book in their own tongue, had been in the habit, for a year past, of assembling as many of the tribe as possible each Sunday for worship. One of these young men read the service while another took some portion of Holy Scripture 'and tried,' as he said, 'to tell what it meant.'

Advices from Hunan say that the *litterati* and gentry there have issued a manifesto ordering a search for and the expulsion of native Christians resident or visiting. Christian native officials are threatened with disfavour in Peking. The manifesto says that all Christian churches should be destroyed and the property seized. The Hunanese will defend China, and expel the "foreign devils."

Judgment in the Bishop of Lincoln's case is not expected from the Judicial Committee of the Privy Council for some time, though the Board resumed its sittings on Wednesday. It is known that several of the judges had their books forwarded to them during vacation, and the best theological libraries in town were ransacked for duplicate copies of rare ecclesiastical works. One curious discovery (says a contemporary) resulting from this necessity was the theological collection in the library of the Incorporated Law Society in Chancery-lane, which is described by a competent authority as of amazing extent and value.

In an interesting letter just received, the Bishop of Corea (Dr. Corfe) says that some of his staff have had slight touches of malarial fever, but that they are now quite recovered. He writes: "During the fine days the building of the church and personage gets on apace. The latter is all but finished. It is a comfort to me to reflect that henceforth no ship can come into our roadstead without the eyes of all on board being attracted to the hill on which stands the first church ever built in Chemulpo, and the first church ever built by the Church of England in Corea."

The Bishop of Gibraltar has just terminated his pastoral visit to Odessa, the fourth since the foundation of the chaplaincy. Arriving on Thursday, October 22, the Bishop on Friday confirmed seven candidates, and on the following day met the British residents and the managing committee. On Sunday morning his lordship preached at the English church to a large congregation. His sermon was prefaced by some kindly and practical comments on the work of the Church in Odessa, both among resident English and British seamen. At the British Seamen's Institute, in which the Bishop takes warm interest, a large congregation of residents and seamen was present on Sunday evening. The Bishop specially addressed the seamen. A lay Missioner for the port has lately been appointed, and great development of the harbour Mission work is hoped for.

Dr. Wolcott Calkins, in his sermon before the American Missionary Society, on the responsibility of business men, gave some striking figures. The wealth of the country he found to be over \$62,500,000,000 distributed among 13,000,000 families, of whom 11,500,000 families are those of wage-earners. There are 135,000 families which have an average wealth of \$186,000. Seventy-five per cent. of our business men are members or adherents of Protestant Churches. Of the 68 richest men in the country only 4 are Roman Catholic. There are probably 400 Christian families in this country with an annual income, over and above expenses, averaging \$500,000 apiece; and 8,000 Christian families with an average income, above expenses, of \$25,000 each, and 100,000 Christian families with an average income of \$10,000 above expenses. A great share of the \$1,400,000,000 added yearly to the capital of the country belongs to Christian business men. The gospel for rich Christian men is not so much that we need their money as that they need to get rid of it, if they would not have their wealth drive them into insanity or prove a curse.

The Right Rev. Harvey Goodwin, D.D., lord bishop of Carlisle, is dead. [The Right Rev. Harvey Goodwin, D.D., bishop of Carlisle, formerly dean of Ely, son of the late Charles Goodwin, was born at King's Lynn, Norfolk, in 1818, and educated privately. Entering Caius College, Cambridge, in 1836, he graduated as second Wrangler and Smith's prizeman in 1840. He was a fellow and mathematical lecturer of his college, and incumbent of St. Edward's Church, Cambridge, from 1848 to 1858, during part of which time he held the Hulsean lectureship in the university. He was dean of Ely from 1858 to 1869, when he was appointed bishop of Carlisle in succession to Dr. Waldegrave. He is the author of "A Memoir of Bishop Mackenzie"; "Essays on the Pentateuch"; a "Commentary on St. Matthew, St. Mark and St. Luke"; "Hulsean Lectures" in 1855-6, "Lectures on the Church Catechism"; a "Guide to the Parish Church"; "Parish Sermons, University Sermons," etc.; "Walks in the Region of Science and Faith," 1883, and of some mathematical treatises. Dr. Goodwin was the first to propose the erection of a church house as the Church of England's celebration of the Queen's jubilee.]

A Successful Institution—The Guild of St. John, Toronto.

The officers of the Guild of St. John are frequently called on for information, as to the working of the Society, by parties in different places throughout Canada, who contemplate organizing Guilds of a similar character, and as at this season of the year Church-work is being pushed forward with much activity, at the request of the Editor of the CANADIAN CHURCHMAN, your correspondent has written a short history of this Society, and to aid those who require assistance in compiling rules and regulations, you will, I am sure, confer a great favour on a large number of your readers by inserting a copy of the By-laws and Constitution in the columns of your widely read paper. It is sixteen years ago that Mr. W. A. Shutt (now of Parkdale), the founder and ex-warden of the Guild, conceived the want of an institution to get hold of the young men, and organized the Society in a building in the lower part of St. John's Ward, where successful meetings were held for a considerable time, after which the Guild became attached to

St. Luke's Church, then at the corner of St. Vincent and Broadbalt streets, and when the new edifice was erected, a large room was allotted to the Society by the Vestry of the Church, and the officers received much encouragement from the congregation, who appreciated the efforts being made to carry on the work. The Guild has always been conducted by laymen, and the officers feel proud over the success attained. The usefulness of Guilds both for young and old has long been universally recognized, and those established should have the hearty support of the parishioners in every parish. Although the increase in numbers has not been large in this Guild, its growth has been steady, and the Society has been most useful in acting as a means of providing for the spiritual good of boys and young men at the critical period when they leave the Sunday school, and go out into the world. Many of our young men who have gone to reside in distant places, still keep up their connection with the Society, and take an interest in its affairs, and should they return for a visit, would take great pleasure in attending the meetings to renew old acquaintances. The Guild does not reject temporalities, as our members devote certain evenings to gymnastics, which are a source of considerable attraction. Our equipment for exercising is ample, and the facilities offered are much appreciated, as is shown by the enthusiasm manifested on instruction evenings. The library contains a large miscellaneous collection of interesting works, many of which have been donated by friends of the Guild. The reading tables are also supplied with suitable papers and magazines. A service is held on the second Monday in each month preceding the business meeting, and is usually well attended. During the Lenten season a service followed by an address is held every Monday evening. The singing is particularly hearty, as many of the choristers belong to the Guild. It is the custom to hold an annual entertainment, which usually takes the form of an illustrated lecture, the proceeds of which are given to the Church. Last year Rev. Dr. Langtry lectured on "Canada, from the Atlantic to the Pacific," and Mr. J. B. Wittemore (an old friend of the Guild) illustrated the subject with his splendid stereopticon views. Some little time ago the members presented St. Luke's Church with the handsome pair of chancel gates which are so much admired. It will be unnecessary to give any further information as to the institution, as the constitution and by-laws, which are given below, will explain all the details. The officers for the coming season, which has just opened so auspiciously, are as follows:—Warden, James A. Catto; Ass't Warden, Percy J. Horrocks; Secretary, Harry W. Ellison; Ass't Secretary, Charles Baker; Purser, Charles Harding; Librarian, J. Brooks; Ass't Librarian, J. Fairfield; Organist, Arthur Semple.

Court of Enquiry.—W. A. Shutt, R. A. Shutt, and J. H. Mumford.

Absentee and Sick Committee.—Fred. Baker, J. H. Mumford and the Assistant Warden. Master Junior Guild, J. H. Mumford; Chaplains, Rev. John Langtry, M.A., D.C.L., and Rev. Mr. Reid.

Order of Service.—Opening Hymn, Prayers, Antiphon; the viii. or lxxxiv. Psalm; Chapter—The Magnificat, the Apostle's Creed, the address (if any); Hymn; Closing Prayers, Collect for the day, Collect for the Guild; other Collects may be added.

Pro bono Ecclesiae et Dei Gloria.

CONSTITUTION OF THE GUILD OF ST. JOHN THE EVANGELIST, OF THE PARISH OF ST. LUKE, TORONTO.

I. *Name.*—The name shall be the Guild of Saint John the Evangelist, of the Parish of St. Luke, Toronto.

II. *Object.*—The object shall be to bring young men to love and gain knowledge of the Church, by the aid of the Church's instructions, Christian amusements, and friendly intercourse, and to cultivate purity and holiness in daily life amongst its members, and among all others with whom they may come in contact, and to assist under the direction of the clergy the work of the parish.

III. *Obligation of Members.*—The obligation of members is to attend the services of the Church every Sunday and Holy Day, unless hindered by sickness or other just cause; to attend Holy Communion regularly, and especially on the Sunday within the Octave of the Feast of the Patron Saint of the Guild, and at Christmas, Easter and Whit-Sunday, and the 3rd Sunday in June, to say the Collect for the Guild at least once a week; to strive by God's help to keep free from all sin themselves, and encourage others to do the same, as well by example as by precept; and to attend the meetings regularly.

IV. *Obligation of Associates.*—The obligation of Associates is to attend the services of the Church every Sunday, unless hindered by sickness or other just cause; to say the Collect for the Guild at least once a week; to strive by God's help to keep free from all sin themselves and encourage others to do the same, as well by example as by precept; and to attend the meetings regularly.

V. *Membership.*—1. The membership shall be con-

tinued to men and boys, and shall be divided into Members, Associates and Honorary Members, and non-resident Members.

2. Every Member shall be a member of the Church of England and a communicant.

3. An Associate may be any one as per Con. V., Sec. 1, duly elected and admitted, as provided in By-laws.

4. An Honorary Member may be any member of the Church of England upon whom the Guild wishes to bestow the title for any kindness shown it.

5. (a) Only Members shall be allowed to vote, hold office, and take part at the business meeting. Only those who have been Members in good standing for six months shall be allowed to vote on any proposed alteration or amendment to the Constitution, By-laws, or rules of order. (b) Associates shall enjoy all the privileges of Members with the exception of the above.

6. Honorary Members may, on invitation, attend the meetings.

7. Every Member or Associate shall, on the night of his admission, or as soon after as possible, sign a book agreeing to be governed by and to support the Constitution and By-laws as long as he remains a Member or Associate.

8. Every person elected a Member, as provided in the By-laws, shall be admitted in the following manner: All present except the Warden shall kneel. The Warden having read the Object, the Obligation, and any direct duties of Members, shall say to candidate—

Is it your desire to become a member of this Guild?

Candidate.—Yes.

Warden. Will you try to keep the By-laws and Rules, and observe the object, and obligation, and be a faithful member?

Candidate.—I will try, God being my helper.

Warden.—(Name)—I admit thee to be a member of the Guild of Saint John the Evangelist. Strive ever to remember whereunto thou art called; to follow closely the example of our Lord Jesus Christ.

In the name of the Father, and of the Son, and of the Holy Ghost.

Let us pray.—Almighty God, the Giver of all good gifts, give Thy Grace, we humbly beseech Thee, to all those who are admitted into this Guild; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve Thee, to the glory of Thy Great Name and the benefit of Thy Holy Church, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

9. Every person elected an Associate, as provided in the By-laws, shall be admitted in the following manner: All present except the Warden shall kneel. The Warden having read the Object, the Obligation, and any direct duties of Associates, shall say to the Candidate—

Is it your desire to become an Associate of this Guild?

Candidate.—Yes.

Warden.—Will you try to keep the By-laws and Rules, and observe the Object and Obligation, and be a faithful Associate?

Candidate.—I will try, God being my helper.

Warden.—(Name)—I admit thee to be an Associate of the Guild of Saint John the Evangelist. Strive ever to remember whereunto thou art called; to follow closely the example of our Lord Jesus Christ.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Let us pray.—Almighty God, the Giver of all good gifts, give Thy Grace, we humbly beseech Thee, to all those who are admitted into this Guild; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve Thee, to the glory of Thy Great Name and the benefit of Thy Holy Church, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

VI. *Meetings.*—1. The meetings shall be held weekly or bi-weekly.

2. One meeting in each month shall be for the Guild Office and transaction of business, and the other meetings shall be for amusements.

3. The first Chapter Meeting in October shall be the Annual Meeting for the election and installation of officers, election of committees, presentation of reports, and any other business which may be brought before the meeting.

4. No business shall be transacted at a Chapter Meeting unless a quorum is present, but the service may be said whether a quorum is present or not, which shall be at the discretion of the Warden.

5. If a Chapter Meeting should fall on a Festival, Holy Day, or Holiday, then such meeting shall be held on the next meeting night, and the notices calling such meeting shall be sent in time to let the members know that the meeting will not be held on the usual night.

6. Special meetings for business may be held upon a request of five members being made to the Warden or Secretary, when either of them may call the meeting in their own name.

7. Special meetings shall be conducted in the same manner as Chapter meetings, except in cases otherwise provided for. And if the Warden shall see fit to dispense with the service he may do so.

VII.—1. *Officers.*—The officers shall be Warden, Assistant Warden, Secretary, Assistant Secretary, Bursar, Librarian, Assistant Librarian, and Organist. They shall be elected annually, and shall hold office until their successors are elected and installed, and are eligible for re-election.

2. (a) No member shall be a candidate for the office of Warden unless he has been a member for at least three years. (b) No member shall be a candidate for the office of Assistant Warden unless he has been a member for at least two years. (c) No member shall be a candidate for any other of the offices unless he has been a member for at least one year.

3. Should any office become vacant from any cause, nominations may be made at any Chapter meeting thereafter, but the election shall not take place until the next Chapter meeting after the nominations, when more nominations may be made if desired, and the officer elect may be installed at the same meeting as elected.

VIII. *Absentee and Sick Committee.* 1. There shall be an Absentee and Sick Committee, which shall be composed of the Assistant Warden, and two members elected annually in the same manner as officers.

IX. *Court of Enquiry.* 1. There shall be a Court of Enquiry, which shall be composed of the Warden for the time being and three members who are not officers, and who have been members in good standing for at least two years. They shall be elected for two years and in the same manner as the officers.

X. *Installation of Officers.*—1. (a) After duly being elected, every officer, unless he is re-elected, and the three elected members of the Court of Enquiry, shall be installed by the retiring Warden. (b) In case the retiring Warden be elected to any other office, after having installed the other officers, he shall be installed by the new Warden. (c) In case the Assistant Warden should have to install the officers, and having been elected to any other office, after having installed the other officers he shall be installed to his new office by the new Warden or Assistant Warden.

2. The officers elect having been presented to the presiding officer, he shall read the respective duties of each officer, and shall then proceed to install them as follows:—

Warden Officiant. Will you faithfully use the authority now to be committed unto you, and earnestly endeavour to perform the duties of your office in accordance with the Constitution and By-laws of this Guild?

Warden elect.—I will try, God being my helper.

Officiant.—I declare you Warden of the Guild of St. John the Evangelist, and present you with your badge of office. Take heed that you give sanction to those acts only which shall promote the welfare of the Guild, the good of the Church, and the glory of God.

Warden elect.—I will try, by the grace of God.

Assistant Warden Officiant.—Will you faithfully and earnestly endeavour to perform the duties of your office, and assist the Warden in every way you can for the advancement of the Guild, the good of the Church, and the glory of God?

Assistant Warden elect.—I will try, God being my helper.

Officiant.—I declare you Assistant Warden of the Guild of St. John the Evangelist, and present you with the badge of your office.

Secretary Officiant.—Will you faithfully and diligently perform the duties of the office to which you have been chosen?

Secretary elect.—I will try, by the help of God.

Officiant.—I declare you Secretary of the Guild of St. John the Evangelist, Toronto, and present you with the books and badge of your office.

Bursar Officiant.—Will you faithfully and diligently perform the duties of the office of Bursar, to which you have been chosen?

Bursar elect.—I will try, by the help of God.

Officiant.—Will you be careful against loss of any monies entrusted to you?

Bursar elect.—I will.

Officiant.—I declare you Bursar of the Guild of Saint John the Evangelist, and present you with the books and badge of your office.

ASSISTANT SECRETARY, LIBRARIAN, ASSISTANT LIBRARIAN, ORGANIST.

(Same as that of Secretary, name of officer being changed.)

Members of the Court of Enquiry.—The three members elected shall be installed by the Warden in the following manner:—

Warden (to each separately).—Will you consider all cases brought before you fairly, and for the best interests of the Guild.

Member elect. I will try, God being my helper.
Warden. I declare you one of the members of the Court of Enquiry of the Guild of Saint John the Evangelist.

XI. Badges. 1. The Member's Badge shall be a cross suspended around the neck with a purple ribbon, and shall be presented to the member at his admission.

2. The Associate's Badge shall be a dark blue ribbon with the name of the Guild thereon, and shall be presented to the associate at his admission.

3. The Officer's Badge shall be a red ribbon with the initials of the Guild and a cross thereon.

XII. Fees. 1. All Members and Associates (except in cases provided for) shall contribute to the funds of the Guild, and Honorary Members shall be invited to donate an offering at least yearly; non-resident Members shall not be required to pay fees.

2. If any Member or Associate neglect to pay his fees, and has become six months in arrears, having been notified by the Bursar to that effect, he may be suspended or expelled, if the Guild think it advisable to do so, by a two-thirds vote at a Chapter Meeting.

XIII. Violation of Constitution, By-laws, Rules, etc.—

If any Member or Associate be thought to have neglected his duties as a Member or Associate, without sufficient excuse, or seem to have acted in any way contrary to the Constitution, By-laws, Rules, Order, etc., of the Guild, or have committed any immorality to the scandal of the Guild, or has been guilty of any bad conduct, or bad language, or any personalities towards any Member or Members, or Associate or Associates, the Court of Enquiry shall be asked to examine into the case, and they shall make their report to the Guild, when such action may be taken as the Guild may decide upon a two-third vote.

XIV. Change or Amendment.—This Constitution, or any part thereof, shall not be altered or amended except by three-fourths vote of the members present at a Chapter Meeting, of which change or amendment notice shall be given the members either at the Chapter Meeting before or on the notice calling the meeting at which it is proposed to make such change or amendment.

The Priest's of the Church of St. Luke, Toronto, shall be Chaplains to the Guild.

in Him. 3. "Who are not afraid of the false cry of socialism, etc." Socialism is growing, and it will be here to stay as time rolls on. God help the Church if she does not see this sign of the times! Men are binding themselves together by every appeal to the social instincts, and if we do not set Christ at the head of humanity, false prophets will place the devil there, and the gospel of dynamite will be an awful experience. The world is quietly forcing the Bible out of its legislation—out of its education—and it is time that the Church, with no faltering step, should take up Christianity, and by Christianity I mean Christ. Not hair-splitting on questions that concern nobody but the hair-splitters. These are grand Catholic truths—truths from the throne of God—these, and not men's opinions and theories on truth are given to raise fallen humanity. I know, from painful experience, that any man who would rouse the Church to Catholicity must bear the lash of criticism, but keep at it, "Enthusiast!" It is dogged that does it!

ALFRED OSBORNE.

A Missionary Post Since 1801.

SIR,—Ninety years ago, what is now the pretty village of Philipsburg, charmingly located on Missisquoi Bay, an arm of Lake Champlain extending into the Eastern Townships, witnessed the first planting of Church of England services east of the Richelieu, by an eccentric missionary who always slept with loaded horse-pistols under his pillow making frequent tours through the adjacent parts proclaiming the Gospel of Peace. When the Seignior of St. Armand was finally divided into East and West Parishes by the corrected issue of Royal Letters Patent, August 9th, 1834, during the Earl of Dalhousie's administration, nearly all the original records remained the treasured possession of the West Parish, at the headquarters of the original missionary. From the Act of Authentication of the first of the series notice the following:—"This book . . . was this day presented to me, the Hon. Arthur Davidson, one of the Justices of the Court of King's Bench for the District of Montreal, by the Rev. James Tunstall, minister of the Protestant congregation at St. Armand, to serve as a Register," etc. "Montreal, 20th Jan., 1801." Few Protestant Registers of civil status within this Dominion go farther back. The bedside of an aged Irish Churchman furnished an amusing illustration of the use of the term "Protestant" in this connection. Asked whether a friend of his was a Protestant, he replied, "He's not, your riverince; shure he's a rale Presbyterian." So greatly were the early settlers divided on points of doctrine by wandering preachers of rival denominations, that common ground of agreement seemed only to be found in the almost universal article of belief and practice, "The One Thing needful is—Dollars and Cents."

The more sober-minded were ready to turn from the interminable dissensions of private opinions to the simplicity of the Undivided Faith, whenever it should be fully presented. The Hon. and Rev. J. Stewart, shortly after coming to St. Armand in 1808, writing home to his mother, the Countess of Galloway, says: "The people are worse in appearance or manner, than in reality or principle. They have been more out of the way of true religion and inattentive than adverse to it. In short they suit my object—to be useful to them and the Church. With a population of 40,000 the Eastern Townships waited until 1809 for the erection of the first church. In that year a wooden structure was put up at Frelighsburg. A second followed after a few months in the western part of St. Armand near Philipsburg. The Frelighsburg church has since been replaced by the Bishop Stewart Memorial at a cost of \$14,000. The Western church has a singular history. Built two miles away from the village in compromise to contending factions, the location proved a mistake from the first. One stormy Saturday night, 22nd April, 1843, a tremendous gust entering by the base, filled and forced the spire upwards high in the air like an immense balloon, and turned it completely over end for end, causing the point to come down first and pass right through the middle of the roof and floor deep into the ground. Next morning there stood the steeple calmly pointing its finger downward to hades, and leaning its base against the front of the gallery. Thus unceremoniously overturned by the powers of the air, the old timbers were brought down to the village and used in the framework of the new church. Hence the sad state of the present building—rotten beams in a comparatively recent structure. So badly settled and decayed are some of the main stays, defective and unstable the walls and foundation, that the building has been condemned by practical men as beyond repair. Shall this old missionary post be abandoned, or re-built by questionable methods? The Lord Bishop writes:—"The church at Philipsburg is sorely needed, and I strongly endorse the principle adopted of simple reliance upon the Offertory for its erection." While those who recognize this plan as in accord with the teaching of the Word

of God may be courteously invited, none will be urged, to aid the humble undertaking "In His Name."

F. A. ALLEN.

I earnestly commend the above.

W. B. MONTREAL.

Montreal, 17th Nov., 1891.

Notes and Queries.

SIR,—When the church-wardens hand the offertory plates to the clergyman, some congregations stand. Is it right to do so, and if so, why is it not universally done, and why do the Bishops not enforce it?

CHURCHMAN.

Ans.—There is a clear instruction to the church-wardens as to their duty of collecting the alms and other devotions of the people, and reverently bringing the alms-dish "to the priest, who shall humbly present and place it upon the holy table," but there is no direction for the mode of the people's offering. From the use of the phrase "present and place" and the general conception of the whole action, we must infer that it is oblatory, and in order to show the people's direct participation in the action, they will naturally stand. They will stand in fact when they give their coin to God, and stand when the priest offers it all as the people's oblation. But the Bishops are too wise to attempt any coercion, which must inevitably fail, and there are "many men, many minds" in a free country like ours. There is no reason why the practice should not be universal, and the use is probably increasing now, but it must be left to individual and congregational feeling and custom, not Church law, must rule the day in such a matter. We think it right as a matter of feeling and religious propriety, but it is not wrong to act otherwise.

SIR,—In answer to a question in last week's CHURCHMAN in St. Luke v. 21, there occur these words:—"It is not true that God alone forgives sins, and it is not true that God as God forgives sins at all; God the All-just and All-holy cannot forgive." Will you let me ask for an explanation of such language? The naked statement seems to be contradicted by many passages of Holy Scripture. And if it be said there is no forgiveness except through mediation—was any more than this asserted in the words, "Who can forgive sins but God alone." It has always appeared to me that our Saviour did not say this was not the truth—He said it was not all the truth, but (understanding always the forgiveness of sins through mediation) He was not denying statement upon statement of Scripture that God does forgive sins, and where no word of a mediator is mentioned.

WILLIAM CRAIG.

Ans.—We are a little surprised to meet with this objection to our note on St. Luke v. 20-24, but we stated the case in a plain form, because it is theologically true, and might draw attention to the looseness of our popular phraseology. We do not accept the Scribes and Pharisees as competent exponents of our Christian faith, or as genuine defenders of the divine prerogatives, so much as zealots anxious to score a point against our Lord. Jesus did not deign to argue with them by textual niceties, but quietly supplied the complementary truth, as we might say, "through Jesus Christ our Lord." It is evident that the baldness of their assertion by an interrogative was taken by Jesus as a cloud to cover a want of accurate thought, and therefore He supplied the wanting side of the theological truth, as also in act He completed what was wanting in His miracle. In our short reply we compressed as much truth as we could, and did not enter into the quotation of texts. The Scribes and Pharisees could have had but the lowest idea of mediation, and refused to believe in the Great High Priest. If their one Lord Jehovah was alone, absolute and perfect in all His attributes, He, although the sin could only be done against Him, could not forgive sin. The All-perfect and All-holy could not look upon iniquity, but He could and does forgive through the Son of Man, who is our great Atonement and Atoner. How His Sacrifice had the retrospective force to obtain the forgiveness of even the Patriarchs, we may not attempt to define. Our forgiveness is not procured by the Godhead, but by the manhood in the person of Jesus Christ, as "the Father judgeth no man (to bind or to loose), but hath committed all judgment unto the Son." In our current theology we are losing our grasp upon the Incarnation of the Son of God.

—A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are God's whetstones with which to keep them sharp.

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.

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

The Church of Canada.

SIR,—In your paper of the 12th inst., your correspondent C. A. F. says:—"The point of time in planting the Church in Quebec by the Roman Episcopate is voided by the fact that Cabot, the discoverer of Newfoundland, and the discoverer of Canada, had on board one of his ships a chaplain of the Church of England, and was the means, under God, of bringing to Canada (before Romanism), the Gospel of God on 'historic' lines."

Will C. A. F. please have the kindness to inform me from what source he derived his information about Cabot's chaplain? P. TOCQUE.

Nov. 24th.

The Church and the Labouring Classes.

SIR,—There are one or two points in the letter of "Enthusiast" which I should like to enforce.

1. "But this gospel must be preached by priest and layman both." Quite so, "Enthusiast!" A whole army of laymen must go to work, and we "priests" must understand that God calls his prophets, and if we do not find room for them in the Church, they will find room for themselves outside of her. I have the honour of knowing Major Mayne, and know his mind on this matter. He is whole souled for the people, and is capable of "reaching down to them from our own perilous height of diabolical respectability," while at the same time he has no wish to infringe upon the "priest's" office. 2. "But let the Church also preach to the rich the gospel of a regenerated brotherhood in Christ." The time has gone by for Church of Englandism. We must be Catholic in its best sense. Whatever social distinctions the world feels necessary for the protection of class interests, and it may be that such distinctions are necessary, yet the Church Catholic must know nothing within her borders but brotherhood in Christ, if she expects to reach the masses. We are all one

Sunday School Lesson.

2nd Sunday in Advent. December 6, 1891

THE OLD COVENANT AND THE NEW.

I. WHAT A COVENANT IS.

The first part of the Catechism, as far as the Creeds, treats of the Christian Covenant. Before going further it would be as well to explain to the scholars the meaning of the word. A covenant is not a promise only, but a mutual promise or bargain between two persons at the least. Covenants are made every day. Servants, workmen, &c., agree to do certain duties on condition of receiving certain wages. The work of the world could never go on unless men covenanted with other men, and the covenant with God is of far more consequence. But, some may say, "we are justified freely, it is God's gift, not earned by our own good works but by Christ's righteousness" (Rom. v. 18, 19). This is all true, and yet, "not the hearers but the doers of the law shall be justified" (Rom. ii. 13). We cannot, of course, make terms with God, any more than slaves can with their masters; being His property we are bound to obey. But He has condescended to make terms with us, and to promise us an endless reward in return for the obediences which He has a right to demand (St. Luke xvii. 9).

In most cases the Christian covenant is made in infancy, and sometimes the child refuses to keep his side of the agreement, saying he is not bound to keep promises made in his name without his consent. If any of the class have such ideas, explain to them that although they reject the covenant, they are still bound to obey God. If they refuse to be children they fall back into the condition of slaves, losing all their privileges without gaining any freedom. God offers life; if that is refused "the wages of sin" must be paid (Rom. vi. 23).

II. THE COVENANT OF WORKS.

So called because it required works of perfect righteousness. It was made between God and our first parents; let us examine the terms of this covenant.

1. *God promised* life and happiness, and gave them too, without waiting until Adam performed his part of the contract. So it is still. God's part comes first; He first adopts the children, then waits patiently for their promised obedience.

Man promised to obey, then yielded to the first temptation. Because Adam sinned all his descendants became sinful, sharing his nature. Being children of Adam we are all "born in sin;" but "being born again in Baptism," we become members of Christ and share in His sinless nature (Rom. v. 12, 18, 19). The Philistines lost the battle in the person of Goliath, their champion (1 Sam. xvii. 8, 9). So we lost, in the person of Adam, the first champion; but won in Christ, the second champion (1 Cor. xv. 22, 45-49). Covenants were made with Noah (Gen. ix. 8-16), Abraham (Gen. xvii. 1-14), and Moses (Ex. xix. 3-6), but these were only temporary. The sacrifices offered could never take away sin (Heb. x. 1-4). They were only types of the one great Sacrifice, the Lamb which God would provide for Himself (Gen. xxii. 8). "When the fulness of the time had come, God sent forth His Son" and made another covenant with man called—

III. THE COVENANT OF GRACE, OR THE CHRISTIAN COVENANT.

This was no new idea, but the purpose of God from the beginning (Rev. xiii. 8, last clause). Glimpses of the coming light were given from the first (Gen. iii. 15; xxviii. 14, last clause), growing clearer and brighter until the dawn, when the Sun of Righteousness arose. The prophets prophesied of Christ, the sacrifices were all types of Him, even the men where shadows of Him. Joseph sold by his brethren that he might save them from want and death; David the king; Joshua, the leader, and many others.

1. *God's side of this Covenant.*—The first covenant broken,—death the penalty. Christ Himself pays the price, and reconciles man to God by His death, then saves us by His life (Rom. v. 10). We owed an enormous debt to God, which He paid that He might show mercy and still satisfy justice. God's side is boundless, His love and tenderness are inexhaustible. The first covenant if broken by

man decays and waxes old, and is replaced by a far better one (Heb. viii. 7, 12, 13).

2. *Man's side of the Covenant.* This may be expressed in two words, Repentance and Faith. (See answer to "what is required of persons to be baptized.") (a) *Repentance* includes amendment of life, and a steady fight against the world, the flesh, and the devil, otherwise it is not repentance at all, but the sorrow of the world which worketh death (2 Cor. vii. 10). Sorrow for sin is sometimes only remorse (St. Matt. xxvii. 3-5). (b) *Faith* is included in the baptismal vow—all the articles of the Christian Faith. This faith must be *alive* or it is useless and its life can only be shown by works (St. James ii. 17, 26), which brings us to the third part of the vow, to "keep God's holy will and commandments," etc.

Family Reading.

"Changed Lots; or, Nobody Cares"

CHAPTER VII.

NANCE AND JEM.

And now began a struggle for existence for the little household, and all save the sick child fared badly. She wanted for nothing, and lying silent and unconscious, or tossing in delirium, the tenderest care surrounded her while none but loving words fell on her ears.

Many years ago "Nance," then a handsome girl of eighteen, had run away from her situation as general drudge, in a farm-house in Somerset, with "Gipsy Jem"; he and his cousin Joe had been taken on by her master for haymaking, and both had been her suitors. She had chosen Jem, and had never repented her choice; Jem Lovell had made a good husband, and happy days for Nance had followed her marriage.

It had caused no quarrel between the cousins; Joe had married shortly afterwards himself, and the families had wandered on together each in its own van, sometimes separating for weeks, but always appointing a place for meeting, and never losing sight of each other.

Nance was a true-hearted, unselfish woman, with strong affections, which until her marriage had been almost starved; clever, capable, and energetic, no trouble was too great to take for those she loved, and Jem Lovell was very proud of his wife.

Sorrow came at last in successive deaths of several young children, and with difficulty a little Jem was reared, who was, however, lame from his birth, and very sickly.

When he was about five years old a little daughter had been born, and great had been her joy in the possession; when the little one had died suddenly she had been nearly beside herself with grief.

The families had separated just after this baby's death, and great had been the cousins' astonishment, when meeting again a few weeks later they found Nance with another baby girl in her arms; but Nance would answer none of their questions, and her husband was equally reticent—his wife might do "as she liked," he said.

Old Danny, who was Jem's father, said he knew nothing of the matter; he had come home one night and found the baby in the van; it was no business of his where Nance got it; "babies" were "not scarce by no means," and his advice to Joe and his wife had been to "mind their own business."

This happened nearly eight years ago, when they were wandering through Scotland, and Nance could never be induced to cross the Border again.

The fact that Lily was not one of themselves was seldom remembered in the little community, and each year Nance's heart had been given more passionately to her adopted daughter—her "Lily," as she named her, on account of the fairness of her skin; nor had she been a bad investment; the golden red hair and soft brown eyes had often brought in pence when all else had failed.

If Lily carried a basket of flowers, few people could resist her pleading, and it was well known in the little community that Lily and Jem made "better days" than all the rest put together.

When Lily was about three years old Nance's husband was killed by a fall from a rick, for he

and Joe still continued their practice of getting some hay making when they could.

This was a dreadful blow to loving-hearted Nance, and she now centered all her love on her children, Danny, Jem's rather ill-tempered old father, coming in for a share of her care; she would not turn him out for Jem's sake, however lazy she found him, as long as she had a crust, he should share it.

Nor would she accept any help from Joe and his wife; she would be "beholden" to no one, she said, but the two families continued to keep company much as usual, separating as before when it suited them.

Joe had a scolding, lazy wife, and four children; he had never lost his admiration for Nance, and when about two years before my story begins his wife had died, leaving a little helpless blind daughter behind her, his thoughts were soon full of the project of persuading his old love to marry him, thus making the two households one.

But Nance would not hear of it; her children should not be knocked about by Joe; were they not already both afraid of him?

He might beat his own children if he chose; they were a "bad lot"; but he should not beat hers, and it was useless for Joe to protest.

Nance had always kept Jem and Lil in her own sight, and though totally uneducated she was not without a certain refinement.

Her own words were carefully chosen, and unless roused to anger she was a silent, dignified woman. An oath seldom escaped her lips, and her example and disapproval had taught her children to avoid all bad words; thanks to Nance's care little Gipsy Lil was as ignorant of the wickedness she was often in the midst of, as little Dorothy Chisholm in her guarded nursery.

Nance was too energetic and hard working to be fond of begging, though she was sometimes, as now, in this time of trouble, obliged to condescend to it, and Jem shared his mother's pride; but now for Lil's sake he must beg, and when he told people to whom he tried to sell the few flowers he could collect, of the little sister, who was very ill, he spoke with an earnestness which carried conviction, and brought in an unexpected harvest.

Honest, too, was Nance, according to her own standard; those who knew her would have trusted her with untold gold, or what was more to the point, their last penny. Of her poorer customers she never over-asked a farthing; but if she thought a customer was rich she could see no harm in asking a little more, especially when she was very hard-up herself, and since her husband's death this had often been the case.

But, however hard pressed, she had hitherto never taken anything that did not belong to her, or allowed her children to do so, throwing words of scorn at Joe's children when provoked by them, as a set of "little thieves."

She would rather work from morning till night than steal, she had often told Joe, and she thought little of going without food herself that her children should have it; nor did she drink, and her fierce remonstrances to old Danny kept him more sober than anything else.

He should feed as herself, she often told him, but he should not drink her money, and the old man regarded her with a mixture of fear and admiration, while he grumbled at her when she could not hear him, if there was no fear of his words being repeated.

Such was the woman into whose hands little Dorothy Chisholm had so strangely fallen.

Very slowly she returned to consciousness, and she had long grown accustomed to the face of her kind nurse before she was strong enough to think.

With convalescence the memory of the past slowly returned, but a past that was sadly confused. Before she could remember much she had learned to love "mother" and "Jem," one or other of whom was always at her bedside, and never spoke to her without the most loving epithets.

In her extreme weakness and weariness she clung first to one and then to the other, and while she watched them, she tried hard to remember who they were, and where she was, but it was some time before she could at all conjure up the past; then she began talking in broken accents of the "little gate," and "the other little girl on the common," of her "shoes and stockings," of her

"white frock," of her "chemise" which 'Lizbeth had taken from her.

All through her delirium she had at times talked of these things; Nance and Jem listening with anxiety, thought her head was "getting bad again," and the doctor was consulted, who had all through the child's long illness been unremitting in his kindness, and had won the ardent gratitude of both the lame boy and his mother.

Jem limped off to consult him with perfect confidence; no one now would call him a beggar; he returned much comforted; the doctor had told him that these wanderings of the child's mind meant extreme weakness, that they must not contradict her, that it might be long before her head was clear and strong, but that in time she would forget all her fancies. They need not be frightened by them, or afraid to move her; change of air would now be good for her.

So the next time "Lil" began asking Nance to take her home, she said, soothingly.

"Yes, my pretty, you shall soon go home, very soon now."

And as poor little Dorothy was still so weak she could hardly lift her head from the pillow, she smiled gratefully and fell into a quiet sleep.

When she awoke to find the van was moving on, she thought dreamily that the promise was going to be kept, and began wondering what "nurse" would say to her, and whether she would be very angry; also whether "papa" and "mamma" had come back, and would have to be told how naughty she had been; and for days she was very quiet and content, willing to be amused by the strange and interesting things Jem brought to her bedside, enjoying heartily the food prepared for her by Nance, who watched her eat with unspeakable joy and thankfulness.

The child had been given back to her changed no doubt, but unhurt; her hair would soon grow again, and the pink colour would come back to her little white face. Any one so thin and wasted and white as her darling, Nance had never seen before.

Dorothy had never in her life been so petted and loved; and she basked in the sunshine of the smiles which were always ready for her, and was very happy, feeling by no means quite sure that she would be glad when she reached the end of her journey, and heard nurse's reproaches for her disobedience.

Her memory had really been greatly enfeebled by her illness, and she remembered far less distinctly than "Lil" the events which led to the strange change in her life. Only very slowly did a distinct remembrance of the past come back to her, and then she again began asking questions with regard to her return home.

"Are we far off, shall we soon be there?" she asked now and again, as she thought of "papa" and "mamma." They must have come home by this time, and they were surely looking for her.

Directly she was strong enough, Nance lifted her on Turk, the old white donkey which generally drew the cart laden with "crockery," which was Nance's principal stock-in-trade. She had been going a round with her crockery when she had left Lil for a few days in the charge of Joe and 'Lisbeth, and many a time since her return she had vowed that such a thing should not happen again, for she was fully persuaded her darling's illness had been brought on by 'Lisbeth's neglect.

Jem led the donkey, and thus they wandered on through the lanes, which were full of wonder and amusement to Dorothy, while "mother and Danny" followed with the van, the donkey cart (which was now sadly empty) tied behind, the old horse doing double duty.

To be Continued.

The Advent Season.

Another Christian year is rapidly passing away. A new year with its graces and opportunities and blessings is about to dawn upon us. Its opening season begins with the First Sunday in Advent, November 29. A marked change in the character of the services of the Church and in the selections of Scriptural lessons will then be noticed. What does the season mean? What is its purpose?

From the Church Calendar we glean the follow-

ing information. "It is an article of the Faith, which we daily profess in our Creed, and which is taught in Holy Scripture, that all men shall rise again in their bodies at the last day to be judged according to their works." And that "He shall come again with glory to judge both the quick and the dead." The Church, therefore, from the earliest times, appointed the the season of Advent, or the Coming of Christ, to prepare us to rejoice rightly in the Birth of our Redeemer, at Christmas, and to be ready for His Second Coming at the end of the world. We are to consider also how He comes to us in manifold grace in His Church, in the operations of God the Holy Ghost, to prepare us for Death and Judgment. Advent commemorates the first and anticipates the Second Coming of our Lord.

The Soul Dirge.

BY RT. REV. ARTHUR C. COXE, D.D., LL.D.

The organ played sweet music,
While as on Easter day,
All breathless from the service
The heedless went away;
And down the broad aisle crowding
They seemed a funeral train,
Who were burying their spirits
To the music of that strain.

As I listened to the organ
And saw them crowd along,
I thought I heard two voices
Speaking clearly, but not strong,
And one it whispered sadly,
"Will ye also go away?"
While the other spoke exulting,
"Ha! the soul dirge, hear it play."

"Hear the soul dirge! hear the soul dirge!"
It was dread to hear it play,
While the famishing went crowding
From the Bread of Life away:
They were bidden, all were bidden
To their Father's festal board!
But they all with gleeful faces
Turned their backs upon the Lord.

You had thought the church a prison,
Had you seen how they did pour,
With unheeding, giddy faces,
From the consecrated door.
There was angels' food all ready,
But the bidden—where were they?
O'er the highways and the hedges,
Ere the soul dirge ceased to play.

Oh, the soul dirge, how it echoed
The empty aisles along,
As the emptied streets grew crowded
With the full, out-pouring throng;
And then again the voices,
"Ha! the soul dirge, hear it play!"
And the pensive, pensive whisper,
"Will ye also go away?"

Few, few were they that lingered
To sup with Jesus there,
And yet for all who spurned Him
There was plenty and to spare,
And now the food of angels
Uncovered to my sight,
All-glorious was the supper
And the chalice glittered bright!

I may not tell the rapture
Of a banquet so divine;
"Ho! every one that thirsteth,"
Let him taste the Bread and Wine.
Hear the Bride and Spirit saying:
"Will ye also go away?"
Away, pour soul, forever!"
Oh, the soul dirge, hear it play!

An Inhuman Chicago Father.

The Illinois Humane Society has decided to prosecute the parents of two-year-old Leonard Turner, the tobacco smoking baby. The child's case was brought to public notice but a short time ago. Ever since the baby was two months old his father, who is said to be a dissipated character, has been teaching him to smoke. The child has now become so accustomed to the weed that he cries for his pipe and tobacco. The child is in a very feeble condition, already suffering, having what is known as "tobacco heart." His skin, eyes, and brain are also affected. Doctors express doubts as to whether the child can be brought back to a healthy condition.

Strength.

"As thy days so shall thy strength be."—Dent. xxxiii. 25.

Strength for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With much sad and grave persistence,
And wait and watch for a crowd of ills
That as yet have no existence?

Strength for to-day: what a precious boon
For earnest souls who labour;
For the willing hands that minister
To the needy friend and neighbour.

Strength for to-day, that the weary hearts
In the battle for right may quail not,
And the eyes bedimmed by bitter tears
In their search for life may quail not.

Strength for to-day, in house and home
To practice forbearance sweetly;
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor, and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends.

Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to hearts and homes. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant, where fear, doubt, and despondency held high carnival. Your own life will be sweetened, your own hopes quickened, your own joys heightened by your perennial, heaven-lighted, sunny face. Get the glow and radiance from such nearness to the throne as God permits to His own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around.

A little child on the street of a great city, wishing to cross at a point where the surging throng and passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood runs into the arms of such.

In Memory of Norah Algoma.

This beautiful child died at the age of five years, shortly after the great fire in Gravenhurst, where she resided.

In St. James' Church of the same town may be seen her memorial window next to one for the late Bishop Fauquier, and lately placed there by her loving parents, Mr. and Mrs. H. H. Marter, of Gravenhurst.

Where is the little one beloved
By all her friends so dear,
Whose gentle voice surpassing sweet
Brought sunshine always near?

We cannot see her sunny face,
For she is passed away;
But we believe she safely dwells
In heaven's immortal day.

High in that land beyond the sky
She sings her Saviour's praise,
Who took her from the cares of earth
To give her joy always.

She is not lost, but only gone
A little while before,
In Him Who died and rose again
She lives for evermore.

REV. L. SINCLAIR,
Incumbent in charge of the Ilfracombe Mission.

Communion with Christ in Suffering

It is a sweet, a joyful thing, to be a sharer with Christ in anything. All enjoyments wherein He is not are bitter to a soul that loves Him, and all sufferings with Him are sweet. The worst things of Christ are more truly delightful than the best things of the world; His afflictions are sweeter than their pleasures; His "reproach" more glorious than their honours, and more rich than their treasures, as Moses accounted them (Heb. xi. 26). Love delights in likeness and communion, not only in things otherwise pleasant, but in the hardest and harshest things, which have not anything in them desirable, but only that likeness. So that this thought is very sweet to a heart possessed with this love. What does the world by its hatred, and persecutions and revilings for the sake of Christ, but make me more like Him, give me a greater share with Him, in that which He did so willingly undergo for me?

"When He was sought for to be made a King," as St. Bernard remarks, "He escaped; but when He was sought to be brought to the cross, He freely yielded Himself"; and shall I shrink and creep back from what He calls me to suffer for His sake? Yea, even all my other troubles and sufferings I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes any way pleasant. His faithful followers refuse no march after Him, be it through deserts and mountains and storms and hazards that will affright self-pleasing, easy spirits. Hearts kindled and actuated with the spirit of Christ will "follow Him wheresoever He goeth."

Defeat and Victory.

That which to a Christian may seem a sad repulse or defeat may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery, yet he soon found that coming to Rome was productive of grand results, and even in Caesar's household there were those who became "saints." Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford jail. He might have evangelized for awhile, but no work he could have done in preaching would have had the world-wide influence that has come from the "Pilgrim's Progress." When Judson was rebuffed in British India, it seemed as if the door of usefulness might be closed; but forced, as it were, to go to Burmah, he lighted a golden lamp which has guided thousands to eternal life. Well it is if we, conscious of our own inability to judge what may be best, are willing to accept Divine appointments, and believe that what we know not now will hereafter be proved best for ourselves and the cause of God.

A Genuine Love Story.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of the bridal wardrobe the young wife shone among the throng, distinguished by her comeliness and vivacity, and rich attire; and when her husband drew her aside and whispered to her that she was the most beautiful woman in the company, and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world.

Ten years later the same husband and wife were guests at the same house, where there gathered a similar gay company. The wife of ten years wore the same dress she had worn on the previous occasion, and, of course, it had been altered and remade, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her form. She sat apart from the crowd, care-worn and pre-occupied. Her small hands roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten-year husband stood and looked at his wife, and as he observed her faded dress and weary attitude, a great sense of all her loving faithfulness came

over his heart. Looking up, she caught his earnest gaze and noticed that his eyes were filled with tears. She rose and went to him; her questioning eyes mutely asked for an explanation of his emotion, and when he tenderly took her hand and placing it on his arm, led her away from the crowd, and told her how he had been thinking of her as she looked ten years before, when she was a bride, and how much more precious she was to him now, and how much more beautiful, for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for him and their children, a great wave of happiness filled her heart, and light shone in her face so that it gave more than youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privations they had endured.

Covetousness.

It has been said that the great sin of the Church is covetousness. Whether this is true or not, we all know that covetousness is a great sin, and a sin which, there is reason to fear, prevails extensively among the membership of the Church. It is not generally looked upon as a low and degrading sin, which it really is. One who is covetous does not think he is guilty of a sin closely allied to feticism; yet this is a fact. "Covetousness is idolatry." Idolatry is to give the creature the place in our hearts which belongs to the Creator. If, instead of trusting in God, we are trusting in uncertain riches, we are covetous—are idolaters. Christians, especially those upon whom God has bestowed an abundance of this world's goods, ought to guard against this sin. Every one ought to desire to know whether or not he has fallen into it. We should not content ourselves and quiet our conscience by the thought that we are giving to the Lord somewhat liberally, and even more generously than many of our brethren. We ought to be sure that in the performance of this, as of every other duty, we are doing what God requires us to do.

What makes this sin peculiarly dangerous is that one may confess to be a Christian and yet be covetous, without losing social or religious standing among respectable people. If he were a thief or a drunkard he would soon be brought into disgrace. But he may keep on robbing the Lord and withholding "the tithes and offerings" all his life, and yet be considered a respectable man.

It is, without doubt, the prevalence of this sin in the Church that causes the great lack of means for carrying forward the missionary work of the Church. If all were free from this form of idolatry and give as the Lord had prospered them, the treasuries of the Boards would be filled to overflowing, and from the opened windows of heaven God's blessing would descend upon the whole Church.

Hints to Housekeepers.

CHRISTMAS CAKE.—One pound each of sugar, butter, citron and currants; two pounds of raisins, seeded; one and a-half pounds flour, two-thirds of a cup of currant jelly, twelve eggs, one teaspoonful soda, the same of salt; a dash each of cayenne pepper and black pepper, and one cupful of molasses. Divide the flour into two parts: into one part put one teaspoonful of cinnamon; one nutmeg, grated; one-fourth teaspoonful of cloves, and two-thirds teaspoonful of allspice. Mix fruit with the other half of flour. Cream the butter and sugar, add the eggs, well beaten; dissolve the soda in warm water, and stir in the molasses. Mix all well together, and put in pans lined with buttered paper. This will make two large loaves. Bake in a moderate oven for two hours. The result is a Christmas cake which will delight the heart of a good housewife and please the palates of those who eat it.

PERFECT PURITY.—Perfect purity of the blood is essential to good health. Burdock Blood Bitters will purify the blood and remove all effete matter. B.B.B. cures all blood diseases from a common pimple to the worst scrofulous sore.

SANDWICH.—SIR, For five years I suffered from lumbago and could get no relief until I used Hagyard's Yellow Oil, and must say I find no better remedy for it. John Desheridan, Sandwich, Ont.

CHRISTMAS DESSERTS. One of the most toothsome of orange jellies can be made as follows: To two quarts of calves' foot jelly, that has been well clarified, add three pounds of loaf sugar, the juice of two lemons and of six oranges, the thinly pared rind of two oranges, and one stick of cinnamon broken up. Beat slightly the whites of six eggs and mix all well together in a preserving kettle. Set it on the fire and let it boil briskly for half an hour, then throw in a cup of cold water and let it boil twenty minutes longer. Have a flannel jelly-bag, made shape of a V, scald it and pour the jelly into it carefully. Tie it where it can keep warm while the jelly runs through. Then set the bowl of jelly in a cool place to get firm.

DELICIOUS CHOCOLATE PUDDING. Boil four ounces sweet chocolate in a quart of milk; when quite dissolved, pour over a pint of bread crumbs and let it stand for an hour or so. Mash the bread well, and if there are any pieces of crust, it may be passed through a sieve until a perfectly smooth mass is obtained. Add four well beaten eggs, a cupful of butter, two of sugar, a little grated nutmeg, a cup of stoned raisins, and another of blanched almonds. Steam for an hour.

A GOOD PLUM PUDDING.—One and a-half pound raisins, one and three quarters of a pound of currants, one pound of figs, two pounds moist sugar, two pounds of bread crumbs, sixteen eggs, two pounds finely chopped suet, six ounces mixed candied peel, one ounce ground nutmeg, one ounce ground cinnamon, one-half ounce bitter almonds, one-half pint molasses. Mix all the dry ingredients together and moisten with the eggs; when all well mixed, flour a strong pudding bag; put in pudding, tie well, and boil eight hours. A nice sauce is to take one cupful of sweet cream, whites of three eggs and three tablespoonfuls of powdered sugar. When the cream is chilled, whip and put in a cool place, beat the whites stiff and add sugar and cream. Any flavoring may be used.

A VOICE FROM SCOTLAND.—Dear Sirs,—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old. Mrs. M. Fairchild, Scotland, Ont.

GERMAN COFFEE CAKE.—One quart milk, eight ounces sugar, eight ounces butter, a little salt, two ounces yeast, lemon flavor, flour, six eggs. Make a soft sponge of the milk, yeast and flour; let it rise. Then add all other ingredients. Make a stiff dough, adding all flour required. Let rise again, roll out, put on a pan and let it rise again. Brush it with egg, sprinkle with sugar and chopped almonds on top, and bake. The almonds may be omitted if desired.

Be Content.

Be content with such things as ye have. Some people have better things, others have worse. You, perhaps, cannot have the better, and you have no desire for the worse, then be content with what you have. You may have had better things in the past; you may have worse things in the future; be thankful for the present, and be content. If your lot is a hard one you may improve it, but not by murmuring, fretting, or repining. Just here to-day learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining and discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angels' food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to His will, there is peace in believing and joy in the Holy Ghost, and a hallowed confidence in the kind providence of Him who hath done all things well.

Children's Department.

Brave," "Bright," and "Bonny THE STORY OF THREE INDIAN BOYS

Most of you have heard of A. L. O. E., and have many of her nice books on your library shelves. You know, too, that she is a missionary in India, and you have read the stories she has sent home, telling the readers of the Child-

We have lately read an account in the Punjab Mission News, an Indian missionary paper, which she has written about three little Native Christian boys, whom she calls not by their proper Indian names, but by the names of "Brave," "Bright," and "Bonny."

I wish we could give you a picture of the very boys of whom she writes, but that is not possible. However, if you look at a picture of Bengali boys, who though they come from a different part of India are still like the Punjabis in some ways, I think you will understand how A. L. O. E.'s three little friends could deserve the names of "Brave" and "Bright" and "Bonny."

They all three, unlike our Bengal boys, belong to a low caste, which is much despised by the proud Brahmins, or priests. The boys called "Bright" and "Bonny" are brothers, children of a nurse. "Brave" is the adopted son of a Bible-woman.

Why does A. L. O. E. give him the name of "Brave"? Listen to this about him, and then judge whether he does not deserve it. "Brave" has sometimes to go on an errand into a part of the town where it is rare to see a Christian. Heathen boys older than himself tease him on account of his religion. One day they tried to induce him to worship an idol, but the child was firm.



CLEARING SALE

Ladies' Ulsters

GOLDEN LION.

OUR sales in the Mantle Department this season have far exceeded all previous seasons, but we made greater preparations than ever before, and imported from the best English and German Ladies' Coatmakers too many ULSTERS, NEWMARKETS and CLOAKS. The weather has been mild, and there are several hundreds of them still on hand. They must be cleared, as our rule is "Nothing carried over." We have therefore made reductions of from 25 per cent. to 50 per cent., and even 75 per cent.

ULSTERS at \$3.50 is hardly to be credited, but we have them to sell, and LOVELY ULSTERS at \$5, worth \$10; and again, ELEGANT LONG WRAPS at \$7.50, and for a TEN DOLLAR BILL we are offering to-day Coats worth from \$15 to \$25. This week will see the piles shrink, and this is the object of our making these extraordinary bargains.

N. B.--OUR MAIL ORDER DEPARTMENT is a special feature, and we invite correspondence from every town in Canada.

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Dr. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

Descriptive pamphlet free. Rumford Chemical Works, Providence, R. I.

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"No," he said, "I will not do puja (or worship). I love the Lord Jesus Christ."

He was next told to sing a bhajan, or wild kind of native hymn. The Christian child obeyed, but instead of singing about idols there in the street, in the midst of the heathen, he sang of the Saviour who loves. He was then offered a pice, a small piece of money if he would worship the idol. But even this bribe could not tempt him to deny his Master. He said:—

"If you will worship the Lord Jesus Christ I will give you a pice, but I cannot worship idols." Then, in order to prove that in refusing to do puja he was but obeying God, he repeated the Second Commandment.

Is not the name of "brave" a good one for this little Indian lad? How many English boys would be so bold in confessing their love for the Lord Jesus if they were surrounded by those who did not believe in Him?

"Bright" is a merry little fellow of five years of age, and very fond of play. But even he, though he is so young, is trying to please the Saviour who loves little children. A man who had been baptized, but who afterwards, instead of following the Lord Jesus, had been sinning against Him, was at work one day near the Mission House. "Bright," who knew of his wrong-doing, went up to him and said,—

"Why did you go away from the Lord? It was very bad of you. I am a Christian, I will never leave Him."

CHRISTMAS NOW!

It seems a little premature, perhaps, to commence talking Christmas and Christmas Boxes, but already the little ones are asking "how many days" and "how many Sundays till Christmas," and the elder ones are beginning to make known their Christmas wants. For this we are now quite prepared--- In fact have already set to one side a few very choice things selected by some of our patrons. We show a stock never before equalled in this city for its variety and appropriateness.

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Births, Marriages and Deaths

DEATH.—At Brighton on Nov. 1st, Mabel Burton, only daughter of the Rev. C. E. Sills, aged 8 years and 9 months, of diphtheria. At Brighton, Nov. 23rd, Edmund John, youngest son of the Rev. C. E. Sills, aged 5 years and 8 months, of diphtheria.

The man turned away, he could give no answer. May we not believe that the words of that little child were God's own message to him, and hope that they led him to seek the loving Father whom he had forsaken?

One day "Bright" told a heathen cousin, a girl of double his own age, that they would make a Christian of her, and that she must learn to read, to go to Church, and to pray. The girl did not wish to become a Christian, and said,—"No, I shall never be a Christian; they make you drink stale fish water!"

This is one of the strange ideas which the heathen have about those who become converts to Christianity. "Bright" was able to deny the charge from his own experience, as he had been baptized with his parents.

"They don't make you do that," he said. "The *patri* (or clergyman) made a cross with water upon my head and prayed for me. But I had no water to drink."

At one time when food was put before the children, "Bright" told the same heathen cousin that she must not eat yet, but wait till they had prayed, as they always did that first. The child then repeated the Lord's Prayer, which besides a number of texts, he had been taught by a missionary lady.

Little "Bonny" is only three years old, and has a round, happy face, with fine dark eyes. He was baptized at the same time as his parents and brother, and seemed rather surprised when he was taken into the arms of the missionary who conducted the service. When describing it afterwards he said, "The *Sahib* took me up and poured water on my head, and the Miss *Sahiba* kissed me."

Surely these little Indian boys may be taken as an example by many an English child. May they not teach a lesson of boldness in the Master's service, and of never forgetting Him among all our happiness and play? None are too young to be His little soldiers, and to give themselves to Him. May God give grace to many who read the story of these children to say from their hearts like little "Bright": "I am a Christian; I will never leave the Lord;" and may they be able to keep their promise by the help of the Holy Spirit. E. P. G.

A Boy's Presence of Mind.

The young heroes of fiction sometimes stray into real life, and then they "get into newspapers." Or is it that the hero of real life is seized upon and used for his own purposes by the story-writer? However that may be, a little boy of nine years showed great presence of mind recently at or near Kingston, New York, and became conscious that he had done the very thing that the boy in the story so often does. Here is the incident:

"The south-bound Hudson River day express on the West Shore Railroad consisted of P. W. Clement's private car 'Riva' (in which were Mrs. Clement and family), a drawing-room and three passenger coaches, and an express and baggage car. A few minutes after leaving the Union Station, Kingston, at 11.55 o'clock, and when about to enter a rock passage-way known as Fitch's Cut, situated a short distance north of the high bridge that spans the Rondout Creek, Engineer-driver Huston saw a small boy stand-

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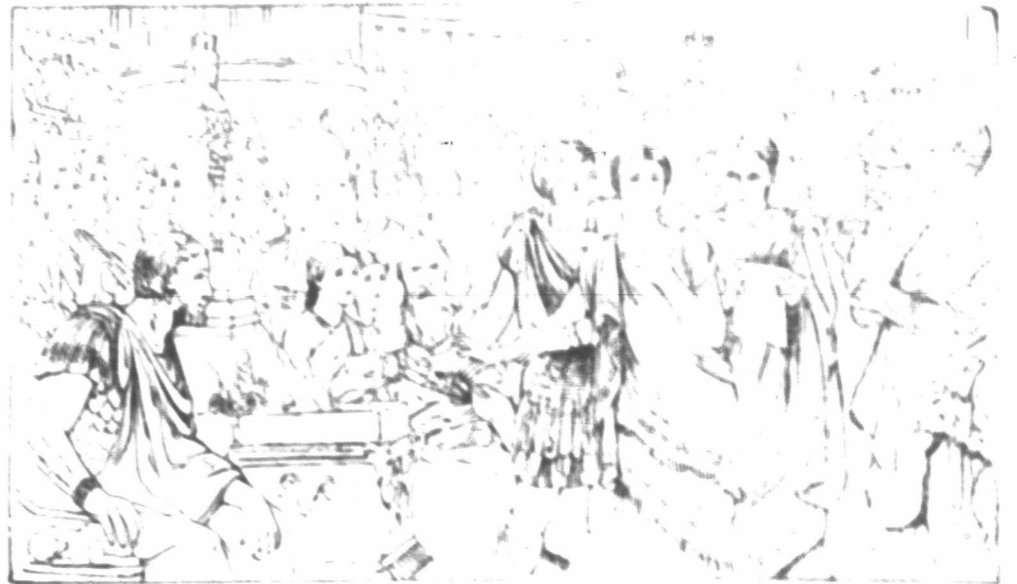
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ing on the track waving a red handkerchief. The engineer applied the air-brake, and the train was stopped in a jiffy.

"A few rods from the entrance of the cut the track was blockaded with rocks, which the boy said had been dislodged a few minutes previous. The passengers crowded around the lad. He said his name was Norman Smith, and that he was the nine-year-old son of William Smith, of Wilbur. A purse was made up and presented to him. He refused to accept the money, and as the train moved off somebody put the purse in the boy's pocket. He is wealthier now than any other juvenile in Wilbur."

Little Norman Smith showed by his action after the deed that he possessed other qualities which are fully as praiseworthy as courage, and which can be displayed by everybody every day—namely, modesty and self-respect.

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Jumbo.

Jumbo, Barnum's big elephant, alive, weighed seven tons; stuffed, he weighs three tons. His height is twelve feet; length, fourteen feet; girth measurement, eighteen feet. The skin is nailed to a wooden form, over which it is stretched; 74,480 nails were used in nailing it, and not one of them shows. A string that will pass around two ordinary men under the arms—they standing back to back—will just pass round the leg of Jumbo. The skeleton is

even more interesting than the skin, if possible. It requires a special car fifty feet long, so arranged that the bottom is within six inches of the roadbed. The skin was put in a bath of arsenic and other ingredients for two months, for tanning purposes. This reduced the thickness from an inch and a half to a uniform thickness of half an inch. —*Journal of Education.*

—Never delay until to-morrow what ought to be done to-day.

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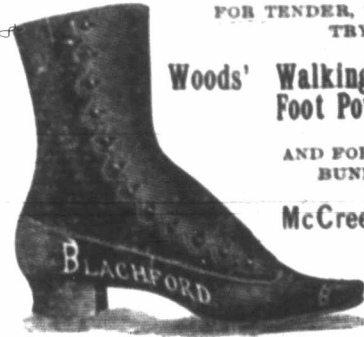
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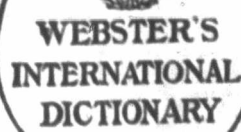
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Of Roxbury, Mass., says

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VIRGINIA CITY, NEVADA, Sept. 9th, 1891.

Donald Kennedy--Dear Sir: I will state my case to you. About nine years ago I was paralyzed in my left side, and the best doctors gave me no relief for two years, and I was advised to try your Discovery, which did its duty, and in a few months I was restored to health. About four years ago I became blind in my left eye by a spotted cataract. Last March I was taken with La Grippe, and was confined to my bed for three months. At the end of that time, as in the start, then it struck me that your Discovery was the thing for me; so I got a bottle, and before it was half gone I was able to go to my work in the mines. Now, in regard to my eyes, as I lost my left eye, and about six months ago my right eye became affected with black spots over the sight as did the left eye--perhaps some twenty of them--but since I have been using your Discovery they all left my right eye but one; and, thank God, the bright light of heaven is once more making its appearance in my left eye. I am wonderfully astonished at it, and thank God and your Medical Discovery.

Yours truly, HANK WHITE.

More than Wonderful.



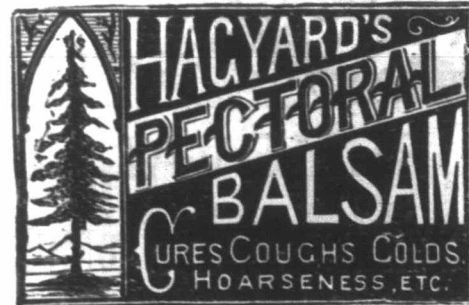
To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect the organism, regulate and preserve long life, it is invaluable.

DR. WELSH.

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