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Vol. 17.]

TORONTO CANADA, THURSDAY, OCTOBER 8, 1891.

[No. 41.]

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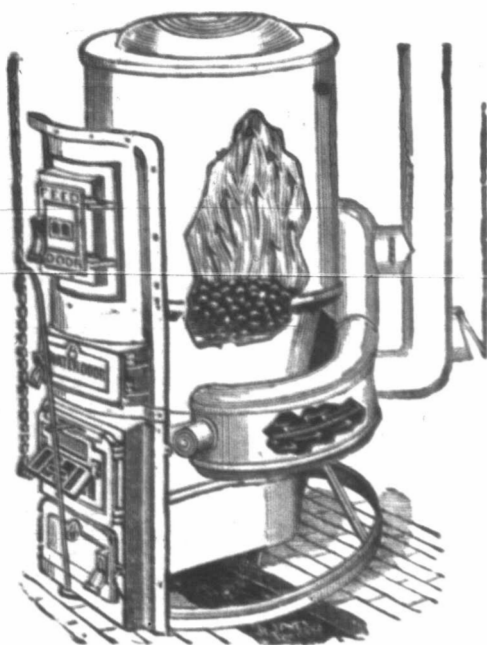
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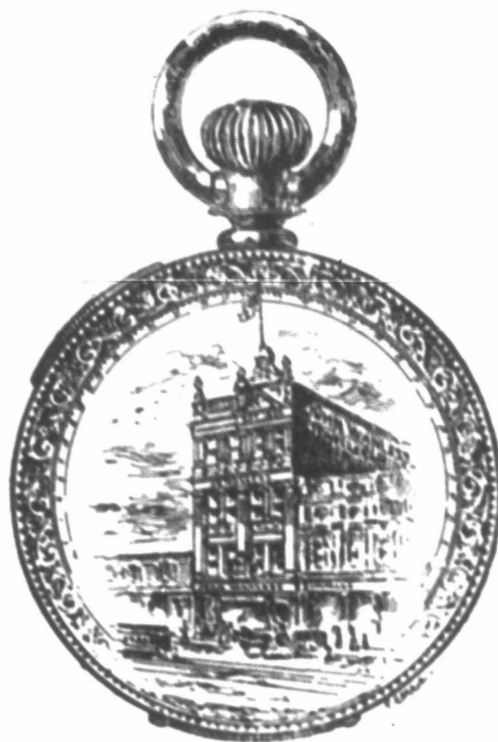
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SECULARISM being deserted by one of its most engaging and talented advocates—Mrs. Besant—seems to be in a bad case in Europe. Theosophy is a newer fad, and so the other recedes into obscurity. There is an air of melancholy and utter hopelessness in the tone of recent proceedings.

JAPAN AND CHRIST'S DIVINITY.—The allegation made by Unitarians that the Japanese cannot accept the orthodox dogma of the Divinity of Christ does not go for much. It merely means that Unitarianism is a nearer approach to Japanese heathenism in that respect than orthodox Christianity can be expected to be!

CHRIST AND BUDDHA.—The tables are being turned on those visionaries who want to prove that some of the details of the Gospel story were borrowed from the story of Gautama Buddha. It seems to have been the other way round—the supposed superior antiquity of the modern Buddha system resting on no solid ground.

GERMAN ROMANISTS, if we may judge from their recent congress in America, are determined to stand by Fatherland and Mother tongue, the Pope and his advisers to the contrary notwithstanding. They offer a *quid pro quo* in their support of the Pope's temporal power; but their national rights they are bound to have in any case.

CLERICAL STIPENDS IN MICHIGAN.—There is great rejoicing over the success which has attended the efforts of the Bishops of Michigan—present and past—to raise the level of clerical incomes. A very sensible increase (\$100 in two years) of the

average income has been the result at last of persistent Episcopal exhortation on the subject.

BROTHERHOODS AND INSECTS.—The Brothers of St. Paul have had their first round with the native insect occupants of Bloomsbury beds, and the insects are victorious! The Brothers have retired to Wales to recuperate after a very hard trial of sickness and its attendant miseries in Bloomsbury. It remains to be seen what they will do next.

MAKE THE DRUNKARD SUPPORT HIS FAMILY.—A very hard thing to accomplish, you will say. Not if the State goes about it in the right way. But he has to be kept sober! Very true, but that can be easily managed—in prison. There let him labour at his hardest, let him earn good wages for his work, and let the State pay it to his wife and the support of his family while he is in prison.

THE END OF THE WORLD.—A Stuttgart journal called *Von Fels' Zum Meer* has an article on the approach of the Earth's orbit, as well as that of Mercury, to the sphere of the sun's irresistible attraction. The journal depicts in scientific detail and order the effects: the gradual increase of heat on the earth, until all the water is dried, and the last man is dried up too. We are told how, but not when.

ONE OF THE RESULTS.—Just as surely as superstitious sensations have an attraction for the ignorant devotees of Romanism, so surely do the same things disgust and repel the more intelligent of its adherents. No wonder that such men as Professor Windschied in Germany start into revolt at recent impostures, and retire from that communion in horror at such sacrilegious trickery being authorized.

DID HE TURN TO THE EAST.—Quite a controversy arising from a conflict of testimony, has been going on in Australia, on the question as to whether on a certain occasion—enthronement of the Bishop of Newcastle—the Bishop of Sydney turned eastward at a certain point in the service. The dispute is chiefly notable as an instance of how spectators may differ as to the details of public spectacles.

EARLY EASTERN CHRISTIANITY.—Cosmos Indicopleustes found Christians in Ceylon in the sixth century. The ancient church of St. Thomas in Malabar is still represented by 250,000 members. Near Madras is an ancient cross with a Pablain inscription, telling of Messiah, God, the Holy Ghost, and the crucifixion. Pantænus found the Hebrew versions of St. Matthew's Gospel in India in the second century.

BISHOP QUODLIBET, DEAN FOSSIL, AND CANON FUNGUS are gradually disappearing off the face of the Church earth. Even under the aegis (or shadow) of State patronage, prime ministers evidently perceive that they must give the Church *live* bishops with very definite views; while deans and canons are selected from among men who have worked to the front by dint of personal talent, energy and devotion.

THE CHURCH ARMY.—This society, of which we hear very little of late in Canada, has advanced to a very prominent public recognition in England

under the role of a practical benefactor of the helpless poor. It makes very little noise—compared with that of the "Salvation Army"—but does remarkably solid work. Perhaps the St. Andrew's Brotherhood does its work on this side of the Atlantic equally well.

"WHITER AND WHITER."—That story is well worth repeating of the gentle retort of an old Scotch washer woman, who had to confess that she had forgotten the text and subject of last Sunday's sermon, and was reproved as if it could not have done her any good. Pointing to her linen bleaching on the green she said: "The sun dries up the water as soon as I pour it on them, but they get whiter and whiter."

BISHOP BLYTH AND THE C.M.S.—The verdict of the English Bishops on the Palestine Church dispute reminds one forcibly of the Scotch verdict "not proven—but don't do it again!" The Bishops indicate their opinion that the C.M.S. as a society has not yet committed itself to the policy of some of its agents—and had better not do so. The general feeling will probably be that Bishop Blyth's protest has been timely.

MOHAMMEDANISM AND POLYGAMY.—It appears from a clever article by Hon. Mr. Justice Ameer Ali in the *Nineteenth Century* that the practice of a plurality of wives has few followers in the East—contrary to common impressions. He says, "In India 95 per cent. of the Moslems are monogamists. In Persia 98 per cent." The Ameer takes occasion to sneer at polyandry as more prevalent in the West than polygamy is in the East.

UTILIZING MILITARY MANŒUVRES.—The excessive rains in Great Britain of late are being attributed to the artillery competitions, which seem to have a tendency to precipitate the moisture of the air. It was noted that rain fell in Alexandria after the bombardment of July 1882, an unprecedented phenomenon. It is seriously proposed to confine these rain producing reviews to the spring time, when rain is wanted most.

SEEING TOO MUCH.—Are we not beginning to experience a little of the want of bliss which accompanies the want of knowledge, when microscopes are being manufactured in cold blood for the purpose of enabling visitors to the Chicago Exposition in 1893 to see thrown on a screen apparently as large as a sea serpent, the invisible creatures in a drop of clear drinking water? Will not the spectators feel less comfortable afterwards?

STIGMATA, ETC.—Close upon the Sacred Heart and Lourdes sensations, and the Holy Coat exhibition, comes a report of the mysterious signs called "Stigmata" (marks of the crucifixion nails) appearing on the hands of a devout Roman Catholic. We would respectfully suggest that the managers of the Romish business are over-doing this advertisement dodge. They should give us time to breathe between the numbers on their programme.

MISSION TO THE VATICAN.—The fancy of the English canon, who is said to have proposed to take his wife under his arm and visit Rome for the conversion of the Pope, may yet be realized. Some very optimistic persons have been gravely

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y cheap imitations.
51 Pearl St., N. Y.

advising—in *Church Bells*—a deliberate attack on the citadel of Romanism, bearding the lion (spiritually) in his den, and forcing him, by moral suasion, to take practical measures for the reunion of Christendom.

"PUTTING CANADA TO RIGHTS."—The violent public indignation excited by the disclosure of hitherto unsuspected corruption in high political circles, is giving a wrong impression in Europe. The thing is being made too much of, as if it were an extraordinary thing. So it is in Canada, but a very common state of things—so common as not to excite any indignant surprise—elsewhere. There is a *note* in the Canadian brother's eye; there are *beams* elsewhere!

A PROTESTANT UNION.—The rumour of the formation and rapid, though quiet, spread of an Order of Protestants to counteract the machinations of the Romish Jesuits in political matters, is one that need surprise no one. The only wonder is that this measure of self-defence and mutual protection has not been taken long ago. So unscrupulous and defiant has been the Roman Catholic vote everywhere, that Protestants are forced to fight them with similar weapons.

ONE-MAN SERVICE.—At the Unitarian Conference in Saratoga a report was adopted in favour of a Liturgy, or set of forms of prayer for various public occasions. One speaker said, very aptly, "The days of a one-man service in our churches are about played out, and we need a Liturgy, call it a book of common prayer if you will, in which the people can unite, and give warmth, tone and earnestness to the services." So they tire of new-fangled ways and turn to the old paths again!

POSITIVE PHILOSOPHY AND WOMAN'S RIGHTS.—It is not often that we can endorse the fancies and theories of Mr. Frederick Harrison and his school of Comtists. They seem, however, inclined to "hark back" sometimes from their wild advance movements. In a recent address on social reform and the advancement of women, Mr. H. takes the ground that the task of keeping the family true, refined, affectionate and faithful. . . . needs the whole energies and entire life of woman," and for this nature fits her.

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.

WOMEN IN THE CHURCH.

There can be no reasonable doubt that an immense proportion of the popularity of Romanism, so far as that popularity exists, is due to the peculiar way in which it has been converted into a huge organization for the worship of Mary *Mariolatry* instead of Christ, or at least in close connection with Him and as supplementary to the primitive Christian ideal of Christ alone. Not the faintest trace can be discovered in the Scriptures or in the history of apostolic or sub-apostolic days for the extraordinary and unnatural exaltation of the Blessed Virgin into practical rivalry with her Divine Son and Lord. The entrance of the idea looks like an artificial prop for a system tottering on its last legs, and staggering towards dissolution in consequence of practical decadence from the standard of primitive purity and faith. It has been largely successful for the time being in staying the fall of Romanism. How long will this obstacle to decay withstand the tendency and sustain the mass of corruption in semblance of life and vigour remains to be seen. Meantime the "Bad Dream," as Newman termed it, is a fact, and its influence as well as its magnitude and evil—as exposed by Pusey and others—cannot be overlooked.

A MODERN PARALLEL.—CATHARINE BOOTH—

to this somewhat antique deviation from primitive Christianity is found in this, as well as some other respects, in the so-called Salvation Army. Many of the glowing epithets to which Dr. Pusey objected as applied to the blessed Mary, have been imitated apparently by the followers of the late Mrs. Catharine Booth—for since 1860 (31 years ago) she had been the real leader of the sect now called by its pseudo-military title. "The Army mother, mother of nations, mother of millions," or by whatever other title they exalt her,—this new St. Catharine has given character and cohesion to her admirers. Like Romanism, yes, but these new women-worshippers "out-Herod Herod" at the game. Rome has its myriads of nuns cloistered and uncloistered, and its churches teem with many a 100,000 female devotees; but the women of Romanism are not tricked out in showy quasi-military costumes to parade—all female modesty of demeanour cast off—through the streets with effrontery and exposure unexampled since the days of the heathen Bacchanti. They certainly do not "mince matters" in this respect; they are willing to be completely unsexed in such particulars.

THERE MUST BE SOMETHING IN IT!

Such, no doubt, is the conclusion of most people. There is some measure of virtue and value in the advance of womanhood to greater prominence than in the days before Christ. The "Holy Women" of Apostolic days—the Maries, Lois, Eunice, Dorcas, and the rest—should have their counterpart in every age of the Church. Deaconesses, sisterhoods, are the Church's answer to this demand, to say nothing of the manifold minor offices discharged by myriads of clergymen's wives, daughters, and sisters, and countless congenial spirits among the widows and maidens of Church membership. As churchwardens—failing masculine material—as vestry committees, district visitors, and Sunday school teachers, they have abundance of work to do, and do it well. If ununiformed at all, they choose some simple habit, or unostentatious badge, by which their functions may be recognized and brought into requisition—not the staring, glaring mockeries of womanhood which one sees in the modern caricatures of apos-

tolie helpers. With such women still, the blessed Mary and her modest imitators are models and examples that they do not need to exalt into demi-goddesses in a semi-heathen cult.

FATIMA.

the daughter of Mohammed, took a position in history not unlike that of Catharine Booth. She was called "the Lady of Paradise or Lady of Light," &c., and "her sermons, breathing that sweet nobility, that divine purity which distinguished her character, are still extant." Thus writes an eloquent recent panegyrist of the women of Islam. Fatima, however, has had few followers: they are easily enumerated, the list soon exhausted. Not so with Christian women. In the earliest and purest days of the Church, the Calendar of Saints was constantly illuminated by the names of female confessors and martyrs. The rise of Mariolatry that sickly perversion of Christian reverence for woman seems to have deadened and paralyzed the stream of female devout life in the range of Church activity, except so far as certain orders of Sisterhood preserved the idea from total extinction. It remains for a purer faith in happier days to revive the Church work of woman and her characteristic pure influence in wholesome apostolic channels and methods.

THE MINISTRY.

The Preface to the Ordinal of the Church of England declares that it is evident unto all men diligently reading Holy Scriptures and ancient authors, that from the Apostles' time there have been three orders of ministers in Christ's Church, viz.: Bishops, Priests, and Deacons. This statement, which was originally drawn up by Archbishop Cranmer in 1550, has, after a careful re-consideration of the evidence, with all the light that modern research has been able to throw upon the subject, been affirmed to be a true statement of fact by the most profound of modern ecclesiastical scholars, viz., the late Bishop Lightfoot.

The Preface does not say that the fact it proclaims is evident from the Holy Scriptures alone, but that it is evident from reading both them and ancient authors. The latter must not be neglected. If the New Testament professed to lay down a written constitution for the organization and government of the Christian Church, it might be reasonably contended that the whole scheme of the constitution of the Church and its ministry must be found in its pages, but it is almost needless to remark that the New Testament Scriptures do not pretend to do anything of the kind; they were composed for the instruction of a Church already in existence and organized, and not with a view to the future formation or organization of a Church. Moreover, the New Testament Scriptures do not profess in any way to speak of the future organization of the Church; they only enlighten us as regards the facts and condition of things at the time they were written; in order to inform ourselves as to what happened in subsequent ages of the Church, we must have resort to the ancient authors to which the Preface refers, and when we refer to them whatever doubts or difficulties arise in our minds as to the Christian ministry from reading the New Testament Scriptures alone, are very effectually dispelled.

It cannot be denied that if, as some people are content to do, we look at the New Testament Scriptures only, we may find some difficulty in realizing precisely in what form the Christian Ministry was originally organized by the Apostles. This difficulty arises from two facts, first, that

they do not lay down any formal scheme for the organization of the Ministry, but are written on the assumption that the Ministry is already organized and its relative duties are well understood by those to whom the writings are addressed, and secondly, a difficulty arises from the fact that the titles by which the different orders of Ministers are now distinguished are not uniformly used in the New Testament in the sense in which we now use them.

This apparent discrepancy in the language of the New Testament arises from the fact that the words we now use for the three orders had not then been exclusively appropriated to them.

The words used to designate the various officers or Ministers of the Church were not expressly invented titles, but are words selected from the current everyday language of the people. The word "Apostle" meant no more than a "messenger," and "Bishop" meant merely an "overseer," and "Elder" or "Presbyter" merely meant a "ruler," and a "Deacon" meant a "helper or assistant." When these words were first selected from the ordinary language to be applied to the Christian Ministry, it is not surprising to find that they were not always uniformly used in the same sense we now use them. The title "Apostle" was not originally confined to those to whom it is now confined, but the first bishops of the Church were also called "Apostles," for they were, like the twelve, "Messengers" of salvation. In Phil. ii. 23, we have an instance of the application of the word in this way to Epaphroditus, the Bishop of the Philippians. In the same way the word "elder" is applied by two of the Apostles to themselves (see 2 St. John i., 1 St. Peter v. 1); but, though the Apostles were undoubtedly "rulers" of the Church, their powers were of a more extended character than those of the ordinary elder or presbyter.

Then we also find that the elders of the Church at Ephesus were also called "Bishops," or "overseers"; they were indeed "overseers," but evidently not "overseers" in the same sense that Timothy and Titus were "overseers," for the latter were clearly "overseers" of the elders, and not merely of particular congregations.

But this apparent confusion of titles does not involve any confusion of office: though the Apostles were "elders," they were something more, and all "elders" certainly were not "Apostles," nor did they have the power or authority of "Apostles"—so also all "elders" were "overseers" or "Bishops" in a limited sense, but they were not all "overseers," with power and authority over other elders, or with the power of ordaining others to the Ministry. So long as the Apostles were alive, there can be no reasonable doubt that they exercised a unique position of power and authority in the Church. They undoubtedly exercised the powers of Bishops, but their powers were territorially more extensive than those of modern Bishops, and it was probably not till the Church had spread and increased in numbers so as to get beyond their personal supervision, that the Apostles began as in the case of Timothy and Titus to delegate their powers, at first possibly temporarily, and afterwards giving their delegates permanent authority and jurisdiction.

Now the difficulties we have pointed out are all removed the moment we look at "the ancient authors." They leave no room for doubt as to what was the actual practice among the early Christians. The earliest writings after the Apostles, viz., the Epistles of Ignatius, show clearly that the three distinct orders of Ministers, Bishops, Priests, and Deacons, existed among the Chris-

tians to whom his letters were addressed; all the other ancient writers indirectly confirm this view, and Eusebius, the earliest ecclesiastical historian whose writings have reached us, makes it perfectly clear that the actual practice of the Church from the Apostles' time down to the fourth century had been in accordance with what is asserted in the Preface to the Ordinal; and not a trace or suggestion of any change having been made in the relative power of the three orders of the Ministry is to be found in any writer until later in the fourth century, when St. Jerome makes the suggestion that originally the offices of Bishop and presbyter were the same, but that about the year A.D. 140 (long after Ignatius wrote, by the way,) it was resolved throughout the Church (of which resolution there is not a trace to be found anywhere) that one presbyter should be placed above the rest, and be called the Bishop and has the exclusive power of ordination. At the best this was but a speculation; it was unsupported by any recorded facts of history, and it is in plain conflict with the actually recorded status of Timothy and Titus as set forth in the New Testament. Under these circumstances the statement of the Preface to the Ordinal is amply justified.

The theory that there was originally an equality between all the Ministers even in the Apostolic times, is extremely hard to reconcile with the Epistles to Timothy and Titus, in which their authority over other presbyters is clearly and distinctly recognized, and if the alleged equality ever existed, it is hard to conceive how the presbyters unanimously and everywhere came to abandon it in favour of Episcopacy, without a protest being anywhere traceable in the pages of history.

It may be remarked that this Preface makes no mention of any other kinds of Ministers than Bishops, Priests, and Deacons, and pronounces no judgment upon the question whether they are valid or sufficient or not, except indirectly, and in so far as it declares that none shall be accounted a valid minister in the Church of England unless he has been consecrated or ordained by a Bishop.

This omission is probably due to the fact that at the time the Preface was written, no other kind of ordination than Episcopal existed in any part of the Christian Church in England; the various "Protestant Churches" had no existence in England; the only Church in England then was "the Church of England," and the different systems of ordination now prevailing in various "Protestant Churches" had not been then invented, and even if they had been the task of sitting in judgment on other Christian communities was foreign to the purpose of the English Reformers, who were only concerned to reform what was amiss in the doctrine or discipline of that part of the Catholic Church with which they were themselves identified. For themselves they determined to preserve and perpetuate in the Church of England the ancient Ministry of the Church in its threefold orders as it had come down from the Apostolic times; and not only to perpetuate it, but to do so in the only way it had ever previously been perpetuated since the Apostles' days, i.e., through the order of Bishops.

If it is no part of the duty of the Church of England as a whole to condemn other bodies of Christians, still less can it be the duty of any individual member thereof to do so. But while we should refrain from sitting in judgment on other Christian bodies, we should nevertheless try and gain an intelligent knowledge of the differences which separate them from us, and then being satisfied of the reasonableness of the grounds

taken by the Church of England, our love and devotion to our own part of the Church will be guided and controlled by reason and not by mere bigotry, which is only unreasoning prejudice. One of the chief differences which separate us from other bodies of English speaking Christians today is this very question of the ordination of Ministers.

Some people affect to think it is a mere question of courtesy, and that if a Presbyterian or Methodist or Baptist or Congregational Minister is ready and willing to acknowledge our clergy to be duly ordained Ministers, we ought to be equally ready and willing to acknowledge them also to be duly ordained Ministers of Christ's Church; whereas the question is not one of courtesy, but one of fact, and whether the fact is so or not, is to be determined not by courtesy, but by sound reason.

The principles on which the Ministry of the Anglican Church is organised and perpetuated are radically different from those on which the Ministries of the various "Protestant Churches" are organized and perpetuated.

The Anglican Church, in common with the vast majority of the rest of Christendom, perpetuates its Ministry through the order of Bishops, which alone, in the Anglican Church, possess the right to ordain or consecrate others to any office in the Ministry. The "Protestant Churches," on the other hand, have dispensed with Bishops, and while some consider that the people can choose and ordain their own Ministers, and that Ministers so ordained can ordain others: others, such as the Quakers and Plymouth Brethren, think that no regular Ministry is necessary, and that any person may officiate as a Minister who feels so disposed, and who can persuade others to receive his ministrations, either as a preacher or as a dispenser of the Sacraments.

The question we all have to ask ourselves therefore is this, "Shall I stand in the old paths and adhere to the Church whose Ministry has been perpetuated from the Apostles' days, or shall I depart from that Ministry in favour of a new order of Ministers dating from comparatively recent times, or in favour of no Ministry at all?" Although we might view the question differently had we been brought up in any Christian body which has abandoned Episcopacy, yet for those who in the providence of God have been brought up in a part of the Christian Church which has never abandoned it, sound reason and common sense seem to dictate but one answer to the question.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—*St. Jude's "D. V." Society*.—Your correspondent was present at the first meeting of this society in the vestry, at which the Rector presided. The Deaconess, Sister Edith, read the minutes of the last meeting, and some of the most regular workers were also present, in all seven. Thinking your readers might like to have some impromptu suggestions for the District Visitors, the following are submitted:

Ask the people to "pray for us," II. Thess. iii. 11. Baptism Sundays, 2nd Sunday in the month at 3 o'clock (p.m.)

Churching of Women. Distribution of Tracts has the approval of the Rector.

Each visit should have a good aim, but don't be discouraged if you miss, you may hit it off next time.

"If at first you don't succeed,

Try, try, try, again!"

Faithful work will tell. "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," Matthew xxv. 21.

God is with us, and one, working together with Him, is always in the majority.

PERSONAL.—The Rev. J. A. Newnam has arrived safely at Moose Fort, after a long and very perilous voyage. He was in excellent health at the time of writing, and full of enthusiasm for his new sphere of usefulness.

TERREBONNE AND MASCOUCHE.—After an absence of fifteen years, your correspondent was invited to administer the Holy Communion the 18th Sunday after Trinity. There were thirty-four communicants. A visit to God's Acre disclosed "many a mouldering heap" added during the interval. It was touching to see the grave of Mr. Harry Pangman, who was killed in the prime of life by a collision on the St. Louis Railroad; he and his father before him were the seigneurs, and the loss of the family to the mission has been felt ever since. The Moodys, who settled in Terrebonne fifty-seven years ago, have several graves at Mascouche. It is to be hoped that the present foundry firm at Terrebonne may not remove, and that their wealth may be a blessing in their homes and in their Church.—"Them that will honour me I will honour."

ONTARIO.

OTTAWA.—Arrangements are being made by the commissary, Archdeacon Lauder, to have the confirmations in the deanery of Renfrew taken by the Lord Bishop of Niagara, probably in the latter part of October. The work will occupy nearly a fortnight, as it is a large deanery and each parish requires to be visited. The Bishop of Ontario is understood to be recovering, and it is hoped and expected that by following the advice of his physician, and refraining from work at present, he may be quite restored to health, a consummation most devoutly prayed for throughout the diocese.

KINGSTON.—The Rev. J. K. McMorine, rector of St. James, leaves in a few days to hold missionary meetings in Pembroke and parts adjacent, and the Rev. M. Harding of the Cathedral goes to Mattawa for a similar purpose and also to hold a mission in conjunction with the Rev. C. Saddington of Eganville. The Rev. C. O. Carson of Plantagenet has arranged to hold missionary meetings in Cobden, Eganville, and Combermere missions early in October, and the Rev. A. W. Mackay and T. J. Stills in mission of Petawawa. The Rev. R. H. Jones, of Pakenham, is associated with the Rev. Mr. McMorine in deputation work. In the Renfrew deanery it has been found that winter missionary meetings are held at great disadvantage, the congregations during that season being very much smaller, owing to the absence of men in the shanties and the inability of others to get to church for want of horses. In some of the missions this makes so serious an inroad on the congregations that for a couple of years they have tried the experiment of fall meetings with very encouraging success.

PETAWAWA MISSION.—The new Church of Saint Aidan's, North Alice, was opened for divine worship on Sunday the 27th. At an early hour teams from distant parts of the township began to arrive, bearing visiting brethren from St. George's, who came over to rejoice with their brethren of St. Aidan's in the opening of their church. The building is small, but extremely pretty inside. It is of very plain exterior, frame, part gothic. Seating capacity about one hundred. It is situated midway between All Saints and St. George's, about seven miles from either. It opens up a new centre for the Church, as the congregation was only organized at this point eleven months ago. The main cost of the building was contributed anonymously by an English lady, supplemented by a grant from the S.P.C.K. and from the Burnside Trust, Toronto, and also by a donation of twenty dollars from the county member, Hon. Peter White, Speaker of the House of Commons. The church will be consecrated in a few weeks to the memory of St. Aidan. At the opening service the congregation numbered about two hundred, nearly one hundred and fifty being packed into the building, the remainder outside at the windows reverently joining in the service and using their prayer books as if they were inside. The service was the Holy Communion, very heartily conducted, the choir from All Saints and St. George's leading the singing. The mission priest (Rural Dean Bliss) was celebrant, with Mr. R. B. Southwell, lay reader, as server. Rural Dean Nesbitt was to have been the preacher, but in his unavoidable absence that duty was discharged by the mission priest. The offertory amounted to fourteen dollars, considered very good indeed. All expressed as much surprise as pleasure at the interior finish of this little sanctuary. There is no plastering, all wood specially

prepared and well put together. No paint, all oil, varnish and a light cherry stain. The effect is rather striking and extremely pleasant. A rood screen separates nave and chancel, and the east wall is covered with hangings and dossal. The altar is vested in handsome frontal and adorned with brass cross and vases of flowers, these all being gifts from England. Services are to be held here every Sunday. The present congregation is not large, but they are loyal Church people and it will grow. At the neighboring Church of St. George, seven miles distant, the congregation is too large for the church, and the latter is rather dilapidated and incapable of appropriate enlargement. The mission priest has been trying to lead the people to think a new church necessary, and as many of them saw St. Aidan's in all its beauty that morning, Mr. Bliss took occasion at the afternoon service in St. George's to point out in most vigorous language the call for hearty and united action to have a new St. George's. His appeal was well received and will no doubt result as he hopes. *Deo Gratias.*

BELLEVILLE.—The annual harvest festival took place in Christ Church the 27th ult. The church was beautifully decorated with flowers, fruits and grains, and was filled both morning and evening to its utmost capacity. At the early celebration there were sixty communicants. The Rev. Allan Pittman, of St. George's, Toronto, preached both morning and evening; he is a powerful speaker and his congregations during the day were very attentive. The offertory, which is to go towards the debt, amounted to \$400. In the afternoon there was a children's service, the members of Christ Church and St. George's Sunday schools being present. After they had sung the Litany, the rector, Rev. S. Daw, catechized them.

IROQUOIS.—Sunday morning, Sept. 27th, a memorial service was held in memory of the late Rev. Geo. White. The Society of Workmen were present in a body, and an effective sermon was preached by the Rev. R. L. M. Houston. The choir rendered some beautiful anthems, etc., in a manner befitting the occasion.

TORONTO.

Very successful harvest thanksgiving services were held in St. Mark's, St. Stephen's, St. Simon's, St. Matthias', St. Mary Magdalene and St. Olive.

St. Cyprian.—The Bishop of Toronto might well have said on Saturday afternoon, "Behold, how great a matter a little fire kindleth," when he turned the first sod preparatory to the erection of the new church of St. Cyprian. This interesting ceremonial took place at the corner of Christie and Dupont streets, the site selected for the new church, necessitated by the rapid growth of Seaton Village, and was witnessed by a large number of the clergy and other prominent citizens, among whom were noticed: Rev. Prof. Clark, Revs. E. A. Oliver, E. Heathcote, G. H. Webb, J. C. Roper, R. J. Moore, Anthony Hart, J. H. McCollum, E. C. Cayley, A. J. Broughall, J. S. Broughall, L. J. Smith, Charles B. Darling, and Rev. C. H. Shortt, the rector of the new parish; also Mr. Eden Smith, the architect, and Messrs. John Carter, L. J. Bland, Charles Carter, George Merser, Henry Throllope and others. The choir of St. Alban's cathedral, composed of 16 surpliced men and boys, opened the ceremonies by singing the processional hymn, "Forward be our Watchword." The actual ceremony of turning the sod occupied but a moment's time, after which his lordship proceeded to give a brief history of the congregation, which had begun as a mission in a small hall years ago at the corner of Bathurst and Bloor streets. During the past five years the congregation thrived in the crypt of the cathedral. His lordship expressed in very warm terms his affection for the people of the parish, and stated that he regretted very much that he would lose them from St. Alban's. He then proceeded to give a short sketch of the life of their patron saint, who had been an African archbishop, a defender of the faith, and a martyr about the year 250. Concluding, he said that he had known Mr. Shortt, the rector, for a number of years, having been his tutor at Hellmuth College, and that he was convinced that in the hands of so able and devoted a servant of God the interests of the parish and spiritual welfare of the people would be properly attended to. The new church, which will be a roughcast building capable of accommodating at least 300 persons, will be completed about the first of January next, and will cost in the neighborhood of \$2,000.

To the Clergy, Superintendents, Teachers, and Friends of Sunday Schools:

MY DEAR FRIENDS,—It has been suggested by the Church of England Sunday School Institute, with

the hearty concurrence of the Archbishop of Canterbury, that our Church in Canada should unite with the Mother Church in the observance of special Days of Intercession on behalf of Sunday schools. Such intercession is so well calculated to bring the divine blessing upon our Sunday schools, and to quicken our own interest in this important work, that I shall be glad if the clergy, teachers, and friends of Sunday schools throughout the diocese will unite in observing one or both days of intercession, as suggested below. The days proposed are: Sunday, October 18th, and Monday, October 19th. In particular, I invite all Sunday school workers and friends of Sunday schools in the city of Toronto to a devotional meeting in St. James' School-house on Monday, October 19th, at 8 p.m., when special addresses to teachers and workers will be given by Rev. Canon DuMoulin and Rev. Rural Dean Downie, of the diocese of Huron. I shall be obliged to the city clergy if they will give notice of this meeting on Sunday, and afford their teachers such opportunities as they can of observing this season of intercession in union with their fellow teachers in the Church of England throughout the world. With hearty prayers for God's blessing on your work, I am your faithful friend and bishop.

ARTHUR TORONTO.

Suggestions. The following are suggested as methods of observing the days of intercession, one or more of which may be found practicable:

1. A special celebration of the Holy Communion for the teachers and workers on Sunday, 18th inst.; if possible with an address.
2. A special sermon in reference to Sunday school work, on the same day; with the use of one or more of the Collects below, to follow the Collects of the day.
3. A special Sunday school service for the scholars; and, where possible, a short address to the teachers afterwards, with special prayer.
4. General meeting of clergy, Sunday school workers, parents, and elder scholars in St. James' School-house on Monday evening, 19th inst., at 8 p.m.

Prayers Suggested (which may be used after the Collect of the day).—Collects for Advent, second Collect for Good Friday. Collects for 25th Sunday after Trinity, and St. Simon and St. Jude.

STREETSVILLE.—The Annual Harvest Festival Services were held in Trinity Church on Sunday the 20th. The Festival services began with a plain celebration of the Holy Eucharist at 8 a.m., followed by matins, and Holy Communion at 11. The music was semi-choral, and a goodly number of communicants boldly witnessed to the death of their Saviour. Full choral evensong was sung at 7, the service being intoned by the Incumbent (Rev. Otho Croft), the responses being well rendered by the very efficient choir which this church happily possesses. There was a large congregation numbering over 300 people, who listened with wrapt attention to the very earnest and forcible sermon preached by the Rev. Rural Dean Mackenzie, of Milton. The decorations were very good, and the ladies who undertook them are to be congratulated on their success. Miss Davidson presided at the organ with her usual ability, and the choir, by their earnest, hearty rendering of the service, show that they thoroughly understand the mind of the Church by placing the offering of "Praise and Thanksgiving" on its legitimate footing. At such services preaching might well be omitted, and people taught to love and loyally hold fast to the grand liturgy of our dear old Church.

CALEDON EAST.—Harvest Thanksgiving services were held in St. James' Church, Caledon East, on Sept. 23rd. The old church was tastefully decorated for the occasion. The Holy Eucharist was celebrated at 10:30 a.m., to a large number of communicants. At 3 p.m., there was a children's service, at which the Rev. F. C. Kennedy of Bolton addressed the children. The congregation that met for evensong was large; at this service the Rev. W. F. Swallow of Woodbridge preached a practical and effective sermon to his old parishioners, from Deut. viii. 18.—Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth.

NIAGARA.

HAMILTON.—Christ Church Cathedral, Wednesday last, 28th September, witnessed a very pleasant and appropriate gathering at Holy Communion in commemoration of the 50th anniversary of the wedding of the Dean and Mrs. Geddes. The Bishop celebrated, assisted by the Vicar, while the Dean took his place beside the partner of his life, surrounded by their immediate friends, which of course included a number of the Cathedral congregation, and but for the expressed wish of the venerable Rector that the golden wedding should be a quiet one, the church, scene of more than half a century's labours, would have been filled. One can not help feeling that this manner of celebrating such an anniversary was well

chosen, and cannot fail to be fraught with much blessing to the participants. After the service the Bishop followed the wedding party to the Deanery, and in his usual happy and sympathetic manner made a presentation to the Dean, on behalf of some of his old friends, of an address and valuable testimonial. The address is beautifully illuminated on parchment, with the names of the contributors attached. It is as follows.

To the Very Reverend the Dean of Niagara and Mrs. Geddes, on the occasion of their golden wedding, September 23, 1891.

REVEREND AND DEAR SIR AND MRS. GEDDES,—A few of your old friends cannot permit this auspicious anniversary to pass without an assurance on their part of the thankfulness and gratification it gives them that a merciful Providence has spared you to enjoy this the fiftieth anniversary of your wedded life together.

They hope that your lives may be further prolonged to be a stay and comfort to each other, and beg your acceptance of the purse of gold which accompanies these good wishes, their only regret being that the gift so very feebly and inadequately expresses the love and admiration which prompts it.

(Signed).

Mr. and Mrs. Edward Martin, Mrs. Stewart, Mrs. McLaren, Mrs. H. McLaren, Mrs. Lucas, Mrs. McGivern, Mr. T. H. Stinson, Mrs. Gourlay, Mrs. Thomson, Mr. J. J. Mason, Mrs. P. D. Crerar, Mrs. L. Baldwin, Mr. C. M. Counsell, Mrs. G. S. Counsell, The Bishop of Niagara, Canon and Mrs. Sutherland, Dr. and Mrs. Ridley, Mrs. Winer, Mrs. Burnet, Mrs. Brega, Mrs. Peter Grant, Mrs. Caddy, Mrs. William Carey, Mrs. Lottridge, Mr. and Mrs. Ramsey, Mrs. M. O'Reilly, Miss Ferris, Mrs. Jeffrey, Mrs. Charles Stiff, Mrs. Ussher, Mr. R. Land, W. R. Macdonald, Mrs. Doolittle, Mrs. Noble, Mrs. Hoodless, Mrs. Carr, Mrs. Foote, Mrs. Lister, Mrs. Lee, Mrs. Mills, Mrs. Ainslie, Mrs. Quarry, Mr. C. Morgan, Mr. and Mrs. Cahill, Dr. F. O'Reilly, Miss Birss, Miss Mathews, Mrs. Maitland Yonge, Mrs. Swain, Mr. and Mrs. Frank McKelcan, Mr. H. Browne, Mrs. Polo, Mrs. Armstrong, Miss McNab, Mr. Harvey, Mr. and Mrs. E. O'Reilly.

HURON.

NEW HAMBURG.—*St. George's Church*.—The third annual anniversary services were held in this church on Sunday, Sept. 13th. All the services were well attended and the offertories for the reduction of the church debt, liberal. Particular attention had been paid to the chancel decorations, which were simple but effective. A low chancel rail was decorated with grain and scarlet berries; the prayer desk, lectern, etc., were treated the same way. A small sheaf of wheat and the brass altar vases, filled with scarlet and white flowers, gave a bright appearance to the sanctuary. The morning service commenced at 11.—The musical portion of the service was well rendered and an able extempore sermon was preached by the officiating clergyman, Rev. G. C. Mackenzie, of Brantford, and was a clear and forcible entreaty to hold fast the faith once delivered to saints and maintain the marks of the Christian Church, and to expect the blessings which follow the use of apostolic practice and doctrine. Celebration of holy communion followed. The children's service at 3 p.m., opened with the hymn, "Lord, a little band"—and the address to the children was an instruction on the "Church Catechism." At the evening service the church was filled, and the sermon from the text, "God is a spirit, and they that worship Him must worship Him in spirit and in truth," was a clear and forcible exposition of the necessity of forms in Christian worship.

MEAFORD.—The Annual Harvest Thanksgiving Services were held in Christ's Church, Meaford, on Sunday, Sept. 20th, and in every way the people sought to express their gratitude to God for the many blessings He has bestowed on us during the past year. The church, which was beautifully decorated, was crowded at each service; the services were hearty and the music was good. The Rev. C. E. Thomson, M.A., Rector of St. Mark's, Toronto Junction, preached two excellent sermons, which were listened to with the greatest attention. The offertory amounted to ninety-three dollars.

Consolidation of the Anglican Church.—The special committee appointed by the Bishop of Huron to consider "the plan of the Winnipeg Conference on the consolidation of the Anglican Church in British North America," met in the Chapter House, London, on September 25th. There were present the Bishop, in the chair, the Very Rev. the Dean of Huron, the Venerable the Archdeacons of London and of Grey, the Reverends Canon Smith, W. A. Young, Alfred Brose, G. C. Mackenzie, and R. McCosh, Messrs. V. Cronyn (Chancellor), A. H. Dymond, Judge Ermatinger, Charles Jenkins, W. J. Imlach,

and I. F. Hellmuth. His Lordship the Bishop, in presenting the subject for discussion, defined the course which the debate should take, and earnestly commended the matter to the wise and sympathetic consideration of the committee. After a very full and general discussion, it was unanimously resolved as follows: "That this committee recommend the scheme adopted by the Winnipeg Conference to the favourable consideration of the Synod, and that delegates be elected to attend the proposed General Synod to be held in Toronto in Sept., 1893, but that the delegates be instructed to endeavour to obtain amendment of the proposed plan in respect of representation by increase of numbers, and, if possible, by the adoption of the principle of equal representation from each diocese, as well as of vote by dioceses, and for the calling together of Provincial Synods (with defined powers) only when necessary in the opinion of their Metropolitans. A committee was also appointed to draft a series of resolutions for submission to the Synod, giving effect to the above resolution.

LONDON.—The treasurer of the Extra-Cent-a-Day-Fund for the Diocese of Huron, acknowledges with thanks the sums of \$3.65 from Mrs. Boomer, and \$3.75 from Mrs. J. T. Wright.

Lay Work in Huron.—In connection with the annual meeting of the Huron Anglican Lay Workers' Association, a Diocesan Lay Workers' and Sunday School Convention is to be held in the school room of Trinity church, St. Thomas, on the 28th and 29th October. A committee consisting of the officials of the Lay Workers' Association and the Synod Sunday school committee has the arrangements in hand. The Bishop of Huron has given the proposal his cordial approval, and will preside at the convention.

British and Foreign.

It is understood that the Bishop of Martizburg is not likely to leave his diocese before next year.

The second spandrel of the choir in St. Paul's Cathedral is now in process of gilding. A new window has been added to the clerestory of the choir, representing the prophet Daniel.

Nashotah has received the valuable theological library of Bishop Knight, as a bequest. One of the most urgent needs of the seminary is a new building for the safe keeping of the library, which is too valuable to be left in danger of loss, but which at present is far from being fireproof.

We are glad to hear that on July 30th, Bishop Crowther, who has been suffering from a severe cold, with paralysis on the right side, was so much better that he was able to transact important business, and was preparing to resume his correspondence.

The Marquis of Normanby, who is now in Ireland, has, owing to his appointment as Canon Residentiary at Windsor, now formally resigned the Chaplaincy of All Saints' Church, San Remo. He will resume his duties at Windsor this month.

The Royal Society of Antiquaries are about to place a monument over the grave of St. Patrick in Downpatrick churchyard.

A memorial to the late Mr. Quinton, who was killed at Manipur, is to be raised in the parish church of Enniskillen in the form of a stained glass window. Among the subscribers is the name of the Bishop of Calcutta.

The work of the Church Missionary Society among the Indian tribes of North-Western America is well known to the Society's many friends. The Indians of the Queen Charlotte Islands, using the Haida language, have recently had the Gospel of St. Matthew translated for them by the Rev. C. Harrison and printed by the Bible Society. This is the first portion of the scriptures printed in that language. A grant of 401 copies was made recently, and with it were sent 400 copies of the Slave Acts and Epistles, for the use of the tribes along the Mackenzie River.

Cardinal Lavigerie, speaking of his mission to the Sahara, says: "I have sent six missionaries into the desert; all have been martyred. Probably the same fate awaits some of those now about to go there. That there should be no mistake as to the nature of the sacrifice they were making, when their bishop

was being consecrated, I had the cathedral at Algiers draped within and without in purple, and over the door was inscribed the utterance of an ancient French bishop: 'Go forth, soldiers of Christ, to triumph over death.'"

At the recent Elsteddfod, the Rev. Father Ignatius, of Llanthony Abbey, delivered an address on the ancient Cymric race, and urged the Welsh to foster their traditional symbols more in the future than they had done in the past.

The *Irish Ecclesiastical Gazette* says that "some people think bishops spend lives of easy leisure. The following summary of three months' work performed by the Bishop of Ossory will go far to prove the contrary:—Twenty-five sermons in the united diocese, besides others in Waterford, Elphin, and Glandelagh; three councils, three synods, nine boards of nomination, three confirmations, two ordinations. The labour of all this is intensified by the unfriendly arrangements of two railways, owing to which it is impossible to get from Kilkenny to Enniscorthy in time to transact business or to return the same day. It is, in fact, a more easy journey to go through Dublin."

With regard to the reported election of a bishop by the Colensoite schism in Natal, the Rev. Canon Churton writes: "The see of Maritzburg, according to latest information, is still occupied by Bishop Macrorie, who has not sent in his resignation. After that step, it must be accepted by the bishops of the Province before it is valid. Then the vacancy is certified to the diocese. Then the elective assembly is summoned, and an election will be made without reference to the Colensoite body, except so far as individual members of the assembly may vote as they think may be most conciliatory to those malcontents."

The Rev. H. Whittaker, who has for several years been minister of the Reformed Episcopal Church at Peterborough, has announced his intention of resigning his charge, with a view to receiving orders in the Church of England at the hands of the Bishop of Worcester, in which diocese, it is said, Mr. Whittaker will work after ordination. During Mr. Whittaker's pastorate at Peterborough, extending over several years, he was deservedly respected by his people and residents of the city. Some months ago he expressed a desire to resign the charge, but at the earnest solicitations of the congregations he continued his ministrations amongst them.

At St. Paul's Cathedral the chapel space behind the chief communion-table and reredos at the east end of the choir has hitherto been used as a robing-room at ordinations and as a sort of enlarged choir vestry. Now the chapel is to be fitted up for service uses. The monument of Dr. Liddon is to be placed in this chapel. The new communion-table will make the fourth in the Cathedral, as, in addition to what would in former days have been termed the "high altar," there are tables in the Chapel of St. Faith in the crypt, where the Lay Helpers' and other services are held, and in the side chapel, better known as the Morning Chapel, where the early administration of the Holy Communion now takes place.

It seems probable that Bishop Macrorie's avowed intention of promoting reunion, which he announced as the reason for the resignation of his See, may fail to have the effect he wished and hoped. It will be remembered that we recently announced the election of the Rev. William Ayerst by the "Council of the Church of England in Natal," i. e., the Colensoites, as their bishop. Further information tends to show that this action was taken in the face of, we may almost say in defiance of, negotiations which might have led to the reconciliation of the Colensoites with the Church. Such action alone would show that Dr. Macrorie's hopes were fallacious; but this is not all: there is something even more serious. It is asserted that the Colensoites are making overtures to three bodies which are undoubtedly schismatical, presumably with the intention of joining one or another of them. How far these transactions have gone, and how far the spirit which prompted them was in earnest, we do not know. They seem, however, to indicate clearly that unity with the Church must not be looked for at present.

The Episcopal Church in Virginia has made good progress in the last eleven years in its work amongst the coloured people. In 1879 there was only one coloured clergyman in the whole diocese, and not over two hundred communicants. There was then only one coloured Episcopal church in the state, St. Stephen's, Petersburg. There are now in the diocese of Virginia seventeen coloured clergymen, and fully

hirteen hundred communicants. There are seven-teen churches, and a number of school houses. Besides this there are two normal coloured schools and one divinity school.

A special and interesting feature of the Church Congress will be the musical illustrations to Mr. F. Griffith's paper on "The Liturgy and Congregational Praise," to be sung by the two choirs, Welsh and English, and audience, antiphonally in the chanting, verse by verse in a beautiful and stirring hymn-tune by Bishop Mitchinson, formerly sung at the Cathedral, Barbadoes; a recitation, slowly and softly, of a few sentences from the "General Confession," on the low note C sharp; three following "Responses" in Welsh, by choir in harmony and audience in unison; four in English; the twenty-third Psalm in Welsh, by choir and audience.

Mission Notes.

"A few days before I left Zanzibar," says Bishop Smythies, "a Christian native called and asked to see me. His name was John Martin, a Mombasa man. He was quite a stranger to me, though Mr. Bishop knew him. At first Mr. Bishop was unwilling for him to see me, as I was much engaged, but as he would not say what he wanted, he was at last brought to my room.

"He told me he had just come back with a caravan from Uganda and that he had made a vow that if God would bring him back in safety he would give as a thank-offering \$20. He said he had just received his wages that day, and thought the best thing he could do was to come and pay his vow at once. So he counted out the \$20, and said he wished to give ten to the Church and ten to the poor.

"He told me that he was a Nubian, that he was sent by his father to a pearl fishery, that he found the work too hard and ran away. Then he got into the hands of slave dealers and was taken in a dhow by a man-of-war and brought to Mombasa, where under the care of the Church Missionary Society he became a Christian."—*Monthly Record of the English Universities' Mission.*

The Rev. Arthur E. Moule, Archdeacon of Ningpo, and the author of "China as a Mission Field" and other works, has lately published a manual which abounds with important facts and incidents, and which is admirably adapted for wide circulation. Though the type and the paper are good and the book is bound in cloth, yet it may be had from the Church Missionary Society for one shilling per copy. Its title is "the Glorious Land: Short Chapters on China and Missionary Work There."

One of the most frequently used of the native names of China is *Hua Kok*, the literal meaning of which is Land of Flowers or the Flowery Country, and foreigners have generally so rendered this name; but the word *hua* means not only flowery, but also beautiful, brilliant, glorious. The United States are known in China as the country of the beautiful (*hua*) flag. The true name of China, Mr. Moule says, is the Glorious Land, and he shows as follows how worthy it is of this name.

"Twenty-nine years have passed," the archdeacon writes, "since I arrived at Shanghai, and my acquaintance with the country and the people makes me wonder less and less at the title given to China by the Chinese—the Glorious or Brilliant Land. China is often called the Flowery Land. This is not exactly a misnomer, for the hills and plains of China are fair and fragrant with both wild and garden flowers. The chrysanthemum and the peony; the *olea fragrans* (changing for a few short weeks the air, heavy with the evil odors of earth, into the sweetness of Eden); the azalea, red and yellow, covering the hills for thousands of miles; the sheets of wild but almost scentless white and blue and red violets carpeting the banks of river and canal, all these belong to China. But they are not sufficient to give her the distinctive name of the Flowery Land; for European wild flowers are sweeter and fairer than those of China, and the Himalayas are more bowery and beautiful than Chinese hills. Her true name is rather the Glorious Land; the same word in Chinese meaning both flowery and glorious. And glorious the land is indeed, with its wide boundaries and enormous area. The region of western China alone, that magnificent new world now fast opening to exploration and commerce, a region comprising the three provinces of Szechuen, Yunnan, and Kweichow, is larger by 20,000 square miles than Great Britain, Ireland and France, and contains 80,000,000 inhabitants. The gigantic uplands of Thibet, from which the rivers Brahmaputra, Irawaddy, Mekong, Seluen, and Yangtse all take their rise, own China's supremacy; and the 'roof of the world' in Nepal is in theory, at any rate, under China's jurisdiction. Her outer rim is as long in mileage as the overland route from north China to England."

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.

Cottage Hospital for Springhill Mines.

SIR.—I very gratefully acknowledge the receipt of the following contributions to the proposed Cottage Hospital: Mrs. Oler, Toronto, \$25; Dr. Osler, Baltimore, per Toronto Synod, Secretary-Treas., \$25.75; Toronto Diocesan Branch of Woman's Auxiliary, \$5.00. The receipt of the foregoing during the past week has been very encouraging. Although \$1500 more is needed for the building, yet I had seriously resolved last week to make all necessary preparations for the immediate prosecution of the work, trusting in firm faith for the needful amount to come to us. The mail to day unexpectedly brought us \$60. Will some one to whom God has given much, and has bountifully blessed, send us an outfit of towels for the hospital? We also need a dozen and a half counterpanes.

W. CHAS. WILSON.

The Rectory, Springhill Mines, Sept. 24th, 1891.

Was Keble Wrong?

SIR.—In our favourite hymn, 11th, Ancient and Modern, the last verse, we read—"Till in the ocean of thy love we lose ourselves in heaven above."

While looking up a sermon on the text 'St. John xiv., 22, which contains St. Jude's question as to how Christ would manifest Himself to His disciples, and not unto the world, it occurred to me that the idea conveyed in the above lines quoted, is not in accord with the answer given by Christ to St. Jude. I would be glad to call the attention of the thoughtful and studious to this matter. Can it be possible that Keble was overshadowed by the old philosophy of mysticism when he wrote our beautiful hymn? The philosophy which Gerson so very earnestly upheld in the fourteenth century, taught that the soul ultimately merged into God, and lost its identity. Surely it is not scriptural to say we lose ourselves in God's love. Be the ocean of His love ever so broad, and ever so deep, and ever so boundless, we do not lose our identity in it. As I understand the Holy Scriptures, we neither lose our identity nor our personality in God's love, but rather I should say the more we learn of His love the more strongly our identity and personality would be felt. Keble I suppose would be considered good authority, but with all his brilliancy he was not infallible. He might have held this view that we have stated in the lines I refer to. If not they certainly need explanation. Christ taught in answer to St. Jude's question that Father and Son would come and make their abode with the true believer. This makes the true believer the entertainer, and Father and Son the guests. Surely this is teaching identity and personality intensified and strengthened. How then can we sing our charming evening hymn, and in the words of it, lift our souls up to God and look into the ocean of (His love, in which we are dreaming that one day we will be lost, and lost forever. A day will come in the future when we will not know that we exist. "Till in the ocean of thy love we lose ourselves in heaven above." What else does it mean?

J. W. GARLAND.

St. Matthew's Parsonage, South Stukely, P.Q.

Mission of Sharon and Mount Albert.

SIR.—If you will kindly allow me the space, I would like to make some brief remarks on the mission of Sharon and Mount Albert:—

These two places constitute a mission of Trinity College, i.e., the Sunday services are conducted by a student sent out by the Trinity College Missionary Society. This has been going on for two years, and on the whole the administrations have been appreciated, and are to a great measure beneficial; but still for all there is a great feeling among the people of both places that what they now require is a man in Priest's orders resident among them. Now, sir, this cannot be expected unless a third place be added on, and the only place, as far as I can see which could be annexed is one which has really never been separated, I refer to the Holland Landing. This place is supplied by the clergyman at Newmarket, but his license, I understand, does not include Holland Landing. Now I have had charge of Mount Albert and Sharon since the 1st of July, and I find that there is great need of a resident clergyman—for instance, there are many people unbaptized, due, in a great measure, to

the fact that there is no one to look after them. Since I was ordained in August, I have administered the sacrament of Holy Baptism to sixteen, three of whom were adults, and there are many more, both infants and adults, still unregenerated. This great lack of Church administration can only be overcome by the annexing of Holland Landing to those two places, and having a Priest, or at any rate a Deacon, appointed right away. I leave this mission on Wednesday next for my new appointment, and I expect that Trinity College M. and S. Association will again take charge and that the people here will again depend upon the services of students. These services have been, and I feel sure will be, greatly prized, yet there is not that interest taken either by the students or people that would be realized if there were a resident clergyman here. It is to be hoped, therefore, that the Bench of Rural Deans will look into this matter, and, if possible, carry out my suggestion, which I am sure will not interfere seriously with Newmarket parish, and on the other hand, will be the means of building up Christ's Church in Sharon and Mount Albert.

Wishing this may take the desired effect, I shall close and hope for the best. Yours truly,

W. A. J. BURT.

Mount Albert, Sept. 21st, 1891.

Church Membership.

SIR.—Whoever has taken the trouble to read the correspondence on this subject must have observed that the original proposition of your correspondent *Smilar* was that a baptized person who habitually neglects communion is *ipso facto* excommunicated and ceases to be a member of the Church. I have simply denied that proposition and I think have proved it to be a false one. Firstly, because a person cannot excommunicate himself, any more than he can sentence himself to penal servitude in a penitentiary; and secondly, because, even if he could excommunicate himself, he would nevertheless not cease to be a member of the Church, any more than a man who disobeys the law of the land thereby ceases to be a subject of Her Majesty.

Smilar himself is now constrained to admit that such a person does continue a member of the Church; to use his own expression, he "hangs on physically, materially, but not effectually"—in short, according to *Smilar*, he is in the position of a withered branch of a tree—and he tells us that my position is that a mere branch attached to the tree by mere dead bark and fibre is still a member or part of the tree, and that while there it is in a position to discharge its functions as such: whereas any-body who has taken the trouble to read my letters, knows that I have said nothing of the kind.

But having established that persons of the character mentioned do in fact continue to be outwardly and visibly members of the Church, I am quite prepared now to take issue with *Smilar* in his statement that such persons are necessarily to be regarded as dead and lifeless branches; that is a matter which is evidently beyond our ken, and, fortunately for us all, the judgment as to what branches are dead and lifeless depends not upon man's short-sighted and fallible opinion—but on One whose judgment will be infallible.

Whether members of the Church who do not outwardly conform to its laws ought to be allowed to take any part in the management of its affairs, is an entirely different matter. In some cases restrictions of that kind are imposed, and in others the Church has not seen fit to impose them, and of course individuals cannot erect a barrier where the Church has not seen fit to erect.

The notion that "the best legal commentators make communion the test of Church membership in the Church of England" is another of *Smilar's* mare's nests. May I ask are not all infants who are brought to our fonts to be baptized made members of the Church? It seems to me that is the plain teaching of the Church Catechism, and when "the best legal commentators" disagree with the Catechism as to the test of membership, I for one shall prefer the Catechism.

The notion that communion is a test of membership is simply a sectarian idea, largely prevalent among the Protestant sects, but altogether foreign to the theology of the Catholic Church, which teaches us that we are made members of the Church at our baptism.

Those who adopt *Smilar's* theology on this point would naturally enough argue if exhorted to communicate, "We can't, we are not Church members, we have excommunicated ourselves, we are dead and lifeless members, we have no right to approach"; whereas it seems to me the true line of argument with such persons is, "that no baptized person can by mere neglect of communion divest himself of his membership in the Church, nor of his Christian obligations as a member, and his neglect does not cause him to cease from being a member, or prevent his becoming a member, but simply makes him a disobedient member."

The quotation *Smilax* has given us from the *Church Times* merely shows that the writer of it has fallen into the same error he himself has done, in misusing the word, "excommunicate," and moreover that he has also made a glaring misstatement for the benefit of "puzzle-headed people," which is in direct conflict with the rubric at the beginning of the Burial Office, in which it is expressly stated that it is not to be used over any that die "excommunicate, or have laid violent hands upon themselves," whereas this writer declares that "the Church has never refused the rite of burial to the baptized who have not committed the sin of self-murder."

bring him into conflict with the whole Church, and into agreement with large numbers of Christians, outside the pale of obedience to the Apostolic ministry. The judgment on the branches, the division of the fish, and the gathering of the tares, God alone can accomplish. The Church will discipline her members and her members only; the final separation, the presentation of the Church without spot or wrinkle and any such thing, Christ himself, and Christ alone, will accomplish.

W. B.

A Visit to our North-West Missions.

SECOND LETTER.

SIR,—I arrived at Calgary at 2.30 a.m. on the 10th July, and was soon under the hospitable roof of the Bishop. The afternoon of the same day the Rev. G. Stocken drove me out to the mission house on the Sarcee Reserve, where a warm welcome was extended me by Mrs. Stocken and the other members of the family, and I soon felt that for my intended stay of two months this would be home to me in the truest sense of the word. "And why," may be asked, "did you elect to spend so long a time on this Reservation?" And I would answer, "for three reasons." First, the bishop of the diocese wished that Church workers should know more about and take a deeper interest in these Indians, who so sadly need our helping hands to raise them out of their present state of degradation and superstition. Secondly, during our trip last summer, Mrs. Cummings and I were able to spend but a day at this Reserve, in which time we could not learn very much. Thirdly, I was anxious to see something of and take a part in the school work, and now that the two months are over, I feel that the time has not been lost. The Indians on this Reservation number about 280, half of whom are under age; they are supposed to be a branch of the Beavers. Their language is exceedingly difficult; I was told that only one white man succeeded in mastering it, and he died soon after; it has nothing of the music of the Blackfoot, but is guttural and harsh; neither, as a rule, have these people as fine a physique as the former, but intellectually they are superior. Their chief, "Bull Head," stands over six feet, is about 50 years of age, and nearly blind; he does not go about in gaudy trappings, but is usually more shabbily dressed than his followers. Their wealth lies principally in their horses, though some go in for farming on a small scale; they are not as yet over-fond of work, expecting good wages and little to do, but it is necessary to employ them if they are ever to learn to help themselves. During my stay the Blackfeet (to the number of 86) came on a visit to the Sarcee, bringing with them their "Kais Pas," a dance which they had bought from the "Bloods" the previous summer, and which is said to have originally belonged to the "Sioux." It requires a certain kind of dress and accoutrements, and while in possession of one tribe cannot be performed by others; it lasts four days and nights, and the monotonous sound of the tom-tom and the hi-hi! of the dancers could be heard at all hours; The Sarcee have paid 17 horses for their right to it; no religious ceremonies are supposed to attach to it. Another strange sound I heard late at night, and in the early morning, was "waiting" for the dead; Crow Chief lost two children within a few days of each other, and the parents and other members of the family would sit outside their teepees, or on the top of the hill, and then they would make the most frightful sounds, being accompanied by all the dogs in the camp; to an unaccustomed ear it is most thrilling and blood-curdling. Crow Chief's wife said that if her children lived she would make the "sundance" this year, but as they died the dance seems to have been abandoned. One evening Mr. Stocken gave a feast, when about 150 Indians were present, and it was marvellous to see the way in which they disposed of meat, bread, stewed apples, buns and tea; I am sure I filled one Indian's tin cup a dozen times. The children were made happy by a variety of games, and both winners and losers received prizes. I was much amused when the children brought their dolls to school next day, to see that they had arranged their hair and painted their faces in the same grotesque manner as they do their own. The day school at the mission opened on the 28th July; this school is at present conducted by the Rev. W. Stocken, but it is earnestly to be hoped that he will soon be set free for other and more important work. In the afternoons I took the girls for knitting and sewing; found them very obedient and quick to learn, but seldom was the attendance satisfactory, and when we visited the camps to learn the reason, the parents would say either they did not know when the children went (which was no doubt true), or, "Give me some tea or tobacco and I will send my children to you." At the West camp 5 miles from the mission, a number of Indians are camped under a minor chief, "Big Wolf." We drove over one day to see the school. There I found a pretty little building beautifully situated;

Mr. Stanley Stocken is in charge of it; the attendance is rather better, but one cannot fail to feel that day schools among Indians are, as a rule, a failure; even were the children regular, the influence you can bring to bear on them for a few hours daily cannot counteract the evil effects of the camp life. One good boarding school would accomplish more in a few years than would a dozen day schools in a life time, and I feel confident that if one were started on this reserve, much permanent good would result. The Government do not seem to see their way to giving a grant towards such a school, so it is to be earnestly hoped and prayed that the Church will take up the matter at as early a date as possible, and I am sure the Women's Auxiliary could be looked to to give efficient aid when required. Missionaries in the North-West have many discomforts to put up with, and not one of the smallest (when they have long distances to drive) is poor horses, particularly the kind that have the happy knack, when partly up a steep and dangerous hill, of backing you down again, it may be over a cut bank, or into a creek; such might have been my experience one Sunday going to church, had I waited for the finale, which I assure my readers I did not. The following incident must have been very laughable to all but the participants. One day the missionary and his wife started for a church about four miles off, intending to clean and put it in order for Sunday; going up the same hill where I had my experience, the horse stopped and could not be induced to take another step, so the drivers had to dismount, and while one pulled the horse, the other whipped it; at last, nearly exhausted, they managed to get him to the top of the hill, when he lay down and broke the shaft. The final scene was the return home, the missionary pulling the buckboard and his wife the bucking horse, all getting through the creek the best way they could. If that would not try the patience of a man (to say nothing of a woman) I don't know what would. Should any kind friends feel disposed to present the Rev. Mr. Stocken with a pair of good horses, he will be supplying a much needed want, and will receive the grateful thanks of the recipient. You will be pleased to hear that a branch of the Women's Auxiliary has been formed in the diocese of Calgary; pray that it may be a living branch, bringing forth good fruit. My next letter will contain an account of my visit to the Blackfeet schools, and an interesting trip to the Touchwood Hills.

L. PATERSON.

Sec.-Treas. Dorcas Dep. Toronto W.A.

Notes and Queries.

SIR,—Will you kindly answer and explain the following:

- 1. Why is the prayer for the "Church Militant" always left out in the Ante-Communion service, except on Communion Sundays, by certain ministers?
2. Why is the bread and wine placed on the table before the service commences?
3. When the words "let us pray" occur in various parts of the service, why are they always omitted being said by the minister?
4. What principle is it supposed to inculcate by refusing to have the communion except upon the regular monthly Sunday—say for instance on Christmas day, Ascension day, Whitsunday or Trinity Sunday?
5. Is it customary to have an irregular communion on the Sunday before confirmation, so that the candidates can have their first communion before confirmation—the Bishop being present on the following Sunday?

Ans.—1. "Certain ministers" are only disobeying the rubric: "Upon the Sundays and other Holy-Days (if there be no communion) shall be said all that is appointed at the communion until the end of the general Prayer [for the whole state of Christ's Church militant here on earth] . . . concluding with the blessing."

2. All that should be upon the table before the commencement of the service is the "fair white linen cloth." Immediately before the prayer for the Church Militant the rubric is quite explicit: "And when there is a communion, the priest shall then place upon the table as much bread and wine as he shall think sufficient." In a country church without a credence-table, and having the vestry at the opposite end of the church from the altar, there may be a slight excuse for arranging everything upon the Holy Table at the beginning of the service, but it is unbrubical.

3. Nothing should be omitted that is directed in the prayer book, and we never had the misfortune to hear the invitation "Let us pray" omitted. There is a screw loose in the clergyman that omits it.

4. "The regular monthly Sunday" communion is of no scriptural, canonical or rubrical obligation, and

Church Membership.

SIR,—As it seems to me this subject is very far reaching in its consequences, may I be allowed a few words in order to present a few difficulties which seem to be in the road to the acceptance of *Smilax's* view of the matter. St. Paul lays down the principle that the Church can sit in judgment only on its own members (1 Cor. v. 12, 13.)

So the baptized alone were subject to the discipline of the Church. Catechumens could never become penitents. A man excommunicated was subject to a course of discipline, and therefore must have been—in fact he was—esteemed a member of the Church, although "shut out from holy duties" according to Hooker's phrase. And so we find "excommunication belongs to the class of corrective or medicinal penalties, not to the vindictive." (See Mead on Augustine's sermon 351). The Canon law lays down clearly that excommunication is "disciplina, non eradicatio." (Corpus J. C. 37. can. xxiv. qu. iii). This truth seems most clear, else—supposing excommunicating of man meant that he ceased to be a member of the Church, why, being "without," was he subject still to Church discipline? God alone judgeth them without (see 1 Cor. v. 13.) Then again, from the usage of the Church Catholic from the beginning, and our own branch of the Church, it is clear that none can be admitted to Holy Communion but baptized persons, not in a state of excommunication. The theory of penitential discipline was this:—that the Church was an organized brotherhood, empowered to deprive unworthy members, in differing degrees, of the privileges of communion with her—and from the beginning down to the elaborate Penitential Stations of the 4th century, the whole system rested upon the principle that she was disciplining, not those "without," but her own members and children—and this notwithstanding that some writers talk here and there loosely of cutting off from membership, instead of the privileges of the Church. The question of the greater excommunication does not touch the present difference of opinion. I would also draw *Smilax's* attention to the fact that our Canons recognize the greater excommunication, by the injunction that a minister is to bury a man, "except the party were denounced excommunicated, majori excommunicatione. . . . and no man able to testify to his repentance."

(Canon 68). Far be it from me to say anything to lessen the importance of Communion, and although the Holy Eucharist is the feast of spiritual strength, yet I need scarcely remind *Smilax* that the Church teaches that God is not confined to that Holy Sacrament in feeding the soul of His baptized children,—otherwise children and young people, until they are communicants, would be absolutely "lifeless" spiritually, and we should have to practice the Eastern custom of infant communion. Granted a non-communicating baptized adult be in a state of spiritual childhood, he is not necessarily "lifeless." And although our Lord's discourse at Capernaum has no doubt reference to the Eucharist, yet if "the word that quickeneth" were absolutely confined to the ordinary channel, viz., the Eucharist, it was the direct vengeance, and not a loving discipline, that prompted the Church to withhold it from her erring children. I may also observe that some Romanists as well as Reformers have denied that this discourse refers to the Eucharist. The late Archbishop Magee wrote as follows: "A man becomes a member of God's family and therefore a child of God in his baptism, but that does not mean that he will be afterwards an obedient child. . . . all a Christian ought to be. That is quite another thing. If you ask me what is an Englishman, would you think I was giving you a true answer were I to say an Englishman is a loyal, patriotic, law-abiding subject of the Queen? . . . What makes an Englishman? . . . It is being born an Englishman, and so with regard to Christianity. He is born a Christian in his baptism but it does not," &c. Then he illustrates the same thing with the Prodigal Son. He did not come home to be made a member of the household, he came home because he was a member.

If *Smilax* means absolutely what he says about a non-communicant being spiritually lifeless, then they need regeneration, Holy Communion is not a sacrament of regeneration, but a feast for sustaining "life" already possessed; non-communicants would need rebaptism according to *Smilax's* theory, and this would

ter them. ministered three of ore, both his great overcome hose two a Deacon. on Wed- I expect will again de- services rized, yet students re a resi- therefore, into this ggestion, uly with will be Sharon t, I shall Burt. read the observed spondent abtually unicated I have ink have a person than he a peni- could ex- not cease an a man ceases to mit that Church; hysically, according l branch is that a lead bark and that its func- taken the ave said charac- ardly and prepared ent that as dead ch is evi- r us all, and life- and fal- nt will be not out- lowed to ars, is an strictions e Church e indivi- arch has nentators ership in r's mare's e brought s of the teaching est legal as to the he Cate- member- prevalent foreign to teaches h at our his point omuni- l, we have l lifeless whereas ith such by mere member- gations as e him to becoming obedient

proceeds only on local custom. The prayer book arranges for communion being upon every Sunday and holiday at least, and no good Churchman would think of omitting any of the festivals you name. All are feasts of the highest class, in the Church and should never be over-riden by any local custom.

5. The same may be said regarding this query. There can be no irregular communion on any Sunday such as you contemplate. The rubric says "and there shall none be admitted to the Holy Communion until such time as he be confirmed." This is the general rule, and in 1661 there was added the expansion, "or be ready and desirous to be confirmed." But this second part was added to allow for cases where the confirmation had to be delayed. Communion from the bishop has no more blessing than that from the priest, and all should be done orderly, first the confirmation and then the communion. Fancy ritual is always bad, and sentimentalism should not be encouraged.

Sunday School Lesson.

20th Sunday after Trinity.

Oct. 11, 1891.

VISITATION AND COMMUNION OF THE SICK.

Last Sunday's Lesson was on the Marriage Service, which is a picture of the union of Christ and the Church (Eph. v. 25, 32). To-day, we see how the Bride (the Church) copies her Lord in caring for the sick. His loving touch drove away disease (St. Luke iv. 40); she follows in His steps, by carefully tending the sick and suffering members of the flock. In visiting the sick, we visit Christ himself (St. Matt. xxv. 36, 40); and the clergy gave special orders on this subject (St. James v. 14). As Christ healed the soul when He healed the body (St. Matt. ix. 2, 6), so the Visitation of the Sick is a favourable time for the confession and absolution of sins (St. James v. 15, 16).

I. INTRODUCTORY PRAYERS.

The *Salutation*, "Peace be to this house," was given by the seventy at Christ's command (St. Luke x. 5). The peace which God gives is worth more than all the world's treasures. Tribulation can not drive it away (St. John xiv. 27; xvi. 33), the fear of death cannot shake it. Think of the many martyrs who have slept peacefully the night before they expected to suffer an agonizing death, beginning with St. Peter (Acts xii. 6).

Then come to the prayers—first for mercy. Sickness and death are the result of sin (Rom. v. 12), and a good physician always goes to the root of a disease. Still it is a mistake to imagine, as the disciples did, that sickness is necessarily a judgment for special sins (St. John ix. 2, 3). Often it is just the contrary, and the holiest persons suffer most (Heb. xii. 6).

The *Lord's Prayer* has its place here as in every other service. In the *Versicles* and *Responses* the "enemy" spoken of is Satan, who watches always that he may take advantage of man's weakness. See how he tempted Job (Job ii. 7, 9) by sickness. Next follow two prayers—the first, for comfort, trust and peace, and defence against this same watchful enemy; the second, that the sickness may be made a blessing and that "weakness may add strength." This is the Christian's paradox, "When I am weak, then I am strong" (2 Cor. xii. 10).

"Weakness will be power
If leaning hard on Thee.

II. THE EXHORTATION.

In this the minister tells the sick person that his illness is either (a) to try his faith and patience, or (b) to correct what is evil in him. It is to be borne patiently, because it is sent in love by our Father. It is to be accepted gladly, "with thanksgiving," because "our way to eternal joy is to suffer here with Christ." St. Peter bids those who are partakers of Christ's sufferings to rejoice (St. Peter iv. 13).

III. EXAMINATION OF FAITH AND REPENTANCE.

When a physician visits a patient, his first duty is to find out what is the matter with him. In order to do this, he examines him and seeks for the symptoms. So does a wise physician of the soul, examining into the conditions of the patient's faith, repentance and charity. First he is asked as to his faith, as summed up in the Apostles' Creed. He makes answer as once before in his Baptism, "all this I steadfastly believe." Then examination is made as to the life of this faith, as proved by works (St. James ii. 17), i.e., repentance and charity. The sick person is exhorted to forgive all who have wronged him, and to make all possible amends to those he has wronged, to set his worldly affairs in order, making his will, etc. Then, if any great sin is troubling him, he is advised to confess it, according to the Apostle's advice (St. James v. 16). This is not an enforced confession, as in the Romish Church, but is intended to be a comfort and relief to the sinner. Many a great wrong has been righted through a sick man's confession of sin; many a sorrowing, soul has

been comforted and cheered by loving human sympathy. The sinner has been emboldened to hope that if man can love him still, after knowing his wickedness, God can forgive and love him too. Then, there is the comfort of absolution, the message of pardon which God sends by his ambassador, who has authority to deliver it (St. John xx. 23). Why should the cry be raised by "Protestants," "Confession is Romish and therefore wicked?" If everything the Romanists do is wicked, we must give up sacraments, prayer and many other necessary things. St. James, as we have seen, thinks confession *advisable*, but not certainly *compulsory*, but we need not and ought not give up a thing because some one else has used it wrongly. The Church does not *command* it, but *advises* it in certain cases.

IV. PRAYER WITH BLESSING.

First, a prayer that the sick member may be forgiven, and strengthened with the Holy Spirit. Then Psalm lxxi. is read, which is a prayer for mercy and a thanksgiving for deliverance. Then a prayer to Christ, the "Saviour of the world," followed by a Benediction, acknowledging His Name as the only one by which we may receive health and salvation. Then follows the old Israelitish blessing given by God Himself (Num. vi. 22, 26).

V. COMMUNION OF THE SICK.

A special Collect, Epistle and Gospel are provided, and it would be if all sick persons would avail themselves of it. There seems to be a feeling that this service is intended only for the dying, and people apt to shrink from it. This is a great mistake; the strength of Christ's indwelling (St. John vi. 56) is surely as much needed by the sick as the healthy. This great sacrament is intended to be a help to holy living at least as much as to holy dying.

Family Reading.

Twentieth Sunday after Trinity.

SOWING FOR GOOD.

There are two sorts of sowing, just as there are two sorts of nearly everything in the world. There is a bad sort and a good sort of everything, and there is a bad sort and a good sort of sowing. Bad and good, thistles and wheat, stinging nettles and sweet mignonette, weeds and flowers, all come from sowing seed.

Nobody can prevent evil seed from producing an evil crop, and, thank God, there is no power on earth that can keep good seed from producing a good one.

Now it is the same with that other seed we talked about last Sunday, our words and our doings. For it is wonderful how very much like seed they are.

If people choose, I believe they may be sowing good seed all day long. Think of that. Is it hard to believe? Yet it is a fact, that some little thing you do to-day, a common, trifling thing, may cause something far greater to happen in the far-off future. And that too when the little deed itself is quite forgotten.

Here is a very little story by way of example, which is quite a true one.

One day some years ago I was walking in the street of an old cathedral town. Some boys were playing at marbles on the pavement, and I recollect my feeling of annoyance at their getting in the way, and making one step aside. Just then a man brushed by, a workingman by his dress, and in his hurry he sent the marbles flying into the road. To my surprise he stopped, and said in a very pleasant voice, "I'm sorry I disturbed your game, my little chaps," and with a kind smiling face he passed on.

Not much, was it? And yet I have never forgotten that little bit of kindness, it was so cheery and unexpected. Probably in two minutes the whole matter had entirely passed out of the man's mind, and I dare say he never thought of it again. Yet here I am telling it to you years afterwards. And this book may travel a long way, and be read (I hope) by many boys, and so that little seed will have its fruits by and by.

For the hearing about a kind word or deed makes us feel inclined to copy it; for there's a good deal of imitation about most of us, and it's a good thing there is, on the whole.

Sometimes it happens that a little boy at school will almost worship one a good deal older than himself. If you ask him how it began, he will tell you the *very beginning* was his first night at school,

when he was down-hearted, and Brown noticed him, tried to cheer him up, and told him he was "just as bad" at first. And so the friendship grew and grew, and is a great help now to the little boy, for it is good for anybody to look up to one wiser and better than himself. And it all sprang from that morsel of a beginning.

One kind word has been known to stop a man from rushing on to suicide. "What is that to us? see thou to that." Who said those words? Why the high priests when the miserable Judas brought back the money he had earned by betraying his Lord. How hard and unfeeling they must have sounded! Perhaps they drove Judas to his death.

It is just about a hundred years (1787) since Mr. Wilberforce made a wonderful speech in Parliament about the horrors of the slave-trade. It was full of burning eloquence, and roused up England to see the sin and wickedness of tearing the poor negroes from their homes, and selling them like cattle to masters who often treated them with shocking cruelty. And it became the work of Mr. Wilberforce's life to try and put an end to the odious trade, and a more noble undertaking than that could hardly be imagined.

But how did it all begin? how did the thought of doing such a great work *first* spring up in Wilberforce's mind?

It is said that he was once travelling across France to Nice, a long, wearisome journey, and especially so in those days. A Mr. Milner (afterwards Dean of Carlisle) happened to be his fellow-traveller, and as they were together for many hours the two men got very friendly, and had a good deal of talk.

By and by Mr. Milner proposed that, as both were good Greek scholars, they should read the New Testament together. Wilberforce agreed, and allowed he had never read it through. That reading of the gospel story had such an effect on his mind, that from that time he resolved to give himself entirely to Christ, and devote himself to His work. All that he had cared for before—races, worldly pleasure, society—were put aside, and he became, in fact, one of our Christian heroes, fighting against tremendous evil.

People often say things are not "worth while," small things especially. Well, what if Mr. Milner had not thought it "worth while" to make that suggestion to his companion about reading the New Testament? Was not that a seed that brought forth fruit an hundred-fold? and will not its results go on having an effect on thousands, right on into Eternity?

Try and sow a seed for God. It is the most blessed of all blessed work. Of course it is hard sometimes; it is much easier to *let things go* than to speak up boldly for the right.

God gives the increase. You and I have nothing to do with results. Leave that to Him. All we have to do is to sow good seed wherever and whenever we can. A word here, a little kindness there. God will point out the way.

Never mind if it is even "sowing in tears" sometimes. They that sow in tears, we are told, shall by and by "reap in joy."

"Changed Lots; or, Nobody Cares."

CHAPTER III.—Continued.

A man with a short red beard now came towards them with a laugh; then seeing the supposed Lil's deplorable condition, he said sharply:

"You ontie her hands to once, and take her in and gie her some tea, or I'll gie you as good as you've gived she; a pretty row there'll be when Nance comes back, if that child has been knocked about; just look at her face and her feet!"

Lisbeth obeyed, grumbling, and when Dorothy's hands were released, she threw herself on the man, clinging frantically to the sleeve of his coat.

"Take me home, take me home," she sobbed. "I'm not your little girl; take me home, take me home!"

She was trembling all over, and her voice was so choked with sobs that few words were distinct.

The man unloosed her hands, not unkindly, and lifting her in his arms, carried her towards one of the vans, Elizabeth sulkily following him. Poor Dorothy was afraid to struggle; but she now began to scream loudly, and the man grew angry and gave her a slap.

"Stop that," he said, fiercely.

Then he carried her up some steps into the van, and putting her down on a seat which ran alongside of it, told Lisbeth peremptorily to give "the kid some tea and put her to bed;" with some parting injunctions that he would not have her "knocked about," or Nance would be just wild; he went away, taking no more notice of Dorothy, whose sobs became louder as she again gained a little courage.

"Now you stop that, or I'll put this into your mouth," said Lisbeth, viciously, as she produced a very dirty piece of rag from a drawer, and the dreadful threat effectually silenced her poor little prisoner.

A piece of bread was shortly put into her hand, a cup of weak tea with no milk in it was put by her side.

She did not try to eat, she felt as if she could not swallow a mouthful, she was dreadfully afraid lest Lisbeth should force her to do so: however, the girl was fortunately hungry herself, and devoured it without a word when Dorothy pushed it away; but in spite of the uninviting appearance of the tea, Dorothy drank it greedily, her throat was parched and burning, and it brought some refreshment. Lisbeth, meantime, had been in and out of the van, and when outside she could always hear her voice talking to the man whom she addressed as "Feyther."

Dorothy sat like one stunned; she was trying to think what would happen to her next, when Lisbeth brought a broken basin full of water, and proceeded without ceremony to wash her face and hands and afterwards her feet. It was a horrible process, but Dorothy could only submit trembling, she was afraid to scream. Her feet were swelling, and had become very painful; the water was very pleasant to them, but Lisbeth's rough handling was torture.

This over, the girl began to undress her, grumbling all the time, and Dorothy gathered she was very afraid what somebody called "Nance" would do and say if she found her, Dorothy, in any way injured.

When Lisbeth, taking off her clothes, caught sight of her chemise, she uttered many exclamations of surprise and admiration.

"My! you are fine! What splendid work! Is that how Nance dresses you?" she exclaimed, as she examined the lace round the neck and sleeves. "Here, Feyther, come here and look!" but "Feyther," fortunately, was out of hearing, and poor little Dorothy, thankful to find she was allowed to retain the admired garment, crept under some bed-clothes which had been placed by Lisbeth on a small mattress in one corner of the van.

These bed-clothes were clean, though very rough and coarse, and it was delicious to lie down; she felt so exhausted that it was some minutes before she could feel anything but relief.

Then she began to collect her thoughts.

What would happen next?

Of course Lil would come back to the van when she did not find her by the gate, or on the common, and would explain all that had happened, and these dreadful people would take her home; nurse would not be there, and perhaps nurse's sister would not be so very angry with her.

That horrid girl would be sorry she had been so cruel to her: if she had been kind she should have been paid for her kindness, and Dorothy began counting up in her mind how many shillings she had in her money box.

But now she should have nothing; she should like to punish her and put her in prison for her wickedness.

It was not Lil's fault; no one should ever blame her, and Dorothy felt a sudden pity for the little girl who had to live in such a dreadful way, even if she had no lessons, and she thought she would like to give her all the money she had and some of her clothes, if only nurse would let her do so.

Thoughts of nurse again reminded her that it was she alone who deserved punishment, but she did not feel she could care what happened to her as long as she got safe home again.

The cupboard would be a palace to her after this horrid van, hung around with many ragged garments; she could see a few drawers and shelves, and these last were laden with things of all sorts;

then there was a small cupboard and against it hung a cracked looking-glass.

A small deal table was covered with dirty cups and saucers; she could see two leather broken-down chairs. This was all the furniture, and even this seemed to look crowded.

The only sound she could hear was now and then a voice outside, and she began to feel very drowsy.

"Lil must be here soon," she whispered more than once, and she determined she would not go to sleep; she would wait for her, and jump up directly she heard her voice.

How glad she was she had on one of her very prettiest chemises: of course everybody could see it could not belong to a little ragged girl like Lil, and then her initials were on it; nurse had worked them beautifully in red, D.C.

Thinking of these letters brought her great comfort, and gaining courage every moment, poor little Dorothy grew happier, and in spite of all her intentions soon fell into a very profound sleep.

Nobody's Darlings.

Out in the cold, the pitiless cold,
And far away from the Shepherd's fold,
Nobody's darlings stray;
The whole long day in the lonely street,
With shivering forms and naked feet,
They tramp their weary way.

No warm, soft bed when the nightfall comes;
Only the stairs in the wretched slums,
Or door-step cold and drear
For homeless, wandering waifs to sleep,
Where nobody's darlings wake to weep,
No loving mother near.

The bright birds fly to their downy nest,
Or soar away o'er the ocean's crest,
To seek a fairer land;
But nobody's darlings stand and wait,
With pleading gaze through the open gate,
Where dwell sweet Mercy's band.

Oh, blessed homes, where the children find
A refuge safe, and a welcome kind,
And hearts of tender love;
Where nobody's darlings sleep at night,
In the snow-white cots, so clean and bright,
Sheltered like weary dove.

Ye men of wealth, with a helping hand,
Come to the aid of the noble band,
Who seek lost gems to win.
The children's angels are yearning o'er
Fair childhood blighted on life's black shore,
'Mid earth's dark scenes and din.

Nobody's darlings! gather them in:
Poor little outcasts of want and sin,
Bring them into the fold:
And tell them of God's bright home above,
Of its gates of pearl, its light, its love,
And streets of shining gold.

Leave the Rest to Christ.

When you have given yourself to Christ, leave yourself there and go about your work as a child in His household. When He has undertaken your salvation, rest assured He will accomplish it, without any of your anxiety or any of your help. There remains enough for you to do, with no concern for this part of the labor.

Let us illustrate this posture of mind as well as we can. A shipmaster was once out for three nights in a storm; close by the harbor, he yet dared not attempt to go in, and the sea was too rough for the pilot to come aboard. Afraid to trust the less experienced sailors, he himself stood firmly at the helm. Human endurance almost gave way before the unwonted strain. Worn with toil, beating about, worn yet more with anxiety for his crew and cargo, he was well-nigh relinquishing the wheel and letting all go a-wreck, when he saw the little boat coming with the pilot. At once that hardy sailor sprang on the deck, and, with only a word, took the helm in his hand. The captain went immediately below for food and for rest, and especially for comfort to the passengers, who were weary with apprehension. Plainly, now, his duty was in his cabin; the pilot would care for the ship. Where had his burden gone? The master's heart was as light as a schoolboy's; he felt no pressure. The pilot, too, seemed per-

fectly unconcerned; he had no distress. The great load of anxiety had gone forever, fallen in some way or other between them.

Religion—Sensible and Practical.

Some people think that a truly religious life is something very different from, and outside of, our everyday life, and that it must be considered and treated accordingly.

This we are sure is a great mistake and leads to endless confusion and trouble. One object of our Lord's coming into this world, and clothing Himself with our humanity, was to show men and women how to live—how to live here—how to take part in and discharge the various duties of parents, children, neighbors, friends and citizens—studied simply in His earthly life, from His childhood to His death, in what He said, what He did, what He taught in public and in private. In His sermons—on the Mount, in the Temple, in the Synagogue, in private families, in His talk with His disciples, with publicans and sinners, with the rich and the poor, with the sick, the sorrowing and the desolate of all classes and conditions; and in all and through all there will be found innumerable precepts and illustrations of what life should be on earth, what principles and spirit should control us in business and in pleasure in each and every relation of life. Indeed it would be seen that true religion as taught by the example of our Lord and Saviour is in every respect the most reasonable, practical and sensible thing in this world. It has the promise of the life that now is, and of that which is to come.—*Parish Visitor.*

Royalty at Work.

The daughters of the Princess of Wales, says Lady Elizabeth Hilary in *The Ladies' Home Journal*, are sensibly educated. They know how to sew so well that they can make their own gowns, and their knowledge of every art taught them is thorough. They can go into the kitchen and cook—cook well; they understand the art of bread-making, and if they were ever thrown upon their own resources would be able to take care of themselves. And this has been done not only as an example to other mothers in the kingdom, but because her Royal Highness thought it right for her daughters. I wonder how many of the daughters of American gentlewomen could make butter, sew, paint, are good musicians, have a knowledge of sculpture and can read and speak three or four different languages? And yet this is true of the daughters of the Princess of Wales, who was herself, while thoroughly educated, taught all the industries that would be a part of the knowledge of a daughter of ordinary gentlefolk. Sweet-faced, healthy-looking girls, they are always gowned in the most simple manner, and work at their books, and with pencil and needle, in a way that would shame the daughter of many a tradesman who ought to thoroughly understand everything that is really woman's work.

Comfort in Sickness.

Since we cannot promise ourselves constant health, let us endeavor at such a temper as may be our best support in the decay of it. Uranius has arrived at that composure of soul, and wrought himself up to such a neglect of everything with which the generality of mind is enchanted, that nothing but acute pains can give him disturbance; and against these, too, he will tell his intimate friends, he has a secret which gives him present ease. Uranius is so thoroughly persuaded of another life, and endeavors so sincerely to secure an interest in it, that he looks upon pain but as a quickening of his pace to a home where he shall be better provided for than in his present apartment. Instead of the melancholy views which others are apt to give themselves, he will tell you that he has forgot he is mortal, nor will he think of himself as such. He thinks at the time of his birth he entered into an eternal being, and the short article of death he will not allow an interruption of life, since that moment is not of half the duration as is his ordinary sleep. Health to him is more than pleasure to another man, and sickness less affecting to him than indisposition is to others. *Richard Steele, 1711.*

Anywhere.

Any little corner, Lord,
In Thy vineyard wide,
Where Thou bidd'st me wait for Thee,
There I would abide.
Miracle of saving grace,
That Thou givest me a place

Anywhere.

Where we pitch our nightly tent
Surely matters not:
If the day for Thee be spent,
Blessed be the spot:
Quickly we the tent may fold,
Cheerful march through storm and cold,
With Thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed
Constant day and night:
Then the heart will make its home,
Willing, led by Thee, to roam

Anywhere.

—A. W., in *Church Missionary Gleamer*.

Ten Don'ts from the Doctor.

A prominent physician recently said:
"There are ten simple precautions which form an excellent rule in life, and if people would but observe them I should have to resort to some other means of making a livelihood:

"Don't read in street cars or other jolting vehicles.

"Don't pick the teeth with pins or other hard substances.

"Don't neglect any opportunity to insure a variety of food.

"Don't eat and drink hot and cold things immediately in succession.

"Don't pamper the appetite with such variety of food that may lead to excess.

"Don't read, write or do any delicate work unless receiving the light from the left side.

"Don't direct special mental or physical energies to more than eight hours' work in each day.

"Don't keep the parlor dark if you value your own and your children's health.

"Don't delude yourself into the belief that you are an exception so far as sleep is concerned; the normal average of sleep is eight hours.

"Don't endeavour to rest the mind by absolute inactivity."

Magnanimous.

The big, good natured policeman who keeps people from being run over at the crossing of the cable roads, at the corner of Wood and Smithfield streets, Pittsburgh, witnesses interesting scenes as well as narrow escapes. He recalls with special pleasure a recent encounter between two dogs:

A big Newfoundland was going peaceably along when a cross-grained cur began snapping at him and snarling savagely. This started one or two other dogs, who joined in the attack. The big dog took no notice until compelled to do so in self-defence. Then he turned and sent the crowd of persecutors flying in all directions; all except the ringleader, who fell sprawling in the middle of the street, and was beginning to get the drubbing he deserved, when things took a very unexpected turn.

A cable car came dashing along down the hill, with clanging bell, right upon the dogs. Nobody is expected to warn dogs of danger, and so the car was almost upon them when the policeman cried "get out!"

The big dog saw the danger and sprang aside, but his late assailant was on his back and too much in dread of punishment to see anything else. There he lay, and in a second more would be crushed.

The Newfoundland saw the situation, and, after he had partly turned away, sprang back in front of the car, seized the cur in his teeth, and snatched him, still whining and begging for mercy, out of the very jaws of death. He laid him in the gutter; and then, as though further retaliation had entirely escaped his mind, he gave a good natured wag or two of his tail and started on up the street, unconscious that for less heroic deeds than this men wear medals of honour. He was only a dog, but he taught a lesson to all who stood by.—*Hospital Review*.

Life.

Life bears us on,

And yet not so but that there may survive
Something to us: sweet odors reach us yet,
Brought sweetly from the fields long left behind,
Of holy joy or sorrow holier still:
As I remember when, long years ago,
With the companions of my youth, I rode
Mid Sicily's helm oaks and pastoral dells
All in the flowery Spring, through fields of thyme,
Fields of all flowers: no lovelier Enna knew—
There came to us long after, blowing from these,
Rich odors that pursued us many a mile,
Embalming all the air; so rode we on,
Though we had changed our verdant meadow paths
For steep, rough tracks up dusty river-beds,
Yet haunted by that odorous fragrance still.

Then let us be content in spirit, though
We cannot walk as we are fain to do
Within the solemn shadow of our griefs
Forever; but must needs come down again
From the bright skirts of those protecting clouds
To tread the common paths of earth anew.
Then let us be content to leave behind us
So much; which yet we leave not quite behind,
For the bright memories of the holy dead,
The blessed ones departed, shine on us
Like the pure splendour of some clear, large star,
Which pilgrims travelling onward, at their backs
Leave, and at every moment see not now—
Yet, whenceso'er they list, may pause and turn
And with its glories gild their faces still.

—Archbishop Trench.

Old Age.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered:—

"The right side of eighty."

"I thought you were more than eighty," said the inquirer.

"Yes, I am beyond it," he replied; "and this is the right side, for I am nearer my eternal rest."

A man once said to Dr. Rees, "You are whitening fast." The doctor answered him in a sermon which he preached immediately after:—"There is a wee white flower which comes up through the snow and frost; but we are glad to see the snow-drop, because it proclaims that the winter is over and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over; that I shall have done presently with the cold east winds and the frosts of the earth, and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked, "I fear you are near another world."

"Fear it, sir!" he replied; "I know I am; but blessed be the Lord, I do not fear it—I hope it."

The apostle Paul was an old man, but, happily for him, he was no agnostic, and so he could say, "I know whom I have believed, and that he will keep that which I have committed to him until that day; henceforth there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living carelessly is to live in a false position, and in all false positions there is weakness and discomfort and misery. The way to be happy in your old age is to consider that you are not in a false position, but in the right one—in the one which God has ordained for you, and therefore in the one which contains blessings—its blessings, its own peculiar blessings. Where you meet with disappointment it is in expecting from it what does not belong to it, and what would not be blessing if it did.

Hints to Housekeepers

To remove warts, wet them thoroughly with oil of cinnamon three times a day until they disappear.

It is said that a strong solution of epsom salts in water will cure burns, if applied immediately.

Beef suet boiled in fresh milk is very good for a cough. Take small quantities at a time, but often.

Alcohol is a good remedy for burns if applied immediately. Keep the burn moist with it for two hours.

For bites and stings, apply spirits of hartshorn, if you have it; if not, make a poultice of fresh wood-ashes, moistened with water.

To cure croup, mix one teaspoonful of powdered alum with two teaspoonfuls of sugar, and give in teaspoonful doses until cured.

To cure cold-sores keep them dry from saliva and touch them once very carefully with carbolic acid, then apply alum occasionally.

To cure frost-bites, add one ounce of hydrochloric acid to seven ounces of rain water and bathe the parts two or three times a day in the mixture.

To cure ringing or buzzing sounds in the ears, fill a small vial half full of flour of sulphur, then fill up the bottle with alcohol and take three drops four times a day.

To cure diphtheria, place a live coal in the bowl of a common tobacco pipe, drop a little tar on it and draw the smoke into the mouth, discharging it through the nostrils.

Turpentine will take the soreness out of corns and bunions, and will sometimes cure soft corns. Be careful, however, about using too much of it, for it will weaken the joints.

TRUE FAITH.—"I have great faith in Burdock Blood Bitters as a blood purifier. I have taken three bottles for bad blood and find it a perfect cure. It is a grand medicine and I recommend it wherever I go."—Ida Sanderson, Toronto, Ont.

To cure corns, let a small piece of potash remain in the open air until it slakes, then thicken to a paste with pulverized gum arabic. Pare the corn and apply the paste, leaving it on ten minutes; soak the corn in strong vinegar for a little while, then leave it alone and it will soon come out.

BEAUTIFUL BANFF, N.W.T.—I was induced to use your Burdock Blood Bitters for constipation and general debility, and found it a complete cure which I take pleasure in recommending to all who may be thus afflicted."—James M. Carson, Banff, N.W.T.

As an antidote for a consumptive tendency, cream acts like a charm; to be used instead of cod-liver oil. Also aged people, invalids, and those who have feeble digestion, or suffer from dulness, as well as growing children, will be greatly benefited by taking sweet cream in liberal quantities.—*Good Housekeeping*.

HENRY G. JAMES.—Henry G. James, of Winnipeg, Man., writes: "For several years I was troubled with pimples and irritations of the skin. After other remedies failed I used four bottles of Burdock Blood Bitters, and since then I have been quite free from my complaint. B.B.B. will always occupy a place in my house."

To cure chapped hands, apply the following ointment: Melt one-fourth of a pound of mutton-tallow, add one-half ounce each of gum camphor and glycerine, let it boil two minutes, stirring constantly, then put away to cool. Before going to bed, wash the hands thoroughly in hot water, rub on the ointment and draw on a pair of old kid gloves.

GRAPE SAUCE.—Nine pounds grapes (Clinton), three pounds brown sugar, one quart of vinegar, one tablespoonful of cinnamon, one tablespoonful of ground cloves, one tablespoonful of allspice, one tablespoonful of nutmeg, one tablespoonful of salt (or more if required); one teaspoonful cayenne pepper. Boil the grapes and vinegar together, then put through a cullender; afterwards add the spice and sugar, and boil for fifteen minutes; then bottle, and it is fit for use.

Children's Department

A Girl's Essay on Boys.

"Boys are men that have not got as big as their papas, and girls are women that will be young ladies by and by."

"Man was made before woman. When God looked at Adam, he said to himself: 'Well, I think I can do better if I try again,' and then he made Eve. God liked Eve so much better than Adam, that there have been more women than men. Boys are a trouble. They wear out everything—but soap. If I had my way, half the boys in the world would be girls, and the rest would be dolls. My papa is so nice, that I think he must have been a little girl when he was a little boy."—*St. Andrew's Church Record.*

Sins Blotted Out.

"I cannot think what becomes of all the sins God forgives, mother," said a little fellow one day, as he took his favorite seat on his mamma's knee.

"Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?"

"I washed them all out, mamma."

"And where are they, then?"

"Why, they are nowhere; they are gone," said Charlie.

"Just so it is with our sins; if we believe in the Lord Jesus Christ, they are gone, blotted out, to be remembered no more. As far as the east is from the west, so far hath he removed our transgressions from us."

Boys and Girls.

School days are fairly begun and teachers and pupils have settled down to the work of the year. It was hard at first, but you find the task easier as the time goes on. A great many of you have "passed," as the word is, and find yourselves promoted to higher classes. I hope you have entered them with a sincere desire, as I heard

a boy say not long ago, "to do your level best." It was a slang phrase, perhaps, but as I considered, I thought I saw a good meaning in it. A boy who does "his level best" is a boy who does his best, not by fits and starts, but all the time—not giving a jerk now and then, and going back to a jog-trot, like an ill broken horse, but pulling steadily straight along. Such a boy is a comfort to parents and teachers, and even though he may not be very bright, he is likely to turn out a better scholar than the most talented boy who only works when the humor takes him.

What I have said about day school applies as well to Sunday school. Make up your minds, boys and girls, to do your very best. Do not think of going to your class with your lesson half prepared or not learned at all, any more than you would go to your day school in the same way. Put out of your heads once for all the notion that you are doing anyone a favor by going to Sunday school. The favor is all the other way. The gentleman or lady who is so good as to sacrifice Sunday rest for the sake of teaching your class, has no doubt studied the lesson carefully beforehand, and you insult him or her if, having the opportunity, you do not do the same. Be prompt in your attendance, quiet and attentive, determined to do your full share of the work. Above all, remember that these Sunday school lessons are precious chances for learning your duty to God and your neighbor. They are talents which your Lord gives you, not to waste, not to bury in the ground, but to use faithfully in His service and for your own good, and that for them as well as for all other privileges you must give an account to God.—*Parish Visitor.*

Only a Cabin Boy.

A big battle was being fought between the English and Dutch navies, Sir John Narborough was the English admiral, and the masts of his ship had been shot away almost directly when the fighting began. In spite of the greatest care and the most splendid bravery, Sir John saw that the English sailors must be beaten unless he could get help. There were a few ships some distance off to the right, but they were to act as a reserve, and would not enter into the battle without a message from him. Sir John stood a moment, and wondered how the message could be sent. It was not possible to signal; there was only one way—the message must be carried.

Sir John wrote his order, telling the captain of the reserve to come and help him at once; then he called aloud for any one who was willing to be the messenger.

"Think of the scene a moment, and then you will understand what a



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brave heart was needed to carry that note. Below was the sea; above, around, in it there rained a heavy shower of bullets. The long swim would be trying enough, but to swim with the chance of being shot every second was terrible. Yet many sailors came forward at their admiral's call, ready to risk their lives for their country's good. They were all grown-up men, and they must have started in wonder as one of the cabin-boys, Cloudesley Shovel, said:—
"I can swim, sir; and if I am shot I shall be missed less than any one else."

After a moment's hesitation the paper was handed to the boy, who put it between his teeth and sprang over-

Donald Kennedy,
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Dear Sir: I took your Medical Discovery for one year for Scrofula on my knee. When I began I was told by the Doctors that my limb would have to be amputated, but it cured me. Well, that was 13 years ago, and no signs of it since. I thought you and the world ought to know it.

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board. How the men watched him as long as he could be seen! He reached the reserve ships in safety, and, as they went into action at once, a victory was gained by the English.

When the sun was setting Cloudesley Shovel stood once more upon the deck of the admiral's ship, and received his heartiest thanks.

"I shall live to see you have a flag-ship of your own," he said.

The Admiral's words came true, for the brave cabin boy became Sir Cloudesley Shovel, one of the greatest British admirals.

The True Way to be Happy.

The *Children's Record* tells this story, showing the true way to be happy:

Once there was a king who had a little boy whom he loved very much, and so he took a great deal of pains to make him happy. He gave him beautiful rooms to live in, and pictures and toys and books without number. He gave him a graceful, gentle pony that he might ride just where he pleased, a rowboat on a lovely lake, and servants to wait on him wherever he went. He also provided teachers, who were to give him the knowledge of things that would make him good and great; but, for all this, the young prince was unhappy. He wore a frown wherever he went, and was always wishing for something he did not have. At length, one day a magician came to the court. He saw the scowl on the boy's face and said to the king: "I can make your son happy and turn his frowns into smiles, but you must pay me a great price for telling him the secret." "All right," said the king; "whatever you ask I will give."

So the price was agreed upon and paid, and the magician took the boy into a private room. He wrote something with a white substance upon a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away. The boy did as he had been told, and the letters turned into beautiful blue. They formed these words: "Do a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the realm.

Fussy.

"Little Miss Fuss" they called her when she was a tiny thing, and though she is now known as Margaret, the old nickname is still deservedly hers.

"She has known one letter of the alphabet ever since she was born," said her father, when as a child she spoiled an excursion for a large party by fidgetting and complaints, "and that's the letter 'O!'"

"O!" cried Miss Fuss when the coach lurched, and "O!" again as the point of a sunshade touched her hat. She certainly did use that one exclamation with monotonous faithfulness.

Ten years have done a great deal for Margaret. At sixteen she is graceful, pretty and affectionate, yet her habit of complaining makes her a nuisance, even to the people who love her best.

"Keep Margaret out of the room," said her aunt, as she was recovering from a severe illness. "She is a dear girl, but her complaints of everything, from the weather up, make me very nervous."

"Of course the concert hall had to be burned just before I went to St.

Stephen!" pouted Margaret, on her return from a visit. "Just my luck. I always wanted to hear the organ there."

"I believe several people lost their lives at the fire," said her mother gravely, but Margaret only reiterated her complaint.

"It's just my luck. Why couldn't it have happened afterward?"

Margaret did not begin life as a selfish child, but she is fast making a selfish woman. The habit of dwelling upon one's own troubles leads to the habit of compelling other people to listen to them, and in the two are combined all the elements of fretful selfishness.—*Youth's Companion*.

Partners.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm." The round face under the broad hat was turned towards us. It was freckled, flushed, and perspiring, but cheery withal. "Yes'm, it takes a heap of water to do washin."

"And do you bring it from the brook down here?"

"O, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she's washing."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier evidently did not consider it one at all; for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered:

"Why, of course I help her. I always help her do things all the time; she hasn't anybody else. Mother'n me's pardners."

We looked after her as she picked up the pail and walked on, bending under her load a little, but resolute, and with no thought of complaining or shirking. A stout, old-fashioned, homely little body she was, but we called her mother a rich and happy woman.

Do Something Well.

I would say to all young girls, whether rich or poor, educated or uneducated, make some one good thing a particular point in your life. If you will be a cook or housekeeper, be thoroughly good. Have a general knowledge of all matters of interest and importance; but have one particular branch perfect, so that, if the time come when you must face the world and carve your own fortune, you will be able to do something well. No matter how homely the duty, its value is enhanced tenfold by being well done. It is as creditable to be a thorough housewife as to be a teacher or accountant.

—Trust is strength to the Christian, and the more thorough our faith is the more positive will be our trust that God is shaping all things as is best for us. We have no right to keep peering with anxious eyes into a future which the disposer of it sees fit to veil from us and hold in His own most gracious hand.

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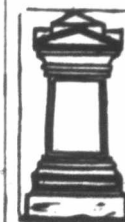
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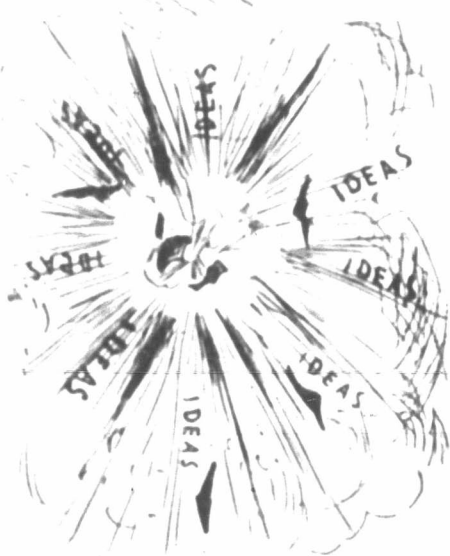
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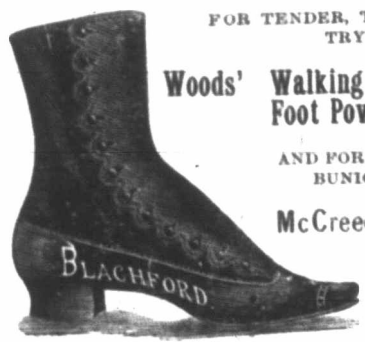
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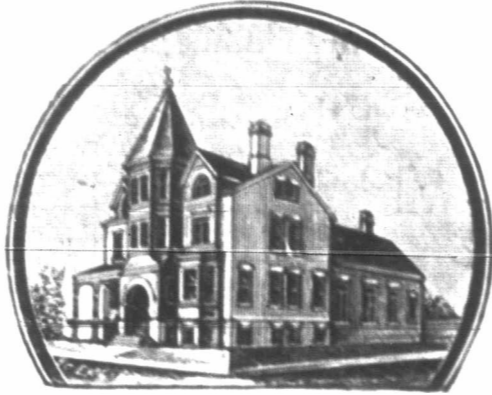
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