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VOL. 18.]

TORONTO, CANADA, THURSDAY NOVEMBER 17, 1892.

[No. 46.

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"SPORT"?—The Toronto World contains a very pretty story about a hunter in Muskoka who was so affected by a mother-bear's solicitude in getting honey for her two little cubs, that he denied himself the pleasure of making those cubs orphans by a crack shot. How few "sportsmen" consider the pain and distress they cause to their fellow creatures by their rifles!

"ASLEEP AT HIS POST."—The dreadful railway accident at Thirsk, in England, was—like the Humber Bay accident here a few years ago—due to one of the railway hands being compelled to work when he became exhausted by overwork and want of sleep. No verdict can be too severe against corporations guilty of such cruelty and folly combined.

THE MERCIER BOULEVERSEMENT.—The Quebec journals seem puzzled to appraise the verdict of acquittal lately won by "Count" Mercier at its just value. It will probably take some time for the public to digest the finding of the jury; but we must assume it to be legally correct.

"HEALTH AND WEALTH."—The city fathers of Toronto seem very careful not to spend too much money on the cleaning of the city, water works, &c. The policy is "penny wise and pound foolish." A city so full of intelligence should set a better example of true economy to other places. We fear, however, that the "intelligence" of the citizens does not make itself conspicuous in the arena of the City Council.

INSANITY AND CRIME.—The case of the cold-blooded murderer, Cream, is once more attracting attention to the difficult question of drawing the line between responsibility for crime and irresponsibility through mania impulse. "Error on the right side" is safest—give the public, not the criminal, the "benefit of the doubt."

CIRCUMSTANTIAL EVIDENCE as a ground for a verdict of "guilty"—especially if resulting in capital punishment—is becoming more and more discredited. The probability seems to be that the whole judicial procedure will ere long be changed on that point.

IS IT MORE THAN A COINCIDENCE that all the Scotch antiquarians of any note have been staunch Episcopalians—Sir Walter Scott, and Bishop Forbes of Brechin, with his brothers; John Stuart, Cosmo Innes, Lord Lindsay, Patrick Chalmers, Joseph Robertson, John Hill Burton, the late Historio-

grapher-Royal; the late President of Toronto University, and last but not least, George Grub, the newly deceased ecclesiastical historian?

UNITED THANKSGIVING.—The plan of uniting two or more neighbouring congregations at some particular service on Thanksgiving Day deserves to be encouraged. The Ruri-decanal Chapter of Toronto has acted well and wisely in this matter. It would be still better, however, if the day were to be chosen in September rather than November, when the weather has become very uncertain.

FANCY FAIRS AND CHARITY.—It would be interesting and probably instructive to read a detailed statement of the cost of one of these gigantic charity bazaars or exhibitions—and compare the cost with the net proceeds. The time of the performers (so much per day or hour), the time of the attendants and spectators, the cost of the dresses and properties, with various incidental expenses, would run up to a surprising figure.

"SELF-DENIAL WEEK" has become a stereotyped part of the "Salvation Army" regulations—a faint imitation of the Church Catholic in the Lenten "self-denial six weeks." They have issued a neatly illustrated bulletin showing various materials of self-denial—poultry, game, teapot, fruit, street car, ginger beer, preserves, candy, &c.

SUPERANNUATION FUND.—The effort being made in the diocese of Toronto, under the judicious agency of Canon Logan, has met with one marked example of encouragement—Samuel Blake has published a subscription of \$1,000, on behalf of himself and brother (Edward), to the \$50,000 capital of this fund. It ought not to be hard to find 50 other Churchmen equally liberal.

How to Do It.—In some places—Toronto, for instance—rich men leave their poorer brethren to struggle comparatively unaided through their parochial difficulties. St. George's, New York, is more fortunate. Judge Morgan challenges other subscribers to the endowment by undertaking to give as much "dollar for dollar" as all the rest put together!

PROPHETS AND PRIESTS.—One of the points brought into relief at the Grindelwald Conference was the essential distinction between these two ministerial offices, which John Wesley kept so carefully in view, but which his nominal followers had completely lost sight of.

THE "GORDON CALVARY."—Peter Lombard in the Church Times adduces—in support of his preference for the ancient traditional site over General Gordon's fanciful guess at a new one—a passage from Kinglake's Eothen, referring to the careful and formal manner in which the Empress Helena (4th century) identified and approved the traditional sites.

CANON LAW is a subject which occupied a great deal of attention at the Folkestone Congress, and deservedly so, for the subject has been very much neglected. It is the code of the Church's tradition in legislative enactment, and very inimical to Romanism—as the Church Times points out. By it, if followed, "Rome would have been saved from Ultramontanism."

VULGARISM "IN EXCELSIS."—The *Rock* is horrified at a scientific suggestion that very effective advertisements (!) can be projected into the clouds, appearing upon their background, by means of electrical apparatus. One Mr. Sydney Hodges even offers to make the clouds to order.

EDUCATION AND CRIME—their relations and mutual connections—are well treated in an article in the *Church Quarterly Review*. We are too apt to assume that education, *per se*, dissipates criminality—whereas it only facilitates and complicates it, unless well tempered by religious principles. The Duke of Wellington foresaw our "educated devils."

GROUPING CHURCH SCHOOLS has proved the most powerful auxiliary of the Church of Rome in sustaining her educational system—a plan of operation too much overlooked by Churchmen. The strong schools—of the richer classes—should be made to help the weaker ones by imparting a large portion of their profits over expenses.

WOMEN'S RIGHTS.—Now and again a great noise is made about the intrusion of some members of the fair sex into occupations which had hitherto been the exclusive "preserves" of men. It is a shame to prevent these necessarily exceptional cases of female need from making their living as best they can.

#### THE CHURCH CONGRESS ON PREPARATION FOR ORDINATION.

Perhaps the most valuable discussion at the recent Church Congress was that in which the whole subject of preparation for Orders was dealt with. To begin with, it was intrusted to some of the most competent authorities that could be found. We know no one—unless it be the Bishop of Durham—so entitled to speak on the subject from the two points of view, of a University teacher and of a Bishop, as the Bishop of Salisbury, who, indeed, has an advantage of Bishop Wescott, in that he has been not only a Divinity Professor, but also a college tutor. Mr. Worlledge, again, besides a varied experience of theological colleges, has been one of the chief organizers of the Conference of Examining Chaplains, which for some years past has been considering every aspect of the subject. Nor can any one actually engaged in the work of a theological college speak with more authority than Mr. Gibson, from his long and successful rule at Wells. Mr. Spottiswoode, again, could speak of the diaconate from a layman's point of view with a width of knowledge and keenness of interest second to those of none. In the second place, the subject itself is not only of the very first importance, but is one which, unlike the social topics discussed at the Congress, is entirely under the control of the Church and of her recognised authorities. What those authorities decide could be carried into effect without the intervention of Parliament or of any societies or external agencies whatever. Lastly, a perusal of the papers and speeches will show that the subject was dealt with thoroughly, cautiously, and with a due knowledge of all its relations and bearings. We most earnestly trust, therefore, that the discussion, especially the papers contributed by Mr. Worlledge and Mr. Gibson, will be studied by all who have the best interests of the Church at heart.

For what do these eminent authorities, without exception, agree in declaring or in implying? It needs but a very casual glance at the papers to see that they are all profoundly dissatisfied with the present state of things; nor is it much less obvious that they all point to one prominent cause of our deficiencies. The Bishop of Salisbury's branch of the subject led him away from much that the other speakers dwelt upon, but even he betrayed his consciousness that the Universities, of which he almost exclusively spoke, are very defective schools of training for Orders, and that the Bishops do not require enough from University candidates. He pointed out that "the present ordinary requirement of Bishops"—viz., the attendance at

two courses of professors' lectures, "is of very slight value." What the Bishop, restrained as he naturally is by his official position, could only briefly and incidentally allude to was expressed with admirable clearness and frankness by Mr. Gibson. He told the Congress, with perfect truth, that "under the present system it is perfectly possible for a University man to have had literally no training of any kind for the life and work of the ordained minister of God." He quoted some most solemn—we had almost written awful—words of Dr. Liddon on the deficiencies of a University training, and added from his own experience that "they are still true." And, after giving some very interesting statistics as to the number of graduates who resort to theological colleges before ordination, he urged that the remainder, more than 50 per cent., should be compelled to secure some definite and special preparation, over and above the purely nominal training now required. Finally, he laid his finger on the one thing necessary to produce the desired result—viz., to convert the Bishops to this belief." We are especially glad that Mr. Gibson refused to be led away into the secondary question of finance. We have heard enough of the difficulty of finding money for ordination candidates. Mr. Gibson, almost for the first time, pointed out that this obstacle is overcome in other professions, notably in the medical profession, and that if the Bishops were to require special preparation from graduates, fathers would pay for it, just as they pay for the far more costly training of the medical student. The responsibility is on the Bishops, and we are compelled to say that as a body they do not seem to have yet realised their responsibility. Mr. Gibson's pointed appeal was supported by Dr. Ince, who, speaking as a leading University professor, expressed his hope that "the Bishops would insist upon evidence of special study on the part of all graduate candidates, for the special study was as necessary for these as it was for non-graduates."

That is precisely the point which the Bishops seem not to apprehend. They are still hampered by the old belief that the Universities are places of theological study and of clerical training. Even the Bishop of Salisbury's paper was not altogether free from this fallacious theory, and it cropped up again in the Dean of Norwich's speech on preaching. With some surprise he expressed his belief that a man may graduate at Oxford or Cambridge and secure the usual certificates "without ever having received in either any special training in preaching." The Dean's surprise is itself surprising. The graduate *qua* graduate, and even *qua* candidate for Orders with all his certificates about him, has as a rule received no special training for anything whatever. He has passed some very easy examinations in Latin, Greek, and mathematics, and has dozed or trifled through two courses of professors' lectures. Then, if he can cram up enough of Pearson on the Creed and Harold Browne on the Articles to shuffle through yet another examination, he is launched upon the world as a qualified teacher and preacher of the most abstruse subject in the whole realm of knowledge. It is surely time that this system, or want of system, came to an end; and the Bishops, we venture to repeat, are the only persons who can make an end of it.

We have dwelt on this aspect of the whole subject, because it seems to us the most immediately important, and the least apprehended. We do not wish by any means to ignore the question of non-graduates, which Mr. Worlledge discussed in his admirable paper. Non-graduates are very often insufficiently trained, and still more often they lack that common sense and tact which are all but essential to clerical efficiency, and which a public school and University education, whatever its other defects, generally manages to supply. The remedy for this is to be found, according to Mr. Worlledge, who was supported by Bishop Selwyn and Dr. Ince, in the amalgamation of the various small colleges for non-graduates into one large central college, or at most a few colleges distributed among the most important centres. At present there is a great waste of our educational resources owing to the multiplication of institutions which are expected to perform the functions of school, university, and theological college in one, and whose teachers are in consequence compelled

to undertake much more varied duties than they can possibly perform with efficiency. One or two large colleges, thoroughly provided with tutors and lecturers, would do the work with much less labour, on the whole, and with much greater effect, than the numerous lesser institutions which at present exist. For the students, too, it would be better to have the experience which contact with a large number can give, and which they certainly do not obtain in colleges of twenty or thirty inmates.

The reasoning is probably sound, but there is a danger which would have to be guarded against. A single "large theological college for non-graduates," such as Bishop Selwyn suggested, might eventually take the place for the majority of the clergy of the University, and we should find ourselves committed to that seminary system, with all its attendant evils of "cleavage between belief and unbelief," against which more than one speaker warned us. It would be scarcely possible to avoid this result if, as Mr. Worlledge seems to wish, the non-graduate colleges were to be largely eleemosynary. They would become very serious rivals to the Universities, which are never likely to diminish the cost of their education to any large extent. Now we are not bigoted adherents of a University course for the clergy, and if the choice really lay between Oxford alone and the theological college alone—that is, between a wholly untrained public schoolboy and a carefully but narrowly prepared "seminarist," we are not sure we should not prefer the seminarist. But the choice is not thus limited. A determined policy would induce a very large number of candidates to combine the two, as many now do, and to obtain the manly and wholesome influences of University life together with the special knowledge and definite preparation of the theological college. This policy, however, must be authoritatively declared and resolutely carried out; and up to the present time the Bishops, who alone can declare it or carry it out, have made no sign. We must hope that the Church Congress discussion will supply them with the needed stimulus.—*English Guardian*.

#### REVIEWS.

HOW TO MAKE A FORTUNE, by attending the Toronto Business College, comes out in a pleasing form, and Mr. Crowley, the proprietor and manager, is deserving of all commendation. He puts success within reach of all who are willing and are gifted with application.

CLASS REGISTER, 1893, for Sunday School (Church of England Sunday School Institute), is very complete and extended for a year, with space for other useful information. At the beginning is a collection of information for the teachers, and in the end some services for the Sunday School.

THE MODEL SUNDAY SCHOOL; a hand book of Principles and Practices. By George M. Boynton; pp. 175. Price 75 cents. Boston and Chicago: Congregational Sunday School and Publishing Society. Toronto: The Williamson Book Co.

As the result of a thoroughly practical knowledge of the Sunday School and its relation to the Church, the family, and the child, this small book is of priceless importance. It enters into all the details of the educational economy, and presents principles and practices that are available everywhere. There is a copious index at the end, and the whole book you can handle with pleasure. It is a *vade-mecum* of Sunday School management.

CHRISTIAN ETHICS. By Newman Smyth, D. D. Price 10/6. Edinburgh: J. & T. Park. Toronto: Presbyterian News Co. 1892.

We have here the second volume of the "International Theological Library," which was inaugurated by the publication of Dr. Driver's already famous Introduction to the Literature of the Old Testament. Dr. Newman Smyth has done his work strongly and well, not so much in bringing forward any specially new theories about the moral end, as in assimilating the literature of ethical science up to the present time, and dealing with

the various problems considered under the light of the present day. The metaphysical aspect of ethics is perhaps less prominent than has lately been the case, although the author considers the relation of metaphysics to ethics. Again, whilst conceding a relative independence to ethics as a science, he yet maintains the importance of its connection with religion, Christianity and theology. With him, of course, the Ideal is Christ, and the historic Christ, mediated through the Scriptures and the Christian consciousness; but he brings out, in a very interesting and suggestive manner, the process by which the usual education of mankind has been conducted in the pre-historic stage, in the legal epoch, and in the Christian era. In the second part he discusses the various aspects of Christian duties, starting from the conscience and proceeding to the consideration of duties to self, to others, and to God. A student must have an uncommonly well furnished library to whom this volume will not prove a valuable addition.

THE CRUSADE OF MCCCLXXXIII.; known as that of the Bishop of Norwich. By George M. Wrong, B.A. London: James Parker & Co. Toronto: The Williamson Book Co., Ltd.

The great merit of a work of this kind is its patient working up a picture from disjointed scraps of information, and following up a slender line of truth, or at least probability, through a mass of very doubtful traditions. Mr. Wrong has wonderfully caught the spirit of the 14th century, and shows no little power in marshalling his facts and surmises, so as to present them in a complete form. It is hard to say whether the Bishop had mistaken his vocation most as an ecclesiastic or as a soldier, but his crusade came to disaster, and his diocese could have had no spiritual prosperity. We obtain a curious view of the condition of the period, and the writer has done excellent work in developing his theme. The authorities he uses are most important for his purpose, and it is only by comparing and weighing them, as he does, that the value of these old records is realized. The typography and binding are excellent and the whole book most satisfactory.

THE CHRISTIAN YEAR KALENDAR FOR THE PEOPLE, from Advent, 1892, to Advent, 1893. Price 75 cents. New York: The Church Kalendar Company. Toronto: Rowsell & Hutchison.

This Kalendar is a *multum in parvo* with information that is likely to be of interest and use to a Churchman. It is arranged for being hung upon a peg, and every alternate page contains a week of services, besides other scraps. The other alternating page has usually more extended articles, beginning with "Inspection of a Church Name"; others are such as ecclesiastical information alphabetically arranged, The First Prayer Book of Edward VI., 1549, A.D.; Prayer Book of Queen Elizabeth, A.D. 1559-1603; the Ornaments, Rubric, and kindred topics in the Church's System, Reverent Care of Holy Things; England and Rome—a summary of the question between the churches by J. E. Field, M.A.; Anglican Orders and Jurisdiction, Sarum Missal, &c. It is prepared upon the American Prayer Book, but it is valuable for every Churchman, and should be on every parson's table. Its only defect is the want of paging and of a convenient index to the mass of matter.

SERMON.

PREACHED BY THE VENERABLE ARCHDEACON ROE AT THE CONSECRATION OF ST. MATTHEW'S CHURCH, QUEBEC.

Phil. i. 3, 5, 6, R. V.—"I thank my God upon all my remembrance of you, for your fellowship in furtherance of the Gospel from the first day until now; being confident of this very thing that He which began a good work in you will perfect it until the day of Jesus Christ."

I need not say, my brethren, how happy I am to be able to share with you in this day's festival. It is a marked day and to be remembered forever in the life of this congregation; a day when a great achievement has been completed, when, after long years of patient effort, of large-hearted generosity on the part of some, and of steady self-denying gifts on the part of others, you are at length able to offer this noble and beautiful building to the Most High

God, the Holy Blessed and Glorious Trinity, for His worship and service forever.

In the ages to come, when we who are here shall have long since passed away, this church will remain a monument to the everlasting honour of those brave and faithful souls who planned and carried out an undertaking of such magnitude.

How happily too the day for the dedication has been chosen! All Saints,—a festival peculiarly valued by the founder of this congregation, and peculiarly bound up with its present life, will henceforth be sacred in this parish to a twofold commemoration,—first of the vast army of the blessed dead at rest in the Paradise of God—among whom are many who owe their souls to the religious training imparted on this spot, and most specially of those devout men who gave their thoughts and their time and their money to the building of this holy house. And as in that distant future All Saints Day returns in its yearly round, your children's children will look back—just as we now look back over the ages to the builders of those splendid temples which are the glory of our fatherland—will look back to this day with grateful love, will look round these walls and up to this roof, and through these windows, and onward to this altar,—and will thank God for the good deed you have done, and which remains to the Church a possession forever.

But there is something else besides joy and congratulation on such a day as this; there is the graver side, there is responsibility also, there is the great future of work and progress. And I would invite you, brethren, to spend a few minutes with me now, before the festival comes to a close, in considering the responsibility upon its present congregation which the possession of so noble a church, with all its inspiring traditions and the ordering of its services and the organization of its parish work, must involve.

1. And first let me lay down one great principle on which we may safely build.

There are two dangers assailing the life of every Christian congregation, both carefully to be avoided—the danger of a selfish congregationalism, and the danger of sinking and forgetting, in case of one's own soul, the all important relation which each one of us bears to the congregational life.

2. For there is such a thing as the congregational life. Every Christian congregation is a corporation, not a mere chance gathering together of so many individuals—a corporation, with a corporate life and character which it transmits from generation to generation.

Just as in the natural order, not the State alone is a corporation with a corporate life and responsibility, but also within that State—under and in subordination to that great supreme corporation—every province, every city, every village has its own corporate life—as our Lord recognizes and enforces when He says: "O Jerusalem, Jerusalem, thy home is left unto thee desolate." "Woe unto thee, Chorazin; woe unto thee Bethsaida;" and "thou Capernaum which art exalted unto heaven shalt be thrust down to hell." Yes, and every family, too—and perhaps this is the closest and best analogy for the Church. Every church, St. Paul expressly tells us, is the family of God. Every family has a family life and character, in a true sense, apart from the life and character of the individuals who make it up—a life and character which it hands over and for which it is judged and rewarded or punished—advance in honour and power, or destroyed, as we see going on before our eyes every day. And just so it is with the Christian congregation.

A Christian congregation is a Christian Church with all the duties and responsibilities of a Christian Church; and everything that is said about the Church in the Bible, the promises and the coverings, all belong to it.

Just as it is a sound Church principle that every Diocese is an independent Church,—a miniature but a true Kingdom of God,—and that every Bishop is an independent Prince, as the Psalmist foretold, "Instead of thy fathers thou shalt have children whom thou mayest make Princes in all lands,"—an independent Prince ruling over his own principality,—"Ye shall sit upon twelve thrones judging the twelve tribes of Israel,"—notwithstanding that "the Holy Church throughout all the world" is one undivided body,—so is a Christian congregation, presided over by one pastor, a true Christian Church,—with a certain independence and formality,—with a true Church life, for the care of which it is responsible, and which it hands down in succession from generation to generation.

3. And to change that corporate character and life, once fully formed, is very difficult,—to change it for the better, if once it be allowed to degenerate, is all but impossible.

Is it not so, brethren? Look around you and consider. The congregation is a large family,—look at the families you have known, and see how the family characteristics, the family type and moral character, are handed on from generation to generation unchanged. Apart from and in addition to the character and life of the individual members, there is the

family personality, a certain stamp, a certain distinguishing colour, or odour,—or speck of "the odour of sanctity,"—which attaches itself to the man or woman as part of the family, and which they insensibly hand on.

The mean and unworthy qualities which mark some families,—hardness, selfishness,—or again, indolence, luxury, self-indulgence,—want of natural affection, dishonour to parents,—untrustworthiness,—how sadly and surely are these transmitted! And the noble and generous qualities,—thank God! none the less surely,—honour, truth, modesty, generosity,—is it not true, matters of universal experience, that you can trace these two types of character in families from generation to generation? The proverbs of all nations bear witness to it. What a sad tale does our own homely proverb, "what is bred in the bone," tell, and *oblige noblesse*, what an incentive,—what a world of encouragement does it not include? And just as families degenerate, so may and so do churches.

What a mournful picture is presented by the decay of families—families once in high positions of wealth, responsibility and honour, of which they proved themselves unworthy and from which they fell! And what a noble and inspiring thing to see in other families the assured principles of permanence—truth and honour, mutual affection, public spirit, a sense of responsibility. You can in your own personal knowledge, it may be, trace out family life backwards and forwards for two or three, or four generations—you see it with all those principles of permanence ruling throughout its family life; and you feel a joyous confidence that it will be lasting.

And this—this general law, which rules everywhere in God's Providential Government over the affairs of men—finds its fulfilment also in the Church of Christ. Even your thoughts upon the congregation you have known, and pass them in review before your mind one by one, and must you not recognize this as true? Must you not recognize that there are these great racial differences—these healthful developments and progress of religious life, and these heart-breaking hopeless decays in Christian congregations. Some congregations—the very thought of them is *restful*—always to be relied upon, always to be found on the right side—full of helpfulness and kindly sympathy for any good works both within and outside their own borders, and with a warm intelligent interest in the Church's welfare in distant lands. Others—selfishly absorbed in providing for their own congregational needs and comforts—perhaps luxuries, and looking coldly and grudgingly on claims from abroad for "fellowship in furtherance of the Gospel of Christ"; to say nothing of congregations censorious, disloyal, suspicious—congregations divided and rent asunder by faction—congregations whose life-blood is poisoned by social jealousies—none of which we may hope are to be found within reasonable distance of this loyal and united diocese.

4. And when we bring this view of congregational life and responsibility to the text of the word of God, will not the least examination show that it is entirely borne out and confessed? One fact is enough—the first that all St. Paul's letters with one exception are addressed to churches, not to individuals—and that in those letters, the faults he reproves, he charges not upon the individuals but upon the Church; the congregation it is that he holds responsible. The good words which he commends, the healthful progress in love and faith which he praises—he credits to the Church; the congregation are praised for it all—not the individuals.

But all this comes out with overwhelming vividness and force in quite a different place of Holy Scriptures,—in the seven Churches, in the opening of the Book of Revelation. There you hear the neighboring Churches,—congregations,—each with its own distinctive character,—each praised, or blamed, as a Church;—the commendation of the most valued character,—given to the Church, to the society, to the congregation in its corporate capacity;—the censure again widely varied, from blame comparatively mild—mingled with praise—to unmixed censure of the extremest severity,—but all addressed to the Church, to the congregation, which is held responsible for the special condition of the whole.

Glance at the characterization of each:—The first, "Thou hast left thy first love; remember from whence thou art fallen and repent, or I will come to thee and remove thy candlestick out of its place."—The 2nd,—"I know thy poverty, but thou art rich; fear not; be thou faithful unto death and I will give thee a crown of life."—The 3rd,—"Thou holdest My Name; but I have a few things against thee; repent or else I will come unto thee quickly."—The 4th,—Pure praise—"I know thy works; and thy love, and faith and service and patience; and that thy last words are more than the first."—The 5th,—Unmixed censure—"Thou hast a name that thou wilst, and thou art dead; I have found no works of thine perfect before my God."—The 6th,—The highest commendation—"I know thy words that thou didst keep My word, and didst not deny My name. Because thou didst keep My word I wish to keep thee from the hour of trial."—The 7th,—Absolute con-

demnation—"Because thou art neither cold nor hot, but lukewarm, I will spue thee out of My mouth."

6. And now, my brethren, shall I venture to apply the touch stone of this great principle to St. Matthew's, the church and congregation we all love so well?

Can we trust ourselves to weigh the matter fairly, to judge impartially in a case so entirely our own? Yes, I think we can, if we remember two things—first, the purest congregational life of any church is not due for the main part to what those who now form the congregation have done, but to the labours and lives of those who have gone before us; and, secondly, that the congregational life and conscience may be sound and healthy, in the whole, while the *private life and conscience* of any one who is now a member may be most universally defective—may be a blot and a hindrance—a menace and a source of danger to the whole body. A humble minded Christian may favour a true judgment and render a true verdict in deciding that the congregational life is healthy, while in his own inmost heart of hearts before God he may disclaim any *personal* share in the congregation's victories and triumphs. And so, while I would have you all join with one heart and one soul in thankful acknowledgment of what this your congregation is doing and has done, I would counsel you to be free from taking the same to yourselves individually. What a Christian congregation is at any time is an inheritance—handed down to it, in most cases, from a long succession of men and women who have passed away to God. So our Lord teaches:—"Other men laboured and ye are entered into their labours."

My brethren, in the congregational life of St. Matthew's, we who are outside recognize that you have a very precious inheritance, a great trust and responsibility. An inheritance to be handed on, improved, we hope, developed, enriched ever more and more "with the fruits of righteousness with God." We trace—I for one do—most of what is most precious in the past and present of this Church—to the faith and heroism of those holy men and women—not with us—but who having served their generation by thanks to God in their places, are surely to be remembered in this day's festival.

The life of this congregation, like that of many in our young country, is short and is easily traced out.

I am one of the few living who may claim in the words of my text to have known it almost "from the first day until now." To the love and zeal of Bishop George Mountain, exclusively, this parish owes its existence. Happily we possess an authentic account of those beginnings. "In the end of 1822," writes his son Armine, "he began Sunday evening services at the burying ground in a large room in the sexton's house. This very soon became too small, and the whole house was then thrown into one—the windows arched—a turret built and a bell placed in it. About 1830 a sort of transept was added, which greatly increased the accommodation."

His sermons here always consisted of plain expositions of Scripture delivered without a book. There was scarcely ever standing-room in the Chapel. The service and singing were most hearty, and he so loved to preach the Gospel to the poor that often on Sunday nights, when he came home nearly worn out in body, he would say "his soul had been refreshed." "I shall never forget his sorrow," Mr. Mountain adds, "when he saw the place he loved so well destroyed by fire on the 20th June, 1845." Such were the beginnings—it sprang out of the sweet words nurtured by all the best powers of a true saint.

I suppose there was scarcely ever such a ministry as that of Bishop George Mountain,—a ministry in which the pastor was so entirely absorbed in his work day and night, so much of it spent in the houses of the poor, by the bedsides of the sick and dying,—a ministry so characterized by heavenly-mindedness—humility, the very fire of love, carrying the cross in his heart every day and hour,—and which evoked from his people so entire a reverence, trust and love. "The people of Quebec in those days," I was told by an aged member, "so loved Archdeacon Mountain, that they would have paved the streets under his feet with gold if it would have done him any good." No wonder that such a ministry left so indelible a stamp upon this, so peculiarly his own congregation!

The wooden chapel was replaced by a plain stone church in 1749. Sunday evening services only were held in it down to the end of 1852, exactly 30 years, when a Sunday morning service was provided at his own expense by Mr. Armine Mountain, then his father's curate. Two years later—after 5 years of the most devoted service here—Mr. Mountain removed to St. Michael's, when St. Matthew's was made a separate charge, and I became its first incumbent.

Thirteen years later—now exactly twenty-five years ago—I resigned the charge into the hands of Charles Hamilton. My sense of the value of his ministry I have often expressed. Under him this noble church was built, and the work of the parish which makes it a praise in the whole church, organized.

As to the labours of Bishop Hamilton's successors, in their presence I say nothing.

And now a few words in conclusion, from my own personal knowledge of the work done by St. Matthew's in furtherance of the Gospel from the first day until now.

The text which I have chosen exactly expresses what I myself think and feel, and I am sure I am not misinterpreting your thoughts, brethren, when I add—which we all think and feel about the past and future of St. Matthew's.

Looking back over the past history of the Philipian Church, St. Paul sees the whole of it to be matter of thankfulness. Surely that is how we must all feel to-day in looking over the past history of this church.

The ground of his thankfulness he declares to be their fellowship—the joint share they had always had—from the first day until now, he says, in the furtherance of the Gospel. That we have the same ground of thankfulness in abundant measure I shall show.

Looking on to the future, he sees in store for them an ever progressive development and growth of the noble work—the noble character and temper which God had begun in them—a growth never to cease until it become perfect at the day of the Lord Jesus. These without question are our hopes and prayers also for the future of this church and parish.

"I thank my God for your fellowship in furtherance now."

The fellowship of this church and congregation in the furtherance of the Gospel from the first day until now—it would be a long story to set this forth in its fulness.

There is first the conspicuous part which St. Matthew's has taken chiefly and indirectly in the general organization of the finances of the diocese, an organization truly wonderful. There is next the good example the congregation has always shown in cheerfully contributing its money, when asked, for all the varied enterprises of Christian benevolence in the diocese and elsewhere. It is no small thing that even our reverend clergy have been compelled to take upon themselves for Christ's sake that most burdensome of all tasks, soliciting money from door to door, from office to office—for providing the instruments of their warfare—churches, schools, clergy houses, colleges for training the clergy; they all know that they will meet with no rough impatient repulse from the congregation of St. Matthew's—no cold shoulder from its clergy. The liberal and loving spirit shown by this congregation in sending their money away to help the wants of the Church not only in the diocese, but outside, has both reacted in blessing upon the congregation itself, by nurturing unselfish habits and principles in their own souls—but also helped towards evoking the same spirit everywhere.

But this—though it is about this St. Paul is specially referring to in my text—the encouragement afforded him by the money contributions sent again and again from Philippi to help his work, is after all the least part of what this church has done towards the furtherance of the Gospel.

The greatest practical evil in the Church at the beginning of this century was the decay of public worship; and there is no reform to be compared in value to the restoration of worship to its proper place in the conscience and lives of our people.

The bright example of St. Matthew's has shown in making worship the great thing in the Christian life, by giving back to the people the daily service, now nearly thirty years ago—by restoring the Holy Eucharist to its place as the proper distinctive service of the Lord's Day—and by making all the services congregational, attractive by their dignity and beauty, while free from meretricious ornament, and absolutely loyal to the prayer book—has been of unspeakable value to the diocese and to the church. It has helped to raise the conceptions of our people everywhere on the subject of worship to a better standard; and it has helped to show how such a great practical reform as this may be effected with the hearty good will of the whole congregation.

The loyal support which St. Matthew's has always from the first day until now, given with unswerving fidelity to the church's legitimate rulers and to the church's legitimate principles.

There was a time when the rulers of the church in this city might have said with St. Paul—what the saintly Bishop, your founder, did say again and again—"We are troubled on every side, distressed, cast down, pressed out of measure above strength; without are fightings, within are fears."

There was a time—my younger hearers know little or nothing of it, though there are still many among the older men who can enter into what I say—there came a time of fierce persecution in this city—a persecution not of men but of principles, or rather of men with a view to root out their principles—a persecution which it would be difficult to make the younger members of the Church now even understand, so wicked and senseless was it, and so completely did it defeat itself and come to naught.

Think what it must have been to wring from the gentle and saintly Bishop Mountain such an appeal as this—in point—to his own people in his own cathedral city. (I cull a sentence or two from a book of more than 70 pages):—

"Suffer me to speak one poor word," said he, "of the present Bishop of the diocese. I have gone in and out before this people, my own people in Quebec, for forty-one years. For forty-one years I have watched and prayed and worked for them, without ceasing, watched and prayed and worked. 'I am old and gray-headed and I have walked before you from my youth unto this day. Behold here I am, witness against me before the Lord.' I challenge the world to show that I have been unfaithful to the true interests of the Church of England or swerved from the proclamation of Christ crucified." And you—"You, then, in this diocese who love the Reformed Church of England, know I beseech you who are your friends. They are not your friends who sound an alarm in this diocese. The interests of our Anglican Protestantism in this diocese, I am bold to say, are much safer in my hands and in the hands of those who support me, than in the hands of men who could bring our fidelity into question. For my own fidelity, of course, is brought into question."

Judge from these words of deeply wounded feeling, wrung from the very heart of the aged bishop, what the times were.

The steadfastness of St. Matthew's in those days of trial—its thorough loyalty to its bishop—the quietness and peace and goodness which reigned within the congregation—the calm good sense with which its members withstood the efforts ceaselessly made to alarm them with false cries of Romanizing innovations—all this was a tower of strength to the whole diocese, and helped largely to make it come forth as it did out of a storm of such violence, not only not injured, but immensely strengthened. To the laity this was largely due. Never, surely, were there a body of laity so loyal, so true, so intelligent as were the laity of St. Matthew's in those old formative days, when the links which bound them and their pastor together were forged in the very fire.

The storm passed over, and we were left some years in peace. Yet one more trial came—one last desperate effort—like a thunderbolt out of a clear sky—by which the loyalty of St. Matthew's and its sincere adherence to sound principles were put to perhaps a still severer test.

Our saintly founder, Bishop Mountain, died. On the very day on which he was buried, a formal proposal was made to the rector-elect—St. Matthew's being still technically a chapel of ease within the parish—to endow the chapel with a large sum of money—enough to free the congregation forever from the burden of its own maintenance—on condition that the selection and appointment of the clergyman should be made over in perpetuity to the same extreme party in the church.

How was this received?

The congregation came together to consider the matter. No clergyman was present, the laity asking to be left to themselves. The church was crowded. Henry Pratten was in the chair. George Irvine moved the resolution. The tempting offer was calmly considered; its advantages and the serious consequences of its rejection fully and fairly set forth; and then by a unanimous vote it was deliberately rejected. When one remembers that the great body of the congregation were then of the working class, the noble heroism of this rejection of so great a sum of money will be understood.

It is not easy to say what the result would have been if this attempt to gain possession of St. Matthew's had been successful. Certainly, the religious history of the diocese must have been widely different. And we may safely say that this faithfulness to principle at that crisis was one of the most important services ever rendered to the true furtherance of the gospel.

This was the last attempt to disturb us. "The onflowing scourge passed over." The fires of fanaticism burnt themselves out. And a blessed peace ensued which has made the Diocese of Quebec a sort of Paradise amid the divisions and vexations of party warfare which have so grievously marred the furtherance of the gospel in other fields.

This blessed "Peace of God" I trace largely to St. Matthew's—to the wisdom and Christian temper then displayed by its clergy and its laity—to their generous kindness and forbearance towards those who had "despitefully used them and persecuted them," to their absolute freedom from party spirit, and to the genuineness of their loyalty to the Church of England.

My brethren of St. Matthew's, this is your peculiar glory. This is pre-eminently the "good work" which God began on this spot 70 years ago, under Bishop Mountain's wonderful preaching and more wonderful life—the good work of building up here a congregation of loyal English Churchmen—faithful, helpful, true-hearted—planting in their hearts true principles, which should be the antidote to the disloyal and disintegrating principles which tried with

such fierce energy and persistency to dominate this diocese—a congregation whose spirit and temper and good example should be the best instrument for the furtherance of the Gospel.

And He who began this good work in that humble little room 70 years ago, and has nourished it ever since—He who has kept the congregation as His chosen instrument for the doing of His work, so far through so many trials, and made it what it is today—He only will perfect that same good work among you until the day of Jesus Christ.

This is your inheritance, brethren, this is the great trust He has committed to you—a life, a congregational life, a character, traditions, inestimably sacred and precious. Will you let it degenerate? God forbid! But remember that the only way you can preserve and transmit it safely, is by every one of you individually cultivating as the first and most necessary and best fruit of your congregational life—the fruit it gives to you, and which you must be ever giving back unsullied to it—personal holiness—entire personal consecration to the love and service of Jesus Christ, the true saints of God alone. All Saints Day surely teaches us this, to further His gospel upon earth, and we will reign with Him in Heaven.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

MONTREAL.—The Church of St. Simon is a new edifice erected by the St. George's Young Men's Christian Association at the corner of Gareau and Notre Dame streets, St. Henri. Services, Sunday and week day, have been held in this district for the past two years, and the work proved sufficiently successful to warrant the erection of a church. This is partly paid for, and as soon as the property is clear of debt it will be handed over to the Lord Bishop by the rector of St. George's, as representing the Young Men of St. George's. The Bishop has appointed the Rev. S. Massey to the charge of St. Simon's.

#### TORONTO.

BRAMPTON.—Christ Church.—The Incumbent being at Hamilton preaching to the Orangemen, of which Order he is D. G. Chaplain, the services were taken by the Rev. Mr. Dixon of the Church of Ascension, Toronto, to whom the congregation of Christ Church are indebted for the very able manner in which he conducted the services, but more particularly for the sermons which he gave them at both services. The love of Christ was most impressively shown, and his hearers will have much to spiritually feed upon. The rev. gentleman had the Bible class, the Sunday school children and a number of the congregation in the church in the afternoon, and addressed them on the subject of the exodus of the children of Israel and their wanderings in the wilderness, pointing out with great force the love of God in providing for and protecting them all through their trials. All were much impressed with the address, which was of a kind they have not been accustomed to. One regret, and the only I believe, was that the rev. gentleman was not a priest, that he might have officiated at the Lord's table in the absence of the Incumbent on Sacrament Sunday. Mr. Dixon's duty at Christ Church will long be remembered by young and old with thanksgiving for the loving words spoken in the service of his Lord.

The Toronto Church Sunday School Association held a preliminary meeting Nov. 7th, to lay out a plan of work for the winter months. The Bishop of Toronto presided. Present also among others were: Rev. Dr. Mockridge, Rev. John Pearson, Rev. C. L. Ingles, Rev. Richard Harrison, Mr. S. G. Wood, Mr. G. S. Kirkpatrick and Mr. S. Barber (secretary). The association has a connection with the Church of England Sunday School Institute of England, and its objects are the study of the history of the Church and the instruction of teachers in practical Sunday School work. The organization includes some 1,200 city members. It was decided to hold meetings at the places and on the dates hereinafter mentioned: St. James' Cathedral school-house, November 24; Church of the Redeemer school-house, December 15; Holy Trinity school-house, January 19; St. Margaret's school-house, February 16; St. Stephen's school-house, March 16; All Saints' school-house, April 20; St. Alban's Cathedral, May 18. At each of the first six of these meetings the lesson for the following Sundays will be gone into, after which a lecture on Church history will be delivered by a person competent to handle the subject. At the concluding service, that in St. Alban's Cathedral, a sermon will be preached to the members of the association.

Trinity University Theological and Missionary Society.—On Sunday, November 6th, Rev. J. Senior took

duty at Mono; Bradford was supplied by Mr. C. W. Hedley, B.A.; Mr. F. DuMoulin, B.A., took the services at Markham; Norval was supplied by Mr. Rupert J. Dumbrille; Scarborough by Mr. H. M. Little, and Milton by Mr. Payne.

On Sunday last, Nov. 6th, the festival of "All Saints" was celebrated in S. Clement's Church, Leslieville, Toronto. The evening service was especially well attended. An anthem was excellently rendered at both services by the surpliced choir, under the able direction of Mr. Jno. Broomhall and choir master, Mr. Compton. The surpliced choir has lately been introduced into the church, a movement which has resulted in a marked improvement in the growth of the congregation and in the welfare of the church generally. Both services were conducted by Stewart A. Madill, of Trinity College, who has temporary charge of the parish.

St. James' Cathedral.—Two impressive services were held in this church on Thanksgiving Day. At the morning service the fine choir of the church, under Mr. E. W. Schuch, sang beautifully, its rich harmonies rolling through the noble edifice. The service was full choral, with processional and recessional hymns, and a fine anthem, the solos being sung by Miss Maud Beach and Mr. Schuch. In the evening the church was crowded to the doors, when a united Thanksgiving service was held by all the Anglican churches of the city. The choir was composed of 150 picked singers from all the choirs, under the leadership of Rev. F. G. Plummer, of St. Matthias. The sermon was preached by the Rev. Canon DuMoulin, while the Bishop of Toronto, Rev. Canon Cayley, Rev. A. Williams, Rev. Dr. Mockridge, and Rev. Mr. Lutz took part in the service. A large number of the city clergy were also present.

#### NIAGARA.

HAMILTON.—Church of the Ascension.—Rev. W. H. Wade, formerly of Woodstock, the new rector of this church, preached his inaugural sermon Sunday, 6th, and created a most favourable impression. There were large congregations at both services. Rev. F. E. Howitt, of Stony Creek, assisted at the services. On Tuesday, 8th inst., a reception was given to the rector and Mrs. Wade.

#### HURON.

BRANTFORD.—On his return from New York, the Rev. D. J. Caswell addressed the S. S. Association of Rochester, N.Y., fulfilling an engagement of three months' standing. His charts of the Church catechism were received with enthusiasm. At Baltimore he had the privilege of being present at the great convention of the American Episcopal Church. It was a glorious sight to see the sixty bishops and 1,000 of the clergy, and to see the business handled in a most dignified, earnest, brotherly, courteous manner, without a moment's waste of time. The work accomplished was the most important of the century, and the final service was a most hearty and thankful one. Mr. Caswell also visited Washington, Philadelphia, Brooklyn, New York, everywhere being met by those who were using the Caswell charts of the Church catechism. These are now in every State of the Union, and the most flattering letters are received as to their value and usefulness.

#### RUPERT'S LAND.

The Bishop held an ordination on Thursday, Sept. 29th, being St. Michael and All Angels' Day, when he ordained three deacons: Messrs. Nye, Butterworth and Henwood. The sermon, a very fitting one, was preached by Archdeacon Fortin. The Gospel was read by Mr. Nye, of Wycliffe College, a B.A. of the University of Toronto. On Sunday, Oct. 2nd, the Bishop held a confirmation in the excellent stone church, which has just been built in Virden. A good number of candidates were presented. The Bishop also preached in the evening. The congregations were good. On Sunday, Oct. 9th, the Bishop consecrated the new Church of St. Paul's, Shoal Lake, He preached in the morning and also in the evening, when there was a harvest thanksgiving service, the offertory being devoted to the mission fund. The church was well filled at both services. There is no debt on the church. On Monday evening, Oct. 17th,

the Bishop preached the sermon at the opening service of the Sunday School Convention in Holy Trinity Church. On Sunday, Oct. 23rd, the Bishop held a confirmation in Posen, and on Sunday, Oct. 30th, he opened the new stone church at Riverdale, and at the same time he consecrated the burial ground.

ROUNTHWAITE.—Rev. H. Dransfield, incumbent of St. Mary's Church, has moved into the parsonage lately erected and is rapidly winning the esteem of every one he meets.

Appointments.—The newly ordained gentlemen have been appointed as follows: Rev. Mr. Henwood to Morris, Rev. Mr. Butterworth to Hartney, Mr. Nye to Erinview. Mr. Nye is from Wycliffe College, Toronto, Mr. Butterworth from St. Paul's le-burgh missionary college, England, and Mr. Henwood from the parish of Larteglos by Fowly, Cornwall, England.

PORTAGE LA PRAIRIE.—Rev. S. Macmorine of St. Mary's Church, is at present on a holiday trip to British Columbia and California. Mr. Macmorine has been unwell for some time and it is hoped the trip may improve his health.

#### BRITISH COLUMBIA.

VICTORIA.—St. James'.—On Sunday morning, the 23rd ult., the Bishop preached his farewell sermon, and in the afternoon he consecrated Ross Bay cemetery. The congregation of St. James' presented the Bishop with a handsome illuminated address, giving expression to the general regret at his departure from among those with whom he has been associated for so many years.

The address was engrossed upon parchment by Mr. Mallandaine, beautifully illuminated, and illustrated with views of the church, rectory and school-house. Col. R. Wolfenden made the presentation, the address bearing the signatures of Vea, Archdeacon Scriven; Col. Wolfenden and Mr. Tom Kains, church wardens; Messrs. E. C. Baker, C. J. Leggatt, W. W. Northcott, P. D. Goepel, M. S. Wade, Geo. Jay, jr., E. W. Mallandaine and John Nicholles, Church Committee, and C. A. Goffin, secretary.

The text of the address is appended:—  
To the Right Rev. George Hills, D.D., Lord Bishop of Columbia:

"We, the incumbent, churchwardens, and church committee, on behalf of the parishioners of St. James', Victoria, desire, on this last occasion of your presence amongst us, to express our unfeigned regret at the loss which we, in common with the rest of this diocese, are about to experience in your Lordship's departure. We are not unmindful of the many proofs of your Lordship's kindly interest which we have received during the nearly eight years of our experience as a parish, and we sincerely hope and believe that that interest will not cease when you have gone from us.

"We know well that the diocese over which, for more than three and thirty years, you have borne faithful rule as its chief pastor, will ever retain a chief place in your memory, and we ask that this parish may have its share in your kind remembrance and in your prayers.

"We, for our part, shall not cease to remember you with grateful affection; we shall not fail to pray for you, that after your long labour in the Lord's vineyard you may be spared to enjoy peaceful rest. And so we bid you heartily farewell, grieving, indeed, at the thought that we shall see your face and hear your voice no more, but looking forward to that day when pastor and people will meet again in the brighter land where there are no partings."

#### BRIEF MENTION.

Archbishop Benson is to conduct a Quiet Day for the local clergy at Canterbury Cathedral.

Winchester Cathedral celebrates its 800th anniversary in Easter Week, 1893.

Over 2,000,000 postal cards are necessary to meet the daily demand in this country.

A trade-school for boys has been opened by Dr. Satterly in Calvary Parish, New York.

A new organ for Dr. Rainsford's Sunday school will cost nearly \$3,000.

The moon is on the average 238,818 miles distant from the earth.

Professors Sayce and Driver are airing their (critical) differences in the *Expository Times*.

Rev. C. B. Kenrick, Peterboro', returned Thursday night from his two weeks vacation.

Two Roman emissaries are visiting America in the interest of the Church schools' movement.

Collections for Newfoundland diocese are being made even in Australian churches.

Tennyson's "Crossing the Bar" is being sung as an anthem in English cathedrals.

There are over a million species of insects in the world.

The new British coinage will bear the Queen's head without a crown.

It is estimated that there are now 150,000,000 copies of the Bible in circulation.

Rev. C. H. Shortt, of St. Cyprian's, Toronto, has returned from Boston.

Rev. F. Prime, of New Brighton, Mass., has terminated his visit to friends in Toronto.

Rev. C. H. Shutt is collecting for a new church at St. Catharines. The present one is overcrowded.

Mr. Lutz, the new priest-vicar at St. Alban's Cathedral, Toronto, is a great acquisition, musically.

The Venerable Archdeacon Denison has met with an accident, injuring his hip severely.

The annual lectures in St. Asaph Cathedral will be delivered this year by Canon Scott Holland.

Sir Walter Phillimore, the famous ecclesiastical lawyer, is to succeed Judge Denman on the Bench.

Mrs. Maitland Maghill Crichton, lately deceased at 93, used to play the piano for Sir Walter Scott.

Enquiry is being made as to English churches having fonts for the immersion of adults.

The Bishop of Huron has appointed Rev. Mr. Fairlie, of Meaford, to succeed Rural Dean Craig at Clinton.

Mr. Walter Darling, Inspector of the Dominion Bank, son of the late Rev. W. S. Darling, died last week.

The Primate of Australia has an income of \$17,000 per annum—phenomenally large for a colonial bishop.

The Birmingham "Church Extension" Society has an income now of \$10,000 per annum for city missions.

The "three years" system of Methodist itinerancy in the United States has lengthened out to five years and over.

Congregations composed of men in boating flannels or cycle uniforms may be seen in certain English churches.

The Rev. T. W. Cunliffe, late of Fort Pelly, has been appointed curate to the Rev. J. P. Sargent, of Fort Qu'Appelle.

Among Tennyson's contributions to promotion of temperance principles is his "Northern Cobbler"—a favourite recitation.

Rev. J. W. J. Andrew, of St. George's Church, Hamilton, has declined a call to the Anglican church at Aylmer, Ont.

There is only room for about 100 more interments in Westminster Abbey—only three of them in "Poet's Corner."

Thomas Nelson, head of the great Edinburgh publishing firm, died lately. In politics he was "an impenitent Gladstonian."

Miss Kate Marsden, the Siberian leper missionary, has a "Victoria R. I." brooch from the Queen—a rare favour.

"General" Booth's "Darkest England" accounts are being investigated by Earl Onslow's Special Committee.

The Mayor of Sheffield has been run down and injured by a bicycle. These machines will now be "regulated"—in Sheffield.

Dean Hole, of Rochester, writes severely in the *Guardian* about the "miserable self-conceit" of so many Total Abstinents.

A whaling bark has been crushed in the ice in the Arctic Sea, and only five out of the thirty-five men were saved.

Torontonians were sorely puzzled between church services, home dinners and sham fights on Thanksgiving Day.

Ven. Archd. J. A. Mackay, Principal of Emmanuel College, Prince Albert, has returned from a tour of inspection of missions in the north.

Of the 10,152,000 artisans of France, there are 4,415,000 women, who draw 85 per cent. of the entire sum spent in wages in the Republic.

A passage beginning "Strong Son of God," from Tennyson's "In Memoriam," set to music by Oakley, was recently sung in Canterbury Cathedral.

The Queen expects to abolish her stag-hounds next spring, doubtless to the delight of the British tax-payer, for they cost the nation \$50,000 a year.

Rev. Mr. Price, Parkham, has received the sad intelligence of the death of his brother, at Brandon, who went there a few years ago and began farming.

The Bishop of Ontario held a confirmation service in Trinity (Memorial) Church, Cornwall, on Nov. 6th. The annual missionary meeting was held in the evening.

The clergy of Los Angeles celebrated Columbus Day by a choral service in St. Paul's Church, on the

evening of the 21st, at which Rev. A. S. Clark, rector of Christ Church, preached.

The average length of life is greater in Norway than in any other country on the globe. This is attributed to the fact that the temperature is cool and uniform throughout the year.

Rev. W. R. Clark, of Ancaster, who was recently appointed rector of St. Andrew's Church, Grimsby, by Bishop Hamilton, has declined the appointment, and will remain in his present position.

The Queen has appointed Mr. Alexander Ogston, M.D., Regius Professor of Surgery, University of Aberdeen, to be Surgeon in Ordinary to Her Majesty in Scotland, in the room of the late Sir George H. B. Macleod.

His Lordship, Bishop Bond, has appointed the Rev. Samuel Massey to the charge of the new St. Simon's Church, St. Henri, a suburb of Montreal, which is growing fast, and is likely soon to become a part of the city.

Two officers of the Australian Banking Company of Sydney, New South Wales, have recently been found guilty of issuing false balance sheets for the purpose of defrauding shareholders, and sentenced to several years' penal servitude.

Dr. Goldsmith, Peterboro, who has been in attendance at the Royal College of Physicians and Surgeons of London, Eng., for the past four months, has returned with the title of M.R.C.P., a title which, it is understood, is held by only one other in the Dominion, Dr. Sir James Grant, Ottawa.

## British and Foreign.

The Endowment Fund of St. George's parish, N.Y., now amounts to \$33,283 84, and the Endowment Fund for the Deaconess House is \$382. The offer of Mr. Pierpont Morgan to give a dollar for every dollar raised by the congregation still holds good.

The Duke of Argyll's new volume on "The Unseen Foundations of Society," which Mr. Murray promises, will be, says the *Athenaeum*, an elaborate work, discussing, in sixteen chapters, "The Fallacies and Failures of Economic Science, and the Elements to the neglect of which the failure is due."

The census taken last year in Newfoundland shows that in the seven years from 1884 to 1891 the Protestant portion of the population increased 6 per cent., or at the rate of 85 in ten years, whereas the Roman Catholic population decreased 31 per cent., or at the rate of 4 per cent., in ten years.

The Bishop of Exeter, in speaking at his diocesan conference on the Lincoln judgment, as confirmed by the Privy Council, denied that it involved a triumph for any party. The usages allowed had no connection with Romish and strange doctrine. The whole verdict made for liberty and order.

Being interviewed on the subject of the "growing increase of intemperance among women," to which his lordship alluded at a recent Mansion House meeting, the Bishop of London said that it would be important to ascertain, if possible, in what way the evil began, whether from greater facilities for secrecy or from different causes. As for the remedy, its foundation must rest in a permanent change for the better in the people's own character.

The Bishop of Lincoln, in his recent charge, spoke with singular moderation and dignity on the subject of the recent Privy Council decree, in which his interest was so personal. In the course of his remarks, he said that the liberty secured by the recent decision of the Privy Council in certain matters of ceremonial required two lines of caution: (1) The use of charity and edification; (2) the doctrinal significance which individuals of the clergy or laity amongst them might attach to ceremonies should be honestly in accordance with the teaching of the Church of England.

An alderman addressing the English Church Congress on "The attitude of the Church towards labour combinations in respect to their aims and objects," is not only an unusual event, but also a gratifying indication that the Church is putting itself in the right place with both men and things. Alderman Phillips' paper was based on true religious principles and did not lack spirit. "Win the men first, and then they will come to church," was one bit of advice, and he proved the worth of it by citing the fact that he had seen a mission church crammed with men at seven in the morning, and on a festival had seen fifty men at a five o'clock celebration. The workman would hold the baby while his wife went up to the altar to communicate, and then take his turn likewise.—*Living Church.*

Princess "May" has most kindly consented to become patroness of the sisters' and women's work in connection with the mission buildings opened last year in the Trinity College, Cambridge, Mission by the Prince of Wales and the late Duke of Clarence and Avondale, and has expressed her great interest and warm sympathy with the work.

It is stated that three brothers went down to Cirencester to vote at the recent election. Each had business in London, but sacrificed his time and calling for the occasion. Each voted for the Conservative candidate. Colonel Chester Master won the seat by just three votes. To Conservatives and Liberals alike, it needs no pointed moral to adorn this tale.

The S. P. G. has been informed by the Bishop of Cape Town that the Bishopric of Lebombo has been accepted by the Rev. William Edmund Smyth, who has been working as a missionary in the adjoining Diocese of Zululand since 1889. Mr. Smyth, the Bishop Elect, is an advanced Churchman. Before he left for South Africa he was Curate of St. Mary-the-Less, Cambridge, and of St. Peter's, London Docks.

The Bishop of Chester, writing to the secretary of the Durham branch of the Church of England Temperance Society, says he does not see why total abstinents should not support his licensing plan, which is a modification of the Gothenburg system. He firmly believes that, under the benediction of God, the experiment he is advocating will result in the re-orientation of the English public-house system, and will make the entertainment of the people a joy and a true refreshment—not, as at present, in no small measure a curse.

Many hundreds of people have daily visited the grave of Tennyson in Westminster Abbey. It has been filled and railed off to protect the many wreaths and emblems which lie around it. The beautiful pall worked at Keswick has been laid over the stone, and at the head of the tomb a magnificent cross has been placed, some four feet high, composed of white flowers, surmounted on one arm by a white dove.

The contemplated evacuation of Uganda by the East Africa Company, which has been ordered by the English Cabinet, virtually means abandonment of this point by the missionaries, and imperilment of the lives of the Christian converts. Surely a sad outcome of the enterprise inaugurated by the noble Mackay. The only hope now is in the action of the next meeting of Parliament.

The Bishop of Gloucester and Bristol, speaking at his Diocesan Conference at Bristol on Wednesday, said if it was the Lord's will that there should be a true reunion of Churchmen and Nonconformists in this Christian land, it would come about in His own good time, but it would never be hastened by unauthorised and precipitate action, and still less by the practical surrender of vital principles of Church government as embodied in the historic, or, as he preferred to define it, the apostolically-derived episcopacy. If they desired reunion they must be content to watch and wait.

We read with regret a dispatch to the *London Times* from Shanghai, which states that a mob of natives has attacked the English missionaries at Kieng Yong, in Fukien. The house of the Rev. Mr. Phillips was set on fire by the mob and completely destroyed. Mr. Phillips and his wife had a narrow escape from death at the hands of the bloodthirsty mob, and they would probably have been killed had not some of the Chinese officials intervened for their protection.

## 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.

### Give Authority.

SIR,—In Mr. Bisset Thom's chatty notes upon the different months we must conceive that every one feels a genuine pleasure. We must sometimes wish that he would give the whole black-letter series, but he may have that in store for some other day. There must still be much in his wallet, and we are always willing to learn. But can Mr. Thom give any au-



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Thom give any au-

thority for stating that about the Martinmas season  
in former days "the cattle are killed for storage  
during the winter months," or can he give any reason  
for believing that this was anywhere the case? The  
legend of St. Martin has nothing to do with the  
pickling of beef, and I have never found any au-  
thority, beyond supposition, for connecting the sea-  
son with the curing business.

JAMES GAMMACK, LL.D.  
East Toronto, Nov. 7th, 1892.

Mr. Wilson's Indian Homes.

SIR,—The Bishop of Algoma's letter in a recent  
issue of the *CHURCHMAN* conveys, I think, the impres-  
sion that in leaving the Indian Homes at Sault Ste.  
Marie, I am depriving them also of the support which  
they have hitherto received from our friends in Eng-  
land. I should be exceedingly sorry for any such  
impression to go abroad, as, since I decided finally  
on giving up my Indian work on account of repeated  
attacks of ill health, I have been using every endeav-  
our to leave them in a satisfactory condition when  
the time comes for me to withdraw. I think most  
of your readers know how thoroughly my heart has  
been in this work ever since its first inception, and I  
think it is scarcely kind even to infer that I would  
be willing to throw the Homes overboard and feel no  
care or interest about their future. As matters stand  
at present, our English secretary and English treas-  
urer, who have both tendered me their resignations,  
are just waiting until they can hear what person or  
persons appointed by the Bishop will relieve them  
of their duties. I am at present staying a few days  
with my son at Elkhorn. He has 58 pupils in resi-  
dence, and his Homes seem to be prospering; but I  
regret to say that he is himself laid down with an  
attack of typhoid fever, brought on by overwork and  
anxiety. Those who have not actually engaged in  
this Indian school work little know what a tax it is  
upon one's energies and strength and patience, and  
then when added to this there is a debt of several  
hundred dollars staring them in the face and nothing  
to meet it, no wonder that one is driven almost to  
the verge of despair. I do most earnestly hope and  
pray that some help may be shortly forthcoming,  
both for our recently established Homes at Elkhorn  
and also for the old original Homes at Sault Ste.  
Marie.

E. F. WILSON.

Church Quarterly Review.

SIR,—Having been a subscriber to this excellent  
high-class periodical since its first issue 17 years  
ago, I beg the favour of your printing the accom-  
panying letter that has come with the latest  
(October) number. The letter will speak for itself.  
This much I may say, that I know of no other, and  
certainly no better Church journal, treating of all  
manner of subjects of interest to our thoughtful  
laymen, as well as to the clergy, more deserving of  
general support. The writers of the articles in the  
*Church Quarterly* are among the most learned  
scholars of the Church of England, and avowedly not  
party men. In these days when startling theories  
about all things sacred are being propounded  
by fanciful scholars—by an "acrobatic criticism  
which is more sensational than sensible," it is surely  
well to have the speculations and opinions of believers  
and unbelievers alike reviewed for us calmly by wise  
and trusted students. These men are able to win-  
now the wheat from the chaff; and it would repay  
such gentlemen as the chancellors of our dioceses,  
judges and other learned persons, who happily take  
an interest in questions affecting Christianity and  
the Church, to make *Church Quarterly* part of their  
Sunday reading. They may be sure of not having  
any rubbish put before them in the variety of sub-  
jects dealt with, while in the "Short Notices" they  
would have constantly presented very readable sum-  
maries of the best and newest publications of which  
otherwise they may never hear. I have no doubt  
that we have an intellectual class of Churchmen in  
this country who would fully appreciate the *Church  
Quarterly*, if only it were brought to their notice.  
The names of the Dean of St. Paul's, and the emi-  
nent Chairman of the House of Laymen, are a  
sufficient guarantee of the high character of the  
periodical, the discontinuance of which (as they say)  
would be indeed "a great loss to the Church of  
England." I feel I am only doing my duty in writ-  
ing this, and requesting the publication of the follow-  
ing letter.

T. BEDFORD-JONES, LL.D.  
Archdeacon.

Brockville, Nov. 4, 1892.

New-street Square, E.C., Oct., 1892.

DEAR SIR,—We believe that you value the *Church  
Quarterly Review*. For 17 years it has had a series of  
articles which we are satisfied have been very use-  
ful in the interests of the Church. We find there is  
a general impression that the circulation is more  
than sufficient to pay its expenses. We regret to

say this is not the case; for some years a committee  
of its supporters have had to provide a small  
guarantee fund to make both ends meet. It is im-  
possible for such a state of things to continue  
indefinitely, and as we are satisfied that the *Review*  
is doing a good work, and that its discontinuance  
would be a great loss to the Church of England, we  
feel constrained to make the present state of things  
known to those who we believe would exert their  
influence to obtain new subscribers, or who would,  
if not subscribers already, become so.

The additional number of subscribers required is  
about 200. It would need very little effort on the  
part of our friends to obtain that additional number.  
We therefore bring this matter under your notice in  
the hope that you will assist us.

R. Gregory, Dean of St. Paul's, chairman of the  
proprietary body; G. A. Spottiswoode, publisher; C.  
Knight Watson, hon. treasurer.

Intoning.

SIR,—Mr. A. Bisset Thom, in his contribution to  
the discussion in the *CANADIAN CHURCHMAN* on "In-  
toning the Prayers of the Church," begs the question  
on more than one point.

1st. He defines "intoning" as "monotoning on an  
unnaturally high note." Now, "monotoning" may  
be on any note in the voice register, and is confined  
to no particular note, high or low. As a matter of  
fact, musicians select G usually for the purpose be-  
cause A is too high, and F is too heavy.

2nd. He declares the "monotone" to be "irreverent  
and ridiculous." This is a matter of taste or opin-  
ion, but many millions of persons deem it to be nei-  
ther unnatural, irreverent or ridiculous—on the con-  
trary, the vast majority of his fellow Christians and  
a very great number of educated persons, including  
Mr. Clifford Harrison, whom he styles "a well-known  
and fashionable reciter," deem the intoning of the  
common prayers to be both "natural and reverent."  
I would remind your correspondent that school-  
masters find the "monotone" the only effective  
method for the common recitation of a multitude of  
persons (children in this case), gathered together;  
also that every reader and speaker in great buildings  
finds himself more readily heard when speaking or  
reciting, if not in an absolute monotone, at least with  
very slight intonations of the voice.

3rd. He begs the question when he says that  
"clergymen's sore throat" is due to the practice of  
reciting in monotone. Experience has long shown  
that the said "sore throat" is generally due to the  
uneven strain upon the vocal chords, in the case of  
those who do a great amount of public speaking on  
Sunday, and none at all during the six week days.  
Clerical sore throats are almost unknown in that  
class of clergy who follow the instructions of the  
Prayer Book, and say the prayers and lessons of the  
Church in public, daily. Again, Mr. Bisset Thom  
asserts that hardly 5 per cent. of the clergy read the  
prayers either with expression or sense. But who is  
the judge? Is your correspondent? Then it is good  
as his opinion, but no further. Anyway this is largely  
a matter of taste and fancy. Mr. Thom might have  
made a wider statement on another line, and with  
greater certainty, viz., that probably not one per cent.  
of the educated men of the world are good readers.  
Anyway the Church distinctly instructs her clergy  
to say the prayers, to read the scriptures, and to  
preach the sermon (see rubrical directions in the  
Book of Common Prayer). Those ministers who say  
the prayers (not read them), who read the scriptures  
(not oratorize them), and who preach the gospel in  
their sermons, give to their voices and to the ears  
of the people that varied and most pleasing variety  
of tone which Mr. Thom is seeking after. The truth  
is, in this case, that your correspondent falls into  
common error on the subject of "public prayer."

He evidently misses the object for which common  
prayer in the church is put into the mouth of the  
clergy. The common prayer of the congregation in  
church is not meant for the instruction of the peo-  
ple, for the people know them quite as well as the  
clergyman, who is simply their leader in prayer; nor  
are the prayers meant for the instruction of the Al-  
mighty, and, therefore, being addressed to Him, they  
form a most inappropriate field on which to display  
oratory or rhetoric. Mr. Thom can easily put his  
theory to actual test. Let him visit a congregation  
of the Church of England, where the prayers and  
psalms and versicles are read oratorically, or conver-  
sationally, and mark the volume of part taken there-  
in by the people. Then let him visit a congregation  
where the same common portions of the service are  
said in monotone, and mark again the volume of the  
share taken in them by the people—a few such vis-  
its will soon totally upset his theory on the subject  
of "intoning." If, however, he desires to hear great  
volume of sound by the congregation, let him visit a  
church where it has been the custom for some years  
to vary the monotone of saying the prayers by "in-  
toning," that is, saying them with intonations, com-  
monly, but erroneously called "singing the prayers."

The instances quoted of blunders in accentuation  
in the Creed and the Absolution are entirely irrelev-  
ant to the subject of "intoning." Nevertheless, in  
them he is hypercritical and pedantic. Let him try to  
read, or say, or sing, the phrase "He rose again from  
the dead," and he will find how extremely difficult  
it is, requiring an almost unnatural effort, to repress  
the emphasis on the word *again*. Even if the min-  
isters who lead should pronounce this according to  
the criticism of Mr. Bisset Thom, the congregation  
would quite drown out his correct accentuation. I  
hardly think that this blunder has yet seriously  
affected, as your correspondent assumes, the Chris-  
tian's faith. Lastly, his quoted blunder in the use of  
"He" in the Absolution is very far-fetched. It is a  
question of grammatical construction that no excess  
or defect in "tone" can in any way affect.

CHAS. E. WHITCOMBE,  
Hamilton, Nov. 4th, 1892.

Notes and Queries.

Letting Down the Sick through the Roof.

Ans.—We are much pleased that Mr. Bloomfield  
has criticised the account in "Notes and Queries,"  
and hope he will often return. What appeared on  
Oct. 13 was in great measure written offhand, but  
more extended reading has only confirmed the pro-  
posed view. It is not known under what conditions  
the miracle on the palsied man took place; if this  
were known, there would be no further question.  
We only make a probable suggestion, as many others  
have done with more or less probability, and try to  
meet all the objections. That we give nothing new,  
we may quote from Dr. Smith's *Smaller Bible Dic-  
tionary*, p. 222: "Around part, if not the whole, of  
the court is a verandah, often nine or ten feet deep,  
over which, when there is more than one floor, runs  
a second gallery of like depth with a balustrade.  
The bearers of the sick man ascended  
the stairs to the roof of the house, and taking off a  
portion of the boarded covering of the verandah,"  
&c. The tile (*ceramos* and *tegula*) was well known  
for covering a roof, and made of clay, as it is now in  
the West. St. Mark ii. 4 says the four bearers  
"uncovered the covering where he was, and having  
dug through they let down the bed." St. Luke v. 19,  
literally translated, says, "Ascending to the roof  
they let him down in his bed through the tiles into  
the midst before Jesus." It is true that in poor  
rural houses the roofs are commonly, but not  
always, flat, and are usually formed of a plaster of  
mud and straw laid upon boughs or rafters (Smith,  
p. 222), but this could not have been a small and  
poor house (St. Mark ii. 1; St. Luke v. 17). Again  
Seneca tells us that the Romans formed artificial gar-  
dens on the tops of their houses, which contained  
even fruit trees and fish ponds (Smith's *Greek and  
Roman Antiquities*, p. 497), but, however true, this  
does not assist us in understanding the miracle. The  
Jewish house had usually a flat roof, surrounded by  
a parapet, and covered with a hard cement or indur-  
ated clay. All the conditions appear to be fully met  
by the bearers coming up to the flat roof, removing  
first a portion of the parapet and then a few of the  
tiles covering the verandah. It would be easy, expedi-  
tious, and not unseemly. The only difficulty is  
the strong word in St. Mark ii. 4, *excavantes*, which  
appears to be met by the digging out of a part of the  
parapet.

Sunday School Lesson.

23rd Sunday after Trinity. Nov. 20th, 1892.

PREPARATION FOR HOLY COMMUNION—CONFIRMATION.

In the last three lessons a full explanation has  
been given of the meaning and importance of Holy  
Communion, what the Lord Jesus meant it to be  
to His Church, and the spirit in which it is to be  
received. It remains, in this the last lesson for  
the year, to show to the children of the Church  
their own personal interest in this great Sacrament,  
and to awaken or to deepen in their hearts the  
desire of becoming partakers of it.

The Catechism begins with one Sacrament and  
leads up to the other. It tells how in Holy Bap-  
tism we are first made members of Christ and His  
Church; and at the end we are told that the Holy  
Communion is the highest privilege and blessing  
we can enjoy in the Church, because in it we be-  
come not merely members of Christ, but partakers  
of His Body and Blood, so that we become *one* with  
Him and He with us. No one, who has any true  
love to our Lord, would be willing to stop short of  
this higher blessing; and no one, who knows how  
great and holy He is, would venture to be brought

so close to Him without due preparation. We are taught to prepare ourselves *each time* we receive that Sacrament by meditation and study of the Scriptures, by confession of sins and prayer for God's help; but it is plain that there must be a special solemnity when we receive for the *first time* so great a blessing. And therefore it is appointed that there should be a special preparation for first communion, and this is given in the *Apostolic Rite of Confirmation*.

#### I. CONFIRMATION: ITS PLACE.

Read what is said at the end of the Baptismal Service, "Ye are to take care," etc. All baptized persons are to be brought to the Bishop for Confirmation. But when? "So soon as they can say," etc. Look also at the words before the Confirmation Service, "The Church has thought good to order," etc. *Instruction*, therefore, must be received before being confirmed. The instruction required by the Church is based upon the three things which every Christian should learn, the Creed, the Lord's Prayer, and the Ten Commandments ("in the vulgar tongue," that is, the language of the country). These are contained in the Church Catechism (see its title, showing that it is intended as a preparation for Confirmation). Every child should aim at knowing the Catechism *perfectly*, not merely to please his teacher or clergyman, but because the Catechism contains the principles (or foundation stones) of all Christian faith and practice. It will also be found a sure guide in laying up afterwards a more complete knowledge of the Scriptures. (Note S. Luke i. 4: "That thou mightest know the certainty of those things wherein thou hast been instructed," or, in the Greek, "catechized.")

After *Instruction* comes Confirmation. (The teacher will question the class to see that they know in what the ceremony consists.) Refer to Acts viii. 14-17; xix. 5, 6. In Acts viii.: Philip, a very holy man, who had converted the Samaritans to the Christian faith, *could not confirm them*. Only Apostles and Bishops, who hold the same office of chief shepherds, can administer the rite.

#### II. CONFIRMATION: ITS MEANING AND BLESSINGS.

Read Heb. vi. 1, 2. See the *importance* of Confirmation. The "laying on of hands" is here classed with the "principles of the doctrine of Christ." Note what these are. They may be called the *alphabet* of the Christian religion.

What, then, is the meaning of Confirmation? (1) It is a renewal of vows made in Baptism. We publicly take upon ourselves the promises made by our godparents. We *confirm* them, that is, we make them *strongly binding* on ourselves. See the question asked by the Bishop in the service. (2) It is a means appointed by God in His Church to *confirm* us, that is, to strengthen us in living a Christian life. This *confirming* is by THE GIFT OF THE HOLY GHOST, which accompanies the laying on of the Bishop's hands. This is seen in Acts viii. 17. In the times of the Apostles *extraordinary* gifts were added, as tongues, healing, etc. These were for a sign to *others* in the infant Church. But for *our own* help we receive as much as they did, namely, the *ordinary* gifts. These are mentioned in Gal. v. 22, 23; Isa. xi. 2 (the "seven-fold gifts") The chief of them all is *love* (1 Cor. xiii). If we come to confirmation with an earnest desire for God's grace, He undoubtedly gives us His Holy Spirit, and a large measure of these spiritual gifts, which will increase in after years if we persevere. If we have received the *Spirit of Christ*, let us not delay to receive *Christ* in the Holy Communion. And let us resolve that our first Communion shall be the beginning of a higher life, in which He shall be the continual nourishment of our souls.

#### To-Day

Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

HOOD'S PILLS cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

## Family Reading.

### Harry and Archie; or, First and Last Communion.

"You'll water my geranium, Nannie, dear, when I'm gone, won't you? and think of me when you do it; eh, dear?" and the little lad brushed a tear from her cheek, and looked up so lovingly in Nannie's face.

"Hist! hist! Harry, boy; you're a foolish lad; you're always for making me cry with your talk. Water the geranium! Aye, to be sure; and why shouldn't I?" and Nannie looked as if she laughed; but it wasn't quite a laugh either.

"I'll be far away this time to-morrow, Nannie, dear," and the little boy's voice choked with tears, and he burst out crying on his sister's neck.

It was a small window, four pair of stairs, in a back attic, in one of the dingiest alleys of St. Giles's. The hot September sun was sinking behind the red tiles on the other side. The top row of miserable attic-windows overlooked the room from the houses on the other side. A few half-withered flower-pots stood out scorched up on the sooty window-sills. Down in the street below, which seemed a dizzy depth underneath, a few squalid women were quarrelling, with their dirty cap-strings untied, and their arms covered with huge and tattered plaid shawls. The intense heat of the summer day had dried up the last little pool of water which had served for two dingy hens to drink out of the last week; and a stall; where a woman was selling plums and pears, completed the scene from Nannie's window. The sky looked as blue as it can look in London, over the opposite roofs; and the rays of the sun were dazzling and scorching from the ruddy tiles and gaunt, irregular chimney-pots.

Nannie had just lost her mother, and she and Harry had followed her poor funeral that day week. It was a poor funeral; first, the coffin and the dirty white of the pall, looking as if it had covered many and many a one in their last journey; and behind it Nannie and Harry drest up in what odd black things the neighbours would lend them. She had been at work, poor girl, night after night, to put together the pieces and bits of black she had scraped together; and a strange, tattered concern it was; still she was proud of it. It had cost her so much work, so many toilsome hours, while the tears ran down her cheek, she felt quite proud of it; and even little Harry smiled for the first time since "mother died," to see himself dressed in the patch-work black trousers which Nannie had bought at a clothes-shop and mended up. "For they would put her dear mother in the ground respectable." It moved along the hot dusty street, and the two orphans behind it; and holding up their white handkerchiefs to their eyes, they truly did cry, though more than once Harry stole a glance round to see if no one noticed his black things. No one seemed to care for or heed him; and he soon began to cry again behind his handkerchief, because "mother was dead, and he did love her so!" So the poor funeral wound on, street after street; some stared after it from curiosity, and a few from pity; and Harry at last found that they were not looking at his black.

When the funeral was over, and they came back, the house did look so desolate; there was mother's bed, just where she lay, and all the things about, and the little bed she lay on—the only little bed they had—and it looked just as if she was there now; and the place where the minister knelt, and just the way the pillow was put to help her lie easier.

"Oh, Harry, Harry, isn't it just as if she was there still; isn't it like when her white face was alive, she spoke about our First Communion, and all just after she had taken her Last Communion? And didn't she speak sad-like to us, brother; eh, Harry, boy?" and Nancy burst out crying.

"First Communion? yes," said he, "yes; I will prepare for it with my whole, whole heart."

It was dreary work to come back to the old room again where she had lain, and not to have to nurse her any more. To see just the bed

stand up in the corner where she had been so many weary nights, with the dim light of the rushlight shining on her pale face, which Nannie used to love so to watch, and feel so thankful when it was quiet in sleep. But it was all past now; and the room was so still, and looked so sadly clean and tidy,—the very patchwork quilt had been washed. When they came into the room, the two orphans stood a moment without speaking. They seemed to be having the same thoughts with each other, and the silence was broken by Harry bursting into tears on Nannie's breast.

"Oh, Nannie, Nannie, what shall I do? what shall I do? I can't bear it; I can't bear to see the bed. Oh, mother, do come back again!"

"Hist, hist, Harry, boy, ye mustn't take on so, boy, for hear what she said to ye the last thing—to be patient in God's hand, and to try and follow her; and now you're not patient, Harry, boy." She did get to the end of what she said without breaking down, but it was all she did do.

"Oh, but Nannie, Nannie," said the little boy, "how can I go away and leave you? What shall I do when I am so far off? You'll have the old room to be in, and the old things to look at, and mother's grave to go to. But I shan't have any body out there. I shall be so lonely."

"Now, Harry, you mustn't take on so. If mother's in the room now, she wouldn't love you for it; she'd frown upon you, and wouldn't have the sweet smile she had when she died." This thought seemed to comfort the little boy, and he was calm.

"Well, Nannie, then I won't take on so. I'll go happy. But you know I must get ready for First Communion, as she said I was to lose no time; and how shall I ever get ready for that among strangers?"

"Why, isn't the same God everywhere, Harry; and can't He keep you there as well as here?"

(To be Continued.)

#### Praying for Others.

The way in which we should speak to God is by *intercession*, or praying for others. See James v. 16: "Pray for one another." Some of us get our minds so full of our own work, and troubles, and cares, and pleasures, that we hardly ever think about other people's. This is being sadly unlike our Lord, who, we are told, is always praying for others. Oh, try to imitate Him in this: think over the temptations, the sorrows, the difficulties of your friends, and then pray about them. "What good can I do them by my prayers?" you are perhaps thinking. I believe you can bring them great blessings.

#### I Am Not Good Enough.

The following story was once told by a great mission preacher: When he was vicar in a large town there was in his parish a very steady man who came most regularly to church, but who could never be persuaded to come to Holy Communion. His answer was always the same, "I am not good enough." At last the vicar said to him, "Well, will you let me know when you think you *are* good enough?" "Oh, yes," replied the man; "I should not think of coming without letting you know." "Then," replied his vicar, "when you come and tell me that, I shall say to you, get you gone, you blind Pharisee, who *think* yourself good enough—I will never give you Holy Communion then, nor should I, or any clergyman, dare to receive it ourselves, or to give it to any one else, if we waited *till we were good enough*."

#### Tools of the Pyramid Builders.

A two years' study at Gizeh has convinced Mr. Flinders Petrie that the Egyptian stone workers of 4,000 years ago had a surprising acquaintance with what have been considered modern tools. Among the many tools used by the pyramid builders were both solid and tubular drills and straight and circular saws. The drills, like those of today, were set with jewels (probably corundum, as the diamond was very scarce), and even the tools had such cutting edges. So remarkable was the quality of the tubular drills and the skill of

the workmen that the cutting marks in hard granite give no indication of wear of the tool, while a cut of a tenth of an inch was made in the hardest rock at each revolution, and a hole through both the hardest and softest material was bored perfectly smooth and uniform throughout. Of the material and method of making the tools nothing is known.

#### Home Sickness.

If I should leave my home, and go away  
To pass a year and day  
Mid other scenes, should I not early find  
That I had left behind  
A portion of my life's felicity  
Which could not follow me?  
And if, when the allotted time had passed,  
I turned my steps at last  
To enter the old familiar door  
Of kindly home once more,  
Might I not learn that what my heart had sought,  
With back-returning thought,  
Was missing still—in home's securest spot—  
And I could find it not?  
Might I not vainly wander to and fro,  
Seeking again to know  
That fond completeness of felicity  
Which could not follow me?  
Ah yes!—and if a longing soul in heaven  
Free passport might be given  
To come again, and tread earth's weary soil  
With feet unused to toil—  
To leave the converse of eternity,  
And linger lovingly  
O'er earth's poor haunts, the playground of those  
Whose smiles are dimmed with tears,  
So would it find that nothing here below  
Was what it used to know,—  
That all the peace which memory had cast  
Around the cherished past,  
All the familiar kindly home delight  
Had vanished from it quite:

#### Girls Who Wear Well.

No one can be said really to succeed in life unless they wear well, and the process of wearing well has to begin very early if it is to go on to more advanced age. Then, assuming that a young woman, for example, is blessed with an average good constitution, it will very much more depend upon herself whether she wears well, or otherwise, than on others, or on surrounding circumstances. There is an art in taking things easily, and in turning all things to good account, which tells wonderfully in the end in favour of anybody. In a moral sense, it is as though the woman possessed the philosopher's stone, coveted by all the old alchemists; and thus, as it were, all she touches is turned into gold.

It is not so very difficult to detect those in youth who have this quality. They are not selfish; for thinking too much about self begets worry, which is, without doubt, the most wearing thing in the world. They take to children, and association with the young at least has the effect of keeping the heart from growing old. They do what they have to do with a heartiness which soon makes them love their work for its own sake; and when work becomes recreation as well as occupation, it is bracing rather than wearing. Those who like their work will succeed at it; they will give pleasure to their companions, as well as satisfaction to themselves. It is true that no one can give herself a genial temperament if it be not already possessed; but it is possible, as it were, to oil the wheels of the human machine, until they work easily and regularly. While there is a sense in which God does all things for us, it is still true that He will not do anything for us which we can do for ourselves. There must be some stimulus to healthy action.

The experience of those who have worn best in life has proved that the mere possession of worldly advantages, or having a command of all such things as money can procure, is not indispensable. While such advantages are not to be despised, but are of incalculable benefit if used aright, it is still true that the best outfit for wearing well is such as we make for ourselves. As a rule, the people who work are those who wear best and last longest; the *ennui* which comes of having nothing to do is wearing, both to the mental and to the physical powers.

It has often been said that it is worry, and not work, that kills; and it sometimes seems that we might even go further, and say that work, when taken aright, is really a solace in age as well as in youth. As a rule, it is not the hard workers who sink into senility before their time, but rather those who become victims of *ennui* for want of healthy occupation. This last is certainly an enemy to beware of, especially by those who have at their command all the luxuries and conveniences of life. Many who have started hopefully in the world, but without any definite aim, have too often had *ennui* steal upon them, like an armed enemy, just at a time when they ought to have been at their best.

On the other hand, we hear of those who have died of overwork; and this is of course a fatal pitfall to be avoided. In the case of persons who are exceptionally successful in the world, the temptation is towards a love of work which may become morbid, and so injurious. This too great eagerness to accomplish more than the Creator ever intended should be done by one pair of hands has had its host of victims, and will claim many more. Each instance is but another illustration of the old story of burning the candle at both ends.

Thus, it would seem that wearing well, or wearing ill, is a matter which very much depends upon ourselves. Any one who has found a good and useful work in life may work on cheerily to the end, fearing no fear of keeping on too long; for again experience teaches that it is far more dangerous to give up work while strength remains to do it than it is to hold on.

On the whole, therefore, the facts concerning this subject are encouraging. Determine to wear well, and use the right means for doing so, and you will succeed. Work while it is day, without thinking too much of the night which is coming; avoid selfishness, by thinking of others; be temperate, cheerful, and careful of the time, which can now be improved, but which will never return, and you will certainly wear as long as a work is found for you to do.

G. H. P.

#### Rothschild's Business Maxims.

The elder Baron Rothschild had the walls of his bank placarded with the following curious maxims:—

Carefully examine every detail of your business.  
Be prompt in everything.  
Take time to consider, and then decide quickly.  
Dare to go forward.  
Bear troubles patiently.  
Be brave in the struggle of life.  
Maintain your integrity as a sacred thing.  
Never tell business lies.  
Make no useless acquaintances.  
Never try to appear something more than you are.  
Pay your debts promptly.  
Learn to risk your money at the right moment.  
Shun strong liquor.  
Employ your time well.  
Do not reckon upon chance.  
Be polite to everybody.  
Never be discouraged.  
Then work hard, and you will be certain to succeed.

#### Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

#### What Whalebone Really Is.

It is astonishing how few of us know what whalebone really is. Its very name is misleading, for it is not bone at all, and is not even connected with the skeleton; nor does every whale possess it. We see it, too, only after it has been cut up and manufactured, when its appearance is quite changed, and it can hardly be recognized at all for what it was. If, indeed, we were to be shown a piece of whalebone just as it came from the whale, we should most likely be very much puzzled to know what it could be, and should be greatly surprised to learn that it was indeed the very same material with which we are so familiar in its manufactured form.

Whalebone, then, is only found in those whales which possess no teeth, and which feed on such small fry as shrimps, prawns, tiny jelly-fish, and the young of crabs and lobsters. It seems strange to read of a creature some sixty or eighty feet long subsisting on prey so minute, but such is nevertheless the fact, for the very simple reason that the throat of even a large whalebone whale is only a couple of inches or so in diameter. There is a saying among sailors, indeed, to the effect that such a whale could float a jolly-boat in its mouth, and yet be choked by a herring; and this is literally true.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

It is interesting to compare the statistics of the native Church at present with those of 1875, when a similar, though more numerous, demonstration took place at Maniachi as the Prince of Wales passed through to Madras. Then there were 1,100 Christian congregations; now there are 1,636. The number of native clergy then was 54; now it is 113. Then the number of natives under Christian instruction amounted to 60,600; now it is 95,567, of whom 77,171 are baptized. Then the number of communicants was 10,877; now it is 20,024. Then the number of children attending Christian schools in the district was 12,815; now it is 23,524.

#### Prince Albert in Tinnevely.

What missionaries have done and are doing may be learned from the accounts which reached us of Prince Albert Victor's visit to Tinnevely, in South India.

The prince was met by 8,000 native Christians, including about 1,000 school children, bearing gay streamers, and other decorations of plantain and cocoa-nut, with suitable mottoes. As the prince approached the children sang a hymn written by a native poet, "King of Song." Bishop Caldwell, and the native clergy and others, greeted him, and the bishop informed him that the gathering represented a community of 95,000 natives under Christian instruction, of whom 77,000 were baptized, ministered to by 118 ordained native clergy. The prince expressed his interest in meeting such a gathering, and his sincere congratulations to the missionaries.

HAVE YOU ASTHMA?—Dr. R. Schiffmann, St. Paul, Minn., will mail a trial package of Schiffmann's Asthma Cure to any sufferer who sends his address and names this paper. Never fails to give instant relief in worst cases, insures comfortable sleep and cures where others fail.

#### Plants for Hanging Baskets.

Among basket plants suitable to culture in ordinary windows nothing is better than the *othonna*, with its peculiar, fleshy foliage and its innumerable little yellow flowers, which give it such a bright and cheerful look. Another good hanging plant is *oxalis rosea*, with pretty clover-like foliage and clusters of bright pink flowers which are delightfully fragrant. It is almost always in bloom.

### My Lady Spinster's Attitude Toward the Marriage Question.

The healthiest attitude for the single woman to assume toward the marriage question is always the happiest. She may and should consider that a true, pure love is the greatest earthly blessing that the Creator has to bestow on her sex—the one gift not lost in Paradise. But to think constantly and with discontent of this one blessing, if for any cause it is either delayed or denied, is the surest possible way to unfit one's self for giving or receiving happiness.

Frankly grant to yourself and to your friends, if you like, that someday you hope to meet a man whom you can love and respect, but let discussion end there. Anything more unwomanly and revolting than a cold calculation of possibilities, taking an inventory of the eligible men in one's circle of acquaintance, or deliberately planning to attract or win another by assuming to be what one is not, can hardly be imagined. What true woman could for a moment enjoy that affection which she had deliberately plotted to win by deceit or misrepresentation?

Having acknowledged her natural desire for the common lot of her sex, the single sister goes bravely and happily on her way, taking up the duty that is nearest, and living a perfectly natural life, wasting no time in laying plots, in idle complaining or wicked envy. To the married friend who boasts of her home and family she accords fullest liberty, but claims that she also has great cause for happiness in freedom and golden opportunities. Her vacation days are not dependent on the school calendar or the demands of any man's business cares. She is free to elect where she will go, who shall be her companion, and how long she will stay. The sail or excursion party from which her married sister is debarred by an untoward attack of measles or whooping cough in the nursery is possible to her. Her dresses may be light or dark, high or low, grave or gay. She has no quarrel to settle with her neighbour's children, no piles of little trousers or stockings to mend. She may sit down in her easy chair when evening comes with a volume of Scott or Browning. She would like the little faces at her hearth, the little homely cares, much better than Scott or Browning, very likely; but since she has them not, she has a right to be happy in the ways that naturally suggest themselves to a woman living alone.

If marriage never comes, if her heart never responds to any demand for its affection, she may without bitterness assert that for her a single life has been best, since it is the one chosen for her by a wiser One than herself. The unmarried woman who allows herself to live in an atmosphere of unrest, envy and discontent, because she is not provided with home and husband, can never learn the secret of happy living. If, instead of taking a sensible view of the matter, she constantly wears the willow and longs for what has not been vouchsafed her, she not only unfits herself for the present duties, but for a happy married life, if the opportunity is offered.—*Harper's Review.*

### Military Dogs.

The great value of well-trained dogs in military service has of late years been so entirely proved that various war offices not only recognize but encourage their training. The Germans were the first to begin a regular organized plan of dog-training, and about two years ago they established the first "school for dogs" at Goslar. The pupils there turned out so well that many other garrisons followed suit, and the whole dog-service was placed under the supervision of the general commanding the Fourth Army Corps. After the manœuvres of 1886, the dogs so effectually proved their value that they were promoted from the "permissive" to the "obligatory" stage, orders being issued to the Third Battalion of Jagers, then quartered at Luben, that dogs should be attached to every regiment. In the following year General Von der Goltz inspected the dogs trained by the Third Jager Regiment, and reported in the highest terms on the unerring fidelity with which they worked and delivered dispatches in the face of every obstacle which could be laid in their way.

K. W.

### Hints to Housekeepers

**GUM DROPS.**—Put a pound of the best quality of gum-arabic in three gills of water, dissolve slowly over a moderate fire, strain, and add three quarters of a pound of sugar with a cup of water. Let boil down until thick, stirring all the while. Remove from the fire and flavour with rose extract. Set aside to settle. Skim off the top, pour in little moulds, sift over with powdered sugar, and stand away to harden for two or three days. When dry, crystallize.

**INDIGESTION CURED.**—*Gentlemen*,—I was thoroughly cured of indigestion by using only three bottles of B.B.B., and truthfully recommend it to all suffering from the same malady. Mrs. Davidson, Winnipeg, Man.

**BANNOCKS.**—Stir to a cream a pound and a quarter of brown sugar and a pound of butter. Beat six eggs, mix them with the sugar and butter; add a teaspoonful of cinnamon or ginger. Stir in a pound and three-quarters of white Indian meal and a quarter of a pound of wheat flour. (The meal should be sifted.) Bake in small cups and let it remain in them till cold.

*Dear Sirs*,—I can highly recommend Hagyard's Pectoral Balsam as the best remedy for coughs and colds I have ever used. Miss F. Stephenson, Oakland, Ont.

**CHOCOLATE ICING.**—Two cups of sugar and just water enough to moisten. Boil until clear; add two cakes of grated chocolate, and one egg beaten stiff; flavour with vanilla, and beat until cold. After covering a cake with chocolate icing, have ready a cup of English walnuts, shelled, and arrange them over the top in circles. Daisies may be made of raisins, by placing one with seven around it at intervals over the cake. Raisins may be iced, then dried in the oven, and placed upon the chocolate cake, making a contrast, if desired.

**DOUBLY COMMENDED.**—*Sirs*,—I had a very bad cold and was cured by two bottles of Hagyard's Pectoral Balsam. I cannot do without it. Mrs. W. C. H. Perry, Sea Gull, Ont.

**CLEANING DELICATE LACE.**—Spread the lace out carefully on fine white paper and cover with calcined magnesia; place another paper over it and lay away under a heavy weight for two or three days; then all it will need is a skilful gentle shake to remove the powder, and your lace will look fresh as new.

**RACKED WITH RHEUMATISM.**—*Dear Sirs*,—For ten years I suffered with rheumatism in spring and fall. I have been confined to bed for months at a time, but since using B.B.B. I have not suffered from it at all. I also suffered from dyspepsia, which has not troubled me since using the B.B.B., and I therefore think it a splendid medicine. Mrs. Amelia Brenn, Hayesland, Ont.

**A HEALTHY AND DELICIOUS BEVERAGE.**—Menier Chocolate. Learn to make a real cup of Chocolate, by addressing C. Alfred Chouillou, Montreal, and get free samples with directions.

**CITRON PICKLE.**—Pare and cut citron into such pieces as you like; boil in water with a very small piece of alum, until tender, then drain; boil together for ten minutes three quarts of vinegar, four pounds of sugar and one-fourth pound of casia buds; put the citron in and boil five minutes.

**SICKNESS AMONG CHILDREN**, especially infants, is prevalent more or less at all times, but it is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

**BOILED ICING.**—Take one cup of white sugar, two table-spoonfuls of water. Boil until it strings, remove from the fire, and add the white of one egg beaten stiff. Stir all well together, flavour, and cover the cakes when it becomes cool.

## FREE!

### Business College Scholarships

Within the Power of Every Girl and Young Man.

#### A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

#### THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

#### WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

#### 1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

#### 2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

#### 3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address.

FRANK WOOTTEN Toronto, Ontario.

Children's Department.

A Lesson from a Leaf.

BY EMMA M. ROBERTSON.

Once upon a time a tiny bud might have been seen on the tip of a maple twig.

The sun shone brightly, the gentle showers fell, and the bud slowly unfolded and became a leaf.

It was the first upon the twig, and wondered much at the new, strange world around it.

The grass was beautifully green, flowers were beginning to bloom, and all nature rejoicing at the return of spring. The little leaf sang too, its own peculiar song. Soon other leaves appeared upon the twig, and they rustled and sung happily together all the day through. On the branch below them a pair of robins built their home, and whenever Mr. Robin could pause for an instant in the task of providing for the nestlings, he would perch on the twig and sing to the leaves. He sung of the world beyond the forest, of the great river, the blooming prairies, and the lofty hills. Some of the leaves were discontented, and murmured because they could not fly and see these beauties, but the leaf at the tip of the twig never complained.

When the verdant spring-time passed and summer came with its burning heat, the leaf then found its greatest happiness; for when the birds came to alight in the tree, they sang sweet songs and praised the sheltering coolness of their resting place. Sometimes a little bare-foot child or a gray-haired traveller would stop beneath the tree, and each would speak of the pleasant shade; and although the leaf knew it could do at little, it was glad to do all it could.

Sometimes a sudden gust of wind or



Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by Typhoid Fever, and after being in various hospitals the doctors discharged him as incurable with Consumption. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

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ROSES, PALMS, FERNS, TABLE PLANTS, CHYSANTHEMUMS, WEDDING FLOWERS,

Beautiful Stock.

H. SLIGHT,

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a heavy shower would beat against it, but it would cling tightly to the twig, and still sing on with brave cheerfulness. And thus the summer passed away, the nights grew longer, the sun's beams less fierce, and the winds cooler.

One night when the moon shone full and clear, the leaf felt the least touch of an icy breath and its neighbor murmured at the cold. Next morning the whole tree glistened in the first rays of the sun, and the leaf heard a passer-by say: "There has been frost."

Again and again the cold breath of the winter king was felt, and the birds began to hold migrating councils in the bare branches of an opposite buckeye.

Now that there were not so many others to hide it from view, people remarked the beauty of the leaf, until it blushed a rosy red from modesty. Quickly the autumn days passed away, and one by one, its summer comrades faded and fell; and all too soon there came a day when the leaf could no longer retain its hold upon the parent twig, and with a sad rustling farewell it floated slowly to the ground. Then what a time it had! The wind carried it hither and thither; now it could see the world, but alas! the summer gladness was all gone, and the leaf wondered greatly at the change.

One day it swept into a corner, where, in summer, some fragrant violets grew. There it found rest, for the violets whispered faintly to it, telling of the cold which had chilled the flowers and leaves, and would soon find its way to their hearts. Here again was something it could do; not much of course, but it could help protect the

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We do not advertise that our Watches are other than just what they are, for this reason, people believe in us and deal with us. The Newspapers all endorse our advertisements and that we deal fairly and squarely by everybody, through them we offer this the GREATEST WATCH BARGAIN EVER OFFERED. This is the John C. Dueber's BEST 14 KARAT Full Engraved Gold Filled Hunting Case warranted to wear 20 years. Dueber's own guarantee with each case. We fit in this case the celebrated "DUEBER-HAMPDEN" Nickel Full Jeweled movement, stem winding, adjusted. Warranted an accurate time-keeper for TEN YEARS.

OUR OFFER

We will send this watch to ANY PERSON (no money in advance) by enclosing the Express Agent to allow you to examine and CARRY THE WATCH 3 DAYS before paying for it, then if perfectly satisfactory pay the Agent \$22.00 and the Watch is yours; otherwise let him return it at OUR EXPENSE. Open Face \$20.00. Address

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This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Write at once for particulars, giving references. Address

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Diamonds In the Rough

are found in the diamond rock, which is of a bluish grey color.

Its general character is that of a soft mineral—soapy to the touch.

If this rock is dried in the sun and then wet with water it falls to pieces in a crumbly mass, a fact which makes the separation of the diamonds comparatively easy

Our stock of Diamonds and Diamond Work is Unique, and includes Pendants, Studs, Rings, Earrings, & Scarf Pins in large variety and newest styles.

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Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For Sale by all Druggists.

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Advantage in these CANADIAN offers is that there is no chance. It is not a young man in the same good chance as the city. Each can get

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The simplest calcula who studies the offers, any money considera each successful girl or to the Colleges means to the CHURCHMAN be merely changed our head of spending all on appropriation, we this ideal, the girls and benefit, while we are scriptions which they confident that we can rich lies our eventual of these facts, the offers nately, as any one can t therefore that girls roll themselves on our g for the offers. Any rn all particulars by ADIAN CHURCHMAN, and The offers are as fol

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es the same as seventy arship, with the excep pwriting, for one hun al subscriptions to the 00 each.

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same as the forty-five arship, embracing the for three months, fo tions to the CANADIAN (or a Lady's Twenty-preferred.)

Gent's Silver Watch

in silver, open face, stem l with a jewel movement, ; or, a Gent's \$10.00 Open ind and stem set, good for twenty-five (25) yearly HURCHMAN at \$1.00 each. hree Stoned, Genuine of handsome design; or, e Diamond Scarf Pin of arly subscriptions to the ach.

14 carat gold, with pend A Gent's \$5.00 14 carat of patterns of the most arly subscriptions to the ach.

set with two pearls and ring put up in a fancy nt's \$2.50 pair of 14 carat nterns, for five (5) yearly HURCHMAN at \$1.00 each. to \$1.50 Yearly.

Toronto, Ontario.

violets. Its travels were ended, and, in a few days, some one threw over the violets and their friend a spadeful of earth. Thus life ended for the leaf as life begun, in doing what it could.—*Living Church.*

#### The Magic of Silence.

You have often heard, "It takes two to make a quarrel." Do you believe it? I'll tell you how one of my little friends managed.

Dolly never came to see Marjorie without a quarrel. Marjorie tried to speak gently; but no matter how hard she tried, Dolly finally made her so angry that she would soon speak sharp words too.

"Oh, what shall I do?" cried poor little Marjorie.

"Suppose you try this plan," said her mamma. "The next time Dolly comes in, seat yourself in front of the fire and take the tongs in your hand. Whenever a sharp word comes from Dolly, gently snap the tongs, without speaking a word."

Soon afterward in marched Dolly to see her friend. It was a quarter of an hour before Dolly's temper was ruffled and her voice was raised, and as usual she began to find fault and to scold. Marjorie flew to the hearth and seized the tongs, snapping them gently. More angry words from Dolly. Snap went the tongs. More still. Snap.

"Why don't you speak?" screamed Dolly in fury. Snap went the tongs. "Speak!" she said. Snap was the only answer.

"I'll never, never, come again, never!" cried Dolly.

Away she went. Did she keep her promise? No, indeed? She came next day, but seeing Marjorie run for the tongs she solemnly said if she would let them alone they would quarrel no more forever and ever.

#### Hold on, Boys.

Hold on to virtue—it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.

Hold on to your hand when you are about to strike, steal, or do an improper act.

Hold on to the truth, for it will serve well, and do you good throughout eternity.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your temper when you are angry, excited or imposed upon, or others are angry about you.

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Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame or crime.

#### All in Good Time.

A little pearl lay hidden in the shell, and it mourned; for it heard that the divers had taken away many of its sisters, and it complained—"Why am I left in silence and darkness, while they are gazed on and admired?"

And while it mourned and complained, it grew and grew in its undisturbed obscurity, receiving just as much light and matter as was needful to perfect

it in size and purity, none seeing it, none knowing of it.

But, just as its lustre and form had reached the height of excellence, the divers came and took it, and it was made a royal ornament and dazzled a court.

"Ah!" cried the once complaining little pearl, as she looked on her many once-envied sisters, so inferior to her in costliness and beauty, "I see how good it was to be left in solitude; if I had been taken with these, as I repiningly desired to be, I might have been threaded, with many others, for a courtier's arm, but I should not have been raised to glisten on a royal brow."

#### A Winter Scene.

Slow the snow is falling  
Softly to the ground,  
All around it droppeth,  
And without a sound,  
Save a little flutter  
In the cold, still air,  
As it tumbles eastwards,  
Falling everywhere.

All the ground grows whiter,  
Trees no more are bare,  
Snow has softly covered  
Them with tender care:  
Birdies nestle closely,  
Shelter safe to find,  
One still watches o'er them—  
Our Loving Father, kind.

#### A Little Hand.

A little boy, a Sunday scholar, had died. His body was placed in a darkened, retired room, waiting to be laid away in the lone, cold grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death.

As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother at first did not think it best; but as her child repeated the request she took the cold hand of her sleeping boy and placed it in that of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through tears—the tears of affection and love—and said, "Mother, this little hand never struck me!"

What could be more touching and lovely? Young readers, have you always been so gentle to your brothers and sisters that, were you to die, such tribute as this could be paid to your memory? Could a brother or a sister take your hand, were it cold in death, and say, "This hand never struck me"?

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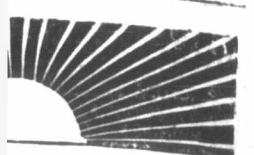
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