

15th, 1892.

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, SEPT. 22, 1892.

[No. 88.]

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OTTEN. ANADA.

Canadian Churchman.

TORONTO, THURSDAY, SEPT. 22nd, 1892.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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TO OUR READERS.—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.

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

Lessons for Sundays and Holy Days. September 25.—15 SUNDAY AFTER TRINITY.

Morning.—2 Kings 18. Gal. 4 to v. 21. Evening.—2 Kings 19; or 23 to v. 31. Luke 2 to v. 21.

"SMOKING OFF" THE NATIONAL DEBT.—Fully half of the English customs duties is yielded by tobacco—ten millions sterling this last year! Between tobacco and wine, the national debt is being steadily reduced. This is some comfort and encouragement for smokers, etc.

"DEVIL A THING BUT ORATORY (said Jemmy Potter of Dublin, vide Mail, 9th Sept.), is the cause of Oirland's misery." There is a good deal of truth in this repartee revived by "Old B.," recently writing on the subject of "Preaching in the English Church." We need more preaching, and less "oratory."

AMERICAN EPISCOPAL CENTENARY—17th September, 1892.—That date, as Living Church reminds us, marks 100 years from the consecration of the first bishop for the United States of "New England." It is well that such anniversaries should be not only remembered, but marked by some appropriate demonstration of thankfulness.

COLUMBUS OR CABOT?—It was Oct. 12, 1492, that the former crossing the Atlantic from Spain discovered the Bahama Islands on that ocean's south-western verge; but it was not till 1497 that the mainland from Labrador to Florida was discovered by Sebastian Cabot, one of England's sailors, a Venetian by birth, but sailing from Bristol under orders of Henry VII.

CHURCH PROGRESS IN NEW YORK has become so striking as to call forth expressions of wonder and fervent admiration from dissenters. The (Baptist) Standard says: "The Episcopal Church of this city is making wondrous strides. Bishop Potter believes in outposts which shall become 'recruiting centres' for neighbouring churches."

ALMOST WITHOUT EATING OR SLEEPING, Cardinal Manning could live in his old age—as a result of constitutional habit firmly trained. What was asceticism to others was simple habit of life with him. He had no temptation to surfeit, and would have been ill, had he eaten or drunk as others (e.g., Cardinal Wiseman) might do naturally.

"THE ENVY OF THE ROMANISTS are our surpliced choirs (testifies a resident of Malta); they have done more to popularize and attract worshippers to the Church of England, as well as to teach reverence and order in the house of God, than anything else in the High Church movement. Romanists have them, when they can."

PAPABILI—the raw material for future Popes—are being cultivated just now with conciliatory tendencies towards the people and the Government of Italy. One of these—Cardinal Battaglini—has lately died as Archbishop of Bologna, and received funeral honours of the most splendid dimensions. He had risen from the people—son of a tailor.

"A MIGRANT TO ROME" is the new and gentle term applied by the Rock to the late Cardinal Manning, following the latter's biographer (Hutton) who does not like the term conversion or perversion. Manning himself affirmed that he himself had never been either a Tractarian or a Ritualist—as most people suppose perverses always are before they go.

"TRIPLE OR DOUBLE ALLIANCES (writes Mr. Gladstone to the Corriere de Napoli) I cannot like—because the ultimate design and scope of these alliances is not a peaceful one. The strength of a nation consists ultimately in the economy of its forces. I fear the future of Europe is a very dark one." So he treats the enormous military expenditure of Italy. This is a "pointer!"

AGAINST FEMALE SPEAKERS.—The vicar of S. Michael, Folkestone, still directs his crusade against "platform women." Their apologists, he says, argue that we have outgrown (?) S. Paul and his epistles, that his opinions were a mistake, his teaching not "suitable" to the present day, old-fashioned, erroneous, out of date, etc. Well, let us know where we are!

EPISCOPAL AUTOCRATS.—It would appear from such letters as those of Berdmore, Compton and Dr. Belcher in the Church Times, as if the recent decision of the Privy Council on the subject of Episcopal arbitrariness as "visitors" of parish churches, were going to lead to a reconsideration of the limits of Episcopal power in dealing with incumbents in matters of ritual and order.

CHURCH AND TEMPERANCE LECTURES.—Canada is fortunate in having secured the services of one so competent, experienced and judicious as Mr. George Ward, to take up a line of usefulness which has been worked to the immense advantage of the Church in England. We fancy Mr.

Ward is in no danger of "splitting" on that common rock—zeal without knowledge.

GARIBALDI'S WIFE was an exceptionally brave and heroic woman. The desire for a wife came to him during his desolation after 1830 in South America—"a woman to be a refuge in sorrow, a consolation in misfortune, a star in the storm"—and he "picked Anita out" with his eyes from the crowd of women whom he watched (from his ship) at work on the shores of Santa Cattarina.

AMERIGO, with the accent on the i, was the Christian name of the Italian Vespucci, whose "taking" narrative of the four voyages to the New World in which he had taken part, became so popular as to popularize himself, and write his name across the whole continent about which he wrote as cosmographer. It is not often that the author of a monograph gets such a large free "ad."—but he is dead.

A "FIN DE SIECLE" POPE the present one seems to be, as suggested by the Guardian correspondent in Italy, judging from the reported interview with female freethinker under the nom de guerre of "Madame Severine." This fair impressionist "drew" the Italian Papa for more than an hour, and elicited some statements (ex cathedra?) which the defenders of the Papacy have been in haste to deny—but vainly.

ROMANISM AND SOCIALISM.—The curious bouleversement by which the Romanists of France have been turned over to Democracy, "looks (the Rock says) like a contradiction and a paradox. "The sole explanation of the phenomenon is the versatility (semper eadem!) of the Holy See. A Jesuit, for instance, will be a man of society or a martyr, whichever for the nonce promises to be the more popular."

"WE COME FROM ROME (says a Roman priest writing to an English Church paper)—that is enough for us. We are the papal Church, united to the only centre of jurisdiction, commissioned by the only authority to come to, and remain in, and preach in, England." This is a nice little "claim," he argues, relieving them from the necessity of proving continuity with the Apostolic Church of England. But "it doesn't hold water!"

LABOUR TROUBLES IN AMERICA.—Animadverting upon the forcible way in which the United States have been dealing with their revolted labourers, the Church Times says "It was impossible for any Government deserving the name to refrain from using force to put an end to such a state of things; but it is instructive to see it employed in this convincing manner in a country where democratic institutions have so long held sway."

AARON'S CALF.—"I cast it into the fire, and there came out this calf," as if the calf made itself!—is cleverly handled by Prebendary Eyton in a recent sermon, as a parallel to such expressions as "The drink did it," "The taverns are responsible," "The saloons are the cause," &c. "If the drunkard is to be called 'a victim,' so also is the thief, so also is the forger. . . . To shift the responsibility from the man who drinks to the publican seems to me to be a cowardly and cruel thing."

"THE ARCHDEACONS' FUND" has become the recognized term for a fund promoted and managed by English archdeacons for the benefit of the clergy of the poorer parishes, for the express purpose of paying their holiday expenses—without which their holiday would be *non est!* Some archdeacons and other dignified (?) clergy seem more inclined to *deprive* the clergy of the poor parishes of the means even of living.

"THE TEMPERANCE MOVEMENT" (says Prebendary Eyton in the *Contemporary Pulpit*) has undoubtedly achieved a great and blessed work during the last 30 or 40 years. If in that time—and in this respect the face of society has been completely transformed—what was once "the correct thing" is now a disgrace; if not merely total abstinence but *genuine temperance* have made such headway, this is largely due to the temperance movement."

METHODIST "SACERDOTALISM.—Now that the English Methodists have blossomed from a "Society" into a "Church," they are becoming strict. Both president and ex-president of the recent Conferences complained of "growing and perilous laxity" about probationers daring to administer the Lord's Supper, in contempt for the authority conferred by the "ordination service and vows." Wesley had the same trouble, but he did not authorize any of his "preachers" to act as priests.

"IF TEA WERE SUCH A DEADLY POISON as these people assert, argues the *Temperance Chronicle*, there would be but few old tea drinkers alive at the present day. That *excessive* indulgence in tea is harmful no one will deny, and it is more than probable that the immoderate use of it is the cause of many of the minor complaints that are rife in the community. But surely this is not a sound reason for the wholesale condemnation of the tea-drinking habit"—nor the wine-drinking habit either!

ONE MORE "SOCIETY."—In referring to the recent gathering of 35,000 delegates for the "Christian Endeavour" convention in New York, the *Churchman* notes that it is an attempt to arouse and direct the energies of the young people connected with a particular congregation. Its members take a simple but binding pledge to obey the Christian law, to attend all the regular services at the local church, etc.—that is, to *carry out* their baptismal vows.

MOSES AND MODERN SCIENCE.—A writer in *Christian Thought* directs attention to the comparative immunity of the Jews from consumption, cholera, croup, typhus, scrofula, bronchitis, tapeworm, trichinosis and the immoral diseases, as a proof of *inspiration* by which Moses was directed in laying down sanitary regulations. The Quakers outdo the Jews in fidelity to Mosaic Law, and their average life-tenure in 1860 in Great Britain was 59 years; the Jews, 51; Gentiles generally only 31.

MANNERISM IN THE PULPIT.—A Toronto daily "girds" at Church of England preaching—encouraged no doubt by a certain injudicious clerical correspondent—as being characterized (in England) by a kind of "semi-intoning" in delivery. These critics do not seem to know that the intonation thus referred to is natural *façon de parler* among all refined and educated people in England. It is not confined to the pulpit. Some audiences, no doubt, dislike it—naturally!

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

OBITUARIES.

BISHOP MEDLEY.

The name at the head of this notice has been among the household words of Canada for nearly half a century. This was, of course, especially true of Eastern Canada, where, on the Atlantic Coast, the name and reputation of the Bishop of Fredericton have been as deeply imbedded as those of Bishop Strachan were in Western Canada 30 years ago. Indeed the two men—although originally of different nationalities in the Great Empire, one English and the other Scotch—were singularly alike in many points. Their characters were strongly marked, and of much the same type—keen, sturdy, simple and resolute. They were, each of them, "every inch a bishop"—filling out the details of their office with conscientious exactness and completeness. Humble and gentle as was Bishop Medley naturally, there was a sense—which everyone had to recognize—in which he felt it his duty to "magnify his office" (not himself), whether as Bishop simply, or as Metropolitan of a great and growing appendage to the British Empire.

HE BECAME A CANADIAN.

From the moment when he felt called to leave the delightful associations and scenery of beautiful Devon in his native land, the Bishop transferred his energies in full force to the new sphere of life and duty—became, one might say, "new born," truly naturalized, to the Canadian

climate and surroundings. While never losing touch with England, he became fully engrossed and immersed in the peculiar cares and activities of Canadian life. He became a natural centre, around which interests and powers were made to revolve and find appropriate exercise. A few years would have brought his golden jubilee as a Bishop—but it was not to be. It was not the least among his good and strong points that he recognized the necessity of seeking a coadjutor, so that the diocese might not suffer from his advancing years, as soon as his energies began to flag. The character of the choice he made in one who was to succeed in office confirmed that public reputation for sound judgment and integrity of purpose which has found expression in the demonstration of respect at his funeral. The despatch reads as follows:

St. John, N.B., Sept. 13.—The funeral of Bishop Medley was the occasion of the most solemn and imposing services ever held in Fredericton. Episcopal clergy and laymen from all parts of the province were present to pay their tributes of respect to one so universally honoured, revered and loved. Quite a large deputation of clergymen, including Canons Deveber and Brigstocke, arrived on the early train from St. John, and a special train brought the rest of St. John's ministers, St. George's Society, 50 strong, and a large number of people who had known Bishop Medley and wished to attend his funeral. Fredericton was in mourning, all the stores and places of business being closed according to the request of Mayor Beckwith. After service in the cathedral the bishop's remains were interred with imposing ceremony in the churchyard immediately beneath the eastern window. The Bishop of Nova Scotia was present and walked in the procession to the grave with Bishop Kingdon, of this diocese. Bishop Medley's life was insured in an English company for \$20,000. In St. John, by proclamation of the mayor, flags were displayed at half mast all day.

REV. CANON READ.

In the death of the late T. Bolton Read, D.D., Rector of Grimsby, the Diocese of Niagara loses one of its wisest counsellors, and the Church in Canada one of its most valuable personal landmarks. Dr. Read was born in London, England, and possessed an honorary Cambridge degree, conferred by the Archbishop of Canterbury. He has been in the ministry over 50 years, having been ordained in 1841. His first years were spent at Port Burwell and Orillia, his last at Grimsby. One of his most remarkable achievements for the Church in that part of Canada was the work of raising the Episcopal Endowment for the Diocese of Toronto. In the execution of this difficult and important task, he had occasion to visit every parish within the large area of the old diocese, and, by his urbane and gentle deportment, left a favourable and lasting impression everywhere. He was appointed Canon of St. James', Toronto, in 1866, and became senior Canon of Christ Church, Hamilton, in 1875.

The funeral, which took place on Friday last at 2 p. m., was very largely attended. All places of business in the village were closed, and every possible mark of respect shown. The visiting clergy who attended the funeral were: Right Rev. Lord Bishop of Niagara; Rev. Canon Belt, M.A., Burlington; Rev. Canon Worrell, M.A., Oakville; Rev. Canon Bull, M.A., Niagara Falls South; Rev. Canon Houston, M.A., Niagara Falls; Rev. Canon Curran, M.A., Rev. E. M. Bland, Rev. George Forneret, Hamilton; Rev. W. J. Armitage, Rev. R. Ker, St. Catharines; Rev. C. R. Lee,

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M.A., Barton; Rev. P. F. Mignot, Tapleytown; Rev. Thomas Motherwell, B.A., Dunnville; Rev. C. C. Kemp, B.D., Toronto; Rev. C. E. Whitcombe, Hamilton; Rev. J. J. Morton, Port Colborne; Rev. W. R. Clark, Ancaster; Rev. T. Fennill, Rev. Mr. Archer, Stamford. The casket was placed in the church in front of the chancel at 11.30 a.m. on the day of the funeral, remaining there until the afternoon service at 2 o'clock, to allow the numerous visiting friends and parishioners to take a last look at their departed rector.

REVIEWS.

MAGAZINES, &c.—*Century* is as full as ever of the very best of reading matter and pictures. We have more than once drawn attention to the singular excellence of its portraits of celebrities—wherein not a line, or shade or wrinkle seems omitted. Such is "Antonin Dvorak" in the present number. Perhaps the most attractive writing is that of Emilio Castelar, who now gives us his fourth paper on Christopher Columbus. There is also a bouquet of pretty stories, and some fine descriptive pieces. *Arena* continues to take up the "rather unusual" line of topics—such as "Islam," "Communism," "Psychical Research," "Dress Reform," &c. This style of subject seems to be its specialty—the encouragement of new flights of fancy, the invention of new theories. There are enough, however, of ordinary subjects to fill in with, very readable articles on Literary Criticism, Typhoid Fever, Bible Wine, &c. *Westminster* has a small but excellent repertoire of matter. Ireland naturally occupies a good deal of attention at what may be a marked crisis in her history. Protection, Education, Field Sports and Banking are dealt with in that free handling manner for which this review has become famous. *Blackwood* continues to "hold its own" like a typical Briton. The opening article is devoted to Lancashire and its mercantile interests—a large factor in English business life. British Guinea, Uganda and Greece are thoroughly well treated in this number, while several purely literary articles deserve notice from a careful reader. Such is Hugh Miller's "June Midnight." The remarkable Anglo-Italian story "Diana," has reached its conclusion, and is followed by "Singularly Deluded," which promises well. *Churchman* opens with one of Stanley Leathes' admirable articles on "Old Testament Criticism." Archdeacon Sinclair takes up the subject of the "Golden Rule." There is a thoughtful review of the Lincoln Judgment, and a capital article on Utrecht, with special reference to the Old Catholics of that remarkable historic spot. *Nineteenth Century* has a curious series of answers by prominent public men to the question, "Why I voted for Mr. Gladstone." Australia and Egypt come in for a large share of notice. A very readable *resumé* of Recent Science by Prince Kropotkin cannot be passed without serious consideration. Then there is one of Archibald Forbes' best "bits" on the Empress Eugenie and Germany. *Expository Times* has a valuable note or two on the titles "Tartan, Rabsaris, and Rabshakeh," wherein Mr. Pinches contributes the latest discovery—the meaning of the "long lost word," Rabsaris. A prominent place is given to Bishop Ellicott's masterly treatise on The Teaching of our Lord, as to the authority of the Old Testament. There is a notable article on Archangels, and some notes on the Revised Version, besides the usual quantum of valuable expository notes. *Eclectic* gathers up from *Literary Churchman*, *Church Review*, and *John Bull* several of their best editorial thoughts about Daily Service, Mr. Gore's S. Asaph Lectures, Lay Work, Wesley's Hymns, and Astronomical Photography. There are besides quite a number of "way-side gatherings" from prominent English and American writers and preachers. *Littell's Living Age* carries on the same eclectic mission in the wider field of general literature week by week. This week it lavs under contribution most of the leading Reviews in half a dozen of the most enjoyable readings—the very cream of current literary thought—that could be imagined. Such an auxiliary is invaluable to readers. *Literary Digest* follows close upon the heels of *Littell* with short articles on a great variety of topics, gathered from

all over the world—French, German, Russian, Danish, Turkish, Norwegian, Italian, Spanish, as well as English and American: Roman Catholic, Buddhist, &c., as well as Protestant. It is conducted in a manner most creditable to American enterprise, and compares very favourably with *Public Opinion* on the other side of the ocean.

HURON ANGLICAN CHURCH WORKERS' AND SUNDAY SCHOOL CONVENTION.

Although the final arrangements for the church workers' and Sunday school convention for the diocese of Huron, to be held at Stratford on the 11th and 12th of October, are still incomplete, enough has already been done to provide a programme that is certain to be both attractive and interesting. Among the contributors to the discussion of lay work in its various aspects will, we are given to understand, be Dr. L. H. Davidson, Q. C., of Montreal, one of the secretaries of the provincial synod, and an old and enthusiastic church worker. The council of the Brotherhood of St. Andrew will be represented by a gentleman of ability, who will particularly address himself to the claims of the Church on her young men. Mr. A. H. Dymond will discuss the duties of the Lay Representative and how he does (or does not) perform them. The Rev. G. B. Sage, pastor of St. George's, London West, will read a paper entitled "The Church and Her Young People," dealing especially with the subject of parochial associations. On the Sunday school side of the convention's labors will, it is hoped, be an address by the Hon. S. H. Blake, Q. C. The Rev. Alfred Brown, B. A., will speak on the "Sunday School and the Church," while the theme of the Rev. J. C. Garrett, of St. Mark's, Niagara, will be "The Sunday School in Relation to the Family and Church." The Rev. A. D. Dewdney will supplement these papers by one on "The Necessity of Home Co-operation with Sunday School Work." A most interesting feature of the proceedings will be an illustrated address on "The Model Teacher," by Mr. Jasper Golden of Kingsville, a veteran Sabbath school teacher of forty years' standing, the discussion on which will be led by Miss S. Brown of Brantford. Several other well-known workers in the diocese have promised to open the discussions on the topics presented. The Bishop of Huron, who will preside at the sittings of the convention, will preach at the service to be held in St. James' church on the evening of the 11th, and it has, we believe, been suggested that the use of lay help in connection with the services of the Church should be exemplified by the assistance of two or three laymen being invited on that occasion. The G. T. R. and C. P. R. companies have offered the usual reduced rates—a fare and a third for the round trip. The Rev. G. R. Beamish, B. A., of Stratford, is chairman and secretary of the local hospitality committee, and it is desirable that the names of intending visitors should be sent to him without delay.

THE COLLAPSE OF DENOMINATIONALISM.

The Rev. Dr. Samuel W. Dike, in a very interesting paper on Congregationalism, in the July number of the *Andover Review*, and under the general heading Sociological Notes, asserts that that peculiar form of ecclesiastical polity corresponds sociologically to the village community. It touches only accidentally, and not without fear and something of dislike, the complex civilization of modern times. What Congregationalism can effect is exhausted in a very small community of persons, who can frequently meet together, who know and like one another, and who co-operate in the excellent work of maintaining among themselves a high degree of religious earnestness, and in gathering into their little fold the wandering sheep who are scarcely out of sight and easily within call. Anything requiring the combined efforts of large masses of people living in different cities, and even in different lands, is wholly beyond its reach. It is a form of religious society, a denomination which derives its name from the fact that it consists of members confined within very limited local boundaries, and is complete in itself. For this very reason it can only survive and work by setting at naught its fundamental principle. Its National Council is at once a practical necessity and a confession of complete theoretical failure.

The extreme opposite of Congregationalism is the Papacy, which since the Vatican Council has also become a denomination, deriving its name from the

fact that a once useful centralization of ecclesiastical government, admirably adapted for a particular stage of Western civilization, has been declared absolutely essential to the existence of the Christian Church all over the world and in all conceivable surrounding conditions. Having devoted all its force to the centralization of external authority, and having reached the final term of all possible development in that direction, it finds its development in every other direction entirely arrested. The converging proof from many and various witnesses is superseded by the infallible utterance of a single oracle. So far as it remains true to its principle of imperial autocracy, it has no point of contact with modern life. It cannot recognize individuality as a legitimate power needing only wise guidance, but only as wicked and damnable disobedience. In an age when historical research is a passion, and everything in nature or in human society is traced back with the minutest care to its original germs and watched through the slow processes of its evolution, it declares by the mouth of Cardinal Manning, "the appeal to antiquity (*i.e.*, the appeal behind the present teaching of the Church) is both a treason and a heresy. . . . The only divine evidence to us of what was primitive is the witness and voice of the Church at this hour." It can find no legitimate sphere for the civil ruler, nor for representative government, nor for episcopal authority. But inasmuch as the Papacy is a living organism, no way willing to commit suicide, it has to stultify its essential principle for the purpose of retaining its practical power. Among the free institutions and free citizens of the United States the Papal denomination is, like its opposite, Congregationalism, suffering collapse and disintegration.

It is a sign of the true statesmanship of the bishops, both the American and Anglican, that they refused to be entangled in any net of denominationalism; and this, as we have suggested, is the significance of their eloquent silence as to the Thirty-nine Articles in their recent pastoral or synodical letters. "It is surely remarkable," says Mr. Charles Gore, principal of the Pusey House, "how the bishops take their stand not so much on the Articles, as on the Catholic Creeds and Ecumenical Councils—not, that is, on a document which represents rather the best compromise which could be arrived at logically, at a time when questions were not ripe for settlement, but upon the mature and abiding decisions of the whole Church." To speak plainly, to regard the Articles of Religion as the foundation of the Church, would be nothing more nor less than denominationalism. They were in no sense a settlement, they were the expression of a reaction, and, like all reactions, partly exaggerated and partly inadequate, and, above all, negative. The bishops are the rulers of the Church and not of a denomination.—*Churchman*.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—The English mail to hand brings particulars of the final services and leave-taking of the Rev. A. Hunter Dunn, Bishop elect of Quebec, from parish and parishioners of South Acton, where the reverend gentleman has for the past twenty years or more performed such a wonderful work and built up such a grand organization.

Sunday evening, August 25th, Rev. Mr. Dunn preached his farewell sermon at St. James' Church. Two hours before the service the congregation commenced to gather, and at 6.15 the church was crowded, and from that until seven o'clock hundreds were turned away, not an inch of available space being anywhere left, the vestry and aisles being filled with people.

The Rev. A. H. Dunn, in the course of the service, asked for the prayers of the congregation that God's blessing might rest on him in his new work. In his sermon, after dwelling upon the uncertainty and changes of this life, and deducing from his illustrations of this instability of mundane things the lesson that men should set their hearts upon the things of God, which were immovable and unchangeable, the preacher said:—"We must not give all our thoughts and all our energies to the fact, for instance, that you and I, at this time in our lives, are called upon to part. We must give our thoughts and our energies to something higher and more important than the mere circumstances and surroundings of our earthly existence. It is quite true that you and I have spent together many, many happy hours—many, many happy years, indeed—and it may be, I trust it is, that I have been blessed of God to be helpful to some of you; it is certainly true that you have been most helpful to me, inasmuch as most of what I know has been learnt by observation of those around. It may be—it is—true that we have loved one another, as St. Peter commands we should, with

a pure heart and purpose; but that is all the more reason why we should take care to set our hearts upon Him who is unseen; all the more reason that we should plant our feet firmly upon the Rock of Ages. If we put our trust in Him, we shall be drawn together by mighty cords that may not be broken; and presently, when the barriers, which are of time and sense, shall be thrown down, we shall be permitted—I am sure of it—to meet again with God for ever and ever. If you ask me to-night for the last time, 'How may this be?' I answer, 'Be as He was in His life on earth; always looking to Him to help you so to be.'

On Tuesday evening, the eve of Mr. Dunn's departure, the united gifts of the parish and congregation were publicly presented to him in the parish hall, which was crowded. Rev. C. M. Harvey, rector of Acton, presided. In the course of his address he wished the Rev. Mr. Dunn and family in the name of all, "God speed" in their new home across the sea, and concluded as follows:—"We congratulate Quebec diocese on the man they have got. I am quite sure that though he may go as a stranger among them, not many months will pass before they will learn to love and regard him as he is loved and regarded by all those over whom he has watched so carefully, and whom he has taught so lovingly while he has been here. In the work to which Mr. Dunn is going we wished him to carry with him certain tokens of the love and regard in which he is held here, and we wished that these tokens should be certain things which he might be continually using in that new work. I have to ask him, first of all, to accept, on behalf of the diocese of Quebec, from his parishioners in South Acton, from his congregation, and from his friends throughout the parish, a pastoral staff. (This staff, Mr. Harvey whole explained, was not completed and would be forwarded.) That pastoral staff is emblematic of the office he is called upon to discharge as shepherd of the many sheep scattered about throughout the diocese of Quebec. I wish to ask his acceptance, from the same donors, of this episcopal ring, and I trust that he may long be spared to wear it. I have besides to ask his acceptance of this pectoral cross, which I am sure he will wear continually in remembrance of the work to which he has given his life, and to which I am sure he will give himself as devotedly abroad as he has at home."

Mr. Dunn was loudly cheered as he stepped forward to receive the gifts.

Mrs. Dunn was also presented with a handsome moonstone bracelet, and Miss Dunn and Miss Christie Dunn with a pearl and diamond bracelet each.

The Rev. Mr. Dunn, replying, spoke with great emotion, thanking the donors for the great kindness they had shown them at all times, and especially at the present. He had almost begged that these handsome presents had not been so. It seemed to make him ashamed of himself, as he had but done his duty, and it had always been the wish of his life to do his duty. "This ring I shall wear," he said, "and every time I see it I shall have you constantly in remembrance; and the cross I shall also wear constantly. Whenever the proper occasion arises, you will be quite sure that I shall be only too glad to use the pastoral staff. One does not use the pastoral staff with any sense of superiority. As the rector has put it, it is but the shepherd's crook to show that one's desire is to reach the souls of those with whom he has to do. Therefore, it seems to me nothing could be more appropriate as the instrument which the bishop holds in his hands when he gives the blessing, than such a staff as God's servants have been used to hold in their hands in all ages since Christ was in the world.

"I should like you all to believe that I am not going away from you without the very utmost and most prayerful consideration. Do not let anyone run away with the idea that this post to which I am going is a post to be grasped at in the way of honour. So far as personal comfort is concerned, I would rather a great deal go on with the work which I thoroughly understand, and in which God has blessed me. That, however, is not quite the question. The question that every man must put to himself if he is asked to do a thing is this: 'Do you think that you will be able, on the whole, to do more good this way or that way?' and if the voice comes from within saying distinctly, 'There is a larger sphere there than there is here—you will be able by kindly talk and friendliness with some 60 clergy to get 60 different men to do something of the same nature as you have been trying to do: thus you will affect a vast area instead of one parish,' then there can be no question as to how the answer should come out, and if one did not rise to the occasion one would be a coward. On that ground I have said 'Yes' to this offer, although I have on previous occasions said 'No' to similar proposals. I can assure you, with regard to my own going, I would rather stay, but first, the largeness of the work, and, secondly, the special difficulties of the occasion, obliged me to go. It is no easy or rose-water matter to go into the diocese of Quebec. For

every English speaking person there are six or seven French, and they are all Roman Catholics; for every one church of our communion there are certainly six Roman Catholic churches. Now, I have no spirit of unfriendliness towards Roman Catholics, but they are not part of my work. It may require much prayer on your part, and on mine, that I may be able to be wise in doing the work that I have to do for the peace of the whole Church, and for the peace of that part of it to which we belong."

Mr. Dunn was also the recipient, from the Sunday school children, of a handsome seal, which has the arms of Quebec quartered with those of the new bishop and surmounted with a bishop's mitre. The clergy and choir presented him with a large and artistic group portrait of the donors and Mr. Dunn himself.

The *Acton Gazette*, speaking of Mr. Dunn's departure, says:—"Our Canadian brethren will gain in him no eloquent preacher, no splitter of theological straws, but a soft-hearted, hard-headed Christian gentleman, whose administrative ability is only exceeded by his untiring energy, and whose burning zeal is controlled and directed by an educated and experienced intellect. The work he has to do will call forth all his resources. In point of numbers the dominant church in the diocese of Quebec is the Roman Catholic. That church will find in the new bishop no antagonist of the Protestant Alliance stripe; but it will find a man who will resist manfully any attempted encroachments upon the rights and privileges of that section of the Catholic Church of which he will have pastoral charge."—*Mercury*.

MONTREAL.

POINT ST. CHARLES.—Last Sunday the new Grace Church at this place was opened, and before Advent the new Mission churches in the parish of St. George and St. James the Apostle will also be ready for service.

The first clerical meeting since the long vacation was held in the Synod Office last Monday morning, September 12th. It was presided over by the Bishop's Commissary, Dean Carmichael, when a large number of clergy were present.

ONTARIO.

CLAYTON.—A harvest thanksgiving service was held in this village on Wednesday, Sept. 7th, in the evening at 7.30. On the same date the Sunday school festival was observed. A children's service was held at 1.30 p.m. The children of the Sunday school, followed by the visiting clergy, the Rev. S. D. Hague, of Baldwin, and the Rev. R. N. Jones, of Pakenham, the Rev. John Osborne, priest in charge, opened the service by singing as a processional hymn, "Come Sing with Holy Gladness." A special feature of the service was the presentation of flowers by the children—after the Rev. S. D. Hague had addressed them in simple language as to their own special duties, illustrating the same from incidents in the life of King Solomon and from the holy life of our Lord. The responding and singing were very good at both services. The church was tastefully decorated with fruit and flowers. In the afternoon the young folks enjoyed themselves with games and sports of various kinds. They were also treated before leaving to a good substantial tea. The harvest thanksgiving service was well attended and the result was a hearty and enjoyable service. The Rev. R. N. Jones preached the thanksgiving sermon. The parish priest is to be congratulated on the success of both services.

NEW BOYNE.—We believe the picnic of the season took place at New Boyne on Saturday, the 3rd September. We had glorious weather. We had a great gathering of people; we had good music; we had speeches by Revs. Wm. Wright, of Athens, Rural Dean Nesbitt, of Smith's Falls, by Messrs. Dr. Preston, M.P.P., of Newboro, and J. H. Ross, editor of Smith's Falls *News*. We had a grand repast, provided for us by the ladies. We believe also God gave us His blessing. All seemed to thoroughly enjoy themselves. After paying off expenses the wardens had over \$190 wherewith to liquidate the small debt on the church sheds, and to get us a heating apparatus, in place of the old furnace, for St. Peter's. To get up such a picnic as this involves many in much work, but it pays us in full. Pleasant memories of a pleasant day go far to make the year a happier one than it otherwise would be.

TORONTO.

GRAFTON.—The annual harvest festival took place on Thursday, August 25th. Service was held in St. George's Church at 2.30 p.m. Prayers were taken by the Rev. Mr. Webb, rector of Trinity Church, Colborne, and the Rev. Canon Sprague of St. Peter's

Church, Cobourg, delivered a thoughtful and instructive sermon suitable to the occasion. The church was most beautifully decorated with sheaves, fruit, flowers, etc. The chancel and altar especially presented a beautiful appearance. On the following day (Friday) a harvest dinner was served by the ladies on the grounds of "Homewood," the residence of the Rev. W. H. A. French. In the evening some lime-light views of Japan were given by the Rev. MacQueen Baldwin, who returned recently from work in the Mission field, where he laboured with the Rev. J. Cooper Robinson. On Sunday, August 28th, the pulpit of St. George's Church was occupied by the Rev. Dr. Doty, of Rochester, who delivered an able discourse, and the thanks of the residing clergymen and congregation are tendered to Dr. Doty for the very handsome stole he so generously presented to the parish. On Sunday morning, September 11, the Rev. Mr. Glazebrook, from New Jersey, who is summering at the "Arlington," Cobourg, preached to an attentive and appreciative congregation, his sermon being one of the most eloquent and touching ever heard in the little church, and it is the hearty desire of all that Mr. Glazebrook may be permitted to address us many times in the future when he visits Canada.

PENETANGUISHENE.—A meeting of the R. D. Chapter of West Simcoe was held here on Tuesday, the 6th inst. There was a celebration of the Holy Communion at 8 a.m., after which the business meeting took place in the rectory. The subject of the "Brotherhood of St. Andrew," introduced by the Rev. Chas. Owen, was fully discussed, with the general feeling that it was not possible to form the same in the generality of country parishes. The Rural Dean then introduced the subject of a "S. S. Convention in the Deanery." After some discussion, it was decided that arrangements should be made to hold a S. S. convention in Barrie on Jan. 31, 1893. The Nepowcion Mission, which has become such an object of interest to the deanery, formed the next subject for discussion, introduced by the Rev. J. K. Godden, M.A., and called forth much interest. About two months ago the missionary of this mission in the N. W. visited our deanery and stirred up a great deal of sympathy for himself and his work. Much objection has been raised to our helping to support one missionary in particular. But we wish to state that we are not sending to the Rev. Mr. Wright, by means of our offertories at special seasons, more than he is promised for a salary, but we are only trying to make up that amount of his stipend which the home societies are refusing to guarantee. After other minor discussions, the chapter adjourned. On Tuesday evening there was a hearty service in the church, at which a very eloquent sermon was preached by the Rev. Canon Reiner, Rector of Barrie.

St. Philip's.—Sunday, September 11th, was a day of more than ordinary interest to the congregation of St. Philip's, being the last opportunity of seeing their rector, the Rev. Canon Sweeney, D.D., before his departure with Mrs. Sweeney for California, where they intend remaining for a few months for the benefit of Mrs. Sweeney's health. The rector preached at both morning and evening services, and also gave an address at the Children's Quarterly Service in the afternoon. Large congregations were present. At the close of the morning service a generous offering was presented on behalf of the congregation to defray expenses in connection with the journey. After the evening service the numerous congregation crowded around the rector to express the kindest wishes and earnest hopes that the object of his journey might soon be realized, and that he and his wife might soon return to their sphere of usefulness. As chairman of the Sunday School Committee and vice-president of the Diocesan C. E. T. S., and a number of other important committees, Canon Sweeney will be greatly missed.

Many, not only in Toronto, but throughout the province, will be pained to learn of the sudden death of Mr. Willoughby Cummings, which took place at his residence on Dewson street on Wednesday night. Deceased was the only son of the late well-known Mr. James Cummings, of Chippawa, where he was born about half a century ago, and spent his early years. He afterwards lived in different parts of the province, but for a considerable number of years past has resided in Toronto, where his acquaintance was very extensive. He was a devout member of the Church of England, and, though generally of a retiring disposition, took a warm and active interest in the various schemes of the Church, being generally liked and trusted by those who came in contact with him. On the establishment of the *Empire* he became its accountant, continuing to fill the position till his death. During the past summer his health had been failing, and some weeks ago he went for a sojourn at the seaside, but came home a few days since not much improved. No immediate danger was apprehended, however, and on Wednesday he was ap-

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parently somewhat improved, but late at night he woke from sleep complaining of a pain over his heart, and before his wife, who was by his bedside, could administer restoratives, he gave one or two gasps and expired. He has left a widow and one child. While a large circle of acquaintances will miss him, amongst his fellow employes of the *Empire* his memory will long be cherished as that of an upright, conscientious and kindly companion, and his pleasant smile at the accountant's desk will be greatly missed.—*Empire*.

NIAGARA.

Laying Corner Stone of Church at Rothsay.—Thurs- day, at 3 p.m., this interesting ceremony took place at this village, the Venerable Archdeacon Dixon officiating. This village is one of the three Church of England mission stations which are ministered to by Mr. J. H. Hooper, lay reader. In the early part of this year Mr. Hooper, supported by many zealous members of the Rothsay congregation, determined to build a substantial and handsome church of stone, to replace the old wooden structure. The earnest enthusiasm of Mr. Hooper kindled a like spirit among the people. A piece of ground was secured and subscriptions poured in. A plan was adopted and the good work commenced. The building will be about 32 by 60, and a school and lecture-room will be in the basement. Thursday the corner-stone was laid, and Mr. Hooper mentioned that out of the sum of \$1,500 it was to cost, over \$1,400 had been provided. The clergy present with the Archdeacon were the Revs. T. Smith, of Elora; F. Piper, of Palmerston, and William Bevan, of Mount Forest. After a hymn was sung in the old church, the clergy in surplices and hoods proceeded to the site of the new, where "The Church's One Foundation" was sung, Mr. Piper having brought down his well trained choir to assist. A platform beside the corner-stone was occupied by the clergy and choir. Before the appointed service commenced, a young lady of the parish, Miss Hattie Allan, stepped forward, and in a brief but pleasing address, in well chosen words, presented the Archdeacon with a very beautiful silver trowel, begging his acceptance of it as a memorial of an event that was of deep interest to the congrega- tion, and connected with the growth and prosperity of the Church in that neighbourhood. The Arch- deacon expressed his gratification at receiving so beautiful a memento of this most interesting and important epoch in the life of the parish. The trowel was manufactured in Toronto, and is quite a work of art. It has inscribed upon it "Venerable Archdeacon Dixon, D.C.L., on laying of corner-stone St. James' Church, Rothsay, Sept. 8th, 1892."

The service then followed, two hymns being sung and the accustomed prayers. Then the Archdeacon spread a portion of mortar with his trowel, and the stone was laid with due solemnity. He then ad- dressed the crowd that thronged around the plat- form, pointing out that it was in harmony with the instinct of every devout mind that in all our doings we should beseech our Heavenly Father to direct us with His gracious favour and further us with His continual help.

Especially, therefore, when we are assembled to lay the corner stone of a house which is to be dedi- cated to His honour and service, and in which His holy name is to be worshipped, and His word and sacraments to be proclaimed, it is our bounden duty to offer up our praises to Almighty God, and de- voutly supplicate His assistance, protection and blessing on the good work in which we are engaged.

At the close of the ceremony there was a move- ment to a large school room, where a bountiful rep- ast was provided. Later in the evening the well- trained Palmerston choir gave a concert which was largely attended. The handsome sum of \$125 was taken up as an offertory for building fund during the services.

HAMILTON.—St. Thomas'.—A Fruit and Flower Service is to be held here next Sunday afternoon, when the church is expected to be filled with children and their friends.

The Rev. Canon Curran has been appointed Com- missary for this Diocese by the Bishop of Algoma.

There was a beautiful Harvest Festival held in Ancaster last week. The church was splendidly decorated for the occasion. Rev. Dean Wade, of Woodstock, preached the sermon. Games and other amusements took place in the afternoon, accompanied by the strains of a good brass band.

A deputation from the Church of Ascension paid a visit a Sunday or two ago to Woodstock to hear Rural Dean Wade preach. It is not known as yet whether his preaching was acceptable to the dele- gates.

Christ Church Cathedral.—Rev. E. M. Bland re- cently invited all the rectors in the city, and a repre- sentative from each congregation, to meet together, "to devise ways and means to assist our brother

Churchmen in St. Johns." Let us hope the com- mendable efforts of Mr. Bland may be successful. He is a living member of "the Living Church."

St. Luke's.—Rev. Mr. Massey, rector of this pretty little church, holds morning and evening prayer daily, and has weekly celebrations of the Holy Eucharist. Last Sunday Rev. Mr. Nichols, of New York, who was the guest of Mrs. Martin, of this city, preached and assisted the rector at the morning celebration. The service was most impressive throughout, the two priests wearing handsome hoods and colored stoles. Rev. George Forneret has recovered from his illness and is able to attend the Synod at Montreal. Rev. C. E. Whitcombe, of St. Matthew's, not being able to attend synods, another gentleman has been appointed in his stead.

HURON.

HANOVER.—Harvest thanksgiving services were held at St. James' Church on Sunday the 11th inst., when the Rev. F. S. Robinson, of Walkerton, preached. The church was neatly and tastefully decorated for the occasion. The congregations were good and the collections and promises were excellent, both amounting to \$143.50 and with \$60 cash in hand; the whole amount, viz., \$203.50, will be devoted to church improvement in the shape of a furnace for heating purposes during the winter season. This mission has suffered heavily of late by death as well as by emigration. Still, under God, we persevere.

The Rev. M. M. Goldberg in his sermon on Sun- day said he considered this to be an age fraught with irreverence, which, as he thought, is the pre- cursor of all atheism. Neither age, position nor character are held in the esteem they merit. The cry "Jack is as good as his master," is carried out with a vengeance. The Bible is spoken of flip- pantly, as if it were the production of some parvenu scribbler; churches dedicated to God and con- secrated for divine worship are lightly esteemed as if they were common concert halls; and the sacra- ments, with a large majority, are matters of no moment. There seems to be a spirit of flippancy going the round. As for ministers, they are styled "Preachers." That is their calling and their trade, and are treated with that disdain and irreverence as if they had been loafers about streets and loungers at every public house corner. When the minister is spoken about, it is even too much, before men- tioning the name, to say "Mr.," exactly as you talk about Tom, Dick or Harry. Do people forget that a minister standing in the pulpit and preaching the Gospel is an Ambassador of Christ to the people? He stands between them and God. He prays for them in private as well as in public. When sick he visits them; when in sorrow he comforts them; and when trials and tribulations overtake the people, it is the minister that is called for to administer consolation. He breaks the Bread of Spiritual Life to them, and makes known God's love in Christ to sin-stricken humanity. He, the minister, merits better treatment at the hands of the people. Ah! He is no better than other folk. Grant it. But if you do not respect the man, you must respect his sacred calling. It is our own indi- vidual as well as public right to act in that manner. We must, through the preaching of the Gospel, rise superior, and show that one regard to things sacred; that when we repeat the Lord's prayer and say, "Hallowed be thy name,"—text of sermon—we should indeed understand that God's name be praised and glorified.

GALT.—The Rev. John Ridley, rector of this town, requests us to state, that in justice to his own congregation, he regrets that he cannot possibly com- ply with the numerous invitations extended to preach harvest Thanksgiving sermons, etc., unless arrangements are made several weeks ahead. His present arrangements cover the whole of September, and up to Sunday, October 23rd. The advocacy of direct and systematic giving as an act of worship is meeting with great success.

Garden River Revisited.—The revisiting of a place, after many long years of absence, where one has spent a great portion of his life, where so many joys and sorrows had been experienced, where there were so many hallowed associations, and which had been sanctified by many holy and solemn events, must necessarily be attended with mingled feelings of pleasure and pain. It was so with the late visit of the Rev. Canon Chance to Garden River, who was the first missionary to take up his abode there, and who, with his most devoted and zealous missionary wife, laboured there faithfully and successfully for many years. The Mission then comprehended part of the shore of Lake Huron, and all the northern shore of Lake Superior as far as Fort William. He

was the only missionary of the Church of England between Manitoulin Island and Winnipeg. It was at Garden River that all his children were born, and where two of them died and were buried. One died in its mother's arms when she was all alone at night, and the other one was on Easter Sunday evening walking up and down in front of the Mission house with her sister, in apparent perfect health, yet was dead and buried before the next Sunday. It was at Garden River where all the privations and vicissi- tudes of missionary life were experienced, when there was little communication with the outer world. It was there, as the centre, that the Church was built up among the Indians, and from there that the white people in different localities received the ministrations of the Church, and that the distant bands of pagan Indians had the Gospel preached to them.

At the latter part of July last, the Rev. Canon Chance received a letter from Chief Puhqudjene and other chiefs urging him to visit them once more. He went, and was kindly entertained by their good missionary, the Rev. J. Irvine, but his reception by the Indians was of a most cordial and enthusiastic character. He held Divine service among them, and read and preached to them in their own language. If Mrs. Chance could have accompanied him, the satisfaction of the Indian men and women would have been complete and perfect, for they still enter- tain a great affection for her. The visit was only too short, as the Canon was anxious to carry out a long cherished plan of visiting British Columbia, and towards the expenses of the journey his parishioners at Tyroconnell had kindly contributed.

His visit to Garden River will never be forgotten; but the thoughts which crowded his mind as he went from one part of the Mission to another, and especially when he visited the little cemetery where lie the remains of his own loved ones, and the re- mains of his Indian children in the faith of Christ, can better be conceived than expressed. He hopes to meet them all again in a better and brighter world where partings are unknown.

The Canon was succeeded at Garden River by the Rev. E. F. Wilson, who has since done such a noble work for the Indians in the Dominion, and he heard with profound regret of his intended resignation. Who can possibly supply his place?

ALGOMA.

The Indian Homes.—The Rev. E. F. Wilson has been making a short tour of the Indian Reserves, and has been besieged by applications for admission to the Homes at Sault Ste. Marie. The idea of hav- ing their children trained in an institution has cer- tainly taken hold upon the Indian mind. If all who are now offering were to be accept d there would be 112 pupils in the Shingwauk and Wawanosh Homes this winter. As it is, the committee are obliged to make 85 the outside limit, and it is a question whether, with the present funds, even that number can be supported. There is very great need for in- creased assistance if these 85 children are to be car- ried through the winter.

RUPERT'S LAND.

DELORAIN.—S. Andrew's.—On Sunday, September 11th, the new Church of S. Andrew was formally opened by the Lord Bishop of Rupert's Land. The Bishop celebrated at Holy Communion and preached at both morning and afternoon services. In the afternoon he baptized six children. Earnest and eloquent were the addresses delivered by the Metro- politan, as also by the rector, the Rev. C. Sydney Goodman, who preached at Evensong on "Thank- fulness." The capacity of the new church was taxed to the utmost at all the services, and at the morning and afternoon many were unable to obtain even standing room.

The church is of wood, on solid stone foundation. Its dimensions are 47 x 24. There is a furnace base- ment, and the ceiling is a beautiful addition to the inner view of the church. The altar is of red and white woods tastefully blended. A finely wrought cross surmounts the bell tower.

It is a fact of great congratulation for the Church here, after many drawbacks and the ruin of the church on S. Swithin's Day by the terrific wind- storm, the present structure, more capacious and beautiful than before, is opened free from debt! Zeal and energy have thus won the day. The Sunday offertories were liberal and welcome, for there is much yet to be done to fully equip the church.

MOOSONEE.

YORK FACTORY.—During the past winter very few Indians have visited the station. One young couple walked no less than one hundred miles to get their little one baptized. At Christmas about eight or ten men came in, but that was chiefly to trade, owing to the scarcity of food among their families;

they had determined to return almost immediately, but when I spoke to them they were contented to leave their dear ones in God's hands for a few hours longer in order to attend our service at least on Christmas Day. But that was not enough; after consulting each other and especially with one of their number—a kind of chief—they determined to wait and attend the evening service and start off early the following morning. The man (the chief) came to me with a curious question. He began in a humble subdued tone, and as he proceeded he warmed up and became most profuse in his words. And the drift of it was this. Some of the Indians have an idea that there are different—three I think—stages of happiness in the next world according to the state in which people die physically. Thus they imagine that a person who has been lingering for a long time and has been emaciated, will not be fit company for those who have passed away either suddenly or without being much reduced. They have evidently been discussing this question owing to the lingering illness of this man's sister and an aunt, who were seized with influenza last fall and have not yet recovered from its effects. Both are lying in their tent in an almost helpless state and are not expected to walk again. The poor man appeared greatly distressed at such a thought that his sister should not have the fullest enjoyment of the blessed in the home above.

The Indians are very much scattered in this district, as there are no reserves. Not more than two or three families can camp together. All through the winter there was an encampment of two tents about seventeen or eighteen miles from here on the other side of North River, that is the Nelson. I started off one morning to visit the poor people, but it proved the coldest walk I ever had; it was 40° below zero, and we got out on the immense river, and with the wind full in our face we had as much as we could do to get across. My nose, cheeks and throat got frost bitten repeatedly, but by the application of snow circulation was restored (as I thought): when, however, I got to the tent my left ear and throat were very painful, showing that I had not discovered the frost bites soon enough. My ear and throat bore the marks for about two weeks. I remained with the poor people for the night, holding service in each tent the same night and following morning. It was a real treat to converse with an old Indian, the oldest in the district. He is a Christian of the genuine sort, and is not ashamed to let it be known. There is no one who responds so heartily in church as he does, and he seems to instil life and energy into the other members of the congregation. Last week he and his people were driven away from the tent by starvation, and he particularly had a most terrible walk through the swamp of several miles. He is living about half a mile from the church; but nothing would keep him away yesterday, although he had to rest several times in coming down. I was so thankful and happy to hear his voice once more.

Life among the Eskimos.—Monday, April 4th, 1892.—Hearing that some Eskimos were living on a large island to the north of Cape Jones, I determined with God's help to go and see them. I took with me an Indian as guide, and four dogs which were tied to a small sledge; after various trying experiences I found the Eskimos on a barren looking spot, but the poor people, in their usual hearty manner, soon made us feel at home. I was then invited into the largest snow house, where I made myself as comfortable as possible under the circumstances. After waiting some time tea was made, and I enjoyed the warm drink much; after tea all the people were called together; we then read alternately, sang hymns, and I gave them a simple gospel address. After dismissing my friends, I was able to have private reading by the light of an oil lamp. One's surroundings, true, are not over pleasant, at least physically, but this does not prevent the precious Saviour cheering one's soul with His presence.

Tuesday, 5th.—Spent the day in private reading, teaching children and holding meetings for adults, visited the other snow houses, and spoke to the inmates. I was much pleased with one member of our little flock; she has always been a most consistent Christian, and rests her soul, I believe, entirely on the Saviour's finished work. In the afternoon there was quite a commotion in the little settlement, the reason of which I soon found out; it was the fact of a seal being harpooned. The unfortunate animal, bleeding as it was, was soon dragged into my residence, where, after being skinned, the poor people very kindly offered me a portion to feed my hungry dogs. About 5 p.m. a fearful snow storm broke out, so we were all glad to keep as close as possible in our snow dwellings.

Wednesday, 6th. Storm still raging and so violent was the wind that the snow almost covered all our dwellings as it was whirled about by the fury of the elements. I managed during the day, although with much difficulty, to crawl into the other snow houses, where I gathered the children around me and spoke to them of the Lord Jesus. Towards evening the

storm moderated so that nearly all the people came together in the snow house in which I was living. It was very pleasant to hear the friendly way in which they spoke and the ready assent they gave to the truths laid before them. Some of this band have already been baptized, and it gives one unspeakable comfort to know that God blesses one's feeble efforts for their eternal gain. May many of these poor Eskimos be found on the Saviour's right hand in that day when He makes up His jewels.—*Archdeacon Winter in the Gleaner.*

British and Foreign.

In King County, in the diocese of Auckland, which, after having been long closed to Europeans, has been recently opened up, the Maories are, we hear, asking the Bishop of Auckland to send them missionaries. The Bishop is now anxiously devising means of complying with their request. Men and funds for their maintenance are both sadly needed.

According to letters which have been received at the Church Missionary House from the missionaries in Uganda, the King is back in the capital, and now declares himself a Protestant, but the missionaries do not, of course, claim him as a convert. The letters state that the Protestant party is now the ruling power.

The Bishop of Saskatchewan and Calgary, who is still in London, has not yet obtained the money he is anxious to get in order to secure the division of his diocese. The Bishop is expected to leave England in autumn.

We learn that the subscriptions to the E. C. U. Special Defence Fund up to the close of last month amounted to £6,136 7s. 4½d. For the Bishop of Lincoln's expenses there was received £1,934 13s. 3½d., and the Bell-Cox case absorbed upwards of £2,000.

The Church in Scotland.—A residence has been secured at a cost of £3,200 for the Bishop of Aberdeen and Orkney (Rev. Dr. Douglas); towards this nearly £2,000 has been contributed. The Rev. Dugald Mackenzie, Rector of St. Adamnan's, Duror, has been appointed Canon of Cumbrae Cathedral.

The Archbishop of Canterbury has lately conferred upon the Rev. S. Kettlewell, of Eastbourne, the degree of D.D. Dr. Kettlewell is the author of *Thomas a Kempis and the Brothers of Common Life*, and several other well-known works.

On a recent Sunday more than thirty sermons were preached in the Vale of Clwyd and the deanery of Mold on behalf of the S.P.G. The clergy in the Diocese of St. Asaph are falling in with this plan of having a "general S. P. G. Sunday" in the various deaneries, with exchange of pulpits. The Bishop of Bangor also recommends this plan for his diocese.

The last has not been heard of St. Bartholomew's Church, Dublin, ritual case, we are sorry to say. An appeal will be made in due course to the Court of the General Synod. The Court is composed of the three members of the House of Bishops first in order of precedence who may be able to attend, and four lay Judges. It is not easy to see what the promoters hope to gain by these further proceedings.

Pere Morel, Director of the [Roman] Catholic Missions of Lyons, has acknowledged, in response to the challenge of a French newspaper, that the English missionaries were the first to occupy Uganda, the first British mission having been sent out on November 16th, 1876, whereas the first Roman mission under French direction did not set out until March 25, 1878.

At Llandudno, recently, Lady Florentia Hughes, wife of the Lord Lieutenant of Flintshire, opened a fancy fair, which is to last four days, in aid of a fund for erecting a new church as a memorial to the Duke of Clarence and Avondale. Lord Mostyn has given the site, and Lady Augusta Mostyn has subscribed £1,000 towards the building fund. The stallholders include Lady Mostyn, Lady Isabel Bligh, and Lady Trevor.

The Wesleyan "Church."—A pastoral address has been put forth by the Wesleyan Conference, justifying the use of the new title "Wesleyan Methodist Church," as follows: "We might have remained content with the simpler title which the circumstances of our origin imposed, if it had not been made necessary by arrogant gainsayers to assume explicitly what we have always claimed. And what is in itself a little thing may serve a great end if it leads us to reflect on the responsibilities, duties, and dignities of a Christian Church."

A movement is being made to provide a Church of England chapel in Bergen for the benefit of travellers. Mr. J. M. Ennis, organist of Holy Trinity Church, Knightsbridge, volunteered to give an organ recital in Bergen Cathedral recently, and the Norwegian authorities granted the use of the Cathedral, which has lately been supplied with a new and fine organ.

The *British Medical Journal* states that at an extraordinary general meeting of the members of the British Medical Association, to consider the resolution in favour of the admission of women to the Association passed at the Nottingham meeting, a resolution was submitted in favour of altering the fourth article of association by expunging the words, "No female shall be eligible as a member of the Association." The resolution was carried by a large majority.

Under the auspices of the Archbishop of Dublin, a scheme has been started to complete the restoration of St. Brigid's Cathedral, Kildare. The cathedral, which was founded by St. Brigid in 480, and twice destroyed by the Danes, was rebuilt in its present design of Early English Gothic in 1229 by Ralph de Bristol; but when desolation came on the country, in the early part of the seventeenth century, it was allowed to fall into a state of ruin. £9,000 have been already expended, and £1,500 to £2,000 more are necessary to complete the restoration.

The Principal of Owens College, Manchester, has received a letter from the legatees of the late Sir Joseph Whitworth, in which they state that they have purchased the library of the late Professor Freeman for presentation to the college. The library is, perhaps, the best private historical library in England, and the legatees stipulate that it shall be made accessible for the purpose of study to all students, whether members of the college or not.

Mr. Pryer, the English Consular Agent in North Borneo, is of opinion that there is a great opportunity for missionary enterprise in the northern part of the island. On the Kina Batangan and one or two other rivers, there are a good many converts to Mohammedanism, which Mr. Pryer thinks "a pity," because converts very soon acquire the lazy habits and relaxing modes of thought induced by the fatalistic doctrines of this religion, which causes people to lose interest in the practical matters of this world, and to pray, feast, and fast at untoward seasons.

A place called Bellavista, in the close neighbourhood of Portici, is remarkable for the longevity of its inhabitants. At the present time there is a farmer there 105 years old, who still works in his fields. He has above twenty neighbours who have already passed their ninetieth year, and are all in good health. All are natives of the place, and some of long-lived ancestors. They live, and have lived, very frugally, rarely eating meat, and drinking only water, and that taken from not very well-constructed rain-cisterns. They are for the most part poor and ignorant peasants.

According to the report of the Census Commissioners just published, Roman Catholics in Ireland decreased from 3,960,891 in 1881 to 3,547,807 in 1891, or 10.4 per cent. Protestant Episcopalians decreased from 639,574 in 1881 to 600,103 in 1891, or 6.2 per cent. Presbyterians decreased 5.5 per cent., their numbers being 444,974 in 1881, as against 470,784 in 1881. Methodists showed an increase from 48,898 in 1881 to 55,500 in 1891, or 13.6 per cent. All other religious bodies increased from 54,798 in 1881 to 56,868 in 1891, being an increase of 3.8 per cent.

The Bishop of Liverpool has declined the offer made by the Parliamentary Committee of the Liverpool City Council of £90,000 for the commutation of the liabilities of the corporation for the maintenance of certain churches in that city. The Committee have now decided to offer the Bishop £95,000. The charge on the corporation fund for the maintenance of the churches in question is about £2,800 per annum. The number of Liverpool "corporation churches" is ten, and it is understood in clerical circles in that city that the Bishop will not accept less than £100,000 as commutation for the corporation liabilities thereon.

The city of Mexico saw, Aug. 21, a strange and memorable sight. The anniversary of the agony of Guatemozin, the last of the Aztec Emperors, was celebrated. It will be remembered that Cortez put his captive to the torture in order that he might reveal the treasure which he was supposed to possess. The Emperor bore the ordeal like a stoic. On that day President Diaz, at the head of the Mexican army and in the presence of a great crowd, paid homage

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to the memory of the brave man. Speeches were made in Aztec and in Spanish, the languages of the tortured and the inquisitor.

The Bishop-elect of Bloemfontein (Dr. Hicks) sailed in the S.S. Trojan for Capetown. Dr. Hicks was accompanied by the Rev. J. R. Vincent, M.A., St. John's College, Oxford, lately Chaplain of the Theological College, Ely, who is to take the important office of Dean of the Cathedral Church. The Rev. H. H. Oldaker, of Corpus Christi College, Cambridge, who goes out as a Bishop's Chaplain, and also the Rev. P. J. F. King and the Rev. F. M. Lane, who were ordained deacons by the Bishop of Lincoln on Trinity Sunday for work in the diocese, and two ladies who are going out to work with the sisters at Bloemfontein. Another worker, Mr. C. H. Finmore, is to sail with Father Carmichael on the 30th inst., to work with the brotherhood at Modderpoort. September 21st is the day fixed for the consecration of the Bishop.

Our Methodist contemporary of Chicago announces that Mrs. John A. Logan has undertaken to raise one million of dollars toward the endowment of a Methodist University in the city of Washington. The managers expect to secure ten millions in all. We know what the Baptists have done in Chicago in the way of higher education. In October they will open a university which starts with an endowment never before heard of in the case of a new educational enterprise. The Methodists are planning to go far beyond this. Here is something for Churchmen to ponder.

A negro preacher of distinction and ability, the Rev. J. J. Smallwood, of Virginia, in a recent address at Cleveland, Ohio, said: "There were 200,000 black men in the Civil War, and yet not one educated negro minister south of Mason and Dixon's line. In 1865 there were two negro attorneys, three doctors who were college graduates, and two editors, and \$12,000 worth of taxable property was held by the black men. They had no colleges or high schools, no stocks, no banks, and no church property. Now they pay taxes on \$263,000,000 worth of property. They have 749 physicians, of whom 654 are college graduates. They have seven colleges, and the presidents of four of them were once slaves. There are seventeen academies and forty-nine high schools, all in charge of negro teachers. They have 995 college-bred ministers, 247 young men and women who are in European capitals studying foreign languages in order that they may return as teachers. In Richmond there is a bank with a capital of \$500,000 with a black president and black directors, and they are loaning money to the men who formerly owned them. They have a railroad seventy-five miles long entirely owned and controlled by black men, and they sell first-class tickets to the whites."

There are some things worthy of note in connection with the Church of England which are not generally known. It is claimed that excepting a grant of £1,000,000 from the House of Commons as a thank-offering for the return of peace in 1818, and a further grant of £500,000 in 1824 for building churches, the State has given nothing towards the building of cathedrals, churches, collegiate schools, chapels, or clerical residences. On the other hand, the Church is said to have raised and expended £11,000,000, and to have built 3,150 churches in the first half of this century. During the last fifty years it is estimated that £70,000,000 has been given by Church people for Church purposes, in great part for the religious benefit of the poor. Between 1840 and 1874 the Church of England expended in church building and restoration over £25,000,000, and it is therefore claimed that to take the proceeds of these voluntary contributions and use them for State instead of Church purposes would be simple robbery.

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.

More than Satisfied.

DEAR SIR,—I have carefully examined your Premium volume, "The Story of the Bible from Genesis to Revelation, told in simple language to the young," and am more than satisfied in every way. The account that is given of the events related in Old Testament

and New is plain and clear, without the tiresome familiarity with sacred persons and things that is so often met with in readings that are supposed to reach down to the youthful understanding. In your Premium volume there is nothing of this, but a sober, unvarnished narrative that will captivate the heart of the old as well as of the young. The type is particularly adapted for a quiet study in the afternoon of the day of life. The illustrations are plentiful and vigorous, well suited for really illustrating the text, so that there is always some purpose and benefit in consulting the pages. I can hardly imagine anything more suitable for a household, or more likely to enlist the sympathies of a family. I hope, therefore, for your own sake, that you will have much success in your venture, and for the good of the Dominion that many readers will come forward to accept your offer. The volume is handsome, the reading attractive, the type all that could be wished, and the illustrations highly suitable. The two dollars for volume and CHURCHMAN are as sound an investment as can be made in Canada, and this I am sure that I am only one of your readers to most willingly allow. I like to handle a good and handsome book, and I sincerely thank you for the privilege.

I am, yours very faithfully,

JAMES GAMMACK, L.L.D.

East Toronto, Ont., Sept. 14th, 1892.

Notes and Queries.

SIR.—Some of the ancient Christian fathers accuse the Jews of wilfully corrupting their Hebrew text of Scripture, while Philo and Josephus say the Jews never altered a word of what was written by Moses, that is, maintained the purity of their Scripture. Is there believed to be any truth in Irenæus' assertion that such an omission had been made in the text of Jeremiah? Vox.

Ans.—The case referred to has an earlier source than Irenæus. In Justin Martyr's Dialogue with Trypho the Jew, it is asserted by Justin that the Jews had cut out a passage from the words of Jeremiah. Irenæus takes up the cry, and, quoting the passage four times in his work against heresies, uses it as a Scriptural authority to prove that Christ was God as well as man. Both Greek and Latin is obscure, but for want of a better translation, we may accept Dr. Salmon's latest, "The Lord God, the Holy One of Israel, hath remembered His dead which lay in the earth of the grave, that He might proclaim to them His salvation." No later ancient writers appear to have accepted the passage, and even Irenæus, in one place, ascribes it to Isaiah instead of Jeremiah. On what precise ground these writers were then acting we cannot now determine, but there appears to be little doubt that Justin Martyr had in mind, and, with characteristic looseness, gave his Greek rendering of what we read in the Vulgate, and now in our Apocrypha (2 Esdras, ii. 16, 31): "And those that be dead will I raise up again from their places, and bring them out of the graves. . . . Remember Thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy upon them." The passage is now quoted only by those who are commenting upon the Descent into Hell. But if this Fourth Book of Esdras belong, as is supposed, to the close of the first century, and was getting into a limited circulation at the time, soon after, when Justin Martyr and Irenæus were casting about for arguments in favour of the growing faith, it can easily be imagined how they laid hold upon this unverified passage. It is also important to notice how soon the mistake was observed, and all allusion to the passage dropped. This book of Esdras is full of Christian ideas, but of least canonical authority in all the apocryphal collection. It is at least curious that our two authors should stumble as between Jeremiah and Isaiah, and in 2 Esdras ii. 18 we should read, "For thy help will I send my servants Esay and Jeremy," &c.

Sunday School Lesson.

15th Sunday after Trinity. Sept. 25th, 1892.

THE CHRISTIAN PRAYER—"LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL."

I. LEAD US NOT INTO TEMPTATION.

(i) "Temptation" means, generally speaking, "trial." Every kind of trial might be called a temptation. In this sense God is said to have "tempted Abraham" (Gen. xxii. 1) and permitted Satan to bring great sorrow and suffering on Job (Job i., ii). In fact, every command given by God to man is a trial of our obedience. The wish to break God's law is our temptation. This comes, not from God, of course, but from bad influences in or about us op-

posed to God. We must, all our lives, be exposed to temptation in some form or other. It is part of the probation, or time of trial, which we must pass through before we can be fitted for a world where we shall only desire to do God's will. The trials which God sends (commands hard to obey, sufferings hard to bear patiently) are to be received as a Father's loving discipline (Heb. xii. 5, etc.) But Satan's temptations are intended by him to draw us away from our allegiance to God; they are permitted by God as opportunities of showing our loyalty to Himself. Satan tempted man at the beginning of our race (Gen. iii.); the fall of Adam was the beginning of sorrows. Satan tempted Christ, the second Adam (Matt. iv.), and his victory shows how temptation is to be resisted.

(ii) "The prayer." We pray God not to lead us into temptation. There is a difficulty about the words, which many have felt acutely. Why ask God, they say, not to do that which God never does (S. James i. 13), and which no loving father would ever do to his children? It is easy to get over the difficulty by saying that it means "suffer us not to be led into temptation." But it seems far better to understand the words in their natural meaning. God cannot tempt us to sin, for all His wishes are for our good, but God does lead us into temptation by placing us where temptations will come to us. The prayer is really a confession of our weakness. A foolhardy person rushes into danger; those who know themselves pray to be kept from it. At the same time, in this as in every other faithful prayer, we should add in our hearts, "Thy will be done." And as to the temptation, when God does see good to let us be tried by it, our prayer is for strength to overcome it (See 1 Cor. x. 13), which fully answers any difficulties we may have as to the meaning of the prayer.

II. BUT DELIVER US FROM EVIL.

As explained in the Catechism, this petition means:

(1) That God "will keep us from all sin and wickedness." We promised in Baptism to renounce the world, etc. We learnt in the Creed why Jesus was so called (Matt. i. 21) and that the "forgiveness of sins" was one of the four great blessings of the Church. Then in the commandments we were told how all sin was the transgression of God's law. So now we pray God to deliver us from all those sins which we have renounced.

(2) "From our ghostly enemy"—the enemy of our souls, Satan. This seems to be the real meaning of the prayer: "from the evil one." Satan is strong (1 S. Peter v. 8), but God is stronger (S. Luke xi. 21, 22).

(3) "And from everlasting death." Sin is like paralysis in the body, it creeps over the soul till the soul is dead. The fate of those who will not serve God while the time of mercy still lasts is shown in the parables of the Rich Man and Lazarus (S. Luke xv. 23), and of the Wise and Foolish Virgins (S. Luke xiii. 25).

Family Reading.

The Last Desire.

When the time comes for me to die,
To-morrow or some other day,
If God should bid me make reply,
"What would'st thou?" I shall say,

"O God, thy world was great and fair,
Yet give me to forget it clean,
Nor vex me more with things that were,
And things that might have been!

"I loved and toiled, throve ill or well—
Lived certain years and murmured not,
Now grant me in that land to dwell,
Where all things are forgot!

"For others, Lord, the purging fires,
The loves re-knit, the crown, the palm;
For me, the death of all desires
In everlasting calm."

R.

Will and Words.

Persons who are determined to do what they like are usually likely to say what they like, whether true or false, and their statements are often as inaccurate as their acts are unreasonable. If the principle of lawlessness and disorder possess the will, it will run through the whole being. The tongue is the index of the life and the character. "Out of the abundance of the heart the mouth speaketh." By their words men shall be justified, and by their words they shall be condemned. He that brides his tongue can bridle his whole body.

He who cannot rule his temper cannot control his tongue. An unreasonable will makes an unruly tongue. The voice of wisdom says, "Make no friendship with an angry man." The defect in his character is radical, and, in the case of a man who has "but one fault," the fault is generally sufficiently serious to pervade and vitiate his whole character.

If the words are right, the will can hardly be wrong; and if the will is wrong, the words will not be right.

A Point for You.

In view of what Hood's Sarsaparilla has done for others, is it not reasonable to suppose that it will be of benefit to you? For Scrofula, Salt Rheum, and all other diseases of the blood, for Dyspepsia, Indigestion, Sick Headache, Loss of Appetite, that Tired Feeling, Catarrh, Malaria, Rheumatism, Hood's Sarsaparilla is an unequalled remedy.

Hood's PILLS cure sick headache.

On the Wings of the Wind.

Dear idle summer winds that softly blow
Across the lea,
I love a maid, and fain would have her know
Sweet thoughts of me.

So let me fetter you with strong desire
For my behest,
Then wing your way, and light a loving fire
Within her breast.

Go, murmur through the pine trees, soft and low,
In mournful tone,
Until she sighs—then whisper: "Thus in woe
He walks alone."

Go, dash her lattice with the sea's salt tears,
Nor ever rest
Until she weeps—then whisper: "So do fears
Assail his breast."

Go, shake the heather blooms, and make them ring
Each rosy bell
Until she laughs—then whisper: "They but sing,
'He loves thee well.'"

Go, waft the sound, if marriage church-bell rings
A glad refrain,
Then—if she speaks—oh, bear it on your wings
To me again!

Punch and Judy.

Who does not know the well-known nasal speech of Punch? No fair is complete without the small portable theatre where Punch, with his big nose, scatters his enemies—beadle, doctor, hangman and all. But who invented Punch, and where did he come from? Punch is not an Englishman, though there is something very English in his knock-down ways. He really came originally from Italy, and there is something Italian in his crafty mode of hanging the hangman.

Once on a time, it is said, a company of comic actors were having a holiday in the neighbourhood of Naples, and, being a lively and funny set of fellows, they poked their fun at every person they met. It was during the time of the vintage, and all the people were busy in the vineyards gathering the grapes. When the actors came to the vineyards of Acerra they stopped and laughed at one of the men, who was busily at work, "Ha! ha! ha! Did you ever see such a big nose?" "Or such a hump?" said another. "What a paunch!" said a third. "I wonder how his spindle-shanks can carry him." "Let's go in and have some fun out of him," said another. "Agreed, agreed," they all exclaimed, and then began the fun. Oh! the battle of words that went on in the vineyard that day! The big-nosed man was the butt of the comedians' wit; but, as was his nose, so was his strength. He bore the attack with admirable coolness, and made capital fun out of the actors, and the tables soon were quite turned and they became the joke of the vineyard. He mimicked their voices, turned each peculiar feature into ridicule, and so badgered them that at last they could bear it no longer, and left the vineyard, hearing behind them the laughter of the vintagers. They all laughed, but the one who had the loudest caw was the man with the wonderful nose.

He laughed through his nose, talked through his nose, sang songs of triumph through his nose. Long could the discomfited actors hear the hateful squeak of Puccio d'Anniello as they continued on their way to Acerra. "I never saw such a fellow as that big-nosed man," said the leader. "Wouldn't he just make his fortune as a comic actor?" "Why not ask him to join us?" said another. "He'd make our fortune as well as his own."

"My word, what a capital idea!" said the leader, "we'll go back and see what he says to the proposal." They then retraced their steps, and found Puccio still hard at work. His crow of defiance rung out loud and shrill, but the actors bowed to him deferentially, and told him that they had not come for battle but for peace. The leader told him how much they had admired his performances, and suggested to him what a pity it was that his wonderful talents should be wasted in obscurity. "Come and join us, my good fellow," he concluded, "and you will soon be a rich man." For some time Puccio was incredulous, but after a time the actors persuaded him to come for a time, at all events, and see how he got on. And a very profitable speculation Puccio's venture proved. Wherever the company went they had crowded houses, and Puccio d'Anniello, by his tremendous nose, his witty tongue, and facetious actions, soon earned a great deal of money. He stayed with the company till he died, and was always the most good-tempered jovial companion possible. After his death he was succeeded by another man, who was witty enough, but was not gifted with the huge nose of his predecessor. To keep up the old tradition, however, a mock nose was made of pasteboard like poor old Puccio's, and worn by his successor, who called himself Pollecenella, from which our word Punch is derived. When, therefore, we see Punch, in his Neapolitan cap, laying about him with his staff and saying witty words through his wonderful nose, it is interesting to remember that he is the descendant of the famous Puccio d'Anniello, the vine-dresser of Acerra, near Naples.

The Chinese Way.

The instinct of the Western with a grievance is to get it redressed straightway; that of the oriental is first of all to let the world at large know that he has a grievance. A Chinaman who has been wronged will go into the street and roar at the top of his voice. This art of hallooing, as it is called in Chinese, is closely associated with that of reviling; and the Chinese women are such adepts in both as to justify the aphorism that what they have lost in their feet they have gained in their tongues. A man who has had the heads removed from his field of millet stands at the entrance of the alley which leads to his dwelling and pours forth volleys of abuse upon the unknown offender. This has a double value—first, as a means of notifying to the public his loss and his consequent fury, thus freeing his mind; and, secondly, as a prophylactic tending to secure him against the repetition of the offence. Women indulge in this practice of "reviling the street" from the flat roofs of the houses, and shriek away for hours at a time until their voices fail. Abuse delivered in this way attracts little or no attention, and one sometimes comes on a man or woman thus screeching themselves red in the face with not an auditor in sight. If the day is a hot one, the reviler bawls as long as he or she has breath, then proceeds to refresh himself or herself with a season of fanning, and afterwards returns to the attack with renewed fury.

The Lost Heart.

I knew a man who lost his heart. His wife had not got it, and his children had not got it, and he did not seem as if he had got it himself. "That is odd!" say you. Well, he used to starve himself. He scarcely had enough to eat. His clothes were threadbare. He starved all who were around him. He did not seem to have a heart. A poor woman owed him a little rent. Out she went into the street. He had no heart. A person had fallen back a little in the payment of money he had lent him. The debtor's children were crying

for bread. The man did not care who cried for hunger, or what became of the children. He would have his money. He had lost his heart. I never could make out where it was till I went to his house one day, and saw an iron safe; it stood behind the door of an inner room, and when he unlocked it with a heavy key, and the bolts were shot and the inside was opened, there was a musty, fusty thing within, as dry and dead as a kernel of a walnut seven years old. It was his heart. If you have locked up your heart in an iron safe, get it out. Get it out as quickly as ever you can.

Honour Upon Honour, and Success Upon Success.

Advices have reached the Toronto office of Sunlight Soap that the manufacturers, Lever Bros., Limited, of Port Sunlight, near Birkenhead, Eng., have been honoured by the appointment, under Royal Warrant, as soap makers to Her Majesty the Queen—an honour and a privilege enjoyed by no other laundry soap manufacturer in the world. (Sunlight Soap has been in use in Windsor Castle for over three years.) It is also worthy of mention that such has been the unparalleled increase in the sales of Sunlight Soap, that the firm has given instructions to their architect to exactly double the size of their works (already the largest of their kind in existence). When it is remembered that the present works were only entered upon in July, 1889, and that the main building covers four acres, some idea may be formed of what colossal premises the forthcoming enlarged works will be! It goes without saying that a soap which has met with such phenomenal success throughout the civilized globe must be more than an ordinary soap. "Sunlight" has the world's record for honours and extent of sale, and these laurels have been won principally by the acknowledged superiority and purity of the soap. In Canada the sales of "Sunlight" are increasing at a rate which must be gratifying to those concerned in its success.—*Toronto Mail.*

A Babe's Promise.

How can a baby, before it is able to speak, make a promise? I will tell you. You had kind friends from the day you were born; and they knew well that your Heavenly Father wished you to be not only His child, but His good child. They knew that God says He will bless and forgive every one who comes to be baptized, if they promise to put away everything that is wrong, and to trust in Him, and to try to do what is right.

And so these kind friends—your Godfathers and Godmothers—took it upon them to speak for you when you could not do it for yourself. And they were sure you would thank them for doing it when you grew older.

So they promised to God—it was a very solemn thing to do—that you would try by His help to give up everything that He did not like you to do. They said you would try not to listen to the wicked voice of Satan. That wicked spirit tries to put bad thoughts into the minds of little children. They said they would teach you all about Jesus Christ your Saviour, who died for you, and about the Day of Judgment, and the Church, and the Forgiveness of Sins. They thought you would be sure to like to know about all these things, which are written in God's book.

Well, when the clergyman asked them another question, "Will you promise for this child that he will try to do what God tells us in His Commandments?" your friends who made those other promises, gladly said "Yes." And that is how a babe made promises. All the promises were promises to do what would make you happy, and light-hearted and good. And when they made these promises, God promised to give you a place in His happy kingdom, and Eternal Life.

And so now you know what a little child like you has promised.

There was, once a prince, and he was only a child. He had a guardian, a good man who took care of him, and managed the money and the land that would belong to him when he came to be twenty-one years old. His guardian was wise and good, and he often made promises for the young

who cried for children. He lost his heart. As till I went iron safe; it boom, and when and the bolts I, there was a and dead as a . It was his r heart in an quickly as ever

Success Upon

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prince, that he would do such and such things when he was a man: and when the prince grew up he felt bound to do those things, just as if he had made the promises himself.

Now let me think of all this to-night. My God-fathers and Godmothers promised nothing for me but what I know I ought to do. And O, my Heavenly Father, I do try, and I will try to please Thee. It is sometimes hard, for I have a sinful heart; but I want to do right, and I want to learn all that is told me in the Bible, and by my teachers—O God, help me every day, for Christ's sake!

Hood's Sarsaparilla is an honest medicine, honestly advertised for those diseases which it honestly and absolutely cures.

Good-by, God Bless You.

I like the Anglo-Saxon speech
With its direct revealings;
It takes a hold and seems to reach
Far down into your feelings;
That some folks deem it rude, I know,
And therefore they abuse it,
But I have never found it so,
Before all else I choose it.

I don't object that men should air
The Gaelic they have paid for;
With "Au revoir," "Adieu, ma chere,"
For that's what French was made for,
But when a covey takes your hand
At parting to address you,
He drops all foreign lingo, and
He says, "Good-by, God bless you!"
—Eugene Field.

To Sunday School Teachers.

Take it for granted that the majority of the class do not understand the lesson, no matter how glibly they may repeat the words. Teach them the lesson, so that they will know it intelligently. If they leave the class with the lesson in their hearts, it does not matter so much that they did not have it there before you did your part. It is the fallacy that the children must do the biggest and the hardest part of the work that makes many Sunday schools what they are. I heard a young man taking his mother to task not long ago for the deception she had made him practice in his childhood. "Think how I used to sing, 'I was glad when they said unto me;'" and all because he had teachers who believed they were fitted for their post if they could secure accurate recitations from the children—prompt answers to such questions as, 'How many days since Easter?' etc.

Let us all rejoice that the Church is waking up to a reform in Sunday school methods. If it is necessary that care be taken in choosing teachers for the secular schools, how much greater is the demand for our Sunday schools! Can you believe me that I once overheard a teacher in an adjoining class talking to her pupils about Saul of Tarsus, and confounding him with King Saul?

A Faithful Dog.

The Rev. J. G. Wood, in his "Pet-land Revisited," gives some very remarkable instances of the "homing" (to use a term usually applied to pigeons) powers of dogs. One very touching story is well worth quoting. It was told by the owner of the dog to Mr. Wood's niece, who was at school in Paris. M.H., a professor of music, the owner of Medore, a little Scotch terrier, was obliged to leave Paris for a time; and, not being able to take the dog with him, left it in charge of a friend. By some curious chance the friend was called suddenly to St. Petersburg, and, not knowing what to do with the little creature, took it with him. Both man and dog reached St. Petersburg safely; but, shortly after their arrival, the dog was lost; and, though every effort was made to recover it, M.H.'s friend was obliged to write and say that Medore was hopelessly lost. About the end of May—some months after the letter had been received—M. H. came as usual to give his lesson. He seemed in great grief, and in broken accents asked to be excused from giving the lesson, as he was incapable of it. "My poor little dog—my poor little dog!" was all that he could say for some

time. At last, being encouraged by his pupil's sympathy, he told her the whole story. For some time a miserable half starved dog, covered with scars and bruises, had persisted in scraping at his door; and the servant, being annoyed at its persistence, kicked the dog down stairs repeatedly. But, as soon as it recovered from its fall, it returned to the door and renewed the scratching. Whenever M. H. entered or left the house, the dog kept jumping upon him and trying in every way to attract his attention. At last an idea flashed across his mind. Could this disreputable-looking animal be by any possible chance the dog which had been lost at St. Petersburg? He fixed his eyes upon it and said "Medore!" The dog gave a piercing cry, and fell at his feet. He picked it up, carried it into the house, and laid it gently on the sofa. But Medore was dead.

Intercession for Missions.

I do really, and in my own conscience, believe that if you will make it a matter of duty every day to pray to God specially for some one mission, which circumstances may, perhaps, give you more interest in than any other; if every time you came to Holy Communion in the interval which the time of administration to others gives you, you would make it a point to intercede for the work of some one mission, and to pray for its bishop and clergy by name; if, while you are pleading in that great act of the Church's Intercession, and are showing forth the Lord's death till He come, you would unite to your holiest feelings an act of direct intercession for some one of the Church's works, under God's blessing, you would find that you would be able to maintain a more lively interest than you ever yet had done in the great work which the Church is doing upon the face of the earth. I believe it to be of the greatest importance that you should do this. In the first place, unless you do it, the work will not be done, and that is a great thought. Who can tell how far already the blessed day of the Lord's return has been delayed by the unfaithful indolence of the Church? In the hidden counsels of God by which the day was fixed, when the mystery of iniquity should be accomplished, and the regenerate earth enfranchised from sin, and garnished again with the bright Presence of its Lord—that day, fixed in those secret counsels, could not come till the elect are gathered, and the Gospel has been preached for a witness to all the earth; and so each effort, each prayer, each self-denial you make, is indeed hastening on that blessed accomplishment, ending, so far, the tale of man's toil, and sorrow, and bereavement, and bringing in the glory of the Lord in the salvation of the elect. This work is the work of the Church of Christ, and the Church only can do it; it is the work pre-eminently of the Church of Christ in this land, both from all God's gifts to it, and from God's requirements at its hand.—Bishop Wilberforce.

CHARACTER-BUILDING.—It seems somewhat curious that, while the necessity for intellectual stimulus and development is so clearly recognized and abundantly provided for, the still greater need of building up character should receive less thoughtful and systematic attention. Whether we look at it from the standpoint of the individual or of the nation, character has equal importance with scholarship. That the child should be trained to speak the truth, to be scrupulously honest, to control his appetite, to regulate his desires, to love justice and mercy, to cultivate kind feelings and generous actions, is of as much consequence to his future life and influence as any kind of information that could be given to him. It avails more to the workman that he be sober, industrious, and honest than that he be well taught in many branches of learning: to the business or professional man, that his honour be above suspicion is a more momentous matter than that he should have passed through the fullest curriculum. And, as the nation is made up of individuals and her welfare is consonant with theirs, it is equally true that a country's prosperity depends far more upon the character of her citizens than upon any other quality whatever.

Great Bodies of Fresh Water.

Geographers claim that there are twenty-five rivers on the globe which have a total length each of over 1,000 miles. Of these, two, the Mississippi from the source of the Missouri in the Rocky Mountains to the Eads jetties, and the Amazon from the source of the Beni to the isle of Marajo, are over 4,000 miles in length. To be exact, the former is 4,300 and the latter 4,029 miles from the source to the place where their waters are mingled with those of the ocean. Four claim a total length of over 3,000 and under 4,000. They are the Yenisei in Asia, length 3,580; the Kiang, Asia, length 3,900; the Nile, Africa, 3,240; and the Hoang-ho, Asia, which is 3,040 miles. Seven streams on the globe are under 3,000 and over 2,000 miles in length, the Volga in Russia and the Amoor in Asia each being 2,500 miles in length; two are 2,800 miles long, the Mackenzie in British America and the Platte in South America. The Rio Bravo in North America, the Rio Madeira in South America, and the Niger in Africa are each 2,300 miles from end to end. The Arkansas River just comes inside of this 2,000 mile limit. Ten of the great rivers of the world are over 1,000 and under 2,000 miles in length. Three of these are in North America, the Red River 1,520, Ohio 1,480, and the St. Lawrence 1,450. South America has also three in this list, the Rio Negro 1,650, Orinoco 1,600, and the Uruguay 1,100 miles. Asia has three in the same list, the Euphrates 1,900 miles, and the Tigris and Ganges, each of which is about 1,300 miles. In the group of great rivers, the St. Lawrence is the most remarkable. It constitutes by far the largest body of fresh water in the world. If we include the great lakes and tributary rivers, with the St. Lawrence system, as they cover about 78,000 square miles, the aggregate represents not less than 9,000 solid miles of water. The unthinkable size of this mass may be better comprehended when we consider the figures of Professor Cyrus C. Dinwiddie, who says that it would take over forty years for this entire mass to pour over Niagara at the computed rate of 1,000,000 cubic feet per second.

Time for Self-Culture.

It is asked, How can the labouring man find time for self-culture? I answer that an earnest purpose finds time or makes time. I seize on spare moments, and turn fragments into golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command; and it is astonishing how fruitful of improvement a short season becomes when eagerly seized and faithfully used. It has often been observed that those who have the most time at their disposal profit by it the least. A single hour in the day steadily given to the study of some interesting subject brings unexpected accumulations of knowledge.—Channing.

Wanting and Getting.

It has been said that the reason so few people get what they want in this world is that they do not want it hard enough. There is profound truth at the bottom of this odd conceit. Earnest striving and perseverance are rare qualities. A little struggle, and then a falling off; a few faint efforts, and then despair—this is the usual story of attempts to "get anything," whether it be physical, mental or spiritual good. But to long for a thing so strongly that for the sake of its attainment one can conquer obstacles, live down opposition, ignore discouragement, work persistently and through years of trial and obscurity toward the fulfilment of a hope—is not this the record of all grand achievements and the history of all purposeful lives?

Many more wishes might be realized if people were willing to pay this price for them. Anything worth having in this world is dear, including experience. Genius itself has been defined as only unlimited patience, or an endless capacity for hard work.

It was told of some celebrated general that he never knew when he was defeated. By and by he could not be defeated. A little of the same spirit infused into ordinary life work would make many a dream possible that now seems to the wistful dreamer as extravagant as the cloudiest castle in Spain.

"I Only Want You."

Nearly four years ago, I was going to spend the day in a city. Before starting, I said to my dear invalid sister, who is now in glory, satisfied with the fullness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town." She interrupted my question, saying, with such a sweet, yearning look, "Nothing, dear. Don't bring anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day—"I only want you: and oh, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you not want, sometimes, to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service, and patient endeavours? But he, too, turns from all, and says, "I want you." "My son, my daughter, give me thine heart." No amount of service can satisfy the love which craves only the heart. "Lovest thou me?" was his thrice repeated question to his erring disciple.

"He that loveth me shall be loved of my Father," John xix. 21. Devotion of life, earnestness of service, fervency of prayers, are only acceptable to him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I want you."

The One Civilizing Power.

The Rev. James Chalmers, an experienced missionary in New Guinea, gave this testimony as to the comparative value of Christianity and civilization in elevating savage people.

"I have had twenty-one years' experience amongst natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal; I have visited the islands of the New Hebrides, which I sincerely hope will not be handed over to the tender mercies of France; I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I have lived for ten years in the Hervey Group; I know a few groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea; but I have never met with a single man or woman, or a single people, that your civilization without Christianity has civilized. 'Gospel and commerce'; but remember this, it must be the Gospel first. Where there has been the slightest spark of civilization in the southern seas, it has been where the Gospel has been preached; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you there, it is where the missionaries of the cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the cross."

Straightforward.

I was marrying some people last Sunday. The first bridegroom made a little mistake in the service. It seemed to me, at the moment, a very happy suggestion; and I think so now.

He was repeating after me the words "I take thee," etc. When I said "to have and to hold," he said the words after me correctly. Then I said "from this day forward," and he said "straightforward." So the whole phrase, as he rendered it was this—"to have and to hold straightforward."

Not a bad mistake. The word "straightforward" seems to have more meaning than the words, "from this day forward." Moreover that one word seems to anticipate what follows—"for richer, for poorer, in sickness and in health," and all the other phrases that make the marriage covenant so clear.

If a man and woman, joined together in holy matrimony, will only be "straightforward" with one another "so long as they both shall live," there is a great hope of happiness in their marriage. Let married people understand that, though the word is not in the Service, yet the meaning of it runs through all that is said and done. Nay, it is the key note of the whole; it is the word that best expresses the "mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

Our Special Offer.

In addition to our other offers we will give to any person sending us (200) two hundred annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, cushion tire, of the value of \$75.

To any one sending us (150) one hundred and fifty annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, hard tire, of the value of \$60.

Hints to Housekeepers.

EDUCATIONAL WORK.—The work of educating the public to a thorough knowledge of the virtues of Burdock Blood Bitters as a cure for all diseases of the stomach, liver, bowels, and blood, has been completely successful. The remedy is now known and used in thousands of homes where it always gives great satisfaction.

Tongue Sandwiches.—Soak a good-sized smoked tongue twenty-four hours, and boil slowly from four to six hours. Leave it in the kettle until the water is cold. Skin it and when ready to make the sandwiches, slice it as thin as a wafer. Rub a small quantity of mustard into a large quantity of sweet butter. Cut slices of bread as thin as possible, and spread them with the prepared butter; lay slices of tongue between two slices of bread.

TIMELY WISDOM.—Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera morbus, diarrhoea, dysentery, colic, cramps and all summer complaints or looseness of the bowels.

Cauliflower Salad.—Boil a cauliflower in salted water till tender, but not overdone; when cold cut it up neatly in small sprigs. Beat up together three tablespoonfuls of oil and one teaspoonful of tarragon vinegar, with pepper and salt to taste. Rub the salad dish lightly with an onion, arrange the pieces of cauliflower on it, strew over them some capers, a little tarragon, and parsley, all finely minced, and the least bit of dried thyme and marjoram. Pour the oil and vinegar over just before it is required.

TRUTH WILL PREVAIL.—Dear Sirs,—I have been afflicted with Chronic Rheumatism for several years, and have used numerous patent medicines without success. But by using six bottles of Burdock Blood Bitters I was entirely cured.

SARAH MARSHALL, King St., Kingston, Ont.

NOTE.—I am acquainted with the above named lady and can certify to the correctness of this statement.

HENRY WADE,
Druggist, Kingston, Ont.

CURE OF CHOLERA.—Take equal parts of tincture of opium, tincture of rhubarb, tincture of cayenne, spirits of camphor, essence of peppermint. Mix well together. Dose: Fifteen to 30 drops in water; to be repeated in 15 or 20 minutes if necessary.

FALSE ECONOMY is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

Sermons.

King Charles I. said of Bishop Sanderson, "I bring an ear to hear others, I bring a conscience to hear Sanderson." Evidently the good king thought that the wise preacher did not care to excite "itching ears," but desired rather to awaken a slumbering conscience.

Whatever the sermon may be, the duty of the hearer is plain. He does not go to church to be amused or gratified; he rather goes there to be edified and guided. Different parts of the service will help in these things; the sermon ought to do its part.

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

The Story of the Caterpillar and the Little Bug.

BY NELLIE NELSON AMSDEN.

A gay little bug and a fat, woolly, brown caterpillar lived in a beautiful park under a big banana plant.

The little bug was so spry. He would run around as nimble as you please, and in almost no time find a good dinner or breakfast as the case might be.

Poor Caterpillar was so slow that often he got very hungry before he found a meal to his taste, but one day without being obliged to crawl very far, he found a delicious breakfast. He had a good, kind heart, and at once saw that it was more than he could eat at one time, so he called his neighbor Bug to the littlefeast. The bug came and made a hearty meal.

The next day poor Caterpillar could find no dinner, so when he saw Bug with a big dinner he crawled over and told him he could find nothing to eat. But what do you think, my dears? the selfish little Bug only lifted his left feeler and said, "Dear me! it's too bad, but every creature must seek for himself." And poor Caterpillar had to go hungry till almost sunset.

After a good many days of pleasant, sunny weather, it began to rain and to blow, and all the bugs and caterpillars said it was high time to find safe places to hide in from the storm.

Little Bug hurried around and found a nice, safe place under the base of a big granite urn, but poor Caterpillar, crawl fast as he could, could find no place of shelter from the fierce storm. Pretty soon he came to the urn and spied his friend Bug and begged to be let in; but Bug, although he had room to shelter a dozen caterpillars, hurried to the front of the crack in the urn and would not let Caterpillar in.



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.

"No," he said, "you can't come in. I detest being crowded. My lungs need a great deal of air."

So on went poor Caterpillar, turning his little head this way and that, hoping to see a safe place. The wind beat him, the rain poured on him, dust and sticks flew against his delicate body.

He was wet, bedragged and worn out when he came to a marble fountain. With a thankful heart he saw it and dragged his poor, storm-beaten, woolly body up under the rim of the friendly stone.

"Ah me!" he said, "how glad I am to rest." So he curled up and was soon fast asleep.

He slept and dozed a long time. Finally he woke up, but found himself in such a nice, warm, comfortable ball that he went fast to sleep again.

After a long, long time he woke up and stretched: "Why, how queer I feel," he said, "I really feel as though I could fly instead of crawl. I'm so rested."

And sure enough he gave another little stretch and upward motion and up he flew.

The sun was shining, the grass was green, flowers were in bloom. He flew over the fountain's rim and looked in the clear water of its basin.

"Dear me! dear me!" said he, "can it be? Why I went to sleep a slow, crawling, brown caterpillar, and now, as I appear in the water mirror, I'm a beautiful golden and brown butterfly."

To be certain he gave a flutter of his pretty wings and found it was indeed himself, the former old brown caterpillar. The fountain fairy whispered: "Yes, you were once the patient old brown caterpillar. Patience and goodness have been rewarded in your case."

Caterpillar Butterfly flew gaily away and alighted on a sweet bed of white violets. He heard sighs and groans, and looking down spied his old friend Bug.

"Hello, Bug," said he, cheerily, "what's the matter?"

"O," groaned the little bug, "I stayed so long under that old granite urn that I've lost the use of one feeler and my right leg is lame, and I'm so hungry and so slow."

At this the butterfly flew away and brought back a good breakfast, which

he dropped at the feet of the bug. "Now eat it," said he. I'm your old friend Caterpillar. I tried, when a caterpillar, to be good and kind to others, and now I'm a happy butterfly. I do enjoy flying so! Now, friend Bug, try to be kind and unselfish, and perhaps some fine morning you'll awake something finer and better than a little bug."

Clever Billy, the Jackdaw.

Billy was not a favorite in the house now that his young master, Bernie, had gone off to school.

"Get away off my chair, you stupid, ugly black thing," cried Grandma, almost every day.

Bernie's brothers and sisters were nearly all grown up, and jackdaw to them was a silly sort of pet. If Billy had not thrust himself on their notice, hopping on their very toes, saying "Caw! caw!" in a mournful, lonely, hungry voice, he might not even have been fed, and have grown thinner and even more ragged than ever. After Bernie went away, he hopped in and out of the house and gardens, up and down stairs, miserably; fluttering his wings unexpectedly in the faces of visitors from the top of high-backed chairs in the drawing-room, making nervous old lady visitors jump, and exclaim, "Oh, dear me! What a fright that jackdaw gave me!"

Billy looked as if he kept saying, "I care for nobody, and nobody cares for me!"

Then Johnnie, the gardener's boy, who slept over the coach-house, took him up as a pet, made a warm corner in his little room, and fed poor Billy as well as ever Bernie did.

By-and-bye the jackdaw would be hopping down the ladder from the loft, dressing his glossy black coat in the sunshine on Johnnie's little window-sill, or following Johnnie all over the place, a very cheerful Billy indeed. He still visited the pretty rooms in the house. The back of Grandma's easy chair was a favourite perch, but Grandma did not like Billy a bit. She said that his roosting on her chair was unlucky. When she found Billy there, she shook the gold head of her stick threateningly at him till he hopped off. He hated that stick; he pecked at it angrily, and screamed when he was pushed off wit it.

"My dears," said Papa one day, gravely, at lunch, "who has been in my study this morning? The glass doors have been left open, and someone has been at my desk."

"I was not there," replied everyone together.

Papa rang the bell, and asked the question of the servants. No one but Johnnie had been in the study; he had cleaned the windows and forgotten to close them.

Papa looked grave, and frowned.

Johnnie was sent for, and came. He was asked if he had noticed two sovereigns on Papa's desk? Johnnie looked astonished, and answered no, he could not, as he had not moved a foot from the windows.

"It's very odd!" everybody said. Papa kept on frowning for a week (for the sovereigns did not turn up), especially at Johnnie, till all the house began to treat him with coldness and frowns too, and the poor boy thought he had no friend left but Billy, though if he had known, Billy was his worst enemy!

Grandma said, "Send the boy away; you are both unhappy."

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— AT A — MARVELLOUS PRICE!

STORY OF THE BIBLE

We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of

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But Papa said, "No, that would be unjust till the theft is proved."

One morning before breakfast Papa was heard laughing aloud as he entered the house, Grandma's gold-headed stick in one hand and a lot of shining odds and ends in the other.

"Never was so surprised and amused in my life! There was Bernie's jackdaw hard at work carrying off Grandma's stick across the flower-beds, so that she couldn't push him off his perch again. Clever rogue! I watched him. It was a heavy job for him to get it to the shrubbery; and what do you think I found in a hole there? Just look here."

Papa put down one after another, crusted with earth, a teaspoon, a brooch, a thimble, a pair of studs, a penknife, and last of all—the missing two sovereigns!

"I showed them to Johnnie, and made him all right!" said Papa, ver

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ronto, Ontario.

happy over his discovery of the real thief. Grandma was quite nice to Billy ever after he tried to hide her stick, and told the story often. "It was such a clever thing for a bird to do!" she would say.

Telling Mother.

There was a shout of delight in the nursery, and three children rushed to open the door as they heard their mother's step on the stairs.

It was nearly bedtime, and they knew that she had come for her usual chat before saying good-night. In another minute Mrs. Burton was sitting in an arm-chair hearing all that her little people had been doing in the afternoon.

She noticed that the elder girl, Mary, was rather quieter than usual; but she thought she was, perhaps, a little tired, and took no further notice.

Presently Alice put her arms round her neck and said, "Shall I tell you a secret, mother?"

Mary started up and looked round eagerly; but as her mother's head was bent, she did not see what her elder girl was doing.

"Yes, darling, if it is one that you may tell. I do not care for you to hide anything from me, you know. What is it you have to tell me?—something nice, I hope."

"But Alice ought not to tell," said Mary, suddenly. "It is nothing much."

The child's face grew red as she spoke, and Mrs. Burton felt sure that her little daughter had been doing something wrong.

"Do not tell me then, Alice, dear," she said. "If it is anything I ought to know, I hope Mary will tell me, as she is the eldest."

The children were rather quiet that evening, and when Mary's voice trembled as she asked God to forgive anything naughty that she had done during the day, her mother felt more than ever sure that there was something wrong.

She left the nursery, meaning to go round to the little beds after the children were in them, when she was told the doctor wanted to see her. Instead of politely shaking hands, as usual, and asking how she was, he came to meet her with an anxious face.

"Do you know where your children were this afternoon, Mrs. Burton?" he asked.

"In the garden, I expect. Nurse had a holiday, and I sent them there to play. They were alone rather longer than usual, because a friend called to see me, Janet fetched them in to tea at five."

"Well, at four they were riding in the donkey-cart with Farmer White's eldest lad, and all the other children are down with scarlet fever."

Yes, that was the secret which Alice had to tell—the ride in the donkey-cart. She knew nothing about the fever, nor did Mary; but Mary had been trusted by her mother to take care of her little brother and sister, and she ought not to have let them go out of the garden.

A sad, sad time followed. All three children had the fever soon after Jem White had it.

They got well at last, but each of them had learned a sharp lesson, and Mary felt that she, most of all, was to blame. She made up her mind after that to obey in little things, for she had found that dark troubles may have very small beginnings.

Ayer's Hair Vigor

Makes the hair soft and glossy.

"I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation. I am forty years old, and have ridden the plains for twenty five years." —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

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"A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color." —H. E. Basham, McKinney, Texas.

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"Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color." —Mrs. A. Collins, Dighton, Mass.

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Prevents hair from turning gray.

"My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness." —B. Onkrupa, Cleveland, O.

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BITTERS

King Alfred and the Orphan.

King Alfred was sitting one day in his palace, dispensing justice, and surrounded by his barons, or thanes—as the nobles of the country were called in those days. As his eye glanced over the assembled group, he observed that the place of one faithful servant was vacant, and, in answer to his enquiries as to the cause of the absence of the Earl of Holderness, he was informed that the noble thane and his lady had both died some short time previous. Before the monarch could express his grief, his informant, the warrior Wulph, proceeded to ask Alfred to confer on him the estates of Holderness (that part of Yorkshire lying between the mouth of the Humber and the German Ocean), as a reward for his prowess in war. Instantly another noble, the wise Thurstan, spoke:—"Nay, king, it would be more just to bestow them on me, for dost thou not remember how, when at thy command I crossed the sea, my wisdom was of more avail at the Danish court than all the warlike skill and bravery of Wulph?"

At that moment a door at the far end of the room opened, and a pale, toil-worn woman entered, leading by the hand a lovely boy, whose flaxen hair, blue eyes, and fair complexion, plainly showed his Saxon origin. With difficulty she pressed through the throng of anxious and excited nobles, until she stood before the monarch himself; then, bending low, she said—

"Oh, gracious king, I ask that justice may be done to this boy, the only child of the late Earl of Holderness and the Lady Alice. He has no father now to defend him, no mother to care for him, but orphaned and utterly friendless he looks to thee for protection; his is the orphan's claim—oh, king, regard it!"

Here she was interrupted by one of the thanes, who angrily exclaimed, "His claim, forsooth! What! dost thou think, then, that our king needs the services of babes, such as that? No; in these troubled times, when our Danish foes are threatening us on all sides, we want men with active bodies, stout arms, and brave hearts. If the lands of Holder ness were given to that child, even though he were the lawful heir, say, what could he do to guard his country?"

The little fellow lifted his bright blue eye to the stern speaker, and replied, "I would pray to God in heaven."

The good King Alfred—than whom a nobler or better never sat on England's throne—looked earnestly first at the upturned face of the boy, then upon his thanes, who were anxiously awaiting the royal decision, and rising, said slowly and solemnly—"The king will gladly give all praise and due reward to the faithful thanes who have served him so well in times of need, but the estates of Holderness must be restored to this child, for they are his by birthright and his claim; the orphan's claim is before all other—his Father is God who reigns in heaven."

Fagged Out!!



THAT tired, worn-out feeling, of which so many women complain after a day's washing, is done away with by those who use that great

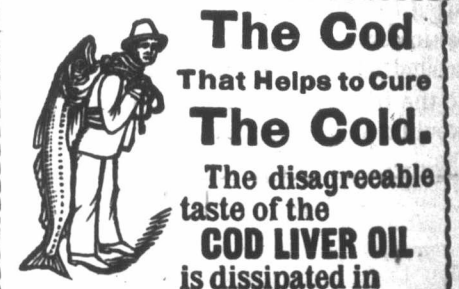
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Out!!



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