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[No. 45.]

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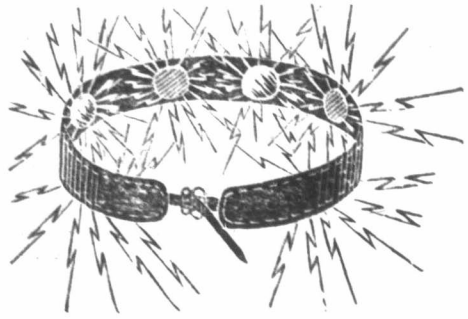
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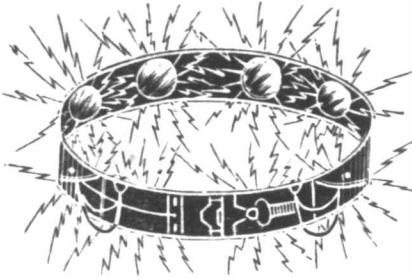
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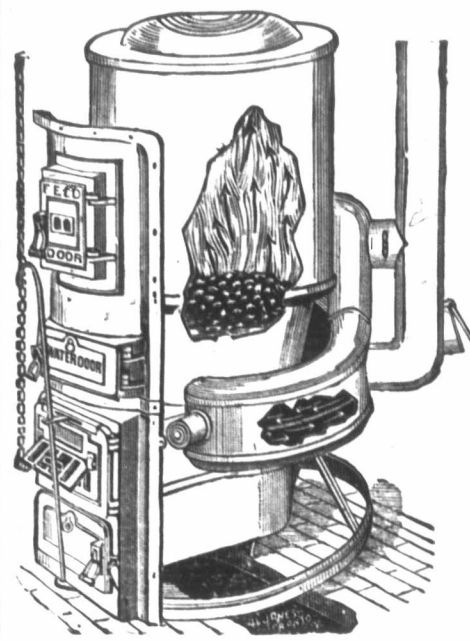


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TORONTO, THURSDAY, NOV. 6th, 1890.

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Lessons for Sundays and Holy Days.

November 9.—23 SUNDAY AFTER TRINITY.

Morning.—Hosea 14. Heb. 2 & 3 to v. 7.
Evening.—Joel 2. 21; or 3. 9. John 1 to v. 29.

THE Bishop of Rochester (Dr. Thorold) has been translated to the see of Winchester, made vacant by the resignation of Dr. Harold Browne. This is a well-deserved promotion, for Bishop Thorold has been a hard-working and successful administrator of his diocese. Dr. Davidson, Dean of Windsor, son-in-law of the late Archbishop Tait, has been chosen to fill the vacant see of Rochester. The *Rock* is jubilant, the *Church Times* a little anxious. Dr. Davidson belongs, we believe, to the moderate broad school. He is spoken of as a man of great administrative ability.

PRACTICAL WANT.—Under the heading, "A Practical Want of the Day," *The Record*, in a leading article of the 25th July, writes: "We contend that not only on special occasions, but as a part of the regular weekly Sunday teaching, the duty of every member of the Church to do something towards promoting the cause of Christ in the world, and to train himself for so doing, should be plainly and persistently placed before our congregations. As a part of that duty we should mention the practice of systematic almsgiving. Surely, it may be replied, appeals for money are made to our people with sufficient frequency. Yes, undoubtedly their feelings are periodically worked upon. But that is a wholly different thing from instructing them in the principle which ought to underlie the giving of money, namely, the dedication to God of a tenth, or some other proportion, of our income. Had this been more regularly cultivated, almsgiving would have become, what in too many cases it is not now, a reasonable service."

LIMITS OF RITUAL IN LAST CONGRESS.—One of the most important meetings of the Congress was that on the subject of the due limits of ritual. It excited a great deal of interest, and an animated discussion was expected. In this, however, the meeting was disappointed. Harmony was the order of the day. The suffragan Bishop of Guildford opened the debate, advocating the formation

of a national synod, which might draw up a series of resolutions defining the limits which should guide the Church in the matter. To him succeeded Lord Halifax (president of the English Church Union), who in a studiously moderate paper, pleaded for a non-interfering policy on the part of the authorities of the Church. "The object of all that has been done in the way of ritual," he said, "has been to restore once more the Holy Eucharist to its proper place amongst us, as the one great distinctive, normal act of the Church's worship. We ask that nothing be done to hinder that restoration. We do not ask in view of the past history of the Church—I have said it already once, but I will repeat it again—that the ancient ritual of the Church of England should be enforced; but we do ask that no attempt shall be made to take it away. We do indeed ask, with all the earnestness of which we are capable, that we who have learned its value shall be allowed, in all peace and quietness, to hand on to those that come after us, that Eucharistic worship, with all its ancient accessories, which from their earliest years has been the heritage and possession of our children, which they have loved, which has helped them in their passage through this world, and by which, as we humbly hope and trust, they have been fitted and prepared on earth for the worship of the heavenly country and the glories of Jerusalem above which is the mother of us all."

THE ENGLISH TONGUE.—It is computed that at the opening of the present century there were about 21,000,000 people who spoke the English tongue. The French-speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. Even the Italian had three-fourths as large a constituency as the English, and the Portuguese three-eighths. Of the 162,000,000 people, or thereabouts, who are estimated to have been using these seven languages in the year 1801, the English speakers were less than 13 per cent., while the Spanish were 16, the Germans 18.4, the Russians 18.9, and the French 19.6. This aggregate population has now grown to 400,000,000, of which the English-speaking people number close upon 125,000,000. From 13 per cent. we have advanced to 31 per cent. The French speech is now used by 50,000,000 people, the German by about 70,000,000, the Spanish by 40,000,000, the Russian by 70,000,000, the Italian by about 30,000,000, and the Portuguese by about 13,000,000. The English language is now used by twice as many people as any of the others, and this relative growth seems likely to continue. English has taken as its own the North American continent, and nearly the whole of Australasia. North America alone will soon have 100,000,000 of English-speaking people, while there are 40,000,000 in Great Britain and Ireland. In South Africa and India also the language is vastly extending.

BROTHERHOODS was another subject which excited a great deal of interest in the last English Church Congress. Archdeacon Farrar, who carried a scheme for the formation of these societies through convocation, pleaded eloquently in their behalf, and urged that for Protestants to oppose such a scheme was to play into the hands of Rome. The Bishop of Liverpool (Dr. Ryle, of Church Associa-

tion fame) mildly opposed the idea. He was quite satisfied that the Church possessed all the necessary machinery for the evangelization of the masses, if only proper use was made of it. The rest of the discussion turned solely upon the question of vows, which most of the speakers could not swallow, but, as the Bishop of Durham pointed out in closing the debate, that was an entirely subsidiary matter. Some reference was made by one of the speakers to the Order of Nazareth, in New York City, which (so far as one can gather at this distance) is founded on a sound basis. The question of vows seems to have been judiciously managed. A good deal of attention has been drawn to this society over here, and most of the Church papers have published articles concerning it.

A STRANGE FACT.—A whole diocese which had vanished from history and geography for some twelve hundred years has been discovered to be lying at the bottom of the sea. Cissa, whose bishop is mentioned in the ecclesiastical records of the province of Aquileia of the years 579 and 679, was mentioned by Pliny as an Istrian Island, but since then reversed the experience of Delos, and became *A-delos*. Recently some fishermen found their nets entangled in submarine rocks, and at length drew up in them fragments of masonry. A diver investigated the spot and found himself amid streets and walls at the bottom of the sea just south of the lighthouse of Rovigno, which stands facing Ravenna across the Adriatic. An English admiral sent down his own diver to verify the report, and obtained from the man an affidavit, in which he says:—"I found myself upon remains of overthrown walls, after examining which I arrived at the conclusion that they had been parts of buildings. Being a mason by trade, I was able to make out the layers of mortar. On proceeding along the spot, I observed continuous rows of walls and streets. I could not see doors and window openings, and, in my opinion, these were filled up by gravel, seaweed, and other incrustations. But what I could observe exactly was the existence of a regular sea wall, upon which I proceeded for a distance of about 100 feet. I could not proceed further, because the air-pipe and safety-rope did not permit of it."

A CURIOUS REVELATION.—A despatch from Cleveland, Ohio, of recent date details the following curious facts. It has been alleged that Bishop Gilmour, of Cleveland, Ohio, some time ago wrote to Archbishop Elder a letter in regard to appeals from his authority which had been addressed to Rome by priests of Bishop Gilmour's diocese. In that letter the bishop was said to have severely criticised not only the conduct of officials at Rome, but the judicial character of Rome itself, using this unequivocal language: "Now I am prepared for anything capable by a weathercock. I have not a particle of confidence in Rome's consistency, either in law or in interpretation. . . . Bishops are treated like sophomores, and laws are only made to be explained away by underlings. . . . After all Rome must learn there is somebody else to be consulted than Quigley, and that a bishop is not a child nor a poodle." It appears that by some misadventure this letter fell into the hands of Joseph J. Greeves, by whom it was immediately published in the *Catholic Knight*, a

paper inimical to Bishop Gilmour. Naturally the authenticity of such a letter would be disbelieved and denied by the bishop's friends; but the bishop himself, in a card to his own official organ, *The Catholic Universe*, in one breath acknowledges the authorship and withdraws the sentiments of his letter. He says:—"To prevent as much as possible the evil intended by the publication of this letter, through the malice of Joseph J. Greeves and his clique of counsellors and backers, I hereby and by these presents withdraw every word in said letter of apparent disrespect to Rome, and every word that could be construed as a doubt of Rome."

HOW CAN WE RETAIN THE ELDER SCHOLARS IN OUR SUNDAY SCHOOLS?

This question is asked in every Sunday school in the land. Every clergyman who takes an interest in the children of his parish, every superintendent who really strives for the success of his school, every teacher who loves his or her pupils, and desires that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, is constantly perplexed and distressed to find that the elder scholars slip out of the class and away from the Sunday school just when it becomes interesting to teach them, and when there seems some chance of intelligent and abiding work being done. There is a constantly dissolving view of the long line of little ones as it goes upward. This tendency is manifestly increasing, and the question, How can we retain the elder scholars? is being asked with growing intensity. Now we may as well tell you at the outset that the answer we intend to give to that question is that you cannot retain them at all: and that in most cases it is unwise to attempt to retain them beyond a certain age. It is an accepted axiom of science that every effect has its producing cause; and so, as wise Sunday-school scientists, our first duty is to try to get at the cause.

We find, then, that pupils leave the Sunday school in this country at a much earlier age than is customary in England. 2. That they are leaving at an earlier age now than was the custom even a few years ago. 3. That boys leave at an earlier age than girls. What is the explanation of this? Is there any tendency of the times in which we live, any characteristic of this age, which will account for this result?

We are at once aware when we come to think about the matter, that owing to the conditions of society, the traditional habits of mind, and the character of the education they are receiving, the young people of this country are much more independent, self-reliant and impatient of restraint than they are in the old land. We find, secondly, that these characteristics both there and here are more manifest in this age than they were in any that has preceded it. We find in the third place that these characteristics are far more developed in boys than in girls; and so, if we mistake not, we have reached the root of the evil complained of. The whole phenomenon is traceable to the growing spirit of individualism, and consequent self-assertion and impatience of all subordination, which is the great characteristic of this age. I cannot shake off the conviction that our public school system, with its contemptuous exclusion of God's sanctifying truth from the moulding influences of the daily life, and its practical agnosticism as regards God, the great fountain of all authority and subordination, is largely responsible for fostering this spirit, if it is not the author of it. That,

however, is not the question before us now. We are not even considering whether this temper and tendency of our time is an evil in itself or not. There are some people who are ready to maintain that it is not an evil, but a good thing in itself. But however that question may be determined, it is certain that it makes all government more difficult than it used to be. That, however, proves nothing. The question before us is this: We are face to face with this fact, that our Sunday schools are increasingly made up of very young pupils. That the boys generally slip away between the ages of 12 and 16, and the girls between 14 and 18. The phenomenon is not due mainly to the fact that the elder and more instructed members of the Church take no interest in the children; but leave the office of teacher to be filled by the young and inexperienced. It is not due mainly to want of interest on the part of the clergy, or to the inefficiency of superintendents and teachers. These causes, where they exist, all contribute their share to the result we deplore; but the main cause—the root of the matter—is traceable to the spirit of individual independence and self-assertion that is everywhere abroad. We cannot argue that point further now; but looking at the admitted fact as it exists in our schools to-day, we again ask, How are we to deal with it? The boy thinks himself, and wants to be thought a man almost before he has ceased to be a child. The girl thinks herself a young woman, and claims to be treated as such, while parents and teachers are still thinking of her as a dependent little girl. You may say these motives which you are assigning for the elder scholars leaving the school are base and selfish and unworthy. The spirit out of which they grow is a spirit of insubordination. They ought to be rebuked and restrained and put down. Perhaps you are right; but that won't keep your elder scholars in the Sunday school. We have to deal with human nature as it is, not as we think it ought to be. We have to grapple with the conditions of life as we find them, not as we would like them to be.

The question is, shall we fight this tendency, and the condition of things it has produced, and take the consequences? Or shall we recognize it as an existing fact, a characteristic of the age, a possible good, and so seek to turn it to account for God, sanctify and elevate, if we can, this aspiring independence in the service of God and of his Church? There can be but one answer. And so we would ask, is it not a fact that we have got into the way of making idols of big Sunday schools?

Mr. L. boasts that he has over five hundred scholars in his Sunday school. And Mr. B. feels somewhat ashamed that he cannot honestly claim to have half that number, though his congregation is quite as large as L.'s. He feels that there is something wrong. He makes frantic efforts to gather into the Sunday school all teachable people in his parish; but he finds that in spite of every effort and every remonstrance on his own part and that of his teachers, the elder ones whom he has gathered in soon disappear, and that others who have been growing up have disappeared with them. And to his sorrow he finds that his Sunday school, in spite of his continued efforts, has not increased in numbers or grown in influence, while there are great numbers of young people growing up in his parish who are not receiving any religious instruction at all. What is the remedy? We answer—First, abandon the idea of a big Sunday school as the one test of efficient work and progress in the parish. Provide for the diligent, compact, progressive teaching of the young

scholars who come to you—see that they are all gathered in. But meet the needs of your young people; use their aspiring independence. Reorganize the teaching machinery of your parish. Aim at getting in the young men and young women. Organize Bible classes, instruction classes, guilds, and societies for various purposes. Hold the meetings of these organizations in a different room, if possible, and at a different hour from the Sunday school; and provide for them a different kind of teaching from that which they have been accustomed to in the Sunday school. Treat them as they want to be treated, with respect and consideration, as people who are now grown up and quite capable of thinking and choosing for themselves, and who are able to profit by wider and more advanced teaching. If the clergy have time and strength, and ability as teachers, the principal part of this work ought to be done by them. For it is all-important that they should be in constant friendly, fatherly—or rather, perhaps—brotherly relationship with all the young people of the parish. The young people have naturally more respect for their office, their learning and experience, than for their teachers, however worthy. And besides, they feel that they are being treated with more respect themselves when the clergyman takes pains and shows that he regards their instruction as the most important work that he has to do. And so they learn not only to respect their teacher, but to respect themselves, and what is more, to respect the work in which they are engaged.

This order, then, in our judgment, is best, where it can be carried out. But, alas! it cannot be carried out in a majority of our parishes. The clergy, who have four or five services on the Sunday for a good part of the year, have neither the time nor the strength, mental or physical, for this work. Even much fewer services than I have mentioned as falling to the lot of some, tax to the utmost the clergyman's power, and utterly incapacitate him for teaching efficiently. Then for a large part of the year he must be occupied in preparing the candidates for confirmation. And so a large part of the work must be entrusted to others. Who shall they be? Not the very young, for they have neither the knowledge, experience, nor authority that is needed for the work. What then is to be done, if the more mature and better instructed members of our congregations cannot be aroused to take more interest in this work than is usual amongst us at the present time? Our answer is, first, that in most of our congregations they can be aroused if the right method is employed. If necessary, public instruction and remonstrance on their duty and responsibility may be followed by individual application to those members of the congregations whom we think best qualified for the work we want done. The best informed and ablest of our people are generally the most modest and the least likely to think of themselves as fit for the work, or to offer themselves for it in answer to any ordinary public appeal.

Then, we answer, secondly, if no considerable number of suitable teachers can be aroused to sufficient interest to prepare themselves for this work, there will almost invariably be found one or two who can do it well. And to them larger classes of young people will have to be entrusted. Our theory for some time has been that confirmation ought to be recognized as the fitting occasion for passing from the Sunday school to the Bible class or the guild instruction, and this should be well understood on the Sundays. We are persuaded that if we could get two well instructed,

earnest communicants each year to take charge, the one of the boys and the other of the girls who have been confirmed, and organize them into instruction classes of the character we have indicated here, we should be conferring a great blessing both upon the teachers and the taught. We should stop the leakage and loss of the elder scholars of which we have now to complain, and what is even more important, we should retain as regular and settled communicants the confirmees of each year who now in such large numbers, after their first or second communion, drop off, forget their resolutions and vows, and fall back into the ways of the world.

We take the liberty of commending the scheme here outlined to the consideration of the clergy, and ask them to try to elaborate, adapt and apply it in their own parishes.

OVER THE MOUNTAINS.

BY REV. RURAL DEAN LANGTRY, D.C.L.

Nightfall overtook us as we left the shores of Lake Sicamous, and as the train heeds not the darkness, all night long we were borne through scenery which I cannot describe, as by the arrangement of the trains the same part of the road is passed over during the night, both going and coming. This is unfortunate, as it would add greatly to the gratification of the sight-seeing traveller if the time table could be so arranged as to allow the whole line to be seen, either going or coming.

The guide book gives a glowing description of many parts of that long night journey. The western branch of the Columbia, which has made a great detour around the Selkirks, is crossed before long. It has greatly increased in volume, and bears steamers and other craft on its flood away to the American border, 200 miles to the south of the railway. The river soon expands into lakes, which are surrounded by fertile valleys and sloping hills. They tell us, too, that as the train approaches the south branch of the Thompson, the eye that has so long been accustomed to rocks and roughness and uninhabited desolation, is now gladdened by the sight of grass, fenced fields, growing grain, haystacks, and good farm houses, while herds of cattle, sheep, and horses roam over the valleys and bordering hills in great numbers. But we have to take this, and much more that is told us about the rivers and hills and valleys and ranching stretches, on faith. We saw none of it.

When the grey dawn broke again upon our speeding course, we were running along a ledge of rock overhanging the Thompson River, the foaming, raging torrent rushing on, I know not how many feet below, and the mountains towering up on either side of us in the old ways of yesterday. In a little while we reached Lytton, a little village of very little houses and churches, at the juncture of the Thompson and Fraser Rivers. Then began the most thrilling, enchanting part of the journey. For ten hours we were running along the ledge of the kenyon of the Fraser, with its creaking ledges, yawning depths, rushing torrents, towering pinnacles. I had always heard that it was a rough road down the Fraser, that the train ran along the rocky ledge, but I did not realize till I saw it that the Fraser valley for all this distance is a narrow kenyon through the mountains, that the banks rise in almost perpendicular height, five, eight, ten thousand feet from the river; that the river which at Yale expands into a stream of rapid flow, a mile wide, and deep enough to carry steamers, is in some places forced through a gorge not more than 20 feet wide. The rush of the roaring river may be more easily imagined than

described, while the train creeps along the overhanging ledge, five hundred feet and more above it. We passed through this scenery in the sunlight going west, and through a great deal of it by moonlight coming back. Oh, the glory of the beauty of that enchanting vision! How it haunts the memory, and awakens sensations that cannot find expression in words or thoughts. The old Government road by which the gold fields were reached is seen all along the kenyon. At one place it is seen at the height of a thousand feet above the river, and is pinned by seemingly slender sticks to the face of the gigantic precipice. It is now falling into decay, and could not safely be traversed. At intervals we saw the Indians scooping out the salmon with dip nets, and drying them on poles for their winter supply.

At Yale, 103 miles from Vancouver, the river and valley widen greatly, until after awhile the latter stretches away as a level country to the American border, and the mountains to the south and east pass out of view. This is claimed to be one of the richest valleys in the world. We saw magnificent crops of wheat and oats growing where it was cultivated, and we were told by those who had the knowledge of experts that there is no spot in the world where fruit is produced in such luxurious abundance. There are but very few small villages, and hardly any settlers, yet the land near Vancouver and Victoria is held at a very high figure, though we were told that fifteen or twenty miles up the river land could probably be obtained as a free grant to settlers from the Government.

At 2.30 p.m., we reached Vancouver, the four-year-old town, of 15,000 inhabitants, beautifully situated on Burard's Inlet, and looking out through a narrow opening to the sea. The hotel, erected by the railway, is hardly surpassed by any house west of Montreal, while many of the wholesale stores would do credit to any city. Here we met and were most hospitably entertained by my friend and former churchwarden, Mr. Walter Taylor, well known on 'change, two years ago, as one of Toronto's enterprising wheat merchants. Mr. Taylor has started an extensive fruit cannery and has every prospect of a successful career. Vancouver is an enterprising and active town. Magnificent ocean steamers trading with China, Japan, California, Alaska, and the Islands of the Pacific, are constantly coming and going, and affording employment to a large number of people. The authorities have preserved a large area of magnificent natural forest, lying between the city and the sea, as a park. Our friends drove us through this park; the road running around it is nine miles long. Many specimens of the immense trees of the neighbourhood are preserved in the park. We were in one which measured 60 feet 8 inches in circumference, and saw others which were from fifteen to eighteen feet in diameter.

A new Clyde steamer, splendidly equipped, carried us from Vancouver city to Victoria, the capital of Vancouver Island, and of the province of British Columbia. The distance is eighty-four miles, and the passage is made through a charming archipelago. As we neared Victoria, the famous island of San Juan lay to the left. There can be no question in any one's mind whose sees the situation, that though arbitration may have avoided a war, it issued in a palpable injustice being done to the British Empire. The island, as far as we could see, is a barren rock, and is of no great strategic importance, as it would be easy to build on the coast of Vancouver a fortress that would command any works that might be erected on the island. The sun had set before we entered the harbour of

Victoria, and as this winds away up into the centre of the town, it was quite dark before we landed. The city is beautifully situated, being built on the rising land that lies all around the harbour. It is said to be a very wealthy community. It is evidently not very enterprising. Like Vancouver, it has electric light and electric cars, but the streets are badly constructed and badly kept. The whole place has a dusty, dirty, neglected look. There are two or three good wide business streets, with substantial buildings of various kinds. There are many stately residences in the neighbourhood of the park and in the suburbs of the city, while the grounds and flowers are impressively beautiful. The outlook from the park is one of the most charming prospects in the world. The waters of the strait, which is nearly a hundred miles wide, have much of that smiling beauty which has enchanted every beholder of the Bay of Naples. The distant Olympic Mountains, crowned with snow, gleam in the sunlight far above the clouds which are forever floating around them. The beautiful green islands near by, the distant shores of British Columbia, and Mt. Baker towering aloft and gleaming in the light, make a picture of beauty which will be a joy forever. We visited Esquimalt, the naval station about four miles from Victoria, a perfectly charming, land-locked, impregnable harbor. The country we were able to see consisted of cropping rocks, and patches of rich land between, varying in size from five to perhaps five hundred acres. We saw magnificent crops and fruit and flowers growing wherever agriculture was attempted. The island has endless capabilities in the way of market gardening and fruit farming. The Rev. Dr. MacLeod, for some time my opposite neighbour in the Central Presbyterian, told me that he had traversed the island for over a hundred miles north of Victoria, and had crossed it from shore to shore, and that the forests of Douglas and other pines surpassed anything he had heard or dreamt of. He regards the lumbering possibilities of the island as almost illimitable. The first impression one gets of all this western land is that it is so completely occupied by mountains that it never can be of any use for agricultural purposes, but a more careful inspection reveals the fact that there are many very fertile valleys that run among the hills everywhere; and that even the hills and mountains will support a larger proportionate population than Switzerland, as the land is so much better. The ecclesiastical structures of Victoria, like those of Vancouver, are not very important. Evidently the most costly is Dr. MacLeod's new church and school house, but artistically it is vulgar both within and without. The cathedral is a large, well-proportioned wooden structure, standing on a hill that dominates the whole town. The service was choral, beautifully rendered; the voices thoroughly English in tone. The congregation, manifestly refined, reminded one of such aristocratic gatherings as meet in S. Peter's, Eaton Square. The venerable Bishop Hills, with his unusually tall and slight figure, looks an ideal bishop, his whole bearing that of a cultured, refined, Christian gentleman. The people everywhere speak with respectful affection of him. And yet everyone said that the Church throughout the island was asleep—no interest, energy, or enterprise in it. We regretted greatly that the time at our disposal did not allow us to visit New Westminster, as the Bishop and Mrs. Sillitoe had kindly invited all the delegates to the Winnipeg conference to share the hospitality of their house. His Lordship has a wide and rugged diocese, with but very few clergy

in it, but with great possibilities, if I mistake not, in the not very distant future.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 19.

Both the reformers and the revisers of our Prayer Book were evidently anxious to present the Church of England with a service adapted to the people: it was such as they could use, and such as would be a vehicle for prayer and praise. In the Communion Office the people were restored to their place in public worship, and the sacrament itself was brought close to their needs. Communion had fallen into abeyance before the growing favour of the sacrifice of the mass, and King Edward's books are on this account in great measure tentative. The reformers had to feel their way, and the people to learn a new form as well as a new principle of worship. There was restored both the cup to the laity, and the Communion as well. Few things are of deeper interest than to trace the process by which the laity fell away into habits of non-communication, how in early days this evil habit was protested against by council, prelate and preacher, and how in later times it was tacitly acquiesced in by the Church, and the rubrics themselves underwent a change. It was a process of degradation and inveterate habit, so that the work of restoration was bound to be slow and precarious. The rubrics in King Edward's First Book appear a little obscure, but the leading motive is the full Communion of the people, and the means by which such a means of grace is to be ensured. Wherever there is a body of clergy they are to communicate with the celebrant: this is the rule. Introit, collect, epistle, and gospel, are appointed for each Sunday, and even on week days the Priest is to be duly vested and to proceed with the Communion Office up to the offertory, until he comes to know that "none (are) disposed to communicate with the Priest." The providing of the sacramental elements appears to have gone over the parish by rotation, and those who "so offer the charges of the Communion" are expected to be present with their friends and others for the offering: "and by this means the minister, having always some to communicate with him, may accordingly solemnize so high and holy mysteries with all the suffrages and due order appointed for the same." The parish church is the accepted place for all public worship, where every man and woman is bound to attend, and "with devout prayer, or godly silence and meditation, to occupy themselves:" this perhaps is because so few are able to read and join in the service. It is further directed that all these "communicate once in the year at the least," and all absenteeism from the parish church is forbidden under pains and penalties. The *minimum* of Communion is thus fixed at once a year, and the *maximum* is daily. Our present rubric directs that "every parishioner shall communicate at the least three times in the year, of which Easter to be one:" the constitution of the Synod of Toronto specifies that the candidate for being lay-representative must "during (such) twelve-months have communicated at least three times." The attempt has often been made to define these times in the rubric as Christmas, Easter and Whitsunday; as in the excerpts of Egbert of York, A.D. 750: "Those laymen who communicate not on Christmas Day, Easter, and Pentecost, are not to be esteemed Catholics." The present rubric has continued since 1552, and leaves the option of two

occasions out of the three: the American "Book Annexed" suggested a transference of the English rubric with all its want of grammar, but the American Office continues without alteration in its want of rubric. The Scotch Office of 1637 simply improved the grammar. The revision that was attempted in 1668-9 and happily proved abortive, would have given us this rubric: "And in every great town or parish there shall be a Communion once a month: and in every parish at least four times in the year, that is, on Christmas Day, Easter Day, Whitsunday, and some Lord's Day soon after harvest, at the minister's discretion. And all ministers shall exhort their people to communicate frequently." The Non-jurors were seeking a lofty ideal of worship and did not limit any number of times, but in 1718 directed that "every Priest shall inform the people of the advantage and necessity of receiving the Holy Communion frequently:" and for his own part "every Priest shall either administer or receive the Holy Communion every Festival (that is, every Sunday and Holy-day), except he cannot get two persons to communicate with him, or except he be hindered by sickness, or some other urgent cause." The rubric in Bishop Torry's Scotch Office of 1849 is much to the point. "In every congregation of the Church of Scotland, the Holy Communion shall be celebrated, so often and at such times as that every member thereof, come to a proper time of life, may communicate at least three times in the year, whereof the feast of Easter, or of Pentecost, or of Christmas, shall be one." It is clear on the face of all the rubrics that both celebrations and communions are intended to be frequent, that the clergy give to the laity the fullest opportunities for a profitable approach to the Holy Table, and that the laity with zeal employ their privilege and enjoy the blessing. It was the reproach of the pre-reformation Church that she did not encourage the laity to "draw near with faith" and receive the Holy Sacrament, but deemed it sufficient that they should go and hear mass. Many are the benefits of our Holy Ordinance both for the Saviour's honour and our own spiritual good. We cannot be safe with a *minimum*, be it any one of the Festivals, and we dare not neglect what our Saviour has blessed. It is a heavenly feast because it is food from Heaven.

REVIEWS.

ROWSSELL'S DIARY FOR 1891.*

Here we have a diary which can hardly be excelled for its purpose; and although it is called the Law Diary, it is equally adapted for business men and for men of other professions, even for the clergy, all the Sundays, Holy Days, and Sacred Seasons of the Church being indicated. That it has been found to answer its purpose we may conclude from the fact that it has been published annually for the last forty-four years.

It contains a space for every day in the year, *Sundays included*, headed with the day of the week and month, and there is also a blank space for memoranda at the end of each week, and ruled sheets for cash payments, and receipts at the end of the book. It has also printed at the head of the days as they occur, the beginning and ending of the Law Society terms, sittings of the Supreme Court of Canada, the Court of Appeal, and of the three divisions of the High Court of Justice for Ontario, county court terms and sittings, Court of General Sessions, bank holidays, and other information desirable to be brought under notice.

There is prefixed a calendar, list of the Privy

*RowSELL'S Law Diary for 1891. Printed in fine letter paper, closely ruled and half-bound. Price \$1.00.

Council, Members of the Senate and House of Commons, and the various public departments at Ottawa. Also a list of the Executive Council, House of Assembly, and Public Departments of Ontario, etc.

It contains, likewise, a variety of information convenient to the legal profession, such as lists of the benchers of the Law Society, the judges of the several courts, law terms, sittings of the courts, etc. There could hardly be a better book of its kind, and we cordially recommend it.

MAGAZINES.—*Harper* for November completes the eighty-first volume of this beautiful magazine, and does so in excellent fashion. "Our Italy," by which the writer, Mr. Dudley Warner, means California, is a charming paper in text and illustrations. "A Hallowe'en Wraith" is a pretty story by Mr. William Black. A very interesting article on Princeton deserves notice. "Port Tarascon" is finished and "The Illustrious Tartan" is dead. We may be ungrateful, but we are not quite sorry. *The Arena* (November) completes its second volume, and still continues to do its own work well. We could wish that other sides more akin to our own were fully represented in it, but that may not be the fault of its conductors. A very interesting paper by the late Mr. Dion Boucicault is that on the Future American Drama. Rev. M. J. Savage's glance at the "Good Old Times" is very good. Professor Shaler writes on the very living question of the African Element in America. *The Methodist Magazine* (November) continues the Canadian Tourist Party in Egypt, and takes the traveller to Constance, where we are treated to some very interesting "reminiscences" of Huss and Jerome of Prague. Thence we go to Schaffhausen never to be forgotten. There is a good picture of the great falls, and the other scenes are suitably depicted. Lady Brassey's Last Voyage is carried on. The Rev. Dr. Hugh Johnston writes pleasantly on Mammoth Trees of California; and the other articles are quite up to the high level of this magazine.

BROTHERHOOD OF S. ANDREW.

The fifth annual convention of the Brotherhood of S. Andrew, in the United States, was held at Philadelphia, on the 16th-19th of last month. It was opened with a celebration of the Holy Communion at Grace church, at which the charge to the Brotherhood was delivered by the Rt. Rev. Dr. Potter, Bishop of New York, in which he spoke of the three great bodies in the Church,—the General Convention, as representing the legislative life of the Church; the Church Congress, as representing the intellectual or speculative life of the Church, and the Brotherhood of S. Andrew, as the youngest of all, which represented the sympathy of the Church of Christ, which was not to be too much concerned about plans, etc., but that they might use the mighty power of sympathy. After the service, the members went to St. George's Hall, where the convention was called to order by Mr. James L. Houghteling, president. After routine business, the chairman, amid prolonged applause, invited to seats on the platform the delegation from Canada, consisting of Mr. F. DuMoulin, S. James' cathedral, Toronto, and Messrs. Chas. Heath, jr., and R. F. Hicks, also of Toronto. Mr. DuMoulin addressed the convention, expressing himself as being very sensible of the kindly welcome that the Canadian delegates had received, and giving statistics to show the progressive nature of the work in Canada. The following were then appointed officers of the convention:

President, John E. Baird, of Philadelphia; 1st vice-president, H. A. Sill, of New York; 2nd vice-president, Chas. E. Royer, of San Francisco; 3rd vice-president, Wm. Aikman, jr., of Detroit; secretary, M. S. Southworth, of Springfield, Mass.; assistant secretary, N. Sturgis, of Chicago.

Mr. James L. Houghteling presented and read the annual report of the council, showing the growth of the Brotherhood to have been threefold: in size, in quality, and in influence in the Church; there are now 433 chapters and 6,500 members, showing an increase of 121 chapters and 2,000 members within the year. After the business session the Rev. Floyd W. Tomkins, jr., of Hartford, Conn., was called to the chair. The first paper was by Mr. Henry A. Sill, of S. Chrysostom's, New York, which was on "The Conflict of Interests in a Young Man's Life." He said that the conflict was a good thing out of which shall come strength both for ourselves and for those around us. We want to be strong in body and mind, and also morally. Self-sacrifice is the law of life; that when men are called to make sacrifices they

generally cut off the Church first. If the conflict is between self and the Church, give up self. The conflict calls out all that is good in man. There ought to be a complete consecration to God. Every one has some speciality; may ours not be some special call to work in the Church of Christ? We are to be equal to the occasion that calls us. We are to devote ourselves to the Church, but nothing short of an entire consecration will satisfy and settle the conflict. Several of those present then spoke on the subject. Mr. Wm. C. Sturgis, of Boston, read the second paper, on "Sacrifice and Consecration." He said that sacrifice was a fundamental axiom of the Christian life that admits of no discussion. He figured Christ's life from the manger to the cross as one of sacrifice, and yet this it was that is conquering the world. God calls men to a life of self-sacrifice, and that by this the dark places of the earth shall be made bright. We are fallen in sad times, but the remedy is at hand. We need to apply the secret which strengthened those who have gone before, which is contained in the two words, self-sacrifice and self-consecration. God has set His seal upon us; we are, therefore, no longer our own, but at all times His; we are at His command and when He calls the call will be clear. He has a special work for us, and He will not allow us to stumble into it. It rests between God and every man, but every man must implicitly follow Him with a devoted heart.

The large hall was crowded by delegates from all parts of the United States, even California being well represented. It was a noble and inspiring sight to see so many young men, and to hear their hearty voices in the responses and creed, as well as the singing; particularly so when we remember that they represented a principle, and were but the few of the thousands bound together in the same grand work.

A public service of the Brotherhood was held in St. James' church, on Thursday evening, when the church was crowded. Bishop Whitaker made an address of welcome, and said that the organization was pursuing its ends by wise and Christian methods, that the purpose was a noble one and the ends commendable, and that the closer that men came into relation to Christ the greater will be their power over others. He said that the topic to be discussed was "The Brotherhood Idea." The Rev. Floyd Tomkins spoke of our being "Sons of One Father," and the Rev. J. O. S. Huntington of our being "Citizens of One Kingdom." At the business session on Friday a committee consisting of Messrs. Houghteling, of Chicago; F. DuMoulin, of Canada, and Billings, of Boston, was appointed to draft a resolution on "Laymen in Community." The constitution was changed in such a way as to leave the general council the power to decide where the headquarters shall be. A communication from the clergy of St. Louis asking the convention to meet there next year, which had the endorsement of the Bishop of Missouri, was received. The constitution was amended so that each chapter shall have one delegate to the annual convention and one additional deputy for every ten members in good standing. In the afternoon a conference on the work among the colored people was held, at which the Ven. Archdeacon Moran, of Annapolis, presided.

At ten o'clock, Saturday morning, Mr. Houghteling taught a model Bible class, which was formed of a large number of the members of the convention, who were strongly impressed with his plain, straightforward, practical manner of handling the lesson. He urged the having of a key text; that the teachers should indicate a line of thought which the lesson should take; that no attempt be made to teach what the teacher does not know himself; that he does not attempt to soar to heights upon which he has not walked.

This was followed by a conference on the work of the chapters. The earnest desire was how to reach men, that some practical methods should be given. It was shown that in some cases the best results were obtained from brief meetings from which the members were sent out to do a definite work; that mere formal meetings could do but little good; great tact was needed in approaching young men; all men should be looked upon as members of the Church, no matter how far they had strayed, and that they should be welcomed as one who had wandered away would be to his mother's home. At the business meeting, which was called to order at noon by the president of the convention, the Bishop of Delaware was present and spoke. It was resolved that the sixth annual convention meet in St. Louis at some time before October 1st, 1891. A concordat expressing unity and fraternal co-operation between the two organizations of the Brotherhood in the States and Canada was unanimously ratified by the convention, and by Mr. F. DuMoulin on behalf of the Canadian council. The committee on credentials presented its final report, in which it stated that there were 175 chapters present at the convention, 814 delegates, and 70 alternates, beside a large number of visitors. A conference was then held on "The Social Crisis and the Church's Opportunity," which was opened by Mr. Herbert Welsh, of Philadelphia,

who was followed by Professor Richard T. Ely, of John Hopkins' University. After the singing of the *Gloria in Excelsis*, and prayer, the president declared the business sessions of the convention adjourned. On Friday evening, four services were held in different churches of the city; they were all well attended. On Saturday evening there was an enthusiastic reception given to the members of the convention, at the Academy of Fine Arts, to which all interested in Sunday schools were invited by the Sunday School Association of the diocese of Pennsylvania. The rich feast of music and art was properly deemed a more fitting ending of the work of the week than any collation could possibly be. Mr. Geo. C. Thomas welcomed the guests; other addresses were made by Mr. J. L. Houghteling, Chas. J. Wills, H. A. Sill, and F. DuMoulin, of Canada. During the evening fine music was given by the Germania Orchestra. The anniversary service was held on Sunday morning, at St. Luke's church, the Holy Communion being celebrated by Bishop Neely, of Maine, and Bishop Rulison, of Central Pennsylvania. The latter preached the sermon, taking for his text S. Matt. xx. 22, "We are able." It was a strong plea for enthusiasm in Christian work. The farewell service was in the evening at the Church of the Epiphany, Revs. Drs. McConnell and Adams, of Buffalo, giving addresses. Mr. G. H. Davis, in behalf of the members of the Brotherhood in Philadelphia, bade farewell to the delegates, the majority of whom left by the morning trains on the following day.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

PETAWAWA.—Thursday, October 23rd, was a red letter day in this new mission. It was the anniversary of the arrival, twelve months previously, of a clergyman to reside in the district and take up work among all the settlers within reachable distance. Last year, on the priest's arrival, he was welcomed by a gathering at the mission house that evening, and it was then suggested that on each anniversary there should be a similar gathering. This year, however, there were services in the church as well as a social gathering. The day began with Holy Communion at 7.30 a.m., followed in the afternoon by a conference of the wardens and lay delegates of the several congregations, at which several suggestions of the mission priest, affecting the temporalities of the mission, were unanimously adopted. In the early evening there was a very hearty service in the bright little church of All Saints', which was nearly filled by the congregation, many having come a distance of eighteen miles, and expressing themselves amply rewarded for their long drive. Rev. Mr. Anderson, of Beachburg, preached an admirable sermon on the "Signs of the Times," and congratulated the people on the evidences of growth to be seen on all sides in this mission. The sermon is much talked about, and cannot fail to leave a powerful impression on the minds of those who were privileged to listen to it. A very pleasant evening was spent by all at the mission house, where the ladies of the mission had provided a substantial supper. During the course of the evening the mission priest, Rural Dean Bliss, gave some interesting particulars of the work of the past twelve months. He said that during that period the contributions of the people amounted to \$316 in money, and \$100 in produce; that 296 Sunday services had been held; that he and his lay readers had driven 5,070 miles with the two mission horses; that personally he had made 155 pastoral visits, at several of which he had to celebrate either baptism or Holy Communion. After further particulars he expressed the hope that the people would still continue to look with favour upon gatherings such as this, as it was one way of bringing priest and people into closer intercourse, and could not fail to be productive of much good. There was, on all sides, much rejoicing at the bright prospects evidently before the Church in this mission. May our hopes be realized.

TORONTO.

Convocation at Trinity.—The Convocation at Trinity University is a body that is composed of graduates and friends of the Church of England's chief seat of learning in Ontario. Revived only three years ago from a state of obsolescence, Convocation has become the most potent factor in the progress of old Trinity. Tuesday, October 28, was therefore an eventful day in Trinity's calendar, occupied as it was by the annual meeting and banquet of Convocation. October the 28th, the anniversary of St. Jude, has now become the fixed date for these important occasions. As that day comes around there are gathered within the walls of their alma mater a notable collection of some of the province's ablest and best known men, who every year meet together

within "the reverend walls" that the poet mentions, to renew old associations and to discuss matters connected with the highest welfare of the university. This meeting was especially notable, as occurring at a time when the fruits of Convocation's work were most manifested. These fruits are evidenced in the largely increased number of students, and in the completion of the new west wing, which makes Trinity the best equipped student home in the Dominion. Trinity may now be said to have emerged from its existence as an ecclesiastical university, to stand before the public as one of the great institutions most able to educate the country's youth. To this result the loyalty, influence and liberality of her sons, as expressed in Convocation's work, has wholly assisted.

Among the prominent personages who took an active interest in the day's events were: Hon. G. W. Allan, Speaker of the Senate and Chancellor of Trinity University; R. T. Walkem, Q.C., past grand master of the Masonic body in Ontario; Dr. J. G. Bourinot, clerk of the House of Commons, Ottawa, Canada's authority on matters of political history and governments. In addition were two bishops of the Church and a number of men prominent in all the professions.

In the afternoon the annual meeting of Convocation was called to order in the new west lecture room, the chancellor, Hon. G. W. Allan, being in the chair. Seated on the platform with him were Right Rev. Arthur Sweatman, D.C.L., Bishop of Toronto, and Right Rev. Charles Hamilton, M. A., Bishop of Niagara, together with a large number of prominent clergy and laity from different parts of the province.

Conferring Degrees.—After the minutes of the last general meeting had been read, the following degrees were conferred by Convocation; B.A., T. A. Vicars; M.A., H. W. Church, J. A. Houston; M.D.C.M., Dr. Kester, Dr. Sprague, Dr. Jardine; D.C.L. ad eundem, Sir Albert Rollit, LL.D., London.

The report of the executive committee was then read.

Education by Scholarship.—Archdeacon Jones brought up his scheme referred to in the report, which had as its object the aiding of young men in the different dioceses to obtain education by scholarships in the gift of each diocese. The Archdeacon, who has been taking a great interest in his proposal, addressed the meeting at some length, in which he enumerated its advantages.

In reply to the Archdeacon, Mr. Barlow Cumberland pointed out that Trinity already gave larger scholarships than any other university in the country. The executive committee, he said, had endeavoured to meet the Archdeacon's proposal by reducing the residential fees. He would suggest that each diocese or congregation might aid its deserving young men.

Professor Clark, in a happy speech, emphasized the need there was of every young man entering the ministry first to take an arts course. The Archdeacon's proposal, he thought, tended against this.

Rev. Provost Body showed that the university was taxing its resources to give as cheap an education as possible, and that as matters stood the corporation of Trinity was losing on the board of the students. The feeling of the meeting seemed to be that Archdeacon Jones' scheme was as yet hardly feasible.

Nomination and Election.—After some discussion a committee, on motion of Mr. Worrell, was appointed to nominate candidates for the college corporation to be elected by the meeting.

The committee consisted of Revs. A. J. Broughal, Rural Dean Carey, Messrs. Beverley Jones, N. F. Davidson.

The election of officers was then proceeded with. The Provost proposed Mr. J. A. Worrell as chairman, referring to his energetic labors in his office. Mr. Worrell was elected unanimously as chairman of Convocation, and Rev. Professor Symond was appointed clerk for the ensuing year.

The following gentlemen were elected members of executive committee of Convocation: Mr. A. F. Matheson, M.A., Rev. K. L. Jones, Dr. Nevitt, Mr. J. R. Cartwright, Rev. Dr. Mockridge, Mr. N. F. Davidson.

The committee on nominations presented the following names for election of representatives of Convocation on the university corporation:

To be elected by the members—Rev. J. J. Bogart, Dr. J. C. Bourinot, J. R. Cartwright, Cortez Fessenden, Elmes Henderson, Rev. Dr. Mockridge.

To be elected by associate members—Mr. Justice Osler, A. H. Dymond, Col. H. Rogers.

Additional Endowment Fund.—The question of additional endowment fund was the next item of discussion; the Provost introduced the question and outlined what had been already done. Rev. K. L. Jones made some able suggestions, as did also Mr. Barlow Cumberland. Mr. Walkem pointed out the need there was of further organization for the purpose of raising funds. He thought that in each diocese there should be a thorough system for collecting subscriptions, and in furthering the work begun by Convocation.

Speeches were also made by Rev. E. P. Crawford, Rev. John Langtry, and others, in which the splendid work that Queen's and Victoria had already done for themselves was noticed. The appointment of a special collector was also suggested. The meeting then adjourned.

The Banquet.—Trinity Convocation dinner was held in the evening in Convocation hall. One hundred and thirty members of Convocation, graduates and students, sat down to the banquet.

Hon. G. W. Allan, chancellor of the university, was in the chair, while the vice chairs were filled by Rev. Provost Body, Rev. Professor Clark representing the university; Dr. Griffin, the Medical College; Messrs. J. A. Worrell and Barlow Cumberland and Mr. H. A. Bedford-Jones the students of Trinity.

The Toast List.—Chancellor Allan proposed the toast of "The Queen" in a short speech, which included a warm tribute of devotion to Canada.

The toast was loyally honoured.

Rev. Prof. Clark proposed the toast of "The Learned Professions."

His lordship Bishop Sweatman replied on behalf of the divinity profession.

Rev. Canon Dumoulin followed in a speech marked by his characteristic eloquence.

Dr. Bourinot, the representative of the Ottawa Local Association, made the speech of the evening, which was reported fully in the local press. Referring to the question of musical degrees, the learned gentleman spoke as follows: "And here I cannot refrain from making an allusion, and it has certainly a connection with a controversy in which the authorities of the university have been engaged—a controversy forced on us by a few ungenerous individuals in England, who have treated the whole question in a spirit of remarkable unfairness, and have proved quite conclusively in their case that music has few soothing charms. The legal position of Trinity seems to me to be remarkably strong, and its wants have been thoroughly explained to the public by the learned Provost, who in this, as in other matters affecting the welfare and stability of the university, has evinced those qualities of earnestness, energy and knowledge which are eminently his."

Dr. Sheard, on behalf of the medical profession, made an admirable speech which was loudly applauded, and the Bishop of Niagara in proposing the toast of the evening, "Trinity" was received with the usual signs of esteem by the audience.

Speeches were also made by Messrs. Barlow Cumberland, J. R. Cartwright, the Provost, Dr. Geikie, Mr. Bedford-Jones, Rev. W. B. Carey, S. F. Houston, Rev. J. C. Davidson, and others. Songs and college choruses were well rendered by the students, and received with much applause.

On Monday, October 27th, at 8 p.m., the annual convocation service was held. The college chapel was completely filled with a large congregation of Church people from all parts of the city. A gratifying feature of the occasion was the interest shown by the clergy, many coming from a considerable distance, about fifty in all, being present, most of whom took part in procession. The service was fully choral, sung by Prof. Lloyd, and the choir of college students. Rev. G. C. Mackenzie, Brantford, preached an admirable and inspiring sermon, which will be published in *extenso* in the November issue of the *Trinity University Review*.

S. Stephen's.—The Young People's Association of this church gave an At Home on Monday evening. An excellent programme was furnished, to which the following ladies and gentlemen contributed their quota of readings, songs and instrumental music:—Mrs. Hardy, Mrs. Patterson, the Misses Cropper, Klinger, Lewis, Canavan and Burrage, and Messrs. St. Clair and McDonald. During the evening there were elected by acclamation—Mr. J. Canavan, president (re-elected); Mr. G. F. Lewis, first vice-president, and Dr. Dawson, second vice-president.

Grace Church.—A large number of the young men of this church met Tuesday evening in the lecture room and organized a young men's association, to be known as Grace Church Young Men's Association. The following officers were elected:—Rev. J. P. Lewis, honorary president; Rev. C. C. Kemp, honorary vice-president; W. Beatty Nesbitt, M.D., president; S. Corley, vice-president; Geo. Lount, secretary; Geo. Waddell, treasurer. The society will meet fortnightly on Mondays.

S. Matthias.—The Young People's Association of this parish has become one of the institutions of the West End. Its fortnightly reunions are looked forward to from week to week, during the greater part of the year, as furnishing entertainment of a high class and of wholesome tone. The season opened this year with a lecture on "Japan," by the talented Prof. Lloyd of Trinity University. There were also songs before and after the lecture, and an address

(in costume) by Mr. Kakuzen of Japan. The lecture was delightful, and the rest of the entertainment reflected great credit on Miss Harrison (daughter of the Rector), who had become responsible for the programme on this occasion. Other members of the committee will, in the same way, take up in turn the entertainments which are to follow. The Rector, seconded by Mr. Alderman Verral, moved a vote of thanks to the Rev. Prof. Lloyd and others who contributed to the pleasure of the evening. Notwithstanding the continuous rain and muddy walking, the two rooms were filled on this occasion. A desire was expressed that the lecturer would give another lecture to the Y.P.A. on the same subject. Miss Gray, of Parkdale, accompanied the singers very efficiently, among whom besides herself were Messrs. J. Bryce Mundie, J. Carter Troop, and Dr. B. L. Bain. A large number of new members were enrolled as part of our proceedings. In our report of the harvest festival of this parish, the name of Rev. H. Pitman was inadvertently omitted from the list of preachers. Rev. F. G. Plummer has sailed for England on a two year's furlough on account of ill health. He is much missed in the parish in services, but his place is well supplied by Revs. G. H. Webb and T. T. Norgate, the former being choirmaster as well as assistant priest, and the latter as deacon in the parish work and services. Mr. J. Mockridge takes the position as organist, in which Mr. Plummer was so efficient.

—S. James' cathedral was crowded to the doors last Sunday evening when Rev. Dean Carmichael, of S. George's church, Montreal, ascended the pulpit to speak to young men. The sermon will long remain stamped upon the minds of those who were fortunate enough to be within the range of the eloquent divine's voice. Dean Carmichael read as his text from the second book of Samuel, selecting the eighteenth verse: "And they took Absalom and cast him into a great pit in the wood and laid a very great heap of stones upon him."

PORT HOPE.—The members of the Women's Auxiliary in this place and many others who are interested in missions, were pleased and encouraged in their efforts, and received much information from the address of Mrs. W. Cummings, who spoke on Monday evening, October 20th, in the hall of the Y.M.C.A. Mrs. Cummings gave an account of her recent missionary trip to the North-West, and her address was highly appreciated.

NIAGARA.

HAMILTON.—At the last session of Synod a committee was appointed, with Archdeacon Dixon as Convener, to consider the changes required in constitution and canons, and report at the next session of diocesan synod. On the 28th ult. the first meeting was held at Hamilton, when there were present with the Convener E. Martin, Chancellor, Q. C.; A. Bruce, Q. C.; W. F. Burton, W. Bell and K. Martin, barristers; Canons Belt and Sutherland; Revs. W. R. Clark, R. Ker, C. E. Whitcombe and W. J. Armitage, and Messrs. A. Gaviller, J. J. Mason, F. E. Kilvert and E. Kenrick. These gentlemen went to work heartily, and arrangements were made to convene another meeting in November.

GUELPH.—*St. George's.*—In the afternoon of Sunday, the 12th of October, His Lordship the Bishop addressed the Sunday School and presented the English "S.S. Institute" certificates to the teachers who had competed for them. In giving them he expressed his great satisfaction in reference to the efforts that were made in St. George's Sunday School to qualify the teachers for the Institute examinations, which were of a very high character and required both time and earnest study on the part of the candidates to secure the honors that had been conferred on them. Miss Annie Hutchinson, Section A.—1st class. Miss Alice Stanley, Section B.—1st class. Miss E. Fay Chisholm, Section B.—2nd class. Miss Frances M. Ridgeway, Advanced C.—1st class. Miss Charlotte E. Ridgeway, Advanced C.—1st class. Both the latter young ladies are qualified to enter for the highest certificates which are given by the Archbishops of Canterbury and York, and also the Special Division D. The highest standard of marks is 100 in each subject. In the P. Book exam, Miss F. M. Ridgeway got 90 marks, and C. E. Ridgeway, 82. This is a very high average. Several candidates will present themselves at the exam. next April. On Sunday, the 12th ult., the Rev. E. P. Crawford preached in the morning on behalf of the Missions of the Church. His sermon was of a very stirring and earnest character, and a large offertory was taken up for the widows and orphans of the clergy. In the evening the Bishop preached to a large congregation, an excellent sermon, on the work of the Holy Spirit. The church improvements are much admired. The carpet in the chancel adds

greatly to its beauty, and the Bishop in his late visit commended it highly. It is now the finest chancel in the Diocese. All the funds for the improvements are not yet in hand, and it is desirable that they should be paid in before an effort is made to push on with the much-needed painting of the interior of the church. On Thursday evening, the 23rd October, a most pleasing Harvest Home Festival was held in the school room of St. George's church, by the members of the Bible Association. Notwithstanding the night was wet and stormy, there was a very large attendance. The chair was occupied by Ven. Archdeacon Dixon, who welcomed those present and alluded to the bounteous harvest of this season. The harvest was God's annual gift to mankind, and without it all other branches of trade must be paralysed, for nothing could make up for a failure of the fruits of the earth. The programme opened by the singing of the 276th hymn, "Come, ye thoughtful people, come," by the choir. This was followed by a choice selection of instrumental solos, recitations and readings. The Rev. Mr. Seaborn gave a very impressive reading. At the close a vote of thanks to the association by Dr. Lett and Mr. J. M. Bond, was moved, and unanimously carried. Dr. Lett spoke of the excellent taste displayed in the decorations, and both gentlemen expressed the pleasure they felt at being present at the entertainment. The singing of God Save the Queen, and the pronouncing of the benediction, brought a very pleasant evening's entertainment to a close. The annual meeting of St. George's Church Young People's Association for the election of officers was held in the school room on Tuesday, the 21st ult. There was a full attendance, and considerable interest was manifested in the proceedings. Reports of the treasurer and auditor were read, showing a balance of \$68.72 on hand, after transferring \$571 to the Chimes' Trustees. A strong committee of management was chosen to co-operate with the officers. The society commences the season under favorable auspices. They have now raised about \$2,000 toward the purchase of a peal of bells for S. George's church, and they hope this year to be able to raise the balance necessary for this purpose.

HURON.

MITCHELL.—The Bishop has appointed the Rev. A. Dewdney, of Durham, to be rector of this parish. On a week-day evening recently his lordship preached here, when the Rev. W. Taylor conducted the service, and the Rev. J. W. Hodgins, of Seaford, took part. At a vestry meeting, held some time since, it was resolved that the stipend of the new rector, whoever he might be, should be \$800 instead of \$1000, as in the past. Mr. E. Lawrence, Manager of the Merchant's Bank in this town, has passed away from consumption. His funeral was conducted by the Rev. Canon Patterson, of Stratford, to which town the body was taken for interment.

ALGOMA.

THE RURAL DEANERY OF MUSKOKA.—The clergy of this deanery assembled at Bracebridge, on Wednesday and Thursday, Sept. 24th and 25th, to transact the business of the Chapter, which an extended programme described. By the kindness of the incumbent (Rev. J. Boydell) the Chapter met at S. Thomas' parsonage. On Wednesday there was a celebration of the Holy Communion at 8.30 a.m., and at 10.30 the actual work of the chapter was commenced with prayer by Rural Dean Llwyd, who followed on with a short congratulatory and felicitous speech. The minutes having been read by the hon. sec. (Rev. A. H. Allman), were also subscribed by the chairman. The Greek text of 1 Cor. i. (verses 1-9) was then taken up, and after a very suggestive introduction by the chairman, in which were gathered up the homiletics of the epistle, a very helpful time was spent in exegetical exercise. Not only was the Greek taken up clause by clause, but many separate words also came up for keen and earnest discussion, both as to history and to doctrine. It was resolved that on the next occasion verses 10-16 (inclusive) be taken up. Two of the clergy were unavoidably absent from the morning session. The afternoon session commenced at 1.30, when all the clergy of the chapter were present, viz., Rev. Rural Dean Llwyd (chairman), and Revs. J. Boydell, M.A. (Examin. chaplain), W. T. Noble, B.A., A. H. Allman, H. N. Burden, L. Sinclair, and H. P. Lowe, B.A. The Rev. H. N. Burden read a paper, the subject of which was—"On preparation, and preaching, of sermons." The paper was based upon advice in the writings of the late Rev. Richard Ansbury, and contained some pertinent suggestions and suitable warnings about texts, subjects, and aims. Common-sense, sound judgment, and fitness were insisted upon; whilst incongruous, obscure, and fanciful texts were to be studiously avoided, as also subjects out of harmony with the seasons, the Church's order, and local surroundings. The subject was freely discussed

Mr. Wilson's Reply.

SIR,—I notice that the Rev. Canon Mockridge's terrible onslaught upon me and my work among the Indian children appears in all three of the Church papers. I sent my reply to the *Evangelical Churchman* yesterday, that having been the first of the three to reach me, and now, with your permission, will indite a further reply in the columns of the CANADIAN CHURCHMAN. I acknowledge frankly that I deserved a touch of the whip, and my feelings are no less friendly to the secretary of the Board of Domestic and Foreign Missions, and editor of the *Church Magazine* for having applied it. Personally, I feel great love and reverence for nearly all the members of the Board, and I hope they will all forgive me if I have insulted any of their feelings by insinuating that they were at all wanting in Christian fervency, or too fond of figures. And now I must begin and defend myself—if defence there is. It would seem from the Canon's letter that I had committed some great offence against the order and peace of the Church in inaugurating and carrying on during these past seventeen years an independent work on behalf of our Indian population, also that I have been in some measure deceptive in taking and training the children of Christian parents instead of confining myself to those who were heathen. Again, I am charged with having threatened to make my institutions non-sectarian. And I am accused of making the most preposterous proposal to establish a new missionary society entirely for the benefit of my own particular work. And it is suggested that my Homes have no more of a missionary character about them than has Dr. Bethune's school at Port Hope, and *ergo*, it is not proper that the Board of Missions should help them. Just a word or two, please, on each of these points. (1) If my work during the past seventeen years has been of an independent character—whose fault is it? I remember well that honest old missionary, Canon Givins, saying bluntly to the then Indian Mission Board, of which he was a member, "While we have been talking Mr. Wilson has been acting." This was just when I had got my Shingwauk Home started. It is not that I have wished to be independent or wished my work to be independent, but I found no one else taking it up and championing the Indian cause, no one else founding or setting on foot institutions for the training of the young Indians, and so, simply resting on Almighty God for guidance and support, I set to work. When Bishop Sullivan was first appointed to Algoma I asked him to be president of my Homes and appoint a committee of management. His Lordship accepted the presidency, but appointed no committee. Now, however, I understand, a committee is about to be appointed, and I am heartily glad of it. (2) I think the Canon is scarcely fair in saying that I do not seek the children of pagan Indians. I do seek them, and have sought them ever since I first commenced my work, and those who heard me speak at meetings last spring will remember the various difficulties that I enumerated in regard to getting these heathen children owing to the superstitious objections of the parents. There are quite a number of Indian institutions now scattered over the country, and I think it will be found that the admission of heathen children is in every case the exception and not the rule. It must not be thought either that Indian children require no further care or instruction, or that their parents lose their improvident and filthy habits directly they are baptized. Experience teaches that it is far otherwise. Baptized or unbaptized, the children that we receive are for the most part those that in a white population would be described as "waifs and strays." And I fail to see that our work is not of an evangelistic or missionary character. (3) About making my institutions unsectarian I have spoken in the *Evangelical Churchman*, so will not repeat it here, especially as it is an old story. (4) That I am asking for a new missionary society for my own personal benefit I simply deny. But what I do ask—and ask most emphatically, is that steps may be taken to stir up a new missionary zeal on behalf of our Indian population far and wide through the country; and the fault that I find with our present missionary organization is that the Indian cause is ignored. Let any one procure a copy of the Methodist missionary report, and the Presbyterian mission report, and compare it with the report of our Domestic and Foreign Missionary Society, and I think they will see what I mean. Would to God we had a Bishop Whipple or a Bishop Hare in this country to champion the Indian cause, and then I think things would be different—but any poor missionary who dares to lift his voice on behalf of the Indians is struck with the whip and driven back into his kennel. (5) I fail to see the analogy between my work among the poor Indian children and that of Dr. Bethune of Trinity College School, Port Hope. And now I have done—have had my say. To God I commit my cause. I do not want to close up my work. I would like to labour on, and "spend and be spent" for another twenty years, if God spare me. But it grieves me that the Board of Domestic and Foreign Missions, the only Church Missionary Society that

we have in Canada, should look so unfavourably upon it. What I wanted the Board to do was to take it off my shoulders and relieve me of the responsibility—to take all the Indian mission work—all through the country, upon their own shoulders, to manage, direct, order, and pay for it all—spend thousands where they now begrudge hundreds. And then I would no longer twist uneasily in my kennel or dare to bark such wicked, snappish barks about "figuring societies" or "live missions."

E. F. WILSON.

Shingwauk Home, October 25th, 1890.

Sunday School Lesson.

23rd Sunday after Trinity. Nov. 9, 1890.

THE LORD'S SUPPER.—THE OUTWARD SIGN AND INWARD GRACE.

We have now come to the study of a great mystery which many are not willing to believe only, but are determined to understand, though it is quite beyond their understanding. On one side the Romanists try to do away with the difficulty by declaring that the "outward part" is miraculously changed into the "inward part." On the other side numerous sects say that there is no "inward part," and that our Lord's solemn words about eating His Body and drinking His Blood, mean only remembering Him in our hearts. Between these two extremes stands the Church's teaching—clear and distinct as to the facts, yet content to declare the mystery without explaining it. "Our bodies are strengthened and refreshed by the outward part, the bread and wine; and our souls by the inward part, the Body and Blood of Christ, which are verily and indeed taken and received by the faithful," (See *Catechism*). Some slight explanation is given in Article XXVII., where we are told that the Body of Christ is eaten *spiritually* through *faith*. For the rest, the Church is content to leave the matter where Christ left it, unexplained, and it is her children's duty to *obey* instead of disputing.

I. THE OUTWARD AND VISIBLE SIGN.

1. *Bread and wine.* As in Baptism, the visible part of this Sacrament is very simple, and its simplicity is one sign of its Divine origin. Men would have chosen something much more imposing for the highest rite of their religion. Still these elements of bread and wine must be the most suitable for the purpose. Bread is the sign of strengthening; wine refreshes or makes glad (Ps. civ. 15; Prov. xxxi. 6, 7). Melchisedec, the type of Christ, brought bread and wine to Abram (Gen. xiv. 18-20; Heb. vi. 20). Bread was offered every week in the temple, for a memorial, and eaten in the Holy Place (Lev. xxiv. 6-9). Wine was also offered (Num. xv. 5). Christ twice fed the people with bread, and once cheered a bridal party with wine. These instances seem to foreshadow their use in the Sacrament.

2. "Which the Lord hath commanded to be received." This command is recorded by three Evangelists and S. Paul, and certainly binding on the Church; yet the Romanists refuse the cup to the laity although the words on that point are particularly emphatic—"Drink ye all of it," (S. Matt. xxvi. 27). On the other hand, some of the Puritans (thinking themselves spiritual because they despised the outward sign), dared to celebrate the Lord's Supper with beer or milk instead of wine.

II. THE INWARD PART, OR THING SIGNIFIED.

The night before His death our Lord gave the Apostles bread and wine, with the awful words, "This is My Body—This is My Blood" (S. Matt. xxvi. 26, 28). They must have wondered greatly. Still they had already heard words which would in some measure have prepared them. A year before, in the synagogue at Capernaum, Christ had publicly announced that through eating His Flesh and drinking His Blood eternal life might be obtained; and that those who refused had no life in them (S. John vi. 51-57). Many disciples left Him because of this saying, but the Apostles believed, although they could not understand. Now the way was opened to them and through them to us, and the means provided by which all might become one with Christ; through partaking *spiritually*, yet none the less *really*, of His Body and Blood (S. John vi. 63). We receive the inward part by means of the outward sign, for S. Paul says the bread and wine are the communion (or participation) of the Body and Blood of Christ (1 Cor. x. 15-17). The outward elements remain unchanged, the inward part He seems to connect with the act of blessing. (*Prayer of Consecration in Communion Service*).

III. THE BENEFITS OBTAINED THEREBY.

The Catechism tells us that these are "the strengthening and refreshing of our souls and bodies." We have already seen that *bread* signifies strength and nourishment, and *wine* refreshment. These blessings must surely come from union with Christ, "the true Bread" and "the true Wine," who has promised to dwell in those who come to Him in this holy Sacrament (S. John vi. 56). But the Church, in her Communion Service, mentions other benefits, *e.g.*, we pray that "our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood;" and we thank God for the assurance "that we are very members incorporate in the mystical Body of His Son;" and that the sacred symbols are given to each member to preserve body and soul unto everlasting life.

How wonderful is the fact that all these blessings may so surely be obtained, yet thousands, professing to be Christ's disciples, refuse to put out a hand and take them. They seem neither to care for the promised life, nor to be afraid of the threatened death (S. John vi. 58).

IV. OBEDIENCE TO CHRIST'S COMMAND.

The wisest men cannot understand how they receive Christ's Body and Blood. One says, "It is the very wonder of my soul, yet my constant relief on the word of my Saviour." In this all must become like little children, obeying because they trust Him who commanded it.

Bodily life is God's gift, but men must preserve it by the use of food, &c. So spiritual life is given in Baptism, but the soul must be strengthened and kept alive by spiritual food, especially the "Bread of Life." As the body is strengthened and built up, we know not how, so also is the soul.

The Lord's Supper is not a charm to take us safely out of the world (as many seem to think), but is the means provided by a loving Father whereby all may grow "unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). The soul, like the body, requires to be fed regularly and frequently. Teachers ought to be particularly careful in this matter, not only for their own good—though example will have far more effect than words. Still the matter must be pressed home to the class, that all who are confirmed should become regular communicants; and even the little ones can look forward with joy to the sacred Feast.

Family Reading.

The Siege of Berlin.

From the French by Alphonse Daudet.

We were returning up the avenue of the Champs Elysées with Dr. V. (inquiring, whenever we met with walls pierced by shells, or footpaths torn up by grape shot, something of the history of besieged Paris), when shortly before arriving at the circus de l'Etoile, the doctor stopped short, and pointing out to one of the large corner houses which are so ostentatiously grouped round the *Arc de Triomphe*—"Do you see," he said, "those four closed windows up yonder over this balcony? In the first days of the month of August, that terrible month of August, last year, so laden with storms and disasters, I was summoned there to a bad case of paralysis. It was at the house of Colonel Ionoe, a cuirassier of the first Empire; an old man mad with ideas of glory and patriotism, who, from the commencement of the war, had come to take up his abode in the Champs Elysées, in a suite of apartments joining on this balcony. Guess why! That he might assist at the triumphant return of our troops. Poor old man! The news from Wissembourg came to him just as he had risen from the dinner table. On reading the name of Napoleon at the foot of this bulletin of defeat, he had suddenly fallen.

"I found the old cuirassier stretched at full length on the floor of the room, his face bleeding and motionless as though he had received a heavy blow on the head. When erect, he must have looked very big; lying down, he looked immense. With handsome features, a perfect fleece of curly, white hair, his eighty years seemed to be but sixty. Beside him was his grand-daughter, on her knees and bathed in tears. Seeing them side by side, one might have supposed them two handsome Greek medallions, impressed with the same die; only the one anxious, cadaverous, and its outlines somewhat worn; the other resplendent and sharp cut, with all the brilliancy and velvety look of the fresh impression.

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"The grief of this child touched me. Daughter and grand-daughter of soldiers, she had for her father one of Marshal MacMahon's staff officers; and the figure of this fine old man stretched out before her conjured up before her mind another picture no less terrible. I reassured her as best I could; but at heart I had very little hope. We had to deal with a complete paralysis of one side: and at eighty years of age, people seldom recover from it. In fact, the sick man remained for three days in the same state of stupor and unconsciousness.

"In the meantime the news of Reischoffen arrived in Paris, you will remember in how strange a manner. Until evening we all believed in a great victory, twenty thousand Prussians killed, the Crown Prince a prisoner. I do not know by what miracle, what magnetic current an echo of the national joy found its way to our poor, deaf mute even in the dulness of paralysis; but so it was that on approaching his bedside that evening, I found him no longer the same man. His eye was almost bright, his speech less thick. He had strength enough to smile at me, and twice he stammered out,

"Vic—to—ry!"
 "Yes, Colonel, a great victory."

"And, by degrees, as I gave him the details of MacMahon's brilliant success, I saw his features relax and his face light up.

"When I came out of the room, the young girl was waiting for me, pale, and standing in front of the door. She was sobbing.

"But he is saved!" I said, taking her hands. The unhappy child had scarcely courage to reply. The account of the real Reischoffen had just been pasted up: MacMahon in flight, the entire army destroyed. We looked at each other in consternation. She was in great distress, thinking of her father. "I, too, trembled as I thought of this old man. Very certainly he would not be able to stand this fresh shock. And yet, what was to be done? Leave him to his happiness, the illusions which had caused him to revive? But in that case it would be necessary to tell him falsehoods.

"Well, then, I shall tell them," said the heroic girl as she quickly wiped away her tears and returned, all radiant, into her grandfather's room.

"It was a hard task which she had undertaken. Still, during the early days, it could be got through with. The worthy man's head was weak and he was deceived as easily as a child. But with improved health his ideas became more clear. It was necessary to keep him informed of the movements of the armies and to copy the military bulletins for him. It was truly pitiful to see this beautiful child bending down, night and day, over her map of Germany, picking out the position with little flags, exerting herself to form the combinations of a really glorious campaign: Bazaine moving on Berlin, Noissart in Bavaria, MacMahon on the Baltic. She asked counsel of me and I helped her as much as I could: but it was her grandfather himself who chiefly aided in this imaginary invasion.

"He had won victories in Germany so many times under the first Empire!

"He knew all the events beforehand."
 "Now—that is where they're going. That is what they will do next"; and his previsions were always realized, which never failed to make him a little proud of himself. Unfortunately it was in vain that we took towns and won battles; we never went on fast enough to please him. He was insatiable, was this old man. Each day, when I arrived, I heard of some new feat of arms.

"Doctor, we have taken Mayence," said the young girl, as, with a heart-broken smile, she came to meet me, and from the other side of the door I heard a joyful voice exclaiming:

"All right! all right! in eight days we shall enter Berlin."

"At this very moment the Prussians were within eight days distance of Paris. We at first questioned together whether it would not be better to move him into the country; but as soon as he got outside the capital the condition of France must have made the real state of things clear to him, and I thought him still too weak, too enfeebled by the great shock he had had for me to let him know the truth. It was therefore decided that he should remain here.

"On the first day of the investment I went up to their rooms—I remember it well—full of emotion, with that heart anguish which was forced upon us all by the closed gates of Paris, by the fighting under its walls, by the suburbs now turned into frontiers. I found the old man sitting on his bed, proud and jubilant.

"Well," he said to me, "so then this siege has begun."

(To be Continued.)

Hymn for Thanksgiving Day.

God of our fathers, our trust through all ages,
 Ever in mercy and kindness revealed,
 Guard us in peace, and, when war's tumult rages,
 Be Thou our helmet, our sword, and our shield!

Through the long years Thou hast granted us blessing,
 Filling our homes with the light of Thy grace;
 Let us, dear children, Thy love still possessing,
 Ever rejoice in the smile of Thy face.

When war's fierce tempest around us is raving,
 Let the wild storm be restrained by Thy will;
 As on the lake, when the foam-crests were waving,
 O'er the rough billows, Thy voice cried: "Be still!"

Crown our broad prairies with sheaves rich and golden,
 Fill all our dwellings with plenty and health;
 Let our fair children, as in the days olden,
 Find in Thy service their joy and their wealth.

Ever with wisdom our Sovereign guiding,
 Grant to our warriors true hearts strong and brave,
 On the wide ocean let proud navies riding,
 See Thy star leading them over the wave.

Guard well our Empire, unmoved and unshaken,
 Love be the bond that shall bind us as one;
 Safe is our trust, if by Thee unforsaken;
 Shine on us ever, Eternity's Sun!

God of our fathers, adored through all ages,
 Low at Thy footstool our homage we yield;
 Guard us in peace, and when fierce battle rages,
 Be Thou our helmet, our sword, and our shield!

—John Anketell, A.M.

New York City.

A Kind Act Noticed.

It is not often that little acts of kindness are noticed or rewarded in the world; but there is none so small, no matter how small the hand that does it, that God does not see, and the doer shall one day have his reward.

Things that public men and women do are noticed and told which would never have been spoken of if done by ordinary persons. This is a very pretty story told of the Prince of Wales, and it was a kind act which he did. In God's sight it would have been just as kind if done by any other man:

"I was recently told the following story of a piece of silverware now existing in the plate-room at Marlborough House. One day the Prince of Wales, on alighting from his carriage, at the door of a house where he was about to pay a visit, saw a blind man and his dog vainly trying to effect a passage across the thoroughfare in the midst of a throng of carriages. With characteristic good nature the Prince came to the rescue and successfully piloted the pair to the other side of the street. A short time afterward he received a massive silver inkstand with the following inscription: 'To the Prince of Wales. From one who saw him conduct a blind beggar across the street. In memory of a kind and Christian action.' Neither note nor card accompanied the offering and the name of the donor has never been discovered. But I think that this anonymous gift is not the least prized of the many articles in the prince's treasure. I can vouch for the authenticity of this anecdote, as it came to me direct from a young English lady who, by the kindness of a member of the Prince of Wales' household, was shown through Marlborough House during the absence of its owners, and the inkstand in the question was pointed out to her by her conductor." There are some people in this world who never

owned a piece of silver; but if one were given for each kindness they have done, their homes would be full, and there would not be room for them all.

Hints to Housekeepers.

HAM SALAD FOR LUNCH.—This is a good dish to utilize the small scraps remaining of boiled or baked ham that cannot be nicely sliced. Chop fine one pint of ham with one pint of bread crumbs (white bread), moisten with milk (about a teacupful, possibly a little more), add a teaspoonful of dry mustard and a little pepper, put into a saucepan and thoroughly heat. Just before sending to the table, turn on to a small platter and slice one or two hard boiled eggs as a garnish over it. Serve hot for lunch or tea.

THE SAMBRO LIGHTHOUSE is at Sambro, N.S., whence R. E. Hartt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good: I was sick and weak and had no appetite, but B.B.B. made me feel smart and strong. Were its virtues more widely known, many lives would be saved."

PINEAPPLE PUDDING.—Beat the yolks of six eggs, grate half-a-pound of pineapple, add to it a cupful of sugar and one of hot cream; mix, set in a kettle of boiling water, and stir until it thickens; remove from the fire and set on ice. When cold, add a pint of whipped cream, mix through the pudding, beat the whites of the eggs, and stir in. Pour in a mold and set to cool. When solid, turn out, and serve with cream sauce, flavored with extract of pineapple.

A LETTER FROM EMERSON—"I have used Dr. Fowler's Extract of Wild Strawberry and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children." Yours truly, Mrs. Wm. Whitely, Emerson, Man.

ENGLISH PLUM-PUDDING.—One pound of muscatel raisins, stoned; one pound of sultana raisins, one pound of currants, one pound of fresh beef-suet chopped fine, one pound of sugar, two ounces each of lemon and orange peel candied, the rind of one fresh lemon, two ounces each of bitter and Jordan almonds cut in pieces, three nut-meats grated, a teaspoonful of ginger, same of salt, a pint of bread-crumbs, and three-quarters of a pound of flour. Mix well to gether in a large pan. Beat nine eggs, add a glass of cider, and stir into the pudding. Wet a pudding-bag in boiling water, then flour, turn the pudding in it, tie it up securely and boil nine hours. When done, lift out of the kettle and put in cold water; let cool, untie the string and turn out in a large dish. Have ready four ounces of blanched almonds and stick over the top of the pudding. Serve with plum-pudding sauce.

STICK TO THE RIGHT.—Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

CAULIFLOWER IN BATTER.—Thoroughly cleanse and cut away the outer leaves of a firm, fresh cauliflower; boil it in plenty of well-salted water, until nearly tender; then drain carefully, and divide it into tiny sprigs, or flowerets. Season these lightly with salt and pepper, and dip them separately into some rich, well-made frying batter. Drop carefully into a saucepan containing a generous supply of boiling fat, and let them remain until colored a lovely golden-brown. When done enough, drain well in order to render the sprigs crisp and dry; then pile up tastefully on hot neatly-folded napkins. Insert the sprigs of parsley every here and there, and serve immediately. If the batter is correctly made, and the cauliflower properly cooked, the appearance of this dish is most attractive—the outside of the sprigs being crisp and dry, while the inside remains moist. Insert tiny sprigs of parsley every here and there.

father so many years and never knew him!"

How many of us are like the little blind child! How many young men just entering life have made no close friendships at school or elsewhere because some bodily defect or poverty has soured their tempers, and made them cynical and suspicious!

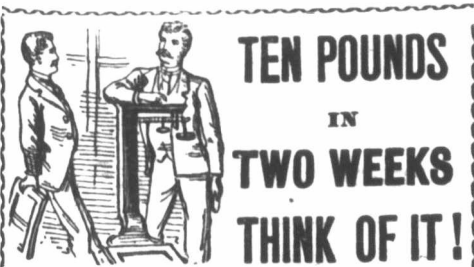
Women who know themselves to be plain and unattractive often feel this morbid jealousy and bitterness; they case themselves in pride and reserve that keep their lives more solitary than could any city walls.

The eyes of these souls are shut. If they would open them, they would see that the world is full of true and helpful friends waiting to work and be happy with them.

They would see unnumbered chances in their own lives, however poor or sorrowful they may be, for healthy and cheerful work, for hearty good-will and love and comradeship.

And under and above and around their ungrateful, discontented lives, they would be conscious of an Almighty love and tenderness, holding them as the sunshine holds the floating mote of dust.—Youth's Companion.

In a magazine of 1778 we find the following anecdote of Foote: "The late Archbishop of Canterbury being favored with a sight of the author's new comedy of 'The Minor' before it was brought on the stage, his Grace could not help stating his objections against several parts thereto, and particularly to Mrs. Cole declaring herself a 'lost sheep,' it being an expression, in his opinion, sacred to the pulpit. Upon the representation of this by the Lord Chamberlain, the wit waited upon the Archbishop with the manuscript copy, and, having assured his Grace that he meant no offence to the Church, beseeched him to take the comedy and strike out all the exceptional parts. But his Grace, well aware of the character of the man he was dealing with, gave a most significant smile, and asked of Foote if he wanted to publish 'The Minor,' 'revised and corrected' by the Archbishop of Canterbury."



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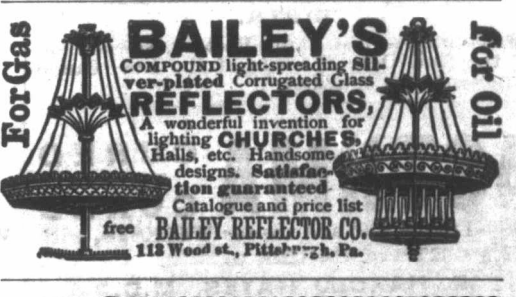
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My weary spirit seeks repose in Thine.
Father, forgive my trespasses, and keep
This little life of mine.
With loving kindness, curtain thou my
bed,
And cool, in rest, my burning pilgrim
feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.
At peace with all the world, dear Lord,
and Thee,
No fears my soul's unwavering faith
can shake;
All's well, whichever side the grave for
me
The morning light may break.

The Sour Pucker.

"Was it pleasant, as you thought it
would be?" asked mother, as Mabel
came in from a school exhibition.

"Oh, yes, it was splendid," answered
the little girl; "I should like to
see it all over again."

The mother listened attentively as
Mabel described all she had seen.
Then looking tenderly at her she said,
"But I am very sorry, my dear, that
you had so poor a seat."

"Why, mother! what do you mean?
Who told you I didn't have a good
seat?"

"Oh, I heard about it. A great
many who were there knew it."

"Mother! I don't understand! I
never spoke to a single person from
the time I went in till I came out—
not one. To be sure I didn't have a
good seat at all, but I never complained.
I got along the best way I could, and
managed to see it all. Who could
have told you such a thing?"

"Our tongues don't tell all the tales
that are told, Mabel dear. Our faces
talk sometimes, don't you know?"

The child was speechless, and
mother went on: "Uncle George was
in just now and told me he was sorry
you had so poor a seat, but he could
not get at you; and when I asked him
how he knew it, he said, 'Oh, anyone
could read it in her face; she had on
her sour pucker!'"

"The face talks! Indeed it does!
And many a secret thought is revealed
by this mischievous little tell-tale,"
added mother.

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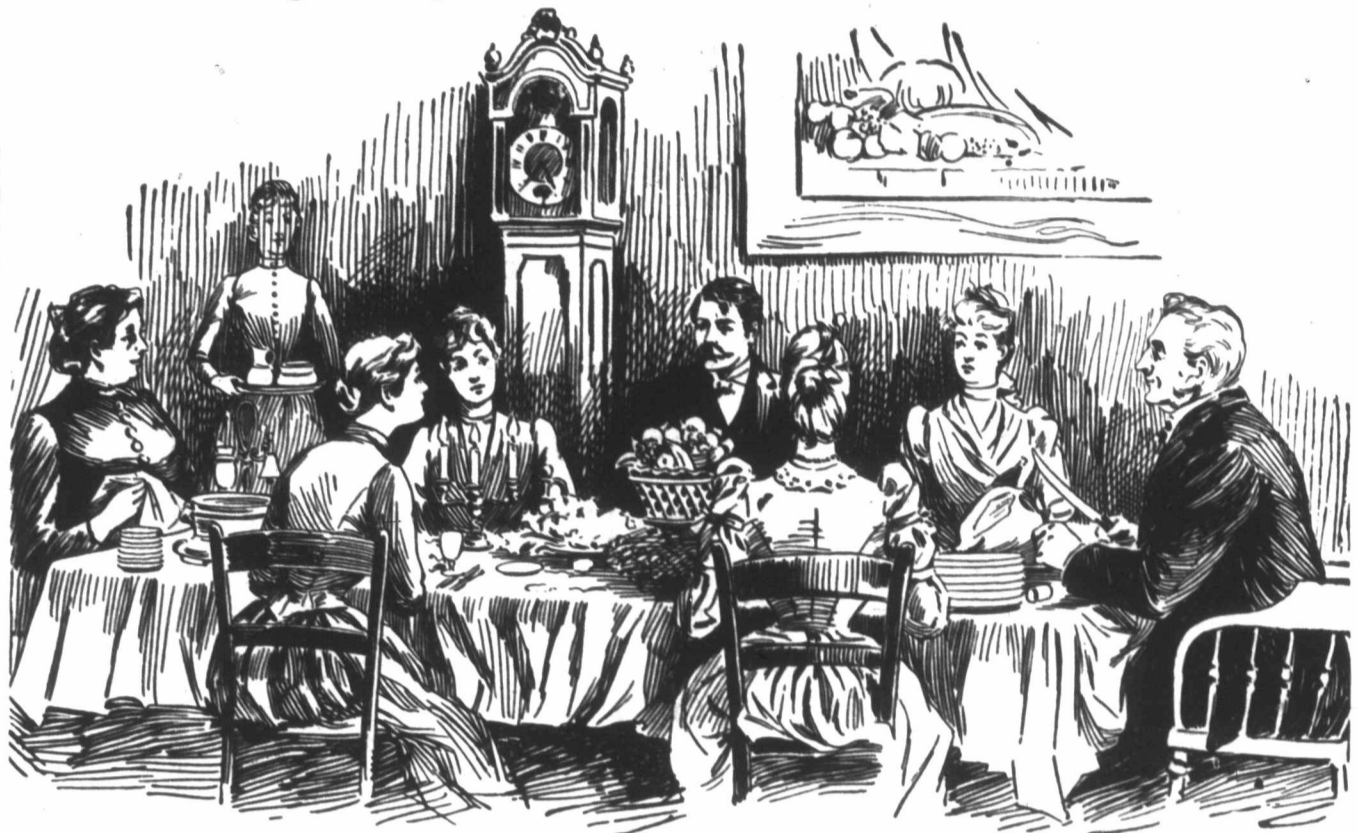
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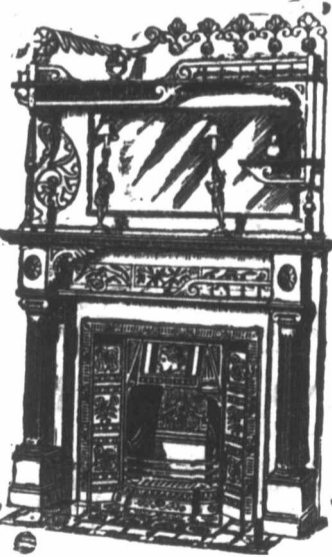
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