

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY, JULY 14, 1892.

[No. 28.

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Evening.—1 Sam. 16; or 17. Matt. 8. 18.

SHAMRAKH is (according to *Peter Lombard*) the Arabic name for the Irish shamrock, which in Persia is held sacred to the divine Triads. Pliny, in his "Natural History," records the tradition that serpents avoid the trefoil—which may account for the idea that St. Patrick expelled snakes from Ireland!

THE ONLY SERVICE OF THE PRIMITIVE CHURCH is the Holy Eucharist in liturgical form. This was much insisted on in the recent Church Union debate, and Justin Martyr's testimony was appealed to against the modern fancy for substituting later "accretions" in the shape of such mere choir offices as Matins, &c.

TEACHING RELIGION EVERY DAY.—"It is not only the protection of the hour for religious teaching that we have in view, but the subtle and refining influence that pervades the atmosphere of the entire day in schools fortunate enough to maintain true and definite religious education."—*Church Times* on "Scuttling the Schools."

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"A DOUBLE EXODUS—double of the first class!"—said Dr. Belcher at the recent Church Union meeting in London, "we used to have to put up with, after Matins and after the prayer for the Church Militant." Are things much improved? The "exodus" has dwindled to a very small rivulet after the latter, and—nobody comes to the Matins!

"O. H. R." are initials that occur very often of late in our English exchanges. They repre-

sent a new organization called the "Order of the Holy Redeemer," whose main ulterior motive seems to be to "redeem" England to Romanism. The *Church Times* strenuously warns people against being caught by its ostensible and plausible objects.

THE RAINSFORD SALOONS are attracting a great deal of attention as a bold practical handling of the subject of *True Temperance*—teaching and training men under the Church's direct supervision how to use such things as beer, wine and tobacco in a rational and moderate manner—avoiding excessive indulgence—accompanied by the force of firm, good example.

"THE BLESSED DOCTRINE OF THE TRINITY" holds its sway as much as ever, if not more, in Christian England. Among the churches of the old foundation in England were 300 dedicated to the Trinity; but one-fifth of all new churches are, according to *Chambers' Book of Days*, so dedicated. This fidelity to the great doctrine of the Deity is England's peculiar glory.

OLD BRITISH CROSSES.—In an interesting article in *Church Bells* "George Venables" says: "We would suggest that the beautiful Scriptural cross at Monasterboice, Ireland, like all the magnificent crosses in Ireland of early date, are truly Protestant and Catholic. There is much in them that is the offspring of a Catholic Church soul . . . nothing to suggest Mariolatry, &c."

ORIENTAL AMENITIES.—It is pleasant to read (in the *Guardian* correspondence) of the Greek bishop of Nazareth as a "friendly old man" who is disposed to fraternize with Bishop Blyth and his clergy. He had requested the Anglican missionary, recently, to deliver an address at a funeral in the cathedral of the diocese. The incident is said to have made a happy impression on both sides.

"A LONG-SUFFERING CONGREGATION I have had," was the remark of a certain clerical friend of Dr. Batterson, of Philadelphia, as he proceeded, in a moment of self-disgust, to burn up his collection of sermons composed and preached during the previous fourteen or fifteen years. There are too many clergymen not so considerate, who "turn up" the batch very persistently every few years, and—preach them again!

CANADIANS IN THE UNITED STATES.—Father Chiniquy has contributed to the solution of the question "why so many leave Canada for the neighbouring republic," an element too much lost sight of in the ordinary discussions of this subject. He finds the larger majority of these expatriated Canadians to be French Canadians, and attributes their exodus to their desire to get away from the tyranny of Roman priestcraft.

THE ENGLISH CHURCH UNION rejoices in the accession of 3,000 new members during the past year. It pursues its usual vigorous policy of defence—of Church principles and Church champions—whenever an emergency arises, though it is not forward enough to please such impetuous knights of theology as the venerable Archdeacon Denison. It has done much to elevate the dignity of the Holy Eucharist.

LITURGY AND CHOIR OFFICES.—One of the Church Union speakers said: "From the very earliest time there was the joining in psalmody and prayers, but he denied that the choir office took anything like shape till between the fourth and fifth centuries; whereas, the *Liturgies* were formed in an age so absolutely primitive that there were quotations from them in Holy Scripture."

EASTER OFFERINGS are beginning to receive recognition again among English Churchmen. An Archdeacon (Donne) mentions that in his previous parish "he depended entirely for his vicarial income on Easter offerings, which kept a steady average of over £300 per annum, a very useful sum to receive in one week each year. . . the parson should give the people the chance of giving the dues in person."

ULSTER claims that it has turned the North of Ireland from a wilderness into a garden, while the other sections or provinces of Ireland are sinking more and more into a wilderness condition, though infinitely more adapted for cultivation than the north. Romanism seems to spread a blight of indolence and apathy wherever it prevails. The Scotch and English Protestant settlers of Ulster are at least industrious and saving.

THE GREGORIAN ASSOCIATION had a very effective service at its 22nd anniversary this year. "A procession of 1,263 singers chanting with unusual precision and thrilling force one of the despised Gregorian tunes along the aisles of St. Paul's, is a proof, surely, of more than mere pedantry or diletantism. The mere marshalling of such a host was in itself a token of infinite foresight, and regard for the minutiae of reverent worship."

"LOCAL OPTION" IN ENGLAND AND WALES.—With regard to the latter country, the *Church Times* says: "The Sunday Closing Act has not produced the beneficial results anticipated. Private dram-drinking continues unabated, and we doubt if local option would effect the necessary reform. The advocacy of temperance and manly self-restraint has already largely modified public opinion. . . This, surely, is a great deal gained."

"THE HUMBLE VOICE" OF CONFESSION.—"The low note on which the preparatory portion of the office (Evensong) was sung was an effective contrast to the high pitch usually employed by those who are bidden to approach 'the throne of the heavenly grace' with 'humble voice.'" It is curious how little attention is "usually" paid to this very convenient and sensible piece of propriety. Choral festivals, well conducted, correct such evils.

CHURCH HISTORY has received an immense impulse during the past thirty years, and has become a favorite study among Church people. Lane's *History* did good service (and does still), but there is a demand for more elaborate information. Nye's *The Church and her Story* is the latest attempt to fill this want in the history of the Church in England. The S.P.C.K. also is furnishing a series both of national and colonial Church histories.

"HONEST ENOUGH TO EXCOMMUNICATE THEMSELVES," said Rev. Allen Whitworth, "were Angli-

can Churchmen, by force of the good principle of honesty characteristic of English Churchmen as such. They do not need, like many other nationalities, a sentence of formal ecclesiastical excommunication: feeling unfit for reception of Communion, they proceed to excommunicate themselves! Is this so? Is it negligence rather than 'honesty'? Mixed motives, probably!

MATINS VERSUS COMMUNION was the staple subject of a most remarkable debate at the recent Church Union Conference. The Vicar of All Saints, Margaret St., opposed certain resolutions on the subject of Sunday celebrations with an amendment reversing, or nearly so, the relative positions at present of Matins and choral celebrations, with the express object of excluding from being present at the latter certain self-excommunicated persons—obstinate non-communicants.

SUNDAY OFFERINGS VERSUS ENDOWMENTS.—Bingham says: "If any one is desirous to know what part of the Church revenues was anciently most serviceable and beneficial to the Church, he may be informed from St. Chrysostom and St. Austin, who give the greatest commendations to the oblations and offerings of the people, and seem to say that the Church was never better provided than when her maintenance was raised chiefly from them." Endowments, afterwards, spoiled this touch through the offertory.

THE BI-CENTENARY FIASCO.—A few years ago—1862—English Nonconformists made a desperate effort to celebrate the close of the two hundred years from the time their forefathers were expelled from the Church of England churches and parsonages. The demonstration attracted attention to Church history, and the public were not slow to ascertain (1) that "served them right" was a just comment on the act of 1662, and (2) that the Puritans themselves had been the most intolerant of all. They must be "sorry they spoke"!

HOME RULE

For a province, or other distinct division of an empire or kingdom, to have a large measure of "local option" in matters of strictly local interest and moment, seems—in a general way—a very natural, reasonable, and proper arrangement. There are "State rights" of a proper kind enough which do not tend to disintegrate the State-union. No reasonable man would for a moment question the wisdom of such an arrangement. At the same time, even at such an initial stage of examination into the question, it is apparent that there must be a territorial or *space-limit* to the application of such a species of machinery. It would not do to make "sovereign states" of ordinary counties, townships or boroughs! The range of subjects in which small sections of a country should be allowed liberty of internal control grows small in proportion to the smallness of the area in question. It becomes a grave consideration whether it is worth while—"the play worth the candle"—to keep up a provincial government for places the size of Prince Edward Island, or even Ontario. The point is open to debate, as a matter of expediency and expense.

DISINTEGRATION OF THE EMPIRE

is no chimera—sub-division may go so far as to become a vexatious, because worse than useless, burden to the local tax payers. The process of "dismemberment" is not pleasant to contemplate—union, cohesion, federation, more or less intimate, is a much wiser course. There is a sense

in which "*Be divided*" means "be conquered": it is true that "union is strength," where there is a reasonable amount of similarity and community of ideas and interests. It has yet to be shown that Ireland is so essentially different in its nature and conditions of life as to render legislative division from England, Wales and Scotland necessary or advisable. There is, in fact, only one different element—and that is *Romanism*. Whether it is wise to give that element greater sway than it has at present is a question which it ought to be very easy to answer from British history. Even in England the presence of that element is felt to be a disturbing factor in public life, and nothing but the immense predominance of Protestantism there would have justified the step which was called "emancipation," of so dangerous a factor. The world and Christendom cannot afford to let the British Empire be weakened.

FITNESS TO GOVERN THEMSELVES

is another element in the question which should not be lost sight of in coming to a wise decision. With no disrespect, but because "facts are stubborn things," we suggest that the Irish people have proved themselves unfitted to govern themselves. Internal self-government there has always meant *internecine warfare*. It is for the practical benefit of such people that they should be kept "well in hand" by some stronger arm. Then—but only then—they are capable of doing great things, of compassing brilliant achievements. If there were, then, no other reason—if *Romanism could* be trusted!—there is this glaring fact of history against releasing Ireland from the strings of union in which she is bound with the other portions of the British Isles. Their "wedge" of voting power in the London House of Commons is worth more to them—if they only knew it!—than ten times any advantage they would acquire by being at liberty to scatter each other's wigs on College Green! To reproduce the spectacle of "Quebec" on the other side of the Atlantic would not be an edifying process for Europe. Let us keep our "awful example" to ourselves.

EDWARD BLAKE'S "CREED."

The telegraphic despatch from Dublin recently told us several items of belief in the Home Rule Creed expressed in our Irish-Canadian's best English in that first speech he made in Ireland. Among the "articles" then expressed was this: "He believed in his soul that the Catholics (*sic*) of Ireland would deal with the minority fairly, either in regard to religion or education. . . . He believed that under Home Rule the Protestants would be the spoiled children (!) of Ireland." It would be in order for Mr. Blake now to give us some idea of what—if there be anything—which he would not "believe": since he seems able to believe this monstrous piece of nonsense. It concerns us Canadians that such an utterance should come from a man who, in the same breath, prates of "his experience of Home Rule in Canada," as if that could lead him to any such conclusion. Of what use, we may ask, is the sort of education this talented and eminent lawyer has got here in history, if he remains so densely ignorant of one of those "self evident truths" which lie at the very base of any intelligent study of Romanism here or elsewhere.

WHEN WAS ROME TOLERANT?

is a question whose answer would puzzle even the subtle brains of this clever barrister to answer, with a single instance, if one notice the opportunities for intolerance within reach of that unscrupulous quasi-religious organization. When Rome

dares not interfere with the concerns and liberties of Protestants—she is tolerant, never otherwise. When her daring is repressed by the presence of possibly overwhelming numbers arrayed against her, Rome can be very gentle, lenient, winning, tolerant—gaining her ends, meantime, by every means of chicanery and cunning that the supreme casuistry of their Jesuit learning can devise. *This is the lesson that we are learning in Canada*—this is the experience Edward Blake ought to have carried with him to enlighten his auditors at Londonderry and elsewhere. What use can a man's experience be to him who has passed his life in Canada, and yet believes "in his soul" that the Roman Catholics of Ireland would deal with the minority fairly? Far more reasonably does Dr. Wild argue, that to behave so is to be—"a bad Catholic," as they term it.

IRELAND WOULD BE A LITTLE QUEBEC!

—and, if that be true, what more need be said? What is depopulating the Province of Quebec, what is filling towns in the neighbouring republic with—even—*French* Canadians, but the intolerable tyranny and repression under which French Canada labours at the hands of the dominant hierarchy and its tools? Are the Protestants of Lower Canada found to be the "spoiled children" of Quebec Romanism? Surely even Mr. Blake's summer "outing" at Murray Bay must have brought him into contact with something of the truth, even if his reading and study of the ecclesiastical and political history of Canada have been deficient. His life has been spent, however, in Ontario, where the Romish spirit of domination is kept in some sort of order by an overwhelming Protestant majority. Here their priests are complaisant, and gain their ends by specious pleas and mild insinuations about their voting "machine," rather than by stern tyranny. Hence his mistake—blind Blake trying to lead blind Ireland!

THE OFFICE AND WORK OF THE HOLY GHOST.

Our Lord said, "It is written in the Prophets, And they shall be all taught of God." (St. John vi. 45.) It is the Third Person of the Holy Trinity, God the Holy Ghost, Who now teaches all Christians, and makes them holy. We have seen that He came upon the Blessed Virgin, so that she conceived of the Holy Ghost, that her Child was God, Jesus Christ our Lord. When His work on earth was nearly over He told His disciples a great deal about the Holy Spirit, the night before His death, especially in the sixteenth chapter of St. John. He said: "If I depart, I will send Him unto you." (St. John xvi. 7.) And again: "When He, the Spirit of truth is come, He will guide you into all truth." (St. John xvi. 13.) We pray every day in Church to our Lord Jesus Christ to "grant us in this world the knowledge of His truth." That is one of the greatest things we can have in this world, as is also the power when we know these things, to do them; and both are the gift of the Holy Ghost.

There are three ways by which the Holy Ghost teaches us: The Church, the Bible, and our own consciences.

1. The Church. We know from our Lord's own words, that whatever has been believed in the Church all over the world, at all times, and by all faithful Christians, is the teaching not of men, but of the Holy Ghost. For Jesus said: "He shall guide you into all truth." And again: "He shall take Mine, and shall show it unto you." (St. John xvi. 15.) The Church does not mean only the clergy, any more than the Queen's army means only the officers. It means the Bishops, Priests, and Deacons, and all other baptized Christians to whom they minister the Word and Sacraments. And what is believed and taught by all of these everywhere (as the Creeds) is not man's teaching, but the Holy Ghost's. When the Apostles laid their hands on St. Barna-

bas and St. Paul, and sent them to preach the Gospel, it is written: "So they, being sent forth by the Holy Ghost, departed." (Acts xiii. 4.)

2. The Bible. The Holy Ghost sent forth St. Barnabas and St. Paul and taught the Church before there was any New Testament. The first book in the New Testament was not written for many years afterwards. But now He teaches us not only through the Church, but through the Bible, "All Scripture is written by Inspiration of God." (2 Tim. iii. 16.) "Inspiration" means the breathing in of God's Holy Spirit; the Third Person of the Holy Trinity moving and directing men's hearts, so that they should write, not in their own name, but in His. And so St. Peter says: Holy men of God spake as they were Moved by the Holy Ghost." (2 Peter i. 21.) Therefore the Bible is written "Not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. ii. 13.)

3. Our Consciences. God the Holy Ghost teaches us not only through the Church and the Bible, but by enlightening our consciences. We say in the great hymn to God the Holy Ghost:

Thy Blessed unctio from above
Is Comfort, Light, and Fire of Love.

When God made Adam in His own Image, his conscience was in union with God; and, just as clear, still water, or a bright looking glass, shines with the light of the sun, and gives it back, so Adam's conscience shone with God's light, and could not lead him wrong.

But when he went against his conscience, and sinned, it became like a broken looking-glass, or like a lake tossed about by storm, and with clouds between it and the sun. It was not entirely dark, but it could no longer be trusted to reflect God's Will rightly. If we look into a smooth looking-glass we see things as they are, but if it gets broken or hurt, we see things all twisted and different from what they really are.

Thus it was with the conscience of man after Adam's sin; his foolish heart darkened by the cloud which had come between man and God, so that even those who wished to do what was right did not know what it was. St. Paul, before his conversion, persecuted the Christians, and yet he tells us: "I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth, which things I also did in Jerusalem; and many of the saints did I shut up in prison." (Acts xxvi. 9, 10.) "But I obtained mercy because I did it ignorantly in unbelief." (1 Tim. i. 13.) It is this ignorance and darkness of the heart which God the Holy Ghost comes to teach and give light to. St. Paul saw Light from Heaven, above the brightness of the sun, shining round about him when he was converted, and his conscience then saw things rightly and clearly.

Only we must remember that God the Holy Ghost always speaks to us in the same Voice through the Church, the Bible, and our consciences. We shall make a great and terrible mistake if we think, that we fancy and like to think, is the Voice of the Holy Ghost speaking to our conscience. If we fancy something different from what He teaches through the Church and the Bible, we may be quite certain that we are listening to something bad, not to Him. Indeed it would be absurd, and ridiculous, if it were not too sad, to hear a man say, "I don't hold with this or that," which has been taught and believed in the whole Church all over the world ever since the Holy Ghost came on the Apostles. A little thought would show such a man, if he has any sense, the folly of thinking that the Holy Spirit could teach his conscience anything different from that which He has taught to all good and wise men all over the world, and which we find in the Creeds, which are the same in every part of the Church.

REVIEWS.

BISHOPS AND COUNCILS. By a Layman of the Church of England. 8vo. Pp. 153. Price 50c. Kingston: John Henderson & Co.; Toronto: Rowsell and Hutchison.

This most timely pamphlet should be scattered broad cast throughout the Church, as it lays its finger upon the weak points of the Church's system and points out a remedy. In Canada, as in all the West, we have aimed at the baronial or

territorial model in our Episcopate and in all the apparatus of Church work. But no Bishop can give efficient oversight to a diocese of 20,000 square miles like Ontario, or 23,000 like Nova Scotia, or 27,000 like Fredericton. The Bishop can be little known to the clergy, and scarcely at all to the laity, while his acquaintance with the parishes must be wholly official, and he himself is a functionary for certain ecclesiastical duties. Our clergy and their parishes are practically congregationalists. Our author pleads earnestly for a return to the primitive idea of the Episcopate, with all its pastoral and purely spiritual relations. With every city a see under its Bishop, every Province an Ecclesiastical Province too under its Metropolitan, and the whole Dominion forming one complete and independent Patriarchate under its Archbishop a Patriarch, the Church in Canada would be upon its proper footing with the enjoyment of perfect liberty and tenfold more spiritual power. He shows how the other sects have taken up the fragments of what should be our perfect system, and upon the strength of what we have neglected are leaving us fourth or fifth in the race. We daily mar the Church's prosperity by taking the English diocese as our pattern; it is found unfit even in England, is wholly unadapted in Canada, and gives no chance to any Bishop to satisfy even his own conscience in doing his work. Ten Archdeacons and twenty Rural Deans would not be equal to one Bishop in his proper sphere. We heartily commend the closely printed pamphlet to the attention of all who desire the Church's prosperity. The Church's work is hampered on all hands and hindered by the dead weight of officialism, so that the Bishop is displaced from being the centre and source of spiritual life, and has become as only one of the functionaries.

THE LIFE AND LABOURS OF THE DEVIL. By Rev. T. T. Johnston, 50 cents. Toronto: Imrie and Graham.

We cannot compliment our author on his authentic portrait of his Satanic Majesty, or the general character of his letter-press. There is nothing particularly new or true, and there is a familiar tone that seems to jar with any solemn feeling. It may have an influence for good upon some minds, but ours would refuse it.

THE PULPIT. A magazine of sermons, Vol. v. No. 6. Buffalo: Edwin Rose.

In this June number we have twelve good sermons to suit different tastes and conditions. The only one by a Churchman comes from Canon Scott Holland, of St. Paul's, London, and is rather long and wordy. We can hardly understand the Presbyterian of Aberdeen: "But their (the Jews) minds were open to the revelation of God. Therefore, they were His chosen people." We do not see the force that is intended to be given to this *Therefore*, but it suggests a curious comment upon the Confession of Faith.

CALENDAR OF THE CHURCH SCHOOL FOR GIRLS. 1892-3. Windsor, Nova Scotia.

For the east end of the Dominion this is an excellent new school for girls, and must prove a very great boon to those in old Acadia. It is under the direct patronage of the Synods of Fredericton and Nova Scotia, and has the Bishops on its Board of Trustees. The school course is a very high and useful one, and we have every guarantee that the tone will continue excellent.

A DREAM.

Our Clerical Society has had another meeting, and I another dream. The rural dean—Simpkins is his name—suggested that one of the brethren should read a paper on the Higher Criticism, and Kiddaker, of Smeeland, undertook the task. It was most fitting that Kiddaker should do it, for he took a class in natural science many years ago, and he has had much leisure at Smeeland to pursue his studies, as his parochial duties are reduced apparently to two services a week and both on Sunday.

Kiddaker read his paper last Friday, and whilst our respect for his scholarship has increased, our affection for his person has distinctly diminished. First, he had the effrontery to prove from Bishop Berkeley the non-existence of matter, and this, too, as he sat opposite to Johnson, who weighs twenty

stone, and stands six foot three. Then, as we all began to pinch our legs to reassure ourselves of our substantial existence, he went on to demonstrate from Hume that we consisted only of impressions; and then by the help of Ferrier explained away our impressions. Here he was interrupted by Renfrew, a very practical member, who asked whether he was prepared to give anything in exchange for all he was taking away. Kiddaker answered that Higher Critics were concerned only with analysis, and that synthesis and construction were left to some other school. He then ran on unchecked, and in one epigram destroyed the Pentateuch; he directed the point and chief force of his attack against Solomon, and in parenthesis, swept down the Minor Prophets.

To this paper there might have been some reply, but there was no time. We had to hurry off to Evensong in our respective churches, at least some of us had to go away to our services, and the discussion was postponed.

I confess I felt a bit sore about that paper, and especially because there was no particular point in it to which I could take exception; and I worried over it for the rest of the day.

I went early to bed, and I fell asleep at once, and as soon as I was asleep I dreamt. The Clerical Society was in session, and Kiddaker was reading a paper. I gave attention and I soon discovered that he was criticizing, and very highly, the hymn, "Rock of Ages." He exploded the theory that this hymn was written in the eighteenth century, and by Augustus Montague Toplady. He directed our whole attention to the second line of the last verse:

When my eyelids close in death.

He proved from a print of an execution during the French Revolution that eyelids did not close in death in the eighteenth century. He then produced what appeared to be an earlier version of the line:

When my eyeballs roll in death.

And he showed from a contemporaneous medical work by an obscure surgeon barber, that in the eighteenth century eyeballs did not roll in death. And then he alluded to what claimed to be a yet earlier version:

When my eyestrings crack in death.

And this he denounced as a base forgery by some copyist. Having shaken off all lower critics by this swift movement, he turned to attack the reputation of Toplady, and he ended by proving that the name of the author usually attached to the hymn is not genuine, but is merely a cypher showing that the hymn was written in August (Augustus) on a mountain (Montague) by some peeress (Toplady)—probably the Countess of Huntingdon.

As Kiddaker sat down, there ensued a nameless confusion. One rose to ask whether all services at which that hymn had been sung were now to be regarded as schismatic and irregular; another solemnly arose and crossed the room, and burned his hymn book and Prayer Book. Two men went into the corner to draw up a declaration. Renfrew, who is a very practical man—he always demands the wedding fee when the banns are put in—warmly congratulated Kiddaker on his paper. "You have destroyed," said he, "not only history, but tradition also. Your methods, generally and logically applied, will remove Bible, and Church, and Sacrament, and Holy Order, and a new Christianity will be evolved out of man's good nature and common-sense, with a rational deity and an ideal and explicable Christ." Now near to Renfrew sat Mortimer, a strange person whom I have always disliked. He is one of those mediæval fellows who look sad and sacerdotal.

I have seen Mortimer at a dinner taking scarcely any food, instead of eating and drinking to the glory of God, as the Apostle says somewhere. He takes little interest in our discussions usually, and we have always thought him reactionary and superstitious. When Renfrew had ended his remarks, Mortimer stood up and spoke: "I confess," he said, "that the methods used by Mr. Kiddaker are decisive and fatal. I have hitherto clung to verbal inspiration as the only defensible position; I still feel that all Scripture must stand or fall together. I fear, then, I must reject all, for I take two of Mr. Kiddaker's tests: Internal Improbability and Antecedent Incredibility, and I apply them to Acts vi. 7. and I reject the text, and consequently the book, as spurious."

Here we all shouted "Read! Read!" and with a painful stress on the words "obedient" and "the Faith," he read: "And a great company of the priests were obedient to the Faith." There was absolute silence for a moment, and then I struggled to my feet—and I awoke up on the floor.—*Exchange.*

Mgr. Achikian, the Armenian Patriarch, has officially forwarded his resignation to the Minister of Justice, on the ground that he finds himself unable to continue administering the affairs of the Patriarchate, in view of the tyrannical action of the Turkish Government, which is such as to render the satisfactory performance of his duties impossible.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

HALIFAX, Friday.—The Synod met to-day at 9 o'clock in St. Luke's cathedral with an imposing ceremony. Rev. Archdeacon Jones delivered the sermon, taking for his text, 1 Cor. xii. 26: "And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." He said the church was the most important organization of the many effected. He deplored the laxity on the part of contributors towards the various funds—home missionary, King's college and superannuation. At the close of the archdeacon's sermon, which was a powerful one, the synod adjourned till 3 o'clock.

On reassembling, with Bishop Courtney presiding, the appointment of committees was taken up. The committee on credentials reported they were unable to suggest qualified delegates for appointment, as there were many parishes which had not yet paid their amount. By motion the committee were re-instructed and the appointment of committees ordered to lie on the table.

Some fifteen minutes were then taken up by delegates coming forward and paying their parish assessments, which at the last meeting they were unable to do.

The bishop's address, which occupied fully an hour and a half in delivery, was a powerful effort; the fine language throughout, and the terse, impressive logic showing wealth of thought and earnestness. He opened the address with a lengthy reference to his late illness and absence from the parish. An illness which he said at one time wore so ominous a complexion as to make him feel he was not far removed from death, but he said through the prayers of his many friends and the grace of the Almighty, he was there to-day, a fact for which he would never cease to offer thanks to God. He could not but mention the energetic way in which the onerous duties of the diocese were conducted during his absence by the dean, to whom he was under a deep and lasting obligation. He said at the last meeting of the synod he had made reference to a want long felt in the diocese, a church school for girls, and he now took the opportunity of thanking those who had so quickly and generously responded, as the school was established in January, 1891, and has since been a pronounced success, which he thought in a great measure was due to the able principal the school had been able to obtain. He said Miss Maclim deserved all encomiums for her labors as principal. His lordship reviewed at length the position of the various church educational institutions, and dwelt on the urgent need there was in them for greater financial support, and trusted those who were able would perhaps before the close of this synod make known a willingness to assist those deserving institutions.

He called the attention of the synod to the diversity of service to be found in the churches, and although he would not say that diversity in this line was not better, still he thought that the uniformity was well enough, especially after the disposition of the same question not long ago in Canterbury. In the course of a definition on the relation of the Church to society and politics, his lordship said the hearts of all had been sickened and saddened by the charges which have been brought from time to time, some of which have been proved, and some yet have to be investigated, against some statesmen of both political parties in this Canada of ours. He read the report of the number of ordinations during the past two years, and also a report of the number confirmed during the same period. During the term of his episcopate, the average number confirmed was 1,065 per annum. There had been consecrated ten churches, three churchyards, one holy table, one chancel and one church addition.

A number of reports as contained in the fifteenth annual report of the diocesan boards, were received and adopted with but very little discussion, and the meeting adjourned at 6.30 p.m.

Saturday.—Opened in the usual form this morning. The committee on credentials submitted their report, which with few exceptions was adopted.

Rev. Mr. Haslam called the attention of the synod to the fact that the archdeanery of Halifax was over proportionately represented on the committees, which he said was unfair to some of the country archdeaneries, one of which (Lunenburg) being without representation. W. H. Wiswell and Thomas Brown were re-elected auditors and the very Reverend Dean was confirmed in the treasurership.

A very satisfactory report was read from the superannuation fund committee, showing the total income of the fund to have been \$2,006.33, which the committee considered ample for all present demands, but insufficient to meet an increased call.

The report was accompanied by several recommendations,

The amendment to clause 10 of the constitution, extending the scope of the synod to assess the parishes, came up for confirmation. Under the proposed alteration, although unobtrusively worded, as several speakers remarked, the power of the synod to assess for its district purposes would be lost or impossible of effectment, and on the other hand the parishes under penalty of disfranchisement would have to submit to be taxed for any purpose.

Judge Ritchie said he thought the power proposed to be vested in the synod was a very extensive one, and one that if used would operate very unfairly towards the laymen, who would become responsible for the payment of assessments for mission or any other purpose by their respective parishes, the non-payment of which might be due to neglect of the clergy.

Rev. Mr. Ancient said he would vote against the amendment, for one reason, that it would have a tendency to check large attendance of the laity. He thought the pecuniary condition of many parishes was such that they would be unable to pay any large assessment, in event of which by the sweeping nature of the amendment they would be disfranchised, and that he considered an injustice under the circumstances.

F. W. Tremaine said the amendment would defeat its own end, as the parishes could not be coerced.

Archdeacon Smith said he would be happy to support an alteration not embodying the objectionable features of the amendment under discussion for confirmation. Calls for question were made, and the motion was put and lost, not receiving one assenting voice.

A proposed change allowing retirement of clergymen before attaining the age 70 was disapproved by the executive committee, to whom it was referred. A motion declining to confirm the change was made by Canon Partridge, in speaking to which the Rev. Mr. Johnson said he thought it was due to the clergy that they should be permitted to come under the superannuation benefits at the age of 65. Dr. Philip, in a very decided tone, said the clergy shouldn't be superannuated at a younger age than seventy, provided not physically or mentally incapacitated.

Rev. Mr. Ancient agreed with the doctor that as a rule the clergy were able to do their work to the age of seventy. The motion by Dr. Partridge, on behalf of the executive committee, not to adopt the proposed change, was carried with one dissentient.

A resolution introduced by Rev. F. H. Almon to increase the pension to widows of deceased clergymen was next declared open for discussion. The rev. gentleman in moving the resolution, made an eloquent, feeling speech, in conclusion of which he said he trusted that at the next synod the agreeable announcement would be made that the miserable pittance of one hundred dollars had been increased to two, and the widows put beyond absolute indigency.

Dr. Philip declared he agreed heartily with the remarks of the mover, and said in his opinion the fault lay with the clergy in not energetically pushing the collections for the widows and orphans' fund.

A motion that when the synod adjourns the adjournment will be till 10 a.m., Monday, was put and carried, and Dr. Almon's motion taken up again and discussed for some time longer, all the speakers coinciding the advisability of adoption, which was done unanimously.

A motion tabled by Canon Brock, confirming to the Bishop of Algoma the yearly contribution from this diocese, was introduced by Canon Partridge in the absence of Canon Brock, who believed in not only continuing but in increasing the contribution. This latter expression elicited an amendment, which carried, making the yearly amount to be paid the Bishop of Algoma four hundred dollars instead of three, as heretofore, and the motion passed as thus amended.

The time of the synod previous to adjournment was occupied with deliberating on the advisability of constituting a committee whose special object would be the establishment of an insurance fund to protect clergymen, by payment of small premiums, against loss by fire without indemnification.

The resolution was rejected by a tie on the lay side, although a plurality was obtained among the clerics. The constitution requiring a concurrent majority vote of the bishop—who favored the proposition—clergy and laity for any resolution to become the will of the synod.

MONDAY.—After synod was opened in the usual form, several reports were read and adopted. The report on education was referred back to the committee to be amended, to give information concerning other church schools in the Diocese.

Rev. Mr. Haslam introduced a motion making the tenure of a rural dean five years instead of life, but the rural deans to be eligible for re-election.

Afternoon Session.—The memorial of the rural deans, being the order of the day, was read for debate by the clerical secretary immediately after opening of afternoon meeting. On motion the memorial was ordered to be taken up clause by clause.

Canon Partridge said that under the Jewish dispensation a tenth was the offering of obligation, the remainder of volition. He said just in proportion as the profundity was grasped of that principle of the new Testament, "freely give," would the Church of Christ prosper. He believed that were people to have their contributions published, many there would be who would be ashamed of their own niggardliness. His hearers should go back to their parishes as missionaries with a determination to inculcate the principles propounded by Christ, and adopted by the synod, as the true basis of giving.

Rev. Dr. Filleul endorsed the remarks of Canon Partridge in their entirety. Were the synod to adopt this motion he had no doubt that money, the medium of dissemination of the gospel, would flow in steadily from small rills, it was true, but so many and so constant, that it would be a river that would fill the depleted treasury.

Rev. Mr. Ball feared that if proportionate and systematic giving were made the rule of the synod, it would militate against liberal contributions to one or other or a number of funds. Under the present system the people in his parish were enthusiastic in their endeavor to meet the calls on them. He did not ask them to give a tenth, as that would soon drop to nothing from many, but he always advised giving a fiftieth, and by that means those who previously gave little or nothing before, now give a respectable amount, and those who before gave liberally do so yet. He said there was not now one unworthy offering placed on God's altar, and it was a source of pride to him and his people that aid has not now to be solicited outside, a condition which, he thought, could not exist together with the proposed system of collection.

Rev. Mr. Ancient coincided with the idea contained in the second clause of the memorial, and would suggest in composing the deputations that it would be well to have a layman appointed, and then the whole responsibility of begging would not devolve on the clergy. The clause passed.

There was a considerable discussion on the clause in reference to the failing resources of King's College. The original motion passed unanimously.

The following were elected candidates to the Provincial synod.

Clerical.—Canon Partridge, Archdeacon of Nova Scotia, Archdeacon of P. E. Island, Dean of Nova Scotia, Canon Brock, Rev. W. J. Ancient, Prof. Vroom, Rev. E. Harris, Rev. S. Gibbons, Rev. J. Simpson, Rev. F. I. Draper.

Lay.—Judge Townsend, W. C. Silver, H. Y. Hind, J. G. Foster, N. W. White, C. S. Harrington, Thomas Brown, Judge Ritchie, C. C. Blackadar, R. W. Tremaine, B. D. Bent, H. J. Cundall.

The fourth clause of the rural dean's memorial was adopted, and the synod adjourned.

TUESDAY.—The synod opened at 10 o'clock. The report of the Temperance Society Committee showed a satisfactory report of the work accomplished during the past two years. The proposed alterations of the rules and regulations of the Quebec scheme were introduced by Canon Partridge, taken up clause by clause, and a discussion continued until 1 o'clock, when the synod adjourned for lunch.

AFTERNOON SESSION.—A considerable discussion ensued on the report from the committee of the Episcopal See. Mr. H. Y. Hind was then elected lay representative to the governorship of King's College. The education report was then taken up.

Archdeacon Jones, in speaking of the girls' school, said it was beautiful to see with what delight the girls studied, and it was wonderful how such a school as Edgehill had been established. The degree of proficiency attained was a high one and common to all the pupils. Professor Hind could testify to the high standard of Edgehill as an educational institution. He knew that at various times licensed teachers had applied at Edgehill for a chance to increase their abilities. He said the ratio of the number of English church teachers in Halifax to the population of the city is as 1 to 7. At the present time there are 84 pupils in the school and applications enough are received to fill up its complement—one hundred—allowed us by the capacity of the institution. It is a question of dollars and cents with the continued advance of the school, within the next month. He expected he would be under the painful necessity of having to turn from the doors—for want of room—those whose patronage the proudest colleges might seek for without loss of dignity.

The report after considerable discussion was thrown out. At the evening session the synod resolved itself into a Board of Home Missions, to hear and consider all parochial grievances, or any other matters affecting individual parishes. The synod then took up the scheme for the consolidation of the Church of England in British North America; which was introduced by the Rev. Canon Partridge, who dilated on the scheme and lucidly presented it in its most pleasing aspect. In moving its adoption he expressed an earnest hope that the synod would not reject what he believed would prove beneficial to the whole Church.

Rev. F. H. Almon said the scheme involved the retention of provincial synods, diocesan synods, and only adds another ruling power to religious administration. Is it desirable to have three distinct bodies in the church? It would be difficult to confine them to work in their own spheres, as it would be next to impossible to bound their provinces. The travelling expenses, already heavy, of delegates would be largely increased, which should be borne in mind by every member of the synod before giving his assent to this proposed consolidation. He advocated unity but not federation, which had increased expense, increased confusion, and ritualistic departure for its concomitants.

Rev. Mr. Ancient agreed with the last speaker in general. He believed that were the scheme under discussion going to be beneficial, then he would not hesitate to vote for it.

He considered that it was time that some step such as adopted at the Winnipeg conference should be taken in the way of consolidating the Church in Canada, or he feared disintegration to a greater or less extent would overtake it. As to what his friend Mr. Almon had said about diversity in prayer, that was just what he himself wished to avoid, and which he believed would be avoided by the consummation of the proposed unification.

Bishop Courtney said it would be folly to think of having a general synod in a country like Canada. The expense would be tremendous, which is obviated by the retention of the provincial synods. The general synod he opposed not only on the ground of attendant expenses, but also that even were such a union affected it would be of such unwieldy proportions as to seriously interfere with its own usefulness. He would at this stage not say anything about the details of the plan contained in the report of the conference of August, 1890.

Canon Partridge said it was no more possible to wipe out the provincial synod than it was to wipe out the Church of God itself. It was all very well for men to deplore that liberalism is creeping into the Church, or that there is need of reform in the Church of the 19th century, and wish the old days back again, but they forgot that the Church of today is more closely beset by foes and less effectually protected from their attacks comparatively to the defences thrown up around the primitive Church.

The synod decided in favor of retaining the provincial synods to act subordinately to a general body, the formation of which it endorsed. Then the synod adjourned.

WEDNESDAY.—The synod opened at 10 o'clock in the usual form. There was some further discussion on the report of the Educational Committee. The Quebec scheme was then taken up, clause by clause, and with a few unimportant amendments, adopted.

AFTERNOON SESSION.—The Winnipeg scheme for the consolidation of the Church in Canada was then taken up clause by clause.

The first four clauses were confirmed with very little opposition, but the taking up of the fifth was the signal for full discussion of the sub-sections, and it passed only permit their adoption with modification.

Rev. F. H. Almon strongly opposed sub-section A. He said it was contrary to the thirty-nine articles and to the book of Common Prayer to vest the power to adjudicate in doctrinal disputes to any body. Even the Crown of England was only supreme in matters ecclesiastical or civil; in matters religious or spiritual the sovereign dare not interfere. He was opposed to the creation of a general synod. If they were bound to have one he would be passive, but he would never cease to fight against investing it with jurisdiction beyond the province of any but a duly appointed historical tribunal. Rev. Dr. Bowen could see an urgent necessity of unification, and then the questions of doctrine, which now divided the Church in Canada, would be solved by this tribunal and the whole people would be of one mind.

Archdeacon Smith discredited what the late speaker had said would be the effect of the adoption of the scheme, as meeting of conscience would be ever impossible of attainment. He did not see any difficulty in the way of vesting in a general synod the right to decide questions of doctrine.

Rev. Dr. Filleul must ascribe Dr. Almon's opposition to misconception of the nature of the scheme. After the eloquent logical speeches the speaker had heard in favour of it, he would vote for its adoption.

Subsection (a) was confirmed. In reference to subsection (b), Mr. Balcom was sure it was an unreserved transfer of power from the diocesan synod to the general, and he felt called on to oppose such an action.

Rev. Mr. Almon agreed and Rev. Mr. Brown disagreed. Mr. Cundal took a middle course, and Rev. Crawford Frost cleared the lines by a terse remark that his predecessors in that discussion had assumed a difficulty from the start, which would not probably be encountered. The chair agreed with Mr. Frost.

All the other sub-sections passed with very little objection.

Clause 6 again aroused a discussion as to what sum should be allowed the delegates for expenses to the general synod. The amount was fixed in the aggregation at \$1,000.

Clause 7 passed unchallenged, as also immediately after did the motion to adopt the scheme *in toto*.

The Sunday School Committee and Revising Committee Reports were taken up and adopted.

The synod resolved that members of committees ceasing to be members of the Church must resign.

By motion the bishop was given the power to appoint two representatives to the teachers' Sunday school convention proposed by the committee on Sunday schools and which the synod decided to call. His lordship named Rev. Dyson Hague and F. S. Simpson.

The bishop appointed Canon F. Partridge and Rev. F. S. Simpson preachers for the synod.

EVENING SESSION.—Was occupied mainly by routine work.

Mr. Thomas Brown moved the following:

Resolved, that the announcement in the bishop's opening address of the formal organization of "women's work in this diocese in connection with the Church hospital association is cordially received by this synod, and that this synod heartily endorse and approve of the movement and commends it to the hearty sympathy and support of Church people throughout the diocese."

The bishop made a few remarks in reference to the women's work organization, but they were not needed, as the synod accorded with the movement heartily and endorsed it by a unanimous vote.

Resolutions of sorrow for the death of the late C. B. Bullock, Rev. J. J. Ritchie, Rev. George B. Dodwell and Rev. Philip H. Brown, four of its members, were adopted by the synod. The mover of the resolutions—Canon Maynard—made a very touching reference to the deceased members.

Several resolutions of thanks were then adopted, and after singing the doxology, the synod adjourned.

SPRINGHILL MINES.—The All Saints' Cottage Hospital, which received so much substantial sympathy from many of our readers, is now rapidly being built. On Tuesday, June 28th, the corner stone was laid by Mrs. John A. Byers, the wife of Dr. Byers of Springhill. The religious service on the occasion was very impressive. The following inscription was placed in the stone: "This corner stone of All Saints' church Cottage Hospital was laid by Mrs. John A. Byers, on Tuesday, June 28th, 1892. This work is begun in the faith of Jesus Christ, that here His ministering mercy to the sick may be continued and furthered to the endless glory of His Great Name. Right Rev. Frederick Courtney, D.D., Lord Bishop; Rev. W. Charles Wilson, rector; Mr. J. A. Stansfield, assistant; A. H. Payne and J. F. Robinson, churchwardens; W. C. Harris, architect; Asa Leadbeater, builder; Rev. W. Charles Wilson, James Brown, J. F. Robinson, Cecil Parson, and Joshua Porter, building committee." Speeches were made by the doctors of the town, and a successful sale and tea in the Parish House followed. Hospital work in such a place will commend itself to the minds of Church people in all directions.

QUEBEC.

Services at *Seaside Resorts*.—Rev. Canon Thomas Richardson is to act as chaplain at the Grosse Isle Quarantine Station for the month of July, and the Rev. R. J. Fothergill, curate of St. Peter's, Sherbrooke, for the month of August. The Rev. Canon Geo. Thornloe, M.A., rector of St. Peter's Church, Sherbrooke, will officiate at Cacouna, during July, and the Rev. A. J. Balfour, M.A., rector of St. Peter's, Quebec, during August. The Rev. W. T. Forsythe, rector of Stanstead, will conduct the services at the Island of Orleans during the holiday season.

St. Matthew's.—The annual picnic of the Sunday schools connected with St. Matthew's Church, Quebec, was held on Wednesday, June 27. The children, with the teachers and parents, went to New Liverpool, by steamer, and had a most enjoyable time.

Personal.—Mrs. Williams, widow of the late Lord Bishop of this diocese, sails from here on the 31st July for England, where she will spend some time among her friends and relatives.

The Lord Bishop of Montreal has taken up his residence as usual, for the summer season, at Murray Bay, in this diocese.

Archdeacon Roe's address during July will be Port Daniel Centre, P.Q.

ONTARIO.

Woman's Auxiliary Treasurer's Statement for past year.—Dorcas Secretaries, \$1,810.11; 770 Leaflets taken, \$1,470.33; total \$3,280.44. J. C. Humphrys, Recording Secretary.

TORONTO.

St. Matthias.—Among recent events in this parish worthy of note was the visit of Rev. Father Benson, founder of the Order of Evangelist Fathers at Cowley, near Oxford, and also originator of the Association for Intercessory Prayer, one of which has been so much appreciated among Canadian Church people. His sermon at St. Matthias was an exposition of the text, "Whatsoever we ask we receive of Him, because," &c., dwelling particularly on the real meaning of the expression "In the name of His Son Jesus Christ." It would be difficult to imagine a more thorough exposition of the passage than Father Benson's sermon. The Girls' Friendly Guild had a very pleasant outing at Island Park on the 18th June, when friends rallied round this popular parish guild in good style. They were also active in connection with the Sunday school teachers and others in organizing a pleasant farewell meeting with Rev. George H. Webb, who has helped to fill very acceptably the place of Rev. G. F. Plummer, during the latter's two years' health furlough. Mr. Plummer is now ready to resume his old place, to the delight of all concerned. The Church History course of lectures by Revs. Messrs. Shortt and Webb on Monday evenings have been a great success.

The Superannuation Fund.—The incorporated synod of the Diocese of Toronto, at its last meeting, unanimously appointed the Rev. Canon Logan to make a personal canvass of the province in order to solicit subscriptions, donations and bequests for the purpose of augmenting the Superannuation Fund, raising it to an amount adequate to meet all equitable claims that may be made upon it. This important work has been delayed too long. The present annuitants on the fund are entirely dependent on the assessments of the clergy and the parishes, which have, for the present year, respectively amounted to \$492.28 and \$827.54. Many of the parishes have not yet responded to the order of the synod in this matter. The interest, \$359.80, arising from the invested capital, \$7,450, is annually added to the capital in order to raise the amount. Many think that this is the most important of all the funds managed by the synod. Its importance arises from the fact that clergy and laity are equally involved in it. Many old clergymen who have outlived the time of active duty would be glad to retire, if they had a decent subsistence to fall back upon, both for their own and the Church's good. They are obliged to hold on, however, to the great detriment of the Church, and under the degrading feeling that they are simply tolerated—it may be on account of the good they may have done in their day, but after all only tolerated. And the old clergyman who has an endowment, but not sufficient to afford assistance for the proper discharge of the duties of the parish, has to hold on to his legal rights with that feeling which poverty in sight, if he were to resign, stimulates, and tries to do the duty himself, to his own hurt and the great injury of the Church. The response which this great and wealthy diocese will make to this call of the synod will, we doubt not, be such as to remedy these growing evils. Mr. Logan commences his work with bright prospects, and we are sure that he will vigorously prosecute the canvass to a successful issue, and we heartily bid him God speed.

St. Luke's.—The garden party, which was postponed from June 21, was held last Tuesday afternoon and evening in the grounds of Mr. Clarkson Jones, St. Joseph street. Notwithstanding the popular belief that postponed events are generally failures the garden party was a pronounced success. The weather was fine and a large and fashionable crowd gathered in the beautiful grounds in which the affair was held. Music and other entertaining features served to amuse the hundreds who attended.

Mr. Alexander Dixon acknowledges with thanks the following sums which were sent to Miss Lizzie A. Dixon (at present in England), for Rev. Mr. Brick's mission at Peace River: "A sincere well-wisher," Wallacetown, \$2; Mrs. Wadsworth, Weston, \$5; Sarnia Branch Women's Auxiliary, \$10; St. Paul's London Branch W. A., \$28, both per Mrs. J. H. Lings, London; St. George's Sunday-school, Owen Sound, per John Robinson, Esq., \$21.77; F. Crompton, Esq., Toronto, \$50; W. H. Warden, Esq., Toronto, \$2.50; and "Hannington" Boys' Mission Band St. Phillip's Sunday-school, Toronto, per A. A. Adams, Esq., \$4.

OSHAWA.—Bishop Bethune College, June 30.—The commencement exercises of Bishop Bethune College were held last week in the college, and were largely attended by citizens and many prominent Church people of the diocese, among them being: The Lord Bishop of Toronto, Prof. Jones, dean of Trinity College; Canon and Mrs. Cayley, Canon and Miss Middleton, James Henderson, the president of Bishop Bethune College; Miss Patteson, of St. Hilda; Prof.

and Mrs. A. Fisher, Mrs. Provost Body, all of Toronto; Ven. Archdeacon Allin, of Millbrook. Mrs. Cornwall, B.A., the talented lady principal, and Miss Elliott, B.A., her assistant, received the guests in the spacious library of the college, where some time was spent in viewing the display of drawings, paintings and needle work. A choice programme was carried out, the musical part being under the conductorship of Mr. Fisher. The cantata, "Meadow-sweet," with Miss McMullen and Miss Gretta Masson as soloists, was prettily rendered and received with much applause. The choral class acquitted themselves exceedingly well in the cantata. The programme consisted of solos, duets and quartettes, those taking part being Misses Hewitt, Kilivor and Masson. Recitations in English, French and German by the Misses Ferris, Locke and Thompson respectively constituted a feature of the entertaining programme. The soloists were the Misses Power and McMullen. Miss Gretta Masson and Miss Hazel Laing acquitted themselves well in violin solos. The concluding piece was the musical dumbbells, which was immensely pleasing. The Bishop expressed much interest in the welfare of this growing and popular educational institution, and commended it to the families of the Church of England throughout the country. The fine buildings and grounds were illuminated and presented a charming spectacle.

FAIRBANK.—The Lord Bishop of the diocese paid a visit to this mission on Monday evening, June 27th, when six candidates were presented for confirmation, after due preparation by the student-in-charge, and a careful examination by the Rev. Canon Osler, rector of York Mills, who kindly consented to present them to the Bishop. The mission house was very prettily decorated with flowers and plants and well filled; the service was very hearty. It was a great pleasure to the Church people to see their Bishop among them for the first time, and doubtless it will encourage them to go on with the good work that has been begun in their midst. Thanks to the kindness of friends and the energy of the people, the interior of the mission house has been rendered more fit for divine service, during the past few months, and although we have still much to do in the way of material improvement, we have every reason to be thankful that things are as they are. The Rev. Professor Rigby, M.A., (Dean of Trinity College), celebrated Holy Communion on Sunday morning, July 3rd.

COBOCONK.—On Tuesday evening, the 24th ult., Mrs. Foster presented the Rev. A. B. Chafee with a sum of money which she had collected. Mr. Chafee sincerely thanks all those who have so very kindly contributed to the purse, and Mrs. Foster for her kindness and thoughtfulness on his behalf. He esteems it very highly as a free gift and a cheering token of good will.

CALEDON EAST.—*St. James.*—A successful garden party was held here on the beautiful evening of July 5th. The ladies of the congregation are to be cordially thanked for providing such a substantial tea. The programme that was gone through with was above the character of the average. All were delighted with the singing and recitations of the Misses Gaviller and Robinson, and Messrs. Ulbricht and Bowes. Revs. G. B. Morley, Tullamore, and A. C. Watt, Mono Mills, were present. The Church turn-out was solid, and the gathering was a very joyous one. May we have more. The proceeds were about \$57.

NIAGARA.

NIAGARA.—The *Buffalo Evening Times*, apropos of the approaching centennial celebration of this parish, makes the following remarks: "One of the most noted and respected figures of the Protestant Episcopal Church in America to-day, both in Canada and the United States, is the Venerable Archdeacon McMurray, D.D., D.C.L., of Niagara, Ont., now in his eighty-second year, and nearing the end of a wonderfully active life in the Church of England. Over the destinies of the sweet old parish of St. Mark's he has watched and prayed for thirty-six years, and it is remarkable indeed to hear that the ancient church will on the 9th of next month celebrate its centennial anniversary, while the present rector is actually only the third incumbent during the history of the parish, which antedates the second war between England and the United States by over a decade. It is indeed the earnest wish of the entire diocese that Archdeacon McMurray may be spared to see the celebration of the happy event, in which the clergy of Ontario and western New York will generally join. St. Mark's Church is a beautiful old structure, in a churchyard filled with gray tablets that bear dates very early in the century. The neighborhood abounds in historic ruins, and tradition attaches tales of dar-

ing to them all. Archdeacon McMurray, as one of the very prominent members of his Church, has been honoured as few other priests in both England and America for distinguished services. He was born in the north of Ireland, and spent his early Church days as a missionary among the Chippewa or Ojibway Indians, marrying the talented granddaughter of the great chief of that tribe."

HAMILTON.—*St. Peter's.*—The foundation stone of a new church was laid the other evening by the Bishop. A procession was formed by the choir assisted by members from St. Matthew's, and proceeded to the site, where the interesting ceremony was gone through. Bishop Hamilton, in addressing the good sized audience, said Church work was very satisfactory in Hamilton, as in a period of five years five new churches had been built. There were present besides the Bishop and the Rector, Rev. Thos. Geoghegan, Rev. C. E. Whitcombe and Rev. E. B. Crawford.

St. Matthew's.—A large new school house is to be built for Mr. Whitcombe's very successful undertaking. The present class rooms are over-crowded, and the fast increasing number in attendance has determined Mr. Whitcombe in erecting a large and substantial building. We hope the work may still go on and prosper.

Church of Ascension.—The announcement regarding the Rev. E. P. Crawford and the rectorship of St. Luke's, Halifax, in last week's paper, was rather premature.

British and Foreign.

The Archbishop of Canterbury has sent a donation of £50 to the Russo-Jewish Committee.

The Bishop of Oxford has just opened a new Labour Home of the Church Army in Oxford.

The Dean of Bangor has renewed the custom— which has been in abeyance for some time—of summoning all the non-residentiary Canons to every meeting of the Chapter.

The Bishop of Winchester will contribute his second paper on "The Love of Christ" to the July *Sunday Magazine*, in which Lady Henry Somerset will write on "Woman's Work for a Sober England."

The Bishop of Ripon has written a study of the Book of Joel in three papers for *Good Words*. The first paper will appear in the July number. Four hitherto unpublished letters from Thomas Carlyle will appear in the same issue.

Recently, at a meeting in the Jerusalem Chamber, Westminster Abbey, under the presidency of the Bishop of London, it was decided to erect a memorial to Dr. Arnold, of Rugby, which is to be placed in the Abbey. Among those who were present were the Deans of Westminster and Llandaff.

The Bishop of Liverpool has addressed a letter to the clergy of his diocese, inviting their attention to a movement for the formation of a Mother's Union, which it is proposed to set on foot upon the lines successfully adopted in other dioceses.

The Lord Mayor having kindly placed the Mansion House at the disposal of the Bishop of Saskatchewan and Calgary, a meeting was held there in support of the movement for the endowment of a separate Bishopric of Calgary. The Lord Mayor himself presided part of the time, and declared that the Mansion House was always open for the advancement of the claims of any good work.

The Russian Government has approved of the proposal made by Baron Hirsch to effect the emigration from Russia of 3,500,000 Jews within a period of twenty-five years. The number of emigrants for 1892 has been fixed at 25,000, and is thenceforward to be annually increased. The Jewish Colonization Association in London is to have a central committee at St. Petersburg and local committees in other towns of the Empire.

Jews and the Queen.—Lord Rothschild, president of the United Synagogue, laid recently the memorial-stone of a small synagogue which has been erected in New-road, Whitechapel, within a few yards of the London Hospital, and the building was, at the same time, consecrated by the Chief Rabbi. The birthday of the Queen was especially chosen for the ceremony as a mark of homage to Her Majesty on the part of foreign Jews, mostly Russians, who will worship in

the synagogue, and the National Anthem in Hebrew, which does not usually form part of the Jewish ritual, was heartily sung by the whole congregation at the conclusion of the service.

The Bishop of Down has, at the request of the Select Vestry, placed upon the Communion Table of St. Mary's, Newry, the new cloth provided by them in place of the one which they pulled off some time ago and disfigured because it bore on the front the monogram "I.H.S." Neither the rector (the Rev. S. Smart) nor the curate (the Rev. F. H. Wales) were present, as the former considered that an apology was due to him from those who acted in that deplorable way; and we are told that "the congregation are still divided on the 'cloth' question."

The Church Army has just been incorporated under the Board of Trades Act as a limited liability company. Each member of the committee makes himself responsible for £100. By this incorporation it will be seen that this Society does not fear the utmost publicity, as by this means any subscriber to the extent of 10s. can claim an inspection of the books. Though the operations of the Society are only small in each labour home, yet as the labour homes are so numerous all over London and the provinces, the dimensions of this movement, based upon personal religious influences, are very extensive.

Bishop Claughton and the Hon. Mrs. Claughton celebrated their golden wedding recently, and in honour of the event a garden party was given at their residence, Danbury Place, near Chelmsford. The Archdeacons of Colchester, St. Alban's, and Essex, on behalf of the clergy of the diocese of St. Alban's, presented the Bishop with a congratulatory address, and a similar address was presented by the parishioners of Danbury.

Speaking recently at the Goethehaus of Frankfurt, the Italian novelist declared that every human life contains sufficient material for a romance, and that he who only has the courage to sit down and write out faithfully the events of his own past life would thus produce a successful novel. No embellishment is needed, indeed it often mars the work. It is only because authors are afraid to be natural and to write down the truth that we have so much bad style. After the first chapter is written, Signor Farina tells us, all is plain sailing.

There are, unhappily, rumors of renewed outrages upon European missionaries in the Fo-Kien province in Eastern China, and in Se-Chuan, 1,500 miles up the Yang-tse-Kiang. Evidence is not wanting pointing to the complicity of officials in the riots. A quantity of literature of the same stamp as the infamous Hunan publications was offered for sale at Se-Chuan, with the object of stirring up the people against the missionaries at Chun-King. After an attempt had been made to boycott the missionaries, the roofs of their houses were removed, and, as they did not take the hint to leave, they were carried outside the city. The movement against the missionaries is said to be inspired by the Viceroy, who has the support of the leading inhabitants of the district.

The Sunday evening services at Westminster Abbey, whether held in choir or nave, are always well attended; but while there is a certain proportion of regular worshippers, the complexion of the congregation varies from week to week. It was interesting, therefore, to note the crowd of all sorts and conditions of men and women attracted by the announcement that the popular Bishop Barry was to preach; and to watch the rapt attention with which each word of his eloquent sermon was followed. He dwelt on the knowledge of God as being necessary for the development of the spiritual and eternal life, as that of nature was for the development of the physical and natural life, and that of humanity was for the development of human life. That supreme knowledge, he went on to point out, to be found only in Christ, was that truth which should make us free (his text being from those words), free from all the sins and all the difficulties and all the perplexities of life, which made up the bondage of this world. The service, which was held in the nave, consisted, as usual, of the Litany, a suitable lesson read by the Dean, three hymns most heartily sung by all the congregation, and an anthem by Goss, excellently rendered by the choir, in which the large body of men singers are volunteers, though the boys are those attached to the Abbey.

The Tasmanian Diocesan Synod has passed a resolution expressing its desire that the dioceses of Tasmania, Melbourne, and Ballarat should be formed into a province, with the addition, if possible, of the diocese of Adelaide. The *Hobart Church News* states that the Bishop has been asked to visit Melanesia for the purpose of discharging Episcopal duties in

that diocese: "Since the resignation of Bishop Selwin no confirmations have been held in that important mission, and at the present moment native pastors are awaiting ordination. The Bishop has, therefore, arranged to reach Auckland in the month of July, and to embark from that port in the "Southern Cross," proceeding first to Norfolk Island, which is the headquarters of the mission, and from thence visiting in turn some of the New Hebrides, the Banks, Torres, Santa Cruz, and the Solomon groups of Islands. It is expected that the visit will take up three months."

The garden party at Old Connaught, Bray, will not readily be forgotten either by Churchmen or Presbyterians. This unusually interesting social function was by way of response, as the Archbishop pointed out, to the invitation which he received and accepted to attend the conversazione on the previous evening in connection with the meeting of the General Assembly. The guests at Old Connaught included the members of the General Assembly and their wives and daughters, and the deputies from the Presbyterian Churches of Scotland, and their families. There were invited to meet them dignitaries of the Church of Ireland and members of their families, including the Dean of Christ Church Cathedral, the Dean of the Chapel Royal, Chancellor Tisdall, &c. The invitation was responded to with great heartiness by all to whom it was extended. His Grace and the Hon. Miss Plunket (his sister) received the visitors on entering the house. The band of Royal Munster Fusiliers was in attendance, and performed an excellent selection of music. At five o'clock, in accordance with the Archbishop's invitation, the members of the General Assembly proceeded to the dining-room, in which it was intimated that his Grace would address some words of welcome to them. Altogether about 1,500 guests attended the reception, but not more than one-sixth of that number could find accommodation in the dining-room; however, such was the interest taken in the proceedings that crowds of the guests stood at the windows attentively listening.

The Bishop of Londonderry has written the following letter: "The present exigent crisis makes me desirous to leave no doubt of my sympathies in the mind of any who care to know them. We, the men of Ulster, are now face to face with, perhaps, the gravest moment of our rugged history. Upon the issue which will be decided within a few weeks depends the choice between two series of alternatives—the large policy of the Imperial Parliament, or the tyranny of a provincial junta-connection with the majestic solidity of England, or bondage to the adjacent fragments of Irish parties which may gain a temporary majority, economical extravagance supporting itself by oppressive taxation, or progressive financial improvement. . . . Above all, we have to settle the momentous question whether we are willing to place police, education, the press, and the most sacred and august possession of religious liberty, in the hands of those whose conception of government and freedom differ so widely from our own. I trust in God that my declining years may not be darkened by such a calamity to my country and my faith. Ulster's future depends upon Ulster's action. England's opinion will be influenced by Ulster's choice."

EAST AFRICA.—The *Times* states that instructions have been sent by the British East Africa Company to Captain Lugard to withdraw from Uganda. It is believed that the despatches sent by him have been intercepted, and it is doubted whether this recall will reach him. It should be remembered, too, that a subscription was presented to the company, in return for which they agreed not to withdraw till the end of the present year. The *Ethiopia* arrived at Mombasa last week with a large number of Church missionaries on their way to Uganda.

A series of letters has appeared in the *Standard* which forcibly illustrates the conflict of evidence in historical matters. The *Rev. W. J. Sheppard*, of Altrincham, argues that the blame for the antagonism between Protestants and Roman Catholics in Uganda lies at least equally upon the latter, who were not first in the field in Uganda. He then quotes the late Mr. Mackay's diary to show the attitude taken up by Pere Lourdel and his reply to Mtesa's question when he asked why he would not join in the worship of the Protestants. He adds:—"Can the Roman Catholics wonder if this kind of seed, sown by themselves at the very beginning in the minds of a savage and barbarous race, is now bearing bitter fruit?"

The Procurator of the Convent of the "White Fathers" at Rome has received news from Africa that Mgr. LaVinac was preparing a report to be sent to the British Government, together with a claim for indemnification from the British East Africa Company.

A Reuter's telegram from Zanzibar states that Baron von Bulow, the chief German official in the Kilima-Njaro district, has ordered all English missionaries to leave the Moshi territory, as he intends to begin military operations against the Moshi tribe, and if necessary to exterminate it. Mr. Portal has formally protested on behalf of the missionaries.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

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

Diocese of Toronto Synod Committees.

SIR,—In your report of the appointment of the various committees I notice that neither of the three delegates from Christ Church, Brampton, have been placed on any one committee. Why so? Are such men as Judge Scott, Captain Blain and Mr. Thomas Morphy (well known names on the synod board) to be entirely ignored, and Brampton to have no representatives on committees? Surely, for a church sending three delegates, some place in committee should be found for some of them. If I am not mistaken, there are about one hundred and twenty on committees, ample room, I should say, for at least one out of three to be appointed to represent a parish.

HENRY ROBERTS.

Brampton, June 30, 1892.

Why is the Subject Passed Over?

SIR,—In a publication of the Young Churchman Co. it is said "Sins are called deadly because they are so foul and bad that Christ cannot dwell in a soul in which they are, so that the union which took place between Him and that soul at baptism is broken, and as the soul's life depends on that union, the life is lost and the soul is again 'dead in trespasses and sins.'" Then follows a plain statement of the need and benefit of confession and absolution, without which confirmation is said to be void.

Is this the truth? If it be, why are we allowed to pass a divinity course, and two examinations before the Bishop, without a single word upon so vital a part of our doctrine and duty? If not, how comes this book so well recommended, and why does the commission "whosever sins ye remit," etc., hold so important a place at our ordination? There seems to be a tacit belief that we are meant to dispense absolution, but that it is worldly wisdom to be quiet and let the people suffer loss, since they will not endure sound doctrine. Perhaps this accounts for the large number of defections after confirmation. Is there no voice of authority on the matter? Why is this subject so persistently "burked."

S. D. H.

Canadian Bishops.

SIR,—The recent election of the Rev. Mr. Dunn of England, to the Bishopric of Quebec, brings once more before us the propriety and advisability of the Canadian Church appointing its own bishops. Time was when this plan of importing bishops might have been necessary; but now it is not so, and it is, in fact, a slight on themselves if Canadian clergymen and laity feel it necessary to go outside their own body for men sufficiently able or learned to be made bishops. A bishop, moreover, requires much more than book learning—he requires to know the country and the people, and he must be able and willing to adapt himself to their needs and their ways. A clergyman who has lived in England all his life, and who has, therefore, become habituated to a certain style of work and to certain surroundings, is ill adapted to being placed at the head of a diocese in a strange country where everything is so different from that to which he has been accustomed. Besides, this going outside their own body possesses other defects—it takes away a great stimulus from many of those who might rightly and naturally look forward to this prize; and it may also actually prevent men, who feel within themselves that they are fitted to come to the front in whatever walk of life they may adopt, from entering a profession where there are no high prizes. A dead level of mediocrity and a half-hearted spirit must be the result of such action; and such a result is not one to strengthen the power of any Church, or increase the zeal of its clergy.

A. BISSET THOM.

Galt, 28th June, 1892.

Notes and Queries.

SIR,—1. Why is the word "child" in the *Benedictus* ("And thou, Child,") printed in the Prayer Book with a capital C? In seven Bibles (one of 1651), four Church services, and four Revised Bibles, to which I have referred, it has a small "c." In fifteen Prayer Books and Church services (one Prayer Book of 1701) there is a large "C."

2. Is it correct to make a rest in saying or singing the *Benedictus* before and after "child"?

3. Does the rubric authorize the singing of the *Benedictus*?

M.

Ans.—The capital letter is only a printer's correction, and probably based on an error of judgment. Our Revised Version has a small c. We naturally accentuate the idea of God with a capital initial, but here the new born infant is St. John the Baptist, the herald of the Messiah.

2. Whether we read or sing, we must pause both before and after, as the address is to the "child": we cannot otherwise read with any intelligence.

3. The *Benedictus* has been used as a canticle at lauds in the Western Church, every day throughout the year, from the earliest times. In the rubric it is always called a hymn, and we sing it with as much reason as we sing the *Te Deum*, although the rubric is elliptical, or the *Jubilate* psalm.

No other Sarsaparilla possesses the Combination, Proportion, and Process which make Hood's Sarsaparilla peculiar to itself.

Sunday School Lesson.

5th Sunday after Trinity. July 17th, 1892.

SIXTH AND SEVENTH COMMANDMENTS.

The Sixth Commandment forbids—

I. MURDER.

Of course we all know that murder is wicked. None of our Sunday-school children think themselves capable of such a crime, so what is the use of warning them against it? And yet many Sunday-school children have become murderers in heart and probably some in deed as well.

Destroying human life is not always murder; it may be done accidentally, in self-defence, in just wars, or as a punishment for crime. Some people think it is wrong to execute murderers; but God Himself commanded it before the Mosaic Law was given (Gen. ix. 6), and this command was repeated over and over again (Exodus xxi. 12; Num. xxxv. 16-18). No other penalty was allowed for a wilful murder (31). Even the shelter of the altar was of no avail (Ex. xxi. 14). See how Joab, though he clung to the horns of the altar, was executed there, for the murder of Abner and Amasa (1 Kings ii. 28-32). In the case of a man killing another accidentally, or in sudden passion without premeditation, cities of refuge were provided, where he might take shelter and be safe from the revenger of blood (Num. xxxv. 22-25).

Suicide is a very dreadful sin. We belong to God and have no right to destroy the life he has given. Other kinds of murder may be repented of, but what opportunity has the self-murderer for repentance? The Church has forbidden the use of the Burial Service over the bodies of suicides. (See the Rubric.) But this commandment applies to us. Although we may not have killed anyone, we are directed to say, "Lord, have mercy upon us," etc., when it is read, so there must be some other way of breaking it. The explanation given in the Catechism is—

II. "TO HURT NOBODY BY WORD NOR DEED."

1. *By Word.* A hard or cruel word seems a very little sin to be classed with murder, and yet Christ Himself has said that it deserves a similar punishment. (S. Matt. v. 21, 22.) Words are not little things; by them we shall be justified or condemned. (S. Matt. xii. 37.) S. Paul forbids "evil speaking" (Eph. iv. 31.) Words of cursing should be met by words of blessing. (S. Matt. v. 44.) The reputation of an innocent person can easily be murdered by thoughtless, unkind words. A story passed on from mouth to mouth never fails to grow larger, and generally does harm, both to the people who tell it and those about whom it is told. We should keep our tongues "from evil speaking, lying and slandering." We ourselves have been more often hurt by words than by blows: let us remember the rule "to do to all men, as I would they should do unto me." Never repeat an unkind story unless you are sure it is true, and not then unless it is really necessary. "The tongue can no man tame," says S. James (iii. 8), but with God even that is possible: so the first step in this work as in all others should be prayer.

2. *By Deed.* Never return evil for evil, but try to do little kindnesses to those who have injured you. Boys are apt to take pleasure in tormenting the little ones, sometimes inflicting severe pain for the mere love of teasing, cultivating a cruel disposition which may lead to actual murder some day. God hates all cruelty, even cruelty to animals (Prov. xii. 10).

III. "TO BEAR NO MALICE NOR HATRED IN MY HEART."

Sinful acts and words spring from sinful thoughts and feelings. Murder, like other sins, comes "from within, out of the heart" (St. Mark vii. 22). A man kills another because he hates him, and therefore "whosoever hateth his brother is a murderer" (1 S. John iii. 15) in heart, even though he may not dare to be one in act.

IV. LOVE.

The positive side of this command is best expressed in S. Paul's words, "be ye kind one to another, tender-hearted, forgiving one another" (Eph. iv. 32), imitating Christ by loving others as He loves us. (See text for repetition and also the Bible Lesson for today.)

V. THE SEVENTH COMMANDMENT.

1. "*The Holy Estate of Matrimony.*" Because it was not good for man to be alone, God gave him a wife, and this new relation became closer than his nearest blood relations (Gen. ii. 24). Divorce, which is now so terribly common, is forbidden by God, and the marriage of divorced persons is declared by Christ to be adultery (S. Matt. xix. 6, 9). The marriage bond can only be loosed by death (Rom. vii. 2, 3; 1 Cor. vii. 39). If young people would follow the advice of the Church and never marry "unadvisedly or lightly," there would not be so many anxious for divorce. Marriage is "honorable," being the institution of God, "adorned and beautified" by Christ's presence (S. John ii. 1, 2) and above all, being chosen as the symbol of the "mystical union that is betwixt Christ and His Church." As Christ loves His Bride, the Church, protecting, nourishing, and cherishing it; so should husbands love their wives. As the Church is "subject unto Christ," yielding Him a loving obedience, so should wives love their husbands (Eph. v. 22, 33). Although S. Paul says that those who are married "care for the things of the world" (1 Cor. vii. 32-34); yet he prophesies "by the Spirit" that "in the latter times" some shall forbid marriage, and declares that such have departed from the faith and speak lies (1 Tim. iv. 1, 3).

2. *Care of the body.* The body must be kept "in temperance, soberness, and chastity."

(a) "*Temperance.*" This word does not mean total abstinence from intoxicating drinks, but rather good government. The body is like fire, "a good servant but a bad master, and must be kept under" and brought into subjection to the spirit. It is therefore necessary to be "temperate in all things" (1 Cor. ix. 25, 27).

(b) "*Soberness,*" means quietness and moderation in all things, never running to extremes, or indulging too much in anything. Flightiness, giddiness, love of finery, should be restrained. Women should dress in "modest apparel, with shamefacedness and sobriety" (1 Tim. ii. 9). The young women are also bidden "to be sober . . . discreet, chaste, keepers at home"; and the young men to be sober-minded (Tit. ii. 4-6).

(c) "*Chastity,*" i.e., cleanness and purity. The body must be kept pure and clean because it is the temple of the Holy Ghost, and "If any man defile the temple of God, him shall God destroy" (1 Cor. iii. 17). It is necessary to be pure not only in deed, but in word and thought. Uncleanness must not even be named, filthiness and foolish talking are forbidden (Eph. v. 3, 4, 12). The "pure in heart" shall see God, and this commandment must not be broken even in thought (S. Matt. v. 8, 28).

Family Reading.

Danger Drives Men to the Only Shelter.

"There are times when the utterly reckless are forced in spite of themselves to recognize and acknowledge the reality and worth of the Christianity which at other times they would probably laugh at. A reckless young Virginia soldier was fighting under General Stonewall Jackson, a true Christian soldier, in the American Civil War. It was at the battle of Kernstown, Va., where took place the hardest fighting General Jackson ever was engaged in. "I was scared," said the young soldier. "I tried to keep as near old Jack as I could. I saw his lips move, and I knew he was praying, and somehow I felt safer whenever I could get near him."

Love for Holy Church.

Lord, Thy Church shall, next to Thee,
Best beloved of all things be:
Thither, at each hour of prayer,
Shall my hastening steps repair,
And my longing soul shall wait
For the opening of the gate,
Lest a word I fail to hear
Of the holy service there.

At what time the welcome bell
Shall of prayer and praises tell,
Let its notes be heard at morning,
Or at eve ring out its warning,
Sweetly tolling shall it sound,
Bid me to the holy ground.

Vain excuses, idle pleas,
Well may suit cold, worldly ease,
Hearts that warm and thankful are
Will for God no trouble spare;
Help me, Lord, then, lest I stray
From Thy Church and Thee away.

Tho' the sultry sun may glow,
Tho' the wintry wind may blow,
Weak though I may be or strong,
Short though be my road or long,
Feast, or fast, or common day
Be it when I'm called to pray,
Give me but a willing mind,
And Thy courts I needs must find.

A Point for You,

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

Hood's Pills cure sick headache.

"Should Auld Acquaintance be Forgot?"

"Auld Langsyne" goes straight to the heart of every man who—well, who has a heart. A year or two ago I heard the grand old tune played by a veritable Scotchman on board a steamer on the entrancing Clyde. My hand involuntarily found its way to a small coin, as a token of English appreciation; and ever after, whenever I stepped on that steamer again during my holiday visit, my arrival was speedily announced—at least to myself—by a further edition of "Auld Langsyne!"

Our good friend in an illustration has evidently discovered a new application of the famous National song. An "Auld Acquaintance," in the shape of a good and useful and long-tried friend—the battered protector of many a rough walk in foul weather—has vividly recalled recollections of the past; and gratitude and thrifty considerations have combined to prompt him to try to "mend" and so retain his faithful and helpful companion for further aid and service.

A good lesson this for us all! There are no friends like the old friends. We may indeed have found out in them, as life advanced, some of the flaws and imperfections which young folk do not at present see in their friends. But we have learned almost to love even the flaws and imperfections we have discovered, because they have helped to test and so to strengthen and draw tighter still the "true love knot," which binds old friends so closely together.

The phrase, "Auld Langsyne," or, "For Auld Langsyne," is very old. The words cannot be translated—they need no translation. They have passed into our language as the expression of one of the deepest and most sacred feelings of the heart. Burns says the phrase had often "thrilled through his soul." He was thus led to write his incomparable verses, which, however, appear to embody several lines borrowed from old Scotch songs.

The first verse awakens old memories and associations. The second and third verses recall enjoyments of early days, and the home of youth, contrasting these with the trials and changes of later years. Running about the "braes and pu'ing the gowans" in the morning of childhood are exquisitely contrasted with the wanderings and the weary foot of the evening of our days. So also is

the picture of "paidlin' in the burn," which sparkled in the summer morning as it ran past the early home, with the oceans crossed in the journey of life.

The only drawback to the song, to our mind, arises from the chorus being associated with the drinking habits that prevailed in Burns' time, as well as in our own. The "cup o' kindness" and the "richt guid willie waught"—a draught with right good-will—are significant of customs which we hold to be more "honoured in the breach than the observance." We shall, we fear, hardly be forgiven across the Border for our presumption,—but with the hope that we may enable many to sing the song who would now hesitate, we have ventured to introduce a very slight alteration in the chorus.

"Should auld acquaintance be forgot,
An' never brought to min' ?
But seas auld acquaintance be forgot,
An' days o' langsyne ?

For auld langsyne, my dear,
For auld langsyne,
We'll aye be one in richt guid-will
For auld langsyne !

We twa hae run about the braes,
And pu'd the gowans fine ;
But we've wandered mony a weary fit
Sin' auld langsyne.
For auld langsyne, etc.

We twa hae paid't in the burn
Frae morning sun till dine ;
But seas between us braid hae roared
Sin' auld langsyne.
For auld langsyne, etc.

And here's a hand, my trusty frien',
And gies a hand o'thine ;
We'll aye be one in heart auld life
For auld langsyne !
For auld langsyne," etc.

The melody of the song is remarkably simple, but most effective—so easily picked up, and when learned, never to be forgotten. A curious illustration of this occurs in the account of the travels of the venerable missionary, Dr. Moffat, in Southern Africa. In teaching a barbarous tribe the alphabet, he found it impossible to get them to remember the letters so as to repeat them in order. The happy expedient occurred to him to set them to the tune of "Auld Langsyne." The lesson was not only speedily mastered, but became a pleasure, instead of a weariness.

What we Can.

There are some people who in any need or emergency seem always to ask themselves, "What is expected of me? What am I obliged to do? Considering so and so, and so and so, can I not be excused from doing anything at all?"

And there are others who seem to ask themselves, "What can I do? Can I not manage this or that?" who if prevented from helping in one way will contrive another, like kindness that "creeps where it cannot gang."

These last put themselves to a good deal of trouble, no doubt; make themselves their brother's keeper when others think they might very well let him alone; and are often enough disappointed. But sometimes they achieve even more than they have dreamed of; results that give them beforehand a foretaste of the bliss of the "Well done, good and faithful servant!" and sometimes results of which they will never know until they come to rest from their labours and find their good works follow them.

There was once on board a ship a sailor who was off work from illness; confined to the cabin, and lying helpless in his hammock.

Lying so, one night he heard a sudden tramping on the deck above his head, and a wild cry that seemed to thrill through the very timbers of the ship—*Man overboard!*

Doubtless many of the brave hearts among the crew were realising their own helplessness with a bitter pang, but none so much as he who could not even see what was happening.

It might be his own dearest friend—certainly it was one of his comrades—who was struggling out there in the dark waters, while he could only lie and do nothing.

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Could he do nothing? His wits were at work, even while all his powers of attention seemed to be centered in his ears, listening for any fresh word or sound in the confusion on deck.

Slowly and painfully he dragged himself up so far that he could reach the cabin lamp, unhooked it, and held it close to the bulls-eye window, so that its light might shine out over the sea.

It was not much to do, though it cost him such an effort; and he had little enough hope that it would be of any use, though he had reason to believe that his lamp might at least be shining on the right side of the vessel.

So he held it aloft with aching arms, and listened still. At last came the joyful cry—"All right! We have him!" and our sailor thankfully put his burden back into its place, too glad of what had been done to care very much whether he had had any part in the credit of it.

But the next day he heard that it was by the gleam from his lamp the rescuers had made out the drowning man's head as he rose to the surface, and so had been able to fling the knotted rope within his reach, by the help of which he had been drawn on board and saved.

He had done what he could do, and more, as it happened, than any of them. But if it had been of no use, he would none the less have won the blessing of those who do what they can.

Often enough we fail to do what we might, not merely from indolence, because we despair of its being of any use. We have not learned yet to be sure that God can save by few as by many, and that He delights in the efforts of those who have but little in their power, but who—as an apostle wrote once—strive to do 'beyond their power' in the warmth of their faith and love.

It is a great mystery that He Who can do all things should ask of us to do this work—should work with us, poor imperfect tools that we are. But surely we can partly see the reason for it, if we are striving and hoping to be made like Him; and can at any rate see the honor and glory and blessedness of it.

And that should give us at once a smaller conceit of the value of our own work, and a more earnest determination that what He condescends to ask for He shall have: all that we can give Him, in ourselves, in His house, and for His poor—even our best endeavors. H. S.

Hasting to be Rich.

BY THAIN DAVIDSON, D.D.

The Old Book has not a word to say against the earning of money, but it is very plain in its warnings against eager impatience to acquire it. It is no sin to be rich, nor to try to be rich; the mistake is in being too eager after riches.

So far from being evil is a moderate desire for wealth, that if there be a man who is altogether free of it, who has no wish to possess, to whom gold or silver have no more value than dust, there must be some serious defect about such a person; his friends had better look after him, for he is clearly unable to look after himself. Placed as we are in this world, it is our duty to make gain, if it can be done by legitimate and laudable means. The wish to do so is a God-imparted instinct of our nature, and may, and often does, prove a healthful motive power. Without it the world would stagnate, and commerce would be paralysed.

Some of the best and noblest of our race have been men of large fortune, who have known, not only how to acquire money honourably, but how to dispense it usefully.

Who can doubt that the Divine Father looks from heaven with pleasure and approval upon the busy hives of industry, and upon the eager crowds that every morning pour into the city to pursue their legitimate calling?

The activities of the mercantile world are a fence to virtue. From a large class of temptations young men are never more free than when they are closely occupied with the affairs of trade. From the moment you enter the office or workshop in the beginning of the day, until you leave it in the evening, you are hedged by method, you run in a groove of occupation, and the Evil One has less purchase upon you. It is when the day's work is done, and you go out free to please yourself as you

may, that your moral safety becomes imperilled. Tell me how a young man spends his evenings, and I will have a good idea of his character.

Some men have too much and others too little time at their disposal. Both extremes are evil; but probably amongst the readers of these pages there are not many who are exposed to the former snare: Not much danger of *your* having to try to "kill time;" the trouble is rather that want of time for leisure is like to kill *you*. Business, business, from morning to night, from Monday to Saturday; so that you have rarely the chance of a pleasant hour with a book, or of an evening stroll, or of a game at foot-ball or cricket.

Now, a man cannot work like that without incurring evil consequences. In the first place, it will tell upon his health. Many of our city clerks are not the robust fellows they ought to be. They are too thin in the face. Their colour suggests dyspepsia. Too early in life they understand what is meant by disordered livers, and languid circulation, and depression of spirits.

In this keen and competitive age it is pretty certain that your business, whatever it be, will demand all the vital force you can muster. One of the first conditions of real success in life is a good, hearty, wholesome body, a sound physical constitution. Not a doubt of it. The youth who has not this stands but a poor chance by the side of healthy men. Hundreds of our young men are not nearly so robust as they should be, and, I may add, as they *might* be. They do not have sufficient leisure and out-door recreation. Everywhere men are killing themselves by over-work. The wear and tear of nerve and brain is excessive. There is a fierce struggle going on in nearly all lines of business which makes life little better than a continued drudgery. Men will not be satisfied with reasonable profits; and rob themselves of sleep and rest until the system can bear it no longer. This worship of work is carried a little too far. Life in all the professions, and in many departments of trade, is literally a battle, and hundreds are prematurely falling on the field.

Man's physical organism, if taken care of, is a grand and serviceable machine; but it will not stand the strain which some unwisely put upon it.

Many of our city youths are in need of a word of warning, too, in relation to the hasty and uncertain meals which are often a mere apology for dinner. Not seldom the seeds of disease are laid by the want of nutritious diet at a period of life when plenty of nourishment is essential; but, to see how some young men take their mid-day meal you would wonder they can hold out for six months. In a close restaurant or stuffy coffee-shop, where the table-cloth is changed once a week, and the knives are odorous of stale onions, and the meat is suggestive of leather, a lad is not likely to have the appetite that is essential to good digestion. He does not eat his dinner; he *bolts* it.

Again, this unwholesome haste to be rich is responsible for the most of the dishonesty which exists in the commercial world. Men are determined by hook or by crook to get money; if they cannot get it in a fair way, then they must get it in a foul. Hence the deplorable prevalence of gambling in one form or another.

On every side we find financial adventurers who hope to better their position, not by the practice of industry and economy, but by clever speculations and sharp enterprises. By an unworthy use of their wits, they mean to make money for which they give no equivalent in honest toil. They go in for great risks and enormous profits; business with them is nothing better than a lottery. These men are the pests of the mercantile world; they destroy confidence, and lower the whole *morale* of the market place. The best rule for the making of money is "slow but sure." Light gains make heavy purses. The saying that "one cannot be honest and live" is as old as the devil. It is much more true to say you cannot be *dishonest* and live, in any worthy conception of what living is. The mistake with so many who start in the race for riches is that they are not willing to creep before they walk, and walk before they run. The penniless man of to-day wants to be a millionaire to-morrow. An American wit thus epitomizes his mad career:

"Monday, I dabbled in stock operations,
Tuesday, owned thousands, by all calculations;
Wednesday, my Fifth Avenue palace began;
Thursday, I drove out a spanking bay span;
Friday, I gave a magnificent ball;
Saturday, *smashed*, with nothing at all."

Eternal Vigilance

Is the price of health. But with all our precaution there are enemies always lurking about our systems, only waiting a favourable opportunity to assert themselves. Impurities in the blood may be hidden for years or even for generations and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood Hood's Sarsaparilla is the unequalled and unapproached remedy. It is the King of them all, for it conquers disease.

"Hallowed be Thy Name."

BY THE REV. C. SYDNEY GOODMAN.

Spake long erst in accents olden,
As He trod the breezy plain;
Climbed the mount, in mem'ry golden,
"Hallowed be Thy name."

Off in some lone desert cell,
Far removed from toiling gain,
Prayer from holy monk hath fell,
"Hallowed be Thy name."

'Midst the busy martial clank,
Telling Rome's immortal rank;
Prayed the Christian in the rank,
"Hallowed be Thy name."

And the Church in sweet 'Oremus,'
Speaks in silvery tones the same;
Praying as her Master taught us,
"Hallowed be Thy name."

Name of God—and Thine, dear Saviour,
And Thine, Spirit ever blest,
Hallow we, and crave Thy favour,
'Till we reach Thy Heavenly Rest.

St. Andrew's, Deloraine, Manitoba.

—A child is born: it *may* grow up, it *may* go to this place or that, it *may* marry; but all is uncertain. Very often the things which seem most likely to happen are just those which do not, and it is the seemingly unlikely ones which do come to pass. The only one thing that is certain about the child is, that it must die. Now isn't it extraordinary, when we come to think of it, that the only one thing which we can be quite certain will happen to us, is just the one thing to which we pay little or no attention? Suppose we think of taking a journey, or of emigrating to America or Australia, how much we think and talk about it beforehand, how glad we are to hear anything about the country for which we are bound. And yet a hundred things may come to prevent our taking that journey, and at the longest, the country we are going to can only be our home for a certain number of years; whereas nothing can prevent our taking some day the journey of death, and the country we are bound for will be our eternal home.

—Our own will is not a safe guide, because of our short sight. You know what difficulty a short-sighted person has in judging of things at a distance. He is apt to mistake one animal for another, to pass by his best friend without seeing who it is. So it is with us all with regard to our lives. We can only see such a little way, that we are sure to make mistakes. What we are anxious for to-day might turn out to be anything but a blessing to us a few months, or even weeks, later. As St. James says to people who are apt to count on the future as if they had its management entirely in their own hands, "Ye know not what shall be on the morrow" (St. James iv. 14). I am sure that many of us can look back on our lives and see that the things we once wished for would have been by no means for our good. We have lived to be thankful that we were not given our own way, as a child whose mother refused to give it a red-hot poker would be thankful when it grew older, for not having been burnt. Therefore let us turn from *our own will* to *God's Will*, for we may be sure that it is a safe guide.

Shutting up Her Fold.

The fire burns dimly on the hearth;
The light is turned down low;
And wintry winds through bare old trees
In fitful gusts oft blow.
The mother pulls the curtains down
To keep away the cold;
Tucks tightly in the children's beds—
She's shutting up her fold.

She covers up the little hand
Thrown o'er the coverlet,
She wipes the place on baby's cheek
Which one stray tear has wet;
Kisses the little ones who sleep,
And smooths the hair of gold:
Then kneels and "prays the Lord to keep—"
The lambs within her fold.

O little ones, fenced round secure
With mother's love and care,
What looks of peace and trust and joy
Your sleeping faces wear!
Outside, to-night, some children who
Are tall and large and old
Are wishing they could be once more
Sheltered in mother's fold.

How to Drink Milk.

Terpsichore gives a few practical hints about digestion as follows:

Do not swallow milk fast and in such big gulps. Sip it slowly. Take four minutes at least to finish that glassful, and do not take more than a good teaspoonful at one sip.

When milk goes into your stomach, it is instantly curdled. If you drink a large quantity at once, it is curdled into one big mass, on the outside of which only the juices of the stomach can work. If you drink it in little sips, each little sip is curdled up by itself, and the whole glassful finally finds itself in a loose lump made up of little lumps, through, around, and among which the stomach's juices may percolate and dissolve the whole speedily and simultaneously.

Many people who like milk and know its value as a strength-giver think they cannot use it because it gives them indigestion. Most of them could use it freely if they would only drink it in the way we have described, or if they would, better still, drink it hot. Hot milk seems to lose a good deal of its density, and one would almost think it had been watered, and it also seems to lose much of its sweetness, which is cloying to some appetites.

Overeating vs. Overwork.

An abuse that tends to the injury of brain workers is excessive eating. A writer in the *Medical Mirror* recalls to mind several active brain workers who suddenly broke down, and fancied that it was due to brain fatigue, when as a matter of fact, it was due to overstuffing of their stomachs. The furnace connected with the mental machinery became clogged up with ashes and carbon in various shapes and forms, and as a result disease came, and before the cases were fully appreciated, a demoralized condition of the nervous system was manifested, and they laid the flattering unction to their souls that they had indulged in mental overwork. Hard work, mental or physical, rarely ever kills. If a mild amount of physical exercise be taken, and a judicious amount of food be furnished, the bowels kept open in a proper manner, the surface protected with proper clothing, and the individual cultivates a philosophical nature and absolutely resolves to permit nothing to annoy or fret him, the chances are that he can do an almost unlimited amount of work for an indefinite length of time, bearing in mind always that when weariness comes, he must rest, and not take stimulants and work upon false capital. The tired, worn-out slave should not be scourged to additional labour. Under such stimulus, the slave may do the task, but he soon becomes crippled and unfit for work. The secret of successful work lies in the direction of selecting good, nutritious, digestible food, taken in proper quantities, the adopting of regular methods of work, the rule of resting when pronounced fatigue presents itself, determining absolutely not to permit friction, worry, or fretting to enter into the life, and the cultivation of the Christian graces, charity, patience, and philosophy.

Our Special Offer.

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

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

Hints to Housekeepers

ORANGE CREAM.—Take six oranges and squeeze out all the juice; beat the yolks of six eggs, add half a pound of white sugar, one pint of boiling water and the juice of the oranges. Place in a double kettle and stir over the fire until it thickens. When cooked pour in small glasses. Beat the whites to a stiff froth, sweeten and flavor with the rind of the orange. Drop a spoonful of this on the top of each glass.

A SURE RELIANCE.—Gentlemen,—We have a family of seven children and have relied on Dr. Fowler's Extract of Wild Strawberry for the past ten years in all cases of diarrhoea and summer complaints. It never fails us and has saved many doctor's bills. J. T. Parkinson, Grafton, Ont.

HERMIT CAKES.—One-half cup of butter, one and a half cups of sugar, three eggs, one teaspoonful of all kinds of spice, one-half tea-spoonful of soda dissolved in a little water; mix up stiff and roll.

SUMMER COMPLAINT AND DIARRHOEA.—I can recommend Dr. Fowler's Extract of Wild Strawberry for summer complaint and diarrhoea, as I have used it in my family, both for children and adults, with the best results. F.E. Dunn, Clear Creek, Ont.

SILVER CAKE.—Two cups of flour, the whites of four eggs, one cup of sugar, one-half cup of sweet milk, one teaspoonful cream tartar, one-half tea-spoonful of soda. Flavor to taste.

GOLD CAKE.—Two cups not quite full of flour, the yolks of four eggs, one cup of sugar, one-half cup of butter, one-half cup of sweet milk, one-half tea-spoonful of soda, one teaspoonful cream tartar. Flavor to taste.

A LIBERAL TRIUMPH.—Scores of men and women who have always suffered their prejudices to blind them to the merits of Burdock Blood Bitters now use and praise this wonderful tonic purifier as the best remedy known for dyspepsia, constipation and all blood diseases.

GINGER SNAPS.—Bring to a scald one cup of molasses, and stir in one tablespoonful of soda; pour it, while foaming, over one cup of sugar, one egg, one tablespoonful of ginger, beaten together, then add one tablespoonful of vinegar. Flour enough to roll stirred in as lightly as possible.

EATING ONIONS.—The fact that onions are a most wholesome food, indeed, that they are one of the best tonics extant, is well established. Many persons who would be glad to avail themselves of this vegetable, are deterred from its use on account of the offensive odor it imparts to the breath. These will be glad to know that if eaten in moderate quantities, and a bit of cheese is taken afterwards, providing, of course, the teeth are carefully cleaned, it will be impossible to detect any odor whatever; it matters not in how close contact you may come with your friends.

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

FREE!

Business College Scholarships

Within the Power of Every Girl and Young Man.

A BUSINESS TRAINING WITHOUT COST.

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

THE BUSINESS CENTRE SELECTED.

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

WHY THE OFFERS ARE GENEROUS.

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

1. A SEVENTY DOLLAR SCHOLARSHIP

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

2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

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

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

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

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

Subscription Price in Toronto \$1.50 Yearly.

Address,

FRANK WOOTTEN, Toronto, Ontario.

Children's Department.

Little Children.

A dreary place would be this earth, Were there no little people in it; The song of life would lose its mirth, Were there no children to begin it.

No little forms, like buds to grow, And make the admiring heart surrender; No little hands on breast and brow, To keep the thrilling love-chords tender.

The sterner souls would grow more stern, Unfeeling natures more inhuman, And man to icy coldness turn, And woman would be less than woman.

Life's song, indeed, would lose its charm Were there no babies to begin it; A doleful place this world would be, Were there no little people in it.

Mickey's Sacrifice.

Mickey was one of the many little newsboys who daily ply their humble calling; only one of the many who work hard to earn the few cents necessary to them for sustenance; only one of those who are obliged to toil from early dawn until long after nightfall. Yet on this particular day of January there was no lighter heart, no happier boy in all the city than Mickey Dolan. His brown eyes were bright as stars, his cheeks were flushed to a rosy red. In one of his small hands he held a ticket, the possession of which entitled the holder to a "turkey dinner" given by the Ladies' Aid Society. This was the cause of Mickey's joy. In all his short life he had never partaken of a square meal. During the night which preceded the eventual day he dreamed of long tables filled with good things and of fat turkeys, and when he awoke in the morning it seemed as if the hours were never so long. He strolled down to the City Hall and sat on the steps to watch the hands of the big clock opposite. In three hours he would be "eating till he busted."

He was indulging in these pleasant day dreams when Jimmy Doyle came hobbling up. Jimmy was a little cripple with his small limbs misshapen.



Mr. Joseph Hemmerich

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

Hood's Sarsaparilla

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

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"Ain't you going to the turkey dinner?" Mickey asked as the little fellow approached him. "Nop," he answered sorrowfully; "you see somehow I couldn't get round as fast as the other chaps and—well, when I did get round the tickets was all give out, and I didn't get none."

A sigh or two accompanied these words "You're going, ain't you?" he added. But Mickey Dolan did not answer the question. Somehow his heart was not as "busting" as it had been five minutes ago; the bright light faded from his eyes, the red spots from his cheeks. He sat there gazing intently at Jimmy's thin little limbs and trying hard to think.

"You got a ticket, didn't you, Mickey?" he asked again. "Yes," Mickey answered, rather

absently, "they give me one; but," he added, rising, "I don't know as I'll go. Mother ain't well, and—well, you ken have my ticket." It cost Mickey a big struggle to say these simple words. He did not see the look of joy that lighted up the pale, thin face of Jimmy Doyle. He had turned away to hide the blinding tears, the tears that would come in spite of all the efforts he made.

That evening as the boys were trooping out of the hall Mickey went down to hear the news. The street was soon crowded with the merry little urchins. No one but the Almighty, who sees all things, knew what was about to happen. Suddenly a horse standing near took fright and dashed in among the terror-stricken boys. As quickly the street was cleared and the horse dashed on, but not before it had struck poor little crippled Jimmy a fatal blow. The boys crowded around, and Mickey Dolan raised the poor, bleeding head to his knee. The blue eyes slowly opened.

"Oh, Mickey, it was so grand, so beautiful; you ought to been there, Mickey." The little face quivered with pain; he took Mickey's hand in his.

"It was so kind in yer, Mickey; so kind in yer to give me yer ticket. Oh, it was so beautiful, so"—the blue eyes closed wearily, a happy smile stole over the thin, pale face, there was a little sigh, and the spirit of Jimmy Doyle went forth to meet its Lord and King.

That night Mickey Dolan cried himself to sleep; but way down in the loyal little heart there was a feeling of sweet content, for he had given to Jimmy the one great pleasure his little cheerless life had ever known.

FLORENCIA A. LEWIS.

Friends in Need.

My first story is about a dear old dog that we used to have years ago.

He was a brown Irish retriever, with a thick coat of short silky curls, and his name was Choice.

It happened that a neighbor of ours also kept a dog, which, I am sorry to say, he did not feed properly, and so it was always barking for food.

Now old Choice evidently knew how hungry this poor dog was, and set to work to think what was to be done. He had not enough supper to share it with anyone else; besides, he was always chained up at night, so he had not the chance of doing so.

However, an opportunity came at last. One very wet Sunday he found the lid off the large iron bin in which his biscuits were kept. Now was his chance. He seized a biscuit and ran with it to his half-starved friend, and that afternoon we watched him going again and again to fetch more biscuits. Was not this a generous dog! He lived to be very old—nearly sixteen, I think—and was loved by all who knew him.

We also had a donkey named Pedro. He was very clever in taking off his halter, and, once free himself, he would go and let all the pigs out for a morning run.

At the same house we had a large mulberry tree standing in the middle of the field. A flock of white ducks living at the next house were very fond of these mulberries, so when they thought no one was looking they used to run as fast as they could to the tree. They could not fly up to get the mulberries down themselves, so

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

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carat gold, with pend Gent's \$5.00 14 carat patterns of the most y subscriptions to the st with two pearls and ng put up in a fancy s \$2.50 pair of 14 carat erns, for five (5) yearly CHURCHMAN at \$1.00 each. \$1.50 Yearly.

Toronto, Ontario.

they used to get the chickens to go up and knock them down. When they heard anyone coming, off they went as fast as possible, for they seemed to know quite well that they were taking what did not belong to them.

I am not making these stories up to amuse you, but I am just telling you what I know did happen, and showing you how kind and clever animals can be.

How Noah's Ark went to School.

Mamma was ill, and aunt Tina had to stay with her a good deal. One afternoon, when mamma was feeling worse than usual, Aunt Tina coaxed Arthur, the youngest of her two nephews, to take a nap in his crib. She told Clarence to be a good boy, and not get into mischief while she bathed mamma's head.

By-and-by, when mamma had dropped asleep, Aunt Tina went softly out of the room to see what Clarence was about, for he was full of mischief, and often got into trouble.

His playthings were strewn about the garden, his rocking-horse, his kite, and bow and arrows; but no Clarence could she find. At last, away down the dusty road, she saw a little red figure plodding away as fast as possible out of sight. Fearing that he would be run over, or stray too far and be lost, she hurried after him. He heard her coming, and, turning his head covered with yellow curls, saw her so near that he started to run. His chubby feet and short legs were not strong enough for the long wayside grass and tall daisies, and he somehow got all tangled up in them.

When Aunt Tina reached his side he was sitting half-buried in the grass and daisies and clover. His blue eyes were drowned in tears as he rubbed them with his fat, dirty little fists. When she picked him up in her arms to soothe him he sobbed out all his grief on her shoulder.

"Aunt Tina, see!" pointing to a great heavy basket he had brought with him, crammed full of the animals from his Noah's ark. They were now scattered in great disorder through the grass. "I was takin' Mr. Noah an' his fam'ly to school, so they could learn to spell an' read like other boys, an' not have to always keep still. An' now—an' now they's all losted or broke, an' me'll never find 'em an'—"

Here he broke down in sobs once more. But after a while Aunt Tina comforted him and helped him to find all the men and animals. Hand in hand they trudged back home to tell mamma how he tried to take Noah and his family to school.



A Spring Thought for Mothers.

Do not continue giving your little one improper food until it is stricken with summer complaint, but begin at once the use of Nestlé's Food, universally acknowledged by the highest medical authorities as the best summer diet. When the heated term comes your child will then be strong for the battle with the heat.

Sample sent free on application to THOS. LEEFING & CO., Montreal.

Ayer's Hair Vigor

Makes the hair soft and glossy.

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

Ayer's Hair Vigor

Prevents hair from falling out.

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

Ayer's Hair Vigor

Restores hair after fevers.

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

Ayer's Hair Vigor

Prevents hair from turning gray.

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

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

Little Jacques and the Seagulls.

There was once a little boy named Jacques, who lived at the sea-side. He was not very clever at his books, and as he did not get on fast at school, his father and mother sent him to his grandmother to be taught. The grandmother did not begin by teaching him dull lessons, and giving him long columns of spelling to learn, but read him beautiful Bible stories, and talked to him often about God and the dear Saviour, and the little fellow was never tired of listening to her, and soon grew to love God very much.

One day his grandmother had been telling him that it is God who feeds the birds that sing so sweetly; but the simple little boy answered,

"Grandmother, it's we that feed the fowls every day, not God."

His grandmother pointed to some seagulls that were just then flying from the sea to the land.

"And who feeds them?" she said. "God," answered the little boy, after pausing a few minutes to think. He knew that they had no "storehouse nor barn" or any hand but God's to feed them.

Some time after this, Jacques was again watching the sea-birds as they flew about; but this time his heart was very sad. He had left his grandmother's, and was living again with his father and mother.

It was a very sorrowful home, for Jacques' father had lost a great deal of money, and kept getting poorer and poorer, till at last there was hardly enough to buy bread. Jacques had been sent with his younger brothers and sisters to play on the beach, but he was too downcast to care to play; he knew how sad his father and mother were, and how little food there was left for them all to eat. Was God going to let them starve?

Just then he happened to see some seagulls, the bright rays of the sun shining upon their white wings as they dived in the sea for their food; and as he looked, the thought came into his mind, "God feeds them; won't He feed us, if we ask Him?"

How earnestly Jacques asked the good God, who feeds the birds and gives the flowers their beautiful smell, to help him and his parents. And when he had ceased praying his eye fell upon something bright which glittered upon the sand. He picked it up. It was a ten-franc piece (about nine shillings of our money).

Jacques took it home at once to his mother, who, feeling certain that a piece of money thrown up by the waves would never be claimed by any one, and that she might honestly keep it, spent it in bread for her family, till the father should get work, or help come to them in some other way.

Jacques lived to be a minister, and he never forgot the wonderful way in which his prayer as a child had been answered.

Kind Deeds.

O how many hearts are breaking!
O how many hearts are aching
For a loving touch and token,
For the word you might have spoken.
Say not in the time of sorrow,
"I will soothe their grief to-morrow;"
Prove your friendship, lest they doubt it.
Go at once; be quick about it.

Granny's Little Angel.

Granny Dykes lived in a lonely cottage by the side of a loch in Scotland. It was a funny-looking house, just one room with one window, and a thatched roof, green with moss and lichen.

Yet here she was perfectly happy and contented, with her goat, her canary, and a few tame rabbits. "She had God and her Bible," said she, "and what else did she need?" There were beautiful woods around the loch, where Granny went to gather sticks for her fire. One winter day the path was slippery, and Granny lost her footing and fell, spraining her ankle very badly. She couldn't move a bit for the pain. Poor Granny! She knew it would be most unlikely that any one would pass that lonely way; but she did not fear, as she asked God to help her in His own way. Time went on, it was getting cold and dark, when hark! a sweet voice sounded in Granny's ears, and in a moment Molly, the farmer's little daughter, stepped briskly out from the trees.

She started when she saw some one there, but she knew Granny directly, and ran up saying, "Oh, Granny, can I help you?"

"Molly, my lamb," said Granny, "I can't move a bit with my ankle, it is so painful, so I am just waiting for God to help me."

"And He must have sent me, Granny," said Molly, "I'm sure, so I'll go and fetch father."

Molly took off her warm cloak and wrapped it round dear old Granny, and very soon the wagon came and took her safely home.

"Good night, Molly," she said, "you have been God's little angel to me," after Molly had seen her safely into bed.

—The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—*Long-fellow.*

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Outside Skin,

Driving everything before it that ought to be out.

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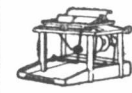


To remove deadly sickening poisons, make the weak strong; it is wonderful; but to establish in people claiming good health degrees of strength and enjoyment in life never before attained, it is more than wonderful. Such, however, is the experience of all who thoroughly test St. Leon Water. To perfect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

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Wheat,
Wheat,
Wheat,
Barley,
Oats...
Peas...
Rye...
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Grain.		
Wheat, white.....	\$0 00	to \$0 80
Wheat, spring.....	0 00	to 0 75
Wheat, red winter.....	0 00	to 0 80
Wheat, goose.....	0 66	to 0 68
Barley.....	0 00	to 0 41½
Oats.....	0 32	to 0 32½
Peas.....	0 00	to 0 62
Rye.....	0 00	to 0 00
Hay, timothy.....	11 00	to 13 00
Hay, clover.....	8 00	to 10 00
Straw.....	8 00	to 9 00
Straw, loose.....	0 00	to 6 00

Meats.		
Dressed hogs.....	\$0 00	to \$6 00
Beef, fore.....	5 00	to 6 00
Beef, hind.....	8 00	to 9 00
Mutton.....	7 00	to 9 00
Lamb, spring, per lb.....	0 11½	to 0 15
Veal.....	6 00	to 8 00
Beef, sirloin.....	0 14	to 0 17
Beef, round.....	0 10	to 0 12½
Mutton, legs.....	0 12	to 0 15
Mutton chop.....	0 14	to 0 15
Veal, best cuts.....	0 10	to 0 15
Veal, inferior.....	0 04	to 0 08
Lamb, hindquarters.....	0 00	to 0 15
Lamb, forequarters.....	0 00	to 0 08

Dairy Produce, Etc. (Farmer's Prices.)		
Butter, pound rolls, per lb.....	\$0 17	to \$0 20
Butter, tubs, store-pack'd.....	0 11	to 0 14
Butter, farmers' dairy.....	0 13	to 0 14
Eggs, fresh, per doz.....	0 10½	to 0 12
Chickens, spring.....	0 35	to 0 55
Chickens, old.....	0 50	to 0 60
Turkeys, per lb.....	0 10	to 0 12
Geese, per lb.....	0 00	to 0 00
Ducks, per pair (spring).....	0 60	to 0 70

Vegetables, Retail.		
Potatoes, per bag.....	\$0 00	to \$0 75
Potatoes, new, per bush.....	1 30	to 1 50
Potatoes, new, per peck.....	0 35	to 0 40
Carrots, per bunch.....	0 00	to 0 05
Onions, per peck.....	0 50	to 0 60
Onions, per bag.....	1 60	to 1 75
Parsley, per doz.....	0 20	to 0 25
Beets, per-bunch.....	0 00	to 0 05
Turnips, Swede, per bag.....	0 40	to 0 50
Turnips, white, per bunch.....	0 00	to 0 05
Cabbage, per doz, new.....	0 30	to 0 40
Celery, per doz.....	0 00	to 0 50
Apples, per barrel.....	2 50	to 3 50
Lettuce, per dozen.....	0 00	to 0 20
Radishes.....	0 00	to 0 20
Asparagus.....	0 00	to 0 40
Rhubarb, per doz.....	0 00	to 0 25
Cauliflower (each).....	0 10	to 0 30
(per doz).....	1 00	to 2 00
Cucumbers.....	0 50	to 0 60
Mint (per doz).....	0 10	to 0 15
Peas (per peck).....	0 00	to 0 15
Tomatoes (per basket).....	0 50	to 0 60
Beans, small measure.....	0 20	to 0 25
Gooseberries, per quart.....	0 00	to 0 10
Cherries, per quart.....	0 15	to 0 25

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Increase for the year.....	21,558,750 00
Emergency or surplus fund.....	808,311 43
Increase for the year of surplus fund.....	197,085 28
Total membership or number of policy holders.....	28,081
Members or policies written during the year.....	7,312
Amount paid in losses.....	\$1,170,308 86
Total paid since organization.....	5,497,145 50

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Dominion Deposit..... 140,000 00
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