

# Canadian Churchman

AND DOMINION CHURCHMAN.  
A Church of England Weekly Family Newspaper.

Vol. 18.]

TORONTO, CANADA, THURSDAY NOVEMBER 10, 1892.

[No. 45.]

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BAPTISTS AND PRESBYTERIANS.—The curious and instructive dispute about Spurgeon's successor bids fair to break down the flimsy barrier of "immersion" which separates these two divisions of Christendom. That figment of schism cannot stand the strain against Dr. Pierson's compensating qualities, which caused the deceased pastor to fraternize with a Presbyterian and entrust the sheep of his fold to such a shepherd.

ABSORPTION OR ASSIMILATION.—According to reports of remarks made by the Bishop of Toronto, in his sermon at the opening of the Church of the Messiah in that city, his Lordship expects that dissenting bodies will gradually resume those Church peculiarities which they rejected, and become so like the Church again that all arguments against union will have disappeared.

"THE EDMON TO OUR JERUSALEM," says the *Rock* of Welsh Nonconformity. "It is pure envy and political avarice, and an ulterior eye to the land, which is at the root of the agitation in Wales." The question of spiritual religion does not seem to affect them.

"MEN ARE WHAT WOMEN MAKE THEM," is the thesis of a very clever article in *Blackwoods*, written by a woman of quality on the subject of "Manners, morals, and female emancipation." She animadverts severely on the way in which the younger women of society wink at the horrid vulgarization of their own sex, by adopting the slang, loud manners and even the garments of the male sex—and the worst types of the male sex, too.

"GUARDIANS OF GENTLENESS AND PURITY" are womankind. The tender graces of human life are in their special keeping; that side of human life is their peculiar charge. Well should they guard it, for their own sakes: for on the maintenance of respect for such qualities depends the safety, dignity, and power of their sex. That lost, all is lost.

"NOT FIFTY YEARS OLD" the Archbishop pronounced the large array of subjects on the programme of the Folkestone Congress—so rapidly does this age accumulate to itself subjects and questions peculiar to its ever-changing conditions of existence, and the shifting circumstances which surround its manifold activities.

"NATURAL" AND "LIQUOR" WINES.—A writer (of practical experience) writing in the *New York Churchman* on the subject of "Communion Wine," mentions the fact that such wines as port, sherry,

angelica and muscatelle are fortified by the addition of 10 to 20 per cent. of alcoholic liquor: while claret, sauterne, reisling, &c., are pure. Still the latter will not stand exposure to the air long enough for communion purposes, unless bottled in suitable quantities.

THE FIRST FOUR COUNCILS of the Christian Church, otherwise called "General" or "Catholic" Councils, are recognized expressly by the Church of England as of binding force. It will not do, therefore, for Churchmen to slight or overlook their decrees.

CHOLERA GERMS DO NOT LIKE VINEGAR—they cannot live in it. So argues Dr. Norman Kerr, the Temperance Specialist, and advises a mixture of that ingredient to be used as a prophylactic, in preference to whiskey or any other intoxicant. He also recommends hot water as a drink. How would a mixture of raspberry vinegar and hot water do—doctor?

"THE CHURCH OF SCOTLAND is the Church of Scotland still—though disestablished." So says the *Church Review*, arguing for a Church Congress being held presently in North Britain, now that twenty-nine Congresses have been held in England, two in Wales, and one in Ireland. The idea seems a reasonable one, and the *Scottish Guardian* appears to favour it.

"A FLOATING PRIMACY" does not find favour among our fellow colonials in Australia. The same difficulty has arisen at Sydney—the present primatial See—as once caused so much friction at Montreal. *Church Bells* thinks a movable primacy not conducive to either progress or dignity.

"HE IS THE SUN OF MY SOUL indeed," said Tennyson, when asked what he thought of Jesus Christ. They were walking in a garden, and after a moment's meditation he answered, as he stopped beside a beautiful flower, "What the sun is to that flower, Jesus Christ is to my soul."

"I WILL NEVER TURN BAPTIST," said Dr. Pierson when asked about his succession to Spurgeon; "I should be untrue to my convictions and to my God, if I shall now abandon my Presbyterian principles in order to take Mr. Spurgeon's place. If at any future time any man should say that I am to be immersed, in plain Saxon, 'It is a lie.' Must immersion 'go'?"

"THREE DAYS' SHOWER BATH" is the way Peter Lombard describes his weather experience at the Folkestone Congress. Never was such a wet Congress known. It was, as he says, like dodging in and out of a shower bath for three days. Not a "dry affair"!

"OUTSIDE ALL THE CHURCHES"—declares Dr. Evans, the Welshman, who has succeeded Dr. Parker as President of the English Congregational Union—"are the sturdy working people, as a class." But, says the *Rock*, "the Church of England has a larger proportion of them than any other body has, and through the operations of the Church Army is gaining working men every day."

"A ONE-HOSS SHAY," said a speaker at the Lincoln Diocesan Conference, ought to suffice for any clergyman, or even for a Bishop. Bishop King remarked that he kept no horse at all—much less

the usual "carriage and pair." So many English clergymen have large private means, that they cannot be precluded from some personal luxury.

"THE BEAUTIFULLEST THING that God Almighty ever did make" was the hearty vernacular way in which Alfred Tennyson referred to his recently deceased mother, whom he loved passionately—"the little mother queen" of Somersby Rectory, in Lincolnshire, in bygone days.

#### BIRMINGHAM—CALGARY.

Between these two points in the vast empire of Britain seems a "far-cry," but they represent at the present time a very similar state of affairs ecclesiastically. Both places have been of late the proposed sees of projected new dioceses, and about them both there has been no little agitation on one or both sides of the Atlantic. Even beyond the immediate bounds of the Church Anglican, the eyes of the Church Catholic have been turned with no little interest and curiosity—if not sympathy—towards these two points to see what disposal would be made of the difficulty and necessity which had at last been fully recognized and confessed. In both cases the need of closer and more complete episcopal rule had been sorely felt and acknowledged. What have they done about it? They have set to work to raise a splendid and solid endowment in each case. The Church far and near has been called upon to sympathize with and assist by concentrating practical interest at these two points. And the result has been

NIL!

One naturally asks the reason of this strange coincidence of failure, when so many similar enterprises have recently met with solid success. When we examine the details of their schemes, we find the same element of solidity in both cases aimed at, and solidity on a large scale. A standard was set up of magnificent proportions, running up to tens of thousands of pounds sterling, as a basis and foundation for these new bishoprics, before anything should be done. There must be a platform erected broad and deep, before a future Bishop should be allowed to take his first step on the arena of episcopal activity. What a magnificent ambition, what noble caution, what splendid liberality, all these careful provisions indicated. And why have they come to nothing? They were certainly laudable, glorious, commendable. They displayed, or at least indicated, the Church's duty in the use of her means—why failure? Such precautions were

MISPLACED.

It is all very well to go slowly and deliberately, working on a splendidly liberal scale, extended before the vision in magnificent proportions—when there is no emergency, but plenty of time to spare. The need of episcopacy is greater than the need of splendid endowment. That point has been overlooked, and so while the needy Church has been waiting, the Church at large has been aiming at things which are impossibilities (for the time being), and so postponing primary advantages for the sake of secondary ones. That is where the mistake has been in both cases. It has been pointed out by a respected correspondent in these columns, as it had been pointed out at our recent Provincial Synod on the question of Church extension, that such ambitious plans are beside and beyond the mark. They are well enough as accessories to the episcopal office, where they occur naturally and can be had easily—but they are not necessary.

#### BISHOPS DO NOT NEED LARGE INCOMES.

There is nothing in the essential duties of the office that calls for such grand surroundings and accompaniments. The necessary expenses are comparatively small. Nobody now-a-days expects a Bishop to act as almoner to every parochial project—unless it happens to be known that the Bishop has a large income. That attracts the flies! Even if a Bishop needs (as he certainly does not) \$3,000 or \$4,000 per annum, it has been shown that a few hundreds per annum each contributed by the dioceses benefiting by the sub-division would furnish all that would be required. The Bishops relieved would naturally—as in England is the recognized principle—surrender some of their "unearned increment"—or unneeded capital—for the spread of the Church. Let the incomes of new bishoprics be at first modest, and the thing is done. Let the aim be too high as to income, and the project is—*undone*, indefinitely postponed!

#### THE GENERAL CONVENTION OF 1892.

In every age the enemies of Christianity have loudly asserted its imminent collapse, and in every age, too, a greater or less number of timid Christians have been deeply disturbed by their baseless and blatant assertion. But Christianity exists to-day, more deeply imbedded in the thought and consciousness of the world than ever before, while its enemies have perished in fighting each other. So it will be. The strength of Christianity does not lie in its formal defences. Some of these defences, doubtless, are most valuable, and we would not depreciate them. Others, it may be frankly admitted, have no real relation to its proper life and essential spirit, and must therefore gradually become atrophied in its divine development. This great fact is lost sight of by timid Christians as well as by the enemies of Christianity. They equally fail to differentiate the temporary and the accidental from the essential and the eternal. The greatest and most unanswerable evidence of Christianity is Christianity itself, its splendid history through the ages, its divine persistence of energy, its manifold forms of life, suited to all peoples and all times, its marvellous correlation of spiritual forces, its adaptations to the noblest thinking and truest aspiration of every age, and the survival in its system, through all vicissitudes, of those God-given ideals, and impulses, and millennial visions of the kingdom of heaven, that have glorified its progress ever since the day of Pentecost. Were all the formal evidences of Christianity, in which some of us so trust, and of which most of us are so proud, swept out of existence, and their memory blotted out of the minds of men, Christianity would still remain what it is to-day, the most tremendous and potent fact in the experience of mankind. The green sod grows over the graves of countless generations, alike of the men who hoped, and the men who feared, to witness its extinction. But it still rules the world by its divine sanctions. It still sits supreme in the heart and the conscience of modern civilization, and, slightly to paraphrase Macaulay's famous sentence, it will continue to exist in undiminished splendour when some weary agnostic shall sadly sit on the highway of divine progress to sketch the ruins of a materialized civilization.

This thought, of the latent power of Christianity, derived from its relations to eternal verities, and to its divine Founder, is forcibly brought home to us as we follow the proceedings of the present General Convention. Here is a splendid body of earnest and intellectual men gathered together and patiently discussing the things pertaining to the welfare of the Church of God. It is in many respects different from the previous conventions. Many distinguished men, who have given distinction to the conventions of the last generation, are absent here—waiting, in the rest of Paradise, for the consummation which they laboured for on earth. Their departure was dreaded as making vacancies not easy to be filled. But this convention shows those vacancies filled, and well and

wonderfully filled. It is safe, and it is abundantly proper to say that when the two Houses have sat together in council upon missionary matters, or, which is a new and most important fact, upon the educational interests of the Church, the representatives of the House of Bishops have greatly added to the estimation in which that House has been held. All too rarely has the presiding Bishop taken part in the discussions of the missionary council, but who that saw him leave the chair and take the floor in behalf of missions in Mexico will forget his commanding presence, or the cultured elegance of his diction, or the overwhelming weight of his argument, which brought the hearty verdict of the assembled Churchmen in favour of adopting into the fostering care of the Board of Missions the really large body of missionary workers and Church members in Mexico? Nor can anyone who was present forget that "battle of the giants," as it was frequently called, in which, on two successive days, the Bishops of Albany and Maryland contended on the same absorbing subject. Then, too, in the general missionary work, and especially in the work among the emancipated blacks and their descendants, the oldest and the youngest of the bishops made a profound impression. It was evident that the Lower House had surrendered to the Upper House many a man who would have filled out its own glory and renown. But, on the other hand, in the deliberations of the Lower House, it has been all along evident that the places which this surrender has vacated are already well filled. The coming generation, which, indeed, is even now come, is not a whit behind its predecessors; nor are we sure that it is not well in advance of them. The debate, lasting for many hours, which ensued on the introduction of the Rev. Dr. Huntingdon's resolution to incorporate the four principles of the Lambeth Conference Declaration upon Christian Unity in the constitution, not only showed the mover to be *facile princeps* in the House of Deputies, but brought into prominence a really large number, clerical and lay, who are thoroughly well qualified to preserve and to add to the dignity and the weight of so great a body as the General Convention. The progress of this debate brought into prominence, also, on the part of the entire House, a most hopeful open-mindedness and interest on the subject of Christian Unity. There were, of course, some who urged, and strongly urged, that there is little use of continuing to labour for unity, because the advances already made by Churchmen have received few responses. It may be true that there is little or no yearning among those to whom the bishops, and now the clergy and laity of the Church, have held out the hand of reconciliation. But there certainly is a yearning for unity, to which all Churchmen must give heed. It is their marching orders; and that is the yearning which our Lord Himself uttered in almost the last hours of His earthly life in His prayer to the Father "that they all may be one as we are."

The completion of the revision of the Prayer Book, with the discussions that have attended it, brings to the front the fact that the liturgical and historical scholarship is not a whit behind that of a previous generation, and it is quite certain that the standard in that respect is no longer Dr. Coit's report, but Dr. Hart's report.

The Convention of 1892 has also provided the Church with a much more satisfactory Hymnal than she has ever before possessed, and for this she is greatly indebted to a member of the Lower House, the Rev. Dr. Nelson, of Western New York. The missionary zeal of the Church is shown in the creation of five new missionary jurisdictions, three of which have been most generously accepted at the hands of existing dioceses.

The election of seven missionary bishops at a single General Convention is, we believe, without precedent in the Church's history, and is a superb testimony to the zeal of her members. It is also gratifying to note that all the nominations made by the House of Bishops to these episcopates were received with universal approval by the House of Deputies, and that the required secret session for their consideration was only a matter of form. Viewed as a whole, the General Convention of the year of our Lord one thousand eight hundred and ninety-two may fairly claim to be, and must certainly be adjudged to be, far in advance of any of

and it is abundant. The two Houses have missionary matters, an important fact, upon the Church, the bishops have greatly. The House has the presiding Bishop of the missionary leave the chair and in Mexico will be, or the cultured overwhelming weight of the hearty verdict in favour of adopting the Board of Missions onary workers and Nor can anyone battle of the giants," which, on two suc- bany and Maryland ng subject. Then, work, and especially ipated blacks and and the youngest of npression. It was had surrendered to who would have own. But, on the ions of the Lower dent that the places ed are already well n, which, indeed, is behind its precedes- not well in advance ; for many hours, ion of the Rev. Dr. incorporate the four nference Declaration nstitution, not only le princeps in the t into prominence a and lay, who are ervice and to add t of so great a body The progress of this e, also, on the part eful open-minded- of Christian Unity. e who urged, and tle use of continu- ise the advances al- ve received few re- there is little or no n the bishops, and Church, have held But there certain- which all Churchmen arching orders; and Lord Himself utter- His earthly life in hat they all may be

the past twenty-five years. No party lines have shown themselves. A hearty resolve has been always and everywhere evident to labour only for that which seems good for the cause of Christ and His Church. A profounder knowledge of the history of the Church has been exhibited. A more general appreciation of the Church's doctrine has been apparent. A larger ability for speaking extempore, and even eloquently, has marked the debates. Above all there has been a pervading sense of obligation—obligation to recall unguarded utterances, to lay aside one's personal prejudices and to promote whatever was proved by exhaustive argument to be conducive to the progress of the Church.—*The Churchman.*

MAKES A BAD BREAK.

[From Kingston British Whig, Nov. 2, 1892.]

The *Evangelical Churchman*, of Toronto, is a fine example of the party organ gone mad. Its pet aversion is the diocese of Ontario, when it is not the diocese of Niagara. It will be remembered how, during the absence of Bishop Lewis in Egypt, utterly unwarranted statements were made by that paper as to contemplated resignation or intended request for a co-adjutor, besides other rumors calculated to unsettle Churchmen and prejudice them against their diocesan, whose illness at the time was not generally understood nor as clearly apprehended as his return in such greatly improved health has since so plainly indicated. Very fine scruples in the line of chivalry do not trouble the low church organ, and time and circumstance, not frank avowal upon its part, has refuted its falsehoods.

The organ has now contracted a horrible fit of indigestion through devouring the census returns. The diocese of Ontario, "the ideal of ritualists," "for many years under high church influences," has shown only 1.7 per cent. increase out of 9.1 per cent. of general growth of population; the census claims 80,092 people as adherents of the Church of England, while the statistics of the diocesan synod show only 50,888 as being under pastoral care. Therefore, says the organ, one-third are unknown to the clergy, because the Bishop of Ontario has imposed upon them pastors of one stripe; because autocratic rule prevails; because there are only 180 Sunday schools to 250 churches; and because ritualism has spread the "spirit of disunion far and wide," old sores are unhealed and confidence between clergy and laity is lacking. These assertions are so wide of the truth that it is clear prejudice has possessed the *Churchman's* judgment until, like the western Indian, it has a bad heart. The diocesan voluntary parish returns totalling 50,888, from which it quotes, are so far from complete that synod discussed for a long time the propriety of publishing them. One-third of the Church of England population is not without the shepherd, nor one-tenth. The Bishop of Ontario does not impose clergymen on the parish. For many years he has chosen from names submitted by the congregations, and the people of St. George's, Ottawa; of St. James', Kingston, and St. Paul's, Brockville, will thank the evangelical champion, no doubt, for its misrepresentation of the consideration shown the minorities. If autocratic rule prevails, where are the symptoms? Is there a more peaceful diocese in America than Ontario to-day, with not a ripple on its broad surface? There is no spirit of disunion; "evangelicalism" is disappearing, that's all, fading away in great peace, killed off in large part by injudicious friends. If disunion be "far and wide," the blue ruin organ can state a number of its locations. It is challenged to do so or stand convicted of mendacity. Old sores are not festering, and it is contrary to the designs of the Toronto organ and its party outside the diocese that confidence prevails in the clergy. If a party comparison of general progress and aggressiveness is desired, let the *Evangelical Churchman*, if it dare to be so rash, place the state for the last ten years of purely low church congregations like St. John's, Portsmouth, alongside the work of Rural Deans Baker, Nesbitt and Bliss. The fullest investigation on this line is invited, and henceforward a very meddlesome pen may be restrained.

But the very next issue of the *Evangelical Churchman* displays its extraordinary capacity for blun-

dering. It gives statistics of the champion low church diocese, Huron, exposing it most horribly. Clearly it could not have rehearsed the Huron tragedy before placing the Ontario comedy on the boards, or the latter would never have appeared. It confesses that the general increase of population in Huron was, by the census, 2.79 per cent., while Anglicanism shows a loss of 6.60 per cent., yet the week before it denounced Ontario diocese as ritually blasted because the Church showed only 1.7 per cent. improvement! It held Ontario diocese up to scorn because Methodism advanced 5.7 per cent., yet it accords it a progress of 7.4 per cent. in Huron. Ontario is handled with venom, but Huron is passed over in mild apology. Such journalism would be audacity if it were not so supremely stupid. Ontario was told it was neglecting its people because the census showed 80,092 Church people, and diocesan returns only covered 50,888. But what will be thought of Huron when the public census gives 120,911 Church adherents, and the diocese reports only 59,525 souls under care? If Ontario is to be pilloried for a discrepancy of 29,204, what will be done to vindicate 51,386 souls neglected and unshepherded, not in this rugged, half-settled eastern section, but in the favored western peninsula, the very garden of Canada? To apply the logic of the *Churchman*, "evangelicalism" is a failure there, and it is the imperative duty of Bishop Baldwin to step down and out, and let the more successful, improving effort of some bishop like Ontario's reclaim the Church's position in good season. Nearly fifty per cent. of wilful neglect, of confessed incapacity, is too serious to be lightly regarded.

From the latest official reports of the two dioceses we take the subjoined figures, showing a percentage of spiritual advancement and generosity so creditable to Ontario diocese that we thank stupid *Evangelical Churchman* for provoking the comparison:

	Huron.	Ontario.
Families .....	13,344	11,422
Souls .....	59,525	50,888
Communicants .....	13,718	16,087
Parochial contributions .....	\$157,927	\$158,797
Diocesan contributions .....	10,642	14,490

There is no comparison of the wealth of the soil or of the people in the two dioceses, or of the means of access for administration of the services. Huron diocese should be ashamed of itself above measure.

REVIEWS.

AN ISLAND PARADISE AND REMINISCENCES OF TRAVEL. By H. Spence Howell. Toronto: Hart & Riddell, 1892.

Here is a volume of which, as Canadians, we have a right to be proud, whether we consider its contents or its appearance. Mr. Howell gives us reminiscences of travel in many lands—from Toronto to San Francisco, from San Francisco to India, back to England by way of Malta and Gibraltar. Then we have visits to Brussels, Antwerp, Edinburgh; and a voyage (a very long one) to Australia, with visits to Melbourne, Sydney, and other important places. It was Mr. Howell's intention to return from Australia by way of Syria, but this plan was upset by a serious illness, so that he resolved to return to Canada by way of the Pacific. In carrying out this resolve he broke his journey by staying over for a few weeks at Honolulu, the capital of the Hawaiian Islands. The first five chapters of the book (about one-third of the whole) are devoted to an account of the history and general characteristics of these islands and their capital—a very interesting subject of study. The remainder of the volume is concerned with the other localities mentioned. There is not an uninteresting page from beginning to end. The incidents are well chosen, the style is pure and animated, and there is no waste of words. We cannot leave the book without commending its get up and binding and the excellent illustrations by which it is adorned.

MAGAZINES.—We have again to offer a word of hearty welcome and of strong commendation to two magazines of a kind most useful to all Biblical students, the one to men of all classes and qualifications—the *Expository Times*; the other of

a somewhat higher character, the *Critical Review*. The latter, which is a quarterly review of high character (6/ a year), completes in October its second volume, and gives an account of all the principal works published on theology and philosophy. As a guide to the purchase of books it is invaluable; and not less so to those who wish to know the general contents of books which they have not leisure to peruse. The *Expository Times* is a publication of more humble pretensions, yet of no less ability. The work is done by scholars of the first order in the various churches, and takes up all the principal subjects of interest to Biblical students in the present day. Thus in the latest number we have criticisms of Huxley's recent essays, of Professor Wendt's "Teaching of Jesus," etc., an admirable article by Prof. Joyce on some of the sources of Old Testament history, and a very interesting paper on a subject which comes home to ourselves, "Recent Biblical Study in Canada." This excellent contribution is from Prof. Symonds, who, we doubt not, will do further good work in this department.

CHURCH CONFERENCE AT GLASGOW.

The Conference held on Tuesday, in the Berkeley Hall, Glasgow, scarcely needed the Bishop of Glasgow's defence, in his opening remarks, against the shallow charge of being "stale, flat, and unprofitable." If there are any to whom the interchange of thought between able and earnest men on the ever-varying theme of the Church's needs and duties appears stale and flat, it is difficult to escape the conclusion that at all events they are pre-eminently the men who would find it most certainly profitable. And if this stands true on the very front of the case, it will be equally evident to all reasonable men that a series of discussions, in which men like Canon Body, Mr. Speir, Dr. Danson, Professor Steggall, Mr. Stephen of Dumbarton, Mr. Beale of Duns, Mr. Rowland Ellis, the Dean of St. Andrew, Chancellor John A. Spens, and others of the clergy and laity took part, can hardly be set down as stale and flat.

In truth, the Conference was interesting and instructive in a very high degree. Perhaps the most serious criticism to which the arrangements were open, was that the general discussion was practically crushed out by the number of selected papers and addresses, and the length of time allowed for them. The afternoon was somewhat better than the forenoon in this respect; but even in the afternoon, the free-lances might have had a little longer time placed at their disposal. It is possible, however, that what was lost in variety by the course adopted, may have been gained in solidity, and it is perhaps better, in a one day's Conference, to err on the side of compression than of discursiveness.

The dominating ideas of the Conference were those selected for special mention by the Bishop of Glasgow in his closing remarks. He expressed his thankfulness that from a Conference assembled in that great city, there had gone forth a clear message of peace and conciliation in regard to the attitude of the Church towards the other religious bodies in the country, and also a clear enunciation of the priesthood of the laity in its principle and in its practical consequences. The question of the relations of the Church to other Christian Communions was dealt with by Chancellor Spens at the afternoon sitting in a speech of rare luminousness, moderation, and power. Mr. Spens is well known to the Church Council for his clear incisive style, and the lucidity with which he unfolds the bearings of a complicated situation. His speech at the Conference was in his best form, and was a weighty and statesmanlike contribution to the discussion of the difficult problems with which he essayed to deal. Perhaps the real importance of the speech lay not so much in the expression of large and generous sympathies, as in the clear recognition by the speaker, that, situated as the Church is in Scotland, her first duty is not reunion, but a consistent witness to the distinctive truths which justify her existence in this country. A reunion, ignoring these truths, would bear on its face the stamp of insincerity, and would do harm rather than good. At the same time, much might be done, without sacrifice of principle, to cultivate friendly relations with other Christian Communions, to create a yearning for reunion, and in that way to work on sound principles towards a union which might yet be far distant. The views of Mr. Spens appeared to meet with general acceptance on the part of the meeting, and no attempt was made formally to traverse his conclusions. The Dean of St. Andrews, however, in a very lively speech, which was a curious mixture of caution and enthusiasm, of iron and pottery, astonished those who knew him by commenting, not in a very sympathetic way, on the unwearied efforts of his venerable Diocesan, in the cause of Home Reunion, from which he said he had been unable to trace any good practical result.

Indeed, he thought that these efforts had done more to alarm and unsettle Church-people than to convince Presbyterians of the necessity of reunion.

The papers of the Rev. J. Beale on the duties of the Church to her scattered members in rural parts, and of the Rev. R. Ellis on her duties to the masses of the population in the large towns, were thoughtful and practical contributions to the solution of some of her most difficult and pressing problems. The discussion on these subjects, which, with Mr. Spens' paper, occupied the attention of the Conference during the afternoon, brought out some interesting facts from the Rev. J. S. Gammell and others, which increased our regret that the time available for general discussion was not longer.

One remarkable feature in most of the contributions to this debate, was the heartiness with which the speakers welcomed the idea of lay help in reaching the lapsed or scattered members of the Church. A question that was not directly faced, was, whether these laymen should have the right to preach; but the work which was assigned to them by several of the speakers appeared to assume that they should, under proper supervision, have some such power. If this idea is at all general, the next revision of the Canons should witness a considerable extension of the powers of the lay reader beyond his present privilege of reading another man's sermons. For ourselves, we can see no valid objection to this. We are willing to take our stand with Moses, and say, "Would to God that all the Lord's people were prophets." If the laity are to take the part that is desired in the work of the Church, it would be the height of folly to muzzle them. The Bishop's license would, of course, be required, but beyond that it does not appear wise or needful to multiply restrictions.

The foundations of this large extension of the powers, and hence of the duties, of the laity were laid broad and deep by the powerful paper of Canon Body, with which the Conference opened. His position was strong and simple. All priestly power resides in Christ: wherever there is a member of Christ, there is a part of His priestly character. In the case of the laity this character is sealed by the laying-on of hands, an ordaining act, in confirmation. This priesthood of the laity by no means excludes a higher and ampler priesthood in the official ministry of the Church, but it does supply a substratum of power on which to rest the Church's action in summoning the laity to strengthen the hands of the clergy, by lawful ministration in spiritual things.

Mr. Speir followed up the thoughts suggested by Canon Body with an admirable paper on the priesthood of the laity in its practical aspects; and Pr. f. Steggall, Dundee, contributed some valuable suggestions.

The paper read by Dr. Danson, on the promotion of greater unity of feeling and action among members of congregations, was brilliant and full of point and power. Mr. Stephen's address was worthy of the appreciative reception which it received; and an interesting feature was added to the Conference by the earnest part taken by several promising young laymen; as, e.g., Mr. Burrows, Assistant-Professor of Greek in the Glasgow University.

Altogether the Conference fully justifies the wisdom of its promoters, alike in the selection of speakers and of subjects. May it be fruitful in good.—*The Scottish Guardian.*

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

**SPRINGHILL MINES.**—Bishop Courtney visited the parish on Oct. 28th, and confirmed fifty-three persons in the parish hall. The words of the Bishop will long be remembered by those who were privileged to hear them. The Cottage Hospital is now nearly completed, and when the furniture for the same has been obtained, it will be opened. An appeal is being made for the necessary amount to fully equip and start the work. The Bishop during his visit was the guest of Dr. and Mrs. Byers.

The Bishop of the Diocese has just visited the parishes in the Deanery of Amherst. Besides administering Confirmation to an unusually large number of persons, the Bishop has consecrated seven new churches at the following places respectively: Tidnish, Fort Lawrence, River Philip, Halfway River, Colbec, Shubenacadie, and Northfield. One of these churches (Colbec) was built by and almost entirely at the expense of one man, John Handley, a farmer of small means. And three others were built in missions of the parish of Amherst, under the direction of the vicar, the Rev. V. E. Harris, R.D. Three other churches in the same deanery will be ready for consecration next year, viz., at Londonderry, Springhill, and Joggins.

### QUEBEC.

**QUEBEC.**—*St. Matthew's Church.*—All Saints' Day, 1892, was a red letter day in the history of St. Matthew's Parish, and will long be remembered by the congregation, as their church was on that day duly consecrated by the Lord Bishop of the Diocese. At 7 a. m. Matins was said, and at 7.30 a. m. there was a celebration of the Holy Eucharist, attended by the Lay-helpers' Association in a body. The service of consecration began at 10.30 a. m., and long before that hour the sacred edifice was crowded. The ceremony opened by the Bishop, clergy of the city and district, choir, churchwardens and registrar walking in procession around the church, singing the hymn, "The Church's One Foundation." When his lordship reached the west door, John Hamilton, Esq., rector's warden, read the petition asking his lordship to consecrate the church, and E. Pope, Esq., people's warden, the registrar's certificate, showing that the church and grounds were free from any legal encumbrance. His lordship having accepted the petition, the procession marched towards the chancel, the Bishop and choir singing alternate verses of the twenty-fourth Psalm. The Bishop, sitting in the chancel, then had the title deed read and presented by the registrar, after which his lordship repaired to the altar and invoked the Divine blessing. Having returned to his seat, the registrar read the act of consecration, which the Bishop signed on a small table placed there by two of the choristers. He then handed it back and ordered it to be recorded in the registry of the diocese. The hymn, "O Thou who sittest enthroned above all worlds," was sung as an Introit. The celebration of the Holy Eucharist followed, his lordship being celebrant, Archdeacon Roe epistoller, and Dean Norman gospeller. The whole ceremony was grand and imposing, and undoubtedly one of the most impressive in the history of the Anglo-Catholic Church in this diocese. The singing was very hearty and devotional, and the Creed, Sanctus, *Agnus Dei* and Gloria of the Eucharistic office were especially well rendered. The floral decorations of the altar and church were much admired; gorgeous and stately plants of all descriptions were there in profusion. The sermon, a most eloquent one, was preached by the Ven. Archdeacon Roe, the oldest living ex-rector, and being of such a historical character, relating the many struggles and drawbacks with which the saintly founder of the parish, Bishop George Mountain, had to contend, that we feel it will be of such interest to Churchmen generally in Canada, that we will reproduce it in extenso in another issue. After the sermon the Holy Eucharist was administered, the congregation remaining, and we are pleased to say that henceforth in this church at the mid-day celebrations, the congregation and choir are to remain through the whole service. There was full choral evensong at 8 p. m., when the church was again crowded, and most of the city clergy were present. The preacher was the Lord Bishop, whose sermon was as usual very able and eloquent, and full of good points and sound advice. After the presentation of Alms, a solemn *Te Deum* was sung as an act of thanksgiving to Almighty God for the many blessings vouchsafed to the parish, the Bishop, clergy and choir being grouped around the altar. All the offerings of the day are for church improvements, of which several important ones are in contemplation. LAUS DEO.

### MONTREAL.

**MONTREAL.**—*St. Matthias.*—Rev. and Mrs. E. Bushell gave about three hundred invitations to their "At Home," which was recently held in the W. A. A. Hall. The room was tastefully decorated. Vocal and instrumental music was interspersed with a good deal of genial "clickety-clack." It was a large family party, and every one seemed to be happy. Mr. Albert Holden kindly showed his microscope, and a young gentleman recently from the west of England displayed a good collection of photos. The supper room was filled to overflowing, so that some of the young and the fair refreshingly adorned the stair-case, for the moment, when ice-cream, &c., were on the tapis.

*Appointments.*—The Rev. Messrs. Elliott and Walker, of the M. D. T. C., have been appointed to the missions of Mille Isles, in the St. Andrew's Deanery, and to the new Chapel of Ease, in the parish of St. James the Apostle.

*Girls' Friendly Society.*—The St. Jude's branch of the Girls' Friendly Society held a successful soiree in the rooms of the church on the 28th ult., under the care of the president, Sister Edith. The rector, the Rev. J. H. Dixon, presided, and there were also present the Rev. Messrs. Bareham, Tucker, Troop, Renaud, Capel and other supporters. Among the lady delegates from sister branches were Mrs. Redpath, Mrs. Mussen, Mrs. Grier, Mrs. Capel and Miss Capel. The guests were received by the rector,

Mrs. Dixon and Miss Dixon, and refreshments were served by Mrs. Scott, Mrs. Forgrave, Miss Rafferty, Messrs. George Elliott, H. Elliott, Moore, Reilly, E. Wight and N. Wight; while Messrs. Forgrave, Moore, E. Wight and N. Wight attended to the general arrangements. A musical programme was provided, in which Mrs. Parratt, some pupils of Mr. Charles Geddes and others took part. The rooms were handsomely decorated, and a very enjoyable evening was spent.

### ONTARIO.

**OTTAWA.**—The annual Quiet Day for the Churchwomen of Ottawa was held in Christ Church, on Friday, October 21st. The conductor was Rev. J. C. Roper, of St. Thomas', Toronto, who gave a brief meditation at the early communion and three addresses during the day. The order of the preceding years was followed without variation. The attendance was good at all the services and many were present throughout the day. The three addresses were on the Incarnation, the Passion and the Resurrection, as furnishing examples, motives, encouragement and grace for a life of consecrated service. In the evening a general mission service was held and was well attended. The sermon was a solemn one on a solemn text, "Whoever a man soweth that shall he also reap." Nothing could have been more in keeping with the intention of the day than were all the addresses, and all who were privileged to be present are deeply grateful to Mr. Roper for his message and for his kindness in coming so far and working so hard for their edification.

**GOSPORT.**—*Deanery of Lennox and Addington—Church opening.*—Gosport is a locality which, surrounded by water on all sides, but the one leading to Napanee, is not easy of access, and consequently has not received much of the Church's attention. At the beginning of the century the indefatigable pioneer missionary, Rev. John Langhorn, who travelled over all the ground between Kingston and Napanee, used to hold services in the house of Capt. Parks, U. E. Loyalist, on the north side of Hay Bay. After him no Church clergyman visited the section till a few years ago, when it began to receive fortnightly services from Adolphustown—indeed we may say from Belleville, for Rev. Albert L. Geen has come from there every second week to take duty or enable it to be taken at Gosport or Parks' school house. The Church people, a small band, seem to have appreciated these efforts, for when a movement was made in spring to erect a church among them, they responded heartily and liberally. Mr. Frank Bogart, whose wife is an attached Churchwoman, gave the building site. The Churchmen of the parish of Adolphustown and Fredericksburg subscribed over \$200 towards the church. John Soby, Esq., of Picton, gave and collected for it the sum of \$71. The Rev. A. L. Geen, by giving all the glass used in the building, and in many other ways, has warmly and materially furthered the undertaking. While the builder, Alfred Rendell, of Napanee, as if catching the spirit which was abroad, put his whole heart and energies into the work, and in the short space of two months ran up a church which for workmanship, design and cheapness does the utmost credit to his taste, skill and honesty. It is a small building, 32 feet by 18 feet, but well proportioned and church-like, with "pointed" triangular-headed windows and doors. Inside everything looks neat and well finished. The wainscoting and the ceiling are of ash boarding, oiled and varnished. The altar stands on an elevated dais, and the wall above and on each side of it is panelled to form a reredos. The centre panel over the altar contains the word *Jesus* inscribed in gilt letters over a cross. The side panels contain the sacred monograms *Alpha* and *Omega*. The windows are glazed with coloured glass; in the margins are enamelled centre lights. Two vases filled with flowers occupied the shelf over the altar. All looked bright and comfortable. The opening services were held on St. Simon and St. Jude's festival, Oct. 28th. The clergy present to assist in the services were the Rev. Rural Dean Baker, Rev. Cavin Burke, Rev. Arthur Jarvis, Rev. Albert L. Geen and Rev. R. Forneri. The chief service of the day, the communion service, was taken by the Rural Dean, who in the proper place read a formal declaration of the opening of the church for public worship, naming it St. Jude's Church. The Rural Dean also preached a telling discourse from the text, "I was glad when they said unto me, we will go up unto the house of the Lord." After service the clergy adjourned to the residence of John Soby, junr., where an excellent repast awaited them. At 7 o'clock evensong was said, and an admirable sermon was preached by the Rev. Canon Burke on the Uses of the Church. At this service two infants were baptized, the one a girl belonging to Mrs. Sherman, and the other a boy, the first-born of Mrs. Thos. Tierney. The singing by the Adolphustown choir was excellent and the

refreshments were served at the grave, Miss Rafferty, Mr. Moore, Reilly, E. Forgrave, Moore, and to the general arrangement was provided, the rooms were hand-joyable evening was

services throughout were bright and hearty. It was a scene of "joy and gladness, thanksgiving and melody," which will long be remembered by those who took part in it. After evening service all the clergy were invited to the hospitable house of Mrs. Hermance for supper. We may add that the church still needs help, and will be thankful to receive it through Rural Dean Baker, of Bath, from any who sympathize with the efforts of a small band of Church people to plant the Church among them.

#### TORONTO.

Toronto Church Choir Association has elected these officers: Hon.-president, the Bishop of Toronto; president, Canon DuMoulin; vice-presidents, Rev. J. Pearson, Mr. S. Nordheimer; precentor, Rev. F. G. Plummer; secretary, G. H. Loud; treasurer, J. C. Kemp; Executive Committee, Revs. S. Jones, A. J. Broughall, J. S. Macklem, J. C. Roper, Canon Cayley, Messrs. Schuch, Harrison, Fairclough, Warburton, Burch, Phillips. At the present time there are 24 choirs in union with the association.

*The Annual S. S. Examinations for Teachers and Scholars, 1892.*—The Inter-Diocesan Sunday School Committee of the Provincial Synod not having as yet been able to make arrangements for the holding of Inter-Diocesan S. S. Examinations, the Sunday School Committee of the Diocese of Toronto will continue, as heretofore, to hold their Annual Examination on the Church Sunday School Lessons of the past year, viz., the Catechism and the Life of our Lord. They invite the co-operation of the Clergy and S. S. Workers in other Dioceses in making this Examination a success. The papers for Scholars will be based upon the "Institute Leaflets": those for Teachers upon the "Leaflets" and the "Teachers' Assistant."

The Examinations will be held at Local Centres in this and other Dioceses on Saturday, December 3rd, 1892.

To defray necessary expenses the Committee require a fee of twenty-five cents to be paid by each candidate who writes in the Examination; and unless the fees from a Local Centre amount to \$1.00, no Examination can be held at such Local Centre. On receiving a sufficient number of applicants from any Local Centre, arrangements will be made by the Committee for the appointment of a Local Examiner at such Centre to whom the printed papers will be forwarded. The Local Examiner will act as "invigilator" at the Examination, and, when the answers of the Candidates are written, will seal them up and send them by post to the Secretary of the Sunday School Committee at Toronto, for examination.

The results will be published in the "Teachers' Assistant." Diplomas will be presented to the successful candidates among the Teachers, and certificates to those Scholars who obtain First or Second Class Honours.

To obtain First Class Honours a candidate must obtain an aggregate of 75 per cent. on the two papers; for Second Class Honours an aggregate of 50 per cent. on the two papers. The names of the successful candidates will be published in the "Teachers' Assistant."

Applications from candidates will be received up to November 19th; they should be addressed to the Rev. Chas. L. Ingles, M. A., 187 Cowan avenue, Toronto.

N. B.—No fee is required to be forwarded with the above application.

It is earnestly hoped that the Clergy and Superintendents of Sunday Schools will urge their Teachers and Senior Scholars to avail themselves of this most important means of testing their knowledge of the subjects covered by the "Inter-Diocesan Lessons."

The annual general meeting of the Theological and Missionary Society of Trinity University was held on Monday afternoon in the Divinity Class Lecture Room. Rev. Prof. Rigby, M. A., the Dean, ably presided as chairman. There were present Revs. Canon DuMoulin, Charles L. Ingles, M. A., W. Hoyles Clarke, M. A., W. Cresswick, and a number of the professors and lecturers of the college. The following officers were elected for the ensuing year:

President, the Rev. the Provost; 1st vice-president, Rev. the Dean; 2nd vice-president, Rev. Prof. Cayley, M. A.; secy-treasurer, Mr. Thomas Leech, B. A.

*Executive Committee.*—Rev. Canon DuMoulin, Rev. John Langtry, D. C. L., Rev. J. S. Broughall, M. A., Rev. J. C. Roper, M. A., Rev. C. H. Shortt, B. A.; Messrs. John Mockridge, F. DuMoulin, B. A., J. H. H. Coleman, B. A., C. W. Hedley, B. A., T. W. Powell, W. L. Baynes-Reed, Rupert J. Dumbrille.

Rev. Canon DuMoulin gave a short but very encouraging address, in which he said he believed it would be to the advantage of the society to hold its public meetings in some central place in the city

convenient for those wishing to attend. He kindly offered St. James' school-house for such occasions.

Reports were then read and adopted: by the secretary, the student at the Fairbank Mission, and the agent of the Society for Mission Work in Japan, Rev. Mr. Cayley, read a report of the diocesan mission work done during term by the students of the Divinity Class.

The following is a list of stations and men who supply them: Leslieville, Mr. Madill; Norway, Mr. McTear; Thornville, several students; Milton, do.; C. Toronto, Mr. Gammack; York Mills, Mr. Powell; Clairville, Mr. Cresswick; Pickering, Mr. Leech; Humber, Mr. Hunter; St. Anne's, Mr. Ballard; Scarborough, Mr. Senior; St. Cyprian's, Messrs. Tremholme and Beckett; Lee Side, Mr. McCallum; Mimico, Mr. Chappell; Fairbank, Mr. Davidson.

In addition to this work, Messrs. Stephenson, Hedley, Orr, Dumbrille, Baynes-Reed, Johnston, Coleman, Wright and Grout, and others, from time to time, took services when necessary. In this way many missions, which otherwise could never have been started or kept up, were carried on, and many of the clergy who needed assistance were helped. The meeting, on the whole, was enthusiastic and most satisfactory.

*St. Simon's Church*, Howard street, was re-opened on Sunday, the 30th ult. The church has undergone extensive alterations, and is now, both as to interior and exterior, one of the handsomest in the city. The seating-room has been enlarged. The building will now hold 800 people, or three times as many as it did before the repairs were commenced. Large audiences were present at the re-dedication services yesterday. At 7.40 a.m. the Litany was read, and at 8 o'clock Holy Communion was administered. At 11 o'clock was held the service of matins, after which communicants joined in the celebration of the Lord's Supper. A service of evensong was held in the evening. Rev. Prof. Clark, of Trinity University, preached in the morning, and Rev. T. W. Paterson at night. Large collections towards defraying the building expenses were taken up morning and evening. The seats in St. Simon's are free.

*St. Matthias.*—One of the most notable features of parish work at present is the singular energy and enterprise of the Sunday school teachers, who attend the various courses of lectures on Church History, Prayer Book doctrine, Articles, etc., in large numbers. Mr. Vivian Morgan is indefatigable in his efforts to raise the instruction in this Sunday school to a higher level than ordinary. Another feature worthy of note is a special course of lectures on Wednesday evenings, by Rev. F. G. Plummer, on "Creeds and Free Thought." These lectures are of such unusual excellence—displaying wide reading, keen observation, and deep thought—as to deserve to find a permanent form ere long for the general benefit of the Canadian Church. The increasing attendance indicates the appreciation of the hearers. The "Girls' Friendly Guild," under Miss Carey's presidency, is in thorough working order. The same may be said now of the "Mothers," Dorcas, and other parish associations, under the management of Mrs. Harrison and others of the older ladies. A recent concert in St. Andrew's Hall was a most unprecedented success, both socially and financially.

*Church of the Ascension.*—The annual meeting of the Church of England Temperance Society was held on the evening of November 2nd, in the school-room. There was a good attendance, and the following officers were elected: President, Rev. H. G. Baldwin; first vice-president, Rev. R. Renison; second vice-president, Rev. H. C. Dixon; secretary, W. D. Thomas; assistant-secretary, Mrs. J. Johnston; treasurer, Robert Bickerstaff.

*St. Barnabas.*—Mr. Arthur Baker, who has been choir-master in this church since Easter, returned to the continent last week. During the short time Mr. Baker has had the training of the choir there has been a decidedly marked improvement in the singing. The congregation deeply regret his departure, as he has by his kind and gentlemanly bearing won their affection and esteem. We wish Mr. Baker a safe and pleasant voyage, and every happiness and success in life. We are quite sure, if he should return to Toronto, the congregation of St. Barnabas Church will most heartily welcome him back.

*St. Martin's in the Field.*—The second anniversary of the opening of this church was held on Sunday, Oct. 23rd. The service in the morning was conducted by the Rector, Rev. Canon Middleton, who preached, as is his wont, a most instructive sermon. The preacher in the evening was Rev. H. C. Dixon, of the Church of the Ascension, who preached a most eloquent and impressive sermon, taking as his subject the blessing bestowed upon the Israelites after leaving their bondage in Egypt

and arriving in the wilderness. How they were fed with the food from heaven, "manna," and how beautifully it, the "manna," typified that true bread which came down from heaven. On Tuesday evening, the 25th Oct., the Rev. H. C. Dixon, with twenty-eight of his trained singers (ladies and gentlemen) gave in St. Martin's a "service of song," "a gospel story," illustrated by sacred solos, duets, quartets and choruses. The story was composed of incidents of the Zulu war, the rendering of which which occupied about one and a quarter hours. The church (although the evening was most unpropitious) was well filled, and during the whole of the service the audience was held spell-bound, and the only fault found with the entertainment was that it was too short. We trust that it may not be long until we will again have (at St. Martin's) the pleasure of the company of Mr. Dixon and his noble assistants in his evangelistic work. And we pray that God's blessing may accompany their efforts in striving to lead the wandering into that haven of rest, and that they may be spared to continue in their noble work, and that at the last it may be said to them, "Well done, good and faithful servants, enter ye into the joy of the Lord."

The Rev. P. Tocque will spend the winter at New York city, Brooklyn and Albany, and other places on the Hudson. As one of the Alumni, he will meet the Alumni of the Berkely Divinity School at Middletown, Conn. He was the first person admitted to the Order of Deacons by the Right Rev. Dr. Williams, Bishop of Conn., and the present presiding Bishop of the Church in the U.S., in the first year of his consecration; admitted to the priesthood by the Bishop of Nova Scotia, the late Dr. Binney, during the second year of his consecration. Mr. Tocque anticipates a most enjoyable visit among old friends and relations. His present address is 25 Fifth st., Woodside, Long Island, New York, U.S.

*St. Alban's Cathedral.*—Rev. Charles S. G. Lutz, from the Diocese of Nova Scotia, has been appointed priest-vicar of the cathedral and enters on his duties this week. The Hon. and Right Rev. Bishop Anson, late of Qu'Appelle, and now en route for England, preached at the evening service last Sunday.

#### NIAGARA.

*HALTON AND NORTH WENTWORTH DEANERY.*—*Georgetown.*—A conference of the Bishop with clergymen and laymen of this deanery was held in Georgetown on Monday, Oct. 31st. Besides advising in local matters, the conference considered the following subjects: 1. The condition of the various funds of the diocese, and the best means of keeping up the apportionments in each parish. 2. The proper methods of preparation for confirmation, and the time expedient for such preparation. The ladies of the church at Georgetown extended kind hospitality to the Bishop and conference during the day, for which they were cordially thanked by his lordship before leaving.

*Burlington.*—A concert and tea were given by ladies of the congregation of St. Luke's Church in the Town Hall, on Wednesday evening, Nov. 2nd. Their efforts in this and other ways to promote sociableness, and to further the work of the parish, are deserving of praise. A large class of candidates is in course of preparation for the confirmation to be held by the Bishop in St. Luke's Church on Sunday, Nov. 20th.

#### HURON.

*BERLIN.*—The teachers and scholars of the Sunday schools in this parish have lately had the pleasure and advantage of two addresses from Mr. Jasper Golden, the veteran Sunday school teacher. Mr. Golden gave the children a lesson on "the Good Shepherd," using the blackboard in a very effective way, and speaking in a manner that should find its way to the minds and hearts of all. After the children were dismissed, he gave teachers an excellent address on the "Model Teacher," based mainly upon our Lord's meeting with the woman of Samaria. His heads were: The Model Teacher; Came from (John iii. 2); To (do and teach, Acts ii. 1); Taught one pupil; Did not keep the class waiting; Taught when weary; Drew His class on; Shewed herself, then Himself; The good result. From these heads he drew practical lessons—e. g., as the Model Teacher came from God, so should His imitators come to their classes from being near to God in prayer and the study of His Word; again, that a teacher should not be careless when only one pupil attends, as this may give just the opportunity for personal dealing with him. After Evensong Mr. Golden gave an address to parents on "Home Influence." Mr. Golden is full of life and zeal, and, it is to be hoped, has years of usefulness yet before him. The Rev. Mr. Wade, rector elect of the Church of the Ascension Hamilton, who had conducted an eight

days' mission here in the latter part of September, preached to a very large congregation at the Harvest Thanksgiving service on the evening of the 24th October.

**SEAFORTH.**—St. Thomas Church, which has been closed for three weeks undergoing repairs (service in the meantime being held in the school room), was re-opened on Sunday, Oct. 30th; the Rev. W. J. Taylor, rector of St. Mary's, conducted the services on the occasion. The interior of the church has been painted a rich terra cotta with maroon stenciling; the chancel is painted in two colours with a broad silver moulding in between. Last spring the congregation put in a beautiful east window from the works of Mr. Lyon, Toronto, said to be the finest of its kind in the West. The chancel has been still further enriched by a beautiful pair of altar vases and book rest of solid burnished brass, the gift of Mr. Morris, Manager of Bank of Commerce. The people take a pride in beautifying the house of God, and as a consequence the church here is increasing in numbers every year.

#### ALGOMA.

**BAYSVILLE.**—I beg to acknowledge, with thanks, the following sums towards the erection of the church of St. Mary Magdalene, in Ridout (on the Lake of Bays), Muskoka: Baysville Missions, \$3; a friend, of Montreal, \$1; Mrs. Grasett, \$4. We hope to commence with the foundation this week, and we shall be glad to receive more help from friends outside Muskoka, which is urgently needed to carry out the work. Subscriptions will be gladly received by the undersigned, and duly acknowledged in the papers. F. W. SHEPHERD, Catechist and Lay-Reader.

**MARKSVILLE.**—The Church of England people of St. Joseph's Island, Algoma, are trying to build a parsonage, the old one having been burned down last May, there being no house for the missionary, Mr. Eccleston, and his wife, to occupy. We are in need of \$100 to finish a few rooms for the winter. The ladies of the congregation (few in number) have been busy making articles for sale. They also gave a dinner and sale of work on show day, Oct. 13th, which was a success. We were expecting a grant from his lordship, Bishop Sullivan, but owing to his illness we have not received any. We shall be pleased to receive any contribution in response to our appeal. All contributions may be sent to W. J. Eccleston, missionary in charge.

#### RUPERT'S LAND.

**DELORAIN.**—St. Andrew's.—A joyful celebration of the thanksgiving for the harvest blessings was held on Sunday last in the new church of St. Andrew. There were three services during the day, each being conducted by the Rev. C. Sydney Goodman, the eloquent Canon O'Meara, of Winnipeg, preaching the sermons. A special thanksgiving celebration of the Holy Communion was held at 11 a.m. A band of willing workers assisted in tastefully decorating the church with trophies of the harvest, and thus added a further adornment to what is, as Canon O'Meara asserted in his sermons, one of the most beautiful churches in the whole diocese. The east and west windows prior to Sunday's service were fitted with "glacé," stained-glass substitute. The designs are extremely good, the colours blend well and the windows defy distinction from costly stained glass. One by one, as they are donated, the other windows in the sacred edifice will be fitted with the same work. A beautiful altar cross, vases, altar desk—gifts of members of the church—and a fine chancel carpet, the gift of Ladies' Aid Guild, were used in divine service for the first time. The music during the day was especially fine, notably at eve song, when a solo anthem was rendered by Mr. A. P. Stuart, the Canon preaching a forcible sermon to young men from the text, "Is the young man Absalom safe?" Generous offerings were made to the Church Improvement Fund.

#### BRIEF MENTION.

On the return of Rev. J. K. McMorin to Kingston, Rev. G. R. Beamish, of Stratford, will take a divinity course in Pusey House, Oxford University.

Messrs. A. & C. Black have in the press a volume by Lord Selbourne, entitled "Hymns: Their History and Development."

The death of Robert Grant, professor of astronomy in the University of Glasgow, at the age of 78, is announced.

Rev. F. G. Newton, of Bayfield, has been appointed rector of St. John's parish, Stratroy, and will enter on his duties about the 1st of December.

Lord Bacon graduated at Cambridge at sixteen and was called to the bar at twenty-one.

Twenty-five persons were trampled to death in a panic at a church in Vinagora, Austria.

Rev. H. J. Hamilton, of Wycliffe College, left last week for Japan, where he intends entering into missionary work.

At Chestertown, Maryland, three men and five boys have been sentenced to death for the murder last April of Dr. James H. Hall.

In the New Hebrides, fifty years ago, there was not a Christian. Now, it is said, there is not a heathen.

A volume of sermons by Dr. Sandford, Bishop of Gibraltar, entitled "Counsel to English Churchmen Abroad," has been published by Messrs. Macmillan.

A gold brick worth \$230,000 will be exhibited at the World's Fair by Montana.

The Rev. W. Craig, B.D., was inducted by the Bishop of Huron, on the 23rd ult., to Christ Church, Petrolea.

Rev. F. M. Baldwin has accepted the rectorship of Old St. Paul's, Woodstock, and enters upon his duties this month.

Gladstone was in Parliament at twenty-two, and at twenty-four was Lord of the Treasury.

A Scotch missionary in China worth a million is living very economically and spending his fortune in the work.

Railroads of the United States lose yearly \$2,000,000 by land slides, \$5,000,000 by floods, \$1,000,000 by fire and \$9,000,000 by collisions.

The mother of the Rev. R. M. Moore, of St. Margaret's Church, Toronto, died suddenly at New Glasgow, N.S., last week.

The Berlin prisons were never so crowded as now, largely owing to the emperor's crusade for better morals.

The Prince of Wales and his son, the Duke of York, it is said, will visit the Chicago Exposition.

The Rev. W. T. Cluff, of St. John's Church, Brussels, has resigned, having been appointed rector of St. Jude's, Feuton, Mich.

Twenty-five skeletons, evidently those of giants, have been found in a gravel pit near Crawfordsville, Ind.

During October 1,678 immigrants arrived in Manitoba. This makes the total so far this year 84,968.

The British Bishops' Committee have succeeded in raising over £50,000 for the Endowment.

A memorial to Bishop Lightfoot was recently unveiled in Durham Cathedral.

An anonymous donor has given a £4,000 organ to Peterborough Cathedral.

The Blake brothers of Toronto have offered \$1,000 towards the Superannuation Fund capital.

The guild of "St. Luke the Physician" celebrated its 28th anniversary lately in 480 churches.

The Bishop of Chester still fearlessly champions the Gothenburg licensing system.

A monthly evangelical magazine is to be started with Archdeacon Sinclair as editor.

The Bishop of Algoma has arrived safely in England for a short visit en route.

Rev. Rural Dean Chowne and Rev. Charles Piercy have taken duty at North Bay recently, in consequence of Rev. A. J. Young's illness.

Bishop Phillips Brooks, of Boston, disapproves of the House of Bishops sitting with closed doors. He also thinks it ought to be made easier for persons to enter and leave the Christian ministry.

Rev. Rural Dean Pollard, of Ottawa, has been making a pastoral tour of the parishes of Duncanville and Metcalfe.

New York boasts of the largest surpliced coloured boy choir in the United States, and, so far as is known, in the world.

The Quebec Provincial Board of Health has instituted proceedings against sixty municipalities out of the 845 in the province, for neglecting to establish local boards of health.

The oldest arm chair in the world is the throne once used by Queen Hatafu, who flourished in Egypt 1600 B.C. It is made of ebony, beautifully carved, and is so hardened with age as to appear to be carved from black marble.

The five chains of pearls forming the necklace worn on state occasions by the Baroness Gustave de Rothschild are valued at a million dollars. The most valuable collection of black pearls in the world is owned by the Empress of Austria.

The Chicago World's Fair managers have decided that liquor shall be sold on the grounds.

Sergeant Rogan, his wife and children, were murdered at Ballinadrimna, Ireland, Monday night by a constable, who afterwards committed suicide.

"Doctor," asked the seeker after knowledge of the clergyman, "why do people get on their knees to pray instead of standing?" "They want to save their soles," responded the clever minister.

Rev. T. D. Phillips has removed to 4,740 Lake Ave., Kenwood, Chicago.

Canon Knowles is now on the staff of Trinity Parish, New York, at St. Chrysostom's Chapel.

The Carnegie Works at Homestead have been fortified (against the strikers) like a mediæval castle.

In the Ecclesiastical Art Exhibition at Folkestone was the jewelled mitre of a colonial bishop.

A complete set of Armenian sacerdotal vestments was exhibited at Folkestone.

The choir school for boys has been founded or established in the cathedral close of Fond du Lac.

Madame Royson, wife of Pere Hyacinthe, is visiting Chicago, and gaining much Protestant sympathy for the Pere.

The Queen has promised the sum of £50 and the Prince of Wales twenty-five guineas to the fund being raised for the repair of the Church of St. Martin's-in-the-Fields, London.

The Dean of Gloucester has completed his work on "Cloister Life in the Days of Cœnr de Lion."

The "consolidation" of the British American Church attracts favorable notice in England.

The late Father Nugee devoted his immense private fortune to Church works, in which he was personally active.

Russia has been consuming over 20,000,000 bushels of grain per annum in the production of alcoholic drinks.

Canon Body read a paper on "The Priesthood of the Laity," at the Glasgow Church Conference.

The thirtieth anniversary of Augustine's arrival in England is soon to be celebrated at Canterbury.

At his approaching "jubilee" celebration the Pope intends to issue an invitation to the Oriental Churches to become Romanists.

### British and Foreign.

Dr. Benson has offered the post of Missioner at Canterbury Cathedral, which carries with it a stall in the Cathedral, to the Hon. and Rev. Reginald E. Adderley, Vicar of Chesterfield, who has accepted it.

It is stated that the Bishop of Capetown has issued a circular regarding the Deceased Wife's Sister-Act passed last session. He directs the clergy to refuse to celebrate such marriages, and to refuse Holy Communion to persons so "living in incestuous union."

Dr. Adler, Chief Rabbi, has presented a Scroll of the Law and a Sholar to a number of Jews who have settled at York, and held Divine service, it is believed, for the first time since the expulsion of the Jews from that city in the thirteenth century.

The Duchess of Teck and Princess May attended Mr. D. L. Moody's meeting at the Metropolitan Tabernacle. A front seat had been reserved for them in the first gallery. The Royal party remained to the prayer-meeting after the ordinary service.

The *Athenæum*, in its notice of a book last week, rebukes the writer for calling Mr. Gladstone "learned." "Though widely read," says our literary contemporary, "he is not specially 'learned,' nor specially reputed learned, and has seldom written on 'learned' subjects."

The *Times* understands that Lord Tennyson wished his son, the Hon. Hallam Tennyson, to write his life. Messrs. Macmillan have in the press a further volume of poems by the Laureate. The death of Ænone forms the subject of the principal poem.

The Colonial Bishops' Fund has promised £1,000 towards the endowment of the new bishopric for Nyassaland and £2,000 when a sum of £8,000 has been raised towards the new bishopric for Mashonaland. At the next general meeting of the Society for Promoting Christian Knowledge the standing committee will propose that grants of £1,000 be made towards both the above objects.

The other day the Bishop of Sodor and Man (Dr. Stratton) preached in the open air, on Douglas Head, to a congregation of about 12,000 persons, on behalf of the Lifeboat Fund. The offertory amounted to nearly £55, and there were more than 5,000 pennies in the collection.

The life of Archbishop Magee is not in nearly so forward a position as was imagined. Canon McDonnell is taking immense pains with it, and has arrang-

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ed much of the material, but when he began his present residence in Peterborough he had written very little of it.

The Bishop of Calcutta and Metropolitan of India will summon the Bishops of the province to meet him in synod at the beginning of next year. They are to be in Calcutta by Sunday, January 15th, and it is expected that by that time the Bishop of Lucknow will have been consecrated, so that he will be able to take part in the Synod. It is not, however, yet determined whether the consecration will take place in India or in England.

It having become known that the Duke of Devonshire had made a present to the Pope, some thoughtful persons forthwith concluded that his Grace must have joined the Roman Communion. The Duke explains himself in a letter to a correspondent, who had called his attention to this notable piece of reasoning. "That the fact of a book of historical interest, which was published with the assistance of the late Duke, being sent to the Pope, does not, in the Duke's opinion, form any ground for a report of his conversion to the Roman Catholic Church."

The Bishop of Jerusalem wishes to build a college and chapel on a site now offered for a limited period on favourable terms. The buildings would be occupied by the bishop and a staff of clergy whose chief duty would be the study and comparison of Eastern and Anglican Christianity, with a view to minimizing the points of difference. They would translate works of eminent leaders in both churches, and try by every means in their power to bring the ancient Church of Jerusalem out of present error and ignorance back to its early purity.

In the course of his presidential address at the Armagh Diocesan Synod recently, the Lord Primate of All Ireland said the duties which devolved upon diocesan synods were almost exclusively of a financial character. The great drawback they had to contend with in that diocese was the difficulty in many parishes of maintaining the full assessment, and that difficulty would always exist so long as the middle class and well-to-do farmers contented themselves with contributing to the support of their Church a moderate pittance. From the landlords, with some few exceptions, the Church had always received a generous, a liberal, and a cheerful support, and if they could not look to them for the same amount of support in the future, the fault did not lie at the landlord's door, but it lay with the legislation, which had unjustly deprived the landlords of a large portion of their property. Even when the assessments were paid the Church of Ireland suffered, and would suffer so long as the dead level of the preferment remained with no reward or annual increase after many years' service.

NEW ZEALAND.—(From a Correspondent.)—On Sunday, Aug. 28, another of the few remaining "Canterbury Pilgrims" of 1850 passed away to his rest at the ripe age of eighty-six. Archdeacon Dudley was a graduate of St. Catharine's, Cambridge, where he took his degree in 1837. Ordained to the curacy of Earnly, near Chichester, he was soon removed to the curacy-in-charge of Titchhurst, where he remained hard at work and much beloved for twelve years. Attracted by the scheme of the Church Colony in New Zealand launched by the Canterbury Association, he set sail with his wife and family in 1850, being appointed to the barque *Cressy*, one of the first four ships which bore the first pilgrims to the future home. For eight years he was incumbent of Lyttelton, which, however, he resigned in 1859 on account of his wife's health, a change to Auckland being recommended. After a temporary charge at Otahuhu for nearly a year, he returned to Canterbury and became incumbent of Rangiora, where he has remained ever since. He was made Rural Dean and Canon in 1866, and Archdeacon in 1876. Although he resigned the charge of Rangiora some four and a half years ago, when eighty-three years of age, he could not remain idle, and a difficulty being experienced of filling up a neighbouring cure, he threw himself into the breach and took services regularly at Fernside and at the Maori Church of St. Stephen's, often preaching three times on the Sunday. The day before his death he had paid sympathetic pastoral visits, and on the Sunday had got up intending to take duty, but the Master called him home as a labourer who had well earned his title of rest. The Archdeacon's zeal and energy were unbounded, and his generosity proverbial. No more earnest advocate of the temperance cause could be found in New Zealand. At his funeral on September 1, in spite of storm, there was a large concourse of people, representing every shade of opinion and religion. All places of business were closed, and the streets were lined with sympathetic spectators. The Bishop of Christchurch and Dean Jacobs conducted the funeral service, the latter giving a most feeling address. Some twenty of the clergy were present and three Nonconformist

ministers. Many of the early settlers were to be seen. At the conclusion of the funeral service the Bishop read the following telegram which had been sent:—

"To Ven. B. T. Dudley, Rangiora.—The Wesleyan Church of New Zealand gratefully recognize the beautiful character, faithful services, and catholic spirit of your late father. Accept Christian sympathy. Regret inability to attend funeral.—GEO. BOND, Kaiapoi, President of Conference."

Archdeacon Dudley leaves a widow and four children by his first wife—viz., Ven. B. T. Dudley, Archdeacon of Auckland, and formerly member of the Melanesian Mission, and still its treasurer; Miss Dudley, of Rangiora; Mr. Chas. T. Dudley, of Christchurch, and the Rev. H. T. Dudley, Vicar of Bradwell, Derbyshire.

Correspondence.

All Letters containing personal allusions will appear under 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.

Increased Episcopate.

SIR,—It is evident that if we want an increased episcopate we must agitate, agitate, agitate, for the next three years, and show their lordships that public opinion is against them in the matter of large endowments for new sees. The Church's work is hampered on all sides by the present inadequate number of Bishops, and we must continue to lose ground unless we can have our chief pastors with us much more frequently than at present. I have had experience now in three dioceses, and in each the Bishop has been little more than a confirming machine, spending only a day or even half a day in the parish every two or three years. He arrives by train, is driven to the church, confirms, has dinner at the rectory, drives to an out-station in the afternoon, confirms there, and is then picked up by the rector of the next parish. There are many country congregations who are never spoken to by their Bishop; he addresses five or six children (confirmation candidates), sitting in the front seats, but never preaches to the whole congregation as their chief shepherd. And by the way, is this perpetual addressing of confirmation candidates necessary? There is no provision for it in the Prayer-book, and surely if only one sermon can be given in each church, those who have been confirmed in former years, those who have neglected the rite, and those who have not yet prepared for it, might receive a little advice occasionally from the Bishop.

I mean in no way to speak disparagingly of the present House of Bishops—they all work nobly and untiringly, but it is impossible for one man to do the work of three and to do it well. I believe all our diocesans would be glad to see a largely increased episcopate, but they want the dignity of the office kept up by a large stipend. The American Church has shown us that her Bishops lose none of their dignity because their salaries are small. Socially they may not be such "heavy swells," but they are loved and respected and supported by their clergy and laity, and are not a whit behind the wealthiest English Bishops in spirituality. Why should we have four or five or six thousand dollar Bishops over six or seven or eight hundred dollar priests? Let each see have an endowment yielding \$1,000 or \$1,200 per annum, so that there will be no fear of the Bishop starving, and then leave the rest to the congregations; they will soon willingly support a Bishop whom they all know, who visits them frequently, is easily accessible to any who want advice, and is never in a hurry when he comes to a parish. And how cheered would the country clergy be if their Bishop was a real Father in God to them, sympathizing with their troubles, encouraging them in their work, advising them in difficulties, visiting wayward parishioners when necessary, and understanding thoroughly all the ins and outs of the congregation. Let us agitate for more Bishops, one for every forty clergy at least, and let us agitate until we get them. And now I ask for information. Is there no way in which the present endowment funds of the various sees could be divided so that as each Bishop dies, the four or five thousand dollars he gets may be used for two successors instead of one? I believe the late Metropolitan during the last eleven years gave half of his stipend to the coadjutor, and both these Bishops seemed none the worse for their comparatively small pay. Let us all write and talk the matter up, so that by next Provincial Synod we shall be prepared for definite action.

PRESBYTER.

Notes and Queries.

"Holy Ghost"—"Passion"—Hebrew.

SIR,—How did it ever originate in translating the scripture text to call the third person in the Trinity a "Ghos"? "Passion"—The Church of England and the Roman Catholic Church, in referring to Christ's death on the cross, always use the word "Passion." What does His "passion" mean? How was it that in the early Church, among the fathers, Origen was the only Christian teacher down to the fourth century who understood Hebrew? A. B.

Ans.—1. To the earlier translators of the scriptures the word Ghost, from the Anglo-Saxon *gast*, was the most natural rendering of the Greek, *Pneuma*. They might have taken up the Latin, *Spiritus*, as in some cases they have done, but our English translation of the Bible is happily more Saxon than Latin.

2. *Passio* is purely a Latin word, with no Saxon equivalent; suffering is also from the Latin, and would be a poor substitute for the Mediæval Latin, *Passio*. At the Reformation the Church of England took up the familiar ecclesiastical term, and we do not know a better.

3. Your third query refers to a topic that is most interesting and would require an extended article. During the first three centuries of the Christian era the Christian writers appear to have had but the barest knowledge of Hebrew, and when they suggest any Hebrew explanation it is usually assigned to some Jewish source. Their Scripture text was the Septuagint, and they had no critical knowledge of the Hebrew; what little they knew was traditional, and their etymologies are nearly as often wrong as right. S. Jerome is the first who appears really to have known and made a study of Hebrew, and older writers like S. Cyril of Jerusalem, Ephraim the Syrian, Origen, Clement of Alexandria, Theophilus of Antioch, Irenæus, Tertullian and Justin Martyr, were content with delivering the thoughts of Scripture that they had received. The ignorance of the Hebrew can only be accounted for by the depression of the Jews, and the antipathy between the Jews and the Christians. S. Jerome, however, was the first to open the mine of Hebraic wealth, when he was engaged in his cell at Bethlehem in the end of the fourth century.

Sunday School Lesson.

22nd Sunday after Trinity. Nov. 13th, 1892. THE LORD'S SUPPER.—THE CONDITIONS.

Have seen why we ought to go to Holy Communion. Now let us see how we ought to go. If going anywhere, or about to do anything, we must prepare beforehand. [Illustr.—Preparation for school, voyage, work, etc.]

I. "EXAMINE YOURSELVES."

Thus is it with Holy Communion, we must not go without getting ready. [Illustr.—Going for new milk, take a clean jug.] See what S. Paul says (1 Cor. xi. 28). *Examine yourselves.* "Look into yourselves, see that you are ready." See what he says of those who do not prepare. (1 Cor. xi. 27 and 29). What does he mean by "unworthy"? We cannot be "worthy." "We are not worthy so much as to gather up the crumbs, etc." (*Prayer of humble access—Communion Office*). We have done nothing, and can do nothing to make us "worthy." What God wants is that we should come with a deep sense of our "unworthiness," knowing why we are "unworthy," not merely because of general sinfulness, but because we have committed actual sins, which sins we have discovered by self-examination. With a sense of this unworthiness, yet of God's willingness to receive us and with a steadfast purpose of amendment, He wants us to come, and thus to come is to come in a "worthy manner," "trusting not in our own righteousness, but in His manifold and great mercies" (*Prayer of humble access*). If we come without preparation, without self-examination, that we may know, confess, and seek for grace to forsake our sins, then we come in an "unworthy manner," we eat and drink "unworthily." Let us see what is necessary in preparation for Holy Communion—what we must examine ourselves about that we may come "holy and clean to such a heavenly feast," and may eat and drink in a "worthy" manner.

II. REPENTANCE.

Two things only shut out God's grace, viz., (1) Impenitence; (2) Unbelief. That we may receive benefit of Holy Communion, opposites of these are required, *Repentance and Faith*. "What is required of them that come to 'Lord's Supper'?" Count up different answers. (i) "To examine themselves whether they repent them truly of their former sins; (ii) steadfastly proposing to lead a new life." These two belong to Repentance. [Don't forget three

parts of Repentance, (a) sorrow for sin, (b) confession of sin, (c) amendment of life.] (iii) "Have a lively faith in God's mercy through Christ:" (iv) "With a thankful remembrance of His death, (v) and be in charity with all men." These last three belong to Faith.

Suppose S. Paul on earth and some one came to ask him to explain what he meant by 1 Cor. xi. 28, he would probably have answered, "(i) Have you thought of your past sins and repented of them?" That is (a) Have you looked into your life to see in what way and how many times you have offended against God? (b) Do you hate your sin, trying to do so as God does (Ps. xcvi. 10). (c) Are you sorry for your sins, and have you confessed them? (1 S. John i. 9.)

Perhaps they would say we have done all this, what more is necessary? S. Paul would say, "Let us see what your repentance is worth? (ii) Do you steadfastly purpose to resist temptations to these sins in the future?" Perhaps some would say, "I cannot do this." S. Paul would say sorrowfully, "Then I cannot say 'Come to the Holy Communion,'" while on the other hand to those who said, "well I do not mean to do these things again, though I am afraid I shall, but I mean to try not to do so. God helping me," S. Paul would say, "Then come to the Holy Communion and be strengthened to do these things."

### III. FAITH.

S. Paul would say, "But there is something else to ask you about." All the repentance in the world would not wash away your sins. "The Blood of Jesus Christ His Son cleanseth us from all sin." (iii) Do you believe he will save you? trust in Him, and no one or nothing else. Do you believe His promises made in this Sacrament? S. Paul would say, "I see you have faith in Jesus Christ." I must now ask you (iv) Have you "a thankful remembrance of His death? If so, you may show your thankfulness as S. David did (Ps. cxvi. 12, 13).

S. Paul would add one more question (v) "Do you love your fellow-man?" You must not come unless you are "in charity with all men" (S. Matt. v. 23, 24). But if you have (i) Repentance, (ii) purpose of amendment, (iii) faith, (iv) thankfulness, (v) charity, by all means "come." If in doubt at any time after this self-examination whether you ought to come, go at once to your own clergyman, as the Church advises at the close of the first exhortation for use "when the minister giveth warning for the celebration of the Holy Communion," "And because it is requisite," etc.)

## Family Reading.

### The Heart that Trusts.

The child leans on its parent's breast,  
Leaves its cares and is at rest;  
The bird sits singing by its nest,  
And tells aloud  
His trust in God, and so is blest  
'Neath every cloud.

The heart that trusts forever sings,  
And feels as light as if it had wings;  
A well of peace within it springs.  
Come good, or ill,  
Whate'er to-day, to-morrow brings,  
It is His will.

—Selected.

### An Indian Simile.

Some years ago a party of Canadian hunters went up in the Saskatchewan district to hunt deer, and when there fell in with a small party of Christian Indians, the leader of whom was fond of singing. The hymns that he sang were from the Cree Hymnal. The hunters were both interested and surprised, and one day one of the party said to the Indian: "What are you always singing about Jesus for; what has Jesus done for you?" The Indian looked at the traveller with some amazement, but said nothing. An Indian never speaks when he is astonished, for he would consider that to be as foolish as a white man, who, he says, "speaks first and thinks afterwards"; but an Indian thinks first and then speaks; so, without speaking, this Indian made a circle of moss on the ground, he then placed a worm in the centre of it; this done, he took his flint and steel, and striking a light, set fire to the moss. In a short time the poor worm began to writhe in pain; just then the Indian stooped down, lifted it up and put it on a stone; then, turning to the traveller, he said with emphasis: "That is what Jesus did for me. I was like that worm, and felt in my

heart all that it could have felt in its body; and just then God's Child stooped down and lifted me up and put me upon a rock, and do you wonder that I love Him? Can you wonder that I sing His praises?"

### Parental Interest.

It is not enough for parents to do their best to educate their children and give them a good start in life; what appeals to the boyish heart is the kindly, loving interest in all his pursuits from the earliest days of his existence—and this both father and mother can and must give if they wish to keep in touch with their sons. It seems little to silence the eager description of a cricket-match or a paper chase because it interests no one but the narrator; but the want of sympathy chills the child, and he grows reserved towards those whom he should be most open with.

### How to Know People.

If you want to know people, you must get near them; first get down to their level, and then bring them up to yours, not waiting for any great occasion, or a more direct revelation, but taking advantage of small opportunities, and making your influence felt in quiet, unobtrusive ways. There is always some one to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper will be a boon. These small attentions will open the way to confidence, will make it possible that in need these friends will give you opportunities to help them which, unless you had shown thoughtfulness and regard for them, they could never have done. A quiet sympathetic look or smile many a time unbars a heart that needs the help you can give.

### Catarrh in the Head

Is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect cure. Hood's Sarsaparilla is the best blood-purifier, and it has cured many very severe cases of catarrh. It gives an appetite and builds up the whole system.

HOOD'S PILLS act especially upon the liver, rousing it from torpidity to its natural duties, cure constipation and assist digestion.

### Hidden Treasures.

In the "green-room" in Dresden, where for centuries the Saxon princes have gathered their gems and treasures until they have become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within this is hid a chicken, whose wing being pressed, also flies open, disclosing a splendid golden crown studded with jewels. Nor is this all: another secret spring being touched, hidden in the centre is found a magnificent diamond ring. So it is with every truth and promise of God's word—a treasure within a treasure. The more we examine it, the richer it becomes. But how many neglect to touch the spring.

### Call Him Father.

Boys, when you speak of your father don't call him "the old man." Of course you are older now than when you learned to call him "father." You are much more manly looking. Your clothes fit better; you have a more modern shape and your hair is combed differently. In short you are 'flyer' than you were then. Your father has a last year's coat and a two-years' old hat, and a vest of still older pattern. He can't write such an elegant note as you can and all that—but don't call him "the old man." Call him father. For years he has been hustling around to get things together; he has been held to the thorny path of uphill industry for years, and the brightest half of his life has gone from him forever. He loves you, though he goes along without saying much about it, and if he knew you were bad it would be the heaviest burden he has to bear.

### Catarrh not Local, but Constitutional.

Dr. Dio Lewis, the eminent Boston physician, in a magazine article says: "A radical error underlies nearly all medical treatment of catarrh. It is not a disease of the man's nose; it is a disease of the man, showing itself in the nose—a Local exhibition of a Constitutional trouble." Therefore, he argues, the use of snuff and other local applications is wrong, and while they seem to give temporary relief, they really do more harm than good. Other leading authorities agree with Dr. Lewis. Hence, the only proper method of cure for catarrh is by taking a constitutional remedy like Hood's Sarsaparilla, which, reaching every part of the body through the blood, does eliminate all impurities and makes the whole man healthier. It removes the cause of the trouble and restores the diseased membrane to proper condition. That this is the practical result is proven by thousands of people who have been cured of catarrh by taking Hood's Sarsaparilla.

### Obedience.

A butterfly is much more free than a bee, but you honour the bee more, says Mr. Ruskin, because it is subject to certain laws which fit it for orderly function in bee society. And, throughout the world, of the two abstract things, liberty and restraint, restraint is always the more honourable. Restraint characterises the higher creature; and, from the ministering of an archangel to the labour of an insect, from the poisoning of a planet to the gravitation of a grain of dust, the power and glory of all creatures, and of all matter, consists in their obedience, not in their freedom.

### Progress.

Real progress consists less in the increase of knowledge than in the increase of vitality with which it is grasped and held—less in the number of moral truisms enjoyed than in the moral power which governs the life—less in what is brought to men from without than in what is aroused and developed from within. Measured by this standard, we may find some of the bubbles of boasted advancement broken; but, with more reverence for the past and more modesty in the present, we may safely cherish a well-founded hope for the truest and best progress in the future.

### The Winds.

The birds may sleep, but the winds must wake,  
Early and late, for the birdie's sake;  
Kissing them, fanning them, soft and sweet,  
E'en till the dark and the dawning meet.

The flowers may sleep, but the winds must wake,  
Early and late, for the flower's sake;  
Rocking the birds on the rose-mother's breast,  
Swinging the hyacinth-bells to rest.

The children may sleep, but the winds must wake,  
Early and late, for the children's sake;  
Singing so sweet in each little one's ear,  
He thinks his mother's own song to hear.

### To an Unknown.

You are melancholy; and you are brooding over your own distemper, and so aggravating it. Neither prayer nor meditation will cure it. The difficulty is that you are self-centered. Every self-centered person must be either self-conceited or melancholy. Every man is but a sorry object for self-contemplation. You are constructing your life on the Ptolemaic theory; you are making everything revolve around yourself. The glow-worm and the firefly live in the light they produce themselves, and they are poor creatures. Phosphorescence never lasts long.

Walk in the light of God—that is, in the light which comes from God. The remedy for melancholy is to become God-centered. You are unhappy! What of it? There is only one question: Are you useful? No? Then become useful. Set yourself, not to being happy, but to doing other people good. Forget yourself; think of others. "Happiness is got by being forgot." Still, do not forget happiness in order to get it. Simply forget it. Live for others, not for yourself. It is of small consequence whether you are happy or

Constitutional.

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not. It is of much consequence whether you are of service in the world. Love is the cure for melancholy.

"Look up, not down; out, not in; forward, not backward; and lend a hand."

The Noontide Prayer.

BY MAY KIDDER.

"From morn till night, my sons, is long to go; At noontide softly say your tiny prayer. Remember twelve o'clock," she whispered low, To all her children, gathered round her chair.

"When busy with your play and little toys, At noon leave them a moment; quickly seek Some quiet corner, far from playful noise, And pray a prayer to Jesus, good and meek."

She often heard the little prattlers say: "It makes us kind to one another. Let Us all remember twelve o'clock, to-day! I'll tell you, brother dear, if you forget."

One day she found at noon a figure small, With tiny fingers clasped so close and still; As, kneeling in the corner of the hall, He prayed: "Dear Jesus, keep me if you will."

The rapid years flew steadily along; Yet when the golden noontide quickly nears, Still these dear children, grown to manhood strong, Remember habits of their earlier years.

If busy with their work, will slowly stop And leave it for a time. In silent prayer, They bow their noble heads at desk or shop, To pray that He will watch and guide them there.

Catarrh in the head is a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla, to effect a cure.

"Come Unto Me."

"Come unto Me," says the blessed Saviour, "that ye may have life!" not merely this brief span of life, but that unending existence which is measured by eternity. To all misguided wanderers from the paths of true peace, the compassionate, all-merciful Redeemer holds out His hands, saying gently, "Come unto me, that ye may have life." Come, poor, weary, heavy-laden sinners, ye who have sought, and sought in vain, for peace and joy in earth's delusive pleasures, in sin's maddening cup, in folly's vain promises, "Come unto me," says Jesus, "that ye may have life, and that ye may have it more abundantly."

Envelope Flaps.

Only a circular; into the waste-basket it goes. But wait a moment; that circular is an unsealed envelope; probably another is inside. Cut the gummed flaps neatly from both envelopes, and place them in a small box or drawer. Their uses are numerous. You wish to label your jelly. Use one of these flaps, writing the name upon it, and moistening the gum and sticking on your glass. No hunting for the mucilage bottle, so no time is wasted. A paper is to be mailed, and you are out of wrappers. Wrap it in a piece of brown paper and secure the ends with one of these flaps. A coin is to be sent by mail. Lay a flap on the table, with the coin in the centre; double the un-gummed part over the coin, then the two ends, cut a little slit on each side, so as to form a tiny flap, and paste it down; your coin will be secure.

Surroundings.

Much of the success and the failure, much of the good conduct and the evil, much of the happiness and the misery of men's lives results from their surroundings. Estimate as fully as we may the influences of inherited tendencies and early training, of personal desire and power of resistance, of abilities and deficiencies, of effort and inaction, still we can never afford to forget or depreciate the great pressure exerted on every one by the immediate circumstances of his life. The place where he dwells, the work in which he is engaged, the people who surround him, the mental and spiritual atmosphere which he breathes, are all combining with other influences to make him

what he is. Thus any system of education or of self-culture that leaves out this element will work at a serious disadvantage.

Habit.

To habit we are indebted for the ease and pleasure with which most of the ordinary actions of life are performed. Without effort, and sometimes almost without consciousness, men daily do a thousand necessary things merely because they have done them so repeatedly that they come to be second nature. The wise parent, seeing this, will strive to habituate his child to certain lines of conduct which he wishes him to follow, without making them the subject of any serious appeal to the thinking powers. And just here comes one of the most serviceable results of a wise and kind authority. The child accustomed to obey happily and without question can be easily brought into habits of the greatest usefulness to him through the whole of life, at an age when it would be impossible for him to understand the principles on which they rest, or to apply them to conduct if understood.

Choose Higher Ground.

Instead of continuing year after year to live upon the same plane, we can all choose from time to time a little more elevated ground. Without any very severe self-denial, any one who cares at all for his own improvement can select a little finer music, a little more intelligent conversation, a little higher grade of dramatic talent, a little more of what is pure and noble and elevating in all his pleasures than he has had before. Enjoyment will be heightened, not lessened, by such exercise, and the education thus received will steadily advance him in all that makes life worth living.

Wheat and Other Grasses.

As Thanksgiving Day is really a sort of harvest festival, vases filled with wheat, oats and graceful grasses are quite appropriate, and can be made very effective if tastefully arranged. Never crowd them; allow each kind used to display its individuality. Scarlet rose-haws, or the crimson clusters of the berberry, can be mixed with the yellow grain, and made to heighten the effect. Fruit can be made to take the place of flowers as a decoration for the table with charming color-effects. Great clusters of mountain ash berries can be made to serve as a foundation. Work in among them heads of bearded wheat, and yellow rye or oats. Upon these foundation-colors display your purple and white grapes and ruddy apples and pears. Oranges can be added for the sake of color, but they will hardly be considered worth eating on Thanksgiving Day.

Brave John Maynard!

John was well-known as a sturdy, intelligent and God-fearing pilot, on lake Erie. He had charge of a steamer from Detroit to Buffalo, one summer afternoon. At that time, those steamers seldom carried boats.

Smoke was seen ascending from below, and the captain called out:—

"Simpson, go down and see what that smoke is."

Simpson came up with his face pale as ashes, and said:—

"Captain, the ship is on fire!"

Fire! fire! fire! fire! instantly resounded in all directions!

All hands were called up. Buckets of water were dashed upon the flames, but in vain. There were large quantities of rosin and tar on board, and it was useless to try to save the ship. The passengers rushed forward, and inquired of the pilot, "How far are we from land?"

"Seven miles."

"How long before we reach it?"

"Three-quarters of an hour, at our present rate of steam."

"Is there any danger?"

"Danger enough here—see the smoke bursting out! go forward, if you would save your lives!"

Passengers and crew, men, women, and children, crowded to the forward part of the ship.

John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose; the captain cried out through his trumpet, "John Maynard."

"Ay, aye, sir!" responded the brave tar.

"How does she head?"

"South-east by east, sir."

"Head her south-east, and run her on shore."

Nearer, nearer, yet nearer, she approached the shore.

Again the captain cried out "John Maynard."

The response came feebly, "Ay, aye, sir!"

"Can you hold out five minutes longer, John?"

"By God's help I will."

The old man's hair was scorched from the scalp; one hand was disabled, and his teeth were set, yet he stood firm as a rock. He beached the ship,—

every man, woman, and child was saved, as John Maynard dropped overboard, and his spirit took its flight to his God.

He sacrificed his life to save the lives of others. Noble John Maynard! It is worth a greater effort to save a man from moral ruin.

Consumption Cured.

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

—When buying lamps select those in which the end of the burner is considerably elevated above the body of the lamp.

—The margin of reserve strength at call for emergencies is seldom a large one in middle-aged persons, and they are ill advised who make a great demand too suddenly. It matters little what the demand may be or on what part it is made. The policy of putting forth any great unaccustomed effort, whether of mind or body, to use a popular form of expression, after maturity, is unsound.

—In order to realise what kind of stuff the world is made of, a man must encounter misfortune and stop paying his liabilities; and then, if he has real and true friends, they will come forward promptly and prove their devotion. A business failure is a kind of moral sieve which saves the wheat and winnows the chaff; and passing through a financial ordeal teaches a man that fair words and affected goodwill are not the constituent components of a true and reliable friendship.

—Where instinct was stronger than both will and reason is illustrated in a story told of Darwin, who was accustomed to go to the Zoological Gardens, and putting his forehead against the glass case containing the cobra de capello, to test his will and reasoning power. Darwin was perfectly convinced as to the inability of the snake harming him, yet every time the vicious snake would strike against the glass, he always dodged back in spite of his reason and will to resist the impulse.

—He who has learned the secret of a happy life will bow his head before life's storms, but will gladly raise it again to welcome the returning sunlight. Many of the troubles men suffer are imaginary and born of their fears; many of them are trifles unworthy to dwell in their thoughts; many more might be avoided by care on their own part; and very many contain within them the seeds of good to themselves and benefit to others that could be produced in no other way.

## The Way of the World.

There sat a crow on a lofty tree,  
Watching the world go by;  
He saw a throng that swept along  
With laughter loud and high.  
"In and out through the motley rout"  
Pale ghosts stole on unseen,  
Their hearts were longing for one sweet word  
Of the love that once had been;  
But never a lip there spoke their names,  
Never a tear was shed:  
The crow looked down from his lofty tree—  
" 'Tis the way of the world," he said.

A singer stood in the market place,  
Singing a tender lay,  
But no one heeded his sorrowful face,  
No one had time to stay.  
He turned away; he sang no more;  
How could he sing in vain?  
And then the world came to his door,  
Bidding him sing again;  
But he recked not whether they came or went,  
He in his garret dead:  
The crow looked down from his lofty tree—  
" 'Tis the way of the world," he said.

There sat a queen by a cottage bed,  
Spake to the widow there:  
Did she not know the same hard blow  
The peasant had to bear?  
And she kissed that humble peasant's brow,  
And then she bent her knee:  
"God of the widow help her now,  
As thou hast helped me."  
"Now God be thanked," said the old, old crow,  
As he sped from his lofty bough;  
"The times are ill, but there's much good still  
In the way of the world, I trow."

## Between Two Fires.

A singular incident of the battle of Wagram, between the French and the Austrians, is related by Captain Bläze, of the French Imperial Guard. He says that, besides being a great contest of arms, the day was a great hare-hunt. There were four hundred thousand hunters, half Austrian and half French. The plain was simply covered with hares, which the long advance of the two armies had gathered into that narrow space. At every ten steps there started up one of these animals. Frightened by the guns, they ran for their lives, and continued to run until they reached the Austrian lines. There they were none the less terrified, and came rushing back. The soldiers were greatly amused by the frantic movements of the hares, and could hardly be restrained from making after them. Finally there was a great Austrian cavalry charge, which of course took no account of the hares. The horses plunged in among them, and they rushed in dismay among the ranks of the French soldiers, who, confused by so strange an attack, began bayoneting the hares. Other soldiers, not immediately pressed by the onset of the enemy, caught up the trembling animals in their hands. There was that day a great slaughter of men and of hares; and many a shot destined for the enemy struck one of these poor animals, who doubtless believed that both the great armies had come there expressly to hunt them—the hares—instead of to hunt each other.

## Heroism in Plain Dress.

At one moment in the battle of Waterloo Wellington was left alone, his aides-de-camp having all been sent with messages to different parts of the field. He was sorely in need of a messenger, and looked around anxiously, when a gentleman in plain clothes rode up to him, saying, "Can I be of any use, sir?" Wellington, looking him over, said, "Yes. Take this note to the commanding officer over there," pointing to a part of the field where the battle was hot and fierce. The gentleman at once galloped off, rode through the thick of the fight, and delivered the note. After the battle the Duke made long and anxious inquiry, but he never found out to whom he was indebted for that special service. "I consider it," said he, in telling the anecdote to Lord Shaftesbury, "one of the most gallant deeds that ever came under my notice, for the gentleman who did it could have had no prospect of reward or honour." The deed recalls Shakespeare's eulogy on

The constant service of the antique world,  
When service sweat for duty, not for meed.

## Hints to Housekeepers.

**FRUIT CAKE.**—One-half cup of butter, two cups of flour, three-fourths of a cup of sugar, one-half cup of milk, less than one-half cup of molasses, two eggs, one-half teaspoonful of soda in molasses to foam, one cup of chopped raisins, a little clove and cinnamon.

**DELICATE CAKE.**—Nearly three cups flour, two cups of sugar, three-fourths of a cup of sweet milk, whites of six eggs, one teaspoonful of cream tartar, half a teaspoonful of soda, half a cup of butter. Lemon for flavoring.

**IT BEATS JACK FROST.**—Dear Sirs,—We have used Hagyard's Yellow Oil in our family and know it is a sure cure for lumbago and frost bites. My wife was so bad with lumbago that she could not straighten herself, and Yellow Oil completely cured her. It has been a fortune to us. OLIVER ALLEN, Owen Sound, Ont.

**PICKLED APPLES.**—One quart vinegar, six cups brown sugar, one teaspoonful each of cloves, cinnamon, allspice; boil vinegar and sugar together, skim it, then add the spices. Boil in this syrup sweet apples cut in halves and not pared, till soft, but not till they break.

**HE QUIT THE DOCTOR.**—Gentlemen,—I was troubled with dyspepsia for about four years and tried several remedies, but found them of little use. I noticed an advertisement of Burdock Blood Bitters, so I quit the doctor, and started to use B.B.B., and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case, and I can highly recommend this excellent remedy to all. BERT J. REID, Wingham, Ont.

**CORN CAKE.**—Butter size of an egg, tablespoonful of sugar, two eggs, beat to a cream; not quite a quart of milk; flour to make as thick as sponge cake, then add a large handful of Indian meal; two teaspoonfuls yeast powder in the flour before mixing.

**THE FEAR OF DEATH.**—The fear of death is excited by any severe attack of disease, especially colds or coughs. This need not be where Dr. Wood's Norway Pine Syrup is kept on hand for family use. This unrivalled remedy cures coughs, colds, hoarseness, asthma, bronchitis and all throat and lung diseases. Price 25c. and 50c. Sold by druggists.

**COLORED ICINGS.**—Pink and white, or "rosebud" cake, may be made by icing any white cake with boiled icing, to which a few drops of pink fruit coloring has been added. If this cannot be obtained, take a pinch of cochineal, add a few drops of boiling water, and when cool, strain, and stir a few drops into the icing. It makes a beautiful pink, and, although objectionable to some, I have used it with no bad effect. After icing with the pink, decorate in waves, dots, or circles, with white. Names or dates may be written in this way, and are very beautiful upon birthday cakes. If fruit coloring can be obtained, very handsome roses, with green leaves, may be designed by a skillful worker.

**MILK FROSTING.**—One scant cupful of sugar; one scant half-cup of milk; butter, size of walnut. Boil twenty minutes, or until thick. Take from fire and stir until cold and flavor to taste. Should the frosting not harden sufficiently after boiling, place it back on the fire and boil longer. If a chocolate frosting is desired add three tablespoonfuls of grated chocolate before putting it on to boil. If rightly made this frosting is superior to that made of eggs.

**TO CLEAN PAINT.**—Clean varnished wood work with warm water to which some tea has been added. For white paint use warm soap suds and a soft flannel cloth. Commence to wash painted doors at the bottom instead of at the top. Dust your paint carefully with a soft brush before attempting to wash 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, the 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.

He Shall Come Again.

There was a father once who wished to find a happy home for his children. He lived in England, where it was sometimes hard for him to give them all he wished, and sometimes they were very sick. So their father said he would make for them a better home in a far country beyond the sea.

When he was going to leave them they cried a good deal, and said they would be very lonely, but he said, "Cheer up! I am not going to stay away always. I am going to get ready a place for you, where you will never want, nor be sick. It is a happy place. I will send you a letter when I get there; and when everything is ready I shall come again for you, and carry you over the sea, and bring you to be always with me."

And so he went away. They saw the white sail shining on the sea, till it faded away out of sight, and at first they were very unhappy. But after a few weeks they got most comforting news from him. He said he was always thinking of them, always working for them. He often sent them help, and he told them he would come back soon. And they believed him; and so they waited patiently, for they knew their father would do what he said.

Do you not see that this is like what the Blessed Jesus did, and what he said? In one place in the Holy Gospel we read that He said, "Let not your heart be troubled. . . . In my Father's house are many mansions (or dwelling places); I go to prepare a place for you, and I will come again and receive you to myself, that where I am, there ye may be also."

It was on Ascension Day that Christ went up to that heavenly place.

Little one, though the world we live



Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or From her 10th Goitre year, causing 40 Years great suffering. When she caught cold could not walk two blocks without fainting. She took

Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, nausea.

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Churches, Halls, Private Houses, &c.

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ROSES, PALMS, FERNS, TABLE PLANTS, CHYSANTHEMUMS, WEDDING FLOWERS, Beautiful Stock.

H. SLIGHT,

City Nurseries, 407 Yonge St., TORONTO.

in is great and fair, there are many troubles in it, and much sickness, and a great deal of wickedness, and after all we must die and leave those we love; but

"In Heaven we part no more."

Jesus Christ wants to see us all round Him happy, holy, at His side. He would like to wipe away all tears from our eyes; and so He is getting ready the very place which He knows will suit us, for He knows our feelings well.

But He also wants you to be getting ready for the place. He is doing a little every day to make the home fit for His child. Is the child doing

something every day to get more fit for the home?

Kindness and love, truth and obedience. Follow these, and Jesus will smile on you; and some day He will come and give you a share in His most glorious home, which for hundreds of years He has been making beautiful for you.

Forgiven.

I was sitting at dinner at a friend's house, when the door opened and a little girl of nine years old stole into the room. She had a troubled face. Her cheeks were red. She came up gently to her mother and whispered something. Her mother said a word or two in the child's ear. Then the troubled face changed to a bright smile, and she ran out of the room on light feet, as joyous as a bird on the wing.

I did not know what had been said, until the mother told me that Ellie had come to tell her that in playing she had broken something upstairs. She ran at once and told her mother, and though her mother was sorry, she

DUEBER-HAMPDEN WATCH



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

OUR OFFER

We will send this watch to ANY PERSON (no money in advance) by express, C.O.D. SUBJECT TO EXAMINATION. We will send instructions to the Express Agent to allow you to examine and CARRY THE WATCH 3 DAYS before paying for it, then if perfectly satisfactory pay the Agent \$22.00 and the Watch is yours; otherwise let him return it at OUR EXPENSE. Open Face \$30.00. Address

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We give this valuable book (which is sold by subscription only at \$3.75 per copy) and the CANADIAN CHURCHMAN, one year, to subscribers, for the small sum of \$2.00.

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

Write at once for particulars, giving references. Address

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Two Dollars Worth of Diamonds. Is said to be the average yield from a cubic yard of diamond rock. This rock occurs in "pockets" or "pipes" of considerable depth, and geologists maintain that these have been filled by the oozing up from below of the diamond rock when in a liquid condition, and it is believed that they are merely the channels that connected ancient volcanic craters with deep-seated reservoirs of molten rock. For the LARGEST, CHOICEST & CHEAPEST stock of Diamonds and Diamond Jewelry purchased in person from the cutters, try Ryrie Bros. JEWELLERS, Cor. Yonge & Adelaide Sts.

Dyspepsia

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

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

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

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

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

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Every Girl and Boy.

WITHOUT COST.

Large in these CANADIAN cities is that there is no one. Every girl or boy has a chance. It is not a large number of young men in the good chance as the city. Each can get jobs to work for.

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Colleges selected in CANADIAN cities are probably the best in the country. "Business College" and "Commercial College," both in men from all over the world, and the most famous.

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CHURCHMAN is anxious to get the largest possible number of students to take advantage of these College Commercials.

any pecuniary profit. The simplest calculation shows that who studies the offers, any money consideration each successful girl or boy to the Colleges means to the CHURCHMAN merely changed our mode of spending all on an appropriation, we his idea, the girls and benefit, while we arecriptions which they confident that we can rich lies our eventual these facts, the offers nitely, as any one can therefore that girls all themselves on our for the offers. Any in all particulars by ADIAN CHURCHMAN, and The offers are as fol-

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Practical Book, double and single entry, Banking, Business Arithmetic, Commercial Typewriting, and all sound and practical any girl or young man and January 1st, 1893, annual subscriptions to \$1.00 each, we will ship.

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the same as seventy rship, with the exception of writing, for one hundred subscriptions to \$1.00 each.

SCHOLARSHIP

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

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

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

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

Toronto, Ontario.

said, "Because you ran and told me at once without waiting to be asked about it, I will forgive you."

Ellie was sorry still for doing it, but she was not afraid her mother would be angry any more. And it made her try after that not to be careless.

There are many things which you do wrong, and which grieve your Heavenly Father. Even if you do not wish to do them, you forget, and are careless, like Ellie. And this makes you fall into sin. It is sin to forget God's commands. When you think, and remember you have displeased your Saviour, what do you do? Some children think that if their parents do not blame them, God does not mind. But God sees things which your mother cannot see. He has seen your thoughts, He sees when mother is not near. And God writes down our sins in His book, and it will be opened at the last day, and all will be told, and every one will know why sinners are punished.

There is a happy way to have all our sins forgiven. Do what Ellie did, and do it at once. Do not wait a minute. If you do or say what is wrong, go to your own little room, kneel at your chair or bedside, and tell it all to Jesus. O, my child, don't say "No one knows." God knows; but He says you must tell it to Him, that He may see you don't want to hide your sin.

Then He will forgive you. He will look at your sin no more. If a man on the sea dropped a stone out of the ship, and it sank in the waves, it could not be seen any more. God says "He will cast our sins into the depths of the sea." He says, "The blood of Jesus Christ cleanseth us from all sin."

A little child that is forgiven may look up to God with a sunny face, and feel sure God is love.

And that will make him very careful not to sin again. For Jesus our Saviour bled on the Cross for sinners. No loving child would like to grieve so kind a Saviour.

#### Advent.

The last Sunday in November is this year the first Sunday in Advent. You all know that Advent means coming. The four weeks before Christmas are called Advent weeks because they come before the great day called Christmas, on which we celebrate the birth in human form of our Lord and Saviour Jesus Christ. But that is not all. At the Advent season our Church looks forward as well as backward—forward to our Lord's second coming in glorious majesty to judge both the living and the dead, forward to that glorious day when there shall be no more death, neither sorrow or crying, neither shall there be any more pain. That will be a blessed time. But if we wish to share in the blessings of that day we must begin now to get ready for it. If we would be on the Lord's side then, we must be on His side now.

Oh, children, remember that now is all the time there is. Yesterday has gone forever. We cannot call it back. To-morrow has not come, and it may never come for us; but to-day is ours. To-day make up your minds that you will be indeed Christ's faithful soldiers and servants to your lives' ends. Then you will have no reason to think of our Lord's second coming with dread, because when Christ, who is our Life, shall appear, you also shall appear with Him in glory.

## PEOPLE FIND

That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value. To make use of any other than the old standard AYER'S Sarsaparilla—the Superior Blood-purifier—is simply to invite loss of time, money and health. If you are afflicted with Scrofula, Catarrh, Rheumatism, Dyspepsia, Eczema, Running Sores, Tumors, or any other blood disease, be assured that

### It Pays to Use

AYER'S Sarsaparilla, and AYER'S only. AYER'S Sarsaparilla can always be depended upon. It does not vary. It is always the same in quality, quantity, and effect. It is superior in combination, proportion, appearance, and in all that goes to build up the system weakened by disease and pain. It searches out all impurities in the blood and expels them by the natural channels.\*

## AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5. Cures others, will cure you

## DR. WOOD'S



## Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

**A PERFECT CURE FOR COUGHS AND COLDS**  
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant piny syrup.

PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

## DIABETES FLOUR.

Also Gluten, Duespasta, Taro & Barley Crystals. UNRIVALED IN AMERICA OR EUROPE. Circulars and Baking Samples Free. Write Farwell & Rhines, Watertown, N. Y., U. S. A.

#### The Boy who Tried.

Many years ago a boy lived in the west of England. He was poor. One day, during play-hour, he did not go forth with the other lads to sport, but sat down under a tree by a little brook.

He put his head upon his hand and began thinking. What about? He said to himself, "How strange it is! All this land used to belong to our family. Yonder fields and that house and all the houses round were once ours. Now we don't own any of this land, and the houses are not ours any longer. Oh, if I could but get this property back!" He then whispered two words—"I'll try." He went back to school that afternoon to begin to try. He was soon removed to a super-

ior school, where he did the same. By-and-by he entered the army and eventually went to India as an officer. His abilities, but still more his energy and determination, secured promotion. He became a man of mark.

At length he rose to the highest post which a person could occupy in that land—he was made Governor-General. In twenty years he came back to England and bought all the property which had once belonged to his family. The poor west of England boy had become the renowned Warren Hastings!

#### What's in a Word.

"Rob," said Tom, "which is the most dangerous word in the English language, to pronounce?" "Don't know," said Rob, "unless it is a swearing word." "Pooh!" said Tom, "it is stumbled; because you are sure to get a tumble between the first and the last letter." "Ha, ha!" said Rob; "now I've one for you. I found it one day in reading the paper. What is the longest word in all the English language?" "Valetudinarianism," said Tom, promptly. "No, sir; it's smiles, because there's a whole mile between the first and last letter." "Ho, ho!" cried Tom, "that's nothing; I know a word that has over three miles between its beginning and ending." "Now, what's that?" asked Rob, faintly, "Beleaguered," exclaimed Tom, triumphantly.

—The year of greatest growth in boys is the seventeenth; in girls, the fourteenth. While girls reach full height in their fifteenth year, they acquire full weight at the age of twenty. Boys are stronger than girls from birth to the eleventh year; then girls become superior physically to the seventeenth year, when the tables are again turned and remain so. From November to April children grow very little and gain no weight; from April to July they gain in height, but lose in weight, and from July to November they increase greatly in weight, but not in height.—*British Medical Monthly.*

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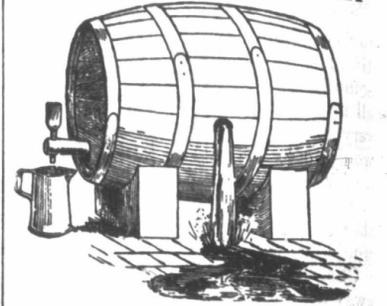
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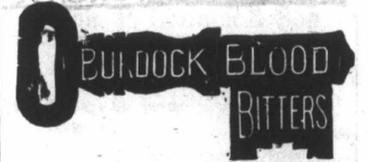
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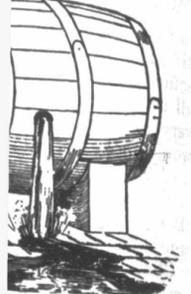
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