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Vol. 16.] TORONTO, CANADA, THURSDAY, NOVEMBER 27, 1890. [No. 48.

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Down by the Old Mill Stream, Read, "
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Sweet Girl, May I be There, Turney, Song "
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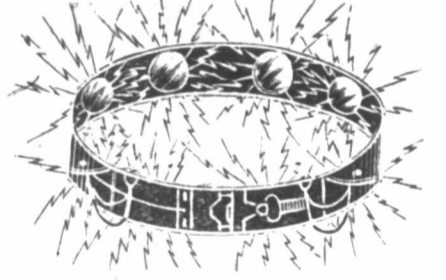
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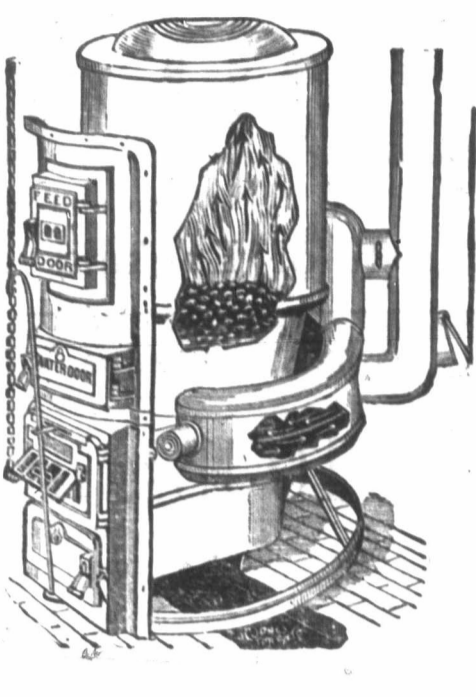
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

Lessons for Sundays and Holy Days.

November 30.—1st SUNDAY IN ADVENT.

Morning.—Isa. 1.
Evening.—Isa. 2; or 4. 2.

THE Bishop Designate of Rochester, Dr. Davidson, is only about 40 years of age, the youngest Bishop on the English Bench.

JUDGMENT in the case of the Bishop of Lincoln was to have been delivered on the 31st ult., but had to be postponed because of the sudden death of the Archbishop's eldest daughter.

The *Birmingham Daily Gazette* understands that the Bishopric of Worcester has been offered to and has been accepted by Dr. J. J. Stewart Perowne, Dean of Peterborough.

The *Guardian* is authorized to state that there is no foundation whatever for the rumour, to which the *Record* gave currency, that Bishop Blyth is thinking of resigning his post as Anglican Bishop in Jerusalem.

Bishop Smythies preached his farewell sermon at St. John's, Red Lion square, on Monday. He left England on the following Monday, the 10th, and will be accompanied to Africa by a priest and two deacons, Revs. R. B. Davies, M.A., J. C. Haines, B.A., and A. H. Carnon, and two lady nurses, Miss J. E. Campbell and Miss M. E. Caffin. These are all new workers, raising the number of the English staff to 70.

THE METHODISTS IN ENGLAND are mourning over their loss of strength from year to year. The last annual report of the Wesleyan Conference showed what is called a "Church leakage" to the extent of 131,754 members during the past five years. There can be little doubt that this is one illustration of what Dr. Parker lately said in the City Temple, that the Church of England, by her spiritual activity, "was making the life of Non-conformity increasingly difficult."

DOUGLAS, ISLE OF MAN.—A short while ago a successful bazaar was held at Douglas, Isle of Man, in aid of the S. Matthew's New Church

Building Fund. The Bishop, in his remarks at the opening ceremony, said that the present church had been consecrated on S. Matthew's Day, 1708, by Bishop Wilson, who compiled a consecration service for the occasion, which service was now in use all over the world wherever the English Church has found a place. The history of S. Matthew's church was therefore interesting not only to Douglas, but to the whole island on which it had conferred distinction.

CORPUS CHRISTI MISSION, CAMBERWELL.—The Bishop of Rochester dedicated the handsome new mission church in Canterbury-road, Camberwell, erected by Corpus Christi College, Cambridge, in the presence of the Master, many of the Fellows, Mr. Sydney Gedge, M.P., and the largest congregation his lordship said that he had ever seen on such an occasion, notwithstanding the wet. The Bishop said that when such works were being accomplished the Church could not be, as some alleged, dying. Such a sight would have been impossible thirty years ago, and it was a cause of devout thankfulness on the part of all concerned, the Bishop, the Vicar, the College—which gained more than it gave—and the diocese. The College has bought the freehold and secured the permanence of a mission, which has been carried on for three years under a railway arch.

BURIAL SERVICES.—England was agitated for years in order to secure for Nonconformist ministers the right to conduct burial services in the church-yards, and now the Bishop of S. Asaph, in whose diocese Dissenters claimed to be abnormally strong, tells us that in his diocese, which comprises 208 parishes, there have been no burials under the Act in 94 parishes during the last five years, in 30 only one, and in 18 only two. We do not pretend to argue that in these parishes there are no Dissenters, but it is fair to draw the conclusion that the antagonism to the Church is not of that irreconcilable character which is sometimes represented. Again, the Bishop points to the increasing number of the clergy over whom he bears rule, as well as to the decreasing number of Nonconformist ministers, facts which it is hard to interpret otherwise than as showing the increasing vitality of the Church in Wales. Bishop Edwards is justified in saying of the record of the past forty years, that it is one of "great and unbroken progress in every department of Church life."

COMMENDABLE ZEAL.—We take the following notice from a contemporary:—"The copies of Matthew Henry's Commentary, ordered some time since by the Protestant Book Society, have arrived from England and are being sent out as quickly as possible. As the liberal offer of the Society may have been forgotten by some, it will be well to mention that clergymen of the Church of England can obtain the full set of the Commentary, six volumes, for \$8, and that Sunday-school teachers and other lay workers of our Church will be able to obtain the volumes at cost price, \$5, on presentation of a certificate from their clergyman. The secretary, to whom all applications are to be sent, is J. B. Ryan, Esq., 49 Isabella Street, Toronto." It is impossible not to commend and also admire such a method of promoting "Protestantism." It would be a happy thing if such

methods were more relied on, and strife and persecution put aside. But it is only fair to say that M. Henry's commentary is more Christian than Protestant. Henry was an honest, peaceable, good, sensible man, with such solid, useful learning as may surprise the conceitedness of the nineteenth century. No clergyman would be the worse, and many would be the better for his help. We only wish that the same zeal and the same methods were employed in helping the poorer clergy to commentaries characterised by a theology more complete.

NOTEWORTHY UTTERANCES OF A COLOURED METHODIST BISHOP.—Very noteworthy indeed was the visit of Bishop Turner, of the African Methodist Episcopal Church, last week to the Eighth Annual Conference of Workers of the Church among Coloured People. Bishop Turner made several observations which are well worthy of consideration. He fully admitted the advantage of the Episcopal Church in its possession of an historic ministry. "I believe," he said, "that you justly claim a ministerial succession which runs back until it is swallowed up in primitive Christianity. The Church of England, I believe, will stand forever." In language which none of his hearers could have courteously used, he admitted that the Church to which he belonged had "patched up some sort of an ordination through the assistance of some of your priests." He did not therefore claim the apostolical succession, but he did emphatically claim to have a ministerial succession. It would hardly have been possible to put the distinction more aptly; and, without discussing it at this time, we think it well worthy of careful, candid, and sympathetic consideration by those who hold authority in the Church. Most assuredly, if the coloured brethren represented by Bishop Turner desire the apostolic gift without which they confess an "inferiority" of their Church which no one ought to charge in the same terms against it, then that apostolic gift ought to be imparted to them. Of that there can be no sort of question, however hardly it may tax the wisdom of the Apostolic Order to devise the necessary safeguards. Another notable remark of Dr. Turner was, that in adopting Wesley's Prayer-Book, as they have already done, the African Methodist Episcopal Church had virtually adopted the Episcopal Prayer-Book. That is undoubtedly true; and it indicates a movement towards the Church which ought by no means to be ignored.

SAD FACTS.—The *Montreal Star* makes the following sarcastic reflections, which may be commended to our readers as well as to those for whom they were originally intended. At any rate the Church in the Diocese of Toronto means something better in the way of clerical superannuation than the Presbyterians, though it is much to be regretted that many clergy and congregations have thus far failed in contributing to our Superannuation Fund:—"One of the wealthiest corporations in Canada has sixty-one pensioners who have given from twenty-four to forty of the best years of their lives to its service; and the largest annuity enjoyed by any of these pensioners is \$220. The annuitants are the aged and infirm ministers of the Presbyterian Church, who after earning incomes of from \$323 per annum upwards until incapacitated for further labor in the pulpit or anywhere else, are

turned out to live or to starve—whichever they find easier—on pensions of about four dollars a week. Yet the Presbyterian laity is not nearly so poor as might be expected from this state of affairs. Many of the members are notoriously rich, so rich that, as one of the pastors remarked on Sunday, they are harassed daily by their wealth. Men who have so much money that every additional dollar is only an additional embarrassment, are regular church attendants, and profess and call themselves Christians; and when the plate comes round once a year to collect money for the maintenance of men who have worn themselves out in the service of the Church, these kindly souls bestow from five cents to five dollars, with about as much cheerfulness as though they were paying the assessments upon their real estate. Why do these rich men go to church? It seemed a hard saying when the Master said: 'How hardly shall they that have riches enter into the Kingdom of God?' But the truth of it was never more apparent than to-day, when there are so many rich men in the churches and so many ministers of the Gospel in grinding poverty. The neglect of the aged and infirm ministers is but one manifestation out of many of the insincerity of the wealthy church-goers as a class, and what is true of the Presbyterian Church is no less true of other Churches."

ADVENT.

The Christian year is built upon the life of our Lord Jesus Christ, and so the Church begins her annual round of sacred seasons—fast and festival—by calling her children to turn aside for a while from the world, to meditate upon the first coming of her Lord in great humility to redeem the world; and to send her thoughts on the solemn awe and yet in eager hope of His coming again in power and great glory to judge both the quick and the dead. He came once to redeem our race. He is coming day by day in the ordinances of His Church to seek and to save that which was lost. He will come at the end of the world to rescue and receive His own, that where He is there they may be also. This is the lesson of advent, a word which means coming to. Our Lord has come, is coming, will come to us. Let us take heed to the warning, that we miss not the blessing of this advent season.

SOME ADVENT THOUGHTS.

Once more on Sunday "the Holy Church" throughout all the world will proclaim with loudest note her implicit faith that He who once came in great humility to redeem us and all mankind, will fulfil His promise and come again with power and great glory to judge all who ever have lived and all who shall yet live upon this earth of ours.

There were two topics upon which the Apostles loved to preach—the Cross of Christ and the Throne of Christ, *i. e.*, Redemption and Retribution. From these they derived their most stirring motives to diligence and perseverance. From these they drew their most solemn admonitions. To these they appealed as the source of consolation under every form of trial or suffering which befel them in their pilgrimage through time to eternity. And the Apostolic Church of Jesus Christ continually sets forth the doctrines of the Cross and the Throne. Day by day she declares that "the only begotten Son of God for us men and for our salvation once came down from Heaven, and has made a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; that He then ascended into

Heaven and there is waiting till the number of the elect is accomplished, and His great heart satisfied, when He will come again to gather the wheat into His garner and to burn up the chaff with unquenchable fire."

But what the Church proclaims in her services and creeds every day she particularly enforces at the penitential seasons of Lent and Advent. In the former she leads up our thoughts week by week to the central point in the world's history—to the crucifixion of the Saviour of all mankind. And in Advent she calls us to turn aside and listen not only for the sweet carols of Christmas, but for the shrill blast of the Archangel's trumpet and the words of welcome or of doom which shall then be pronounced to each and all assembled before the bar of the Universal Judge. Now while we are glad to observe that the Lenten fast is being more and more faithfully observed year by year, we would ask our readers to consider whether they are making much use or any use of Advent's solemn call. Is it not true that with many the Church's voice is hardly heeded at all? No effort is made to attend the special services provided by the clergy, no additional time given to private prayers and meditation. Why is this? Doubtless there are many reasons, but one that strikes us as being chief is the too great attention that is given to the preparations for a "Merry Christmas," instead of a holy Christmas. The pantries must be supplied with an over-abundant stock; presents must be made or purchased for friends far and near, and the heart is more filled with the expectation of Christmas delights than with the solemn thoughts of the hour of death and the day of judgment. Ought this to be so? Puddings and pies and cakes and Christmas trees are all very well in their way. The Birthday of the Holy Child should indeed be made glad for the little ones He loved so well, and for the sick, the poor, the orphan and the prisoner whom He has taught us to care for in His name. But let us not forget that Advent is given to prepare our souls for the Holy Feast which in every church the Christ-Child will offer us on His Birthday. And surely some who read these words are within daily sound of the church-bell, and are "not let by sickness or other urgent cause" from assembling daily in the house of God to "pray both for themselves and those who call them friends," that they may with joy meet the Lord in the air, and so be ever with Him. One other thought. In the world there are, roughly speaking, some 1,000,000,000 people; out of these only some 300,000,000 are even nominally Christian. Every day there pass into eternity some 50,000 heathen who have never heard of Christ, His Cross, and His Throne; and every day, we who have heard the Gospel ourselves, *if we are doing nothing to spread it through the world*, are indirectly more or less responsible for the fact that that day 50,000 souls have passed into eternity unconverted and unbaptized. To their own Master they stand or fall, and we know that the Judge of all the earth will do right, but how shall we who know the Lord Jesus Christ, and rejoice in the civilization and the means of grace which His religion has brought us, meet all these at the judgment day? What answer are we prepared to give to our Judge when He says, "Where is Abel thy brother?" The answer that was first given, we cannot, we dare not give—"Am I my brother's keeper?"

—As Christian love becomes more intense it becomes also more extensive. The fire that is hottest sends its heat farthest.

FIVE THOUSAND SUBSCRIBERS WANTED BEFORE THE 1st JAN., 1891.

We venture to plead with our subscribers and Church people generally, into whose hands this number may fall, to give us their energetic assistance to secure this result. We are most anxious to improve the paper in every way, but this can only be accomplished by the earnest co-operation of the members of the Church generally. Few people reflect upon the large outlay that is required to secure competent editorial management, an efficient staff of correspondents and contributors, to say nothing of the cost of paper and printing. This can only be provided for by the generous support of those for whom we write. We are quite sure that it is the habit of our people to grumble abundantly, if in appearance, type or tone the paper is not just what they think it ought to be. It never occurs to them that they are themselves responsible, and so they never think of lending a helping hand to make it what they know so well it should be. Now we are persuaded that there is no more potent influence in the Church's favour than a well conducted and widely circulated paper. We therefore take the liberty of suggesting a way in which you individually can help greatly to the attainment of both these ends. We are persuaded that we may assume that there are at least 500 clergymen in the Dominion who desire to see the principles of the Church, as advocated in this journal, circulated amongst their people. If, then, each of them would make it his duty and endeavour to send us at least five new subscribers, and if 500 out of the thousands of laymen would undertake the same duty in the interests of the Church, the work would be done; and we should be able vastly to improve the CANADIAN CHURCHMAN in every direction. Permit us, therefore, to press this duty upon each one of you individually who read this article. You can do much by a little sustained effort to help in the Church's cause and the work of God. Take your pencil now and write down the names of seven, eight, or ten of the Church families you know of, who do not take the CHURCHMAN; then make it a duty to see them within the next three or four days, and do your best to get from them and enclose to us one dollar each for a year's subscription to the CHURCHMAN, and you will have done more for the cause you love than you could do by weeks' work in any other direction. The clergy grumble at us. We think we have a right to complain of them, that they have not and do not now give us the help we have a right to expect, and which their own interests demand. We ought to have 30,000 subscribers throughout the Dominion. They can be had, if you will make an effort. Learn a lesson from Methodists and Presbyterians. They don't go about complaining about their denominational papers, but commending them as they are, they do their best to strengthen them that they may become all that they could desire. Please try what can be accomplished by going and doing likewise.

ARE MIRACLES IMPOSSIBLE?

PROFESSOR HUXLEY.

Just lately Professor Huxley seems to have been filled with special rage against the Christian religion. And leaving his own scientific sphere, he has been hurling at the heads of Christians the refurbished weapons of what calls itself the higher criticism. And yet with his own hand the Professor has torn away the foundation stone of the structure which writers of that sceptical school have erected. They set out upon their task of

criticism, Professor Salmon tells us, with this *a priori* assumption, "That miracles are physically impossible." Speaking of recent utterances of three of the bishops in the *Nineteenth Century*, December, 1887, page 628, Professor Huxley thus discusses this question: "On one point theology has surrendered more than can reasonably be asked. I do not think," he says, "that the Bishop of Manchester need have been so much alarmed, as he manifestly has been, by the objection which has often been raised to prayer, on the ground that a belief in the efficacy of prayer is inconsistent with a belief in the constancy of the order of nature. The Bishop appears to admit that prayers for the interruption of God's natural order are of doubtful validity. It appears to me that the Bishop's difficulty simply adds another sample of those which I have several times insisted on, of the mischief which has been done and is being done by a mistaken apprehension of the real meaning of natural order, and the law of nature. Nobody can presume to say what the order of nature must be. All that the widest experience that events happen in a certain way could justify, would be a proportionately strong expectation that events will go on so happening, and the demand for a proportionate strength of evidence in favour of any assertion that they had happened otherwise. It is this truth which knocks the bottom out of all *a priori* objections either to ordinary miracles or to the efficacy of prayer, in so far as the latter implies a miraculous intervention of a higher power. No one is entitled to say *a priori* that any given so called miraculous event is impossible, and no one is entitled to say *a priori* that prayer for some change in the ordinary course of nature cannot possibly avail.

"The supposition that there is any inconsistency between the acceptance of the constancy of natural order, and a belief in that efficacy, is the more unaccountable, as it is obviously contradicted by analogies furnished by every day's experience.

"The belief in the efficacy of prayer depends upon the assumption that there is somebody somewhere who is strong enough to deal with the earth and its contents, as men deal with the things and events which they are strong enough to control, and who is capable of being moved by appeals such as men make to one another. I am a believer in the constancy of natural order, but I am not less convinced that if I were to ask the Bishop of Manchester to do me a kindness which lay in his power, he would do it, and I am unable to see that his action, on my request, involves any violation of the order of nature. How is the case altered if my request is referred to the Most High. I repeat that it is not on any *a priori* considerations that objections either to the supposed efficacy of prayer modifying the cause of events, or the supposed occurrence of miracles, can be scientifically based."

THE CONSOLIDATION OF THE CHURCH.

It is with extreme regret that we learn from his charge to his Synod published in our columns last week, that the venerable Bishop of Columbia has felt it to be his duty to come out strongly in opposition to the proposed consolidation of the Canadian Church. His Lordship complains that the promoters of consolidation appear to be under the impression that the Anglican Church in Canada is broken up into fragments. Surely this is no matter of "opinion," but of fact, apparent to all. The establishment of the Church in eastern, central and western Canada was the result of inde-

pendent missionary efforts, and these sections have heretofore been acting in absolute independence of each other, each carrying on its work in its own way, and doing little or nothing to help the others. The Bishop seems to think that because this is the state of things in the British Isles, it is therefore the best condition; and that as we have full intercommunion, the same apostolic ministry, sacraments, creeds and Book of Common Prayer, we need nothing more. His Lordship seems to have forgotten in his admiration of things English that the conditions of the old world and the new are wholly different, and that after all, the state of things in the British Isles, instead of being the best that could be conceived, is just about the worst, regard being had to the interests of the whole Church. Is it inconceivable that the poor struggling churches of Scotland and of Ireland—outnumbered and overwhelmed as they are—would be left not only without material help, but without the brotherly sympathy of the powerful Church in England, if they were all consolidated in one body and under the control of one supreme legislative council? Would not the joys and sorrows, the struggles and victories of each member be felt throughout the whole body, and sympathy and help be extended to the weak and struggling, as they are not now? His Lordship seems to forget that the Church is one great army engaged in battle along the whole line, and that in this aspect it is just like the armies of this world; and the mere fact that an army is animated by a common sentiment of loyalty, a common aim and common interests, would be of little avail if each section of it persisted in carrying on its warfare independently of all the rest—if the whole were not under the control of one supreme command which could direct the forces so as to meet every danger and supply every need. His Lordship complains that the Societies in England have cast his diocese off, and will not make any further grants for the extension of the Church amid the expanding populations of that western world. We should have thought that his first impulse would have been to turn to his brethren in the east, who have even since his charge was delivered shown their interest in his work by making a grant for the support of a greatly needed mission to the Chinese inhabitants of his diocese.

His Lordship's special reasons for opposing the consolidation seem to us entirely inconclusive. The fact that they have not yet completed the provincial system, if it be an objection at all, is one surely that can be instantly removed under the guidance of an energetic leader.

His Lordship's second objection—"that the constitution and objects of the National Synod are the same as belong to the Provincial"—is surely altogether wrong, unless the Pacific dioceses have obtained some other legislative enactments than those under which the Provincial Synod of Canada was constituted. For under the Acts of Vict. 19-20, cap. 141, and 22 Vict., cap. 139, constituting the Provincial Synod, its powers are expressly limited to framing constitutions, enforcing discipline—the appointment, deposition, deprivation or removal of officers,—and for the management of property affairs and interests, and to frame regulations for the good government of the Church. And in the declaration of the Bishops of British North America, they declare their intention to confine their deliberations to matters of discipline, temporalities and order. The suggested objects of the proposed national council are questions of doctrine, worship, ritual, missionary extension, and such legislation as affects the whole body. These

are questions wholly different from those to which the Provincial Synods are limited, and there is no provision in the present constitution of the Canadian Church at all, either by legislative enactment or synod declaration, for dealing with them.

In his third objection, his Lordship has been misled by the Canadian use of the term Provincial Synod. It is evident at once, when we think about it, that Provincial Synods were coterminous in ancient times with what we call National Synods. They took their name from the civil divisions of the Empire, the Province of Gaul, the Province of Britain, the Province of Spain, Africa, etc. And these synods were not merely called on emergency or on great occasions, as his Lordship assumes. They were required to meet twice a year (see Con. Nicæa, can. 5, of Antioch, c. 20, and Con. Apost. c. 38).

The objection based upon the great distances that would have to be travelled to attend a general synod has weight in it, no doubt; but only such as would apply against one general civil government for the whole Dominion. Our Methodist and Presbyterian friends do not find it an insuperable difficulty, and neither shall we, if we set ourselves to deal with it in a rational way.

The fact that the Church in the United States is contemplating the establishment of a provincial system similar to ours is surely no argument against a national system, as no one in the States ever contemplates the abandonment of the General Convention representing the whole Church, but only that they are setting themselves to supply a defect in the legislative machinery of the Church in the centre, and we at the end.

The action of the Bishop of Columbia, which, not without hesitation, was endorsed by his synod, will not prevent the consolidation of the rest of the Canadian Church. They will be left to themselves, and no one, we venture to predict, will have so much cause to regret that as the Diocese of Columbia.

STUDIES ON PASSAGES OF SCRIPTURE

BY REV. DR. GAMMAK, EAST TORONTO.

No. 1.

We have had the Scriptures in our hands for many centuries, and yet we are far from having reached the depth of their wonderful meaning and power. It may be that every generation of Christians gets a little nearer the goal, but we are still at an infinite distance from the mind of Him who pre-eminently is The Truth. To the end of the world's ages we must be content with knowing in part, and yet we cannot measure the extent of the part which God shall reveal unto men. It is one of the functions of the Spirit, that He may lead us into all the truth, but this earth paradise and heaven are an exhaustless field for the advancement of the human soul and all the faculties belonging to man. Yet even now the study of God's word is full of the deepest interest and value, as it is given by inspiration of God for our profit. We may have to labour and wait until we see what the will of the Lord is, but no labour is lost that is given to the Lord.

In the creeds of the Church the full measure of faith is gathered up for our acceptance, but around and intermixed with the words of revelation there is much that is intended for our moral and spiritual good, and here we have to look for richer truth than has yet been attained. We seem practically to be where our reformers carried us two hundred and fifty years ago, and to be using up the truths which they derived from the previous ages. There

are commentators in over-abundance, but it is wonderful how little they push us forward. They are too often like the guide to some ancient ruin: they are voluble in their traditional tales and leave us where we would wish to begin. Taking a number of commentaries and tabulating their conclusions upon any passage, we are almost pained by the poverty of thought that marks their exegesis: where there is a real difficulty there is the silence of night, or a suggestion that is oracular in its brevity and want of point. Commentaries must be considered at best but as necessary evils, especially when they prevent the clergy from pursuing all original research, and deal with epistle or gospel as a *mare clausum*. The study of God's Word is profitable to all men, and the Word should never suffer by our applying, with all reverence and humility, the powers that God has given to obtain a deeper and truer knowledge of His will. God must always be revealing Himself in the natural world and in the sphere of religion. In one sense the Scripture is specially His Revelation, and no one age of the Church is able to exhaust it. Our life of faith must be grounded upon a knowledge of the truth, and a faith that is not thus based is mere credulity, which is the source of all superstition.

There is a side of Scripture that has not received the consideration that belongs to it, and one can scarcely imagine the reason. It may be that some things are too commonplace or devoid of mystery and paradox to arrest attention, or some great authority has once given a list to the ship. If you consult a commentary as to the reason for our Lord's sending for the ass to the neighbouring village and riding to Jerusalem, you will probably be treated to a dissertation on the symbolism of the action and the fulfilment of prophecy. The truth is that the ass was the only beast of burden. If in so doing He carried out at the same time other great ends, these come in as secondaries to the immediate motive for His selecting the ass. If again you ask why He preferred to ride on the colt, it was probably from no desire to make the colt represent the Gentiles, which as yet were unbroken to the yoke of the law: He saw that the young and well-grown colt was better able to sustain His weight than the dam was. This does not interfere in the least with any amount of spiritual application, but it gives the natural and reasonable its weight as well as the moral and spiritual. It gives to the higher application both a sounder basis and a greater power, because the ladder that reaches to heaven has its foot firmly fixed on the ground: the Lord of all is both man and God.

It will be of some interest that a little attention be devoted to such subjects, and the pages of the CANADIAN CHURCHMAN are always open to an honest criticism of our views. Thought, to be in a healthy condition, must be in motion like the running stream, and it is better to feel alone with Truth than to be surrounded by all the commentaries and volumes of sermons.

REVIEWS.

THE PROTESTANTISM OF THE PRAYER BOOK.*

Mr. Hague writes with ability and with moderation. He is a very different combatant from the "Layman" who, some time ago, entered the lists on the same side. In the first place, Mr. Hague can distinguish things that differ which his predecessor certainly could not. For example, Mr. Hague distinctly recognizes the right which

*The Protestantism of the Prayer Book: By the Rev. Dyson Hague, M.A., Toronto: J. E. Bryant Co. 1890.

the High Churchman has to find a place in the English Church; and he discriminates between the Anglican and the Ritualist. At the same time it must be added that Mr. Hague writes quite distinctly as a partisan; and for this we are sorry, as he is certainly capable of better things.

Mr. Hague remarks that the word Protestant is a term of which no Churchman should be ashamed; and we quite agree with him. In other words, we have no reason to be ashamed of the Reformation. If we have, or imagine that we have, there is a very easy way of getting rid of the supposed disgrace; we can go to Rome. Any one who remains in the Anglican Communion does thereby declare that he accepts the Reformation, and to that extent he is not improperly called a Protestant.

But Mr. Hague betrays a certain animus here by always (as far as we have remarked) writing Protestant and Protestantism with capitals and catholic and catholicism with small initials. And yet Mr. Hague regards the Catholicity of the Church of England as of even greater importance than its Protestantism. He would certainly hold that it was more important for a man to believe the Nicene Creed, for example, in opposition to a Socinian, than to deny the theory of transubstantiation, in opposition to a Roman Catholic. Yet he spells Protestantism with a large P, and catholicism with a small c. Mr. Hague should not do this.

In regard to details, we have a good many points of difference with Mr. Hague. Thus, in his historical survey, he seems to regard with complacency the period which followed the Revolution of 1688, which no true Evangelical can possibly do, if he thinks what that means. Then, again, whilst we agree with much which he says on eucharistic adoration and other topics, he must be aware that it has been held to be lawful by the same tribunal which saved Mr. Gorham. Again, when he says that no provision is made in the Prayer Book for the confessional, he is either vague or misleading. No one is required to confess his sins to a priest; but Mr. Hague knows quite well that provision is made in the Prayer Book for Confession in certain cases.

Again, he says that the Prayer Book of 1549 no longer possesses "any doctrinal or rubrical validity;" and this is quite true, if he means that nothing therein prescribed may now be required, or may be done, if it is inconsistent with existing rubrics, but he must also know that the book of 1552 declared the excellence of the doctrine of the earlier book. Again, he says that omission must necessarily be prohibition; but we believe that both sides go too far in this matter. We do not believe that omission always means prohibition, but often only liberty; nor do we believe, with the other side, that anything may be done which is not forbidden. A little common sense would solve these questions, especially if it were helped out by a little humility and regard for the customs of the Church.

The note on the Eastward Position in the appendix is specially to be regretted; for Mr. Hague must know quite well that this position is taken by many who are neither Romanizers nor Ritualists. We must avow our conviction that Mr. Hague has not quite understood the history of this question. At any rate, he must know that the position is legalized, that he weakens the force of his argument elsewhere when he assails this custom. What would Mr. Hague say if any High Churchman denied the right of an Evangelical to hold the theory of hypothetical Regeneration in Baptism? But the rubrics about the position of the celebrant are not nearly so plain as the baptismal service. We repeat that we have no fault to find with the tone of this book; and we recognize its ability; but the writer has spoiled his case by one-sidedness.

THE SIX INTERMEDIATE MINOR PROPHETS: By Geo. C. M. Douglas, D.D. Price 1s. 6d. T. and T. Clark.

This is one of the excellent Hand-Books for Bible Classes, published by Messrs. Clark, of Edinburgh, and it is quite worthy of a place in that admirable series. Dr. Douglas was a member of the company for the revision of the Old Testa-

ment, and he tells us that, for many years, he had taken a special interest in the Minor Prophets. Three of these have already been treated by Dr. Marcus Dodds, and three others will follow hereafter, when a general introduction will be given. By the courtesy of the Presses of the two great Universities, Dr. Douglas has been permitted to use the text of the Revised Version; but he has used Jehovah for LORD in more places than the revisers did. With these commentaries and Archdeacon Farrar's little book on the "Men of the Bible," the Minor Prophets will be no longer sealed books, if they have been so before.

MAGAZINES.—*Littell's Living Age* (November 8 and 15). The first of these numbers begins with a most interesting article on *Hampton Court*, based upon the works of Mr. Ernest Law. From the days of the great Cardinal down to the death of William III., many notable scenes pass here before our eyes. Another remarkable article (from *Blackwood*) is on the subject of Manners; which would be quite worth reading if it were only for the story of Mr. Whyte, Melville. In the second number we have a truly delightful article on the recently published *Journals of Sir Walter Scott*; and, if it were possible for the memory of the great man to be made more fragrant than it was, it is here done. "The Sincerest Form of Flattery" is a queer and bright set of papers quite worth reading. The other contents are excellent. *The Canadian Church Magazine* (November) is a good number, beginning with Reminiscences of the Second Bishop of Quebec. The second article on the Consolidation of the Church in Canada is timely and useful. The portraits of the delegates are not very successful. Indeed the outlines in the Key are nearly as recognizable as the pictures which they explain. Mrs. Willoughby Cummings begins her papers on the Mission Field.

"SUNDAY SCHOOL MANAGEMENT."

Paper read by Rev. Canon Sweeney, D.D., S. Philips' Church, Toronto, at the Niagara Diocesan Sunday School Convention.

I have been asked by your Diocesan Secretary to read a short paper on the subject of (to use his own words) "S. S. management, including the duties of the superintendent, officers, and questions of finance." The subject is a large one—in fact, too large for any single paper to exhaust, and very much too large for one limited to twenty minutes. However, appreciating and thanking you for the honour implied in the invitation, I shall try to do the best I can with it in the short time at my disposal.

To make what I wish to say as clear as possible, this paper will cover the following points:

- (1) Admitting the utility and the indispensable-ness of the S. S. in the Church's work as an institution which has evidently "come to stay," what is the best method of its management?
- (2) If the S. S. is to be officered, by whom, and what are their duties?
- (3) How is it to be supported? and if the principles of Christian giving are to be taught in it, into what channels of beneficence should the contributions of the children be directed?

If it is not too much to say with the Secretary of the Church of England S. S. Institute, "that the progress of Sunday schools has been coeval with the progress of Christian truth and of civilization," then I do not think that the principle and aim of the S. S. can ever be ignored, or its place in the Church's system be ever overlooked. There is no question, I believe, as to the principle and aim; that both are good, highly praiseworthy and of supreme importance, all are agreed, but when it comes to the details of carrying out the principle and the method whereby the aim is to be reached, then we find a great diversity of opinion, some maintaining that the present system is almost as good as possible, others (with whom I am inclined to agree, and with whom I sympathise,) that it is in many particulars very defective indeed. Both principle and aim, it is well known, are not new, for we find the equivalent of the modern S. S., as far as these were concerned, both in the Jewish and early Christian Churches. In the former we find every synagogue with its academy wherein the young were instructed by the Rabbis in the Jewish faith and traditions; in the latter, because of the plainly indicated interest of the Lord Jesus Christ, the Founder, in children (shown especially by His injunction to S. Peter), and in accordance with the many directions of the N. T., were taken by the employment of catechists (frequently laymen, more often of the order of Deacon) to promote the aims and objects of the Sunday school; and when in a

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an Secretary to (to use his own g the duties of questions of ne—in fact, too and very much minutes. How- for the honour o do the best I isposal. lear as possible, nts: indispensable k as an institu- stay," what is

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later age the curate of every parish was charged to "diligently instruct and examine openly as many of the children sent unto him," it was with a view to meeting the want the present S. S. system is supposed to supply, and to fall in with the express wishes of the Divine Head, and the primitive practice. But "tempora mutantur," and what was found possible and sufficient at that time and for some time subsequently, was found to be insufficient at the latter half of the last century, and so gradually from the beginning of Robert Raikes of Gloucester—who perhaps borrowed his idea from Chas. Borromeo of Milan, three centuries ago—there has been evolved the present organization, known in most Christian countries as the Sunday school.

My business is not to find fault with the S. S. as we find it, but to discuss its management as we find it at the present day. But before doing so, I cannot resist the statement that, being brought face to face with the S. S. of to-day, and scanning its arrangements and investigating its *modus operandi*, any one, unless wedded to the present system, will admit it to be anything but perfect and an unmixed good. For instance, here we have the congregating of a large number of children of all ages, and from all ranks and classes of life, into a common hall; their grouping into small bands of 12 or 14 (though one of the best authorities says at the most only 10 should be so classed)—this band surrounding a teacher who is distracted by the hum and buzz of hundreds of voices, and being so near to the next class that A and B cannot resist the temptation which the proximity gives to both to misbehave—surely these are conditions the reverse of favourable to the true aim and object of the S. S. It is devoutly to be hoped, therefore, that they will soon be altered by the adoption of small class rooms, which should be so constructed that at the opening and closing of the school they could be thrown into one common hall. Until, however, this is done, the question is as to the best management of such gatherings as we now have—best from the standpoints of coherence, order and power.

It goes without the saying, that whether the work is congenial to him or not, the S. S. having a distinctive and recognised place in the parochial organizations, the rector of the parish is the authoritative and responsible head of the S. S. affairs. All receive their commission from him, and are directly answerable to him; therefore, as has been said by another, "instead of being the least known of any of the S. S. visitors, he should be the best known within its walls," most conversant with all that goes on, always in his proper place at its head. The oversight of this, his true position on the part of any man who has the care of souls, involves a serious loss to both pastor and people of the power which can only be gained over the hearts and lives of people by personal influence and loving contact. Even if the rector takes no actual part in the S. S. teaching (though circumstances must be very powerful in their combination to prevent his doing so), yet if he only passes up and down the school and looks encouragingly on every side and full of interest in the proceedings, the "gospel of his face" (to use the expression of an American writer on this point) influences them, and "there is a total impression going out from his character, which cannot be wholly comprehended under any terms, nor grasped in any analysis," but which is most beneficial in its effects.

II. Under him for the management of the organization (I would remind you that the derivation of this word from the French "manège"—i. e., horsetraining, horsemanship—suggests at once the meaning to be attached to it in this S. S. connection, i. e., that there is a large body to be controlled, trained, and if need be, disciplined for the higher possibilities of time and eternity) there should be a lay or clerical superintendent, next in importance and qualifications to him. The superintendent ought to be a man of exceptional points, of undisputed piety, and a blameless, consistent life—apt to teach, and therefore able to sympathise with the teachers in their work, and to take a class in an emergency, or to address the whole school upon the lesson for the day, in the absence of the clergyman. He should be a man also quick to devise expedients for the management of the high-spirited and uncontrolled. In many large Sunday schools the duties of the superintendent are so numerous and onerous that it would be far better to have two superintendents—one for the girls and one for the boys—or a superintendent's assistant, who should take a division of the work. These, with a S. S. treasurer, a librarian and assistants, and a staff of teachers in the proportion of one to eight or ten scholars, should constitute the S. S. officers who are to be responsible for the working and teaching of the S. S. To preserve the chain of authority unbroken which reaches from rector to superintendent, from superintendent to teachers, from teachers to scholars, is or ought to be the first object in S. S. management, for if it be broken at any point, the mischief spreads, and insubordination in a scholar may mean insubordination in a class, and

insubordination in a class may prove insubordination in the whole school, which thereby gets the most serious set-back a school can have.

THE DUTIES OF THE S. S. SUPERINTENDENT.

The S. S. superintendent should be, says a writer already quoted, "one whose evident aim is to make all his part in the school exercises influential over the scholars in the right direction." Being reverent in manner and kind in disposition (only such should be selected for the office), he will have a greeting for every teacher and scholar, and when in their places will hold the latter in check and influence them by his own demeanour, for "as is the superintendent, so is the school." The superintendent appointed by the rector is the rector's delegate, to whom he is accountable, and to whom the teachers will look up as to an ideal they have not themselves yet reached. Being responsible for the internal control of the school, he will use every means to promote such control; being early at his duty, he will set the school to sing, led by the organist and choir, or trainer, while the classes are assembling, i. e., before the time for opening arrives. This, first, by way of practice, and second, of engaging the attention of those scholars who invariably come early, and who are tempted, if they have nothing else to occupy them, to fall into mischief, disorder, and to keep up an incessant talking. To the superintendent belongs the appointment of teachers, after their selection by the rector, the admission of scholars and their grading into classes; the taking charge of and preserving class registers and records concerning the date of admission and attendance of scholars, their marks, etc.; the supplying of classes in the absence of their teachers—one of the greatest difficulties of the office. The superintendent should be provided with a S. S. diary, in which he should summarize the day's proceedings, stating their character, i. e., whether a S. S. service or a regular meeting; the S. S. lessons for the day; the subject of the general address; by whom delivered; the number present—of teachers and other officers, of scholars, the total; the amount of offertory from the whole school, and to what appropriated. This diary might have a blank column for general remarks, e. g., outside influences affecting the school, weather, etc., also for memoranda which may be of future use. If the school room is large and the attendance small, the superintendent should provide himself with blank forms of application for admission, which he should distribute to those present, to be used within the parochial limits only, and to be filled up by those not in attendance at any other school. For those who should return the greatest number filled up, he might offer a special prize, and make the scholars' class the banner class for the day on which the result should be announced. Such applications being filed and recorded under the column "memoranda," should be enquired into by a small committee selected in turn from the teachers, which should visit at the addresses named to extend on the rector's and his own behalf a cordial welcome to the new comers. To the superintendent also belongs the duty of seeing that the monthly S. S. literature sanctioned by the rector is on hand, and is distributed only at such time when the distribution will interfere least with the S. S. work. He rings the warning bell five minutes before the closing hour, to draw attention to the fact that the teaching must come to an end. He secures the attention of the scholars, and divides that task with the teachers, if he is a wise man, by asking each teacher to preserve order in his or her class. He gives out S. S. notices, and in the absence of the clergy introduces any visitor who by invitation is desirous of addressing the school; and under the same circumstances, he closes the school with a hymn and using the form of prayer sanctioned by the Bishop, and put into the hands, at any rate, of all the teachers and officers of the school.

Under him all other S. S. officers work; he presides at meetings of the teachers, other than devotional, at which matters of S. S. arrangement and interest are discussed, and takes general oversight of annual outings, festivals, prize-givings and treats. Being a man, then, of such power and many opportunities, he should be the best to be had. Being conscientious, popular and of sound judgment, he may build up the school, but being the reverse he may seriously injure it. In the latter case, having received his authority from the rector, to him he resigns when it is evident the well-being of the school demands such resignation.

FINANCES.

I have occupied so much time and space upon the other divisions of my subject, that I have not much of either left wherein to discuss this one. There are three sources of revenue for the S. S.:

- 1. Special collections taken up in the church at services on days appointed by the Bishop for special intercession on behalf of Sunday schools, to which the parents and friends of the children are invited.
2. Special contributions for special occasions, such as the annual S. S. festival and the like, made by parents and others who rightly think such festivals

should not be provided for by the regular S. S. collections.

3. The regular offerings of each Sunday from teachers and scholars towards current and necessary expenses.

For the more business-like management of such sums and their proper expenditure for the objects for which they have been contributed, in large Sunday schools a treasurer should be appointed either by the rector or elected by the teachers at their annual meeting. To this officer belongs the duty of keeping all S. S. funds, separating amounts for current expenses, and those contributed through missionary boxes and the quarterly missionary service for missionary purposes; receiving moneys for and paying out accounts for prizes, festivals, and S. S. clubs or guilds. As I have hinted already, the small regular offerings of the children should be only devoted to current expenses; better still, if they could be devoted always and altogether to missionary purposes, but this is of course seldom if ever possible. Bibles, prayer books, library books—one of the most important and useful of all activities connected with the S. S. is that which centres round the librarian and his intellectual retreat—heating, lighting, furniture and so forth, all these come under the heading of necessary expenditures, and for all these and other things which will suggest themselves to those conversant with the practical working of the S. S., the weekly offerings are barely and in most cases not at all sufficient. Everything outside such necessities for maintenance should be provided for by extra, i. e., external donations. In the S. S. the young are to learn the first principles of Christian giving and self-denial. The early expansion of the heart and affections of the child to embrace those living in distant and heathen lands, must always be one of the most important works of the ideal S. S. The deepening of the interest in the mission field as years advance will be the result and fruit of that work. To effect such a result, a quarterly S. S. service in the parish church is suggested, consisting (after the scholars have assembled in the school house, and attendance, etc., is marked) of shortened form of evening prayer, a goodly number of bright and attractive hymns, a short catechetical instruction, followed by a simple telling address with a plain missionary sentiment. The offertory on this occasion, of which notice has been given the previous Sunday, and in view of which the children have been beforehand instructed to give more generously than usual, should every copper of it go towards the missionary object selected by them from a number presented to them. But it may be thought that quarterly services of the kind I have indicated, or services additional at the seasons when our appeals from the Board of Domestic and Foreign Missions are read, are not frequent enough to keep alive the children's interest in missionary enterprise. In that case each class should be provided with a missionary box into which should be put a weekly offering for diocesan missions, and at the end of each month the treasurer should read the returns from all the classes, naming class after class, and giving the totals for the whole school from boys and girls. A brief statement as to how the present gifts compare with those of the corresponding period of last year, or even those of last quarter, will furnish a good opportunity to commend present liberality or to encourage greater generosity in the future. At the annual festival, a day to be looked forward to and to be remembered by the scholars, the parents and friends of the children being invited and being present to manifest their interest in the S. S., pithy reports and brief speeches should be presented and made to show the nature of the work being done by the whole management, consisting of the clergy and officers of this nursery of the Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

The Bishop's Jubilee.—Fifty years in the Christian ministry—years of labour and hardship in the early mission fields, zealous, indefatigable toil as a city minister, and watchful fatherly supervision as chief pastor of his diocese—it was the jubilee of this life's work that was celebrated by the Holy Communion service in S. George's Church last week. At 11.30 a.m. the Bishop and the officiating clergymen entered, Canon Ellegood leading the procession, followed by Canon Fulton, Ven. Archdeacon Lindsay, Canon Mulock, Canon Anderson and His Lordship. In the body of the church were seated Dean Carmichael, Rev. Dr. Norton, Canon Mills, Canon Henderson, Canon Empson, Canon Davidson, Archdeacon Evans, Rural Dean Naylor, Rural Dean Nye, Rural Dean Mussen, Rev. J. Osborne Troop, Rev. John Ker, Rev. L. N. Tucker, Rev. J. H. Dixon, Rev. F. H.

Clayton, Commander Roberts, Rev. Frank Allan, Rev. E. A. W. King, Mr. Charles Garth and many others. The communion service was conducted by Canon Anderson, and at its conclusion luncheon was served in the school-room. At three o'clock a reception was held in the school-room, when an address was presented by Dean Carmichael and Mr. A. F. Gault, with a testimonial amounting to four thousand three hundred dollars.

S. James the Apostle.—The congregation of S. James the Apostle's Church are making an attempt to found a Chapel-of-Ease in their parish. The lot at the corner of St. Luke street and Wood avenue has been secured for a building site, and now sufficient funds are required to carry on the work. Nothing will be done towards building the chapel until the full amount needed is subscribed, as it is to be built free of debt. Subscriptions are coming in steadily, and it is thought building will commence in the spring.

D. S. S. A., Synod Hall, Nov. 17.—The subjects discussed at the regular monthly meeting were of a missionary character. The speakers were Rev. J. A. Newnham, M.A., on "The relation of the work of the Holy Spirit to the Mission Field," and Mr. R. H. Buchanan on "How to increase the Missionary Spirit." Mr. Newnham based his address on Acts iv. 5-8 in connection with Luke xxiv. 49; the speaker said that Spirit-taught men were needed to carry and spread abroad a Spirit-taught Gospel. Stagnation in this work meant death, and circulation to earth's remotest shore, taking the Gospel with the Holy Ghost as the centre of power in missionary work, is life. The Acts are a record of Gospel success—the Gospel of the Holy Ghost—wherein it is set forth as the worker in missions. The following were the points: Nature of preparation, (a) soil for sower, (b) growth (Acts xiii. 2.) The Holy Spirit must be outpoured on the Church, that it may work through the Church; (c) preparation of workers, fasting or separation, sacrifice, surrender, consecration. The Psalms teach the duty of a waiting attitude, to wait for power more and more, for the fellowship of joy and peace, boldness, special outpouring for special service, personal dependence on His aid, personal use of His gifts, constant supplication. Do we submit ourselves, consecrate and surrender ourselves? Are we missionaries in the home, in the Sunday school? &c., &c. The Bishop, the Dean, Canon Mills and other clergy and laity took part in the discussion. Mr. Buchanan complained of the apathy and indifference in the Church about foreign missions on the plea that home missions furnished ample scope for her energies; the answer was our Lord's commission to His apostles, "to go into all the world and preach the Gospel to every creature." The speaker briefly reviewed the improvements of recent years in the inventions and discoveries of science, and argued from this advance that the work of missions should show a corresponding progress also. The world is opening great fields. Japan recently returned twelve Christian M.P's. At the recent intercollegiate missionary conference here, twenty-three candidates signed their names as volunteers for the mission field. Let the S. S. be on the look out for from 10,000 to 20,000. Meanwhile the devil is busy—for the same ship that carried fourteen missionaries to Africa had 10,000 casks of rum on board. Lead the young to Christ, and train them to want to work; enlist their good deeds and words, to love others; tell of the great need of heathen, millions ignorant of Jesus. Interest, pray, teach money-giving for foreign missions, and teach obedience to the Saviour's last command; quarterly addresses on missions in Sunday school; 100 Sunday school scholars taken to hold a service in the jail on Good Friday; illustrated Pilgrim's Progress given to prisoners; create a missionary spirit in the Sunday school. The speaker also organized a pic-nic in the Sunday school to visit the House of Refuge, which developed a very happy interest in the aged and infirm inmates. Another similar effort in the Sunday school was a Christmas tree for the benefit of forty poor families, amongst whom the scholars distributed their tokens of thoughtful kindness. Another item in which the cathedral Sunday school was enlisted in missionary work, was to supply a grist mill to Rev. Mr. Brick, to supersede the primitive stone crushing process, for which Mr. Brick sent his hearty thanks. Rev. Mr. Birman, who formerly had to send 500 miles to repair a cart wheel in his distant field, was presented by the same S. S. with a forge complete from their platform. Miss Ling, to help in getting young Moslem maidens to school, was provided with two bullocks and cart, by cash collected in their S.S. A class of boys had promised to collect for a lantern with Bible pictures for the Cree Indians in Mr. Newnham's prospective sphere of labour, and the Cathedral Sunday school offers to raise \$800 for the Bishop, whenever a volunteer for the mission field shall be ready to be sent out. Mr. Newnham was pleasantly surprised to hear of the kind inten-

tions of the S.S. in the cathedral parish, in which he laboured for several years, and thanked his friends for their kind interest in his work.

Principal Henderson has promised to address the Institute on "Inspiration" next month.

S. Matthias.—The rectory which belongs to Mr. Newnham, will be occupied by Mr. Bushell. It is situated a short way above the church, and looks exactly like what it was intended for, the parson's house, over-looking the front door of the church. Next Sunday will be the farewell, and the following Sunday will be induction Sunday.

ONTARIO.

MANOTICK.—The parishioners of S. James' church, Manotick, lately presented Mrs. Fraser, wife of the Incumbent, with a goodly purse of money to procure a fur coat for the coming winter. Mrs. F., who is recovering from a severe attack of inflammatory rheumatism, greatly appreciated this kind act. The harvest festival this fall netted over \$70 to S. James' church treasury.

TORONTO.

S. James' Cathedral.—A series of sermons specially addressed to young men has been arranged to take place in S. James' Cathedral on Sunday evenings once a month throughout the winter. The sermons are delivered in connection with the Cathedral Chapter of the Brotherhood of S. Andrew, which is engaged in active work in the parish. The first of the series was given on Sunday evening, November 2nd, by the Very Rev. Dean Carmichael, of Montreal, and was a great success. The second will be delivered on Sunday evening next, the 30th inst., by the Very Rev. Dean Robbins, of All Saints Cathedral, Albany, N.Y. As this gentleman is one of the foremost preachers in the American Church, and makes a specialty of work among young men, there will doubtless be a large number present to hear him.

Holy Trinity.—A Chapter of the Brotherhood of S. Andrew was formed last Tuesday in connection with the above church. Eleven members were duly initiated by the Rector, the Rev. John Pearson. A very interesting address was given by the general secretary of the order in Canada, Mr. T. Dumoulin. The following officers were elected: President, Rev. John Pearson; vice-president, Rev. Dr. Mockridge; honorary secretary and treasurer, Mr. Cyril Rudge. The Chapter promises to be very successful, as very few churches can boast of such a large attendance of young men at their services as at this church.

The annual meeting of the Toronto Church Sunday School Association for the election of officers was recently held in the crypt of S. Alban's Cathedral. The Bishop of Toronto presided, and among those present were Rev. Canon Sweeney, Rev. A. J. Broughall, Rev. C. C. Kemp, Rev. C. L. Ingles and Rev. Anthony Hart. A programme of normal lessons was adopted, and arrangements were made for a series of lectures on Church history by prominent clergymen. Instead of a lecture the Lord Bishop proposed a number of points of practical interest to S.S. teachers for discussion, which were taken up by those present, and much useful information gained. The following officers were elected:—Hon. president—The Bishop of Toronto. Vice-presidents—Rev. Dr. Langtry, Rev. Canon Sweeney, Mr. S. G. Wood and Mr. Cooper. General secretary—Mr. C. R. W. Biggar. Corresponding secretary—Mr. J. S. Barber. Treasurer—Mr. J. C. Webb. Executive Committee—Rev. A. J. Broughall, Rev. C. L. Ingles, Rev. C. C. Kemp, Allan M. Dymond, G. B. Kirkpatrick and Capt. Melville.

WEST MONO—S. Alban's.—This congregation has sustained a heavy loss by the death of Mr. William Jackson. The deceased was one of the oldest settlers in the township of Mono, having resided here for the past sixty years. Mr. Jackson has been ailing for the past nine months from the effects of la grippe. He was a native of Ireland, and was in his 77th year. His funeral was largely attended; the Rev. F. Burt conducted the service. The former Incumbent of the parish, the Rev. G. B. Morley, was also present, and spoke in the highest terms of Mr. Jackson's fidelity to the Church and loyalty to his pastor. He was a subscriber to the CANADIAN CHURCHMAN from its foundation.

CASTLEMORE—S. John's.—The Rector has appointed Mr. Newman Wiley churchwarden to fill the vacancy caused by the death of his lamented father. At the last meeting of the Chapter of the Rural

Deanery of Peel the following resolution was passed: "That the secretary is hereby instructed that in giving notice of the next meeting of the Chapter, to inform those members who have been remiss in their attendance in the past, that their negligence in attending the meetings of the Chapter tends to the weakening of the Church in the parishes, and the discouragement of their brethren, and the encouragement of Dissent."

HURON.

INGERSOLL.—The months of October and November have been most pleasantly marked to us. On Oct. 4th, Mrs. Boomer held a drawing-room meeting at the house of one of our members, and gave a highly interesting address on the missionary work of women, referring particularly to a subject upon which we feel very warmly at present, namely, the education of missionaries' children. This meeting has roused us all up to fresh efforts. On Wednesday, Oct. 8th, Rev. James Irvine, of Garden River (formerly of Lac Seal), addressed the regular monthly meeting of W. A. M. A. on behalf of the debt on his church. Mr. Irvine explained fully the pressing need of his old parish, in which he had worked ten years, and thanked the branch for the bales sent him formerly; \$6 was made up for Mr. Irvine. Nov. 6th, we had the pleasure of hearing Mrs. Cumming's very pleasant narrative of her trip through the North-West during the past summer. A collection of \$5.50 was taken up. During this autumn bales of clothing have been sent to Mr. Trivett, Mr. Bourne, and Mr. Pritchard, present missionary at Lac Seal. We have 18 subscribers for the leaflet, which is perused by all with much pleasure.

ALGOMA.

ILFRACOMBE.—The box and barrel, acknowledged with thanks, for the benefit of this mission, were from Miss Lily M. Holland as secretary of the Women's Auxiliary in connection with S. John's church, in Bowmanville, Ontario. This second notice is at Miss Holland's request, to intimate thanks to the other kind ladies of the association.

HOODSTOWN.—On Sunday, Nov. 9, the only two who ventured to encounter "chill November's surly blast" were the Rev. L. Sinclair and Mr. John Malkin, who met at the head of Fox Lake at 9.15 a.m., and were conveyed in a cedar canoe to S. Jude's church; but owing to the storm not any one attended church, and they returned to Mr. Malkin's, where kind hospitality awaited them. When the Rev. L. Sinclair reached Ilfracombe he was agreeably surprised to find a much larger congregation than expected for the 8 p.m. service in Christ church.

McMURRICH.—On Sunday, Nov. 9, after the 7 p.m. service, the Rev. L. Sinclair walked 3 miles to baptize a sick girl of 2½ years. He reached the house at 9.25 p.m.

Correspondence.

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

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

S. Alban's Cathedral.

SIR,—The Sunday School Leaflet this week brings out this important lesson: One of the reforms which Nehemiah, the Governor of Judah, put in force for the proper maintenance of the temple worship, was a charge per capita of one third of a shekel, representing about twenty cents of our money. If the whole community of the returned captives and their descendants at that time numbered, say, 100,000 adult Jews, that small sum per head would have aggregated a total of about \$20,000, a very respectable income. The Bishop of Toronto has, under a deep sense of conviction of duty to the Church, commenced the erection of a diocesan temple and the creation of the cathedral system. Every bishop, as well as every parochial priest, should have his own church. What a home is to the head of the family, a church building is to a clergyman. Of course the diocese is the Bishop's parochia, yet the Bishop most naturally and rightfully craves one house of prayer which he can call his own. And every Anglican must sympathize with that desire.

The choir and chancel of S. Alban's, the only part of the cathedral yet erected, are simply grand, majestic and beautiful; as one looks upon its marble columns, gothic arches, and graceful lofty ceiling, one longs to turn and look upon spacious transepts and a noble nave worthy of such a choir and sanctuary.

Surely the good Bishop is making no unreasonable request to the large and wealthy Diocese of Toronto, when he asks for a completed cathedral church; and meantime, that the diocese should pay for and maintain the present promising beginning.

Nehemiah's provision for the temple worship has suggested a plan to the writer that he thinks might be found to be practicable. Supposing that there are 50,000 adult members in connection with the various churches in Toronto Diocese, it is suggested that the Bishop make an appeal to them through each incumbent: first, to pray for the work; secondly, to contribute each 25 cents a year to a maintenance fund to carry on the worship of the cathedral. His Lordship might issue a card, with a prayer on one side, that the cathedral system may be blessed to the diocese at large; on the other side an engraving of the cathedral, stating the objects to be attained by the system, a blank for the subscriber's name, and the card signed by the Bishop. Let the Bishop appeal to the faithful women in each parish to take up the work for Christ and His Church—they have never failed yet to respond to the appeal of Christ for His Church—and the writer ventures to hope that a maintained revenue could thus be raised of \$10,000 or \$12,000. Get thousands of Church men and women, young men and maidens, to pray for the object, and the Toronto cathedral will soon have an endowment in the hearts of the people.

One of the chief objects the Bishop has in view is the employment of one or more able preachers, who while belonging to the cathedral, shall be at the service of the diocese. This proposal, if carried out, would enable the Bishop to appoint one or two such men at once, who while serving the mission work of the Church, would at the same time, without one direct word about it, keep the cathedral cause warm in the hearts of the people. But the work would not end here; just as soon as thousands begin praying and giving their mites for the cathedral, the rich would be moved to give their thousands, and the grand conception would soon be completed, and Toronto—yea, Canada would have a cathedral church and system worthy of our magnificent Dominion and Queen city of Ontario, and our good Bishop would be cheered and encouraged.

Of course there would be Sanballats, and Tobiahs, and Geshems, to discourage, to mock and oppose; these worthies are never wanting in any cause. Let us not dispise the day of small things; if the work is of God, as we believe it to be, then let us say with Nehemiah, "The God of Heaven, He will prosper us; therefore we His servants will arise and build." I may add, the writer is not an archdeacon nor a canon, nor any cathedral dignitary, nor does the Bishop know anything of this letter.

November 12th, 1890.

CHURCHMAN.

The Land not Held by the Church.

SIR,—I note Rev. L. Dawson's letter in your last issue asking for information in regard to our Elkhorn school. In regard to Mr. Mackenzie, the local superintendent of that school, one of his parents belonged to the Presbyterian, the other to the Episcopal church, and he was brought up as a Presbyterian. He came to me in the summer of 1887, and thus was with me more than a year and a half at Shingwauk. During that time he attended our chapel services regularly, and never expressed any desire to attend Presbyterian worship. When I sent him to Elkhorn in February, 1889, it was to superintend the erection of the new building which the Government grant had enabled us to erect, and, having a practical knowledge of carpentering, besides being an excellent accountant, I thought him just the man for the position. It is not always that one can find an earnest, hard-working, kind-hearted, active, business-like man, and one willing to undertake a great amount of responsibility and labour for but little pay. Such Mr. Mackenzie has proved himself to be. If I have kept him on as local superintendent of the Home, contrary to my original intentions, it is simply for the reason that he has acted in such a manner as to gain my esteem and confidence, and I have been unable either to find a better man, or indeed one in any way equal to him. During all the time he has been at Elkhorn he has invariably attended the Church of England services, and the pupils are instructed in Church of England doctrine just the same as here at the Shingwauk, the Rev. R. Stevenson, the resident clergyman, kindly acting as chaplain. I think people who get up these kind of stories must do so with the idea of doing harm to the work. I cannot conceive why else they should take so much trouble. The land is at present held by Mr. Geo. H. Rowswell and myself, both Churchmen. The only reason that it is not Church property is that the Bishop of Rupert's Land is afraid of becoming in any way pecuniarily responsible for the institution. It is the same story over again. I am loaded up with good wishes for success, but when it comes to the burden of responsibility,

then I am quietly asked to bear that burden myself, and if anything goes wrong or is disapproved, the blame all rests on my own shoulders. I hope, however, that these things are shortly to be rectified and that local committees will be appointed who will be responsible for the appointment of employees, and also I hope for their pay.

EDWARD F. WILSON.

Trinity University.

SIR,—Coming home past midnight from preaching at a delightful service in Carleton Place, where the handsome church was re-opened after elaborate internal decoration, the addition of a beautiful reredos, finely carved sedilia, &c., I found the issue of the 20th on my table. Glancing through the pages, one after another of the leading articles attracted attention—indeed the whole number is remarkably attractive—I came to "Trinity College Non-residents." As I read down the page, I rubbed my eyes to find out whether I was really awake. It is literally true; I could scarcely believe my eyes, to see in type so forcibly written what I have for over two years been vainly endeavouring to press on both the Corporation and Convocation. Perhaps I should not say vainly. It may be that the earnest feeling of not only myself, but the general friends of Trinity throughout the Province, and which I have been frequently assured I was representing, however inadequately, has turned the tide, and has forced on our Toronto brethren the duty of making our *Church University* the power which it ought to be, and which I hope it may be before long. Most thankfully I hail your article as embodying the principles for which I contended in Convocation. What I said there, at our recent meeting, has been so much misrepresented, that only a great pressure of business has prevented my writing to make explanations due both to my motives and what I actually said. For, sir, the chief aim of the proposition in regard to free studentships was to induce all candidates for the sacred ministry to take the full Arts course. This, too many of them are at present unable to afford. My conviction is that a *free Arts course offered to sixteen clever young fellows every year*, would both promote the popularity of our Christian Church University incalculably, and also give the Bishops a good reason for requiring from every candidate the qualification of B. A. Indeed, I am sure that ere long every young man, whether rich or poor, who has the laudable desire to take Holy Orders, would be a graduate. There would be a stigma attached to the mere literates in Canada, as it is in England. A man who had just scraped through a theological school would justly be regarded as inferior in every respect to the man who had the more liberal education. It would be an immense benefit to the Church of England in Canada. It was with this conviction I ventured to submit my proposition, that to each diocese to which Trinity is now appealing for contributions to aid in enlarging the professorial staff—Toronto, Huron, Ontario and Niagara—four free studentships in Arts should be annually offered.

This proposition I made for two reasons: first, I am satisfied that the more benevolent an institution we can show Trinity to be, the greater will be the liberality of our Churchmen towards it. Let our people generally see that Trinity is not merely the University of wealthy men, but of all classes of Churchmen,—that the sons of worthy people who are willing to give up their sons to the sacred ministry of Christ, are welcomed, though their parents are not rich in this world's goods; in short, that there is an utter absence of all class distinction, and that Trinity is open to the masses (*of Church of England members*); then I believe will the purses of our richer brethren be freely opened, and we shall have no lack of funds for every requirement of the University.

In the next place, I feel that the best interests of the Church of England at the present time demand from the University the most liberal treatment. The University is for the Church, not the Church for the University. It is, or it should be, the dearest desire of every true Churchman to spread Church principles, which are true Christian principles, as much as possible over the province. This can be done, as far as we see, *only through Trinity College*. It would pay the Church of England, as a Church, to make the higher education of her sons in Trinity as easy, as inexpensive, as available, as possible. Every restriction, every barrier, in the way of this should be removed. To my certain knowledge the other day, a young man who had to live with friends a short distance from Toronto, but who wished to go to Trinity and take his Arts course there, was refused and compelled to go to the Toronto University, because he was unable to comply with the regulation about attending chapel. Why should this young Churchman be driven away from his own college because his means did not permit of residence, and the distance of his home forbade his attendance at certain week day services? I repeat what I stated in Convocation, that were Trinity to be

what she was intended to be, a religious educational institution for all classes of Churchmen, the cars from the great city every morning would be crowded with students coming out to college, only too glad to avail themselves of the "refining, educating, uplifting influences in the associations" of the Christian University, even though the evenings and nights were not spent under its roof.

As a member of both the Corporation and Convocation, and one believing in the immense possibilities of Trinity for the good of our Church, as well as the country of my adoption, I again beg to thank you for this article, and hope it may be the prelude of a new policy as regards our University.

T. BEDFORD-JONES,

Brockville, Nov. 21st, 1890.

Archdeacon.

Sunday School Lesson.

Advent Sunday.

Nov. 30, 1890.

THE COLLECTS.

Where a number of people meet together to present a petition to their sovereign or chief magistrate, in order that they may make known their wishes intelligibly and fully, it must be necessary that they should in some way agree beforehand as to what they are going to ask. The more solemn the occasion, and the more eminent the person to be addressed, the greater should be the care used in framing the petition to be presented and in the selection of the language to be used. It would not be thought very respectful to an earthly sovereign, to come into his presence unprepared, and to leave to chance, or to the spur of the moment, to decide what should be said to him. And if this would be unseemly in the case of an earthly sovereign, it has been thought in all ages, by the vast majority of Christians throughout the world, much more unseemly to treat Almighty God, when we come before Him in our public worship, with less respect and reverence than that which every right-minded man would pay to his earthly sovereign. Hence it is that that part of the Catholic Church to which it is our privilege to belong, has carefully preserved the time-honoured custom of using pre-composed forms of prayer in the public services of the Church. And it has been considered better that these forms of prayer should, for the most part, deal each with a distinct subject, and not be all blended into one long prayer including a multitude of various and unconnected subjects. These short prayers are called "Collects" because in them is *collected* what may reasonably be supposed to be the prayers of all present, and to which all give their assent by saying "Amen."

There are certain Collects which are appointed to be used daily in the services of the Church, and others which are appointed to be used on special occasions. Chief among the latter are the Collects for the various Sundays and Holy-Days throughout the year. These are the Collects to which we may specially direct attention. Not only are they framed in very beautiful and chaste language, and hallowed in many instances by use in the Church throughout many hundreds of years; they are also designed to direct the thoughts in a spirit of devotion to the great truths of the Christian Faith. Beginning with the Advent of our Lord, the Collects contain prayers suitable to every important event in the life of our Lord, *e.g.*, His Birth, His Circumcision, His Manifestation to the Gentiles (both at His Birth and afterwards by His Miracles and His Doctrine), His Fasting and Temptation, His Institution of the Holy Communion, His Death and Passion, His Resurrection and Ascension, the Coming of the Holy Ghost, and the mystery of the Holy Trinity; and, for the Sundays after Trinity, the Collects direct our thoughts to the attainment of those Christian virtues and graces which are needful for our daily life.

In the Collects for the Saints' Days are contained those aspirations and prayers which are suitable for those who would profitably contemplate the lives and labours of these eminent servants of our Lord.

By this regular system of instruction which the Prayer Book sets forth for us week by week, nothing of importance in doctrine or practice in the Christian religion is forgotten, or left to chance: and thus the regular attendant at public worship has year by year the whole story—not only such part as the minister thinks fit—brought to his notice, and as it were, woven into his thoughts—not merely by the lesson from Scripture, but also by the prayers in which he joins.

—"We should be moderate in our censures. He that is now like a bruised reed, may prove like a cedar in Lebanon, and he that is now only as smoking flax may flame for God and kindle many others."

Family Reading.

A Woman's Complaint.

I know that deep within your heart of hearts
You hold me shrined apart from common things,
And that my step, my voice can bring to you
A gladness that no other presence brings.

And yet, dear love, through all the weary days
You never speak one word of tenderness,
Nor stroke my hair, nor softly clasp my hand
Within your own in loving, mute caress.

You think, perhaps, I should be all content
To know so well the loving place I hold
Within your life, and so you do not dream
How much I long to hear the story told.

You cannot know, when we two sit alone,
And tranquil thoughts within your mind are
stirred,

My heart is crying like a tired child
For one fond look, one gentle, loving word.

It may be when your eyes look into mine
You only say, "How dear she is to me!"
Oh, could I read it on your softened glance,
How radiant this plain old world would be!

Perhaps, sometimes, you breathe a secret prayer
That choicest blessings unto me be given;
But if you said aloud, "God bless thee, dear!"
I should not ask a greater boon from heaven.

I weary sometimes of the rugged way;
But should you say, "Through thee my life is
sweet,"

The dreariest desert that our path could cross
Would suddenly grow green beneath my feet.

'Tis not the boundless waters ocean holds
That give refreshment to the thirsty flowers,
But just the drops that, rising to the skies,
From thence descend in softly falling showers.

What matter that our granaries are filled
With all the richest harvest's golden stores,
If we who own them can not enter in,
But famished stand before the close-barred doors?

And so 'tis that those who should be rich
In that true love which crowns our earthly lot,
Go praying with white lips from day to day
For love's sweet tokens, and receive them not.

Society for Propagating the Gospel.

Sometimes a condensed statement of the Society's operations is useful. This year, as was set forth at length three months ago, the Society was able to vote £33,135 in exceptional grants. Its ordinary annual grants amounted to £73,640. How is the sum of £73,640 spent? This is the question to which we propose to give a concise answer.

In America and the West Indies the Society spends £15,007 in helping to maintain 245 clergymen in eighteen dioceses. This sum includes £2,900 for 41 of the clergy in the bleak and poor Colony of Newfoundland; £4,560 for helping the foundation of the Church (including some missions to the Indians) in the regions of rapid settlement from Manitoba to the shores of the Pacific, to which thousands of persons emigrate each year; and £770 for the famous Missions of Guiana.

In Africa and the neighbouring islands the Society spends £16,368 in helping to maintain 121 English and 26 native clergy. Of this amount £12,023 is spent in South Africa on work among the colonists, the coolie immigrants, and the natives; for the latter there are numerous Kaffir and Zulu Missions, with an aggregate of many thousands of converts; the opportunities for extension of the Church's work are without limit; £3,200 is for the work in Madagascar.

In India and Ceylon the Society spends £33,660, bearing the cost of missions in which are working 64 English and 113 native clergy, besides more than two thousand native lay agents. Their work embraces about two thousand villages and towns, and includes the following among its large missions or groups of missions:—Ahmednagar with nearly four thousand converts, including catechumens; Tounghoo with more than that number; Cuddapah with more than six thousand; and Tinnevely with four thousand. Everywhere there is the same story of under-manned missions, of villages ready to receive teachers, of unused op-

portunities, of insufficient means, and of over-taxed missionaries.

In the Straits Settlements, Borneo, China, and Japan, the Society spends annually £6,486, a small sum indeed for such important and vast countries, and for the maintenance of some of the most wonderful and promising missions in the world. The Dyak Missions in Borneo are now bearing the fruit of the labour and patience of the first Missionaries; while in Japan the opportunity offered at the present time to the Church is in many ways unique.

"Peace, be Still!"

BY CHURCHILL EASTIN.

When on the stormy waves I ride,
Lord, show Thy face to me,
And through the howling tempest guide
My helpless barque to Thee.

Like Peter, when of old he saw
Thy form come o'er the sea,
Lord, I believe, and love Thy law,
O show Thyself to me.

I know, if Thou wilt speak the word,
I in the flood may stand;
Then help my sinking feet, O Lord,
And hold my trembling hand.

When o'er my straining vessel's side
The waters pour and fill,
Do Thou within the hold abide,
And bid the waves be still.

Disperse the clouds that hide the sky,
And give the winds command;
And in the twinkling of an eye
My ship shall be at land.

The Face of an Angel.

There are many different types of beauty. There is the beauty of youth, which all enjoy for a season; there is the beauty of form and color, which is the most attractive form of beauty; there is beauty of intellect, which sharpens and refines the most rugged features and redeems them from the charge of plainness; and, lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God, and is the reflection of His glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council looking steadfastly at Stephen, a man full of faith and of power and of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexions fade. The beauty of intellect is rarer still, but the beauty of holiness is within reach of all; all may acquire it if they choose, and this is a beauty that never fades, but daily increases, though the outer man may wither and decay.

We see it sometimes illuminating the faces of the poorest and the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it heightens and adorns; and whenever we see it we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which make the face, as it were, "the face of an angel."

Died for Me.

Among the war records of America one incident is told which is worth repeating.

After the battle of Chickamauga a man, roughly dressed, was seen standing by a grave in the Soldiers' Cemetery at Nashville. Tears were rolling down his cheeks, but every now and then he wiped them away, and looked steadily at the painted board which stood at the head of the grave.

"Your son sir?" a sympathetic bystander asked.

"No, not mine. He lived in our town, though, and I came to find his grave."

"A relation, then—a friend, perhaps?"

"My neighbor's son," said the farmer. Then, seeing the interested look on the questioner's face, he added, "I'd like to tell you all. I'm a poor man with seven small children and a sickly wife.

I was drafted for this war. I couldn't hire a substitute. I was in great trouble, for that meant starvation to the poor things at home, none of whom could work for their living, not to speak of carrying on the farm. The morning I ought to have left them, my neighbor's son came and offered to go in my stead. Said he, 'I've no one depending on me, and you have.' So he went, and was killed in action. This is his grave. I felt I must come and put those words over his head."

On the painted head-board "Died for me" was roughly traced under the name of the sleeping soldier. The tears and distress of the survivor testified to his gratitude, but most of all he showed his appreciation of the act of love by taking a long and weary journey to set up this outward mark of his feelings.

Reader, was it too much, think you, to do for a fellow-man? You are indignant at the bare idea. Why, he died for him, you answer. And has not the Perfect Man died for you? What have you done to show your gratitude to Him? Have you confessed before the world your thankfulness to Him?

Have you kept holy the day of His death?
Have you regularly commemorated the sacrifice at His altar, as He bade men to do?

Oh! if you have done none of these things, you are surely most ungrateful, forgetful and neglectful of One who "died for you."

Christian Light.

When Christ told His disciples that they were the "salt of the earth," He did not intend that such an idea would describe their whole relation and utility to general society. So He immediately adds: "Ye are the light of the world." These two expressions do not, at first glance, seem to have any sympathy with each other; but they really come to each other's aid in the Christian's active relations with the world. In the first place, they are both very silent forces; in the second place, they are both penetrative in their operations; in the third place, they are both pure in their original and essential qualities; and in the fourth place, they are beneficial in their workings. Now, Christians are needed as preservers of society—to act as checks to the disintegrating tendencies of a corrupt humanity; and then Christian light is needed to show corrupt humanity the way which leads out of moral corruption into the possession of incorruptible life, even life and glory everlasting. If Christians were nothing but salt, those with whom they come in contact would feel no warmth from them; but being also the light of the world, they exert a warm influence upon their ungodly neighbours. And yet the degree of such an influence depends upon the intensity of the light which Christians possess. A little flickering light hardly keeps warm the one who has it; but if he be "a burning and shining light," then the unconverted not only see it, but are warmed by it, even unto an admiration of his Christian qualities, and from thence they are led to glorify God. Get filled with the light of Christ!

A Marvellous Success.

The author of "Through Atolls and Islands of Great South Sea," who is a member of the legislature of New Zealand, testifies as follows to the heroic service and great success of the missionaries in the Pacific islands: "No one can read of missionary work in the Pacific without admiration for the men who abandoned home and friends to go to unknown and savage lands in the service of their Master. But only they who have witnessed the result of their labours can fully appreciate the work that has been done. Landing among cannibals, of whose language and customs they were ignorant, their own lives and the lives of their families in frequent peril, and deprived of all congenial society, the missionaries fought for years a weary and disheartening battle. A marvellous success ultimately crowned their labour, and from end to end of the broad Pacific, heathenism, in its old repulsive form, is now a thing of the past. Christianity is professed in the greater number of the islands, and before many years the remainder will be brought under its beneficent influence."

Our Holy Mother.

BY MRS. R. N. TURNER.

Dear Church of God, divinely blest,
Dear Mother of us all,
The sacred fires that come from heaven,
Upon thy altar fall!
Through Christ Who gave His life for thee,
Whom saints on earth adore,
We seek, we serve, we follow thee,
And love thee more and more!

Thy happy days of joy and feast
We hail with all delight—
Sweet foretaste of the kingdom blest
Whose seasons all are bright!
And for thy sacred days of fast,
When lowly, we implore
The pardon and the grace of Christ,
We love thee more and more!

Through centuries have thy anthems rung
In glorious praise on high,
Thy liturgy, the heart of man
Has thrilled to glad reply,
And at the sacramental board,
Our Lord we kneel before!
O Mother, for these gifts of thine
We love thee more and more!

O Church divine! O Bride of Christ!
Dear Mother of us all!
Through all the passing scenes of life
We hear thy holy call,
And for thy graces thus bestowed,
In song our voices soar;
We praise the Lord whose gift thou art,
And love thee more and more!

Finding Fault.

Does it pay to find fault? You who are the wise keepers of houses, and the dear keepers of hearts, does it pay? There are heavy burdens to bear all day—manifold cares from the rising to the setting of the sun—blunders made by those who ought to have known better, many a thing to annoy; but don't make cold and cheerless the home atmosphere by finding fault. There is no blight more deadly in its tendency, nothing that can more surely disturb the harmony of home, nothing that will recoil more quickly upon yourself than this habit of fault finding.

Not that errors should go unrebuked, or mistakes uncorrected; but note down in your memory, and when the work and care and tumult of the day are all over, then call the little ones and the larger ones around you and tell them soberly but kindly of the wrong doings, and see if you are not amply repaid for your forbearance by the smile and the tear and the little word of contrition and promise of amendment. You will be a thousand times happier when you lie down to sleep, and a sweet forgetfulness has settled over your little flock, than you would have been had the blue eye now closed been filled with bitter tears that overflowed at unkind censure, or had the little golden head drooped under the shadow of your constant frown.

How fair and sweet and satisfying life might be to us all if we would forget to fret, and find fault, and complain. Don't save your words of praise and appreciation until it is too late. You love the little children—the dear little children! And if they do speak loud, and disturb the order of the house, don't find fault. It won't pay.

Begin the Day Right.

Different people have very different ways of beginning the day. Some begin it with a morning walk, some with a morning ride, and some with a morning dram. A morning dram has spoiled many a precious day. No matter how beautiful the sunrise, how charming the bird-songs, how sweet the flowers, a morning dram draws down a cloud of sorrow and death upon it all. Many a man would have done an honest day's work, who was discharged for negligence, had it not been for the morning dram. Many a blighted home would be happy to-day, and many a poor man would have a competence, were it not for the morning dram. God hasten the day when the accursed drink shall be put away from among us!

Some plunge eagerly into the business of the day as soon as they are out of bed and have dispatched a hasty meal, while others linger only

long enough to say a cross word to their wives and scold their children. How much better to begin the day with prayer? Let the husband gather his wife and children around him before the busy duties of the day begin, and read with them a few verses of the book divine, and then bow down and talk a little while with God, and close the service by repeating with them our Lord's beautiful prayer; it may occupy fifteen minutes, but it will not be lost time. Those few minutes will add hours to the length of the day; they will put peace and strength and profit into the day's work; they will secure the support and protection of an overruling Providence, without which no life can be, in the highest sense, successful.

Bereaved.

BY JAMES WHITCOMB RILEY.

Let me come in where you sit weeping—aye,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

The little arms that slowly, slowly loosed
Their pressure round your neck—the hands you used
To kiss. Such arms, such hands I never knew,
May I not weep with you?

Fain would I be of service—say something
Between the tears that would be comforting,
But ah! so sadder than yourselves am I,
Who have no child to die.

—November Century.

Cheerfulness.

It is no great credit to a person to be cheerful and sweet-tempered when everything is propitious and the current of life flows on evenly; but when clouds are in the sky and difficulties thicken upon us daily, to walk through the fires of doubt and despondency and give no sign of the inner-writhing, is not only human but saint-like.

A man can appear very amiable and lovable when he makes his ten thousand a year and has a competency in reserve for future exigencies. He can appear very independent, very obliging, very good-humoured, for all of us can be saints when no desire is thwarted and undimmed sunshine falls upon our paths wherever we turn.

This, however, is not cheerfulness in its highest, holiest acceptation; but we are called upon to be cheerful when heavy burdens must be borne and temptations from within must be battled with. Duty and Christianity enjoin cheerfulness in storms and tempest, under menaces and taunts, and when the whole world unites in the cruel cry of persecution and reproach. This is the time to prove ourselves true to one's manhood, to his Christian profession, and to that inborn gift of strength and fortitude that raises us above the common level of our fellow-beings.

There is in every noble life enough toil and self-sacrifice, endurance and self-restraint, to emblazon all history, without the loud-voiced deeds of heroes and martyrs that come to us through the ages.

Yes, it is easy enough to be saints when every need is satisfied, and a bed of roses is ever ready to give us rest when weariness oppresses us: but the scene changes. Let our business sky look dark and lowering and tempest clouds drift athwart our life horizon—this is the time when cheerfulness is a virtue, for when our smile of resignation is warm from the heart of God, the world sees it and can no more doubt that we have within us an upgirding principle that its scorn and sneers, its blows and buffets, can never destroy.

"It is the mind," says the great Seneca, "that makes us rich and happy in whatever condition we may be; and money signifies no more to it than it does to the gods."

Hints to Housekeepers.

MACARONI.—Boil macaroni in milk and water, half and half, salted to taste. When tender remove from the water and drain. Put large bits of butter in a baking-dish, strew thickly with grated cheese. Put in a layer of macaroni, then more butter and cheese until the pan is full. Cover the top with butter and cheese. Stir a teaspoonful of mixed mustard into a gill of rich cream and pour it

over the macaroni. Set the dish in the oven and bake for half an hour. Serve at once.

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.

STEWED SALSIFY.—Scrape salsify roots, crown and all. Cut into inch long pieces and quarter them. Throw them into boiling water that is properly salted, and cook until tender. Drain off the water until only a gill is left in the sauce-pan, then add a large piece of butter, a teacupful of sweet cream, salt and pepper, and a little flour creamed smooth with butter. If there is half a gallon of the salsify you will use half a pound of butter, one large cup of cream and a heaping teaspoonful of flour. Stew a few moments and serve in a hot dish.

HIGH TIME.—When weakness, loss of appetite, lack of energy and other symptoms of dyspepsia appear, it is high time Burdock Blood Bitters was made use of. There is nothing else "just as good." It is B.B.B. that cures dyspepsia, so you be sure you get it.

CABBAGE PUDDING. Chop up small, enough white cabbage to fill a large baking pan when done. Put it in a pot of boiling water that has been salted, let it boil until tender, then drain thoroughly in a colander. In two quarts of the cabbage stir half a pound of butter; salt and pepper to taste, one pint of sweet cream and four eggs beaten separately. Add also a pinch of cayenne pepper; put in a pan and bake for half an hour.

Come one, come all,
Both great and small
Try Hagyard's Yellow Oil,
It stops the pains
Of wounds or sprains,
That rest and comfort spoil.

CREAMED POTATOES.—Peel eight large potatoes, carefully removing all eyes and specks, boil quickly in salted water until perfectly done. Remove at once from the water, put into the bowl with a quarter of a pound of butter; salt and pepper, and a gill of cream. With an egg-beater whip to a cream, remove to hot dish and serve immediately.

RICE.—Pick and wash in three waters one quart of Carolina rice. Have your steamer ready with the water boiling. Put the rice in a pan with salt to taste, and one quart of cold water, set in the steamer and cover closely. From time to time stir the rice with a fork. It will require one hour to cook, and at the end of that time every grain will be tender and perfectly distinct.

BIG INTEREST.—The biggest interest of any investments is that obtained by buying a bottle of B.B.B. The dividends of strength, health and vigor are always realized, and there are no assessments. Burdock Blood Bitters, the great blood purifier, costs one dollar a bottle—about one cent a dose.

SLICED SWEET POTATOES.—Boil the potatoes the day before. Peel and slice them rather thick. In the bottom of a baking-dish put bits of butter, sprinkle sugar and put a layer of potato. Then more butter, sugar and potato, until the pan is full. Let the top be strewed with sugar and bits of butter and pour over it a teacupful of water. Put it in the oven, and after it begins to cook, once or twice moisten the top with a little butter and water to dissolve the sugar and prevent its merely drying on top of the potato. To make it nice you must use a teacupful of sugar and half a pound of butter to a half gallon pan of potato. Bake slowly.

Children's Department.

A Dream of Fair Children.

The little kings and queens of old,
The baby princes fair,
Drift like a pageant through my dreams,
As down a palace stair.
They lift their wise or wistful eyes,
Then melt away in air.

A child above a missal bends,
Beside his mother's knee—
Fair Alfred, always great and good—
And just behind I see
The six boy Kings of Dunstan's time
Pass swiftly—three and three.

And Arthur, child of fate; and she
Of Normandy the flower;
And Joan of Arc, the mystic child;
And the Princes in the tower;
And sweet Jane Grey, the martyred maid,
Who reigned her little hour.

And see! along the vales of France,
And through the Saxon lands,
The children of the holy cross
Flow past in chanting bands;
The shade of doom is on their brows,
The cross is in their hands.

Oh, little children of the past,
Your tender smiles and tears,
Your royal rights, your cruel wrongs,
Your childish hopes and fears,
Still melt our hearts to love and pain
Through all the dust of years.
—Harper's Young People.

How to Grow.

Once I read of a lively, fun-loving little fellow, who was found in the garden with his feet buried in the soil, and his hand clasping a tall sunflower. His face was aglow with delight; and when his mother said, "Willie, dear, what pleases you so much?" he replied, "Mamma, I'm going to be a man, I've planted myself to grow."

Willie seemed to think he was a plant, and could draw food for growth from the soil. In this he was mistaken, as you know. Boys grow into men by means of food taken into the mouth; but to be real, noble men, they must eat something more than mere bread and meat. They must feed on books. They must eat facts.

"Oh! how can we do that?" exclaims some wee Willie.

By *thinking* of them, my dear boy. Reading is the spoon with which you get the facts into your head. By thinking you learn to know what the facts really mean. Now just as the bread, meat, vegetables and fruit you put into your mouth, make the body grow, so the facts you think about make the mind grow. Be a reader and a thinker.

A Dear Little Somebody.

Somebody crawls into mamma's bed
Just at the break of day,
Snuggles up close, and whispers loud,
"Somebody's come to stay."

Somebody rushes through the house,
Never once shuts a door,
Scatters her play-things all round
Over the nursery floor.

Climbs on the fence, and tears her
clothes—

Never a bit cares she—
Swings on the gate, and makes mud
pies—
Who can somebody be?

Somebody looks with rognish eyes
Up through her tangled hair:
"Somebody's me," she says, "but this
Somebody doesn't care."

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Suppose.

Suppose the little cowslip
Should hang its golden cup,
And say, "I'm such a tiny flower,
I'd better not-grow up."
How many a weary traveller
Would miss its fragrant smell!
How many a little child would grieve
To lose it from the dell!

Suppose the glistening dewdrop
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away."
The blade on which it rested,
Before the day was done,
Without a drop to moisten it,
Would wither in the sun.

Suppose the little breezes
Upon a summer's day,
Should think themselves too small to cool
The traveller on his way.
Who would not miss the smallest
And softest ones that blow,
And think they made a great mistake
If they were talking so?

How many deeds of kindness
A little child may do,
Although it has so little strength,
And little wisdom, too!
It wants a loving spirit
Much more than strength to prove
How many things a child may do
For others by its love.

A Karen Story.

Among the hill tribes of Burma are the Karens, who are supposed to be the aborigines, or first inhabitants of the country. They are quite distinct from the Burmese in race, habits, and languages. About five thousand of them are Christians in connection with the famous Toungoo Missions. The S.P.G. Missionaries from time to time go out from Toungoo, and visit the Karen villages on the hills and in the valleys of the large district of which Toungoo is the centre. In fifty-five of the villages there are Christians, and the Church's work is going on among them. Many other villages are also visited from time to time. Some of the men wear blue pantaloons, others a white tunic reaching to the knees, embroidered according to the tribe. Many of the women wear a skirt or tunic of blue stuff, edged or trimmed with red braid, and have for a head dress a long piece of white cloth with embroidered ends hanging down behind.

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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the St. Lawrence Canals" will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 3rd Day of December next, for the construction of a lift lock, wires, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length.

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 19th day of November next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an ACCEPTED CHEQUE on a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$3,000 for each of the other sections.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.
By order,
A. P. BRADLEY, Secretary

Department of Railways and Canals,
Ottawa, 7th November, 1890.

a young Karen man. It is simple and short, but it may make us think.

The Rev. J. Hackney, Missionary at Toungoo, was on one of his tours through the villages. At one village, a place called Toloh, a young Karen named Morse joined him, and wished to follow him from place to place, and help him in his work. He began to go, but after a few days he was taken ill, and had to be left behind in the care of a person whom Mr. Hackney knew. Mr. Hackney and those who were travelling with him went on to the next village, a place called Zaminee; while they were there they were astonished to see Morse staggering in on Sunday morning. He was ill with fever; weak and weary he fell fainting at Mr. Hackney's feet. He had crawled after them all the way, and at night had slept under a tree in the jungle.

For the next twelve days he was quite delirious, and had to be watched night and day. Mr. Hackney doctored him regularly and hired four men to carry him from village to village. He became so emaciated that he could not even sit up, and was quite delirious for days, talking the utmost nonsense. Mr. Hackney's one desire was to get Morse from Zaminee to the Railway Station as soon as possible by the shortest road, but he was disappointed and could not get direct to the railway, on account of the hills and the forest. "At Ko Nya bor," writes Mr. Hackney, "I thought that he would die, and that I should have to bury him on the road. He is now much better, and rapidly gaining flesh, and I intend preparing him for Catechist work among his countrymen. His own anxiety now is that he is unable to repay me. His brother came down the other day, and was delighted and surprised to find him alive and well. It appears that the Karens firmly believed him to be dead and buried on the road. Such, they say, is the fate of 'the children of the devil,' and the people are curious to know whether 'the children of God' fare better. Morse certainly caused me great anxiety; but who can tell what the result may be?"

Who can tell, indeed? This young man's determination to follow Mr. Hackney, in spite of his illness, Mr. Hackney's care of him, and his marvelous recovery, may be the beginning of a life-long devotion to good work for God. There is something which should speak to us in this story. Perhaps it may suggest different things to different people. All will, at any rate, see in it an instance of the working of that leaven of the Gospel which is working in all Christian Missions. Our Blessed Saviour's miracles of healing accompanied His preaching to the people, and the Missionaries to the heathen may well, to the utmost of their ability, follow the Holy example of Him who "went about doing good."

—The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone like the bloom from a soiled flower.

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The Pearls.

PART I.

A traveller had lost himself in a desert, in a far-distant region of the world; for two whole days he found nothing to eat or drink, and was almost fainting from hunger and thirst. At last he reached a shady tree, and a fresh spring: on the tree there was no fruit, but a little bag was lying by the spring. "Praise God!" said the man, as he felt the bag; "perhaps these are peas, which will save me from starvation;" so he eagerly opened the bag, but cried out in horror, "Alas! alas! they are only pearls!"

"Jewels and gold, in hunger's sore distress, When food alone can save, are valueless."

PART II.

The poor man now seemed likely to die of hunger, though in possession of pearls worth many thousand crowns. But he prayed earnestly to God; and presently he saw a Moor coming towards him at great speed, on a camel. The Moor had lost the pearls, and was overjoyed at finding them again. He had compassion on the half-famished man, and giving him some bread and refreshing fruit, took him up behind him on the camel. "See," said the Moor, "how wonderfully God contrives! I considered it a misfortune to lose my pearls; but it was a happy event for you: for God has so ordered it that I, of necessity, came back hither, and so saved your life."

"Upon the love of God rely, Thine Helper in necessity."

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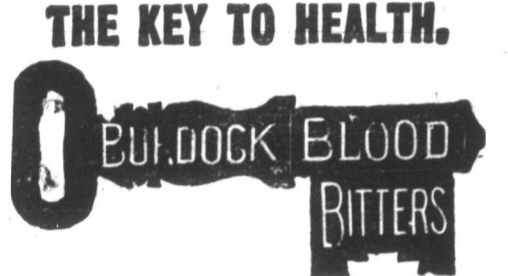
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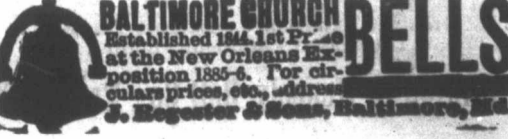
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