

# Canadian Churchman

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

Vol. 17.]

TORONTO CANADA, THURSDAY, NOVEMBER 5, 1891.

[No. 45.]

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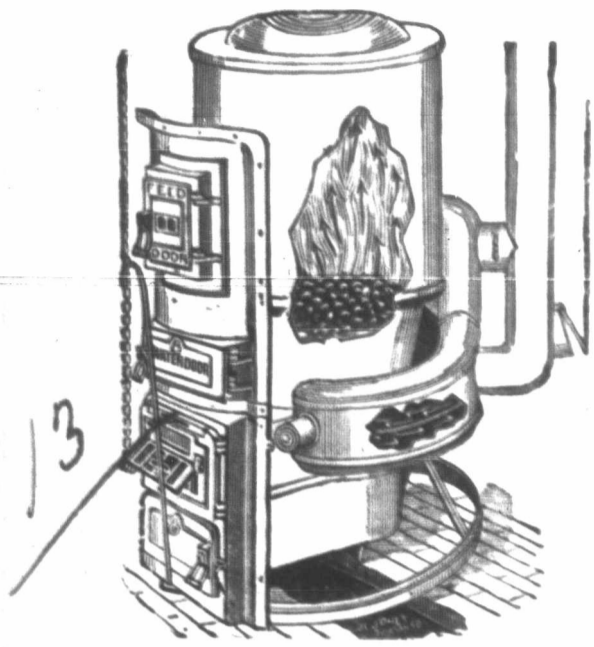
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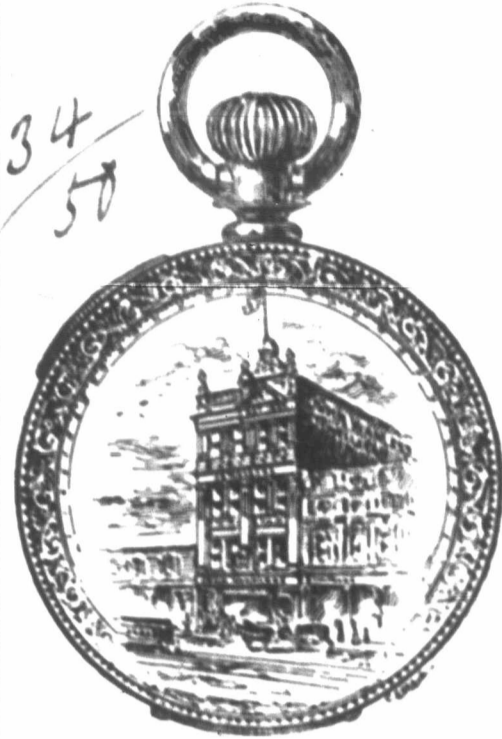
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PERE HYACINTHE is receiving his periodical letter testimonial from his ardent friend, the redoubtable "A.C.C." of Western New York. According to this champion of Gallican reform, the French priest is sowing seed, "like lonely John Baptist," for future apostles to reap throughout the length and breadth of France.

CAUSE OF LUX MUNDI.—It is characteristic of Dr. F. G. Lee, in his ridiculous book on the Immaculate Conception, that he attributes the valiant ecclesiastical quixotism of Mr. Gore and his friends to their failure to cherish sufficient devotion to the Blessed Virgin. He does not take the trouble to show the connection!

MEMENTO MORI has always had its charms for certain eccentric minds. The *Rock* mentions a Vicar who kept his coffin in the library, using it as a bookcase and cupboard combined—from which he used to produce sweets, almonds and raisins, as a reward for those children who (in the library) recited their catechism best!

"PERMANENT MISSIONARIES" are wanted, was the cry of the Baptist Convention the other day, as it is elsewhere. The same drift of young men of talent into spheres where their work receives more practical appreciation, seems to pervade the whole ministerial profession in Canada. "'Tis true, 'tis pity; and pity 'tis, 'tis true."

REFORM OF THE GREEK CHURCH, which has been lately much talked about as a great necessity, is discussed by Dr. Belcher in a recent number (Oct. 9) of the *Church Times*. He suggests that

probably Anglican Christianity cannot afford to cast stones at the Christians of the East. We have abuses too—in Dr. Belcher's opinion.

THE WELSH CHURCH was alleged, even apparently by Mr. Gladstone, to be in a hopeless minority as against the dissenting denominations. The Bishop of St. Asaph proved, at the Rhyd Congress, that "Welsh nonconformists (including Romanists) number less than 50 per cent. of the whole population of Wales." So the bold assertion falls.

CANON BRIGHT finds himself faced in the columns of the *Church Times* by a new antagonist on the subject of the Kenosis—viz., Mr. Johnson, Vicar of St. Columba, Haggerston. The talent of both men and their good intent are so conspicuous that we may hope for a clear solution of this vexed question between them ere the controversy closes.

BISHOP BROOKS' OATH.—Before being consecrated the Bishop had to promise "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church." These words from the lips of Dr. Brooks "rang out loud and clear, and could be plainly heard by everyone in the vast congregation." So we are assured by the *Boston Herald*.

BISHOP POTTER AND BISHOP BROOKS.—The sermon of the Bishop of New York at a consecration ceremony of the Bishop of Boston—as Phillips Brooks may well be called—was a masterpiece of fitness. No one else, probably, would have been so well able to present sound Church doctrine in shape palatable enough for such an occasion, as this old college friend did.

RELIGIO FUNERUM.—It is pleasant to see the old Church of Britons taking her stand quietly, firmly, and solemnly at the grave side of her long departed sons, and insisting upon public recognition of the sacredness of their last resting place. Canon Bull and Mr. Fessenden, Rector of Chippewa, deserve credit for their share in the recent re-interment ceremony at Lundy's Lane.

THE RUSSIAN CZAR comes out in a very creditable light in connection with the terrible famine miseries of his country. His personal and official influence and energy have been liberally thrown into the scale in favour of thorough and unstinted charitable relief of the sufferers. One would fain hope that out of the evil of this national trial may grow the good of internal peace.

"KEEPING A BISHOP ON THE PREMISES" is how the *Church Times* characterizes the policy of the C.M.S. in Palestine and elsewhere—a policy which is traced to the Celtic monasteries as one of their "evil practices." Such societies treat the Bishops as convenient "confirming and ordaining machines"—a "monastico-papal role," of which this English Church oracle disapproves.

ARAUNAH-LIKE LIBERALITY.—The late Hon. W. H. Smith was in the habit of making princely, almost regal, gifts anonymously, and quite off hand. He heard, for instance, incidentally, of the great need of a new parish church at Portsea, and forthwith donated, secretly, £40,000 in a lump sum—probably never afterwards alluding to it, or ever thinking of it as more than an ordinary proceeding.

HOW HE FELT.—The new Bishop of Massachusetts, at an evening service on the day of his consecration, called attention to "the power that such experiences as he had passed through that day have to set before the mind great and essential truths. He never before felt so blessed to work for God as His servant, and for man as his servant." This may mean much.

RURAL MISSIONARY SOCIETIES.—Apropos of the English agitation for some sort of amalgamation between the S.P.G. and C.M.S., the *English Churchman* had referred to the failure of the American Board of Missions to give satisfaction to both sides of the Church. The *Living Church* points out that this is a mistake, for "everything now is lovely on the Board of Missions."

WELL OFFICERED.—It is the special good fortune of the Church in Wales in her present crisis that she is officered by native talent. Her leading Bishops and Deans are Welshmen pure and simple, full of that indomitable Celtic fire and *elan* which which appeals so sympathetically to those who speak the same language and in whose veins courses the same blood. It is a grand rally.

"PREACHING WITHOUT BOOK" was a feat which, a few years ago, dissenters supposed to be quite beyond the powers of a Church clergyman. Now, as we learn from an article on Knox-Little in the *Christian Age*, the tables are reversed—"it is difficult to find a dissenting minister who does not carefully compose and read his sermons." So, that fallacious excuse for dissent is exploded.

TOO POLITE.—The *New York Churchman* takes the *English Guardian* to task for objecting to the term "Italian Mission" (lately popularized by Archbishop Benson) as offensive to Romanists, &c. This is one of those instances in which some people are so considerate for the feelings of others, and so inconsiderate for the interest of Truth that they don't like to call a spade "a spade."

"SISTER DORA."—We congratulate (though a little jealous!) our Methodist fellow Christians on the recurrence of this name—so honoured in the annals of Anglican sisterhood life—among the devoted women who have had the courage among them to revive something of the same kind of female service as in the Church. The thing without the name would be a gain: but they have both!

"PROPHETS, NOT PRIESTS, the need of the Age," we are told in the *New York Churchman*, was the burden of a famous sermon preached by Bishop Fraser at Manchester, and Bishop Moorhouse is evidently determined to fill the role of a nineteenth century John the Baptist. He has been launching philippics against the gambling, dissipation, Sunday parties, &c., of the rich and noble.

THE CALUMET OF PEACE.—Sir Morrell Mackenzie has earned the hearty thanks of many a parson by laying down the law (medical) to the effect (1) that archbishops and bishops, as well as Mr. Spurgeon, may smoke, provided they use good tobacco; and (2) that a general smoking concert, or concerted smoke, by the ministers of different denominations would form an effective solvent for *odium theologicum*!

GOLDWIN SMITH CORRECTED.—The learned professor bolsters his argument for disestablishment

in England largely on the representation by him of the solidity and harmony of American Christianity. The *New York Churchman* suggests that there is something wrong with the spectacles which Mr. Smith uses in America: and that his argument is, therefore, baseless. In fact, he undertook to curse, but has blessed altogether!

FATHER HALL'S RESIGNATION has fallen like "a bolt from the blue" upon the American Church. His recall to England by the Superior of the Cowley Fathers seems to have turned upon a misunderstanding of his action in promoting Bishop Brooks' consecration—not his election, for he voted against that. One would fain hope the recall may, therefore, be withdrawn, when the meaning of the American *modus operandi* is explained.

THE COPTIC BISHOP OF KHARTOUM spoke to Canon Liddon of General Gordon as "his dearest friend and a constant attendant at their services: indeed, he was most enthusiastic in his admiration, saying Gordon was the best and holiest of men, alike beloved and revered by Christians and Arabs, so much so that an order had gone forth from the Mahdi that not a hair of his head was to be injured." This we learn from Mrs. King's book.

"SACRED CONCERTS" are the subterfuge by which certain persons are trying to evade the Sunday observance laws. The idea is supposed to originate in the Eastern States, where a sacred concert differs in nothing from a complete "variety entertainment," except in one or two religious (?) songs. Salvationist and Moody and Sankey tunes verge on the same abuse. The famous comic singer, "John Jolly Nash," protests against the trick—he wants his Sunday for its proper use.

THE PRIVILEGE OF BEING A NUISANCE is what, according to *Church Bells*, the Salvation Army aims at in Eastbourne. The same is true elsewhere. Their notion of getting at souls by making a noise on a big drum with various barbarous accompaniments, is original, perhaps, but does not commend itself to people whose sense of hearing is delicate enough to appreciate music. They bawl for "liberty," but they want license to curtail the liberty of quiet people.

FRATERNAL ENCOURAGEMENT was given at the Rhyl Church Congress by Archbishop Benson to the Welsh Church in the following remarkable words: "But you who are our eldest selves, the fountain of our Episcopacy, the very designers of our sanctuaries, the primeval British dioceses, from which our very realm derives its only title to be called by its proudest name of Great Britain—I come from the steps of the chair of Augustine, your younger ally, to tell you that, by the benediction of God, we will not see you disinherited."

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the *CANADIAN CHURCHMAN* the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other

is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

#### LUNDY'S LANE.

At this place of historic fame near Niagara Falls, there was a scene of unusual interest and solemnity on the 17th inst. It was a re-interment of remains of eleven soldiers of H.M. 89th and 108rd regiments, who fell in the famous battle of the 25th of July, 1814. Buried on the day following the battle at a spot about 140 yards north of the Lane, they had rested there for 77 years or more, until disturbed on the 3rd September last by diggers in a large sand-yard. The Lundy's Lane Historical Society became possessed of the mortal remains of those noble dead, and made suitable arrangements, through the ready permission of the Commander of the Forces, for a military re-interment among their comrades who fell at the same time and were buried in trenches on the hill. The occasion attracted a concourse of more than 8,000 interested spectators from all parts of the Niagara peninsula. About 400 infantry and (dismounted) cavalry, under Lieut.-Col. Moran, with an excellent band preceded in procession at short distance between, and then were borne by six officers the confined remains covered with a British flag. About 300 school children next followed, and then about 200 men of all ages wearing the badge of the Lundy's Lane Society, and of other societies. Already the hill was crowded with people; house-tops, and every large tree, and the public road were occupied. The procession arriving at the grave, and order established, the President of the L. L. H. S. then mounted a large cannon and delivered a suitable address, which was followed by another from the Rev. E. J. Fessenden of Chippewa. The President next proceeded with the Church's service as said at the grave, with a slight alteration in "The Committal," and omitting the first of the Collects. In the former case were said, "Forasmuch as in God's providence acts of duty and piety are given us on earth to fulfil, we, therefore, recommit these mortal remains of men to the ground, earth to earth, &c., &c." Instead of the first Collect was used the Collect for peace, taken from the Church's evening service as in the Prayer-book. The service ended, the firing party discharged their farewell shots in three volleys, the band playing between them soft strains of "Nearer, my God, to Thee," and at the last "The National Anthem." The scene was most impressive. The crowds preserved a solemn attention, the village shops were closed, flags were half-mast; bouquets were placed on the old graves, and several wreaths on the two cannon close by were reverently taken and dropped within the grave. Loyal memories of the men of 1812-14 were revived. An opportunity of showing respect to the few remains of eleven men at least, was readily accepted by the living, and will not be forgotten by those of all ranks and ages who witnessed it. The pious and blessed hope of the great final Resurrection must have occurred to many persons standing on

Lundy's Lane Hill on October 17th last. It is not much, some are apt to think, that can be laid in the grave, but God is able to restore, and to give life to the dead. This corruptible must put on incorruption, and this mortal must put on immortality. To every seed will be imparted its own body, but that body of a fallen nature shall be changed into a glorified humanity according to the mighty working whereby God is able to subdue all things unto Himself.

#### A WANDERER'S NOTES

No. 2.

Any reflection thrown upon "our incomparable liturgy," in the way of suggesting a decimation of the rubrics, may seem a little out of place in a zealous Churchman, and yet it is possible that he may be its truest friend. The fact is that the rubrics seldom suit Canadian Church work. I had the misfortune to take part in a burial service; the house and cemetery were several miles apart, and the church was as far distant from either. We did our best, but the service was unrubrical, although the circumstances were so common that no one's conscience appeared to be hurt. In the ordinary services of the sanctuary local custom appears to override rubrics, and it is taken as the correct thing. But what then of our rubrics? They are probably "accepted and carried out," so far as the same be applicable to the circumstances of this diocese, and each parson is left to exercise his own discretion, and take dispensation, but all this is unsatisfactory with the stringent rubric staring us in the face. Again, as to the canons and constitutions under which we are acting, what a blessing it would be if a strong Bishop would sweep them away and give us a code that is adapted to our circumstances. Whatever was our origin, we are now voluntaries as much as the Methodists are, and hold our probation on the same legal tenure that they do. Some of my friends regaled me with complaints against the *Dissenters*, but from what did they dissent so as to merit the name? The title appeared to be used in a legal sense, but I could not see its application. If, then, we eviscerate the part belonging solely to the Established Church in English, and edify the part remaining for the Unestablished Church in Canada, we shall have a small and serviceable booklet, and the canons of 1603 will be handed over to ecclesiastical antiquarians, or boiled down for the digestion of Canadians. In my solitary ruminations I have often come to the conclusion that our whole Church is weighed down by the mediævalism of Canterbury, while we should rejoice in our youthful freedom. At the time of the Reformation there was a wholesome objection to solitary masses where the mass-priest had usually one attendant. There is no such fear or risk now, but our clergy are prepared to send away two intending to communicate, because they want the rubrical number "four (or three at the least) to communicate with the priest." Good generalship would take advantage of the rubric that precedes this one and say that "where two or three are gathered together in His Name" there is "a convenient number to communicate with the priest, according to his discretion." The priest and the communicant will make at least two gathered together, and there are many ways of straining at a gnat and swallowing a whole camel. By the divine computation the one soul will probably outweigh those of the ten or twelve others that ought to have, but did not, come up to the altar. As a practical rule, at least, we should take

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the one rubric on the priest's discretion, and leave the other to be carried out in England or elsewhere, where many communicants can be mustered. By the way, we met with a new terminology, which, however, seems common enough in some parts of Canada. A worthy churchwarden had been called to his rest. And we were invited to be present at his *funeral sermon*. We accompanied the body from the house of mourning to the church in the cemetery, and thence to the grave, where all was said and done that should be, but we heard no sermon. Was then the Burial Service the sermon, or the laudation of the deceased that is sometimes inserted in the service by the clergyman and other friends? The oration is usually in doubtful taste, and appears to be a local custom, but of course there is no authority for it in the service, and it only serves a good use when some finishing touches have at the last moment to be given to the grave. But this does not quite explain why the Burial Service should be called the Funeral Sermon. It might be a useful query in your pages for some one who is expert in antiquity to tell us who gave the funeral oration on the death of Dives, and what he said, and how Dives relished the exhibition! Tom.

#### REVIEWS.

SONS OF GOD. Sermons by the Rev. S. D. McConnell, D.D., Rector of St. Stephen's Church, Philadelphia, pp. 259. Price, \$1.50. New York: Thomas Whittaker; Toronto: Rowell & Hutchison.

It is a great pleasure to meet with sound robust thought such as Dr. McConnell here presents. There is no reaching after novelty of treatment on the one hand, or filling senses into a text on the other. The sermons are not at all exegetic, but the passage for a text is selected that the topic in hand may be fairly covered, and the subject is discussed with great freedom and power. The sermons are more for the study than the pulpit, unless where a very highly intellectual congregation can be counted upon, but they will amply repay a very careful perusal. The eighth one, for instance, which is upon "Jesus' estimate of human value," dwells upon the intrinsic value of that humanity which God sent His Son to assume and redeem, and which Jesus always speaks of with the utmost respect. His highest designation was the Son of Man, and He never dwells upon the thought of the degradation of man. We thus have to start always from the motive of hope in our work, and

"The man most man works best for man.  
Like God at Nazareth."

The printing and binding of the volume are both excellent.

PHILLIPS BROOKS, Bishop of Massachusetts; Newell Dunbar, with views of Trinity Church, Boston. Boston: I. G. Cupples; Toronto: Williamson & Co. Pp. 98.

This volume, which is so tastefully put together, has a fine subject to discuss, and does ample justice to the character, life, and bright anticipations of the new Bishop. Mr. Dunbar proves himself to be an able writer, terse and pointed, having an eye to pictorial effect, and evidently in love with his theme. He divides his matter into five chapters, which give the Personality, Biography, Preach-power, Authorship, and True Position of Bishop Brooks in the Protestant Episcopal Church. It is dedicated to the Admirers of True Manhood, and the appearance of the small volume is very enticing.

THOUGHTS FOR WEARY HOURS. Twentieth thousand. Pp. 120. New York: Thomas Whittaker; Toronto: Rowell & Hutchison.

The 72 articles which make up this precious booklet appeared first in the *Parish Visitor*, at New York, and were so highly esteemed that they

were collected and issued in book form. Nothing could have been more judicious, as they contain most valuable and deep stirring words to those whose day is a weariness and their night a burden. They are of such length as may be easily read or listened to, and the writer must be a master of the art of consolation and hope. It is got up in white leatherette like Professor Drummond's popular works, and will soon gain a permanent place in the sickroom.

MAGAZINES.—The *Review of Reviews* stands at the head of our list of new visitors this month. This publication has leaped to a foremost place among the reading matter of the age. It is now published simultaneously in England and America, the American editor being Albert Shaw. The first pages this month are occupied with a characteristically clever sketch of "The Progress of the World." Then "Current Events" receive a racy and sparkling notice. Several articles are devoted to subjects connected with the Ecumenical Council of Methodism, all exceedingly interesting. These are succeeded by one of the best notices we have seen anywhere of the late James Russell Lowell. The "Leading Articles of the Month" are thoroughly well treated in a series of short paragraphs. Then follows the actual review of other reviews—a work of great labour and wide reading, carried through with immense care. The illustrations are profuse and excellent. *The Arena* begins this month with a very good article on James Russell Lowell. "Healing through Mind" and "Madame Blavitsky" (by Moncure D. Conway), are kindred subjects well handled. Lighter readers will get much pleasure out of "Mr. and Mrs. Herne" and "A Grain of Gold," while solid matter is represented by such papers as "Some Weak Spots in the French Republic," "Leaderless Mobs," "Emancipation of Nationalism," and "The Microscope." *The Westminster Review* for September has a very interesting article on "Eve's Mission," a sketchy review of man's appreciation of woman. In the number appears Theodore Stanton's fourth article on Abraham Lincoln. Linde Gardiner writes gracefully enough on "A Cheapened Paradise," while "A Sweating Commission," "The Malthusian Doctrines," "The Telescope and the Camera" bear witness to the possession of heavy artillery in the gunnery of this review. Literary men will be pleased with Randolph's article on "Christian Faith." *Nineteenth Century* has the great distinction of a characteristic statistical article by Mr. Gladstone on "Electoral Facts," while it has also the lustre of an article by the Marquis of Lorne on "The British in East Africa." Professor Geffeken writes a timely paper on "Compulsory Insurance in Germany." Archibald Forbes contributes one of his charming notes of "A War Correspondent's Reminiscences." Ameer Ali has something very important to say, and in a very trenchant style too, on "The Status of Woman in Islam." "Gulless Australia" is not yet allowed to go "scot free." Hon. John Fortescue attends to it. Auberan Herbert and Dr. Jessop are among the galaxy of writers for the month. *Blackwood*, we are pleased to find, keeps well forward in the van among its newer rivals. "The Chronicles of Westery" are kept up with increasing interest. Articles on "Macbeth" and "Early Settlers in English America" are very pleasant and useful reading. Col. Knollys—in the opening paper—deals with "Diamond Digging in South Africa." Among the light-weight contributions are "Songs and Ballads of Fife," "Across Kamooh Moor," "My Pythagorean Friend," "Eton Montem," "A County Town," and "Black Stag in Monar."

### Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

WOODSTOCK.—On the 23rd day of October, 1791, the Parish of Woodstock was founded, that is to say, on that day its first missionary was ordained at Halifax, by the first Colonial Bishop, Dr. Charles Inglis and Mr. Frederick Dibblee, one of the loyalists

became a deacon in the Church of God. Exactly 100 years afterwards, *i.e.*, on Friday, October 23rd, 1891, a centennial celebration was begun in the Parish Church, Woodstock. It was a service long to be remembered and cherished by those who were present, and especially by the descendants of Woodstock's first rector, of whom there were many present, including two of the clergy, who took a prominent part in the service. These were Rev. Canon Ketchum, D. D., Rector of St. Andrew's, who preached the anniversary sermon, and Rev. Horace E. Dibblee, M. A., Rector of Manguerville, who assisted the Rector of the parish in the altar service—the former a grandson of the first Rector, and the latter a great grandson. Dr. Ketchum's sermon was replete with the most interesting historical information concerning the early settlement of the parish, and the trials of its first Rector in sowing the seed of the Church's teaching here. It was listened to with rapt attention throughout, and coming from the oldest clergyman of the Diocese in active service to-day, it will be long treasured in loving memory by all, and especially by his own relatives, so many of whom were present. A very large proportion of the congregation came forward to receive spiritual food, for strength in years to come. Besides those already mentioned, the following clergy were present: Revs. W. J. Wilkin-son, L. B., W. Fowler, Scout Neales, H. B. Morris, S. J. Handford, W. O. Raymond, —Hopkins, and the Rector, Canon Neales. On Friday evening an interesting programme was carried out at the opera house, consisting of addresses, and a paper on the early history of the parish, by Rev. W. O. Raymond. The following took part: Col. C. W. Raymond, Rev. Leo. A. Hoyt, Rev. Canon Neales and Rev. S. J. Handford. On Saturday, the surplice choir of twenty voices, with an organist, was installed by Bishop Kingdon in St. Luke's Church. The service was most impressive. On Saturday evening there was a conversation in the opera house, which was very largely attended. Speeches were made, a short programme of music was given, and refreshments were dispensed. The services on Sunday were all of an especial festival character. At 8 a. m., a celebration of the Holy Eucharist at St. Luke's, Rev. Mr. Fowler being celebrant, assisted by Rev. Mr. Wilkin-son (both formerly curates here.) At 11 a. m. in the same church, Matins was said and Holy Eucharist again celebrated, the Bishop Coadjutor being celebrant, assisted by Revs. Mr. Wilkins of Diocese of Maine, H. Montgomery, and Canon Neales; others taking part in this service were Revs. Scovil Neales, A. B. Murray, A. R. P. Williams and Rev. Le B. W. Fowler, of Dexter. Me., who preached a sermon from Deut. xxxii. 7.

At the parish church, Rev. H. Montgomery read Evensong at 3 p. m., and Rev. H. E. Dibblee, Rector of Manguerville and Burton, preached an anniversary sermon from the text, Zech. iv. 10, "Who hath despised the day of small things?" Beginning with the "day of small things" in this parish, the preacher went on to search for the cause whence that perseverance in well-doing whereby we, the descendants of the first settlers, are enabled to keep such a glad festival to-day. The cause was found in the faith which our forefathers had, and its consequent effect upon their actions, "sanctifying their small beginnings and crowning them with a plenteousness of blessing, as it is this day." At 8 p. m. a very large congregation assembled at St. Luke's, to be present at a confirmation service, when his Lordship Bishop Kingdon performed the sacred rite upon 16 candidates, who were presented by the Rector. At the same hour, besides the above services, Rev. S. J. Handford preached at St. Peter's Church, Jacksonville, Rev. Mr. Murray reading the prayers. The evening service at St. Luke's was full choral. The singing was excellent, and the congregation one of the largest ever seen in this church. His Lordship preached from the text, Ps. ciii. 25-28, a most scholarly and eloquent sermon. After a brief review of the circumstances which led up to the present celebration, his Lordship proceeded to trace the history of the Anglican branch of the Church by centuries, from the present back to the first age, and to its inception at the first. On Monday, his Lordship proceeded to Richmond and held confirmation at St. John's Church. On Tuesday he confirmed at the church, Canterbury Station. On Wednesday (St. Simon and St. Jude) the new church at Benton is to be consecrated, at 10.30 a. m., and a confirmation service will be held in the afternoon at 3 o'clock. In connection with this celebration it is of interest to note that the century may be divided into four periods. Beginning with his ordination to the priesthood, Rev. F. Dibblee remained Rector until his death, 1826. The second period was divided between Revs. Alex. Somerville and Geo. Cowell. The third period dates from 1830, the year of Rev. S. D. Lee Street's induction, and extends until his death, 1870. The fourth period extends from that year up to the present time, during which the present Rector, Rev. Canon Neales, has so acceptably ministered to the spiritual wants of his parishioners.

## MONTREAL.

MONTREAL.—*The Bishop's circular anent the Diocesan Ladies' College.*—It is proposed (D.V.) to open Dunham Ladies' College for boarders and pupils, as the Diocesan Ladies' College, immediately after the Xmas holidays. The Corporation expects to provide board and tuition (without advanced extras) at about \$150 for the scholastic year, and the College is intended to be a Seminary of sound learning and definite Church teaching, besides supplying a refined Christian home for the pupils entrusted to it. The Synod Committee on Dunham Ladies' College has selected Rev. R. D. Mills, M.A., Rector of Cowansville, for the office of Principal, who has at the request of the Bishop and College Corporation, acceded to the Committee's wish and signified his willingness to undertake the duties of that post. The College can thus be opened as above mentioned should sufficient pupils be found desirous of entering. May I request your hearty co-operation in this matter, both in making these facts known in your parish and in urging parents to avail themselves of the advantages the church thus offers her children? Will you kindly communicate with the Ven. Archdeacon Lindsay, M.A., of Waterloo, at the earliest moment, giving number and names of pupils who would enter into residence after Xmas holidays? W. B. Montreal, President.

Pr. St. CHARLES.—*Grace Church.*—"Round the world in 38 days, through Siberia," was the title of an illustrated lecture delivered by Mr. L. O. Armstrong in the Grand Trunk Reading Room on Monday, 19th inst., under the auspices of Grace Church Young Men's Christian Association. The lecture was fairly attended and listened to with great interest. The usual fortnightly meeting of the Association was held in the school house on Tuesday, when a paper was read by the secretary explaining the "St. Andrew's Brotherhood," an organization rapidly growing and productive of much good among young men within the Episcopal churches of Canada and the United States. It was decided to further consider the subject at the next meeting.

MONTREAL.—*Rev. Mr. Massey's Thirty-Eighth Anniversary.*—The subject of Rev. Mr. Massey's discourse last Sunday evening at Richmond square, was "Some reminiscences of thirty-eight years of life and labours in Montrea' city." He spoke at length of his own work, and reviewed the growth and material prosperity of the city, and of the increase of schools, colleges, churches and ministers, shipping trade and commerce, and of the hopeful future of the city. Thirteen ministers had departed this life since he came, and the number had more than doubled in the city, and about fifty had departed for other fields. On the whole, there was great improvement all round in the city, and there was doubtless a great future before it. The only clergymen who were here when he came, and who were here now, were Bishop Bond and Rev. Canon Ellegood.

## ONTARIO.

KINGSTON.—Letters from England state that Bishop Lewis' health has been much improved by his sojourn in Scotland. He has left Edinburgh for London, and will soon leave for Egypt to spend the winter. A letter from his Lordship to his clerical secretary is thus concluded:—"I think I am getting stronger, but I also feel that were I to return to Kingston I should be a prisoner in my house all winter, so I think it better to take the advice of the doctors here and spend the winter in a warm climate. My worry and desire to get back to my work is, I know, seriously retarding recovery, but I fight and struggle on in the hope of yet doing my dear diocese some service."

MAITLAND.—The Rev. Mr. Anderson, on leaving this parish to assume the rectorship of Morrisburgh, was presented with a purse of \$70 and the following address:

Dear Mr. Anderson.—On the occasion of your leaving our parish for a new field of labour, we, the people of St. James' Church, desire to express in some slight degree our heartfelt sorrow at your departure and our gratitude for your untiring patience and kindness while with us. Your goodness and loving care for all the people of our parish, and your unflagging zeal for the spiritual and temporal welfare of all your flock, have gained for you a place in our hearts, a place which time can never efface.

The work which you have accomplished in this parish alone during the past four years will not soon be forgotten, while the beautiful little church which your zeal for God's work caused to be erected in your parish of Augustan, will remain a lasting monument to your name and memory.

Words cannot express our deep sorrow at the necessity which calls for your departure, our loss being a

greater than many of us have, for some time, been called upon to experience.

While the question of your departure remained undecided, we cherished the hope that you might still remain with us, and it was with feelings of deep disappointment that we learned the decision which removes you from our midst.

The remembrance of your warm and hearty sympathy with all that concerned our well being, will remain a green spot in every memory.

While knowing that the new sphere of labour upon which you are about to enter will, in many respects, be more suited to your talents and congenial to your tastes, we still feel that the people of this parish will always be remembered with kindly feelings by both yourself and Mrs. Anderson, who, during her brief stay among us, has by her kind and engaging disposition, gained a warm place in our affections.

We ask you to accept this small token of our esteem and gratitude, not for its intrinsic value, but as a token of our appreciation of your efforts on our behalf and our unfeigned sorrow at your departure.

May God bless and prosper your work in the future as in the past, and crown your every effort with success. May He guide and protect you and yours through the trouble of this transitory life, and may you at the last great day hear Our Father's words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Signed, on behalf of the congregation,

ALBERT PEARSON,  
JOHN WILSON.

Mr. Anderson was much affected, and after a few moments made a touching reply, thanking the people for their kindly feeling towards him and their appreciation of his work in the parish.

The people of Morrisburgh are to be congratulated upon obtaining Mr. Anderson's appointment to the rectorship of their church, as his brilliant talents and earnest devotion to his work predict for him a distinguished future career. Both Mr. and Mrs. Anderson will be greatly missed by the people of Maitland and surrounding vicinity, and they carry with them the best wishes of a wide circle of friends.

## TORONTO.

St. James.—One of the largest congregations which ever assembled in the cathedral, welcomed his lordship Bishop Whipple, of Minnesota, last Friday evening, and listened with marked attention and respect to that veteran soldier of Christ as he pleaded the cause of the Indian missionary. He said that sin, sorrow and death were not the inventions of Christ's priests. He could not conceive a design without a designer, life without a life giver, creation without a creator. Because of these things he knew that there was a God who loved His people and felt their wants. It was the fashion of the day to talk about ten great religions. It was true that all religions told the same stories about the aching heart looking for help, but there was only one religion which told the story of a great living and all-powerful God reaching out His mighty hand to guide and save men. It was too late to-day to deny the Gospel of Christ. He asked that anyone should show him anywhere in the world where childhood was protected, where womanhood was revered, where men were allowed to peacefully enjoy their rights and liberties, and he would point out a place which had been hallowed by the teaching of the Gospel of Christ. He called upon those present to read human history and show him a woman like Florence Nightingale; a man like David Livingstone, who had gone with love into the solitudes of Darkest Africa; a man like Father Damien, who had given his holy life for the loathsome leper, and he would show the head and the heart of his Master Jesus Christ. There had been no period in the world's history when men could be so thankful that they were permitted to live as now; the Gospel could be carried all over the earth, there had been no age in which such triumphs had been won for Christ. Forty years ago an American sailor had landed upon the shores of Japan. He found that there was a law written in stone in that country, that it meant death for a Christian to place his foot upon the soil. To-day there were over one million Japanese children who were taught their lessons by Christian teachers. Forty years ago David Livingstone had left his home in Scotland and gone on his mission of love into the depths of the Dark Continent. His father had told him that it meant death to venture it, and that he would never be seen again. That noble man had been found dead in a hut in the interior of that mournful wilderness, and the poor black men who had listened to his loving and tender voice had wrapped his body up in leaves and covered it with pitch, and then carried it for nine months to the eastern coast and handed it over to his countrymen, saying, "We have brought the man of God to his people." There were to-day twelve bishops in Africa and hundreds of clergy. The strange thing, however, to his mind was the manner in which God had disposed of this continent.

It was strange that after the Spaniard, the Frenchman and the Hollander, all powerful peoples, had successfully held this country, their God should finally hand it over to the Anglo Saxon race. It meant something; these things were not done by accident. To-day the Anglo Saxon people numbered one tenth of the population of the globe. He believed that the reason was that since the days of the Magna Charta the English people had recognized that God alone had the right to govern, and that the individual was free, because the Church carried in its hands an open Bible, and allowed no bishop or priest to dictate to the people. He warned the Canadian people against ill-treating their Indians as the Government of the United States had done. He said that the people of the United States who had trampled and crushed remorselessly the Indian belonged to the same brutal Anglo-Saxon race which never hesitated a moment to trample and crush to the dust the weak when it was their advantage. The Canadian people were also of the same stock. He warned the Canadians to beware their horrible example. He said that the Indians had been robbed and debased by the Americans. The white man had taken every advantage of them, and in return had done nothing for them but present them with a black bottle. He then told a heartrending story in his own pathetic way regarding the trials and vicissitudes of the Indian missionaries, of their solitude in the wilderness and their many noble acts, of how many of them had starved and gone without clothing, of how they had fished and hunted with the red man, and of how they had in this manner gained many souls for Christ. He said that there was a feeling that the Indians did not make good Christians, and then proceeded to tell of many cases where the devotion shown by these people had put to shame the traducers of the race. He had seen full blooded Indians acting as his ministers, and better Christians had never laboured in the cause of God. He said that the Gospel was not a dogma, but a beautiful story of a sufferer and Saviour, and that it appealed alike to Indian and white, labourer and prince, ignorant and intellectual. He then called upon the people to give to the cause of God, and stated that their money would go to the Bishop of the Saskatchewan for Indian work. He concluded by saying that the greatest comfort which would be experienced by those who gained Heaven after beholding their Christ, would be to meet some poor soul whom they had been instrumental in bringing into the Kingdom. The collection was then taken up, and the well-filled plates spoke eloquently the words of gratitude felt by the people.

St. James.—Bishop Reeve, of the Mackenzie River district, preached an eloquent sermon last Sunday in the cathedral, upon the subject of foreign missions. He said, that in his opinion, the command to go and preach in the uttermost parts was intended to draw attention to the Mackenzie district. The Protestant mission in this field had been started in 1820 by Rev. Mr. West, and had been attended with brilliant results. His lordship said that there were thousands of Esquimaux at the mouth of the Mackenzie river who had never heard the Word of God, and he asked that 100 families in Toronto should give 10 cents per week towards supporting a missionary to these people. This would furnish half the amount required. He hoped to get the balance from the good people of Montreal. The collection was large.

Holy Trinity.—The Anniversary services were held in this church last week, when the Rev. Dean Mackenzie of Brantford preached an excellent sermon.

Trinity University.—The opening service in connection with the fifth annual general meeting of convocation of Trinity University, was held in the college chapel Thursday evening. Full choral service was conducted, Rev. Professor Huntingford intoning. Among those present were Archdeacon Bedford-Jones, Brockville; Rev. Dr. Osborne, D.D., Markham; Rev. Geo. Webb, Rev. Canon Cayley, Rural Dean Langtry, Revs. Harris, Shaw and Plummer. Rev. Dr. Mockridge, of Holy Trinity church, preached a very able sermon, and chose for consideration II. Kings xvi. 26.

TORONTO.—The Rev. D. J. Caswell, of Brantford, by invitation of the Ruri-decanal chapter, visited Toronto during the week following the Sunday appointed for intercession in behalf of Sunday schools, and gave two of his lectures on the Church Catechism taught by his symbolical charts. The first lecture was in Holy Trinity school house, and was not largely attended, owing to many other attractions. But at the second in St. Stephen's school house, there was a large number present, and the interest shown most enthusiastic. There were twenty of the city clergy or more, and they as well as the teachers expressed the greatest admiration for the new system of teaching. It was regarded as very attractive, and

the beautifully coloured charts were spoken of as sure to take and keep the attention of children. These charts are now in use in many of the city Sunday schools, and letters are coming in highly approving of them from different parts of the Dominion. They will be found on exhibition and for sale at the Synod Depository in the Merchants Bank Building, Toronto, or orders addressed to the Casswell Publishing Co. of Brantford, will receive immediate attention.

**EAST TORONTO.—St. Saviour's.**—A most delightful service of praise was held here on Sunday afternoon, Oct. 25. The selections by the choir were well chosen, and beautifully rendered. Dr. Gammack's reading of Isaiah lx., "Arise, shine," &c., was an arousing prelude to a sermon by the Rev. Mr. Harrison, of St. Matthias, who chose as his text Ps. l. 23, and his remarks about the glorifying God in the little things entrusted to our care will no doubt dwell in many hearts, and bear fruits unto eternal life. A collection was made towards the reduction of the church debt. The service altogether makes one wish that it may soon be repeated.

**ACKNOWLEDGMENT.**—The following are further donations towards our mission debt. A Church woman, \$4.00; E.S.A. \$2.00 \$6.00. The accounts now stand, donations received, \$207.40; balance due, \$577.60. Amid the coming season's festivities, I earnestly pray that many of your good readers will remember the dark cloud under which we rest. The smallest contributions tend to lighten our burden. A. E. Whatham, Essonville, Ont.

**GRAFTON.**—In the account of this church we omitted to mention (1) the reredos, which is very becoming and effective, (2) more especially, the very beautiful east window, erected by Mrs. Vernon, of Peterboro, to the memory of her late husband. This window consists of three lights, filled with church emblems, Font and Dove, Agnus Dei Chalice, Pelican in Piety. The central light contains a small, but very beautiful group of figures—Our Lord blessing the little children. This window, we believe, was got in Montreal, and is very much admired.

It may be added that arrangements are being completed for the beautifying and permanent care of the pretty old churchyard, in which, we are glad to say, many sepulchral crosses are to be found instead of the heathen Egyptian obelisks, &c.

#### NIAGARA.

**HAMILTON.—Obituary.**—The name of Winer is very closely identified with Hamilton from its early village days, also with the beginning and progress of Christ Church, the first in connection with the Church of England there. John Winer was the enterprising townsman and successful wholesale druggist, well-known throughout the Western part of the Province of Upper Canada, or Canada West. He was also an active, wise, and useful Church member. He lived to a great age—about ninety, and died about two years ago. We have now to record the death of his widow at a great age—ninety years, on Tuesday, October 27, at the old residence on Main St. East. She was born on August 18th, 1801, on her father's farm at Niagara Falls. The *Hamilton Spectator* of the 28th remarks upon her life and death: "Up to within a few months Mrs. Winer's faculties, mental and physical, were remarkably well preserved, and until late in the summer she was able to attend personally to the details of business. She was a member of the congregation of Christ church cathedral and an intimate friend of the venerable Deau Geddes, the news of whose supposedly fatal illness was announced yesterday together with the news of her death. Mrs. Winer is survived by three daughters—Mrs. Cook and Mrs. Brega, who have been residing with her, and Mrs. Masson, of Chicago. On Aug. 28 last—the ninetieth anniversary of Mrs. Winer's birth—the *Spectator* printed the following anecdote of her early life: 'All through her long life Mrs. Winer has been remarkable for energy and courage. In her girlhood Sarah Ryan was famed throughout the whole countryside for her fearlessness and daring. One exploit of hers, when she was only twelve years of age, deserves to be recorded in history. The war of 1812-15 had been in progress for a year, and as her father's farm was near the frontier the child had become familiar with the sounds of battle and the sight of soldiers. She was intensely patriotic, and longed to do something to help the Canadian cause. Her opportunity came. A large American force landed on the Canadian side, and cut off communication between a small Canadian force and the main British Army. The Canadian officer in command wished to communicate with his superior officer without delay, but the difficulty was how to get the dispatches through the enemy's lines. In his dilemma he thought of little Sarah Ryan, whose fearless char-

acter and daring horsemanship he had often heard of. He asked the child whether she would carry the dispatches. She eagerly undertook the task and the papers were entrusted to her. The child accomplished her mission successfully, riding straight through the enemy's lines and never pausing in her long ride until she had placed the precious papers in the hands of the British commander. It was a deed scarcely less daring and heroic than the famous walk of Laura Secord."

#### HURON.

**AMHERSTBURG.**—On the evening of the 15th of October, the congregation of Christ Church, Amherstburg, held their annual Harvest Home. The church had been handsomely and tastefully decorated with flowers, fruit and grain by members of the Ladies' Guild. An attractive feature of the decorations was the text, "Giver of All," in white letters on a red ground, which was placed in the central window of the chancel. The special music for the occasion was well rendered by the choir, under the able supervision of the organist, Miss Hattie Barlow, who also played as a voluntary a selection from Beethoven with great taste and expression. The rector, Rev. G. W. Wye, gave a short address in which he reminded the congregation how great their thankfulness should be for the merciful preservation of the church in which they had worshipped for so many years from the danger that had so lately threatened it. The sermon, an able exposition setting forth the many reasons why we nationally as well as individually should feel particularly thankful at this time, was preached by the Rev. J. R. Newell, of Port Dover. The congregation and thanksgiving offertory were both good.

**GALT.**—The Rev. John Ridley, together with Dr. A. Bisset Thom, Churchwarden, and Mr. J. Woods, went to St. Thomas to attend the Sunday School Convention and meeting of Lay Workers in connection with the diocese of Huron. The amount of the offertory at Trinity Church for the Hospital Sunday collection, was \$87.30, Knox Church following with \$80.69.

#### ALGOMA.

**GRAVENHURST.**—On Sunday, 15th Oct., the Rev. L. Sinclair conducted Divine Service morning and evening in St. James' Church. In the evening the congregation was much larger than usual. In answer to pressing invitation, Mr. Sinclair consented to give services on the following Sunday, for the purpose of helping the Church financially, by saving the congregation the heavy expense of a student from the college, as they are at present without a clergyman. In doing this, he has at the same time made provision for the churches in the Mission of Ilfracombe. The congregation of St. James' Church earnestly request any of the other clergy who can do so to follow his example, and so help the spiritual and temporal welfare of the congregation until a regular clergyman arrives.

**ILFRACOMBE.**—The Harvest Thanksgiving Service was held in Christ Church on Oct. 15th; the sermon was preached by the Rev. H. P. Lowe, M.A., and the Rev. L. Sinclair congratulated the congregation on the decoration of the church, which he considered to be worthy of much appreciation. After the sermon, a social and concert were given in aid of the church, under the management of the clergyman, who with his wife took a prominent part in the musical portion of the entertainment; although the inclemency of the weather prevented many from being present, yet the concert proved very successful, leaving a fair balance after all expenses had been cleared.

**BRACEBRIDGE.**—The usual Annual Harvest Festival was celebrated in St. Thomas Church, Bracebridge, on the 9th inst., the ladies manifesting their usual taste and zeal in the endowment of the sacred building, and an abundant supply of fruit, vegetables, and flowers having been provided for this purpose by many members of the congregation. The service was choral, with a special anthem appropriate to the occasion. The sermon, a telling one, was preached by the Rev. A. D. Allman, Incumbent of Port Sydney. The vegetables and fruit, after they had served their purpose, were given as usual to the Incumbent, to which were added other donations of a most substantial character, including flour, meat, etc. The offertory, amounting to \$7.75, was, in accordance with diocesan rule, devoted to the Widows' and Orphans' Fund of the diocese.

**SUDBURY.**—The vicinity of Sudbury shows no sign of harvest, yet the Church folk realizing their interest in the common bountiful supply vouchsafed to Canada by the Giver of All, held thanksgiving ser-

vices on the 21st October. At 8 a.m., there was a celebration of the Sacrament of the Lord's Supper, Rural Dean Vesey, of Sault Ste. Marie, being celebrant. At 8 p.m., a large congregation assembled in the Church of the Epiphany. The service was evening prayer read by the incumbent, Rev. C. Piercy, and a most appropriate sermon preached by Rev. E. A. Vesey. The offertory was a liberal one (\$17.61), and was devoted to debt on church building. On Sunday, the 25th October, the A. O. U. W. attended morning service at the Church of the Epiphany the members coming from Sudbury and from Coppercliff and Evans Mills. It is proposed to hold a sale of fancy and useful articles early in December in aid of Church Building Fund. The incumbent solicits articles for the same, being most anxious to meet all liabilities before Easter. It would be unfair to omit mention of the beautiful decorations for the harvest services. The chancel was decked with grain, fruit and vegetables, tastefully entwined with and arranged amidst moss and hemlock.

**PERSONAL.**—The Rev. E. F. Wilson has returned from his trip to the North-west, and is now at Sault Ste. Marie.

#### ATHABASCA.

The Synod of this Diocese was held at St. Peter's Mission, Lesser Slave Lake, Tuesday, Sept. 29. On the previous Sunday during the Cree morning service Mr. Hy. Robinson was admitted by the Bishop to the order of Deacon. The ordination service was followed by an administration of the Holy Communion. An offertory was taken up for the Clergy Endowment Fund of the Diocese, amounting to \$40.00. At the English service in the afternoon, the Rev. J. G. Brick preached from Luke xv. On the following Monday, the usual petitions for consecration and setting apart from common uses having been signed, the Bishop proceeded to consecrate the church, to be the Church of St. Peter for the Mission at Lesser Slave Lake. A special service was held, whereat the petition for consecration was presented and read. The Bishop read his reply consenting to the same, followed by the Evening Prayers, with suitable Psalms, lessons and collect, and an address from 1 Peter ii. 45.

The Bishop, accompanied by the clergy and congregation, then proceeded to the burial ground; the petition asking for the setting apart and consecration of the same was read and presented, to which the Bishop read his consent; the hymn "For ever with the Lord" was sung, and prayer offered by the Bishop. In the evening there was a display of Scripture scenes from the life of our Lord, by means of a magic lantern kindly presented to the mission, with short explanatory addresses in Cree by Rev. G. Holmes.

On Tuesday morning the Bishop and clergy assembled in St. Peter's Church; morning prayers commenced at 10.30 by Rev. G. Holmes, the lessons by Rev. A. C. Garrioch, and Rev. J. G. Bick, the prayers to end of 3rd collect by Rev. M. Scott. Ante-Communion service and prayer for the Synod by the Bishop, assisted by Rev. A. C. Garrioch. The Bishop then delivered his address to the Synod. The Bishop was assisted in administering the Holy Communion by Rev. A. C. Garrioch, and Rev. G. Holmes. After lunch, the Synod was opened with prayer.

The Rev. G. Holmes was chosen Secretary of the Synod; after roll-call, notices of motions were laid upon the table. Scrutineers having been appointed, the Synod proceeded to the election of members to the Executive Committee. The Rev. G. Holmes was elected clerical member, and Mr. Albert Tate lay member.

The Bishop having informed the Synod of the approaching consecration of the Archdeacon of the Diocese, Archdeacon Reeve, to the bishopric of Mackenzie River, the following resolution was unanimously carried: "That this Synod desires here-with to convey to the Right Rev. Bishop Reeve the expression of their feelings on his consecration to the bishopric of Mackenzie River.

"Their earnest prayer is that all needed wisdom and grace may be vouchsafed him for the fulfilling of the arduous and important duties of the episcopate. They trust that he will be permitted to rejoice in many tokens of divine blessing, and that he may have much joy in his work as chief pastor in Christ's Church.

"They also take the opportunity of expressing their sense of the loss of his services to this diocese. For twelve years his work has been faithfully carried on, an intimate knowledge of the work and its requirements gained, and valuable assistance rendered. At the same time they are glad to think that the valuable experience thus acquired is serving to enrich a portion of the missionary field so closely and intimately connected with this, and trust that the same unanimity of feeling and action may continue to bind in close union the dioceses of Mackenzie River and Athabasca, as has hitherto been the case."

A vote of hearty thanks to the "Woman's Auxiliary of Canada," for the generous aid offered by its several branches to the missions of this diocese, was unanimously carried.

An election being held, the following were returned as elected delegates to the Provincial and General Synods:

Provincial—Clerical, Revs. G. Holmes, A. C. Garrioch; General, Rev. J. G. Brick.

As there was not an available lay element, it was thought advisable to leave to the Bishop the appointment of lay substitutes.

Among other business a resolution was carried as follows:

"This Synod feels deeply the need and the importance of carrying out a translation of the New Testament into colloquial Cree, and having it printed in plain syllabic characters, and that in pursuance of this object we pledge ourselves to translate and render into syllabics the Gospels of St. Mark and St. John during the coming winter, and request Bishop Reeve, if in England in the spring, to arrange for the printing of the same. In determining on this step, it is considered advisable to make use of the very valuable translation of Archdeacon Hunter, adapting it to the Cree of this country, which in some important particulars differs from the Cree of the Plains."

The question of schools was also carefully considered, and arrangement made as far as possible to place existing schools on a working footing. While fully aware of the advantage of removing children from the detrimental influence of their camps and Indian homes by a system of boarding, the Synod did not feel itself prepared at present to recommend any scheme for a central boarding school.

The Rev. A. C. Garrioch urged on the Synod the desirability of endeavouring to draw out and obtain help from the Church in England and Canada, in the direction of voluntary lay helpers, and the need of such to free the ordained missionaries from the many secular calls upon their time and strength. He considered that such should receive their board and a moderate salary, and that an appeal should be made for funds for this purpose. A resolution in this direction was drawn up and carried.

Other business being concluded, the Bishop briefly reviewed the work of the Synod, and closed with the blessing, 10.15 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.

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

### The Church and the Labouring Classes.

SIR,—A few days ago I was present at a discussion among a number of labouring men in a certain town in Canada, which need not be named. The subject discussed was the causes of the alienation of the working classes from the Church. Some of these working men admitted that they never went inside a church, and those who did go to church sometimes were not by any means all of them churchmen, consequently they represented many shades of thought. The information obtained from these men as to why they are more or less repelled from "Christianity" is, I think, of such importance as to make me hope that you will allow me to state it in your columns for the benefit of your readers. The reasons given by the assembled workmen for their alienation from the Church are as follows:—Scepticism arising from the perusal of Paine's *Age of Reason* and other such works; the divorce of Christian practice from Christian profession; the clergy do not sufficiently seek out the poor; the clergy do not show any interest in the economic and social questions in which the wage-earners are so deeply interested; the clergy do not denounce wickedness in high places, nor the wrong doings of unjust employers of labour; the clergy do not speak to unjust employers of labour on behalf of the workingmen, when they are being unjustly treated; the richer people look down upon and avoid coming in contact with the poor; the holders of rented pews object to strangers sitting in their pews, especially if the stranger is poor and badly dressed, who is usually then turned out; poor people do not like to go to churches in which the pews are rented, as they feel that they are not wanted there; the worst and most out of the way seats in churches are told off for the poor; the richer people studiously avoid sitting by the poor or even in the same pew with them; the poor people prefer going to services held in chapels, mission halls, and the Salvation Army barracks, because they do not there have their shabby clothes criticised, nor are they there treated as so much dirt to be avoided.

I state the reasons as they were given, though I do not agree with all the blame being put on the shoulders of the clergy; we laymen of the Church are equally to blame. The reasons given are, as a whole, only too true, be it sadly said. Our Christian practice is sadly out of joint with our Christian profession. We have almost forgotten that the poor are the aristocracy of Christ's Kingdom, and that it was as a poor labouring artisan that He came among us. We want, at least I hope we do, to bring all classes within the influence of the Church. We largely base, and rightly so, the Church's claim to our allegiance on history, but I cannot help feeling the truth of the statement made by the late Bishop of Durham, when he expressed his willingness to state the issue of the question of the disestablishment of the Church of England upon "the present utility of the established Church to the nation." He saw a stronger line of defence in Church life and Church work than in the mere appeal to history; conduct is the best of profession, and the working classes feel more keenly than any one else the divergence of conduct and creed. Surely the real strength of the Church is to be found in "the common people," who so gladly heard the Church's head—in the love of the masses. I hope I may not appeal in vain to Churchmen to try and ascertain the causes which alienate the masses from the Church, and then knowing the causes of the alienation to fearlessly apply the self-evident remedies.

Yours, etc.,

C. B. MAYNE.

### Infant Baptism

LETTER NO. 2.

SIR.—"All are by nature the children of wrath."—Eph. ii. 3. "For as in Adam all die"—the young as well as the old—"even so in Christ shall all be made alive"—1 Cor. xv. 22—and why not the young as well as the old? Infants, in a state of unconsciousness, receive the taint of original sin from their parents, through the first Adam, and why should they not, by an act of which they are as little conscious at the time, namely, their baptism, be made partakers of the righteousness and life of the second Adam? It must be so, for the Scripture says, "Where sin abounded, grace did much more abound." There is no inherent virtue in the sacrament itself; but we believe that God has been graciously pleased to annex a certain grace to the outward sign, when that sign is worthily received. And infants have no actual, unrepented of sin to bar their worthy reception of the sign. Read with care the latter part of the fifth chapter of St. Paul's epistle to the Romans. The apostle alludes in the 14th verse to infants: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned (infants) after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offence so also is the free gift. For if through the offence of one (the first Adam) many be dead (infants as well as adults), much more the grace of God, and the gift by grace, which is by one man (the second Adam), Jesus Christ, hath abounded unto many. Therefore as by the offence of one (the first Adam) judgment came unto all men to condemnation; even so by the righteousness of one (the second Adam) the free gift came upon all men to justification of life." Apply this language to the case in hand. There are no clearer declarations of scriptures than these, namely, that the "offence" of the first Adam was sufficient to involve the world in ruin, and that the "righteousness" of the second Adam is sufficient to rescue the world from that ruin. If, then, every child that is born into the world be a "child of wrath," inheriting a depraved nature, and defiled by birth-sin, unless there be some way of applying the redemption wrought by Christ upon the Cross for all men, to each individual infant, the "righteousness" of the second Adam would not be co-extensive with the "offence" of the first Adam, nor the remedy co-extensive with the disease.

I would next call your attention to that remarkable discourse of our Lord with Nicodemus, recorded in the third chapter of St. John's gospel. The force of this discourse, as an argument for infant baptism, is lost in a great measure to those who cannot read it in the original Greek. In this discourse there are three words, in our version, translated "man," and on them the strength of the argument rests. They are these: "*Anthropos*," a man, any man; "*Oudeis*," no man; and "*tis*," every man, or every one. The whole discourse reads thus: "There was a man (*Anthropos*) of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God; for no man (*Oudeis*) can do those miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man (*tis*) be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a man (*Anthropos*) be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I

say unto thee, Except a man (*tis*) be born of water and the spirit he cannot enter into the Kingdom of God." At what time then, except in Baptism, can a child be born of water as well as the spirit? The word (*tis*) used and repeated by our Saviour is one that includes every living soul, from the newly born infant to the man of one hundred years old and upwards. It is of the same import as when we say, "Man is mortal." All are included. If there was no other allusion to the subject of Infant Baptism in scripture, this discourse alone is to me sufficient evidence of its scriptural character.

WM. LOGAN.

### Inspiration

SIR. You wrote a very interesting article upon this subject in a late issue of the CANADIAN CHURCHMAN, and we do not hesitate to express to you our gratefulness for the editorial. We are not a "critic" nor an adept in discoursing on Inspiration, but we have opinions. The correspondence that has arisen plainly shows that there is a need for the part you have taken. Of course no one at any time objects to a fair amount of criticism of even holy things, but at the moment there are extravagant ideas afloat within the Church subversive of the most precious truths of the Catholic Faith, and it is quite time that mere "hobbies" should be inquired into and rebuked. Messrs. Symonds and Osborne have evidently taken up some of these ideas, and like all new converts, they are becoming propagandists. They are New View Men, and the latter of the two rather sneers at Old View Men, as though they were the opponents of a studious life. This is a direct libel, among others, on the leaders of the "High" school (Liddon, Denison, the Cowley Fathers, &c.), as outside the extreme broad section, with the exception of certain theorists—not practical workers in the church—the New Theologic position has not taken. Will you kindly allow me to ask Dr. Osborne if he denies Infant Baptism? If not, and I hardly think an Anglican D.D. will do so, will he inform us wherein, from the view of the Catholic Church, the theory of Infant Baptism differs in any way from the theory of Inspiration—if there is to be any Inspiration at all. Is not the silence of the Church in its acceptance of the Holy Scripture, its very strongest testimony to its acceptance both of Infant Baptism and of Verbal Inspiration? We always thought so. There is no question that the early Church took all authentic Scripture as though it were inspired. If this is not the case, how could Athanasius find an "Argument" against Arius. I am sorry to think Dr. Osborne believes a man can be a Churchman, and yet give up "Original Sin" and "Predestination," because of a "rigid foundation," and then go on also to give up the "Trinity" and the "Incarnation," because they are "built on a weaker foundation." His Church ideas are truly very loose ones. He would make no difference between Catholics and heretics. A man could not become a heretic at all with him. Strange doctrines indeed meet us now a-days.

Will the modern critics kindly tell to us what kind of a Christ is a non-Incarnate one, for the Catholic world has never heard of Him outside of the Docetae. Will Dr. Osborne declare to a nineteenth century world that before the Reformation there was no such work as *Cur Deus Homo*? We have read his letter through and through, and we have read the letter of Professor Symonds through and through, and we are deeply pained. As we have once before expressed it, in a secular paper, it is the "positivism" of the age that hurts us. We are beginning to be actually ashamed on behalf of some modern Christian writers. If we are to lose a "historic" God, a "historic" Christ, and a "historic" Church, together with a "historic" series of documents called The Bible, let it be done gently and not all at once. If the work of ages is to crumble before the hasty dynamite policy of to-day into a system of fabulous followings, let us at least be given time to bare our heads while echo bears backward upon echo into the "dim antiquity of the world's historic dawn." A Judaism possessing a Law, but having no Law given, would be in no worse a condition than a Christianity with an Aristotelian Jesus. Philosophy is one thing, it is a passing phase—Christianity is quite another thing, it is an eternal verity or it is a huge sham. Is Dr. Osborne a follower of Professor Moberg? We should hope not, for the credit of Trinity. Of a truth we can at all times afford to be broad and charitable, but that does not compel us to dig down the foundations of belief. If Philology so widely differs, as it does, at the hands of such men as Muller and Sayce, how can we think that the plain common-sense idea of Inspiration must forsooth give way before the modern criticism of the new school? The basis of history, outside of a revelation, is a very changeable one. We shall have no doubt that within fifty years we shall see great changes in present scientific standings. If Scripture has to change so as to serve every opinion or even consensus of opinions, then the world is in a sad plight.

C. A. F.



St. Luke's Mission, Vermilion.

Sir, May I acknowledge through your paper the following goods for the Irene Training School and for the general purposes of the mission: One cask, addressed Bishop Young, *via* Chipewyn; contents, girls' dresses, under-clothes, remnants of strong gingham, stockings, fancy aprons, hoods, etc. One cask addressed Bishop of *—*, Irene Training School, Vermilion; contents, a few boys' suits, trousers, second-hand girls' underclothing, two pieces of cloth, towels, soap, remnants of patch-work, etc. The above description is the only identification I can give. Where they come from and who the kind donors are, I have no means of knowing. I would venture to suggest one of the two following expedients for the identification of goods: The adoption of some simple distinguishing mark by the several Ladies' Auxiliaries. This mark to be put on the cask or bale near the address, or an invoice of contents with the mark on it sent to its receiver. Or else the invoice of contents with letter of advice to be inserted about one quarter of the way down, so as not easily to be passed over in opening the contents. Friends outside have no conception of the difficulty and uncertainty of transport in the north, the rough handling goods meet with on the rocky portages—often cask heads stove in, bales torn and soaked; again, the rush and hurry in which they are often received. One cask—contents in good order, but not yet checked off, as I am laid aside by a heavy fall—from the Woman's Auxiliary, Inverness, Province of Quebec; one sack of clothing, in good condition, not yet opened, presumably one of two sacks advised by the Ottawa branch of the Woman's Auxiliary. We are very thankful indeed to have received the above safely, together with the bulk of free provisions for next winter, as together with a considerable amount of the H. B. outfit for this Post, they were within two hours of being swept away by a sudden and unexpected rise of the river. The crews engaged on the transport reached the spot where the goods were piled—a rocky ledge near some heavy rapids, at about 10 o'clock at night, to find the water already up to the lowest layer of flour-sacks; they had to carry the goods, up to their waists in water, in the darkness, to higher ground. Two hours after the last piece was removed, a huge mass of logs adrift soon swept over the spot where the goods had been piled. This serves to illustrate the hazardous nature of the transport in this country. I desire to convey through your paper my hearty thanks to the kind contributors of the above packages. With these and some contributions of clothing from England, all our needs here for the Irene School and for general mission purposes, will be supplied for at least a year. I may also add that boys' suits, for ages ranging from six to twelve years; good plain, wearable under-clothing to match; girls' frocks in gingham and serge, longer in the skirts than children in Canada might use for the same ages, and stockings, are the most useful articles our friends can send out here. I remain, dear sir, yours sincerely,

August 1st, 1891.

RICHARD, ATHABASCA.

The Bishop of Ontario on the Winnipeg Scheme for the Consolidating of the Canadian Church.

Sir,—In his annual charge to his Synod in June last, his Lordship the Bishop of Ontario discusses adversely and at considerable length the resolutions adopted at the Winnipeg Conference for the Consolidation of the Canadian Church. I was exceedingly occupied at the time, and have been up to the beginning of this month, in the preparation of a brief history of the Canadian Church, and so have not had time to review his Lordships' utterances. I find that those utterances are referred to with approval by the Bishop of Columbia; and I am informed that they have secured very wide spread approval in the Diocese of Ontario. As this implies no little danger of at least a partial rejection of the scheme, I now ask your permission to review briefly his Lordships' utterances. The Bishop states at the outset that he has not had time to give adequate attention to the proposals of the Conference, and the truth of that statement is abundantly illustrated in the ill-considered criticisms which follow. It is not conceivable that so orthodox and clever a man as the Bishop of Ontario, should have been led to endorse the judicial committee of the Privy Council as a satisfactory, if not the best mode of settling questions of doctrine and discipline, had he had time to consider what he was saying, and yet that is what his argument necessarily implies. Then the Bishop has failed to apprehend—no doubt from the same want of time for due consideration—not only the *raison d'etre* for the establishment of the General Synod, but the meaning of the recommendations of the Winnipeg Conference. Surely the main reason "for the existence of a General Synod is" not "as a precaution against possible conflicting legislation by Provinces," any more than the main reason for the existence of the House of Commons at Ottawa is as a precaution

against conflicting civil legislation by the Provinces. Surely the reason for the existence of the one assembly and the other is not negative but positive. Not to prevent wrong doing but to *do* good. To be the agency by which the Dominion and the Church in the Dominion can confer upon and act together for the well-being of the whole body. It may indeed be necessary for such a body to restrain sectional or selfish legislation, but that is not the primary object of its existence, and there is surely just the same reason in the one case as in the other for the existence of some legislative body by which the whole Dominion can act together for the protection, advancement and good of the whole. Our energetic rivals, the Methodists and Presbyterians, have found this out, and in addition to their Presbyteries and Synods, meet in General Assembly of the whole Dominion, the one every year, and the other every four years, and they broadly express their wonder that we have not found out the wisdom and the necessity of a similar organization. Then again his Lordship of Ontario has failed to bear in mind that the proposals of the Winnipeg Conference are not enactments, but mere suggestions for the organization and consideration of a General Synod. Any Diocesan Synod may instruct its delegates to urge any modification or reversal of those proposals it may think desirable. The object of the Conference was to get a general representative body together authorized to legislate for its future organization and action, as it may be directed or may deem most desirable. The Bishop quotes the act of Parliament under which the Provincial Synod was constituted, and has so far acted, and which enacts that this body "may frame a constitution, and make regulations for the general management and good government of the said Church in the Province, and he thinks that the recommendation of the Conference that the General Synod shall have jurisdiction in matters of doctrine, worship and discipline, "deprives the Provinces of all authority and dignity." But it will be observed that two of the three subjects named as properly falling under the jurisdiction of the General Synod are not provided for at all in the constitution of the Provincial Synod. That body is not empowered by the act of Parliament to deal with questions of doctrine or worship. And the Bishop is surely mistaken when he says that it "has enacted canons on doctrine." If my memory does not deceive me, such questions when moved, have more than once been ruled out as "*ultra vires*" of the Provincial Synod. But whether this be so or not, it is certain that so long as we hold ourselves bound by the Act of Parliament, there is no provision made either by the law of the land or by the action of the Church for dealing with questions of doctrine or worship, and any attempt to enforce discipline in either of these spheres would certainly be set aside for want of authority. So that there is a grave defect in our legislative machinery which needs to be provided for by the constitution of a General Synod or in some other way. It is evident that the jurisdiction recommended in matters of discipline is of that revisory character which belongs to superior tribunals, or is only intended to embrace such general enactments as affect the well-being of the whole body, and is in no way prohibitory of such disciplinary regulations as Provincial and Diocesan Synods are empowered to make for the good government of the Church within the limits of their respective jurisdictions. Surely such jurisdiction would no more bring the Provincial Synods into contempt than the existence of the Dominion Government brings into contempt the Provincial Legislatures or causes them to die of inanition. I will, with your permission, consider the Bishop's charge of innovation, and his proposal for an appellate tribunal, in another letter.

JOHN LANGTRY.

Notes and Queries.

Sir,—The timely statement of churchwardens' duties by the Rev. T. Bedford-Jones, LL.D., in your paper of the 17th of last month, suggests the following queries in regard to churchyards: (1) Can a parish by a vote of its vestry relieve itself of the responsibility of keeping the churchyard fenced, so as to keep out cattle—or in other words, can a parish abandon in whole or in part its churchyard? (2) Would distance from the plot of ground on which the church stands affect the issue, and if so what distance? (3) Would the cost of a necessary fence or repairs of the churchyard fence, be a first second or third lien on the income of the parish? The reason I wish the above questions answered, is to remove as soon as possible a growing mistrust in the minds of many of our Church members, that have laid their dead in consecrated ground, that it is only a question of a few years when the last earthly resting place of their loved ones will be desecrated by herds of cattle, or the ploughshare. If the answers confirm such suspicions, even that will be a relief, for they can then prepare for the removal of

their dead to a more secure resting place than the consecrated ground of their parish churchyard. On the other hand, if confidence is restored, there are many delapidated churchyard fences that will be repaired, and interments resumed within their bounds, and the hope that springs from faith in the stability of our churchyards will re-act favourably on the Church at large.

CHURCHMAN.

*Ans.*—The duty of repairing and caring for its churchyard cannot be shifted by the vestry from its shoulders by any device whatever. (2) Distance cannot affect the question of this duty. (3) The cost of necessary care and repairs stands on the same level as care and repair of the church itself, and so becomes a second charge on the funds, the support of the Incumbent being first charge everywhere. Such neglect as your queries imply is outrageous, and should be brought (by presentation) before the diocesan authorities.

British and Foreign.

The Society for Promoting Christian Knowledge has placed 1,000*l.* at the disposal of Bishop Knight-Bruce for work in the newly-formed diocese of Mashonaland.

Bishop Copleston, of Colombo, has been engaged in writing concerning Buddhism, Primitive and Present, in Magadha and Ceylon.

It is stated that the Rev. Hugh Price James, at present minister of the Calvinistic Methodist Chapel (Welsh and English), Caerphilly, has made known to the deacons at his chapel that it is his intention to enter the Church of England.

An anonymous donation of 1,000*l.* has been received from London on behalf of the new tower at Atherton parish church, Lancashire. The Extension Fund Committee have been exceedingly fortunate, having received 3,727*l.* in anonymous donations, as well as 1,000*l.* from Lord Lilford.

Some excitement has been caused in Welsh Nonconforming circles by the resignation by the Rev. T. W. Jones of his connection with the Calvinistic body. It is understood that he is desirous of being admitted into the Church.

Bishop Selwyn appeals for help towards the expenses of insuring and sending out the new *Southern Cross* for the work of the *Melanesian Mission*. Owing to severe illness his lordship is unable at present to do any work for the Mission, and it is hoped that the incidental expenses of the ship will be provided by special contributions, the cost of the ship being already provided for.

The Right Rev. Bishop Hellmuth, who has recently resigned the rectory of Bridlington, will commence his duties as English Chaplain of Holy Trinity Church, Pau, on the 25th inst., in connection with the Colonial and Continental Church Society. The Assistant Chaplain will be the Rev. W. E. Hodgkinson, late Curate of St. Paul's, Sheffield.

The recent census (1891) showed "Protestant Episcopalians" in Ireland to be 602,300, or about one-fifth as compared with Roman Catholics (3,549,856)—that is to say, about double the Archbishop's estimate. If the Presbyterians are added (446,689), the proportion of "Protestants" to Roman Catholics in Ireland becomes about one-third, the total being 1,047,989, not including Methodists, who are more than 40,000.

The Bishop of Manchester has consented to open the new Labour Home in Manchester in connection with the Social Scheme of the Church Army. The evangelist appointed, who has formerly been a prize-fighter, will be, with his wife, the "father" and "mother" of the Home, which, according to the scheme, provides for the reception of twenty to twenty-four men at any one time, so that strong personal and religious influence may be brought to bear upon them.

The *London Diocesan Magazine* gives an analysis of the denominational professions of the troops composing the British Army, based upon the recent Parliamentary Return. It appears that 68.0 belong to the Church of England, and 18.4 are Roman Catholics, 7.6 Presbyterians, and 6.0 Wesleyans or other Protestants. In 1871 the proportions were 64.8 Church of England, 23.0 Roman Catholics, 8.9 Presbyterians, and 3.3 Wesleyans or other Protestants.

The assistant curates, past and present, twenty in number, who had been licensed to Canon Legge, presented him with a pectoral cross, on his elevation to the see of Lichfield. The cross is of the form known as St. Chad's, in plain solid gold, with IHS in front, and "Augustus Legge, from his curates, Michaelmas, 1891," on the back. The presentation was made in the vestry after a special celebration of the Holy Communion on the 28th ult. (the day previous to his consecration), at which the then Bishop-elect gave a touching address and farewell counsels to those whom he had in a great measure trained in the priesthood.

Mr. E. A. Finn, secretary of the Society for the Relief of Persecuted Jews (Syrian Colonization Fund), writes from 41 Parliament street, in support of an appeal that there are thousands (some 2,000 at and near Jaffa alone) in terrible destitution. Some of these were found in wretched huts of old canvas stretched upon sticks under the blazing sun; many lying on the bare earth ill with fever and ophthalmia. Some of the men had earned a pittance as field laborers, walking daily eight miles, till their swollen legs could no longer support them. Men, women and little children were suffering in silent misery till Mr. Scott Moncrieff sought them out. No one of them begged. He took instant measures for giving medical aid, food and shelter. Jews and Christians have helped men in the work of relief. The poor creatures bless God who has brought them to a land where they can die unmolested. They would not believe at first that He had also sent a Christian from England to pity and help them to live. We most earnestly appeal for funds that Mr. Scott Moncrieff may carry out this pressing work at once.

During the past fortnight the annual deputation of the Universities' Mission to Central Africa have visited Ireland. The deputation consisted of the secretary (the Rev. Duncan Travers); the Rev. J. P. Farler, formerly Archdeacon of Magila, Zanzibar; and the Rev. F. R. Wallis, of Mkuzi, Zanzibar. Sermons were arranged in Belfast, Derry, Dromore, and Dublin, and much interest was stirred up in behalf of this most interesting mission. Archdeacon Jones-Bateman will visit Ireland during the second week in October, and complete the list of sermons and meetings, preaching, amongst other places, in St. Patrick's cathedral. The sermons and meetings were arranged by the Rev. John Olphert, Minor Canon of Londonderry Cathedral (Hon. Sec. for North of Ireland), and by the Rev. Robert B. Stoney, Vicar of St. Matthew's, Dublin, and Hon. Sec. for Ireland.

On the subject of the Re-union of Christendom, Mr. Gladstone has addressed a letter to Mr. Percy Bunting, one of the special editors of the new *Review of the Churches*. Mr. Gladstone says:—"Though my hands are too full to allow of my considering your plan with a view to co-operation, I think that the prosecution of discussions and plans for the union of Christian bodies now severed is a matter to be regarded with much interest and desire until and unless it touches points where real beliefs or great institutions are to be compromised. In your actual plan, judging from what I hear, there are two schemes of union which seem to be of early promise—that between the severed classes of Presbyterians, and that between Congregationalists and Baptists. Methodism will be hard to bring in, but the discussions may be good in softening tempers, even when the subject may seem to be more speculative than practical.

ETHER DRINKING IN IRELAND.—It is satisfactory to learn, on the authority of the *British Medical*

*Journal*, that the baneful practice of ether-drinking in Ireland has considerably fallen off. In fact it has been almost, if not quite, suppressed, as the effect of the public attention recently directed towards it. When the attention of Mr. Goschen was drawn to the matter, he took steps to impose such severe restrictions on the sale of methylated ether as made it almost impossible to retail it for drinking purposes. The ether trade with Ireland has now fallen into insignificance; and the sales of one firm alone, who were the chief offenders, have fallen off to the extent of 80 per cent. There is, of course, a legitimate use of methylated ether for freezing purposes and other commercial objects, so that a certain sale will continue. It is stated, however, that the devotees of this pernicious form of volatile intoxicant have been seeking to replace methylated ether by some similar cheap intoxicant, but that hitherto devised is an offensive mixture.

Archdeacon Farrar, preaching on Sunday morning at St. Margaret's, Westminster, in speaking of the late Hon. W. H. Smith, said he had vast wealth, and he used it with noble generosity. He attained immense and unhopd-for success, and he wore his high honours ever unassumingly. He bore to the last the commonest and least distinguished of English names, and desired no other. In the dignity of manhood he knew that man is as great as he is in God's sight, and never greater; and that man can derive no real honour from the accidents that are without Him, but only from what he is in God's sight as simply man. His honours came to him, as you know, unsought, the rewards of simple integrity, and because he was faithful, not self-seeking, straightforward, not subterranean and intriguing, kindly to all, not cynical and bitter, upright, not greedy of filthy lucre. He has died without one enemy, and with "troops of friends."

## Sunday School Lesson.

24th Sunday after Trinity. November 8, 1891.

### THE ORDERING OF PRIESTS.

Sometimes men are perpetual deacons, never rising to the higher office of the priesthood, but generally after a year's probation they are ordained priests, if they "have used the office of a deacon well;" according to St. Paul's advice (1 Tim. iii. 13.) This service, to the end of the Gospel, is similar to that used for ordaining deacons, but after that it is much more solemn, as the office is a far greater one.

The appointed day is usually in one of the quarterly Ember seasons (*See Table of Facts*), and the prayers provided for the Church during those seasons should be used daily. They are among the Occasional Prayers after the Litany. Impress on the children of the Church the value of such special prayers at special times, and in the next generation, if not before, the effect will be seen. If St. Paul gained fresh strength from his people's prayers, modern clergy need not be above accepting the same help. (Eph. vi. 18, 19.) See how the hands of Moses were held up for him. (Exod. xvii. 11, 12.)

#### I. MEANING OF PRIEST.

There are, and have been from the Apostles' time, three "Orders of ministers in Christ's Church: Bishops, Priests and Deacons." As the Christian Church grew out of the Jewish we might expect to find three similar classes of ministers among the Jews. Accordingly we find a High Priest, Priests and Levites. There was only one High Priest, while now there are many Bishops; but this may be accounted for by the fact that the Jewish Church was for one nation only, while the Christian Church is catholic and intended to embrace the world. Our word "priest" really means "elder" in the Greek Testament. It was written *presbuterus*, which we shorten into "presbyter," and then into "priest." The Jewish word "priest" has a different meaning, viz., "a holy one" or "worker in holy things." It is sometimes applied to Christians (Rev. i. 6). "Elders" (*i.e.* presbyters or priests) were ordained by the Apostles in every Church. (Acts xiv. 23.)

#### II. THE SERVICE FOR THE ORDERING OF PRIESTS: THE INTRODUCTION.

No one can take this office on himself without a call from God (Heb. v. 4), and a special setting apart for His service. Many years ago, Korah, who was a Levite, dared to exercise the special duties of a priest. His terrible punishment still warns men against a like presumption. (Num. xvi. 9, 10, 31-35). See also how God punished Uzza, who was a layman, for touching the ark, which no one but a Levite might do. (1 Chr. xiii. 9, 10; xv. 12, 13, 15). These warnings are certainly needed now, for no one may take upon himself "the office of public preaching or ministering the sacraments," without being "lawfully called and sent." (See Article XXIII).

The Ordination Services are substantially the same as those used by the ancient Church. The Epistle speaks of the gifts of God and how they should be used, viz., for the edifying (or building up) of the Church. There is a choice of Gospels, one asking for prayers that more labourers may be sent to the harvest, the other describing the Good Shepherd, who is the model for all the lower shepherds. One special duty of the elders is to feed the flock, (Acts xx. 28).

#### III. THE EXHORTATION.

This is a sermon addressed to those who are about to be ordained and may be divided into several parts. (1) *The importance of the office.* They are to be "messengers, watchmen, and stewards of the Lord." They must be very zealous for His honour, as Elijah was. As "watchmen" they must not only be alert, but also warn their people of danger, (See Ezek. xxxiii. 6). (2) *Their responsibility,* being placed in charge of a great treasure, "the sheep of Christ," "His spouse," "His Body." He will punish any negligence. (3) *They are to seek help from God* by prayer and study, and be "patterns for the people to follow."

#### IV. THE QUESTION AND VOWS.

The first question is about *the call* to the ministry and seems to include both the outward and inward call. Then follow *the vows*, which are numerous and difficult to fulfil, and are only to be carried out "by the help of the Lord." Notice the expression "The Lord being my helper," after each one.

#### V. PRAYER FOR THE HOLY SPIRIT.

Silence is kept for a space while the people pray for the candidates. This may remind us of the silent half hour in heaven. (Rev. viii. 1.) Then comes the beautiful "*Veni Creator Spiritus*," a hymn nearly a thousand years old.

#### VI. ORDINATION AND CONCLUSION.

This consists, as with deacons, in the laying on of hands. But the Bishop does not now act alone, the priests who are present joining with him. This they do as a token of assent, even as St. Timothy was ordained by St. Paul, "with the laying on of the hands of the presbytery." (2 Tim. i. 6; 1 Tim. iv. 14.) In the Greek Church the Bishop acts alone. They are given authority (a) to pronounce absolution. The authority given by Christ to His Apostles, and passed on from age to age in an unbroken chain, by means of the Apostolic succession. (b) To preach the Word of God. (c) To minister the Sacraments. They may now pronounce the Absolution and celebrate the Lord's Supper, which, as deacons, they had no right to do.

## Family Reading.

Twenty-fourth Sunday after Trinity.

### THE HID TREASURE.

Why was treasure hid in the ground? People don't do that now-a-days. No, but then we have got banks to keep our money in, and in those days, when our Lord was upon earth, they had none. Besides, it was really very difficult to find a safe place in any house, for there were often wars and fighting going on, and that made things very unsettled, and the thieves and robbers had a good time of it, and prowled about, and broke into houses, and laid hands on whatever they could.

So it was, you can understand, really the best plan not to keep money or jewels indoors at all, in boxes or cupboards, but to *hide* them in the ground. In other words dig a hole and bury them.

Well, then, what happened? I don't mean at once, but by and by.

Sometimes this is what happened.

The man who so carefully buried his treasure died, and the secret died with him. Nobody knew where the treasure was buried, or if such and such a field had treasure hidden in it or not.

Thus it was not a very unusual thing to happen, that when a man was digging in a field his spade would strike against something hard. He drags it out, and finds to his great joy that it is a box full of gold coins! He is sure they are of great value, worth more than anything *he* has got in the world. So what does he do?

Why, he parts with everything he has—sells it, so that he may get money to buy that field for his own. And very likely he is rewarded; that treasure is worth more than all he had before.

The goods are worth something, perhaps worth a good deal, but not so much as that hidden treasure.

Is there anything like this now-a-days? any treasures to be had—treasures worth more than all we have in the world put together?

Let us think. *Being happy* is worth a good deal, isn't it? Or shall we (in one word) call it *joy*? You have a good many joys in your life altogether. Don't a good many things make you happy?

Feeling hearty, and well, and brisk, eating good food, playing games, lying down in a comfortable bed at night—all these are capital things, and worth a good deal.

And by and by you will have some joys that are greater than these—things that will somehow seem more important than your small joys of to-day.

Getting knowledge out of books, finding out a little—even a very little—about the wonderful, curious things that are about you in the world, and talking to friends about it all; watching the numberless events that happen in life and seeing a meaning in them; this kind of pleasure will come by and by. So too will come the great joy of loving wife and children, and being loved in return. All these are good and precious things, and God meant that they should be so.

But we mustn't stop here. For, do you know, there is something better than all these. And how much better? Why, as much better as the treasure hid in the ground was better than the goods the man had got before.

Now what is the treasure you may have which is better than all the good things in life put together? I will tell you. The joy of belonging to Jesus, and serving Him.

Yes, that is the treasure. Do you believe it? None of the other joys are to be compared with this one. And *they* will come to an end some day; you can't keep them for ever. Sometimes people have to give them up, even at your age. Nobody is quite sure, for instance, of keeping his health and strength. A slip or a fall, you are hurt, and laid up, and a good deal of the joy of life is gone away.

Isn't it best, then, to make sure of that great treasure—the joy that never alters, never goes away, the Love of Jesus?

Once there was a man named St. John Chrysostom. A very powerful monarch, the Emperor of Constantinople, was on one occasion mortally offended with him, and resolved to punish him. But the difficulty was to decide *how* he was to be punished. The emperor talked it over with his courtiers. One suggested he should be deprived of all his money. "He won't care for that," was the answer. "He says they belong to the poor, and not to him." "Send him into exile then." "Why that would be nothing; he would only say the whole earth is his native land." "Put him in prison," was the next suggestion. "Oh then he will kiss his chains, and only say how happy he is!" "There is only one thing more—take away his *life*." "Ah! but he will welcome that more than all; it will simply open Heaven to him, and that would be his greatest joy."

So they could think of nothing that would be a punishment to that good man. And why not? Because he had got the treasure which nothing—

no, not poverty, exile, chains, or death could take away—the Love of Christ.

Surely it is best to make sure of that great treasure—the joy that never alters, never goes away, but gets brighter as life goes on.

Once a little child was with an old man, and looking up in his face, she said innocently—

"I think your best days are over, aren't they?"

"No, my child," the old man answered; "my best days are to come."

I think he had got the treasure which was growing brighter and brighter as the end drew near. And after death it will be the brightest of all.

Nobody wins the treasure all at once. Perhaps the *digging* may mean that God gives it to those who seek for it. And this seeking is a struggle sometimes, quite as hard as digging with a spade in the ground.

Never mind. The man was rewarded, he got what he longed for; and so will you, in time. The thing is, to long for it. Here are some words which say just what one should like to feel. They are written by a woman who was not a perfect woman, but had a good many difficulties in her Christian life. "If God should speak to me at this moment, and offer to give me just one thing, and that alone, I should say, 'Love to Thee, O my Master.'"

"Changed Lots; or, Nobody Cares."

#### CHAPTER V.

Days passed by in anxious suspense, and for some time there was but little change. Dorothy's eyes expressed no recognition of her father, and his presence seemed to disturb her so much that the nurses (she had two now) begged Mr. Chisholm not to come into the child's room, save when she was asleep; and at last his wife becoming worse in consequence of the long anxiety, his visits to Sunnydale Park were given up; and the anxious and almost heart-broken parents waited in London for the doctor's daily account of their child.

At length some improvement came, but recovery was very slow. The child was so very weak, and the constant delirium seemed as she grew stronger to take the form of delusions, which made her entire recovery to health, both of mind and body, a matter of great anxiety.

Doctor Morris wrote urgently that any excitement was bad for his little patient; she could not be kept too quiet. It was better for Mr. Chisholm not to attempt to see her till she was quite well. Her present state was one peculiarly infectious, and it would not be right for Mr. Chisholm to run any risks.

In consequence of these letters the parents decided to be patient a little longer, and contented themselves with writing long letters to their darling in large round hand, such as they knew Dorothy loved to receive, and read for herself.

It was very disappointing to them to hear that these letters were hardly glanced at, and that the poor child appeared unable to read them, and asked no questions about any one; but then as the doctor impressed on them, she was still very weak.

It was eight weeks from the day that the little girls had stood on either side of the gate, looking into each other's brown eyes, before it was thought fit to move the little invalid to the seaside, where Miss Knox was waiting to take charge of her, with the help of a French maid, especially engaged for her by her mother, with a view of her keeping up the knowledge she had of French without an effort on her own part, for Doctor Morris had insisted much on the advice that there should be very little learning for some time to come. Both parents thought with thankfulness of the new rule that was to begin, believing that much of the past trouble with regard to their child had been occasioned by mismanagement.

That nothing could exceed their little patient's gentleness and docility was the unanimous verdict of both nurses and doctor; the child's goodness, obedience, and patience were the constant theme of their letters.

Mr. Chisholm, writing to Miss Knox, told her however, frankly, that Dorothy had given them a good deal of trouble, and no doubt as her high spirits returned with her health, she would not be quite so docile as she appeared to be now; of her acquirements he could only say that she read well and was very fond of reading, could write

fairly, and spoke French fluently, having been accustomed to speak it more or less for some years.

Now that she was eight years old, he added, he had wished her education to begin in good earnest, but he found there must be a long pause, as after this serious illness great care must be taken, and it would probably be some months before she was capable of any mental exertion. He feared her brain was still in a very weak state, as she seemed to have lost all memory of the past; he did not wish this dwelt on, as it alarmed Mrs. Chisholm; it was better not to allude to it.

The doctor had written to Mr. Chisholm about this loss of memory, which the nurses had noticed to him as the child grew stronger. He said that a case quite like it had never before come within his experience, but he had heard of such; no doubt memory would slowly return, though the days just previous to her illness might remain a blank. It was better for the child to be with strangers that no effort might be made prematurely.

This opinion being given, Mr. and Mrs. Chisholm thought it best to wait patiently for Dorothy's fast returning strength before they ventured to see her. Miss Knox received her little pupil with great tenderness; the poor little bewildered Lil nestled into her arms with a sigh of relief. She was accustomed to caresses and she had had none lately; here too was some one at last who would listen to her story.

Her hair has been closely shaved, and she wore a little cap; her face was very white and thin, her soft brown eyes large and sad.

Her mind was painfully confused by all that had happened, and it was true that she had forgotten many things, but she had not forgotten "mother" and "Jem," and "old Danny," and "Lisbeth," and "Joe," and the others she had lived among.

She remembered, too, standing outside the little gate talking to the little lady in the beautiful white frock; what followed afterwards was very misty indeed, and the tale she told Miss Knox when she found courage to speak was a painfully confused one, more like the repetition of a dream than anything else. Her kind governess kissed her and petted her, and said: "Hush, darling, it is not good for you to repeat those fancies, those were only dreams when you were ill; you must try to forget them, they are not real; 'Jim' and 'mother' are not real people, you must have read about them somewhere; you must not vex your dear papa and mamma by talking about them."

Miss Knox was an attractive, clever woman, who, being really fond of children, and having a wide experience among them, had no difficulty in winning the child's confidence and affection, and Lil was as happy with her as the day was long.

Whenever her pupil recurred to what Miss Knox believed to be creations of a fevered brain, probably intermingled with the many stories which Mr. Chisholm told her Dorothy was fond of reading before her illness, she gently changed the subject, and Lil, finding she would not get a hearing, learned to be silent.

When Mr. Chisholm at last came to see his little daughter, he found her with a bright color in her cheeks, and her hair growing fast and turning naturally into the well-remembered curls and waves, round the fair wide forehead. He was enchanted to see her looking like herself again; she returned his kisses heartily as he held her in his arms, but made no remarks and asked no questions.

She held his hand as he led her along the beach, and she chattered to him of the shells and sea-weed, but made no allusion to the past, or to the day when she had last seen him. On every subject which had interested her previous to her illness her mind seemed a blank; she seemed to have forgotten everybody and everything, and Miss Knox had been obliged to explain that her little pupil seemed even ignorant of the letters of the alphabet. Very concerned, Mr. Chisholm tried to believe that this complete lapse of memory might be only temporary, and that as Dorothy grew stronger and well enough to learn a little, with brain-power her memory would return.

*To be Continued.*

The accepted and betrothed lover has lost the wildest charm of his maiden in her acceptance of him. She was heaven while he pursued her as a star; she can not be heaven if she stoops to such an one as he.

## The Street Called "By and By."

The street called "By and By" is smooth,  
And down a hill it windeth;  
And he who starts its crooked way,  
Much cause for trouble findeth.  
For at the entrance is a sign—  
"Here put away Endeavour;  
And down the street called 'By and By,'  
You reach the house called 'Never.'"

The house called "Never" stands below,  
A grim and ghastly tower,  
Whose broken windows, shattered roof,  
And ruined turrets lower;  
While from the casement gaunt Despair  
A warning shrieks forever:  
"Take heed! The street called 'By and By'  
Leads to the house called 'Never!'"

What matter though the way be fair,  
And flowers tempt my straying,  
Tho' strife be hard, and rest be sweet,  
And easy the delaying:  
If, at the end, I surely find  
That Hope and I must sever,  
When down the street called "By and By"  
I reach the house called "Never!"

## Wrong Thoughts.

We ought to be more careful in our expenditure of thought. We all practically underrate their importance, and yet an allowed thought is the deed of the spirit. Could we see all the calamity brought on ourselves by entertaining thoughts that are foolish and wrong, we should be more careful to keep them in a right channel. I call it a foolish thought which consciously reverts to an irremediable sorrow for no other purpose than self-pity. Why are we not in this respect as considerate of our own peace, as we are of the peace of any other heart? By common politeness we are used to avoid subjects that are painful to our companions, when no good is to be gained by alluding to them: might we not advantageously practice the same sort of tact with ourselves, and avoid all profitless self-annoyance, all meditation on sorrowful questions which admit of no answer but the "so be it" of sighing resignation.

## A Queen's Treasures.

In Windsor Castle is a collection of treasures, priceless most of them, but some need a little explanation before their full value can be understood.

Among all the costly and splendid objects, one of the first to catch the eye was a great gold peacock blazing with gems, a present from an Indian rajah. A fit object this, any one might think, for a queen's treasury; but what of the two articles that lay next to it? One was an old, ink-stained quill pen; the other a rag of stained, faded serge.

Ah! but the pen had been used—after months of delay and suspense, in which the fate of nations hung in the balance—in signing an important treaty; and that scrap of serge was part of a flag that had waved in the smoke of battle above a hard-fought field on one of England's days of glory. The two together were not worth one half-penny, but they were not out of place there beside the gold and jewels; and one might easily guess that they would be worth more in the good queen's eyes.

It helped me to understand how even some of our poor doings may have a value in the eyes of Him who counts the heavens as a very little thing.

Those trifles, worthless in themselves, were witnesses to heroic motives, to patience and skill that could wait for and deserve success, and courage that could die for the common weal.

And so our motives make the value of our life's work, and that may be precious in God's sight, although the result, as far as this world is concerned, seems to be only a mass of ill-paid work, struggled through in a garret, and helping to make some godless contractor's fortune.

In the day when He makes up His jewels we shall have, maybe, a new understanding of how the last shall be first and the first last.

But it rests with ourselves to do what no earthly advantages can ever do for us—to make our lives precious in His sight.—*Banner of Faith.*

## One Page a Day.

One page of good literature a day, thoughtfully read, must produce beneficial intellectual results, even though the reader find it difficult to recall at will the full thought of the author, or to reproduce a complete sentence in which that thought, or any part of it, was expressed. Of course, the results of one page a day will be scarcely appreciable. One day's toil will build no temple. But seven days make a week, and four weeks make a month, and twelve months contain three hundred and sixty-five days. One page a day will, therefore, grow in one year into a volume of three hundred and sixty-five pages. Now, at three hundred pages a book, one may read in ten years twelve stout volumes. He who in a decade reads, with interest and inquiring attention, twelve volumes, is no mean student; and if the reading in five minutes of a single page should stimulate thought, that keeps hammering or digging or singing in the reader's brain during the day, when he is at work and his book is shut, at the end of ten years such reader and thinker will deserve some reputation as a "scholar." He may be, in some sense, a master of twelve big books. And if they be the right books, no master of a large library can afford to overlook the claims upon his recognition of this man who reads well one page a day.

## How to Hang a Picture.

Never put a sombre-colored picture in the shade. Put it where the light will fall upon it, says *The Ladies' Home Journal*. Between two windows place pictures with light backgrounds that will stand out the more prominent by reason of their dark surroundings. Hang the big pictures first, in suitable positions, and group with smaller ones in two rows in between. Be careful that the pictures do not conflict in colour. Use your own taste in this. It is impossible to give any brief rule on the subject. Hang the pictures on a level with the eye, unless they be, as some are, pictures which should be looked up to. Place small pictures in corners and alcoves. Over doors place large and unimportant canvases, anything that looks well. Water-colours may be hung on the same wall with oils when framed in gold, but not when framed in white. White margins on etchings and engravings don't go well with oils. The main light should be on the pictures.

## Communion Wine.

The action of the Diocese of Ontario, in appointing a special committee to collect samples of Canadian wine, and select the one best suited for Communion purposes, has accomplished its mission. The special committee with the aid of the Analysts of Inland Revenue at Ottawa, unanimously selected the "St. Augustine" brand, specially prepared for Communion purposes by the well known wine firm, J. S. Hamilton and Co., of Brantford and Pelee Island. Since then the brand has come generally into use in all the Dioceses of Canada, and commends itself by its comparative cheapness, fine flavour and purity. Messrs J. S. Hamilton and Co. have successfully introduced this brand into Great Britain and the West Indies, and if the firm keeps up to its present high standard, it must command an increasing sale.

INDIAN AND CEYLON TEAS.—We are particularly glad to notice the increasing success of so worthy and enterprising an undertaking as Hereward Spencer & Co.'s tea establishment. We have watched the progress of the concern since its commencement, and its ever-increasing success has been a cause for real pleasure, and doubtless also gives satisfaction to its energetic promoters. It is not always that we are permitted the pleasure of drinking what we know to be absolutely unadulterated tea, which, moreover, reaches our tables just as it comes from the luxuriant plantations under the tropical Indian sun, touched by no hands other than those of the retail purveyor. We have used Spencer & Co.'s tea for many months, and find it as fragrant and delicious a quality as can be purchased for the price. We hope that all prosperity may attend this well-deserving house. A branch has been opened at the Islington Dairy, 291 College street.

## "He Knoweth Best."

Weighed down my spirit is and full of care,  
That happiness of yours I cannot share,  
My load seems almost more than I can bear.  
Yet, "He knows best."

Nay, ask me not my sorrow to reveal,  
I cannot if I would unloose the seal,  
But, in my lonely grief I'll strive to feel  
That "He knows best."

If earthly joy I'm ne'er to know again,  
But all through life keep company with pain,  
What seemeth loss to me I'll count as gain,  
For, "He knows best."

G. P. W.

## Hints to Housekeepers.

If the hands are rubbed on a stick of celery after peeling onions, the smell will be entirely removed. Or onions may be peeled under water without offence to eyes or hands.

Rain water, it is well known, is the best cosmetic. A good substitute is to let some orange, lemon, or cucumber peel soak in water used to wash the face. This need not be especially prepared for every ablution. Keep a wide-mouthed bottle or jar of it on your toilet stand and use daily for the face. It softens the skin and gives a becoming glow, while healthfully stimulating the action of the skin.

NO MORE BOTHER.—Gentlemen, I have used Hagyard's Yellow Oil for my chilblains and it cured them. I have never been bothered with them since.

REGIE KROWN, Victoria, B. C.

The juice of crab-apples may be used with that of other fruits, such as peach or quince or cherry, for making jelly, and will give firmness without injuring the flavour.

When making crab-apple jelly, drop two rose-geranium leaves into the last pint of the juice. Take them out when scalding hot, and they will have varied and improved the flavour without discolouring the jelly.

A CORRUPT SYSTEM.—A corrupt system, whether political or pertaining to the human body, cannot do otherwise than work untold injury. Strengthen and purify the entire system by means of Burdock Blood Bitters, and such troubles as Bilioussness, Dyspepsia, Constipation, Scrofula, Bad Blood cannot exist.

In bottling catsup or pickles, boil the corks, and while hot you can press them into the bottles, and when cold they are tightly sealed. Use the tin foil from compressed yeast to cover the corks.

ORANGE FLOAT.—One quart of water, the juice of two lemons, one cupful of sugar; boil and stir in four tablespoonfuls of corn-starch; when cold, pour over five peeled and sliced oranges. Spread over the top a meringue flavoured with vanilla.

CERTIFICATE OF MERIT.—Dear Sirs,—This is to certify that my husband had asthma for about 8 years, combined with a bad cough, and that his lungs also were badly affected, so that he could not rest or work. I then got Hagyard's Pectoral Balsam, which has greatly relieved him. After taking six or eight bottles it has entirely cured his cough, and done a great deal of good to his lungs.  
Mrs. MOSES COUCH, Apsley, Ont.

An "asparagus eater" is a London invention to enable one to eat this delicate and delicious vegetable daintily. It resembles a small pair of sugar tongs, and can be made with any spoon-handle to match the service of the plate.

A pointer on opening jelly cups: When jelly cups are brought from stores, the tops are found to sit very tight. This is caused by the manufacturers placing a little melted rosin, etc., around the inside edge of cover and outer top edge of glass. Steep them upside down in hot water, and the lids come off like a charm.

**Children's Department.**

**A Parable of the Rats.**

A Scotch paper gives a forcible temperance lecture in the following parable. We would like to shake hands with that bright boy. A laborer at the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what might follow, as it has been understood that it denotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the public house, that ye gang till see aften; and the twa lean anes are me and my mither, and the blind ane is yerself, father."

**A Boy with a Kind Heart.**

A boy came whistling up the street—a well dressed, happy faced lad of twelve or thirteen. I have seen his face before. I think he lives in one of the brown-stone houses on Twentieth street. He heard a poor woman's pitiful appeal, "Wouldn't somebody be kind enough to help me across the street?" and taking her by the arm he piloted her across the snow hummocks as gently and carefully as if he was beside his own fortunate mother. "I'm almost blind," the old woman was saying to him as I passed, "and I've had two bad falls this winter, but may God's blessing rest on your fair young head; and may ye have a thousand New Years—and happy ones—for your kindness to a poor old lady".

*45*  
*30* **A Tonic**

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**ACID PHOSPHATE,**

A most excellent and agreeable tonic and appetizer. It nourishes and invigorates the tired brain and body, imparts renewed energy and vitality, and enlivens the functions.

Dr. EPHRAIM BATEMAN, Cedarville, N. J., says:

"I have used it for several years, not only in my practice, but in my own individual case, and consider it under all circumstances one of the best nerve tonics that we possess. For mental exhaustion or overwork it gives renewed strength and vigor to the entire system."

Descriptive pamphlet free.

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**Beware of Substitutes and Imitations.**

**CAUTION.**—Be sure the word "Horsford's" is on the label. All others are spurious. Never sold in bulk.

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**Brussels** A great variety from the largest and most noted manufacturers. They would invite special attention to the choice lot of best Brussels (bought a bargain) **SELLING AT \$1.10 CASH.** Judging from the present rate of sales a speedy clearance is at hand.

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**All-Wool Carpets** The best English goods—Brussels patterns at the same old price.

**Union Carpets** The best Philadelphia make—remarkable goods for the money.

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**Oriental Squares and Rugs** A nameless variety.

**Japan Carpets and Rugs** Hand made. They expect to have the large purchase made in Japan by Mr. Kay soon. All sizes, up to 12x15 feet.

**Squares** of all wool Kensington, Anglo-Indian, Damascus and Union from 2½ x 3 to 4 x 5 yards square; there is an increasing demand for these durable and artistic goods.

**Church Carpets** in Brussels and All-Wool; a large stock always on hand. These goods are known throughout the Dominion.

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**Sole Agents for Staines' Inlaid Tile Linoleum** The colors go right through to the back. They claim it to be the floor covering of the near future.

**Matting, Mats, Etc.** Agents for the Famed Aurora Sweeper.

**The Curtain Department** has never been so well supplied as at present with goods of artistic designs and coloring. Several cases arrived direct from St. Gall, Switzerland, containing an exceedingly fine lot of Swiss curtains in Irish Point, Brussels, Cluny, Tamboured Lace and Muslin in curtains and by the yard.

**Turcoman Curtains** A job lot of odd pairs, in all sizes up to 6.0 x 12.0 feet; handsome patterns, rich goods; moderate in price. See them.

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**Great Novelties in Window Shades.**

Have received five cases of Screens ordered by Mr. Kay, while in Japan.

**JOHN KAY, SON & CO.**

**34 KING ST. WEST.**

**'A Small Boy's Victory.**

He was such a little fellow that when he wanted to see the basket of fine, ripe pears which mamma had left on the table, he had to bring his little stool and climb upon it to reach high enough.

Oh, my! how nice they did look! And what a delicious smell! They must taste very good, how could he help just taking one?

Surely it would not be missed, the basket was so full. And nobody was by to see if he did it, so what was to hinder?

For a moment Teddy almost put his hand upon the nicest one in the lot. But I am glad to say the little hand

was drawn away and the bright-eyed little man said firmly, "No, I won't! Mamma told me not to touch them, and I won't do it. I promised her I wouldn't, and if I do, it would be telling a story. No, Mister Pear, you must stay right there in the basket, and I'll run away for fear I might do it if I looked too long."

—There is nothing on the earth so beautiful as the household in which Christian love for ever smiles, and religion walks, a counsellor and a friend. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such influences, has an antepast of the joys of a heavenly home.

No other autobiography, certainly not that of St. Augustine, its nearest prototype in literature, is so intensely theological as that of John Henry Cardinal Newman. It is not the life of a man we read, it is the drama of a soul, and of a soul entirely occupied with the relations of itself to God.



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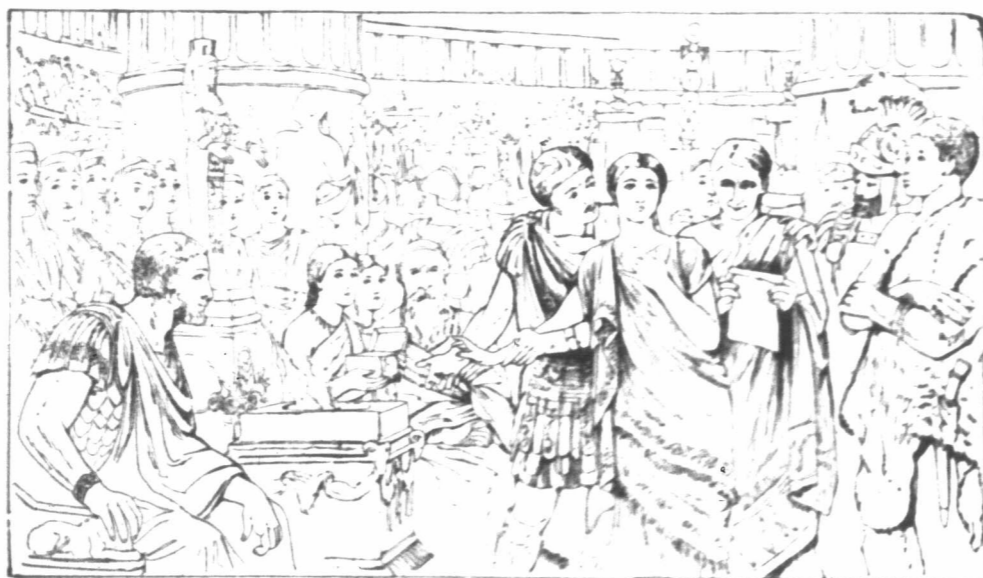
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