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# Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY, OCTOBER 27, 1892.

[No. 43.]

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TO OUR READERS.—Kindly send the publisher of the CANADIAN CHURCHMAN, 32 Adelaide street, Toronto, a postal card with names and addresses of your friends who do not take the CANADIAN CHURCHMAN, and a specimen copy will be sent to each gratis.

"ATTRACTIVE AS WELL AS SOUND" seems to be the great desideratum in sermons preached to Welshmen by orthodox clergy. The Celtic temperament craves for oratorical display of some sort as an artistic accompaniment to whatever is said to them.

A THOROUGH-GOING OLD-FASHIONED METHODIST MINISTER was Archbishop Benson's grandfather, and one whose memory he found "green" among the Cornish people—a stronghold of Methodism—when he went among them as Bishop of Truro, and started a splendid Anglican Cathedral, costing already £100,000.

BIBLICAL ARCHEOLOGY is really one of the sensations of the day. Column after column of the *Expository Times* is filled with notices of most interesting books on Palestine explorations, Bible antiquities, ancient monuments, the Nile, ancient Egypt, the Pharaohs, the great pyramid, &c. The press teems with such books.

HE CALLED HIM A "METHODIST."—The exposure of Roman Catholic scandals in Montreal has resulted in a law suit brought by one editor against another, because the latter called the former a Methodist. To call a man a "Jew" is equivalent, in popular parlance, to an accusation of extortion. It remains to be seen whether Montrealers understand anything so opprobrious by the use of the epithet "Methodist."

"ST. CATHARINE-BOOTH."—The celebration of the death anniversary of the "Mother of the Salvation Army" attracts attention to the way in which that organization is settling down into the form of an ordinary sect, with its hierarchy, creeds and calendars—stereotyped doctrines and canonized heroes and heroines.

"ST. COLUMBUS."—The funny but characteristic way in which Roman Catholic authorities are exalting the memory of a man who aimed at Asia and hit America—a few thousand miles off—who went in quest of the gold "of Ormuz and of Inde" and found "Injuns," deserves a chapter in the "curiosities of our times" in future histories.

PERFECTION OF ELOCUTION.—"Personal characteristics should be, as far as possible, preserved. That would be a poor and unwelcome 'art' which would eliminate them. They are, properly trained, as important as 'style' to an author, or touch to a pianist or a painter. Both Mr. Gladstone's and the Archbishop's delivery and enunciation—so

fine, and yet so unlike anything taught as 'elocution,' advanced my belief that the art of public speaking" is not yet rightly understood by teachers." So Clifford Harrison thinks—no mean authority.

FOLKESTONE RELICS.—The bones of St. Eanswithe, granddaughter of King Ethelbert, and who founded an Abbey there, are supposed to be preserved in a leaden casket, discovered in making repairs in the fabric of the parish church. They have been deposited again in the walls of the sacarium by the direction of the present vicar. The church is dedicated to Sts. Mary and Eanswithe, ever since St. Eanswithe's Abbey chapel was submerged by the sea.

FRANKINCENSE has been found in immense quantities, stored up in Pithom, one of Pharaoh's treasure cities (see Exodus i. 11), the masses bearing the imprint of the sacks which once contained them, but are rotted away. So well has this incense of 3,000 years ago been preserved in the buildings erected by the labours of the Israelites, that it burns still with the same fragrance as ever.

"A PRECIOUS CHANNEL OF GRACE to thousands of devout souls," says the ('evangelical') Archdeacon Sinclair, of the practice of Fasting Communion. Still, he deprecates making the pious custom a cast iron rule, binding on some for whom it is unsuitable, as well as on others for whom it is useful. The main point is "to come to the Holy Communion in as devout and earnest a frame of mind as God's Holy Spirit will permit."

INTONING THE PRAYERS is pronounced by Clifford Harrison (the famous elocutionist) as the proper reverential manner of saying them. He deprecates vulgar dramatic reading. "A real 'impersonal' voice, at once pleasing, true and simple, is the most difficult of all tones to get. Good reading is eminently statuesque. It is perfection of form without colour."

A ROMANIST APPROVES OF THE CHURCH OF ENGLAND.—The interest excited by Alderman Knill's declaration as a Roman Catholic, whose turn it happens to be to act as Lord Mayor of London, will give point and force to his endorsement of the establishment as "a most happy thing, that Englishmen still hold to the principle of a National Church, binding the State and religion together."

A CHAPTER OF ACCIDENTS—of rather of negligences—seems to have been the Newfoundland fire. Smoking a pipe in a hay-shed started the fire; but it was made a success as a fire by (1) all the water supply having been turned off to mend a pipe; (2) by a 25,000 gallon reservoir near the spot having been carelessly left empty by the fire brigade; (3) by the hose being so leaky that a proper stream could not be thrown, and (4) by rottenness of a hook and ladder apparatus.

PROFESSOR HUXLEY ON MIRACLES.—The clever critic, having confessed the possibility of miracles, and complained of insufficient evidence for those in the Gospels, has been answered, and his position disproved by Prof. Sanday, while Principal Wace says of Huxley and the Gadarene miracle, "He has removed the only objection to my believing it!" So much for the learned critic's logic (?) against the Bible.



"To produce a Cornishman or woman with a glimmering of understanding about any of the six points of ritual will take many generations." So says the *Rock*, apropos of Archbishop Benson's practice, at Truro, of surrounding himself with High Church lieutenants. Our partizan contemporary is far astray. The most thorough-going ritualists living are Cornish, Welsh or Irish. The Celtic temperament leans to all things beautiful and fitting in nature and art.

DOES NOT SUPERSTITION ALWAYS BEGIN IN SIMPLE REVERENCE? asks the *Rock*, deprecating the movement for securing Gordon's favourite site for the Garden Tomb at Jerusalem, and proceeds on a line of argument which would abolish all reverence for sacred and venerable things—even old warships!—lest it should lead to superstition!!

CANADIAN BACKWARDNESS IN LITERATURE.—In the *Expository Times* for October, in an able article, Rev. Herbert Symonds (late of Trinity College, Toronto) well says: "In Canada the interests of the active agricultural, commercial or professional life are, as compared with older countries, out of all proportion to those of the leisure classes; literature, art, and theology have an existence in Canada, but are as yet in the stage of infancy, and need careful and patient nursing."

CANADIAN PREACHING.—Mr. Symonds' remarks on this subject are refreshing, after the nonsense from St. Catharines in Toronto papers. He says, "It is not an infrequent remark of visitors that the average excellence of Canadian preaching is higher than that of Great Britain. The Canadian preacher is called upon to speak at all sorts of gatherings."

GENESIS CORROBORATED.—Prof. Sayce, by consideration of a fragment in the British Museum—originally in the Royal Library of Nineveh—compared with one of the Tel-el-Amana tablets, shows that the story of Genesis as regards creation and the Fall was known substantially to the ancient Assyrians, Babylonians and Egyptians—even to the name of "Adam."

GERMAN CRITICS AND EASTERN EXCAVATORS.—Prof. Sayce says that "at the very time critics were proclaiming in the most positive terms the unhistorical character of the Bible narrative, the spades of the excavator and the patient skill of the decipherer were vindicating its trustworthiness in the most complete and unexpected manner." So much for scientific (?) criticism.

"HAVING A GOOD TIME, politics, railroads, real estate, and Manitoba wheat, are the only things which are really interesting to Canadians to-day." So said the *New England Magazine* two years ago, commenting on the stupid neglect with which Canadians treated the safe of their compatriot Paul Peel's splendid artistic executions. Is this indictment true? We fear that there is a great deal of truth in it. The fine arts are not much patronized.

#### CANADIAN CHURCH LITERATURE.

The lot of the literary adventurer in a new country like Canada, is naturally "not a happy one." His goods are not much in demand; circumstances, generally, are against him. The labourer is needed to clear the ground of trees, the carpenter is needed to utilize the wood, the farmer is needed to cultivate the soil, the surveyor is needed to define neighbouring limits: the

butcher, the baker, and the "candlestick maker" are all wanted, together with many more kindred workers, whose occupations lead them to wrestle with material obstacles to comfort and to mould surrounding objects into convenient form and shape. It is a long time before the literary ambition of the settler tempts him beyond the elementary use of "the three R's." Indeed, many find they can get along, in a rudimentary condition of society, with one "R"—arithmetic!—and very little of that. "Addition" is the great keynote of the life they lead: multiplication, subtraction, division, are found somewhat "handy," too, in course of time. Buying, selling, and getting gain make up the career of a settler in a new country.

#### THE SECOND STAGE,

however, is presently reached, though by slow and painful degrees—the period when the houses have grown into respectable dimensions, can boast of a parlour, a centre table, a book shelf, a harmonium. Then the "rising generation," having received their smattering of public school learning, develops, here and there, an ambitious scion, who dreams occasionally, in the intervals of labour, about the possibilities of becoming a school teacher, a doctor, a lawyer, a governess, a member of parliament, a surveyor, an artist, or a preacher. These dreams stimulate the energies of the brain; awkward flights are made into the regions of romance: newspapers, magazines, and books make their appearance, and help to wile away the evening hours at leisure seasons around the hearthstone. But all the "swim" of life is against the production of anything very striking or original amid such surroundings. The general feeling is that "homespun" stories, books, pictures, poems, essays, are necessarily very inferior in finish and appearance to foreign articles; if really superior in quality, they do not appear so.

#### RELIGIOUS READING MATTER

has to take its chance along with the rest. The condition of affairs is only an exaggerated version and extension of the idea that a "prophet is not without honour save in his own country." The work of fine art in a new country is emphatically uphill; and the finest of all fine thought—the religious—has not an easy time of it in making way against grossly material and "utilitarian" sentiments. The religious picture, newspaper, magazine or book, is at a discount among others. Still it has its place and its time, as well as other things have; and those who are interested in the highest plane of pure literature, have only to watch their chance to take quick advantage of any opening that may appear of place or time. This state of things naturally gives rise to keen competition and industrious rivalry among those who feel an interest in circulating and encouraging religious literature of any class or kind. Religion has to show cause continually why it should not be pushed into a corner to make room for other forms of literary venture.

#### THE CHURCH PRESS,

it must be confessed, does not meet with as much encouragement as it needs for the good of the public. People are not prone to seek for it, and the official authorities are singularly blind to their line of duty in regard to this method of building up or edifying the rank and file of the Church army. Among Methodists, Baptists, Presbyterians, &c., there is much more alertness and activity among the authorities: their Church newspapers are a *sine qua non* of every household. A family without the latest weekly summary of their denominational "Church news," and general in-

formation about the works and ways of Christendom, is, among dissenters, a great exception to the rule, and one which receives the condemnation it deserves from those in power. What does our array of Bishops, Archdeacons, and Rural Deans do in this direction? Nothing. We never hear of them opening their lips on the subject. The bare routine of perfunctory red tape proceedings seems to be about all that occupies their attention. The Canadian Church press receives from this source little or no recognition, encouragement or assistance—has to work its way, therefore, very slowly. The public and the Church suffer, proportionately, serious loss.

#### SECOND ANNUAL REPORT OF THE HURON ANGLICAN LAY WORKERS' ASSOCIATION.

To His Lordship the Bishop, and the members of the Huron Anglican Lay Workers' Association:

The committee of management beg to report as follows:

While, from such a movement as the association represents, great and startling results are not to be anticipated at so early a period as the present, the committee thankfully record their conviction, as already stated in their report to the Synod, "that among the clergy (of the diocese) a stronger sense of the value of lay help is very generally felt, and that the laity are in a larger degree than formerly awakening to a higher conception of their duty to the Church and its Divine Head in this regard."

#### STATISTICS OF LAY HELP.

It has not been thought advisable to incur the expense, or to give the clergy the trouble incidental to the collection of such voluminous returns as those obtained last year. But figures collected for the purpose of comparisons with the former ones, fully justify the opinion the committee have already ventured to express.

The returns of last year represented 111 parishes, in sixty-one of which lay readers were more or less regularly employed. This year 114 clergymen, or those acting for them, have replied to the circular of inquiry. Of these, sixty-nine have lay readers.

The number of licensed lay readers reported last year was 38; this year it is 47.

The number of lay readers not then licensed was 65; this year there are 70; the total lay readership being 117 in 1892 against 103 in 1891.

Of Sunday school superintendents there were, in 1891, as reported from the 111 parishes, 144; while from the 114 parishes reporting in 1892, the returns show the superintendents to number 158. The Bible class teachers in 1891 were 80; this year they are 101.

The committee endeavoured also to procure a return of Sunday school teachers, who were reported last year as numbering 347; but the papers show that, in filling them up, several of the clergy have overlooked the request to limit all replies to male workers, and therefore any attempt at a comparison would be misleading.

The questions submitted have also in other cases not been clearly apprehended, and hence it is not possible to give correct statistics of some important elements of lay help less easily defined but not less important than the foregoing. The committee notice with pleasure that the Chapters of the Brotherhood of St. Andrew in the diocese number 15, as against 18 reported last year.

Thus, within the area covered by their inquiries, the committee find evidences of growth and progress, small it may be, but still encouraging.

#### LAY READERS.

The committee respectfully call the attention of the clergy to the value of the Bishop's license as a recognition of the status of the holder, and as a means of identifying the lay reader more closely with the work of and services of the Church.

The oral and public appointment by the Bishop is also desirable when circumstances will allow of it. During the last Lenten season, in Grace Church, Brantford, seven lay readers were thus recognized, receiving their written licenses at the same time from the Bishop's hands. A short form was used



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on the occasion referred to, abridged from one adopted in the diocese of Toronto, and appearing to answer all the requirements of the simple object for which it had been prepared. For information and use in other parishes the form of service is attached to this report.

The present diocesan Canon relating to lay readers is found hardly to cover either the needs of the Church or the ordinary practice which has sprung up in regard to the utilization of lay help in contiguous parishes. A committee of the synod will consider what amendments may be introduced into the Canon to make it more serviceable.

It is certainly desirable that the scope of a lay reader's duties should be well defined, so that on the one hand no loss should be sustained by the Church through lack of lawful and necessary lay services, while on the other hand an orderly restraint should be imposed on intrusion and irregularity; no radical changes in the Canon, it is believed, are needed to accomplish these ends.

#### SUNDAY SCHOOL WORKERS.

It is with great satisfaction the committee notice some increase in the numbers of Sunday school superintendents and Bible class teachers. They hope that the male Sunday school teachers have increased in the same proportion. The question, what becomes of our young men and boys? is one frequently propounded. Doubtless the changes of locality to which they are subject through the necessities of business life, if they do not lessen the aggregate number in particular parishes, occasion an unsettlement very unfavourable to close church relations or to pastoral oversight. The adoption of a systematic plan of certificated membership transferrable by notice from one parish to another, might, in some cases, greatly assist a faithful pastor and prevent a young brother from drifting away from his Church altogether.

#### BROTHERHOOD OF ST. ANDREW.

From notes appended to the late returns the committee are glad to know that, while the Chapters of the Brotherhood of St. Andrew are slightly more numerous than they were last year, several of them are doing a good work and showing signs of a vigorous existence. While the actual qualifications for membership are comprised in two very simple rules, the organization appears to supply in many cases the material for other practical purposes. The committee are aware that in small congregations a society of this kind is hard to form and apt to languish when formed. But they would rejoice to see a Chapter of the Brotherhood a recognized agency for good in every populous parish. Especially may it be made subservient to the work last alluded to in the preceding paragraph of this report.

#### OTHER PAROCHIAL SOCIETIES.

The committee has no reason to suppose that any great change has taken place in the number of parochial societies which, according to local wants and circumstances, are to be found in most parishes. The association being one of male workers only, has not taken cognizance of organizations including or conducted by women. The association too, it is to be remembered, is strictly Anglican and diocesan in its character, and therefore necessarily confines itself within Church lines. And welcoming and honoring as it does all rightly directed indications of Christian activity, its own peculiar duty is to concentrate the energies of its members on work for and through that branch of the Church of Christ to which it is their privilege and happiness to belong.

But the committee cannot sympathise with some who decline the assistance of societies altogether. If properly constituted they are or should be simply so many agencies or weapons of the Church herself. Association in any godly enterprise is but the concrete application, in a practical shape, of that "fellowship" which ranks in the apostolic record with "the breaking of bread" and "the prayers." Faith, if ever so holy, without works, is, we are told, but a dead thing, and if we give to works the most natural interpretation, we shall have a very strong justification for any and every righteous form and method for furthering the glory of God and the good of man.

It is true that organization into chapters, societies or committees will not save a church or con-

gregation that lacks a clear apprehension of the need of Christ dwelling in the soul, and has not the advancement of His kingdom for its object. But when under wise and thoughtful pastoral encouragement and oversight, the constraining influence of divine love impels to associated work in any direction, who can doubt that congregation, parish, and the world are blessed by it.

#### CORRESPONDENCE WITH GREAT BRITAIN.

The committee have had considerable correspondence with lay workers' associations in Great Britain, one of which exists in nearly every English diocese.

The information supplied by this means possesses much interest, but in order not unduly to lengthen this report it is proposed to compile a synopsis of the accounts given in documents received and the last edition of the Church Year Book, and print it as an appendix.

"Laymen to the front" is evidently the call all along the line among Anglican Churchmen in the mother land, and the word is echoed back from her distant colonies. At the same time there is everywhere evidence of the conservative spirit and wise supervision which is so pre-eminently characteristic of the Anglican system of Church government.

#### THE CONVENTIONS.

The association may justly claim, your committee think, to have done a good work, if only bringing about the conventions of which the second is now in progress. On no occasion, your committee believe, had any such event occurred in this diocese previous to the convention held in St. Thomas a year ago. In every sense that meeting was successful and delightful, and all who attended appeared to go home cheered and stimulated by it. The abounding hospitality of the St. Thomas congregations, the pleasant social intercourse, and the valuable discussions of able papers and addresses made the occasion a memorable one in our diocesan history. Nor will the present convention, your committee predicts, be less worthy of remembrance or less happy in its associations. Recognising with pleasure the recent rectorial appointment to St. James', Stratford, the committee desire here to record their sense of the loving and genial spirit in which, by the late revered pastor of that parish, the original invitation to come this year to Stratford was conveyed to them. To the terms of that invitation special reference was made in the committees' report to the synod in June last. Nor can the committee avoid mentioning the very agreeable relations that have existed in connection with their work and the holding of the conventions, between the association and the synod committee on Sunday schools. That committee has of late years put a new face altogether on Sunday school work in the diocese of Huron. The selection of topics for the deliberation of the two conventions and the arrangements preliminary to their assembling, could only have been accomplished by the cordial co-operation of the chairman and secretary of the S.S. committee with the officers of the association. By this friendly alliance of the two bodies, working as they are in a worthy cause, a very wide area of the Church work is covered, and all engaged in it are made to feel that, in this portion of Christ's vineyard, the labourers are as one.

#### OBITUARY.

The committee sorrowfully record the death since the last annual meeting of Mr. Edward A. Goodeve, the representative of the rural deanery of Bruce on the committee. Our departed friend and brother has left behind him the example of a Christian life ever ready to devote itself to the cause of the Master and the service of His Church.

#### CONCLUDING REMARKS.

In conclusion, the committee remind those they have the privilege of addressing that the association is a purely voluntary organization for mutual counsel and encouragement; for promoting intercourse between co-workers in a common field of labour in which the methods employed may be as varied as the abilities of those called to apply them. The question, how can the spiritual needs of the great diocese of Huron be supplied and its demands overtaken, is ever present to the minds of all who are duly concerned for the spread of the

truth and the salvation of souls within its borders. The supply of clergy is clearly inadequate to the wants of the diocese. A large number of the parochial clergy have more work to do than they can effectually accomplish, and the ground is not covered yet. Many could discharge their own proper and particular functions more satisfactorily if they had the measure of relief lay help can supply.

In one word, lay help is a necessity—lay help, that is to say, which comes from a sense of duty, a humble trust in the guidance of the Holy Spirit, an earnest zeal for the Lord's service, and all accompanied by the preparation due to the sacred character of the work to be done.

Signed on behalf of the committee of management,

A. H. DYMOND, Chairman.

Stratford, Oct. 11th, 1892.

#### REVIEWS.

SIXTH ANNUAL CALENDAR of the Toronto Conservatory of Music, 1892-93.

The Calendar, like the Conservatory, is extending and improving year by year. The Staff and Departments of Instruction are of the highest character, and those who are anxious to receive a thorough musical training, may have their wishes attained at little cost. By the affiliation with Trinity University the musical degrees can be secured. Mr. E. Fisher, the Musical Director, has proved himself to be a capital man for his post, and is everywhere recognized as a master in the musical world. The idea of a Conservatory as a theoretical and practical school is fully given effect to in Toronto, and must gradually issue in a pure musical taste.

THE EPISCOPAL CHURCH. By George Hodges, D.D.; pp. 95. Price 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Dr. Hodges is a telling writer, and is always up in the subject on which he writes. Here he elucidates five topics by as many lectures—the doctrine, ministry, discipline, worship, and sacraments of the Church. We can remember when Scripture and antiquity would have been laid out in full in such lectures as these. The plan usually adopted now is to give a calm statement of the Church's teaching, ward off all erroneous notions upon her view of what she herself teaches, and show the reasonableness of what we believe and practise. This is a very convenient treatise to put into a waverer's hand, but should first be mastered by Church people themselves. It is short and pointed.

THE PREACHER'S SCRAPBOOK; a collection of 424 Short Stories and Pithy Sayings for the use of busy clergy and teachers, by Rev. F. A. G. Eichbaum, M.A.; pp. 244. Price \$1.00. Milwaukee, Wis.: The Young Churchman Co.; Toronto: Rowsell & Hutchison.

The tone of these sayings and anecdotes is most excellent, and truly catholic. We probably, as preachers, make too little use of a good pointed story to carry home our message from the pulpit; we are afraid of its detracting from the force and truth of our words, and yet how frequently did our Lord enforce His teachings by means of a parable! If He esteemed this form of appeal to men's hearts to be both legitimate and valuable, we cannot do wrong in following His example. Our stories cannot have the same wealth of spiritual meaning, but a tale well delivered will pierce deeply and be a possession for years. Mr. Eichbaum's collection runs entirely upon Church lines, and there is not one here but may be used with profit. We are particularly pleased with the set of Indexes and References at the end of the volume; they have a business-like air about them, and immensely enhance the value of the work. The volume is printed and finished in a very agreeable style, forming a very pleasant object on one's study table.

AT THE END OF THE RAINBOW. By Julia A. Sabine; pp. 252. Price \$1.25. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The plot of this story is very simple, and there is no villain in it. The heroine is a young lady of good common sense and right feeling: the foil to her is a lady, who, by marriage, was raised



above her station and character, and could not find the secret of true happiness in a happy home. The tale is well told and interesting: the chief part of the scenes belong to Colorado. It is luxuriously printed and put before the public. We had a place marked for quotation, but we had better leave it to the reader. It is very nice, wholesome reading all through.

#### THE HIGHER CRITICISM.

BY PROFESSOR W. H. GREEN, D.D., LL.D., MODERATOR OF THE PRESBYTERIAN GENERAL ASSEMBLY.

From *The Independent* (Undenom.), New York, Jan. 28, 1892.

*Continued.*

And it is not merely the patriarchal history which is thus resolved into a mass of discordant materials. The Mosaic period fares in the same way. The same methods are applied to it and with a like result; and this not in its subordinate details but in matters of the greatest consequence. God reveals himself to Moses in Exodus, chapter iii, and again in chapter vi. Both times He announces His purpose to deliver Israel from the bondage of Egypt, and bring them to Canaan by the instrumentality of Moses. Stress is laid upon His name Jehovah as pledging this result, and upon Moses shrinking from the task, his brother Aaron is associated with him as a spokesman, and the miraculous sign is given of the rod changed into a serpent.

Here, again, the critics tell us, these are but different narratives of the same thing, and there are numerous contradictions between them. The locality is different and the whole situation is different. E locates it in the wilderness of Horeb; while Moses was keeping the flocks of his father-in-law in Midian, the Lord then appeared to him in the flame of fire in the bush. P knows nothing of Moses ever having been in Midian, or having seen the marvelous spectacle of a bush burning with fire yet unconsumed; he reports the revelation as having occurred in Egypt. According to E, the people believed Moses, when he brought them this message; but according to P, they refused to hearken to him. In E Aaron was to speak for Moses to the people; in P he was appointed to speak for him to the king. In E the signs were done before the people; in P they were done before the king. In E a rod possessing miraculous virtue was given to Moses as the instrument by which his wonders were to be wrought; in J the rod was not the effective agent but the material of the miracle; it was itself converted into a serpent. Thus the different documents vary materially in their representation of the affair. And it is inferred that they must have followed diverse traditions of it. What the exact truth in the matter was, and how much of what is recorded really took place, and how much is to be placed to the account of legendary accretions, which had gathered in the lapse of from four to ten centuries intervening before the record was made, is left to be inferred.

In like manner there are discrepancies between the different documents as to the plagues sent upon Egypt to compel Pharaoh to let Israel go. These concern the number of the plagues, what the plagues were, the design with which they were sent, and the manner in which they were wrought. According to P the plagues were simply exhibitions of power with which the magicians of Egypt vie with partial success at first, but are finally discomfited. J and E make no mention of any magicians. In P Aaron with his rod works the miracles; in E it is Moses with his rod; in J no rod was used at all. There is only one plague that the three narrators, P, J and E, have in common. From all this it has been inferred that the several traditions represented by these documents agreed that certain traditionary events preceded and facilitated the Exodus; but there was no agreement as to what these events were.

The same sort of discrepancy is alleged of the passage of the Red Sea, the transactions at Sinai and the wanderings in the wilderness.

According to the critical hypothesis, even in the most moderate hands, the situation then is this: The Pentateuch, instead of being one continuous and self-consistent history from the pen of Moses, is made up of four distinct documents which have been woven together, but which the critics claim that they are able to separate and restore as far as the surviving remnants of each permit, to their original condition. These severally represent the traditions of the Mosaic age as they existed four, eight and ten centuries after the Exodus. When these are compared they are found to be in perpetual conflict. Events wear an entirely different complexion in one from that which they have in another; the characters of those who appear in them, the motives by which they are actuated, and the whole impression of the period in which they live is entirely different.

It is very evident from all this why the critics tell us that the doctrine of inspiration must be modified. If these Pentateuchal documents, as they describe

them, were inspired, it must have been in a very peculiar sense. It is not a question of inerrancy, but of wholesale mutual contradiction which quite destroys their credit as truthful histories. And these contradictions, be it observed, are not in the Pentateuch itself, but result from the mangling and mal-interpretations to which it has been subjected by the critics.

On the critical hypothesis the real facts of the history are not what they seem to be to the ordinary reader. They can only be elicited by an elaborate critical process. The several documents must first be disentangled and carefully compared; the points in which they agree and those in which they differ must be noted. And from this conflicting mass of testimony the critic must ascertain as best he may how much can be relied upon as true, how much has a certain measure of probability, and how much must be rejected altogether.

Another element of precariousness enters into the critical attempts to distinguish what is reliable from what is not in the Pentateuchal narratives. By the confession of the critics themselves and by the necessity of their hypothesis, the documents which they fancy that they have discovered are by no means complete. By singling out the paragraphs and clauses which are regarded as belonging to each of the documents severally, and putting them together, they undertake the reconstruction of the original documents, which are supposed in the first instance to have circulated separately as distinct and independent publications, but to have been subsequently fused together into the Pentateuch as we now possess it by a series of compilers, or, as they are technically called, redactors. First, the two oldest documents, J and E, were combined by a redactor, and the combination was effected, it is supposed, by the following method: Sections or paragraphs, longer or shorter, were taken alternately from J and E and pieced together so as to form one continuous narrative. It was the purpose of the redactor to make the best use that he possibly could of these two sources at his command in preparing a history of the period of which they treat. In some cases he made full extracts from both its sources of all that they contained and preserved the language of each unaltered, making no additions or modifications of his own. Frequently, however, it was necessary to adjust what was thus taken from different works in order to make it read smoothly or to render it harmonious. Hence upon occasion, he introduced explanatory remarks, or made such changes as seemed to be required in what he borrowed from J or from E. Sometimes his sources were so nearly parallel that it would lead to needless repetition to repeat them both. In such cases, accordingly, he confines himself to the account given in one of the documents, either omitting the corresponding statements of the other altogether, or weaving in a clause or a sentence here and there when it seemed to him distinctive and important. Again, cases occur in which the narratives of J and E were in real or apparent conflict. Here he does the best that he can. He either undertakes to harmonize their accounts, where this is possible, by inserting some statement which seems to reconcile them, by so changing the order of the narrative as to relieve the difficulty, or by converting inconsistent accounts of the same event into two different transactions. Where none of these methods is practicable and reconciliation is out of the question, the redactor adheres to one of his sources and disregards the other.

D, which was composed some centuries after this union of J and E, existed for some time as an independent work, and was then combined with J E by a new redactor, who besides attaching D to this previously existing work, retouched J E in several places and introduced a number of passages from his own point of view, which was different from that of the older historians.

Finally the document P was prepared, at first as a separate publication, but at length it was interwoven, by a third redactor, with the pre-existing triplicate treatise D J E, the process being substantially the same as has already been described in the case of J E.

This is in general the method by which the critics suppose that the Pentateuch was gradually brought to its present form. It will be seen at a glance how the complexity of the critical problem is increased by the successive editorial labors which are supposed to have been brought into requisition in the course of the construction of the Pentateuch. The several documents must not only be distinguished from each other, but also from the various redactional additions and insertions which have at any time been made.

Let us assume that this delicate and difficult analysis has been effected with unflinching accuracy notwithstanding the liabilities to error vitiating the result, which increase at every step. But waiving this, what is the situation when the analysis has been accomplished? and what is its bearing upon the historical character of the Pentateuch?

The critics have undertaken to reproduce for us the documents J E D and P, which are our primary

sources for both the Mosaic and the patriarchal history, and which date respectively four, eight and ten centuries after the Exodus. These documents are not only at variance with each other in their statements respecting numerous particulars, thus invalidating each other's testimony and showing that the traditions which they have severally followed are mutually inconsistent; but they are besides very incomplete. Numerous gaps and omissions occur in each. Matter which they once contained, as is evident from allusions still found in them, is now missing; how much it is impossible to tell.

But what is more serious, the parts that yet remain have been manipulated by the various redactors. The order of events has been disturbed; events really distinct have been fused together and mistaken for one and the same; the narratives of the same event have been mistaken for events altogether distinct; statements which are misleading have been inserted with the view of harmonizing what cannot in fact be reconciled; when traditions vary, instead of being recorded in their integrity to afford some opportunity of ascertaining the truth by comparison, they have either been mingled together, thus disturbing both, or one only has been preserved, thus leaving no check upon its inaccuracies. All this and more, the critics tell us, the several redactors have done with their materials. No charge is made of dishonest intentions. But surely it is most unfortunate for the historical value of their work. There is no way of ascertaining how far these materials have been warped from their proper original intent by the well-meant but mistaken efforts of the redactors to correct or to harmonize them. That their meaning has been seriously altered in repeated instances, which are pointed out by the critics, created a very natural presumption that like changes have been freely made elsewhere which can now no longer be detected.

It is difficult to understand in what sense the redactors, whose work has been described, can be said to have been inspired. They certainly had no inspiration which preserved them from error, or even from making the gravest historical mistakes. They had no such inspiration as gives any divine attestation to their work. The Pentateuchal history gathers no confirmation from having passed through their hands.

Upon the theory of the most conservative critics, for it is this with which we have been dealing, what dependence can be placed upon the historical statements of the Pentateuch? These are, as they allege, inaccurate and inconsistent with themselves not in the patriarchal period merely, but throughout the lifetime of Moses, when the foundation was laid of the Old Testament religion and those signal miracles were wrought which gave it undeniable divine sanction. The real facts are not those which appear upon the surface. They can only be elicited by an elaborate critical process which shall detect and remove the additions and attempted emendations of each of the redactors, and shall then restore the four documents to its pristine condition, so far as what remains of each will allow. This will put the critic in possession of a mutilated record of four variant traditions of the Mosaic age, as these existed four, eight and ten centuries after that date. And now it is by the help of such materials in the way of comparison, correction and elimination that he must sift out and ascertain the real facts. Must we not say that the history of the Mosaic age, if this be the only way of arriving at it, rests upon a quicksand? and that nothing of any consequence can be certainly known regarding it?

We have been able in the discussion of this evening to look in a hurried way at but one feature of the disintegrating work which is done in the name of Biblical Criticism. I do not speak of the destructive inferences drawn by critics who are avowedly antagonistic to supernatural religion. I have confined myself to the conclusions accepted by that class of critics who claim to be evangelical, and who occupy positions of honor and influence in evangelical Churches, such as the British scholars and divines, Drs. Driver and Cheyne, and the American scholars who affiliate with them. We have looked at but one phase of their work, even as respects the Pentateuch. Had we been able to consider their treatment of the Mosaic laws, our conclusion would have been yet more abundantly confirmed. Here is no question merely of the strict inerrancy of Scripture—of absolute accuracy in unimportant minutiae of precision in matters of science. This is not the issue raised by the theorizing of that class of biblical critics with which we contend. And it is no mere question of the mode of inspiration. It is the question whether any dependence can be placed upon the historical truths of the Bible; whether our confidence in the facts recorded in the Pentateuch rests upon any really trustworthy basis; facts, be it observed, not of mere scientific or antiquarian interest, but which mark the course of God's revelations to the patriarchs. It is the certainty of facts which are vital to the religion of the Old Testament, and the denials of whose truth weakens the foundations on which



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the New Testament itself is built. The critical theory which we have been examining is destructive of all rational certainty of the reality of these truths; and thus tends to overturn the historical basis of the religion of the Bible. Our holy religion is an historical religion, based on a series of redemptive facts, in which God revealed himself to men and unfolded His will and gracious purposes. And to weaken the evidence of those facts, to cast doubt upon the reality of the historical occurrence, is to cast doubt upon the reality of that revelation which they embodied.

Those who hold these critical views which we have been considering may tell us that they believe in the truth of the Pentateuch, that they believe it to be inspired of God, that they believe it to be infallible in all matters of faith and duty. Of course, we do not question these statements of their personal faith. But this does not prove their critical theories to be harmless. It is well sometimes that men are inconsistent; that they who have adopted wrong principles or dangerous theories, do not always follow them to their legitimate conclusions. What we are concerned to know is not the personal faith of those who still cling to the creed in which they have been brought up, in spite of their acceptance of a critical hypothesis which is antagonistic to it. What we are concerned to know is the legitimate tendency of the critical hypothesis itself. However some of its adherents may retain their faith in the historical truth of the Pentateuch and its divine inspiration and authority, this hypothesis, as has been shown, undermines them all. Its acceptance by those not so well grounded in these doctrines must tend to unsettle their faith. Its general acceptance must lead ultimately to the denial of its inspiration even in that qualified sense in which these critics profess to accept it now, as well as to the denial of its historical truth, as surely as the tree will bear fruit after its own kind.

It may be remembered that in the revision of the Confession of Faith of the Presbyterian Church, which is now in progress, the proposition was made by the Committee appointed for that purpose to insert among the characteristics of Holy Scripture "The truthfulness of the history." And it may be remembered that this natural and appropriate emendation met with determined opposition in certain quarters. The animus and the motive of that opposition will sufficiently appear from the review of the attitude which this divisive criticism assumes toward the historical truth of the Bible. It is not Biblical Criticism properly so-called which antagonizes its truth, but what ought rather to be denominated "Anti-Biblical Criticism," since even in temperate hands and those which are most anxious to claim for themselves evangelical standing, it unsettles the verity of the sacred oracles and annuls the reality of their inspiration.

But a single word more. What must be the state of mind engendered toward the Scriptures by such speculation?

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

*The Late Metropolitan.*—The committee appointed by the Montreal diocese to draft a resolution on the death of the Most Rev. John Medley, D.D., Bishop of Fredericton and Metropolitan of the Ecclesiastical Province of Canada, to be recorded in the minutes of the Executive Committee, has prepared this report:—

"The current year will be memorable in our Canadian ecclesiastical annals, as peculiarly an obituary year among the prelates of the English Church of the Dominion. Already have we recorded on the minutes of our Executive Committee mementoes of the late Bishops Oxenden and Williams, and to-day we enter a similar memorial of the death of the late Bishop Medley, of Fredericton, and Metropolitan of the Province of Canada. Other pens and other tongues have already borne testimony to the many noted qualities, clerical, literary and artistic, which pre-eminently distinguished the deceased prelate. His own cathedral at Fredericton, the pride of New Brunswick, and regarded as a gem of architectural beauty throughout the Dominion, will ever remain, among the religious fanes of our land, an enduring monument of his exquisite taste, for it was his own creation. And, at the same time, its walls have oft times resounded with solemn chant, and with inspiring anthem, composed by himself, aids to the service of song, in God's holy temple, which have since become the property of the Church at large, and been incorporated, as much prized treasures, in many of their sacred musical collections. Fittingly, therefore, as the founder of its fabric, and as the author of many of its sacred songs, was he laid to rest, in his moss-lined grave, by many of his sorrowing clergy and laity immediately contiguous to his own beauti-

ful cathedral. And now, though not of his Fredericton diocese, yet as members of his metropolitan province, would we add our own humble tribute of respect to his memory. It is but to state a fact, of admitted and universal recognition, that Bishop Medley, as Metropolitan, always presided over the general councils of our Church, and ever exercised his official sway over our different dioceses with conspicuous ability, dignity, wisdom, and impartiality.

"And when, at length, called to go the way of all the earth, freighted with more than fourscore years, and with his strength, 'then,' in the words of the psalmist, 'but labour and sorrow,'—added to those family bereavements, and to those earthly severances common to life's troubles, specially lengthened pilgrimage, it is a noteworthy fact that the aged Metropolitan traversed those sands of time, which are marked by no returning footsteps, with his latest thoughts, and of his latest plans, directed to our city, to our diocese, to our Christ Church Cathedral of Montreal.

"He himself it was, as authoritatively announced, who arranged that the consecration of Bishop Dunn to the Episcopate of Quebec, that latest addition to our Canadian bench of Bishops, should be conducted among us, in our own beautiful Christ Church Cathedral, thus affording to the members coming from afar, of both houses of the Provincial Synod, together with the Church people of this city and neighborhood, an opportunity of witnessing a ceremonial of more than ordinary significance, which most of them would not otherwise have possessed. It is true, indeed, that another prelate occupied his seat, another bishop administered the oath of metropolitan obedience, belonging to himself—yet surely the whole historic scene should not be allowed to pass into oblivion without the executive committee of the Diocese of Montreal, representing, for the time, at least, the members of the whole diocese—entering permanently on record in their minutes, and publishing to the Church abroad their sincere, however feeble, tribute of respect, honor and regard to the memory of Doctor John Medley, late Lord Bishop of Fredericton and Metropolitan of the Province of Canada."

### QUEBEC.

*St. Sylvester.*—The Rev. G. J. Sutherland, lately missionary in Labrador, has been appointed to succeed Rev. E. B. Husband in the mission of St. Sylvester, Co. Megantic.

*Quebec, St. George's Society.*—His Lordship the Bishop has acceded to the unanimous request of the members of this Society to become their patron, a position held for many years by the late revered Bishop Williams.

*Bishop Williams' Memorial.*—A successful public meeting was held in the Cathedral Church Hall on Friday evening, Oct. 14th, to definitely decide upon the form which the memorial of the late revered Bishop of Quebec should assume. The Lord Bishop presided, and in his opening address said that in two points all would agree, viz.: That a memorial should be erected, and that it should be one worthy of so good and eminent a man, and one so generally and deservedly beloved as was the late Prelate of this Diocese. The Dean of Quebec Cathedral, after paying a glowing tribute to the memory of the late Bishop, said that the scheme about to be proposed was not invented by the committee, but by the late Bishop himself, and one which occupied some of his latest thoughts on earth, and so might be regarded as a sacred legacy left us by him to fulfil, and the scheme was that a sum of \$25,000 should be raised at once to commemorate the jubilee of the Church Society, to liberate in part the grant so generously bestowed upon this Diocese by the S.P.G., and to support and extend the missionary work in his own Diocese. This fund was now to be called the "Bishop Williams Memorial Mission Fund." Other speakers, among them J. Dunbar, Q.C., R. H. Smith, Esq., Honorable George Irvine, Colonel Forsyth, W. Roe, and John Hamilton, very strongly endorsed this and said that local monuments would probably be erected in many churches throughout the diocese, but that the two things should not be thought of together; for this monument, which had for its object the propagation of the Gospel and the extension of Christ's Kingdom, would survive when all the pulpits and churches in the land no longer existed; and known, as this work was known to have been very near the heart of the late dear Bishop, no more fitting memorial could be

erected to his memory. Archdeacon Roe mentioned that the S.P.G., which had for so many years nourished the church in this diocese, and still gives \$3,500 annually, had signified its intention of withdrawing its aid (to be applied to other mission fields), and that \$1,500 would be withdrawn next year, and that the interest on the \$25,000 now called for would not even meet this deficit. Further, that the Church Extension Fund, by the aid of which, five years ago, four new missions were opened, was now exhausted; and that moreover there was a pressing need at this moment for the establishment of three or four additional missions, had we the means to open them, so that instead of \$25,000 we really needed \$100,000. It was announced that among a very few \$12,000 had already been subscribed, among the contributors being Robert Hamilton, Esq., D.C.L., \$5,000; Hon. Senator Price, \$5,000; His Lordship the Bishop, \$500; and R. W. Heneker, Esq., D.C.L., Chancellor of Bishop's College, \$500; and it is confidently expected that before the present work is done much more than \$25,000 will be forthcoming.

*St. Matthew's Church.*—All the arrangements have now been made for the consecration, which is to take place on All Saints' Day, Nov. 1st.

### ONTARIO.

*Franktown.*—The little church of St. John's, Montague, presented an attractive appearance on the night of the 6th, when the congregation held their annual thanksgiving service. Brightly shone the moon, and more brightly streamed the light from within through the windows and door of the sacred edifice, inviting the most careless passer-by to enter and enjoy for a space the privilege of hearty worship. Everything that good taste could suggest, in the way of decorations, had been accomplished during the forenoon. The fruits of the earth were well represented, and that without giving the church the appearance of a root house. The service was conducted chiefly by Rural Dean Nesbitt, who also gave one of those simple, yet deep, discourses which only an experienced preacher can give. The rector had to leave in the middle of the service to visit a sick person. The organist, Miss Salter, led the musical part of the service, which consisted of hymns and chants only, no elaborate "settings" of anything being permitted to mar the beauty of congregational worship. The offertory will be spent in making much-needed improvements in and about the church. The congregation of the parish church held a special vestry meeting last month, at which it was decided to build and repair the fences on the glebe lands during the coming winter. The harvest thanksgiving services to be held in this church and St. Bede's have been postponed owing to the absence of the rector. It is expected, however, that they will take place on the day of Public Thanksgiving, and that the preachers will be the Revs. Messrs. A. Elliot and A. Smith, of Carleton and Ashton respectively. A pioneer of this neighbourhood, Mr. Peter Jones, was laid to rest in Franktown cemetery, on Sept. 15th, at the advanced age of eighty-three years. The attendance at the funeral was very large, and the burial service most impressive, being enriched—if that be possible—by one or two appropriate hymns (A. & M.), and the singing of the "Nunc Dimittis" as the procession left the church. The rector spoke for two minutes, deprecating as unnecessary the custom which prevails in many parishes of preaching funeral sermons; but advised his hearers to so live that their neighbours might say of them, "as they did of Peter Jones: 'Here lies an honest man.' That was the highest eulogy the world could give; very few deserve it; very few think it worth living for; but without it their last hour could not be one of unbroken peace."

*Kingston.*—The Lord Bishop of the diocese will (D.V.) hold a general ordination on the 4th Sunday in Advent in the cathedral. The examination of candidates will be held in the synod hall, on Tuesday, Dec. 13th, beginning at 8 p.m. punctually. The requisite papers and certificates should be sent to the Ven. Archdeacon of Kingston, Examining Chaplain, Brockville, Ont., not later than Dec. 1st, so that accommodation may be provided for the candidates in Kingston. The archdeacon will supply any further information required.

*Hillier Church Reviving.*—This once flourishing parish is returning to a measure of its former vitality, though its complete redemption is still in the womb of the future. On Thursday evening, 6th inst., a harvest thanksgiving service was held in old Christ Church, which in all that goes to make up a fine ser-



vice surpassed what might have been looked for in many a town church. Whether we consider the taste displayed by the ladies of the parsonage and others, in the floral decorations, and in the arrangement of the fruit and vegetables, or the character of the music, or the reverent behaviour of the congregation, numbering over 100, we find abundant reason for congratulating the rector, the Rev. William Fleming, upon the generally improved state of things. Rev. Rural Canon Baker, of Bath, was the preacher on the occasion, formerly pastor of the parish, and he could not refrain from expressing his pleasure at the many evidences he witnessed of returning life, and at the way in which the parishioners were rallying to the support of their clergyman in his self-denying efforts to redeem the Church in Hillier, and to obliterate all traces of the sad and disastrous consequences of the vicissitudes through which she had passed in recent years. The Rev. Mr. Blacklock, of Wellington, assisted in the service, and several of his people were among the congregation.

#### TORONTO.

A very interesting session of the Rural Deanery of Durham and Victoria was held at the residence of Ven. Archdeacon Allen, Millbrook, on Thursday, the 13th October, beginning at one o'clock. Eleven of the clergy of the deanery were present, Rural Dean Creighton occupying the chair. The greater part of the afternoon was taken up in arranging the winter scheme of missionary meetings and services in the Rural Deanery. In the evening a bright and hearty service was held in St. Thomas' Church, there being a large congregation present in addition to the visiting clergy, three admirable addresses being given: by Rev. W. McCann on "Mission Work"; by Rev. A. Carswell on "Sunday-school Work"; and by Rev. G. F. Hibbard on "Lay Help." The prayers being read by Rev. E. Daniel, and the lessons by Rev. C. H. Marsh. The next meeting of the Rural Deanery will be held at St. Mark's, Port Hope, on Feb. 23rd and 24th. The date for missionary services is Sunday, Jan. 22nd. The plan will be published a month previous to this date, and the clergy are requested to make all necessary arrangements.

The Rev. C. Lutz, of Halifax, N.S., has been appointed priest-vicar of St. Alban's Cathedral, Toronto, and will enter upon his duties on All Saints' Day

BRIGHTON.—On Wednesday, Oct. 5th, the first harvest festival was held in St. Paul's Church. The church, which has a very pretty interior, was nicely decorated by the ladies of the congregation with grain, fruit and flowers. For several days before the church people had worked most energetically to make everything connected with the festival a success. The musical part of the service was effectively rendered by the choir, the congregation joining heartily in the singing and responses. The Archdeacon of Peterboro was the preacher. In an eloquent and practical sermon, on seeking first the Kingdom of Heaven, he showed that man would more frequently have greater financial success in business transactions if he were first to consider the Kingdom of Heaven, and the Almighty would then add all things necessary for his spiritual and temporal welfare. Before the service several of the congregation waited upon the archdeacon to show their appreciation of his visit. The following day he drove out into the country, visiting the outlying parts of the mission. After spending two days in the parish the archdeacon left for his home on the 7th.

COOKSTOWN.—The annual harvest thanksgiving service was held in St. John's Church on Tuesday, the 20th Sept., when the following clergymen assisted the incumbent, the Rev. George Scott, in the services: the Revs. Mr. Carrol, of Alliston, Mr. Godden, of Allandale, and the Rev. Mr. Cunningham, of Ivy. The Rev. Mr. Brian and the Rev. Mr. Allwin from Algoma diocese were also present. The church was tastefully decorated for the occasion by the ladies of the congregation with grain, roots and flowers, reminding us of our duty at this particular season, namely, of expressing gratitude to the Giver of every good and perfect gift, for blessing us with an abundant harvest. The Rev. C. C. Owen, assistant minister of St. Peter's Church, Toronto, was the preacher, and took for his text the 103rd Psalm, 2nd verse, "Bless the Lord, O my soul, and forget not all his benefits." His discourse was both appropriate and impressive and was listened to by a large and attentive congregation. An entertainment was also held in the Temperance Hall, commencing at 8 o'clock in the evening, when the incumbent of the parish called upon Col. Tyrwhitt, M.P., of Bradford, to preside over the meeting. He very kindly responded and discharged his duties in a very satisfactory manner, as he has often done on similar occasions. The entertainment was well attended, and it is gratifying to notice that the songs and readings were of such a

character as should characterize all church entertainments. The Rev. Mr. Carrol, of Alliston, and the Rev. Mr. Godden, of Allandale, delivered short, interesting and instructive addresses, which were well received and much appreciated; all were much pleased with the evening's entertainment. Proceeds from entertainment will be devoted to church repairs.

#### NIAGARA.

HAMILTON.—St. Peter's Church.—This new church was opened on Sunday, the 17th, with interesting services. The choir of 40 voices belonging to the church and trained by the rector, Rev. Thos. Geoghegan, took part in the service. The following clergy assisted: Canon Bull, Rev. Lenox I. Smith, of Toronto, and the rector. His Lordship Bishop Hamilton preached in the forenoon. In the afternoon Rev. C. Whitcombe preached, and in the evening the rector. The church is built of brick 35x75 feet, and will seat 300 people. The total cost, including the ground, is between \$5,000 and \$6,000. With characteristic foresight the worthy rector has planned and placed the new church in such a way that it will eventually become valuable as a school-house for a still more commodious church when the growth of the parish requires it. All seats in the new church are free, and the church will always be open, a daily service being held. The current expenses will be entirely defrayed by the voluntary offerings of the congregation, none of the usual methods being adopted to raise money. The interior of the church is simply but handsomely arranged. The altar was presented by Mrs. McGovern and is dedicated to the memory of the late T. H. Stinson. The brass candlesticks, vases and altar desk are of particularly beautiful workmanship, and were manufactured in this city by J. C. Chadwick, being the first of the kind ever manufactured in the Dominion. Formerly it was necessary to send to New York or to England for these articles.

St. Luke's.—The anniversary services were held in this pretty little church last Sunday. In the morning Dean Forneret preached, and in the evening Rev. Mr. Irving, of Dundas, delivered an interesting address to a full church. His discourse was listened to with interest and contained a mass of useful and seasonable advice. Harvest thanksgiving services were also held here last Tuesday, when the Rev. Canon Houston, of Niagara Falls, was the preacher. The congregation was good, a large number of strangers being present. It is desirable there should be formed a choir association (similar to the excellent one in Toronto), where weak choirs would have the advantage of occasionally singing with well trained voices.

Church of Ascension.—The rectory is being brightened up and put in shape, preparatory to Rev. Rural Dean Wade taking up his residence here. He will enter upon his duties most auspiciously.

#### HURON.

CHATHAM.—The half-yearly meeting of the W. A. of the diocese of Huron was held in this town on October 3rd, 4th and 5th. A missionary meeting was held on the evening of the 3rd in Holy Trinity, at which addresses were given by the Bishop of Huron, Rev. R. McCosh and the Rev. A. Murphy; Mrs. Boomer, by request, reading the Huron report as submitted to the triennial meeting, Montreal. A collection amounting to \$23, to which were afterwards added the thank-offering, increasing it to \$33.35, was given by the branches to the Algoma superannuation fund. After the meeting a reception was given to the visitors in the school house, which was beautifully decorated for the occasion. On Tuesday at 10 a.m. the Board meeting was held in Christ Church school house. The bishop, assisted by the Rev. R. McCosh, opened the meeting, saying a few words of kindly greeting and encouragement to the members before leaving, after which the chair (in the absence of Mrs. Baldwin, owing to severe illness) was taken by Mrs. Boomer, and about 33 members answered to their names. The recording secretary reported five new branches as formed since last meeting. The Dorcas secretary reported that 41 bales had been sent from 19 branches since the annual meeting. Mrs. Richardson spoke strongly in favor of sending bales for the North-west to the Central Board, Holy Trinity, Winnipeg, of which Miss Milledge is the secretary, and said that she from personal knowledge felt that this was the best possible way to secure the desired end—that of helping the really poor, whether Indians or whites. While this method of distribution was strongly advocated, it was left to the discretion of the branches to adopt it or not. Owing to the absence of so many members the educational committee held no meeting, but Mrs. Boomer reported its finances in a very satisfactory state. Mrs. Lanfesty, of Strathroy, stated that

two ladies had signified to her their willingness each to take a child into their homes, giving her all the home privileges of a daughter. This request had special reference to the seven daughters of the Rev. Mr. Cook, whose neglected education is a source of grave sorrow to their missionary father; and now let me ask—are there no other Christian homes in our richly blessed Canada that are open to receive one child of some of these struggling over-burdened missionaries? These men who have gone out to the uttermost parts of the earth to preach the gospel—are they to be hindered in their work at the sight of their children growing up around them in ignorance of the commonest requirements of every day civilized life? Think over it well, readers; you are not asked to send these children to expensive schools—but just to give them a home and welcome, while they secure a good common school education, which is to be had free at your very doors. The "Letter Leaflet" was reported to be in very great demand, having nearly 1200 subscribers, Huron's expenditure for it being about \$200 per annum. Its treasury has a balance of \$100 in hand to cover printer's dues to end of January next. A request was read from St. Jude's, Brantford: "That more space be left in the forms furnished the branch secretaries for the annual reports, for the names of officers, delegates, &c., and that a blank be left below for remarks." This request caused considerable discussion, some thinking with St. Jude's that the abrupt answer "yes" or "no" allowed for in said forms often placed the branches in an unfavorable light which a few lines added to the report would explain away; others thinking, with myself, that a definite answer to the question being all that is required, the present form helps to keep the secretaries down to facts. It was finally decided to leave the matter in the hands of a committee composed of the president and the diocesan officers, each branch being required to send in by Nov. 1st any suggestions they might have to offer. Another item of interest was the reading of certain letters from Miss Busby (our lady missionary), asking if the W. A. would send some one to take her place at Mr. Swainson's school while she took a course of medical training, which she found to be almost a necessity in her missionary work. This request the W. A. had already answered by sending out Miss Steele. Since then a letter has come announcing Miss Busby's engagement to a brother of Mr. Swainson's. Mrs. Richardson and Mrs. Lings both spoke in feeling terms of Miss Busby's devotion to her work, and the general conviction expressed was that it would be next to impossible to find anyone who could fully and completely fill her place. It was agreed that in future it would be well to have a definite understanding with lady missionaries as to length of term for which they accept appointments, &c. Under present circumstances, and as word has been received of Miss Sherlock's engagement also, this seems a wise move. A resolution was moved and carried that the diocesan board be requested to deal with the matter, and the hope expressed that it would see its way to retain, if possible, after her marriage, one so eminently fitted for the work as is Miss Busby. Mrs. Finkle gave a full and very interesting report of the triennial meeting in Montreal, which she, accompanied by Mrs. Boomer as her co-delegate, had attended as substitute for Mrs. McKenzie, of Brantford. She stated that the W. A. had now 316 branches (an increase of 167 in the past three years); that \$44,481 had passed through its treasurer's hands in that time. Also that it had been suggested to Montreal to adopt Huron's plan of collecting five (which Mrs. Lings now asks to be increased to ten) cents yearly from each member to form a fund to meet the general diocesan expenses. This is a very fair plan if carried out, but Mrs. Lings reports that many of Huron's branches neglect sending in even this trifle, thereby causing her much inconvenience, and strongly urged each representative present to make a point of sending in the fees at once. Who has done so? The question of members wearing a badge (a silver cross) was discussed, and I, like Mrs. Miller, of London, say "Don't." Let our lives, not a badge, testify to our true membership. It was thought well to have an organizing secretary in each deanery (instead of only one for the diocese as heretofore), whose duty would be not only to form the branch, but to visit it occasionally, doing everything in her power to aid and encourage it—a very wise move. Mrs. Lanfesty, of Strathroy, then gave her views on the best way to promote missionary interest among the boys' bands, and spoke so well and clearly on this point that she was asked to write a paper on the subject, which will appear in the "Letter Leaflet" later on. Mrs. Finkle, at Mrs. Richardson's request, gave a touching account of the last moments of our loved member, Mrs. Eakins, of Woodstock; she spoke of her Christian life as an example to all with whom she came in contact, and told us how at even her last moment on earth she had given a quilt and coat for a bale then being prepared, and how she had passed away so joyfully "to be with Jesus." Many eyes were wet with tears as the members lis-



tened to the recital of this touching scene, and thanks were given Mrs. Finkle, who, at the expense of her own feelings, had responded to Mrs. Richardson's request. Mrs. Boomer also spoke in feeling terms of Mrs. Eakins.

Mrs. Lings pointed out that Rev. Mr. Burman had only received \$10 so far this year, and spoke of the great expense he was at to keep up his school, asking the branches to remember him. The question of getting the much needed horses for Mr. Swainson's mission was discussed, and it was decided to let this gift be the special work of the boys' bands, as it was felt that they would take more interest in the work if given some definite object to work for. If any auxiliaries have no boys' branch through whom to send their contributions, they could of course help, sending their money to the treasurer, intimating that it was to be used for this purpose. Windsor gave the first subscription—a big silver dollar. Who next?

Resolutions of regret were passed expressing sorrow that Mrs. Baldwin, Mrs. Complin and Mrs. Newman were absent owing to illness in their families. A telegram was received from the Bishop of Algoma conveying his thanks to the auxiliary for help given his diocese, and kindest Christian greetings to the meeting in Chatham. A resolution of sympathy was passed extending to his lordship the fervent wishes of the members for his speedy restoration to health. Mrs. Boomer here spoke feelingly of Algoma's special claim upon us, as a child of our own creation, and explained that it was over-work and anxiety as to ways and means that had caused the bishop to break down. She read a letter from Mrs. Sullivan to corroborate what she said, and begged the members to do what they could in their several branches to relieve him of the burden that was pressing so heavily upon him. A message of congratulation and welcome was sent to Mrs. Hunter Dunn on her coming to Canada, and the sympathy of the auxiliary was extended to Mr. Eakins on the death of his wife, our much loved member.—L. SANDYS, secretary.

STRATFORD.—Rev. G. R. Beamish preached his farewell sermon to a large congregation at St. James' on Sunday evening, the 16th inst. Mr. Beamish goes to Kingston to assume Rev. J. K. Morine's duties in St. James' Church there. Afterwards Mr. Beamish proposes taking a divinity course in the Pusey House, Oxford.

NEW HAMBURG.—On Sunday evening, Oct. 2nd, a harvest thanksgiving service was held. A very large congregation filled the church. The service was semi-choral, with sermon by the Rector, the Rev. James Ward. The church was beautifully decorated, with special care to the chancel and altar decorations. An altar rail, with richly designed brass standards, erected by subscription, and supplied by Spence & Sons, Montreal, now divides the sanctuary from the chancel, and bears the inscription, "To the glory of God and to commemorate services rendered this parish by the Rev. W. B. Rally." Twenty years ago Mr. Rally, now a superannuated clergyman of the diocese of Huron, and now residing, in his 82nd year, at Ridgetown, was a missionary in this district, and the altar rail is placed by old parishioners and friends as a tribute to his worth and substantial services to this parish and neighbourhood.

INGERSOLL.—Rev. W. J. Taylor, rector of St. Mary's, delivered a highly interesting and instructive temperance address in the school room of St. James' church here last Thursday evening. He discussed some practical phases of the drink problem and related some thrilling incidents illustrative of the evils of the drink curse that came under his personal observation in London, England, and in this country. He is a strong advocate of sobriety, and defined the distinction between those who held the view that to drink intoxicating liquors was a sin and those who held opposite views. He said that to those who knew or believed strong drink was an evil it would be sinful for them to use it as a beverage; alcohol had, however, its place as medicine; while for those who sincerely believed that drink was good it would not be a sin for them to use it in moderation. Mr. David White moved a hearty vote of thanks to the speaker, accompanied with a few well-expressed remarks, and the motion was seconded by Mr. R. Kneeshaw. Rev. J. H. Moorehouse presided; there was a good sized audience present.

OWEN SOUND.—The Harvest Home Festival was held in St. George's Church on Sunday, Oct. 9th. The church was beautifully decorated for the occasion with grain, fruit, flowers, and vegetables. The Rev. Arthur Williams, of Woodlawn, Chicago, officiated both morning and evening, and delighted the crowded congregations with his eloquent and masterly sermons, on texts appropriate to the service. There was a celebration of Holy Communion after morning service, at which the Venerable Archdeacon Mulholland assisted, much to the joy and surprise of every

one, as this was the first occasion since his serious attack of illness that the reverend gentleman had been able to be out. The whole of the services were particularly bright, and the music so well rendered as to prove the efficiency of Miss Spooner, who acts as both organist and musical director.

#### ALGOMA.

HUNTSVILLE.—The Standing Committee of the diocese met in the parsonage, Huntsville, Oct. 17th. The chief work of the committee was the supply of services to the missions at present vacant. The following clergy were asked to kindly supply at the places and on the dates given: North Bay, Oct. 23rd, Rev. S. Sanders; Nov. 6th, Rev. Rural Dean Llwyd; Nov. 20th, Rev. Rural Dean Chowne; Parry Sound, Oct. 23rd, Rev. S. Gilmor; Oct. 30th, Rev. Rural Dean Chowne; Nov. 6th, Rev. J. Boydell; Nov. 20th, Rev. Rural Dean Llwyd; Port Sydney, Oct. 30th, Rev. H. P. Lowe; Nov. 27th, Rev. J. Boydell; Powassan, Oct. 30th, Rev. W. H. French; Nov. 13th, Rev. C. Piney; Dec. 4th, Rev. Rural Dean Chowne.—Thomas Llwyd, Commissary.

#### QU'APPELLE.

The Bishop has signed his Deed of Resignation. It takes effect from the 27th of this month. No information has yet been received as to his probable successor.

SALTCOATS.—The Bishop consecrated the church of St. Augustine in this place last month; it cost about \$1,400. The Church people are to be congratulated on the very speedy and successful completion of this church. It is the only building erected at present for public worship in the town.

QU'APPELLE STATION.—Mr. G. Lewthwaite has been appointed lay reader in this district.

FORT QU'APPELLE.—Harvest thanksgiving service was held in St. John the Evangelist last month. The church was appropriately decorated for this occasion. The Lord Bishop was the preacher, and there were 18 communicants.

PHEASANT PLAINS.—Service was again held in this district last month at the residence of Mr. Bonner. This mission has been named St. James, it being probable that this will be the last new mission opened by the direction of the Bishop.

St. John's College.—The harvest on the college farm has turned out well; several of the farm students will complete their year's work this fall. With the month of October the present Bishop hands over the care of the institution to the Synod of the Diocese, who become from this time its trustees and managers.

#### BRIEF MENTION.

The Bishop of Saskatchewan and party have returned from Europe.

Rev. W. H. Shortt, of St. Cyprian's, Toronto, is visiting Boston for a few weeks.

The Bishops of Fredericton, Newfoundland, and Niagara visited the general convention.

Zululand now has a monthly Church paper among its church machinery.

Archdeacon Denison is two years older than Gladstone, and busy editing "notes" of his own life.

Sixteen clergymen attended the Church of England clergy retreat at Belleville, Ont.

The Rev. A. H. Baldwin, rector of All Saints', Toronto, has removed to Pembroke St.

Rev. Edward Pick, Bird's Creek, Ont., has succeeded the Rev. J. F. Snowdon of Fitzroy Harbour.

Rev. C. B. Kenrick, curate of Peterboro, is taking a well-earned vacation.

Immense quantities of coal and tin have recently been discovered in Australia.

Rev. Mr. Oliver, curate of St. Simon's, Toronto, has gone to California for the benefit of his health.

Rev. Canon Davidson, rector of Peterboro, has returned from his tour on the continent.

It is estimated that 300,000 persons have died of cholera in Russia during the present epidemic.

The English *Guardian* says that Mrs. Church proposes to print a selection from Dean Church's letters.

The friends of Rev. W. H. Wadleigh will be pleased to hear that he is convalescing—though slowly—at St. Catharines.

Among the speakers at the Church Congress, Folkestone, on "Church Work on the Continent," was Lady Vincent of the G. F. S.

Rev. Prof. Clarke's (Trinity University) versatile genius is engaged on a course of lectures on Tennyson for Torontonians.

At Folkestone, Rev. Malcolm MacColl advocated the full representation of the Church throughout the European Continent.

St. Augustine's, Kilburn, said to be the finest modern parish church in England, has already cost about £40,000.

Thomas Hodgkins, of New York, has donated to the Royal Institute of Great Britain £20,000 to be applied to scientific research.

Rev. Prof. Williams, late of Huron College, has accepted the rectorship of St. James', Stratford, and entered upon his duties.

Following up the resolution of Brussels Conference, the Egyptian Government has prohibited the importation or manufacture of spirits in the Soudan.

Rev. J. P. Lewis, Toronto, who has been travelling in the East, has written to the *London Times* on the Gordon sepulchre question.

Chief Justice Fuller, of the U.S. Supreme Court, was a prominent figure in the recent general convention, Baltimore.

Canadian Bishops, visiting the general convention, wore their scarlet convocation robes, to the astonishment of the natives.

Japanese Christians contributed last year about \$80,000, it is said, with average wages of less than twenty-five cents a day.

The Rev. F. M. Baldwin, nephew of the Bishop of Huron, has been chosen rector of Old St. Paul's, Woodstock.

The whole number of Indians in the United States, exclusive of Alaska, is 246,834; of these 67,000 belong to the five civilized tribes.

Reports are received of immense losses of cattle and horses in Wyoming and Northern Colorado, owing to the severe snow-storms of the past few days.

Rev. F. Prim, of Brighton (Boston), is visiting friends in Toronto. He has officiated at St. Matthias and St. Cyprian's.

Mrs. H. A. Boomer, Algoma delegate of the Women's Auxiliary, has written an affecting letter to the press appealing for aid for the diocese of Algoma.

The Bishop of Peterborough has arranged to deliver a course of Advent Lectures in St. Paul's Cathedral on "The Historic Position of the Church of England."

Mr. Gladstone has given a pointed denial to the report so long in circulation that he was a guardian of the Marquis of Bute, and in some measure responsible for the young nobleman's perversion.

The Board of Education of Detroit has adopted a resolution, after a warm discussion, practically excluding Roman Catholics from teaching in the Detroit public schools.

The Rev. H. R. Haws, at the request of the family, has undertaken a *Memoir of Sir Morell Mackenzie*, the material being had from private papers placed in his hands, and personal reminiscences.

At the convocation at Wycliffe College it was announced that to perpetuate the name of Robert Baldwin, the Baldwin family have decided to set apart the sum of \$2,000 as a foundation for a mission bursary.

### British and Foreign.

A new church for Johannesburg, diocese of Pretoria, is contemplated by the congregation of St. Mary's. It is stated that the cost of the building will not be less than £20,000, to which will probably be added the cost of an organ and a peal of bells.

Messrs. Eason and Son, of Dublin, will publish on the 5th of next month a new work by Rev. J. Pateron Smyth, entitled, *How God inspired the Bible: Thoughts for the Present Disquiet*. The work will be issued simultaneously in London and New York.

The *Neue Freie Presse* states that a nun called Sister Maxima, who took the veil three years ago, was found dead recently at the foot of a sacred image in the convent of the Sisters of Mercy at Agram, Croatia. The circumstances of the death point to suicide by poison.

Dr. Schieber, of Barmen, in a thoughtful article on the prospects of Mohammedism, says: "The Church Missionary Society reports having 1,000 converts from Islam. The Rhenish society has twice as many. While in Java are 12,000 Christians, the vast majority of whom were formerly Mohammedans."

The Hon. G. R. Dibbs, Premier of New South Wales, states that the opium vice is spreading to an



alarming extent among the European population of that colony, and that he expects shortly to introduce and carry through the legislature a bill for prohibiting the importation and sale of opium except for medicinal purposes.

In the British and Foreign Bible Society's "Monthly Reporter" Canon Edmonds, of Exeter, is writing a series of unusually attractive papers on the ancient Syriac version of the New Testament. The Syriac is perhaps the oldest translation of the New Testament made, and its history has much of the interest of a romance.

Mr. J. Frederick Talcott, a young Presbyterian minister, was recently confirmed by Bishop Potter at a private service at Newport, being presented by the Rev. Dr. Greer, of St. Bartholomew's Church, New York. He is now a candidate for Orders in his diocese. Mr. Talcott belongs to a well-known family in New York. He is a graduate of Princeton College, and of the Union Theological Seminary. For nearly a year he was in England, studying at Oxford.

Dr. Hakes, the prosecutor of the Rev. J. Bell Cox, of St. Margaret's, Liverpool, might have saved himself the trouble of writing a letter nearly a column in length to a Liverpool paper to announce that he proposed now to leave Mr. Bell Cox in peace. The net result of the prosecution is that Dr. Hakes has been mulcted in something like £3,000 costs, while the services at St. Margaret's proceed as aforesaid.

The parish of St. Mark, Swansea, with a population of 7,158, is inhabited by working men exclusively. A number of these men have been working free at night after their work in the erection of a parish hall to accommodate 480, with offices and class-rooms. Sir J. T. D. Llewellyn looked in to see the men at work a few evenings ago, and being told that they had saved £400 in wages and that the contractor had been paid £300, raised by a thousand people in small sums, he at once gave £100.

The *Biographical Notices of the Bishops of Lincoln*, from Remigius to Wordsworth, by Canons Perry and Overton, will be issued by Mr. Clifford Thomas, of Lincoln, during the forthcoming season. The book is awaited with some interest, as there is scarcely one of the sixty-one prelates who have occupied the see of Lincoln since its transference from Dorchester, to whom some historical interest does not belong, while some of them have been very conspicuous figures in their day.

Dr. Montgomery, Bishop of Tasmania, has gone to the Western Pacific for the Melanesian Mission. After visiting Norfolk Island, the Bishop will voyage in the mission vessel to the northern islands of the New Hebrides, the Torres Group, Banks Group, Santa Cruz, and the Solomon Islands, and will, on returning to the New Hebrides, leave there by steamer for Sydney early in November. During his cruise Dr. Montgomery intends to devote special attention to the Kanaka labour question, and to the circumstances under which native labourers are recruited for work on the Queensland and Fiji sugar plantations.

Archdeacon Farrar is generally very angry with any fellow Churchman who ventures on a critical word with reference to his pet, the Salvation Army. We wonder what he will say to the remarks of a Welsh Presbyterian minister, a Mr. R. H. Morgan, of Menai Bridge, at Liverpool, recently? "The Salvation Army possessed a highly organized constitution, but its doctrinal teaching was somewhat chaotic. Its creed seemed to be first, a belief in General Booth; secondly, in doing something for Christ; and, thirdly, in doing that something with as much noise as possible." We have never ventured to suggest, as this Dissenter does, that Salvationists place Mr. Booth before our Lord.—*Church Times*.

An effort is under way in England to have a translation of the Bible made in the Jewish dialect now spoken by the majority of the Jews all over the world. As very few Jews understand Hebrew, the Bible has long been to them a sealed book. A strong, influential committee, including amongst others the names of the Archdeacon of London, Prebendary Gordon Calthrop, the Revs. Messrs. G. F. Head, J. F. Kitto, H. C. G. Moule, and J. H. Scott, has been formed for the purpose of bringing out as quickly as due care will allow a translation of God's Word into the dialect approved by the most competent authorities.

*The approaching Royal Marriage.*—The marriage of Princess Marie of Edinburgh with the Crown Prince of Roumania has been fixed for January the 10th next; and the Press Association is authorised to state

that it will be solemnized at Sigmaringen. According to the *World*, "a double ceremony will be necessary," the Prince being a Roman Catholic, while the Princess has been brought up as a Lutheran. The children of the marriage are to follow the orthodox faith. The Princess, who at present stands ninth in order of succession to the English crown, will, of course, forfeit that position by "marrying a Papist"—to use the words of the excluding clause I. W. and M., sess. ii., cap. 2, popularly known as the Bill of Rights.

The Bishop of Melanesia, who has just arrived in London, is a son of Dr. George Augustus Selwyn, first Bishop of New Zealand and subsequently Bishop of Lichfield. He has done a great deal of voyaging through the South Seas, and the islands that constitute his vast diocese may be said without exaggeration to be countless. His health has suffered severely by his incessant labours in a very trying climate, and it is rumoured that he will not return to his diocese in the Pacific. Norfolk Island, on which Bishop Selwyn resides, is under the British flag, although nominally under the jurisdiction of the Governor of New South Wales. Most of the whites are descendants of the mutineers of the *Bounty*, and they hold an annual Parliament, which generally gets through its business in a couple of days.

Bishop Walker of North Dakota, under date of September 2nd, writes: "I reach through the occasional ministrations of the 'cathedral car' thousands of people whom I could not otherwise touch. I am now on another tour in it. Everywhere it is filled or crowded. The only exception was at a little place last night. The hamlet, however, consisted of only four dwelling houses, two wheat elevators, and a railroad station. Yet there were from thirty to forty persons present at our worship. The same service in a cheerless school-house, if there had been one, would probably not have called out one-quarter the number of people, and this is the story everywhere. The compactness, the dignity, the simple churchly beauty of the car wins the people. Its hearty service, too, reaches their hearts."

## 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.

### To the Clergy of the Diocese of Algoma.

MY DEAR BRETHREN,—I hope in a few days, God willing, to start on the journey in search of the change and rest from diocesan cares and anxieties which the Provincial Synod so kindly provided for. Long before the expiration of the proposed "year's leave of absence," I hope by God's blessing to return to my accustomed duties with renewed strength and vigour.

In the meantime, in order to make provision as far as possible for the administration of the diocese, I have appointed the Rev. Rural Dean Llwyd, of Huntsville, Muskoka, to be Commissary, vice the Rev. E. F. Wilson, resigned, and request that all communications on diocesan business, which otherwise would be sent to the Bishop, be addressed to him, and they will receive prompt and careful attention at his hands. May I urgently request that the special Epiphany offertory for foreign missions be taken up in every station in each mission where possible.

I have also appointed the Rev. Chas. Percy, of Burk's Fall's, to the editorship of the *Algoma Missionary News*, hitherto so ably conducted by the Rev. G. H. Gaviller, whose departure from the diocese we all deeply regret. May I impress on you the necessity of supplying him with all possible diocesan information early in each month.

And now, brethren, commending you, your families and flocks "to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," I remain, yours affectionately in Christ,

E. ALGOMA.

### Help Needed before Winter.

SIR,—From time to time the clergy of Algoma, in their several spheres, are so pressed that they are obliged to appeal to the generosity of Church people outside. And this is my case at the present time. Funds are wanted immediately to carry out absolutely necessary improvements to the parsonage before

winter; that is, to make the house weather-tight so as to enable me to keep my family warm, and also to prevent everything that can be frozen from being reduced to that condition. A stable and coach-house are in course of erection, and money is needed to pay for lumber, as well as skilled labour for framing, and for doors and windows—owing to the fact that haying and harvesting were so protracted that my people find themselves greatly hampered, and cannot help as they would wish, as fall work is only just begun instead of being more than half finished. Added to that, I have been suffering for more than three months from nervous prostration, and although I have struggled through my Sunday duty, have been quite unable to push the many matters which needed it in the mission. I am still under medical advice, but I thank God that I am making sure (though slow) progress; and must now strive and exert myself, to get both parsonage and stable into a fit state for winter. About \$40 for the parsonage have come in from W.A. branches, and \$30 more I now ask for. For the stable's \$35 only have been realized, and at the least \$35 more will be required. I feel convinced that in making known my position and needs, I shall call forth the practical sympathy of many who are both able and willing to help a struggling missionary in Algoma, especially when it is remembered that the revered head of the diocese is laid aside, and that thus a great grief is added to all the other troubles of the clergy.

ARTHUR H. ALLMAN.

St. Paul's Parsonage, Uffington, Ont.

### To the Clergy and Laity of the Church of England in Canada.

MY DEAR BRETHREN,—Before seeking the change and rest which the kind thoughtfulness of the Provincial Synod has provided for me, I desire to lay before you briefly a statement of the financial position of this missionary diocese, which ten years ago was entrusted to my keeping.

I. So far from the General Mission Fund sufficing for our needs, there was a deficit of upwards of \$3,800 when the treasurer made up his last annual report on June 30th. Into the causes of this deficit I need not now enter; I have indicated three in my incomplete report to the Metropolitan. Be this however as it may, the fact stares us in the face that nearly \$4,000 is necessary to meet the obligations of the year closing June 30th last. I will not disguise it from you that the anxieties arising from this fact have been one of the primary causes of my recent collapse. What is to be done about it? (1) I am physically and mentally disabled from lifting a finger at present towards its removal. (2) It could be wiped out by falling back on our small invested capital of \$10,000, but with a first breach made in this amount how long will it be before the remainder melts away?

II. The only solution I can discern is a special effort on the part of the clergy and laity, and to them I now earnestly appeal in my helplessness. Special gifts by individuals—special offertories in congregations—special donations from branches of the Women's Auxiliary—special offerings from Sunday schools—special appropriations by the domestic board—all these running into one common stream will soon replenish the treasury and set your missionary diocese afloat again. In this connection I may say that I have appointed the Rev. Rural Dean Llwyd, of Huntsville, my Commissary in my absence. Contributions will be gratefully received and promptly acknowledged by him or by my treasurer, D. Kemp, Esq., Synod Office, Toronto.

III. The Shingwauk and Wawanosh Homes are now passing through the most serious ordeal to which they have ever been subjected. Their position is most critical. (1) The Rev. E. F. Wilson has resigned as principal, being about to remove his family to British Columbia. (2) As a necessary consequence of Mr. Wilson's resignation all the English assistance hitherto given to the Homes being, he informs me, given by personal friends to his personal work, will be diverted from these Homes and transferred to the Elkhorn Home in Manitoba, where his eldest son is principal. (3) The gifts of clothes hitherto sent to these Homes will similarly be diverted into other new channels.

Seriously crippled as they will thus necessarily be, our Indian Homes must inevitably close their doors, unless their Canadian friends rally to their support as they have never done before. I therefore earnestly entreat both the clergy and laity to give them a very prominent place in their sympathies, and not only to continue, but if possible to increase their contributions. Many who have hitherto stood aloof will now, it is hoped, enroll their names among our supporters. Gifts of money and clothing should be carefully marked—"For Shingwauk and Wawanosh Homes." As I am desirous that all money contributions should appear in our diocesan accounts, I would request that cheques, etc., may be sent either to the Commissary, Rev. Rural Dean Llwyd, Huntsville, or to the treasurer, D. Kemp, Esq., Synod Office,



Toronto, who will remit them periodically to the Rev. E. F. Wilson, who has consented to superintend the Homes till April 1st, when he will rejoin his family in British Columbia.

Again entreating your thoughtful care of my diocese during my absence, I remain, dear brethren, yours faithfully,

E. ALGOMA.

## Sunday School Lesson.

20th Sunday after Trinity. Oct. 30th, 1892.

THE LORD'S SUPPER—ITS INSTITUTION.

### I. THE HARD SAYING.

In the sixth chapter of S. John's Gospel we find that comparatively early in our Blessed Lord's ministry He taught His hearers that He was the Bread sent down from Heaven to give life unto the world (v. 33). In that chapter we also learn that He taught that those who came to Him should never hunger, and that those who believed on Him should never thirst (v. 35). Later on in the same chapter He declared that He is the living Bread which came down from Heaven, that if any man shall eat of that Bread he shall live for ever, and that the bread that He will give is His Flesh, which He will give for the life of the world (v. 5). Furthermore, when the Jews inquired how He could give them His flesh to eat, without offering any explanation of how He could do it, He declared that "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you" (v. 53). Some of those who heard Him said: "This is an hard saying; who can hear it" (v. 60), and they forsook Him (v. 66).

Undoubtedly it was "a hard saying"—a very extraordinary saying, and one that only a very extraordinary Person would have uttered. No merely human teacher would ever dream of teaching his followers that they must eat his flesh and drink his blood. But though some of our Lord's disciples forsook Him because they could not understand the meaning of this extraordinary teaching, the rest must have been satisfied that in due time the difficulty would be explained, nor were they disappointed.

### II. THE INSTITUTION OF THE LORD'S SUPPER.

When the time had at length arrived that our Lord was to be offered up as a sacrifice for the sins of the whole world, we learn from the Gospels that He went up to Jerusalem with His disciples to keep the Jewish Feast of the Passover (S. Matt. xxvi. 17-28). Among all those assembled in that upper room (S. Mark xiv. 15) not one but our Lord Himself realized how nigh unto death He was. He had foretold what was to happen to Him (S. Mark x. 33), and His subsequent agony in the Garden of Gethsemane (S. Matt. xxvi. 36-44) shews us how fully He Himself realized what was before Him on the morrow. (See S. John xiii. 1). Here, then, whilst celebrating the feast of the Passover, in which the lamb slain was but a type of the one only sufficient sacrifice which He Himself was about to offer, He with His almost dying words instituted the Sacrament of His Body and Blood. The meaning of the "hard saying" was now disclosed to His Apostles; and by the simple rite which He then instituted, He made it plain to them by what means He intended that they should be partakers of His Body and His Blood.

Our Lord took the bread into His hands and blessed and brake it and gave it to His disciples, and said, "Take, eat; this is my Body." Then He took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it, for this is my Blood" (S. Matt. xxvi. 26-28). We do not learn from the sacred narrative that any of the Apostles began to enquire how the Bread and Wine which were then and there delivered into their hands by our Blessed Lord Himself, could be His Body and His Blood, or that they refused to receive the sacrament until they had been fully informed how the eating of the Bread and the drinking of the Wine was going to benefit their souls. All that we do learn is that they meekly received what was given them. Even then they probably realized that He was able in some very real and effectual manner to make His words true—but their faith in Him and in the power of His Word became as firm as adamant, when they were a few days later witnesses of His Resurrection and Ascension. We shall do well to follow their example, and accept with humility what He now offers us by the hands of His ministers, nothing doubting that we too shall thereby in some very true and real manner be made partakers of His most blessed Body and Blood. But it must be remembered always that the right participation in this holy sacrament is not a mere form or ceremony, but requires a full and living faith in Him, for in the same chapter of S. John in which our Lord declares that, "Except ye eat, etc." (see above v. 53), He also taught, "This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life." The partaking of the sacrament must therefore be one of the results of our belief in Him.

### III. ITS PERPETUAL OBLIGATION.

When our Lord instituted the sacrament of His Body and Blood, He said, "This do in remembrance of Me" (S. Luke xxii. 19; 1 Cor. xi. 24); and S. Paul declares that as often as we eat this Bread and drink this Cup, we shew the Lord's death until He come. (1 Cor. xi. 26.)

The Christian Church all through the centuries which have since elapsed, and in every country of the world in which it has been planted, has regarded this command as of perpetual obligation; and the celebration of this sacrament has ever since constituted its chief act of worship. For in this sacrament the Church sets forth and pleads before God the Father the all sufficient sacrifice of our Lord and Saviour Jesus Christ, which is there commemorated, and also thereby exhibits a perpetual memorial before men of the making of that sacrifice. It is, as S. Paul says, a continual showing "forth of His death until He come." But it is not only a commemorative service, because those who are faithful partakers of the sacrament are thereby also made partakers of that sacrifice.

## Family Reading.

### Have you Read

How Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent if you write C. I. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet effective action.

### Children's Reproof.

I was one day reproofing a little orphan boy for using such words as "goodness," "mercy," as exclamations. I told him it was only a mild way of swearing, which, if unchecked, might lead to open profanity; that those exclamations referred to various attributes of God, such as His *mercy*, *goodness*, and *graciousness*, and should not be so thoughtlessly used.

He seemed grieved and ashamed, for he had not thought that in saying these things he was taking God's name in vain, and disobeying the command of Christ to let our conversation be, "Yea, yea,"—"nay, nay."

As we were talking, a prattling boy who stood near said "But ma'am, everybody, even good Christians, have *little ways of swearing*." They say, 'upon my word,' and 'to save me;' and I heard you say 'mercy' once."

I felt reproofed, as I stood in the presence of a little child who had so plainly rebuked me. I owned my error, and asked him to remind me if he heard me use any of the unnecessary and forbidden words again. Perhaps some other parents who are jealously watching the conduct of the 'little ones at home,' and striving to train them for Christ, may profit by this innocent reproof.

I know one little girl whose teacher had taught her to check the beginnings of sin against the third commandment. One day when she came home from school, where she had been watching and correcting herself, she said, "Mother, you say, 'bless me,' and Miss Brown says it is wrong to say any such things." Instead of being offended, her mother replied, "I know it, Jessie, and am very sorry I have the habit; and if you will remind me when I say it, I will give you sixpence each time for your mission box." So Jessie did as she was bid, and her dear mother overcame the habit, but it cost her more money and watchful effort than she thought possible.

May we not learn some important lessons from these young immortal plants everywhere blossoming about our pathway?

### Making the Responses.

"O Lord, open Thou our lips, and our mouth shall show forth Thy praise."

Two faults frequently mar the beautiful worship of our Church. Some are *silent* worshippers, utterly isolated in thought and sympathy from the congregation. Others are loud indeed in their responses, but, through some *eccentricity* of tone or manner, they hinder the devotion of others, and

disturb the harmony which requires "one voice" as well as one "heart."

Dean Goulburn's earnest words should be pondered both by the *silent* and *eccentric*. "Be careful to make in an *audible* voice *all* the responses prescribed by the Church. If persons around us in the congregation are merely silent auditors of the service, our own devotion is instantly chilled. If, on the other hand, they have all the appearance of earnest worshippers, devotion soon stirs and wakens up in our own heart. Throw, then, your contribution of heart and soul and sympathy into the service of the Church, by making the responses simply and sincerely, in your natural voice."

### Business Courtesy.

A successful business man thus expresses himself regarding business courtesy, and emphasizes a truth which some people forget or ignore, to their own injury: "I make it a point to reply to every communication of a business nature addressed to me. It doesn't matter what it is about, provided only that it is couched in civil language. I do this because courtesy requires that I should; but aside from that, I find also that it is good policy. Time and again, in my life, I have been reminded by newly secured customers that I was remembered through correspondence opened with me years before, and many orders have come through this passing and friendly acquaintance with people. On the other hand, I have known plenty of business men whose disrespectful treatment of correspondence has been bitterly remembered and repaid with compound interest. Silence is the meanest and most contemptuous way of treating anybody who wishes to be heard and to hear, and resentment is its answer every time."

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

### The Mental Condition.

The strong mind is one which has accumulated power through hard mental activity. Much earnest study, much effort of thought, many a tussle with self-indulgence and love of ease, many a struggle with difficulties and obstacles, have combined to give it that vigorous force and elasticity which is to its possessor so valuable a boon. We look with pleasure upon the man thus favoured. We admire his clear thought, his sound judgment, his keen discrimination; we envy the ease with which he detects the point of an argument or solves an intricate question or applies a principle; but we do not see, and seldom even imagine, what toil and patience may have been the source of this mental strength. On the other hand, the man who has never learned to control his thoughts and compel them to work, who has shrunk from difficulty and indulged in lazy and idle reverie, must expect to be weak-minded; he has denied to his intellect the very food which it needs to build it up and strengthen it.

### Consumption Cured.

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

—"My historical studies," says Mr. Edward A. Freeman, "have made me more and more sure that this thing which we call Christianity cannot be human."



## Bishopric of Nyassaland.

The appeal of Bishop Smythies in behalf of a Bishopric of Nyassaland will doubtless find a cordial response. The Universities' Mission, for a time, after the disasters that befell Bishop Mackenzie, retired very much from this sphere, but it has latterly occupied in considerable force the east side of the lake. Its work has been well organized, and it has found in Likoma, an island in the lake, a centre of mission enterprise in some respects akin to the Caldee Mission of Iona. Zanzibar is far too widely separated from Nyassaland to be united in the same Bishopric. Bishop Smythies has indeed devoted himself with wonderful ardor and self-sacrifice to embrace in his visitations this vast diocese. He has been five times to Lake Nyassa, meaning thus either a walk of 475 miles from the east coast, or a tedious voyage from Zanzibar, by Quilemane, the Zambesi, and the Shire, to the lake. Under this immense mission enterprise, his health has broken down.—*Church Missionary Intelligencer.*

## Mistaken Kindness.

"Come, aunty, the train will leave you." This was the cry of a little boy of three years old, whose mother had just placed him on a seat in the carriage in which we were leaving for a short excursion to the country. "Come, aunty," repeated the little fellow, "the train will leave you."

"Hush, darling, aunty has gone to get you a stick," was the reply of the gentle mother. A lovely young lady had accompanied mother and child to the station; but too gentle and tender to pain the little fellow, had bid a *silent* good-bye to the mother, and then glided quickly away while the equally tender mother was arranging her small parcels preparatory to being seated.

But the cry went on, oftentimes repeated, and increasing in earnestness and impatience, "Come, aunty, oh come, aunty, the carriages will leave you."

"Hush, darling, aunty has gone for a stick," again repeated the fond mother; and thus they continued for five minutes, when the whistle sounded and the train was off. At this the grief and disappointment of poor little Charlie were inconsolable. He cried most piteously, and when he regained utterance, it was again to repeat, "Oh, aunty, the train has left you. Stop, you have left my aunty?" and with this he rushed frantically at the window, and would doubtless have dashed headlong through it, had not the tender mother gently restrained him, saying, as she did, "You must hush now, Charlie! the train has left your aunty, and you must be quiet."

Now, from a significant smile which the mother favoured us with when she first repeated her quieting words, we supposed she was dealing falsely with her darling child, and merely to save the pain of a few tender, *natural*, and loving tears, at parting with his beloved aunty, was all this duplicity practised, and tears more bitter and long-continued were the result.

How often, think you, could such scenes be repeated ere this darling Charlie, now so loving and truthful, would learn to deal falsely with dear mamma, and tender-loving aunty, and then with his little playfellows, and so on up to manhood?

Oh mothers, *too gentle* mothers, who thus teach your children to lie, pause ere you make scars upon the souls of your children that ages may not efface.

—An Italian cure was about making a journey. Many friends called to say good-by, and, as had happened before, each gave him a paper on which was jotted down a list of things which the writer wished the traveller to purchase for him. One friend only furnished him the necessary money. This one friend's commission the cure carefully executed, and delivered the articles to him. When the others called for their goods, he said: "Soon after I sailed I took out all your papers to look them over and classify them. I laid them on the desk before me. Suddenly there came a gust of wind, and they were all blown away. I could not remember what they contained, and so I could not do your errands." "But," they objected, "you brought what so-and-so asked you to get." "Oh, yes," said the cure. "You see he enclosed the cash with his memorandum, and that kept it from blowing away."

## Our Special Offer.

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

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

## Hints to Housekeepers.

GREEN TOMATO SWEET PICKLES.—Slice eight pounds of green tomatoes. Boil four pounds of brown sugar and a quart of vinegar together, and flavor with mace, cloves and cinnamon; add the sliced tomatoes, and boil twenty minutes; let cool, put in jars and seal. This is delicious.

PLUM PRESERVES.—To remove the skins of plums scald only a few at a time, and if you do not choose to remove them, pierce each plum with a steel fork. Allow one pound of sugar to each pound of fruit, and add only water enough to the former to dissolve it. When it boils, put in the plums and cover closely. As soon as they are tender skim out carefully into jars, filling them about two-thirds full. Boil the syrup fifteen minutes longer, then pour over the fruit, filling the jars.

SAMPLE CHOCOLATE FREE.—A postal card addressed to C. Alfred Chouillou, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

GOOD COOKING is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden "Eagle" Brand Condensed Milk. Directions on label. Sold by your grocer and druggist.

## Threw away His Crutches—A True Account of a Remarkable Event.

STATEMENT OF MR. MACNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines, but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream, and my leg swelled to twice its natural size. Eleven running sores developed on it, which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B. B. B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches; after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago, and it has never broken out since. I can walk five miles to-day as fast as any one, and all this I owe to B. B. B., which certainly saved my leg if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, and it will surely cure you as it did me. Yours truly,

WM. McNEE, St. Ives P. O., Ont.

Mr. F. C. Sanderson, the druggist of St. Mary's, Ont., certifies to the entire truthfulness of the remarkable statement made by Mr. McNee, and says that several other wonderful cures have been made in his district by this unrivalled remedy for bad blood, dyspepsia, biliousness, constipation and all diseases of the stomach, liver, bowels and blood.

## FREE!

## Business College Scholarships

Within the Power of Every Girl and Young Man.

## A BUSINESS TRAINING WITHOUT COST.

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

## THE BUSINESS CENTRE SELECTED.

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

## WHY THE OFFERS ARE GENEROUS.

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

## 1. A SEVENTY DOLLAR SCHOLARSHIP

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

## 2. A FORTY-FIVE DOLLAR SCHOLARSHIP

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

## 3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

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

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

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

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

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

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

Subscription Price in Toronto \$1.50 Yearly.

Address.

FRANK WOOTTEN Toronto, Ontario.



Children's Department.

Writing a Composition.

Tom Sherwood sat at a table in the room which he called his own, writing a composition. That is, he thought he was writing. At least, he had answered the call of his sister Jennie, who wished him to help her in some little task, "I can't. I'm writing my composition."

But there was not much written upon the paper which lay upon Tom's desk. In one corner was the picture of a horse, or of something a good deal like a horse. Then there was a dog that seemed to have made a mistake and had attacked the wrong cat, and was assuming an inoffensive and retiring attitude. Then under the drawings was the word "Ambition," with a very big A, and, if the truth be told, what appeared to be a boy or a goblin sitting upon the peak of it. But Tom had drawn two or three lines all through the word, and had written under it "Napoleon Bonaparte."

So Tom was hardly writing now; the fact is, he had dropped fast asleep. The composition was too much for him. It was no use trying. So he said, "I can't write. There is nothing to write about," and then he went to sleep. But sleeping boys dream sometimes, and I must tell you Tom's dream.

Tom dreamed that he had given up writing in despair, and had gone out under the apple trees in the dooryard. He saw, as usual, the rooster with his flock; but somehow "Old Joe" seemed to look at him in a wonderfully knowing way, and presently winked and



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

Hood's Sarsaparilla She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner Pills. They assist digestion and cure headache.

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\* SPECIAL designs made and prices given for Memorial Windows, Leaded Work, Fancy Embossed Glass, also Wheel Cut or Sand Blast.

A. RAMSAY & SON, MONTREAL, Glass Painters and Stainers ESTABLISHED 1842. Manufacturers of White Leads, Colors, Varnishes, &c.

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DIVIDEND NO. 66.

Notice is hereby given that a dividend of 4 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the first day of December next, at the office of the Company, corner Victoria and Adelaide streets. The transfer books will be closed from the 17th to the 30th November, inclusive. By order of the Board. S. C. WOOD, Manager. Toronto, 19th October, 1892.

BEDDING PLANTS,

HANGING BASKETS, Large Flowering

Tuberous Begonia,

ORNAMENTAL TREES.

H. SLIGHT,

City Nurseries, 407 Yonge St., TORONTO.

beckoned as if he purposed to speak. Indeed, he did speak. "So you can't write a composition!"

"No," answered Tom, who was not as surprised as you might have supposed, "I have nothing to write about."

"Well, I declare," said Old Joe, "come here."

Tom followed the rooster, who brought him near the flock which he was escorting. "Sit down," said the rooster, and Tom sat upon a large, flat stone. All at once Tom noticed that the air was full of little threads, spiders' webs, he thought, and began to brush them away. Strangely enough, they remained just as before.

"Don't do so," said the rooster. "Just hold them to your ear."

Tom carefully reached for some of the threads, and bent his head towards them, when, at once, he heard a multitude of voices. If he took his ear away he heard nothing but clucks and a medley of fowl sounds, but as he listened with the threads at his ear he heard the funniest conversation.

"Such an escape as I had," said Speckle, and Spotted almost lost a cricket in her effort to hear what Speckle was saying. Speckle told a long story; and Tom fairly shivered from sympathy as Speckle described the night visit of a weasel to the hen-roost, and how he sucked the blood of poor unfortunate Topknot.

Tom thought to himself, "That would be a nice subject for a composition. I believe I will write about weasels. I wonder where they live and what they eat."

But the rooster interrupted his thoughts by saying to Speckle, "See here; here is a boy who has nothing to write about!"

Speckle looked at Tom in a sort of inquisitive way, and then said, "I have some things which I think you would like to write about. Did you ever see my grist-mill?"

"Your grist-mill?" said Tom, quite astonished.

"Yes," said Speckle, "I carry my mill with me."

In some strange sort of way, Tom seemed to see what was going on in the mill. The grindstones were all sorts of things—pieces of crockery, bits of glass, little pebbles, and actually a pin was doing service. The "hopper" interested Tom very much. All

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We will send this watch to ANY PERSON (no money in advance) by express, C.O.D., SUBJECT TO EXAMINATION. We will send instructions to the Express Agent to allow you to examine and CARRY THE WATCH 3 DAYS before paying for it, then if perfectly satisfactory pay the Agent \$22.00 and the Watch is yours; otherwise let him return it at OUR EXPENSE. Open Face \$20.00. Address

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

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

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Scholarships

Every Girl and

UT COST.

There are in these CANADIAN schools is that there is no charge. It is not a large number of young men in the good chance as the city. Each can get to work for.

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Colleges selected CHURCHMAN to which are probably the best in the country. "Business College" and "St. George's College," both in Toronto from all over the world, and the most famous.

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which the hen ate—and a miscellaneous collection it was—was prepared there.

"Why," said Tom, "Susan calls that the crop."

"Yes," said Speckle, "and the mill she calls the gizzard; but she doesn't know any better."

Well, the next thing Tom knew, he was sitting at his table, with those words, "Ambition" and "Napoleon Bonaparte," before him; and, just then he heard Old Joe flap his wings under the window and give a hearty "Cock-a-doodle-doo."

#### The Children's Pet.

When Bertie Tyler was a very small boy, his mother was taken ill, and, in order to keep the child amused and happy, a kind friend sent him a little tabby kitten. Bertie was delighted with it, and would sit for hours quiet and contented playing with Pussy, or nursing it in his arms. By-and-bye a pretty little sister was shown to Bertie, and his first thought was to bring the kitten that the baby might see it, and to take her tiny hand and make it stroke the soft fur. When the baby sister had grown into a little girl, her affection for Pussy was as strong as her brother's and the three playmates were inseparable—the cat being their constant companion both in and out of the house. The children declared that she really must understand what they said, for she was so clever in finding them, and so obedient to all their wishes. How happy they were together! At length, however, a sad trouble came to the children. Humankind are born to troubles, as the sparks fly upward; and they come early in life—small troubles, but always large according to our degree. At the time to which I refer the spotted kitten had developed into a large, well-marked cat. One day when Bertie and his sister came down, Pussy did not run to meet them as usual, but sat by the fire seeming quite ill and so miserable. Mamma was then eagerly sought, and she tried remedies, and even sent for a very clever man who understood the ailments of cats, but to no purpose; Pussy did not get better. The doctor said the cat must have been poisoned, and that it must very soon die. The children could not be induced to leave their pet one moment; they were so distressed about her, and did all in their power to relieve the little sufferer. Pussy was not able to recognize their tender efforts beyond a feeble purr, and an ineffectual attempt to stretch out a paw. After a short time of anxious watching for the children, and great pain for the cat, poor pet Pussy cast a last appealing glance at her kind young friends—and died. Neither Bertie nor Edie could at first believe that their pretty playmate was really dead, and their grief was uncontrollable when they realized that she would never run to them again and delight them with her tricks and gambols. Mamma comforted the children, and gave them permission to select a place in the garden where they might bury their favourite; and she talked wisely to them, telling them, though it was natural for them to feel sorry about Pussy, they must not forget other little pussies and animals who needed kindness and attention, and to let their sympathy and gentleness extend to all living creatures, who, upon better acquaintance, might be just as worthy of affection as their lost pet.

## AYER'S Sarsaparilla

Y-your best remedy for E-risipelas, Catarrh R-rheumatism, and S-crofula

Salt-Rheum, Sore Eyes  
A-bscesses, Tumors  
R-unning Sores  
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## AYER'S Sarsaparilla

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

## Kennedy's Medical Discovery

Takes hold in this order:

Bowels,  
Liver,  
Kidneys,  
Inside Skin,  
Outside Skin,

Driving everything before it that ought to be out.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,  
ROXBURY, MASS.

### THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.  
T. MILBURN & CO., Proprietors, Toronto.

Bertie and Edie chose a pleasant spot under an old tree, and, with much crying and real sorrow, they left Pussy covered with the soft earth; but her memory remained with them, and for a long time all their little acts of kindness and consideration for animals were done in remembrance of poor Pussy. Bertie and Edie are now grown up, and though they are more than twenty years old, they often talk with affectionate remembrance of their little feline pet.

#### Where the Gold is.

Tom Jones was not so quick to learn as some boys, but nobody in the class could beat him in his lessons. He rarely missed in geography, never in spelling, and his arithmetic was always correctly done; as for his reading, no boy improved like him. The boys were fairly angry sometimes, he outdid them so. "Why, Tom, where do you learn your lessons? You don't study in school more than the other boys."

"I rise early in the morning, and study two hours before breakfast," answered Tom.

Ah, that is it. "The morning hour has gold in its mouth."

There is a little garden near us, which is the prettiest little spot in the neighborhood. The earliest radishes, peas, strawberries, and tomatoes grow there. It supplies the family with vegetables, besides some for the market. If any one wants flowers, that garden is sure for the sweetest roses, pinks, and all sorts without number. The soil was poor and rocky, besides being exposed to the north wind, and the owner is a busy man all day, yet he never hires. "How do you make so much out of your little garden?"

"I give my mornings to it," answered the owner; "and I don't know which is most benefited by my work, my garden or me."

Ah, "The morning has gold in its mouth."

William Down was one of our young converts. He united with the church and appeared well; but I pitied the poor fellow when I thought of his going back to the shipyard to work among a gang of loose associates. Will he maintain his stand? I thought. It is so easy to slip back in religion—easier to go back two steps than advance one. Ah, well, we said we must trust William to his conscience and his Saviour. Two years passed, and instead of William's losing ground, his piety grew brighter and stronger. Others fell away, but not he, and no boy, perhaps, was placed in more unfavorable circumstances. Talking with William one evening, I discovered one secret of his steadfastness.

"I never, sir, on any account, let a single morning pass without secret prayer and the reading of God's word. If I have a good deal to do, I rise an hour earlier. I think over my weak points, and try to get God's grace to fortify me just there."

Mark this. Prayer is armor for the battle of life. Make it a principle, young Christian, to begin the day by watching unto prayer.

"The morning hour has gold in its mouth," ay, and something better than gold—heavenly gain.

—Humor has refreshed myriads more from her natural springs than ever Tragedy has watered from her pompous old urn.—Thackeray.

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Wheat, spring.....	0 00	to	0 60
Wheat, red winter.....	0 00	to	0 69
Wheat, goose.....	0 00	to	0 59
Barley.....	0 40	to	0 49
Oats.....	0 31	to	0 33
Peas.....	0 60	to	0 62½
Hay, timothy.....	8 00	to	8 50
Hay, clover.....	9 00	to	10 00
Straw.....	9 00	to	11 00
Straw, loose.....	0 00	to	5 50

**Meats.**

Dressed hogs.....	\$6 25	to	\$6 50
Beef, fore.....	4 50	to	5 00
Beef, hind.....	7 00	to	8 00
Mutton.....	5 00	to	6 00
Lamb, spring, per lb....	0 07	to	0 08
Veal.....	7 00	to	8 50
Beef, sirloin.....	0 14	to	0 17
Beef, round.....	0 10	to	0 12½
Mutton, legs.....	0 12	to	0 15
Veal, best cuts.....	0 10	to	0 15

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**Farmer's Prices**

Butter, pound rolls, per lb.....	\$0 19	to	\$0 21
Butter, tubs, store-packed	0 16	to	0 18
Butter, farmers' dairy..	0 13	to	0 14
Eggs, fresh, per doz....	0 18	to	0 20
Chickens, spring.....	0 40	to	0 50
Turkeys, per lb.....	0 10	to	0 14
Ducks, per pair (spring).	0 60	to	0 75

**Vegetables, Retail.**

Potatoes, per bag.....	0 50	to	0 60
Carrots, per doz.....	0 00	to	0 20
Onions, per peck.....	0 20	to	0 35
Onions, per bag.....	1 60	to	1 75
Parsley, per doz.....	0 10	to	0 15
Beets, per doz.....	0 00	to	0 20
Turnips, Swede, per bag	0 30	to	0 40
Turnips, white, per bunch	0 00	to	0 05
Cabbage, per doz, new..	0 10	to	0 25
Celery, per doz.....	0 40	to	0 50
Apples, per barrel.....	0 75	to	1 50
Cauliflower each.....	0 10	to	0 20
Mint (per doz).....	0 08	to	0 10
Tomatoes (per basket)..	0 15	to	0 20
Corn, per doz.....	0 03	to	0 05
Pears, per basket.....	0 20	to	0 25

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Increase for the year of surplus fund..... 197,085 28  
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Members or policies written during the year..... 7,312  
Amount paid in losses..... \$1,170,308 86  
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