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# Canadian Churchman

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

Vol. 18.] TORONTO, CANADA, THURSDAY, SEPT. 8, 1892. [No. 86.

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TORONTO, THURSDAY, SEPT. 8th, 1892.

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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.

"DR. PUSEY, THE APOSTLE OF RITUALISM," seems a funny title to be applied to a man who had not a particle of ritualistic fancy in his composition or an act of ritualism in his life! Such, however, is the expression used by Bishop Alford in a recent letter to the *Rock*. He is almost as bad as Farrar.

"PRIESTS HEADED ORGANIZED MOBS, with stones in their hands, or stated that it was sinful to vote for a Parnellite candidate, and insinuated that those who did would receive no priestly ministrations on their death beds." So reported Mr. Redmond, M.P., at the National League—and he ought to know.

"PADDLES HIS OWN CANOE"—does the Bishop (Horden) of Moosonee—yes, and mends his clothes, cooks his food, makes boots as well as bricks and books, acts as bricklayer, carpenter, &c. This has been going on for 40 years; and it is reported that he now thinks of taking well earned rest in England.

THAT "GOLD CURE" FOR INEBRIETY is causing no little commotion in England. The *Temperance Chronicle*, &c., overflows with mutual recriminations and contradictions between Doctors Kerr and Keely. The "regular" medical journals seem to look down upon the whole thing as a piece of confusion worse confounded.

CANADIAN CHURCH CONSOLIDATION is attracting attention—as we note especially in *Living Church*—from our brethren south of the Lakes, on account of the neat way in which it is proposed to include the Provincial System in the proposed

amalgamation. This is the chief subject of our Provincial Synod in September.

THE "RECORD" ON THE LINCOLN JUDGMENT.—The newspaper which still represents the solid part of the "Evangelical" party congratulates the Church on the secular tribunal being at last "brought in line" with the spiritual court, and compares the Archbishop's judgment very favorably with the report of the Privy Council. That is significant.

"THE GOSPEL MEANING OF Catholic Ceremonies" is the title of a little brochure published in Pater-noster Row. Then it goes on: "The Glorious Church, Her Altar and Host, Her Crucifix and Candles, Her Sanctuary Lamp, Her Incense and Vestments, &c." The title must be a surprise to those who consider such things anything but "Gospel."

"LILLIPUTIAN CHURCHES (says Pere Hyacinthe) multiplied to satisfy a presumptuous sectarianism, as compared with the grand Church of Christ, are only what a dwarf is to a giant. The Church of England, more than any other, has preserved her evangelical spirit, without losing her ritual or Catholicity. She is admirably placed to draw others together."

COLUMBUS AND CANONIZATION.—That the authorities at Rome should think of canonizing him who discovered America—if he did "discover" America—is rather a curious comment upon the course and ending of his life, which does not seem to have been a very saintly one, and was characterized by persecution and poverty from the powers that were above him.

ONLY ONE WENT TO ROME—out of the 14 writers of *Tracts for the Times*—and that one was an (Newman), "Evangelical," not a High Churchman like the rest—Froude, John Keble, Thomas Keble, Percivals, Bowden, Williams, Pusey, Harrison, Palmer, Mozley, Provost, Buller and Wilson. So we learn from Williams' Autobiography. So much for good sound training!

THE SYRIAN CHURCH, which at one time almost equalled all the rest of the Christian world, from which it had cut itself off by Nestorianism, is progressing steadily under Archbishop Benson's fraternal mission. They only number at present a few hundred thousand, have never been free from persecution for 1,500 years, but are still indomitable in their spirit of Christian steadfastness.

"BOIL YOUR ICE," says the *Lancet*, echoing the counsel—notes the *Rock*—given by Dr. Darenberg to the Parisians, in view of impending cholera. Particular attention is directed to the many uses made of ice in ice creams and other kinds of confectionery. We question whether the strong spirit in some "fancy drinks" is strong enough to kill the animalcule—the toper's excuse.

"IF YOU PULL A CAT BY THE TAIL," says the *Echo*—speaking of the work of the Liberation Society in spurring up the Church of England—"it grips more firmly its foothold by its talons. The storms which beat around the healthy oak tree multiply and deepen its roots, and in proportion to the number of roots umbrageous branches multiply above. Opposition develops potential strength. . . . The Church is now master of the situation."

EDWARD BLAKE IN IRELAND does not seem to realize that he is merely being made a tool of—a mere temporary "Protestant figurehead," like Parnell—for the purpose of misleading the public as to the ultimate aim of the Home Rule movement, viz., Roman Catholic despotism. His bastard protestantism serves their purpose for a while—then he will follow Parnell into obscurity, "on a shelf."

"ROME OR AMERICA" is the title of an article in the *New York Churchman*, drawing a very instructive comparison between Cardinal Manning and Archbishop Corrigan as Ultramontanians, and between Cardinal Newman and Archbishop Ireland as "liberal" Romanists. It looks very much as if Rome "played" one or the other as suits her purposes—or gives them play just so far and no further.

THE CHURCH AT ATHENS.—In the *Church Bells* "Home Reunion Notes" there is a lengthy and very interesting reference to the revival of life going on in the Greek Church, and detailing a remarkable instance of *Confession and Communion* by an English lady under the supervision and authority of "Papa C."—a venerable white-bearded priest connected with St. George's Church in Athens.

MAGDALEN TOWER is being reproduced in the new St. Paul's, New Orleans (Rev. H. H. Waters), and will doubtless revive pleasant memories for many "Oxford Men" passing through southern cities. Another peculiarity of Mr. Waters' church is an apparatus which supplies cool air in summer, and hot air in winter!—a very interesting annex for such variable climates as are found in North America.

"TEN YEARS DIGGING IN EGYPT" (Religious Tract Society) has revealed to Mr. Flinders Petrie the fact that *Europe* had a civilization of its own 2,000 years before the Christian Era, and was able to "show a thing or two," even to the clever Egyptians of that period—at least in pottery and metal work. A paleolithic flint implement found on the hills behind Esneh, tells another tale of antiquity.

"PATRIA PORTESTAS"—paternal authority—says the *Spectator*, has been limited very effectively by the recent condemnation of the Canadian, Smart—rather a misnomer—who had the temerity to appeal to the Privy Council against the Canadian courts, which had refused (on account of his very disreputable habits) the custody of his children over 12 years of age. That will be a comfort for mothers.

THE GERMAN "KULTURKAMPF" was pronounced by Bismark at Jena to be equivalent in its action to the presence of a Papal Nuncio at Berlin—"there is a department that represents the interests of (Roman) Curia and the Poles, even in opposition to the Government." The *Frankfurter* satirically calls upon Bismark—who had so much to do with the establishment of the "Kulturkampf"—to explain his enigma.

THE SYRIAN "PROTHESIS" is the most complete and elaborate rite of "preparation" in Christendom. The communion bread is actually baked by priest and deacon during matins (before daylight), on the day of celebration, leavened with holy

leaven handed down from apostolic days, and offered at the dawn of day in the Holy Sacrifice. On fast days the celebration is delayed till the hours of fasting are over, 2 p.m.

TEMPERANCE IN CHARLOTTETOWN.—In the progress of the Prohibition Commission it was elicited from E. J. Hodgson, Master of the Rolls, that "extreme temperance people and the lowest kind of rum sellers had united to vote for the Scott Act!" It was time for the temperance people to say *non tali auxilio*, and return to even free rum selling. That ensures open competition in good liquor—not the reverse.

A LINK OF UNITY (says Dr. Maistre) is the Church of England. By her constitution, she is in communion with the Churches of the Orient, and with the sounder Churches of the Latins. By her firm hold upon the word of the Saviour, she excites no prejudice among Lutherans and Reformed. She is admirably prepared to be a link of unity." So quotes and argues Bishop Coxe, in support of Pere Hyacinthe's Reform Movement in France.

THE POPULAR EVANGELISM OF THE DAY is responsible, according to Dr. Potts' opinion—expressed at the recent English Methodist Conference—for religion made easy. Whatever defects the Methodist system of religion ("religion conducted in a business way," Dr. Ryerson once defined it) may have, we have to thank that movement, certainly, for great emphasis laid upon the correspondence of outward living with professed convictions.

"A HEALTHY BODY which is capable of itself putting a check on the development of morbid micro-organisms is the best means of combatting them—sanitary measures which prevent the very appearance of morbid germs are the surest means against the possibilities and risk of infection." Krapotkin goes on to show that the healthy body possesses natural guards ("Alexins, sozins or phylaxins") which attack and destroy disease germs as soon as they appear.

TEMPERANCE REFORM.—The *Guardian*, in a strong editorial, recommends the Bishop of Chester's proposal to the Church of England Temperance Society, as the only society which professes not to consider total abstinence the only panacea for the ills of intemperance. The proposal is like the Gottenberg system (where it reduced drunkenness 50 per cent.) of Norway and Sweden (Government management), and somewhat like Dr. Rainsford's idea.

"ORTHODOXY is almost as much a matter of authority in Science, as it is in the Church. We believe in all sorts of laws of nature which we cannot ourselves understand—because men whom we admire and trust vouch for them. If Messrs. Helmholtz, Huxley, Pasteur and Edison, were simultaneously to announce themselves converts to"—anything! how the public would follow their lead! So argues Professor James in the *Forum* as to "Psychical Research."

FUNNY "SCIENCE."—Prince Krapotkin writing on "Recent Science" in *Nineteenth Century*, after referring to the contradictions of scientific discoveries, (?) says: "Such ephemeral discoveries (!) are simply indications of an unhappy general tendency among modern scientists—that of hastening to announce discoveries and attach one's name to something new before the supposed discovery has been submitted to the test of searching experiment. The same tendency prevails in all sciences."

#### TEMPERANCE—FASTING AND ABSTINENCE.

A few weeks ago, in our editorial notes on current topics, we drew attention to some unusually strong and energetic expressions used by our English contemporary *Church Bells* on the subject of "True Temperance, Total Abstinence, etc." A respected medical correspondent—either inadvertently or illogically—attributed the quoted sentiments to ourselves: whereas, all that could be inferred from our notice of them was that we thought them worthy of some consideration. And so we do—more than even D. Jackson has given them. He has inferred that we (rather *Church Bells*) "would seem to enjoin (!) the habitual use of intoxicants by all persons, drawing disparaging inferences regarding those who, from choice, necessity, or prudence, abstain entirely from such beverages." The paragraphs we quoted, on the contrary, expressly refer to exceptions to the rule of moderate use, and only "disparage" those who have rendered themselves peculiarly obnoxious by assuming a proud superiority over men who are habitually temperate users, while they themselves only abstain because they have not the moral power to use at all without abusing. Nothing is said about those who abstain (like Rechabites) from choice or prudence, for the sake of others, or out of regard to duties which demand unlimited attention and energy. These are motives which every one should respect.

#### THE CHOSEN ILLUSTRATION

in *Church Bells*, that of horsemanship, carries the whole argument very neatly. No one insists on everybody riding on horseback; there are people who dare not attempt it (for constitutional reasons), others who prudently abstain from the exercise, others who do not care for it. But imagine the folly of a man who is afraid (and rightly so) to venture on horseback, and yet ridicules and looks down upon, or condemns, those who can ride safely and well, enjoy it, and benefit by it! That is the foolish attitude which *Church Bells* seeks to discourage and expose on the part of too many advocates of Total Abstinence. Is it too much to say that men who can ride safely and well, and who can walk upon occasion, or even generally, are even of a more valuable type than others? They have a faculty (natural or acquired) which the others have not!—and a most useful one, as well as conducive to enjoyment and health. The same may be said of swimming, sailing, and many other things. Those who should not indulge in these things are exceptions to the rule of manhood.

#### THE ARGUMENTS PER CONTRA.

Having said this much to justify our attitude—that the position taken by *Church Bells* is "worthy of consideration"—we must go further, and say that it improves upon acquaintance, when compared with the arguments of opponents. Underlying these latter is the fundamental fallacy, more or less apparent, that the desire to use alcoholic drinks is not a natural but an acquired taste. Alcohol is only one of many stimulants—products if you please—of nature, or art. The man who holds that human nature does not desire stimulation in some form, must be blind intellectually. The taste is notoriously world-wide! Anything that quickens the pulse, enlivens the imagination, excites the nerves and muscles to greater activity, is grateful to men of energy and action. One man finds his taste satisfied by alcoholic drinks, another prefers something else; but we hold that those who do not appreciate "wine that maketh glad the heart of man" are few and far between—are exceptions. This is a matter for observation.

#### ANOTHER FALLACY.

based upon the former, is, that because a certain quantity does harm, any less quantity will do only proportionately less harm! One is surprised to see this argument—in the heat of controversy—used even by physicians, who know so well that quantity is of the essence of "use." The whole practice of "prescription" is based upon this idea. "Take so much—it does you good: take more, it does you harm!" What is the meaning, else, of an "overdose"?

#### "FOOD OR MEDICINE?"

We take leave to say, is a point beside the real question. The distinction is, for practical purposes, artificial and arbitrary. "Every creature" of God—whether so directly or only indirectly—is good, has its use. It is a practice of wisdom to find out what that use is. It is a matter of expediency "how, when, where, and how much" to use. To say that we shall be guided by our physicians in such matters—of "food," as well as "medicine"—is simply a dictate of prudence. That is what they are for—to "prevent" even more than "to cure"! They must finally decide for each individual which is the wise course—to taste, touch, handle, indulge, abstain, use in measure or not use at all: to "fast" wholly, or only to "abstain" partially. "One man's food is another man's poison" was never more true of anything.

#### "I DO NOT FEEL AN INTEREST IN THE PAROCHIAL SCHOOL."

Says a Churchman, who accordingly sends his children to another day school. A Churchman, and yet not interested in a Church school, to the establishment and maintenance of which his minister has devoted so much anxiety! How is this? Perhaps the other school is the cheapest, and certainly, if education for your children at the least cost be the object, the Public School is best, or if you design merely to prepare your child for successful business, that is the place. There are, however, some singular people who have different views, and who do sustain their own Church schools. The Romanist system is well known; but besides this, the German Reformed Church, at one of their General Synods, recommended such a school in every one of their congregations. The Methodists also have academies and colleges under their especial charge; so that this singularity is by no means confined to Episcopalians. Yes; there are some parents who act on the belief that their children have souls to be saved, as well as bodies to be cared for; who feel that God holds them responsible for "training their young in the way they should go;" who think, with Judge Erskine, of England, in his charge to the jury, that "it is found by experience that mere education, unaccompanied with instilling sound religious principles, did not tend to lessen crime." Such parents, regarding any training that does not contemplate eternity, as essentially defective, send their children to a Church school where a judgment day may be taught without offence; where the Bible and the Catechism are learned without disturbance; where prayer is made to Him "without whom nothing is strong, nothing is holy;" and where the minister of Christ can enter without intrusion. "To seek first the kingdom of God and His righteousness," is not only a duty for yourself, but for your children also. Such a course will be found, even in a temporal point of view, the best; for, things which at the beginning are cheap, are not always the cheapest in the end. And this is particularly true of a Christless education.

A Church school may cost more than another, though such is by no means always the case. Supposing however, that it be so in this instance, what are a few dollars compared with the manners which your child is forming for life; the intimacies which mould its character, and above all, the principles of conduct which determine individual,

domestic and eternal felicity? If you desire to improve your child's health, you would send it to a place where the air is purest. If you would improve your child's morals, you will send it where an atmosphere of morality prevails; and no morality can exist independent of religion. No school room is fit for a Christian's child where Christ's name is spoken only in a whisper. By sending your child to a Church school, you do not necessarily save its soul, but you do your part in placing it where it may learn reverence to God, justice to neighbors, and obedience to yourself. The instructions of the Sunday School, now so thwarted by the influence of day-schools, would then be deepened by the teachings of the whole week. And you might reasonably expect that through the combined instrumentality of your minister, teacher, and yourself, your child would exhibit a dutiful conduct at home, and thus be a blessing to its parents and all its connections.

#### FAITH AND OPINION.

BY THE REV. A. W. SNYDER.

Churchmen ought to distinguish very clearly between that which is of the Faith and that which is merely matter of opinion. The fact of the being of God is of the faith; so, too, are all the Articles of the Creed. That God is "the Maker of all things, visible and invisible," is of the Faith; but it has nothing to say as to the method of creation. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. All that he is required to believe is that God created the heavens and the earth. Again, it is of the Faith that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the Faith; but this or that attempted explanation of philosophy of His atoning death and sacrifice, is very much a matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the Atonement, that is—their opinion as to the necessities and nature of it. But it is matter of little importance what these men have thought or said or written about it. We accept the fact set forth in the Faith. We are not pledged to any human philosophy of the fact.

Opinion has to do with manifold questions which may indeed be both interesting and edifying, yet have never been authoritatively adjudicated by the Church Catholic. Outside the Faith, there are numberless questions about which men differ, and always have differed, and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness, and misery, among Christian men. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss were burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say that nine-tenths of the strife and tumult, and so called religious wars that have raged throughout Christendom, had their origin, not so much in heresy, as in differences of opinion wherein men had a right to differ. For mere notions and opinions, men have not hesitated to rend Christ's Mystical Body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the Faith; but rather, in some small matter of opinion, contention as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance. There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the Faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest in pronouncing the benediction, should raise three fingers of the right hand, or only two. Silly questions they seem to us, yet more silly and incomprehensible to them seem the small and endless grounds of separation and strife which obtain with us. It is the way of the separatist and sectary to make much of mere matters of opinion, but with a Churchman it should not be so. He knows what the Faith is. Every time he joins in the worship of the Lord's House he stands up and repeats it. To deny it or any article of it would be heresy, from which we say, "good Lord, deliver us." But as to that which is of opinion, it is quite another matter. Therein men may differ. But if they must, it should be without strife or breach of Christian charity. Life is too short, and its work too serious to spend time or strength in controversy over non-essentials.

Those of another and wiser generation will, no doubt, wonder how those of this could have been so

blind and narrow as to fight and wrangle and divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice, the eyes of many are so holden that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near-coming day will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's Mystical Body? How can a broken-up and divided Christendom be one again? It is not at all necessary that we should hold the same opinions. Let it suffice for Churchmen that they gladly confess the same one Faith, once delivered to the saints, and be at agreement as to those great characteristic notes of the Divine Kingdom which have obtained from the beginning. It is enough that it may be said of us as it was of those of the Church of the first days: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of the bread, and in the prayers."

#### THE MISSIONARY SPIRIT.

We have no hesitancy in saying, and we believe it to be a "goodly judgment," that the priest or rector who fails to possess the missionary spirit and who sets himself in opposition to the aggressive work of the Church as carried on by her constituted authorities, is sadly out of place in such a diocese as Iowa. Devotion to one's own congregation, the maintenance of stately and solemn services, the multiplication of Eucharists, are each and all desirable; but if they are accompanied by indifference to the spiritual needs of the multitudes in the regions lying beyond,—if they occasion a restraining of the free-will offerings of the people for the extension of Christ's Church,—if they induce no interest in, or effort for, the coming of the Kingdom for which we pray when we say "Our Father"—it is evident that the few may be spiritually pampered while the many are left destitute of the Bread of Life. Our Lord came not to call the righteous but sinners to repentance. His mission was to seek and to save the lost. The priest who is filled with the spirit of the Great High Priest of our profession will be imbued with missionary zeal. He will not content himself with the work of his own individual cure of souls. He will, like the Master, "go about" doing good. He will talk diocesan missions. He will preach diocesan missions. He will incite to liberal gifts for diocesan missions. His very life will be instinct with the spirit and self-denying love of the Great Missionary, Jesus Christ.

Will not priests and people remember without fail the quarterly collections called for by the convention of the diocese for diocesan missions? Will not rectors, Sunday-school superintendents and teachers, and children as well, in each and all of our congregations, push the Sunday-school Missionary Host, endorsed as it is by the Bishop, Board of Missions, the convention, and the experience of two notably successful years? Will not rectors, missionaries, and our "faithful women not a few," further and extend the work of the Woman's Auxiliary, the recognized "helping hand" of the Church at large? The diocesan "policy" in Iowa is the aggressive missionary policy—first, last, and all the time.—*Iowa Churchman.*

#### NON SIBI.\*

And now, what is its teaching value and its application to your lives? The thing that we call self is not ignoble in itself, except in its misunderstanding and misuse. It is the instrumentality which God puts into every hand, to fit and furnish first, and then to use for Him. And in the time of fitting and of furnishing, every instinct and energy of our nature is, and of right must be, directed to this end. The first essay of life in every direction is accumulation; to add something day by day to what makes up the self; to grow in size, health, strength; to take up knowledge and assimilate it; to gather crusts and crumbs of hard experience; to acquire habits which become the second and the better nature, rightly gained; to adopt the principles that ought to govern lives, religious, moral, intellectual; to drink in and absorb, as unconsciously as atmospheric pressure acts upon us, surrounding influences. These are the instincts and the duties which must govern all human beings in the moulding, forming time. And for their due accomplishment every force and energy of every nature must be centred on itself. It is surrounded all the while, mind you, by that which teaches it the *non sibi* lesson. For in the helplessness of immaturity, there are the parents, teachers, helpers,

\* From Bishop Doane's address to the twenty-first class graduated from St. Agnes' School, Albany.

every one of whom is labouring for the gain and growth of what they are set to minister unto. And they are learning the lesson, and teaching it, of the gain that comes of giving out. Meanwhile, selfishness seems to be the law of growth and gain, at first; but it is only in seeming. Nature has gone through these processes for all of its thousands of years; storing gold, coal, oil, gases, not to keep and hoard, but to yield up, each in their turn, wealth, life, warmth, light. The only danger is that the habits of acquisition harden into meanness; and that in the absorption of getting we forget the aim and object of it all; and lose what is the essence and end of life, the joy of giving.

As if the heart, filled once with leaping life-blood, should shut its valves, and hold it, to clog its action and still its pulses into death. Dear children, I hope it is part and parcel of the lesson of your associated life, that even this time of getting, acquiring, accumulating has had its stimulus and found its happiness in mutual helpfulness. I am quite sure that no mere pride of learning, no mere joy of mastery, no mere sense of gain has been the motive power of your school life here. Near at hand has been the thought of some repayment to those at home, who have deprived themselves of you for all this time, that you might gain by what has been their hourly loss. Now that you are setting out for the great field of trial, I want to write deep in upon your hearts the reach and meaning of your chosen words of starting, *Non Sibi*.

The figure that most grossly represents the opposite of its great lesson, is the victim of the greed of gold; to whom the mere pleasure of adding gain to gain has become the sufficient satisfaction of his selfish uselessness. But as money is the least of all human treasures, in and of itself, so the money-miser is the least offender against the laws of God and man. Every gift and every gain that have been given you are simply trusts. You will rejoice, and you have a right to, in your youth, your beauty, your bright outlook upon life, your hopefulness, your courage, your quick minds, the stores you have to draw from, of language, music, fine arts, history in its facts and its philosophy; just as the spring rejoices in its clearness and its coolness, singing with every bursting bubble for sheer glee of movement and of life. But all the while its song has in it a fore-sound, if I may make the word, of the flock of the trout line as it strikes the stream, of the song of the rowers as they bend themselves to the oars, of the flap of the sail that wings the boat along; and it hurries on, losing no time because it laughs for joy, to swell the brook and fill the river, for the work they have to do between it and the sea. Indeed, my children, the key-note of every joy is in its sharing. Fancy the bird's song merely a voiceless trembling of the throat, giving no sound out to the listening world. Think how suppressed laughter chokes and strangles and becomes pain. Imagine the perpetual playing upon the piano-keys that had no attachment to the felt hammers which strike the wires on the sounding-board, and you will get an idea of the unnaturalness and ugliness and uselessness of what is done for self alone.

As I look at the variations to which the key-note of these two words is set, I find that it reads "Non sibi patria;" "Non sibi cunctis." And I would add to these, or rather put it first of all, as including all the rest, "Non sibi Deo;" and I would also spell the word "Patria," with a capital P, that it might point you, in a practical application of the truth, to that other country, that is the "heavenly country;" the country which ought to be prominent in every ambition and in every aim; the kingdom of God on earth, through which we seek the "continuing city" that is to come.

And now, dear children, the gist of all this is that you are to go out from here, set to some scheme of service in your appointed places, with the clear conviction that all that you have gained here, all that you shall gain by the accretion of life's constant lessons, is simply so much arming, storing, furnishing, for work. I add the suggestion of future gain because "*crescit eundo*" is true of every active life. We are more like snowballs than like stones in this behalf. It is not moss we want to gather, as we go, for moss comes of decay and deadness; but the growing self gets more self, as the snowball gets more snow—more of its own kind, to make more of itself for service. I should be sorry if I thought any of you were like to lapse into the listlessness of frivolous lives. The growing luxury of our times begets laziness of living and loose-endedness of aim. And I know of no more piteous picture than that which paints itself in crude and glaring colours on the surface of our modern life, of the young girl with wandering feet, seeking more easy paths of self-indulgence in what is called society; running the weary round of giddy excitement in pursuit of pleasure that is never found. In the plain providence of God, by temperament and instinct, and in the experience of all that is holiest and highest, of the fine examples of noble

womanhood in the world, it is not given to you to seek out just what shall be your place in life, to strike out in bold ventures for a career, nor to shape the course of your future. It is the thing that will come, that you are to wait for, to make ready for. The voice that calls, and the visions that command will never fail eyes that look out or ears that listen. The thing that is at hand is the thing to take up. More and more as the capacity of women is enlarged and acknowledged, comes an opening for everyone to work, who will. "What thy hand findeth to do," that is the test and token of God's will. When the brief respite is over, with the summer holiday, you will not feel that all that lies beyond is *vacation*, for that means emptiness; but you will listen rather for the *vocation*, which means your calling of God. There are the circles of your own homes, first, to make brighter and more beautiful. There is the sweet and glad return to be made for all the service and the sacrifice of the parent care. There are new homes to be made, if God will, in which you are, each one of you, to be the quiet, central influence, *centripetal*, that draws all who are in them, husband, children, servants, friends, to the focus of your own sweet power. There is, perhaps, the field of literary work, or art, or music, whose powerful sway for good or evil depends upon the spirit of those who control them. There is the companionship of friends, the social circle, large or small, into which you are going, not, I trust, for indiscriminate intercourse, and the mere small talk, and smaller actions of what passes for society; but for real fellowship, which *societas* should mean, of mutual benefit and advantage. And, thank God, in the great movements, moral and religious, which stir the world to-day, in literary associations, in woman's auxiliaries, in societies for home study, in guilds and leagues, in the despised sewing circle, which need not be a place where tongues are sharper and quicker than the needles are; in all these ways, women are left excuseless who live indolent and useless lives.—*Churchman*.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

The one hundredth anniversary of the institution of the first rector of the Parish of Sussex, N.B., was held in Holy Trinity Church, Sussex, on Friday, August the 26th.

The festival day was begun with a celebration of the Holy Eucharist, the Right Rev. Bishop Kingdon being celebrant, assisted by the rector, Rev. H. W. Little. The following clergy were also present: Revs. S. J. Hanford, H. Wainwright, A. H. Weeks, A. J. Creswell, W. O. Raymond, C. H. Fullerton and A. W. Smithers. The special centennial service held in the afternoon was one to be long remembered by those who were fortunate enough to be present. Special music was well rendered by the choir, and the church had been very tastefully decorated with flowers and ferns. The usual evening service was said by Revs. A. J. Creswell and H. Wainwright, and the lessons were read by Revs. Messrs. Fullerton and Hanford. The sermon was preached by Rev. W. O. Raymond, M.A., rector of St. Mary's Church, St. John. The reverend gentleman took for his text Psalm xlv. 1, and preached a most interesting and instructive sermon on the early history of the Church in Sussex, and the relation borne to that history by the first rector, Rev. Oliver Arnold. Rev. O. Arnold, the preacher thought, must have been ordained priest in Trinity Church, St. John, on August 19th, 1792, at the same time as his friend, Rev. F. Dibbler, was ordained to the priesthood. Mr. Arnold resigned his charge in the year 1830, and was succeeded by his son, Rev. H. N. Arnold, who remained in charge as rector until the year 1848. Rev. Thos. Magee was then elected rector. At his death Rev. C. P. Bliss succeeded, but he having to retire from ill-health, Rev. Canon Medley became rector in the year 1867. He died in 1889, and was succeeded by Rev. H. W. Little, who is still rector of the parish. The three beautiful churches—one at Sussex, one at Apohaqui, and the other at Mount Middleton—were all built under the supervision of the late lamented Canon Medley. When one thinks of it, there are several parishes in this diocese which, during the past few years, have been "making history." Margerville should have had its centenary celebration in 1884, as the parish was founded by Rev. John Sayre in the year 1783-4. Kingston has celebrated its hundredth year. Woodstock had its centennial celebration in October last. Trinity parish, St. John, has celebrated its hundredth year. Gagetown followed in July of this year; and now Sussex has just had a most interesting and successful celebration of its hundredth year.

WOODSTOCK DEANERY.—The brethren met at St. John the Baptist Church, Edmunston, on St. Bar-

tholomew's Day, 1892. There were present the Rev. Canon Neales, Rural Dean, and Revs. L. Hoyt, H. B. Morris, C. A. S. Warneford, S. Neales, A. W. Teed, D. Richards, and J. J. Parry. The Holy Eucharist was celebrated at 9 a.m., Rev. Canon Neales celebrant. At the business meeting, which convened at 11 a.m., reports from committees were received, and the parable of the "Great Supper" was read in the original and considered. A resolution of sorrowful sympathy with the Metropolitan in his severe illness was unanimously passed. It was decided to hold the next meeting of the chapter at Temperance Vale, October the 12th. Evensong (full choral) was sung in St. John Baptist Church at 7 p.m. The Rev. Scovil Neales, Rector of Southampton, preached from 1 Kings xix. 11-12.

SUSSEX.—His Lordship Bishop Kingdon confirmed eleven candidates in Holy Trinity Church, on Thursday evening, 25th inst.

### ONTARIO.

WARREN.—On Thursday evening the church was the scene of an interesting ceremony, when Mr. A. C. Wilson was presented with an address, and purse containing \$30. The address was as follows:

Mr. A. C. Wilson,

DEAR SIR,—We, the members and congregation of the church at Warren, have heard with mingled feelings of regret and sorrow of your departure from our midst. We regret that we no longer shall have the pleasure of your society, or listen to the Word of God, as proclaimed by you, but hope that to you your new sphere will prove cheering, encouraging and profitable. Now, on the eve of your departure, we deem it an opportune moment to have a social gathering, at which we might express to you in our farewell the debt of love we owe to you as our spiritual adviser.

Our hearts beat warm as we recall the many pleasant and happy evenings we have spent here, and the simplicity and earnestness of your faith in Christ, and those principles of truth and righteousness on which we build all our hope of eternal peace and blessedness, which are also the foundation of all true and lasting friendship, on which the storms of life may beat but cannot thrust down.

As a mark of our love and esteem, please accept this purse, not for its intrinsic value, but as a token that you carry away with you the love and esteem of this community. It is our hope that the ardent zeal for your Heavenly Master, and the labour of love you perform, may be abundantly manifested in years to come, and may also be for the honour and glory of God's kingdom. In conclusion, we earnestly pray that God's richest blessing may rest upon you, that your trust and glory may be ever in Him, who is able to make all graces abound toward you, "that ye having all sufficiency in all things, may abound in every good work."

Signed on behalf of the church,

H. STOREY.  
R. BOTHAM.

The address and purse, though wholly unexpected on Mr. Wilson's part, was replied to in a very feeling and suitable manner. Mr. Wilson, who is an unusually clever and earnest young man, returns next week to the Montreal Diocesan Theological College, and takes with him the affection and esteem of all with whom he came in contact.

### TORONTO.

ALBION AND CALEDON.—The Lord Bishop held a confirmation in this large mission on the 28th of July. At St. Alban's, Palgrave, a class of 17 were confirmed in the morning. In the afternoon at St. James', Caledon East, the same rite and its gift was received by 21 persons. At Campbell's Cross 8 candidates were confirmed. In all, the candidates numbered 41; men and boys 22, women and girls 19. The services were quite impressive. As an index of the church's condition here, it may be stated that the St. James' people have bought a new organ, while the ambitious congregation of St. Alban's are putting up a combination church hall and shed. At Campbell's Cross, where the Church has few adherents, the majority of whom are poor, services are held in the Orange hall. The incumbent hopes, that's all just yet, that a church and shed will soon be built there. It is something over a year since the present incumbent, the Rev. H. V. Thompson, M.A., was sent to this mission. His predecessor was the veteran and indefatigable, the Rev. Rural Dean Swallow, now of Woodbridge. The mission is too large for one man to work, when other competitive religious agencies are in the field. It is 26 miles or more in length. If turned towards Toronto its missionary would be almost obliged to visit the new cathedral. The mission stations are 8 and 10 miles apart. If other missions, &c., under one clergyman, resemble this one's geographical position, the occupants of neat little parishes with overwhelming

work must envy us. Huge dioceses, I suppose, must have huge missions. Notwithstanding this large stretch of territory, the incumbent has during the past year, irrespective of Sundays, been almost every fortnight in each part of his mission. In his round of Sunday work, parochial visits, visits to public schools, &c., he travels per year nearly 4,000 miles.

COLLINGWOOD.—The "Evangeline," that is so indispensable to the Bishop of Algoma in his missionary visits to the little villages and fishing stations that lie along the immense coast line of his diocese, and to which in many cases no other missionary ever goes, has been into this dry-dock for repairs. All who have seen it here, after hearing so much about the "Bishop's yacht," are surprised to find it such an admirable little missionary boat, that could not possibly be better adapted to the work when economy is so important.

WEXFORD.—St. Jude's Church, in the parish of Scarborough, held its annual lawn party on the eve of August 31st, at the house of Mr. Robert Hunter, on the town line. It was a pronounced success, \$55 being obtained after all expenses were paid for. Three choirs were in attendance to do justice to the occasion: that of Christ Church, Scarborough, that of St. Saviour's, East Toronto, and a choir from East York. This church was built over fifty years ago on the town line between Scarborough and York, during the incumbency of Mr. Darling, as there was a good English settlement around. Although many of the families at that time have been removed by death or other causes, there still remains a faithful congregation averaging about 50 souls every Sunday.

### ALGOMA.

MISSION OF THESSALON.—Rev. W. B. Magnan hereby acknowledges with thanks the receipt of two parcels of papers, leaflets, etc., from Mrs. Freer, of Winnipeg.

### NEW WESTMINSTER.

VANCOUVER, B.C.—Sailors' Rest.—The following appeal was made: "Vancouver having become such a prominent seaport, it has been decided to open a Sailors' Rest for the many seamen daily arriving. Volunteers have willingly come forward to undertake the active working share of this much needed venture, and we now appeal to the generosity of the public to enable us to carry out this work at once. What more effectual pleading can there be than this?—that Vancouver is one of the very few British seaports without a Sailors' Rest, and that the present work is being undertaken at the suggestion of the captain of one of the splendid vessels now regularly running between this place and the Orient." This appeal was most heartily responded to, to judge from the successful opening of the Sailors' Home, by Captain O. P. Marshall, of the s.s. "Empress of India," which took place on August 4th, at 844 Water Street, Vancouver. The Rev. H. G. F. Clinton took the chair, and introduced Captain Marshall, who has been the father of this institution, and who spoke strongly in favour of a Sailors' Home, and concluded by asking the Rector of St. James' to open and dedicate the room, as services would be held there. The formalities being over, refreshments were served, and a concert was given, and appropriate speeches made. Miss G. V. Reid, who has accepted the post of secretary and treasurer, deserves great praise for having so successfully accomplished the task of founding a Sailors' Home.

KOOTENAY AND OKANAGAN.—The Bishop has just returned from a tour of inspection in the above districts. Starting on July 20th, he travelled direct to Golden by rail, and thence by the steamer "Duchess" up the Columbia as far as Mud Lake, 118 miles from Golden, calling at Windermere on the way. This was not more than half way into East Kootenay, Fort Steele and Cranbrook being yet a long way off; but a part, at least, of Sunday had to be given to Golden. A service was held on board the "Duchess" in the morning, and Golden was reached on the return journey in time for evensong. The services here are always well attended, whether bishop, priest or layman take them. The presence of an energetic lay-reader like Mr. Armstrong, whose heart is in his work, kindles enthusiasm in the people, and he is never without a congregation. Monday was given to visiting in Golden, and Tuesday to Donald, and on Wednesday evening the Bishop held service at Revelstoke, and then went on board the steamer "Columbia" to sleep. Thursday was spent on the Arrow Lakes; Robson being reached at 5 p.m., when the train was taken to Nelson. On Sunday, July 31st, the Bishop preached morning and evening in the new church, which had been completed a week earlier. The building is well constructed and arranged, and includes two rooms for the priest's residence, a convenience which other places would

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do well to imitate. On Monday, the Bishop turned northwards again, and, travelling by way of Revelstoke and Sicamous, reached Vernon on Thursday morning. The next day Mr. Outerbridge presented eight persons for confirmation, two males and six females. In the evening a meeting of Church people was held, at which it was resolved to obtain plans and estimates for a church at once. Mr. James A. Schubert was appointed treasurer. On Sunday, the Bishop preached in the morning at Vernon, and afterwards drove to Enderby, where in the evening he dedicated St. George's Church. On Monday morning, there was a celebration of the Holy Communion, and later in the day an adult baptism and confirmation. The Bishop reached home again on Tuesday morning. The journey occupied twenty days, and extended over 1,694 miles.

British and Foreign.

One hundred and eighty Jewish families who left Russia last year for the Argentine have just returned in a condition of pitiable destitution.

At the coming General Convention of the Church in the United States, an application will be made to form part of the great diocese of Colorado into a missionary diocese.

A Church paper has been started in Zululand. It is printed in Zulu, and published monthly at the mission press, Isandhlwana.

The Waifs and Strays Society has received £1,000 from Miss Anderdon in aid of the St. Nicholas Home for crippled children. The Bishop-Elect of Quebec has accepted the presidency of the Society's Canadian branch.

Trinity Church, Findlay, Ohio.—The new rector, the Rev. James G. Lewis, B.D., lately assistant at St. James' cathedral, Toronto, Canada, assumed the charge of the Church's work in this city about two months ago.

Within the next few months we shall have two English ecclesiastical biographies, the "Life of Dr. Pusey," which was partially completed by Canon Liddon, and has been finished by Dean Paget, and the "Life of Dean Stanley," which has been undertaken by his successor at Westminster, Dean Bradley.

The Archbishop of Dublin has just issued an appeal to the members of the Church of Ireland, on behalf of the Spanish Reformers, in which his Grace says: 'An arduous and important work, which has been long awaiting completion, stands at last, thank God, on the very threshold of its accomplishment. Ten years have passed since, on my return from a visit to Spain, I endeavoured to emphasise, through the public press, the great need of a suitable place of worship for the Reformed Episcopal Church in Madrid.'

The "Gospel Barge" of Bishop Walker, of North Dakota, soon to be launched at Bismarck, will be called the Missouri Missioner, and will be used for Christian work in towns and camps along the Missouri for a distance of more than 500 miles. It is 93 feet in length and 25 feet in breadth. The bishop hopes with this barge church to reach many people who could not otherwise attend divine service.

Even in France the due observance of the Sabbath is being made the subject of a very vigorous movement. The People's League of Sunday Rest has just addressed, through its president, M. Leon Say, a circular to the presidents of the General Councils, asking them to use their authority to prevent the provincial fairs and market days from being held on Sunday.

A CURIOUS EXPERIMENT.—The Rev. F. B. Meyer, who has succeeded Mr. Newman Hall at Christ Church, Westminster-bridge-road, has determined to make an interesting experiment there. Already the galleries have been made free and open, but it has now been determined to allot the seats in the area of the church on the principle of self-assessment. The seatholder pays for his seat such an amount as he reckons he can afford. The plan now adopted at Christ Church is not a new one. In some places it has proved highly successful, in others it has barely answered, in others it has been a failure.

Princess Beatrice and her husband took part in an entertainment a few days since in aid of an industrial home which is under the patronage of the

Countess of Battenberg. They were among the principal characters in a series of tableaux vivants, and sang English and German duets. It is said that the English songs were rather a feature in the programme, because the language has not been heard on the same platform since the time of Princess Alice, when the Hessians were frequently charmed with our old national ballads rendered by their Grand Duchess.

The Daily Chronicle has apparently been interviewing those who know most about the destination of the Althorp Library. Some interesting details are furnished: "Before the whole of the arrangements are completed, Mrs. Rylands, the actual purchaser, will find her banking account close upon half a million sterling less than it would otherwise have been, but she will be more than compensated for this by the reflection that she has done a noble deed. When the late Mr. John Rylands, of Manchester, died in December, 1889, and left his widow, and second wife, an enormous fortune, this generous lady formed a determination to perpetuate in some manner her husband's memory, and the gift of a great library to Manchester, where the greater portion of his wealth was accumulated, seemed the most desirable method of doing this.

After a very brief illness, the Very Rev. Francis Swift, D.D., Vicar of Mullingar and Dean of Clonmacnois, died at his residence at Mullingar on Friday last. The Dean officiated as usual at Divine worship on Sunday, the 24th ult., but immediately after he communion service was taken ill. The late Dean was a generous benefactor to his church and parish, and amongst many of the good works in which he was the prominent figure were the complete restoration of Mullingar Church. As a mark of respect to the memory of the late Dean, the Petty Sessions Court at Mullingar on Saturday was adjourned.

Last year the Church of England Temperance Society sent its van to Goodwood racecourse. This year the Church Army van formed the basis of operations. These two societies again in combination sent no fewer than ten men, who worked under the direction of one of the local clergy. The Duke of Richmond, under whose sanction the Mission was conducted, assigned the place for the van which was occupied last year. Each morning addresses were delivered between twelve and a quarter past one in front of the grand stand, as the vast masses came upon the course. This year there was much less interruption and abuse from either bookmakers or tip-sellers. When the racing began literature was distributed.

To the Rev. J. R. L. Hall the C.M.S. Committee's instructions were to reside at Jerusalem, and as secretary to keep the Bishop in touch with all that goes on in the Mission, and to obtain his opinion on important topics, whilst maintaining the Evangelical position of the Society. Mr. Hall testified to the greater spirit of inquiry amongst Mohammedans, but realized that this had irritated and excited the Turkish Government, so as to render the missionary operations more arduous, whilst anxiety about the differences with the Bishop added to the difficulties. Mr. Hall spoke in terms of high personal regard for the Bishop, and spoke of his sincere desire to fall in with his Lordship's wishes wherever it was possible.

The Welsh Gladstonian members imperatively demand a place for Welsh Disestablishment next after Home Rule. At a meeting of the party in one of the committee rooms of the House, the following resolution was adopted, and ordered to be forwarded to Mr. Gladstone:—

That this meeting of the Welsh Liberal party adheres to its determination to aid the passage through the House of Commons of a Home Rule Bill, as proposed by Mr. Gladstone, satisfactory to the majority of the representatives of Ireland; that it desires to emphasize the fact that Wales, for the fourth time, and by an even more striking and overwhelming majority than heretofore, has declared its conviction in favour of the Welsh disestablishment and disendowment; that it rejoices that the Liberal party is now in a position to redeem the pledge given by the National Liberal Federation, and repeatedly and solemnly ratified, that Welsh disestablishment should be the second object of Liberal policy, and expresses its determination to spare no effort to secure in the present Parliament a thorough and satisfactory measure of disestablishment and disendowment of the Church of England in Wales.

A committee has been appointed "in order to prepare a scheme of the measures and policy which shall be submitted to a general meeting of the Welsh Members at the opening of next Session." This body will, in future, consist of Mr. S. Evans, Mr. Lloyd-George, Mr. W. A. Thomas, Mr. Warrington, and Mr. Bryn Roberts.

Address to the Students by the Bishop of Manchester.—The Bishop of Manchester (Dr. Moorhouse) delivered the annual address to the students on the occasion of the 40th anniversary of the Lancashire Independent College, Whalley Range. The Rev. W. Hewgill, Farnworth, occupied the chair.

The chairman said the educational work of the college during the session had been satisfactory, and its finances had also increased. There should, however, be larger results, consequent upon the outlay, and more adaptation to the changing needs of our times and churches. These results could only be attained by the amalgamation of their colleges, which should be more efficient as educational institutions.

The Bishop said one of the chief reasons that working men took so little interest in religion and religious works was a kind of indifferent persuasion that they were nothing more than material organizations, and that when their frames became disorganized they would come to an end. He could, if necessary, give proofs of the fact. Until they could break down that prejudice they would not induce those working men to give attention to anything connected with religion. That afternoon he was going to set before them a suggestion of the reality of existence and the possibility of the continuation of the human spirit. His subject, he would say, was not a popular one. (Laughter.) At Sheffield he was once addressing an open-air meeting, and was asked by a workingman a question arising out of an accident to a gentleman in Paris, which fractured his skull and rendered him insensible. When the piece of skull was taken from the brain and the pressure removed, reason gradually returned to the injured man. The question was as to whether the brain was the mind. His answer was in short that the brain was the instrument by which the mind worked. If a sculptor could not complete a statue because some boy bent the only chisel with which he could do the work, could it be said that the chisel and not the sculptor fashioned the statue. He might have taken as illustrative of his answer the transmission of a telegraphic message, which might, by some disarrangement of the apparatus, become erroneously transmitted or stopped altogether. There would be no consciousness of error on the part of the apparatus. The brain might be likened to a galvanic battery, which had no consciousness of its own existence. Some clever physiological books had been written, but none threw any light on the genesis of thought. In a grammar of science by Professor Pearson the writer used the words "sense impression" for "sensation," but the word sensation was a good one and could not be eliminated from the dictionary. The field of sense was consciousness alone, for of the material world we knew nothing except what was communicated by states of consciousness. What was consciousness, and how was it occasioned? Our sensations brought us into contact with the external world. They were the correlative consequences of the vibrations of our nerves, and if we were to know anything of the true relation between mind and body, we must try to arrive at it by a knowledge of what sensation was. When men said they saw colour, heard sounds, and felt heat, they were conscious of sensations. The burden of the proof that the brain was the mind rested upon the man who said that there was no mind besides the brain, and that the brain was the only mind. Colour, sound, heat, only consisted of vibrations of various lengths communicated to the nervous molecules of our sensorium. The flower of a geranium, for instance, was not red. (Laughter.) The greatest miracle in the whole range of science was as to how those vibrations that he had spoken of were in some way transformed into their consciousness of a sense of redness. How was it done? Let anybody tell him who could. (Laughter.) The same with sound and heat. How were these vibrations transformed into our sensations? Unbelieving professors did not like to be asked this question because they could not answer it. Professor Pearson defined "sense impression" as "stuff." He (the Bishop) said it seemed to him to be stuff! (Laughter.) The net result was that we were conscious of ourselves as mind and not brain. Deducting from that, we had a reason for immortality and a nope of a resurrection, and his conviction was that there was not a single fact in history more irrefutable than the fact of our Lord's resurrection. That, he believed, was God's resolution of all our painful doubts.

On the motion of Dr. Mackennel, seconded by Mr. Barber, the senior student, a vote of thanks was accorded to the Bishop for his address, and his lordship in reply said he was one of those who believed a man should be a Christian first and a denominationalist afterwards. It would be little short of folly, and little short of criminality, to ignore the good that was being done by those who believed in Jesus Christ as much as he did, but who might differ as to the Church government. [Has schism ceased to be a sin? or is dissent no schism in the Bishop's eyes?]

## The Mission Field.

I have many friends to be thankful for. Not a mail comes without giving me fresh tokens of this, and laying me under obligations which I can never fulfil. But of all my friends I must ever regard the Society as occupying a foremost place on the list. I feel this very strongly just now when week after week I am reading in the *Church Times* and *Guardian*, which my friends send me, criticisms, friendly or otherwise, on the foreign missions of the English Church in general, and the action taken on them by the S. P. G. in particular. The letter of S. P. L. in the *Church Times* of February 12, has at last gone to the root of the matter in the hotly-debated question as to why the High Church party neglects its duty towards the foreign missionary work of the Church. It is the root of the matter, as I found by experience in my various missionary tours taken in the first year of my consecration. But whilst others are writings, the S. P. G. is acting. We are grateful for all who, in newspapers or by other methods, endeavour to promote an interest in this matter which shall not be merely academical. How much more grateful we are for the clearness with which the Society sees its duty to the Church, and for the quiet and energetic way in which it seeks to perform this duty in every part of the world. To many of us the S. P. G. does not seem to be strangling itself with its own 'red tape.' If the behaviour of the Society to other missions may be learnt from its behaviour to Corea, I feel that Churchmen of all schools of thought will have to confess that there is a great deal of life left in it yet. To me, indeed, the Society has appeared to possess all the vigour and enthusiasm of youth. I cannot believe that the generous confidence which it reposes in me is denied to other missionary bishops. But it is well for me—and doubtless for the Society also—that I am so far from England, and, therefore, safely removed from the temptation of delivering my testimony on behalf of the S. P. G. in the columns of Church papers. But it will do no harm if I fire off my little cracker of thankful applause in your ears. I do not know the exact date of the annual meeting in St. James' Hall, but it cannot be far distant, and you will know that on or about the first of May some of us off here will be praying for a blessing on the Society—its officers, its incorporated members, and its vast work—and adding many a thanksgiving for all that God has permitted it to accomplish hitherto. You will not think that these sentiments have been inspired—though I confess the impulse to give utterance to them has been quickened by the kind letter which I have to-day received from you (of February 26). I thank you very much for it, and will ask you to convey my hearty thanks to the Standing Committee for the unrestricted use of the Block Grant for Corea, which, in the present pioneer state of the mission, they permit me. Again let me say it—such confidence not only lays me under great obligations to the Society and its subscribers, but increases my responsibility to a degree of which I can never be sufficiently aware. I can only assure the Standing Committee that I endeavour to realize it. I will send your letter, with its message on to Trollope, and ask him to communicate its request for news from the other members of the Mission.

It is scarcely a fortnight since I wrote to you from Chefoo, when on my way to begin my ministry in this province. But in the last ten days a good deal has happened, all of which will be of the deepest interest to you and the Standing Committee.

I was unable to get a steamer to take me from Chefoo to Niu Ch'wang (a passage of only eighteen hours) until the afternoon of Good Friday. At one time I feared that I should be unable, after all, to accomplish my desire of beginning the work here on Easter Day—as on Easter Day in 1891 we began it at the House of Resurrection in Soul. But all came about as we prayed it might, and the delay enabled me to continue, until the forenoon of Good Friday, the help which I had been giving to Greenwood in his Holy Week services at St. Andrew's, Chefoo.

A bar blocks the entrance to the mouth of the Niu Ch'wang river, which can only be crossed at high tide. An hour's steaming brings us to the river, and, after passing up by a sharp bend, to the foreign settlement about half an hour later. The river here at high tide seems to be a mile wide, and, running at a tremendous rate through a perfectly flat muddy plain, is as yellow as the mud itself. This plain extends back for some twenty miles or more—mountains then rising precipitously, which on clear days look imposing; just here the mud and the sea-water make Niu Ch'wang a very picture of barrenness and desolation. The plain, however, is very fertile beyond, and produces enormous quantities of beans and peas, which are now coming down the river in junks by the thousand; less than a month ago people were walking on the ice across the river. Now steamers arrive from Chinese ports and even Japan almost daily, and leave heavily laden with bean-cake and cargoes of peas—used in the south of China as manure. There are scarcely any native towns

here—the native town of Niu Ch'wang being about thirty miles off. The foreign houses and a few stores represent the value of this port to us. Mr. and Mrs. Ayrton received me most hospitably at the Consulate, and are untiring in their efforts to assist me in my enterprise. I believe I am the first English clergyman who has been here—certainly the first who has resided. The missionaries of the Irish and Scotch Presbyterian bodies have invariably given their ministrations every Sunday to the foreign residents. Of late years, however, their work has lain in the interior, and at present there is only one missionary living here, and he expects shortly to be moved.

The services have been held in the Court Room, a large detached room belonging to the English Consulate. At Mr. Ayrton's request, Mr. Hunter, the courteous representative of the Presbyterian body, willingly made way for me, although, it being Saturday, arrangements had already been made for the usual Sunday service on the morrow. My eyes and heart were much encouraged at the sight of H. M. S. 'Firebrand' at anchor close to the Bund, and next morning shortly before 11 I heard the familiar bugle and drum of the landing party from the ship marching to church. I had time, however, on Saturday afternoon to send round a circular to the members of the Church of England, giving notice of a celebration of the Holy Communion in the Court House at 8 o'clock on Easter morning. We were ten in all. Our brethren in all our three churches in Corea were, I knew, praying for us. And you will not be surprised to hear that with the Easter Eucharist came Easter joy and thankfulness. At 11 o'clock the room was full, some 70 being present for Mattins, Litany, and an address. The 'Firebrand' was responsible for about half of the congregation; so you will know what a Niu Ch'wang congregation ought to amount to under favourable circumstances. I need not describe the details of the service. All was very satisfactory, hearty and reverent.

Since then I have been calling on the community and making arrangements for the immediate future.

As far as I can see, the services will, for the present, be held in the Court Room, and, for myself, I hope in ten days to move into a fair-sized house, which I have taken on the Bund for one year. There is a great call for schools in which to educate the twenty or thirty children of the port. Last autumn there were eighty-three British residents in the province—37 men, 22 women, 24 children. Since then there have been modifications; but I have already seen over thirty Englishmen, many of whom are married. And the ships, coming in every day, are mostly officered by English, or at least English-speaking Europeans. Everyone speaks highly of the climate, and I must say the people look healthy enough. Thus I am able to give the Society an Easter egg. May its fruit be blessed!

With all good wishes to you and your dear colleagues,

I am, my dear friend, yours affectionately,  
C. J. CORFEE.

## 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.

## Privy Council Judgment.

SIR,—The full text of the Privy Council judgment in *re the Church Association v. the Archbishop of Canterbury*, is now to hand, and has been so for two weeks or more. But it has not even been mentioned by the *Evangelical Churchman*. The "highest court of the land," of which we have heard so much, has declared the eastward position, the lights, and the mixed chalice legal in the Church of England, but this faithful Church (?) paper still condemns them as illegal by refusing or neglecting to publish their legality. Will you permit me to ask the reason of this silence?

ROBERT W. RAYSON.

Kingston, Aug. 26th, 1892.

## Huron Anglican Lay Workers' and S. S. Convention.

SIR,—The cordial welcome extended by the Stratford clergy and laity to all attending the proposed Church and S.S. convention in that city, on the 11th and 12th October, has been promptly followed up by the formation of a hospitality committee, with the Rev. G. R. Beamish, B.A., curate of St. James', as

chairman and secretary. The names of those who propose to be present and to accept the entertainment so generously offered, should be forwarded to the above named gentleman not later than the first of October.

A. H. DYMOND,  
Chairman of Committee, L.H.A.  
Brantford, Sept. 3rd, 1892.

## "Canon" and "Canons."

SIR,—Archdeacon Dixon's letter directs attention very properly and opportunely to the constitutional clause in regard to alterations—for that, in itself, supplies a practical definition of the Diocesan Canon, as distinguished from those of Provincial Synods, Convocations, or General Councils. It is an ordinance of Church law which can only be introduced after approval in two successive Synods—in the 2nd case by a two-thirds vote—and can only be amended by the same cautious, and lawful process. The clause of the Diocesan Constitution says expressly, "Any proposition for an alteration . . . of the CANONS—not 'any of the Canons'"; and, therefore, guards the body of Canons as a whole ("*corpus juris Canonici*") from change, either by addition to the whole, or by addition to any particular part by way of amendment. If to amend a mere detail of some member of the collection of Canons be an "alteration of the Canons," how much more (and more serious) is it to amend the whole code by the introduction of new, that is, hitherto foreign, matter! The argument for the "confirmation of new Canons" is not founded on the wording of the clauses, supported by traditional interpretation, but rests on that wording *a fortiori*, as compared with mere amendment of details.

S.

## An Incident.

WORSHIPPERS DRIVEN OUT OF CHURCH.

SIR,—I relate for your readers the following occurrence which took place in a church of the Church of England, under the ministry of a Canon, near a large city, and amongst a fairly fashionable congregation:—

Two girls, aged 18 and 16 years respectively, communicants of the Church of England, and who make it their rule to prepare themselves carefully, and to receive the Holy Sacrament once every month, were with friends at a summer camp. On Sunday at 11 o'clock they attended the nearest church. It was Communion Sunday, that is, the Sunday on which that service followed morning prayer. Intending to remain to the end of divine service, they kept their seats, when the great majority of the congregation flowed out of church in the midst of the Communion office. A lady, evidently "influential in the parish," leaned across from her pew, touched the girls on the shoulder and said, "It is not the custom here to remain, unless you receive; if you are not going to receive you had better go out." The girls, astonished and rather frightened, left the church. Now, Mr. Editor, that sort of thing has been going on for many generations in the Church of England. Are we to wonder that the Church of England, in the last 40 years in Canada, has lost more young people than any and all of the denominations put together? I enclose my card.

W.

## The Kootenay Mineral District.

SIR,—May I crave your space to appeal to friends of mine in Ontario and New Brunswick, and others who are interested in Western missions, for help towards freeing from debt the first mission room erected in this newly created field.

Everyone has heard of the Kootenay, and the enormous possibilities of wealth that lie hidden in its "everlasting mountains." Many exaggerated statements have doubtless been made of the present development of the country, though probably not of its resources and future greatness. Now, however, the country is but in the "prospective" stage, actual working of mines not having yet commenced in anything like earnest. And money is scarce, except now and then with a few lucky proprietors who strike it rich, but who after, I regret to believe, spend their find in a way far removed from God's glory. One notable exception, however, I must record—the promise next month of \$100 from Mr. James Shield, one of the past overseers of the "Lucky Jim," and I believe "Jim" will keep his word. The religious element in the present unsettled population is comparatively small; keepers and frequenters of saloons, and houses of midnight carousals (and how many there are in this small town of some 500 people, I am ashamed to say,) have little or no use for churches and the ministrations of our holy religion. Unfortunately, too, those who in this wide district would worship God, are not only scattered like sheep upon the mountains, but are also, unhappily, much divided in their religious convictions. Nowhere throughout my nearly eight years' ministry in various parts of the Dominion have the unfortu-



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DYMOND, ttee, L.H.A.

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nate results of schism been more manifest than here in this mission, where, besides myself and one R. C. priest, two Presbyterian ministers and two Methodist, are constantly overlapping one another in a get-at-able population not exceeding, I venture to think, 1,200. My own time is largely spent in travelling through the Mission, chiefly by steamer, holding services Sundays and week days wherever I can; sometimes in a barn, dignified by the name of hall, as at Ainsworth; sometimes in a disused log-store (where I also sleep), as at Balfour; sometimes in the comfortable parlour of the men's boarding-house belonging to the Pilot Bay Smelting Co.; sometimes in a union meeting house built of a few rough boards, as at Kaslo. The best I can do is to keep the few Church people together and to encourage them to hope for the time when each "camp" or "city" will have a consecrated church served by a resident priest. Indeed one's chief work seems to be that of nursing some six or seven infant congregations. Our biggest infant, just out of long clothes, is Nelson, and for our first-born, Nelson, I am now going to ask for a little help. Here I spend two Sundays a month, and here we have just completed a well-situated and fairly well-furnished mission church and reading room combined. A debt of \$400 is still on the building, for which I have made myself personally responsible to the Bank of B. C. Two hundred dollars of this is promised, and when the great Silver King mine is sold, and the boom comes up in the fall or spring, I have no doubt it will be paid. And last week several energetic ladies and gentlemen, with the editor of our weekly paper, *The Miner*, as stage manager, gave a most successful theatrical and musical entertainment, the proceeds of which will go largely towards paying for a handsome Dominion organ just arrived from the works at Bowmanville. And now, before the snow flies and the Columbia closes, and the last boat leaves with those who prefer a winter at the coast rather than in the mountains, we want to get up a grand bazaar of Christmas presents, men's shirts, neckties, socks, all sorts of things for women and babies, in fact anything that the good people in the east can spare us from their summer and autumn sales. Mrs. Sillitor, the bishop's wife, has already sent us articles valued at \$41. Will not ladies in the (un)" wild and woolly" east remember us too, and donate, carriage paid, the surplus work of the guilds and sewing circles, &c.? Like the woman in the gospel, we only ask "for the crumbs under the table," and I feel sure we will not ask in vain. Parcels should be addressed to Rev. A. J. Reid, Nelson, B.C., via Revelstoke, not later than the end of September.

I have one more request—and that for my reading room—I want friends who will regularly mail me copies of British, Canadian, and American newspapers and magazines, religious and secular. They are very much needed, and will, I promise, be much appreciated, and when read through in Nelson will doubtless find their way into places even further away from civilization than the metropolis of Kootenay.

Believe me, A. J. REID, Priest in Charge.

Parochial Endowments.

BY THE REV. J. H. GEORGE.

Whatever objections may apply to generous endowments in communities which are rich and growing, no such can stand against providing for the support of our country parishes. Were it not for their endowments, more than half the parishes in this archdeaconry would need help from the diocese. It is because they have realized the loss which is sustained by these country parishes in the removal or death of each parishioner, that those who have the means provide in their wills that at least what they gave annually during life should not be taken from the income of the parish by their deaths. It is for the same reason that those who have gone forth from these country parishes and accumulated fortunes, add to these parish funds, as they give to their native towns schools and libraries. There are some of our parishes now aided by the diocese, which will in a few years be sufficiently endowed to take care of themselves, and we should urge upon the members and friends of all these parishes to so provide for them that they should be self sustaining, and leave the missionary funds for the more aggressive work which ought to be done.

In making provision for the future of these parishes, choice will be had by the donors as to the special direction in which the incomes of these funds should go. As to that a word needs to be said.

It is not well to tie up a fund to one specific object. Other provision may in time be made for the same object, which will render the fund thus left of little real use. While devoting it to a specific purpose, it should be permitted to be used for other Church purposes after the special object has been provided for. Among special objects suitable to be endowed are

the salary of the clergyman, the care of the Church edifice, with all needed repairs and improvements, and the rectory. The buildings of a parish are especially worthy of such provision. Where a parish has all it can do to pay its running expenses, much needed repairs are put off to the injury of buildings. Well kept buildings add much to the standing of a religious body in a community, as they do to its self-respect.

The rectory of a parish needs such a fund perhaps more than does the church edifice itself. Parishioners who are using the church will have forced upon their attention any needed repairs; they will be ready to beautify and improve the house in which they worship. The clergyman can call their attention to such matters, and urge upon the people the necessity of them. But unless a rectory is going into dilapidation, no one but the occupants notices its needs. The clergyman feels that he cannot with a very good grace speak of the repairs and improvements which should be done to the house he occupies. If any object is to be put off until something else is done, it is the repairs on the rectory. The consequence is, that the property is neglected, or the clergyman is driven from his scanty salary to make such repairs and improvements as are necessary. There is in our county a parish which has a rectory, a large and convenient house left to the parish by a good Churchwoman. The same person, to make the gift complete, left a fund of \$2,000, the income of which is to be used for the care and improvement of the property. The house is always painted and in good repair on the exterior, an ornament to the street on which it stands, and a credit to the parish. Within it is kept neat with fresh wall paper and new paint. It has every convenience. We venture to say that the parish and the rector are richer by this particular gift than they would be by the same amount of money given in any other way.

Let us have rectory funds in all our parishes.—*Living Church.*

Sunday School Lesson.

13th Sunday after Trinity. Sept. 11th, 1892.

THE CHRISTIAN PRAYER, "GIVE US . . . DAILY BREAD."

This, the fourth petition, relates to our own needs and includes "all things that be needful both for our souls and bodies."

I. ALL THINGS NEEDFUL FOR THE BODY.

(a) *Given by God.* Children, for the most part, have their food provided for them; but even if they earn it themselves it is still the gift of God. If He were to break the promise made to Noah (Gen. viii. 22) and allow the earth to be barren for one year, it is probable that many men and animals, if not all, would die of starvation. Man can plough and sow and reap, but only God can give the necessary sunshine and rain, or make the seed spring up and increase. We are all like the little children, looking up to our Father for everything, trusting Him to supply every need. Our Lord has forbidden worry or anxious care about food or clothing, because He who feeds the birds and clothes the flowers, will certainly care for His own children (S. Matt. vi. 25-31). This does not mean that people should sit down in idleness, expecting food to drop into their mouths. S. Paul commanded that, "if any would not work, neither should he eat" (2 Thess. iii. 10). Neither does the command "Take no thought for the morrow," forbid a man to make provision for those under his care; for he who provides not for his own "is worse than an infidel" (1 Tim. v. 6). S. Paul also says that the parents ought to lay up for the children (2 Cor. xii. 14). We should pray for what we need, and also work for it, as the farmer knows he cannot expect a harvest if he prays all summer, but neglects to sow his seed. Prayer, like faith, should be accompanied by works.

(b) *Bread for the day.* We are to ask for "bread," i.e., all things needful. Riches are not always a blessing (Prov. xxx. 8, 9). Still it cannot be wrong to pray for earthly things which are not absolute necessities, for S. Paul says "let your requests be made known to God" (Phil. iv. 6); and Christ tells us to pray for "What things soever ye desire" (S. Mark xi. 24). The petition "Give us *this day* our daily bread" teaches us to look to God continually. If He gave enough for a year, or a month, we might forget Him until necessity drove us to Him again. The Israelites were fed with manna day by day, so they could not forget their entire dependence on God. Perhaps they asked anxiously at first: "What if there should be no manna to-day. How then could we find food for ourselves and the little ones?" But as time went on, and the daily supply never failed, they would grow used to it, and take it not as a gift, but as a right (as we are apt to do with the harvest); finding fault if it did not exactly suit them (Num. xi. 4-6). Let us take warning and accept God's gifts thankfully, without complaint. They grumbled because they had no flesh to eat; God took them at

their word and sent flesh "in His wrath" (Num. xi. 20, 31-33). We only need food *to-day*: "the morrow shall take thought for the things of itself." To-day's troubles can be endured, but when people will persist in anticipating the troubles which *may* happen next week or next year, the burden becomes unbearable. It is a *sin* to worry about future troubles; it ruins the nervous system, injuring the body, which is the temple of God; shows a want of faith in our Father's care, and is directly disobedient to our Master's command (S. Matt. vi. 34).

II. ALL THINGS NEEDFUL FOR THE SOUL.

"Man doth not live by bread only," as Christ said to Satan when asked to supply his bodily wants by a miracle (S. Matt. iv. 4). It is possible for the body to be well fed while the soul is starving, and it is also possible to submit to bodily starvation for Christ's sake while the soul is full of strong, vigorous life, triumphing over death. Spiritual food, as well as bodily, is

(a) *Given by God.* He only can supply the soul's wants; but we must do our share. The means of grace, prayer, public worship, sacraments, etc., are His gifts; but all require effort on our part. Sunday-school teachers need not only food for their own souls, but also for the children committed to their care. This too, although God's gift, must be obtained by effort. See in to-day's Bible lesson how the disciples fed the multitudes—they go to Christ, receive the food from Him, then carry it to others. Never attempt to teach a lesson without asking for the best and most suitable seed to sow in the hearts of your own particular children; for help to sow it in the best possible manner, and for God's blessing on your work, "giving the increase" (1 Cor. iii. 6, 7). You need wisdom, ask for it (S. James i. 5). You need the help of the Holy Spirit; all God's almighty power is on your side, if you will (S. Luke xi. 13). Never be discouraged at an apparent want of results; if your prayers are earnest and full of faith they *must* be answered, whether you are a good teacher or a poor one (S. Matt. vii. 7-8). But remember that effort also is necessary. Study your lesson carefully, and think as well as pray. But no one can give what he has not got, and food for our own souls must be asked for. He who would grow in grace, bringing forth the fruit of the spirit, "love, joy, peace," etc., must go to God for daily bread, or his soul will starve.

(b) *Bread for the day.* Each day brings its own duties and temptations, and we must depend on God for a daily supply of strength to meet them. He can and will help those who trust in Him, and there is no need to fear any foe, for "He will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape" (1 Cor. x. 13). But this help must be asked for *daily*, "as thy days, so shall thy strength be" (Deut. xxxiii. 25). The strength which will be needed to-morrow is not given to-day. The grace required for martyrdom is not given to those who have only little temptations to overcome; but he who tries to meet little trials in his own strength will probably do the same with great ones. In both cases the result will be the same, viz., failure. We should live one day at a time, for we "know not what shall be on the morrow" (James iv. 13-15); leaning on God, like little children clinging to our Father's hand; looking to Him for food and protection; leaving the future trustfully in His hands. Then shall we enjoy "peace which passeth all understanding," the Saviour's blessing. "Let not your heart be troubled, neither let it be afraid." Charles Kingsley says: "Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them."

"Oh! ask not thou, How shall I bear  
The burden of to-morrow?  
Sufficient for to-day, its care,  
Its evil, and its sorrow:  
God imparteth by the way  
Strength sufficient for the day."

Family Reading.

Our Public Schools

Are the main stay of our republic. In them are being cultivated the minds which are to be our future law-makers and leaders in every walk of life. How essential it is that these minds should be united to strong healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents cannot find words strong enough to express their gratitude to Hood's Sarsaparilla for its good effect upon their children. Scrofula, salt rheum and other diseases of the blood are effectually and permanently cured by this excellent medicine, and the whole being is given strength to resist attacks of disease.

## The Mystery of a Photograph.

During the last of June, in the year 18—, I had occasion to make a business trip to Detroit. I left Chicago on the morning train, and found an old friend of mine aboard bound for the same destination, writes "B. B. B." in the *Maple Leaf*. We spent most of the time in the smoker, smoking and reading novels and chewing gum, which had been proffered for sale by the newsboy.

I had just finished the twentieth chapter of my book, had closed it, tossing it on the opposite seat, and raising my arms above my head indulged in a well-proportioned yawn, when the conductor called out "Twenty minutes for dinner!" Being a welcome call and a limited time, we made all possible haste to the dining room, and after a hasty lunch started for the train again.

My friend, Hal Hempstead, walked along the platform to our own car, but I jumped on the last car and walked through the train.

As I entered the second car from the end and was walking hurriedly through, for I was afraid Hal might miss me, as he did not see me get on, I came to a seat containing a dainty parasol, a lady's travelling bag, and on the opposite seat a book, half-open, and between its pages, as though to mark a place, a photo—a photo of myself!

Yes, I could not be mistaken; but to make sure, in spite of the consciousness that the eyes of all the occupants of the car were turned on me, I stepped into the seat and lifted the photo from the book. Yes, it was one of a dozen I had had taken but a month ago. Looking around for the occupant of the seat, I failed to see her, but encountered a dozen or so pairs of eyes fixed, half in wonderment, half in anger, upon me.

Placing the photo back in the book, I hurried on, for as the train was now moving I had my fears as to Hal. I found him, however, comfortably seated in the car, evidently not at all concerned about my absence, but eager to relate an account of a flirtation he had been indulging in. This gave me no chance to subject my mystery to his conjecture for at least half an hour, and when at last I managed to do so he suggested that now, as I knew he was safe, I had better take a trip back to the car and solve my own mystery.

Acting upon his suggestion, but still rather dubious as to my reception in that particular quarter, I made my way back again, but my bird had flown. Parasol, satchel, book, and photo had gone.

Hal treated the whole affair as a joke, but for many weeks I wondered who the person was who so mysteriously possessed my photo: mysteriously, because I had only given three away—one to my mother, one to my sister, and one to a cousin who lived in Florida. As I had left my mother and sister safe in Chicago that morning, surely it was neither of these; and so surely was it not my cousin, for had she been in the North, she would have visited my mother. So with this reasoning and no enquiry, I contented myself that it was none of these three.

Time went on, however, leaving the mystery unsolved. I received a promotion in my business, now placing me manager of a department in a large wholesale millinery house in Chicago. I had bought a large house on Lake Avenue and drove my own dogcart. My mother still kept house for me, and I deemed myself destined to bachelorhood, even though only twenty-eight. I had never yet found the woman with whom I could be perfectly satisfied; whom I felt sure would go through married life with no curl-papers, no rolling-pins, broom-handles, or pokers. People said I was hard to suit. Well, perhaps so, but I have not regretted it yet.

I had worked pretty steadily during the year of 18—, and had decided to take a five weeks' vacation, it being my first in three years. I had fully decided on visiting an old friend in New York; but just a week before I started word came that he was dangerously ill, so I started for Montana instead. This was my first trip West, and I thoroughly enjoyed the glorious scenery.

I had intended to stop at Helena; but about five miles from that city I glanced out of the window of the car as it stopped, and caught sight of a somewhat large though thoroughly countrified hotel on the summit of a slight elevation. The

scenery surrounding it was the prettiest I had seen, and an instant decided me. I would not go on to Helena; I would stop here. Snatching my grip and my hat, I made for the door of the car and jumped to the platform just as the train moved off. I would send next day for my trunk at Helena.

Luckily for me there was a room at the hotel, to which I was designated. After a pleasant evening on the broad piazza I retired to my room and prepared for a good night's sleep after my journey and an early rise the next morning.

My landlady was a motherly little woman, and seemed delighted, when I related to her my former intention to spend the summer at Helena, that I should have changed my mind upon seeing her house. "You will find," said she as I started down the stairs after my talk with her that morning, "that all the boarders are very pleasant, and we were quite in need of some young gentleman, as there are twice as many ladies." And I made my way through the front door, across the lawn, to where I could hear a running stream.

I had evidently arisen before my fellow-boarders, for no one was astir. I reached the stream, a babbling, dashing rush of water, bordered on each side by young alders and bedded with stones. A little way up I could see a rustic bridge; but having risen early, and being still breakfastless, I decided to stay where I was; so spying a convenient branch in an old apple tree, I climbed into it, deeming myself not too far away to hear the breakfast bell.

As I sat wondering whether it were Fate or Providence—or something else—that prompted my sudden departure the day before, I heard a faint, sweet whistle, which grew nearer and louder.

"Ah!" I said, half-aloud, wholly to myself, "some one else up early too. Wonder if they have had their breakfast?" But I did not trouble to watch for the comer till presently there appeared on the little bridge a glimmer of white, a circle of straw, two dainty pieces of leather, and a whistle. On it came, down this side of the stream, until I could witness the daintiest, most graceful, most thoroughly beautiful of women I had ever seen.

The whistle ceased, and she said, "I wonder why I never came here before. It is wonderfully picturesque." She drew from her dress a tiny watch, regarded it for a moment, replaced it, and taking a book from under her arm seated herself at the foot of my tree to read.

What was I to do? She was the intruder surely. But I had no time to use my reason, for it suddenly deserted me when, as she opened the book, I looked once more on my photo!

"Great Caesar's immortal bard!" I exclaimed rather confusedly and before I could prevent its utterance.

The young lady was on her feet in an instant, and stood staring at me with eyes full of surprise and almost fear. The book had fallen to the ground; the photo lay face upward on the grass. She stared but for a minute, then dropping her eyes to the picture, blushed so prettily that I made a hasty descent and an elaborate apology, and then could restrain myself no longer, but laughed aloud.

Before I had sufficiently relieved myself the breakfast bell rang, and I having restored the book and photo to the little woman, with a slight inclination of her dainty head in acknowledgment and a half reproachful, half-mischievous, almost angry flash of the brown eyes, she turned to the path and had gained the house before I could recover myself.

As I entered the breakfast room and found myself opposite her at the table, I could not repress a smile as I noticed how busily she was talking to an old gentleman, whom I had spent three-quarters of an hour over last night trying to make him understand one sentence, as he was frightfully deaf. But he sat and nodded and smiled at her, and said "Yes" where he should have said "No," and "No" where he should have said "Yes."

However, "where there's a will there's a way," and in less than a week I had procured an introduction. I had never mentioned the photo, until one day, after about three weeks, we were sitting under the same old apple tree, and I ventured to ask, "Miss Brown, how did you get that photo?"

"I have a good mind not to tell you, Mr.

Albert," she said, blushing and smiling, "but I will just to relieve you. I was visiting your cousin, Miss Armstrong, one summer, and was reading 'No Gentleman.' Kittie ran in just the day before I started away and wanted me to come to see the new pony her father had bought her, and for want of a better book mark I took a photo from the table. I did not read the book again, and that night put it in the satchel, photo and all, to read on the cars. I did not discover it until I was far on my journey, and when I reached Chicago I intended to send it back, but somehow I kept overlooking it. I went from Chicago to visit an aunt at a small town near Detroit, and from there home. I have always used it for a bookmark, though why I cannot tell."

I both astonished and amused her by telling her I had seen it used as a bookmark by her before, and then I related my experience on the cars on my way to Detroit.

"Oh, well!" she said with a sarcastic smile, "I didn't suppose your cousin counted it much of a loss, so I just kept it right along."

My five weeks extended to two months, and Bessie Brown paid another visit to her Chicago friends, upon whose card-stand might have been found many cards bearing the name, "Mr. Eugene Albert."

And the photo? When you come to Chicago you will find it on our parlor mantel—Bessie's and my parlor mantel—safe from my baby's meddling fingers.

## Three Things to Remember.

Hood's Sarsaparilla has the most MERIT.  
Hood's Sarsaparilla has won unequalled SUCCESS.  
Hood's Sarsaparilla accomplishes the greatest CURES.

Is it not the medicine for you?

Constipation is caused by loss of the peristaltic action of the bowels. HOOD'S PILLS restore this action and invigorate the liver.

## The Conquered Conqueror.

Few men drank more deeply the cup of success than Alexander of Macedon, and few have come to a more miserable or shameful end. It is certainly worthy to note that the three great conquerors, Alexander, Cæsar, and Napoleon, all ended their lives unhappily. Cæsar was murdered by a band of conspirators in the streets of Rome; Napoleon died of a horrible disease in lonely exile at St. Helena; and Alexander, who aspired to conquer the whole world, fell a victim to strong drink. There is something more than mere chance in all this; and we wonder sometimes that men do not see how plainly history teaches that a terrible retribution dogs the steps of those who climb to power over the dead bodies of their fellow men.

The young Prince of Macedonia, who was only fearful lest the successes of his father should leave nothing extraordinary for him to do, appears to have possessed at a very early age most of the qualities that distinguished the daring and successful soldier. Only twenty when he ascended the throne, he threw himself with fiery ardour into that horrible delight of kings, called war. The Greek States, after a short, fierce struggle, were glad to submit to him, and then he sallied forth into Asia to attack Darius, the great king of Persia. The resources of his foes were enormous, but at last, after several campaigns, the young conqueror remained undisputed master of the enormous empire of Persia. It was whilst he was engaged in consolidating his power in those regions, that he met the foe before whom—

"Sceptre and crown must topple down,  
And in the dust be equal laid  
Along with crooked scythe and spade."

Although Alexander was unrivalled in his skill as a soldier, and as a leader full of promptitude and vigour, there was one conquest he had never attempted, and he whose name carried terror wherever it was spoken, was himself the victim of his own evil passions. He conquered Asia, but he had never conquered himself. His success had been so remarkable that he half fancied himself superhuman, if not divine. He could not, however, shield his friends from the grisly king, and

when his favorite officer Hephæstion was suddenly carried off by fever, his grief knew no bounds. The funeral ceremonies were arranged on a most lavish scale, and an enormous pile was built at Babylon, to be burned in honor of his dead friend.

It was in the summer of B.C. 323, that Alexander entered Babylon, and presided over the funeral festivities. To drink to intoxication at a funeral we are told was required as a token of respectful sympathy towards the deceased, and Alexander did not fail in that part of the performance. Before he had recovered from this excess he went to sup with his friend Médius, and passed the whole night in drunken revelry. As soon as he had slept off the effects of this debauch, he began a second night of "like unmeasured indulgence." It was on the second night that he is said to have swallowed the contents of a large goblet called the cup of Hercules. The next morning found him desperately ill with fever, and unable to return to his palace. He gave his orders as though nothing was the matter, and even amused himself by playing dice with Médius. But before many days were over it was evident that he was stricken mortally.

He was taken ill on the eighteenth of the month Daesius (June), and on the twenty-fifth he was carried back to his palace. Plutarch tells us that when his generals entered his room, they found him speechless. He continued so the day following. The Macedonians, by this time thinking he was dead, came to the gates with great clamour, and threatened the great officers in such a manner that they were forced to admit them, and suffer them all to pass unarmed by the bedside. It must have been a very dramatic and pathetic scene, and the skill of the artist helps us to realise it. The men who had fought for him and with him on so many glory fields came to testify their sorrowful sympathy; but though their great captain knew them, he was unable to say a word. He was in all the prime and vigor of his life, and great as had been the successes of the past, visions of vaster glory flashed before his mind, but it was not to be. He who had striven to make men treat him as a god, now lay helpless as a child, the conqueror was conquered.

Two days after this last interview with his soldiers he expired, having reigned twelve years and eight months, and being then in the thirty-third year of his age. And so ended the career of him whom men call a great conqueror and hero, forgetting that a very wise man once said, "He that ruleth his own spirit is better than he that taketh a city."

People who give Hood's Sarsaparilla a fair trial realize its great merit and are glad to say a good word for it. Have you tried it?

#### One's Place.

One's place is where he can do the most good, be of most use. It is the out of place that has made all the mischief or trouble. A world of honest workers each in place, would leave nothing to be desired. It would be a world of contented minds, every one satisfied with what belonged to him. What belongs to one is that to which he has just claim. The moment the world will consent to this, that moment each shall have what belongs to him. That the world consent, each must consent. This is where the tug comes. We all must reform, each seeking his place.

"What of the robbers and usurpers?" it may be objected. Bellamy fashion, the ready reply is, "There would be no robbers." But seeing that a revolution deferred until made unanimous might be deferred forever, it may be said that robbers and usurpers lose, no matter what the seeming. Shells, husks, things nominal and uncertain may change hands. It is what is inseparable from one that is first of all and chiefest of all. On change or in the market-place, they denominate this "sentiment," for the market-place is selfish. When they go home, where wife and children are, the talk is of innocence, truth, and all that is good. Be patient. To wait is to win.

No man is happy because exempt from poverty or sickness. The greater unhappiness is where there is no lack of means. Could one tell what proportion of the rich are above their wealth, who of them could see their property turned to ashes

in an hour and not be themselves the worse, he could tell who are the happy, who understand what it is to have a place that is independent of all the misfortunes.

It is one of the blunders to cultivate a manner of life that confounds the less with the greater, that subjects us more and more to the artificial and the irrational. Man was made for other than money-making and money-spending. This is not to say that no man should seek to make money, even to make millions. In science, in the arts, and in general progress, the world's indebtedness to men of wealth is beyond computation. Men of wealth who make just use of their gains have the same right to be in the world that the honest day-laborer has, and it is no kindness to the laborer to deny it.

The folly of luxurious living to the extent that keeps one under the yoke until he drops dead or is prematurely exhausted, is mischievous in many ways. Ordinarily, from fifty years of age on, a citizen should be of special use to the community and the state. Voluntarily to adopt a line of conduct that renders this impossible is to deny one's obligation to society, and to give to youth an example which is an obstruction instead of an inspiration.

The catalogue of things vicious is too limited. It should include our faults as well as our neighbor's. No doubt it is wrong in him to drink whiskey. Is it right in us to drink wine? It is too bad that brother Tom smokes cigars. What is it that sister Bell smokes cigarettes?

Really, the sins of others we should be unable to see through the darkness of our own. In a court of justice we might find ourselves in the dock, not on the bench. When we have searched to discover wherein we ourselves are out of place, our neighbor may listen to what we say of his wandering.

#### Church Elocution.

It is generally admitted that Americans have a natural aptitude for fluent and effective public speaking. Moreover, in the public school very much, perhaps an excessive, attention is devoted to the recitation of poetry, speeches, passages from dramatists, and the like. One effect is, an extreme intolerance of thoroughly bad speaking or reading. Many English scholars and divines are exceedingly bad speakers, judged by American standards. An intelligent man, after hearing Kingsley lecture in New York, on Westminster Abbey, remarked that any American schoolboy would have felt himself disgraced by such a shocking delivery of good and interesting matter; a delivery which, in fact, entirely wasted and threw away the matter which was so well worth presenting. No doubt American mannerisms may be distasteful to an English audience, but not, we venture to think, in so great a degree. There is, in England, a distinctly clerical style of reading and speaking, quite unmistakable, and rather offensive to lay hearers. It is a kind of cross between intoning and very solemn reading, and renders anything ordinary or common-place ridiculously over-important. Perhaps American clergy are just a little in danger of reproducing the hybrid elocution, to the great detriment of their effectiveness. Their chief business is to make themselves perfectly and easily intelligible; and it is a marked characteristic of the system of the Church offices that they appeal directly to the intellect. It is through the understanding that they aim at influencing the emotions. The people are to read, listen, respond. Especially are the very long passages from Scripture to be closely followed by eye or ear. Now it is constantly complained that there is a growing tendency, on the part of the clergy, to read and speak as if the people were not at all interested in the words, but only in the action which the words accompany. If the object of reading be to convey the meaning of the words read to those who are supposed to be listening to them, that object may be secured in various ways. In some buildings, and on some occasions, it may best be secured by intoning. But for most people and places a perfectly clear articulation is necessary; solemnity without a touch of affectation, clear and intelligent emphasis, and the like. And, of course, sermons,

being directly addressed to very miscellaneous audiences, and having no object whatever but to arrest their attention, to convince their understandings, to move their affections, to determine their wills, are utterly thrown away unless they are effectively delivered. We are far from believing all the random charges which are so freely made, of clerical inefficiency in the reading of the offices and the delivery of sermons; but we are very sure that much power is wasted and grand opportunities lost, for lack of care and intelligence in the matter of Church elocution.—*The Churchman.*

#### "Understandest Thou What Thou Readest?"

This might have seemed a very plain, even a blunt, question for a stranger running after a chariot on the public highway to put to the rider as he was reading. Perhaps some men in chariots would have given an impolite answer; but in this case no offence was taken, as none was intended. A polite invitation was at once given to the man on foot to fill a vacant seat in the chariot. It often happens that a little politeness meets a large and instant reward. It was so here. The guest in the chariot paid very liberally for the ride so courteously given him. The common little kindnesses given and received in common life are not wasted. Let the one who understands give some of his light to a darkened brother; let the man having an empty seat in his carriage rest a tired walker; let quiet, good reading or good conversation relieve the tedious ride. An hour with Philip at his side to answer questions helped the inquiring African more than all the rites and ceremonies of the priests in the great city.

#### The Czar's Dwarfs.

Dwarfs have always been objects of curiosity, and of interest also, when they happened to be pretty and intelligent, as well as little. Formerly, it was the custom of the great to maintain dwarfs in their retinue; and in the Middle Ages there were few royal courts without one; and there are some instances of these little people rising in distinction. One of the Dukes of Mantua was so partial to dwarfs, that he had a tiny suite of rooms constructed in the palace for their use, which may be seen in the Ducal Palace to this day, though they are now denuded of their miniature furniture.

Peter the Great, Czar of Russia, who was himself between six and seven feet high, was very fond of dwarfs. When he set out on his travels he had in his retinue four dwarfs. And the Princess Sophia Charlotte, the wife of the Elector of Brandenburg, tells us that two of them were very well proportioned and perfectly well-bred; and adds that sometimes he kissed, and sometimes pinched the ear of his favourite dwarfs.

But the most celebrated of Czar Peter's dwarfs was a little lady whom he called Poupee. When fully grown to womanhood, she was only as tall as a child of five or six years of age. She was very pretty and extremely clever, and the gigantic Czar took the greatest delight in her company, and was never tired of amusing himself with the lively little creature. Dwarfs seldom live to a great age, but this tiny mite outlived her friend the Czar, and all the members of his court, and reached the age of one hundred years. She had never suffered from any illness, and preserved all her faculties to the close of her long life.

#### Three Peas in One Pod.

Profitable, pleasing, perfect is the verdict pronounced by all who have had anything to do with the Dueber Hampden watches. The mere fact that they are more extensively used by railway men than any other make is all that need be said as far as time keeping is concerned. The workmanship and the quality of metal used in their manufacture are guaranteed the best that can be produced. Frank S. Taggart & Co., 89 King Street West, are the selling agents, and are to be congratulated on their enterprise in placing before the public a thoroughly reliable watch at such a low price. You can do them a pleasure by asking to see them.

## Forgiveness.

Some one has quaintly and beautifully said, "He that cannot forgive others breaks down the bridge which he himself has to pass over, for every one has much to be forgiven."

Let me tell you a beautiful story of forgiveness. In the seventeenth century a Turkish grandee in Hungary made a Christian nobleman his prisoner. He treated him with the greatest barbarity. The slave—for such this cruel master made him—was yoked with an ox, and obliged to drag the plough.

But the tide of war took another turn, and the Turk was captured by some Hungarians, who freed their fellow-countryman, and said to him, "Now take your revenge upon your enemy."

The Turkish prisoner, thinking he could not expect anything less horrible than to be tormented to death by one whose life he had made one long agony, swallowed hastily some poison that he had about him, hoping thus to die an easier death.

But the Christian "had not so learned Christ." He sent a messenger to his former master, bidding him go in peace, for he had nothing to fear. The unhappy Mahomedan was so amazed at this heavenly kindness, that he cried with his dying breath, "I will not die a Moslem, but a Christian; for there is no religion but that of Christ which teaches the forgiveness of injuries."

As a fellow anecdote to the above we may record the following: General Oglethorpe once threatened revenge on a servant who had offended him, saying, "I never forgive."

"Then, sir," said Charles Wesley, who happened to be in his company at the time, "I hope that you never sin."

It is well to be able to add that the retort produced a favourable change in the General's feelings. He forgave, hoping therefore to be forgiven.

## Obeying Orders.

Many years ago, during one of the great battles fought by the English under the Duke of Wellington, a young officer was left in command of a fragment of his regiment, which had already lost most of its officers and men; and they were now posted quietly out of harm's way for a time, watching the course of the battle. Far off on their left hand was a French battery firing into the ranks of the English in front. Presently a messenger galloped up to the young officer from the Duke of Wellington, and told him that at a certain precise moment (they were to compare their watches) he was to go with all his men and charge the battery, and take possession of the cannon. "Charge the battery with such a mere handful of men!" It was impossible. But the messenger assured him there was no mistake, and wrote down the orders he had been instructed to convey on a piece of paper. The officer put the paper in his pocket, hoping that in case he was killed (as he felt sure he would be), it might show that he was simply obeying orders and doing his duty. The messenger left; and the young man had then just twenty minutes to prepare for the coming struggle. He allowed his men to rest as long as he could, and when the exact moment arrived, he called them with a ringing voice to follow him—giving them no time to think about what they were going to undertake. The roar of the cannon deafened him, and for one moment he felt utterly miserable, for he heard no cheering behind him; and the dreadful thought struck him that his men's courage was not equal to the occasion, and that their hearts were failing them. But no; they dashed at the battery and took it with little injury to themselves. How was it that such a handful of men succeeded in taking the battery? This was the reason. Although the young officer had not been told so, two or three larger parties of men had orders to charge the same battery from different places at the same time; and so there were far more to help him than he had any idea of. When a plain duty has to be done, the best way is to be "up and at it," without thinking too much of consequences. Safety is often found in prompt and courageous action. And if we have a general whose orders we know must be right, then—why hesitate a moment? "My time is in Thy hand." "Though He slay me, yet will I trust in Him."

## 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.

TEA-CAKES.—This recipe will bake about twenty-five cakes, which is as many as two people can eat before they tire of them. Take one egg, one cupful of sugar, half a cupful of butter and lard mixed, half a cupful of sweet milk, nutmeg to taste, one teaspoonful of baking-powder, and flour enough to make a dough easily handled. Roll out and bake quickly.

RELY ON THIS.—Gentlemen,—We have six children, and have relied on Dr. Fowler's Extract of Wild Strawberry for the past twelve years in all cases of diarrhoea and summer complaints, and it never fails to cure. Mrs. Anna Allen, Harley, Ont.

GRAPE JELLY.—Pick the grapes from the stems, put in a stewpan, cover and boil slowly for one hour. Strain through a jelly-bag and squeeze out the juice. For every pint of juice allow one pound of sugar. When the juice has boiled ten minutes add the sugar, stir until it dissolves, and boil gently until it jellies. Cover the glasses with paper dipped in the white of egg.

LOCAL OPTION.—This term should be applied to the choice every intelligent person has between Burdock Blood Bitters, the natural and certain remedy for dyspepsia, biliousness, constipation, headache, and bad blood, and the various imitations offered by unscrupulous parties as being "just as good." There is nothing else as good as B. B. B. It is an honest medicine and has made remarkable cures right in our own town.

Two or three rose-geranium leaves put in when making crab-apple jelly, will give it a delicious flavor.

Oil-cloths should never have soap used upon them, as the lye will destroy the colors and the finish. They are greatly benefited and last much longer if a thin coat of varnish is applied once a year.

GOLD NOT SO PRECIOUS.—Sirs,—For several seasons we have relied on Dr. Fowler's Extract of Wild Strawberry for all summer complaints. A few doses always give relief and it never fails to cure. We think it a very valuable medicine; as precious as gold! Mrs. F. C. Winger, Font Hill, Ont.

A good plan for keeping butter cool and sweet in summer, is to fill a box with sand to within an inch or two of the top; sink the butter jars in the sand, then thoroughly wet the sand with cold water. Cover the box air-tight. The box may be kept in the kitchen and used as a table.

APPLE CUSTARD PIE.—Take half a cupful of cold stewed apples, mash well; break one egg into a bowl, stir in two tablespoonfuls of sugar and one cupful of milk; add the apples, and pour the custard into a pie-pan lined with a rich paste. This recipe may be varied by using the plain custard, or by adding two tablespoonfuls of grated chocolate.

To freshen leather chair seats, valises, bags, etc., rub them with the well-beaten white of an egg.

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.

## 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.

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Children's Department.

Sweet Narcissus.

"How beautiful, how glorious it must be to do some great work in the world, to be able to feel that, humanly speaking, one has been the salvation of a soul!"

Mildred Lewis uttered these words as she finished a stirring biography she had just been reading, and shut the book.

"Few of us ever have the chance of accomplishing anything great," said her father; "if by that you mean something showy and large. But the noblest works are often invisible even to those who achieve them, because wrought by such small means. Nothing can really be greater than to do faithfully the quiet little duties of every day."

"That's like Kingsley's verse," said Mildred's brother John.

"Do the work that's nearest, Though it's dull at times, Helping when we meet them Lame dogs over stiles."

"The work that is nearest to me just now," confessed Mildred, "is to go to the soup kitchen. It is unpleasant under foot, with the sloshy melting snow, but it is in bad weather that they are most likely to be short-handed and need help. So I will put on my things and run off at once; and if I should come across a lame dog, Johnnie, I'll bring him home to you."

Five minutes later the girl's bright face had gone to shed sunshine abroad in the dreary February day, leaving, as it always did, a blank in the circle at home.

The soup was distributed, all steaming hot, and it was as much as the two workers could manage to serve it out fast enough to the hungry applicants.

"Whatever I should have done without you," said Mildred's companion, "I can't think!"



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

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which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address C. I. Hood & Co., Lowell, Mass.

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"I shall take a car home," observed Mildred, shuddering at the sight of the icy wet; and at the next corner the friends parted.

"Penny a bunch, narciss! All sweet narciss!" piped a childish voice at Mildred's elbow, while the exquisite perfume of a bunch of frail white blossoms added its own dumb plea.

Looking down, the young lady met the wistful dark eyes of a little girl about ten years old. Very poor and shabby was her clothing, but her pale face was clean, and her pretty fair hair looked brushed and bright. A basket of sweet spring flowers was slung about her neck, but alas! it was almost full, for people seemed cold and cross that morning, and in too great a hurry to get out of the miserable streets to stop and buy.

Something in the child's face seemed to strike Mildred like a pleasant memory, though more she could not recall. She opened her purse to find a penny, but in doing so discovered that through carelessness she had come out so ill-provided with money that if she bought the flowers she would not be able to ride home. This, however, did not cause her long hesitation; she had not the heart to disappoint the poor little thing after raising hopes of a sale. Besides, her own boots were strong and thick; the walk, though unpleasant, would not really hurt her, and perhaps by taking the flowers she might help the small hawker to get out of the cold and wet half-an-hour sooner; who could tell?

Such were the thoughts that flitted through Mildred's mind as she crossed the road, closely followed by the young suppliant. On reaching the pavement again she gave the child the few coppers she had, and selecting in exchange the two shabbiest bunches of narcissus the basket contained, hurried home.

"Why the shabbiest?" does someone ask? Because her only motive was to help the poor little sister. The flowers she did not really want, and she judged that the freshest-looking posies would be the easiest to sell to others. Mildred had learned to be thoughtful

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"It looks like it, I must say. It is too well made to be anything less, I should think."

"Then it is worth a lot of money," said Katie, with eyes shining. "Perhaps a whole pound!"

"Possibly. It is evidently a souvenir of somebody, and that would increase its value."

"Oh, mother!" said Katie; and after about a minute she added, with evident satisfaction, "Well, we're not sure it was hers; and if we were, we don't know her name nor anything."

"Have you ever seen the lady before?" asked Mrs. King.

"Ye-es," Katie was obliged to own. "I see her nearly every Tuesday, and mostly Fridays, too, in the morning. I think she goes somewhere."

"You must look out for her next Tuesday, then, and if you see her, ask her if she has lost anything."

"But, mother! Oh, mother, need I say anything if she doesn't ask me?" said Katie. "Oh, mother, need I?"

"Why, yes, to be sure! Else she might not guess about its falling into your basket at all; she might never think of it. And you must keep your eyes open, too, Katie, for notices in the shop windows about 'Lost.' Perhaps it will be advertised for."

"Oh, dear!" sighed Katie. "Oh, it does seem a shame! And perhaps she'll give us about sixpence for find-

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Colleges selected CHURCHMAN to which are probably the in the country. "St. Mary's College" and "St. Ann's College," both in from all over the s, and the most

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with two pearls and g put up in a fancy \$2.50 pair of 14 carat rns, for five (5) yearly CHURCHMAN at \$1.00 each. 1.50 Yearly.

toronto, Ontario.

ing it, like that old gentleman did for his purse. And she's ever so rich, I know she is—she had on a lovely long 'pussy,' that came nearly to her toes! She could buy a heap more bracelet things if she wants 'em and we're so poor! "She is a good, kind lady, and not mean, I'm sure," said her mother. "An ordinary person would never have bought your stale flowers and left the best. But that is nothing to do with it, either. Our business, Katie dear, is just to do right and be honest and true, and our true and faithful God will do the very best for us."

It cost poor Mrs. King a good deal to be able to say this, and from her heart. But even in her darkest days, she had been able to feel her heavenly Father so near and so kind, that her faith had grown far stronger than in times of prosperity and ease.

The snow had all gone, and the wind was blowing dry and keen when, four days later, Mildred Lewis, once more on her way to the soup kitchen, heard again that childish voice, crying—

"Penny a bunch, narciss! all sweet narciss! Only a penny a bunch!"

When she glanced at Katie, the little girl came running towards her.

"Oh, please, miss," she said, as if in a great hurry to get the words out, "have you lost anything?"

"Yes, indeed!" exclaimed the young lady, stopping short in surprise. "I've somewhere dropped a likeness out of my bracelet—my mother's portrait, and her hair. It was set in gold. Do you know anything about it, then?"

"I found something just like that in my basket Friday night," said Katie, with beating heart. "If you will please come home with me, miss, mother will show it to you. She wouldn't let me bring it out with me in case I lost it again."

When Mildred Lewis came face to face with Mrs. King, she knew what it was in the child's expression that had struck her as familiar. This poor woman, worn with illness, and prematurely aged by sorrow, had once upon a time been Mildred's favourite school friend.

It was a sorry tale she had to listen to; of how the gay and handsome, but godless young husband whom, against the advice of her friends, pretty Katherine Lee had chosen, had gone from indifferent to bad, and from bad to worse. How he drank and gambled, whilst neglecting wife and child. How, worst of all—and this was not told without blushes by the poor wife, and a mingling of Mildred's sympathetic tears—he was even now undergoing a term of imprisonment for a brutal assault upon her whilst he was in a state of intoxication.

But the Lewises well knew by experience how best to befriend such a case. When the perforce sober and genuinely repentant husband returned to his own, he found his wife well cared for and comfortable, his little girl at school. Then Mildred's father came forward, offering to take King into his own employment if he would sign the pledge against both drink and gambling, and strive, with God's help, to lead an honest life.

This noble proposal was made at the right moment, while the unhappy man was humble and sorry, and before he had time to slide into bad habits again. Its result was blessed with every success. The Kings are now a happy and respectable family—Mrs. King a thankfully contented wife; while to Katie, the merry school girl, that basket of flowers is a sadly sweet reminiscence of the past.

## Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young. For constipation, dyspepsia, biliousness, sick headache, and the common derangements of the *Stomach, Liver, and Bowels*; also to check colds and fevers, Ayer's Pills

### Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to *strengthen* the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a *family medicine*, being in greater demand now than ever before. They are put up both in vials and boxes, and whether for home use or travel, Ayer's Pills are preferable to any other. Have you ever tried them?

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Takes hold in this order:

**Bowels,  
Liver,  
Kidneys,  
Inside Skin,  
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Driving everything before it that ought to be out.

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Buy a \$12 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory and save dealer and agents' profit. Send for FREE CATALOGUE. OXFORD MFG. COMPANY, DEPT. T 33 CHICAGO, ILL.

Taken Home.

"He shall gather the lambs in his bosom."  
It was evening. The western sun was streaming, in a flood of liquid gold, over the earth, and casting a purple haze over wood and field. Heaven's gates opened and a bright Angel floated downward towards the green earth.

A child lay dying on his narrow couch. Soft hands smoothed his pillow, loving voices whispered in his ear, and close beside him, with his little hand clasped tight in hers, sat his gentle mother. The golden rays of the departing sun fell in chastened bright-

ness round the sick boy's head, like the halos of the saints of old.

"Take me to the window, mother," he murmured wearily; "the sun is going, and I must see him once more before the Angel takes me home."

"Hush, hush, my darling," sobbed the mother, as she bore him in her arms to the open window, "the days are hot and oppressive, and make you weak; wait till the soft September breezes come, and then my Bertram will get strong and well."

"Mother, dear mother," said the boy, earnestly, "do not say so. Something tells me that I am going home to-night. Do not weep, mother. I shall be happier there, and you will come to me soon—I know you will."

"Bertram, Bertram, my own darling, stay with me; I cannot live without you—you are all I have left to love. Let us both go home together." And the mother laid her head on her boy's pillow, and wept.

The sun set, and the little stars came out one by one in the still glowing sky.

"A fairer sun will rise upon me tomorrow," murmured the child. "Oh, mother, you would not want to keep me. I am always in pain here, but there, you know, all is Peace and Rest. See, mother, how bright the west is. I often think that must be the gate of heaven. When the sun makes the clouds look so bright and beautiful, you must think of me waiting and watching for you there."

"My child, I will come to you soon, very soon. I know our Father will not keep me long from our darling."

Was it the evening breeze that rustled past the window, stirring the jessamine blossoms, and softly kissing the sick boy's cheek?

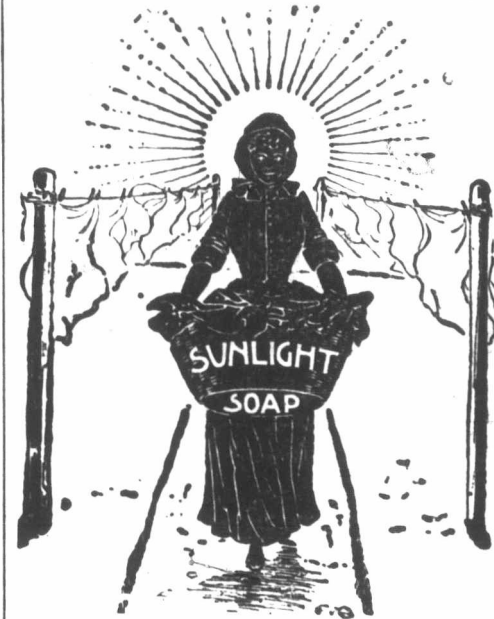
The mother thought so, but Bertram knew well that the summons had at last come to take him Home. "Good-bye, mother," whispered he for the last time, clinging round her neck. "The Angel has come for me. I am going Home to wait for you. Kiss me, dear mother." The blue eyes closed, the little head fell back, and another lamb was gathered Home, into the shelter of the Everlasting Fold.

The lonely mother knelt by the couch, and as the tears fell fast on the dead boy's face, she thanked the tender Father, who, in His love, had seen fit to remove her darling to His own Almighty keeping.

Wealth.

There is much wealth which is worthy of honour, as symbolising the energy, industry, wisdom, and far-seeing judgment of its possessor. He who acquires it with honour and employs it with wise generosity stands worthily in the list of public benefactors, and richly deserves the respect and admiration that are accorded to him. But it is the indiscriminate adulation that exhausts itself on mere riches, no matter how they have been gained or how they are used, that is largely responsible for the dishonourable transactions which we all lament. Few are without blame in the matter. But few give their approval so heartily to character and intelligence when clad in homespun as when attired in broadcloth. But few pause to discriminate between the wealth gained by personal superiority and that acquired by tricks and deception before they do it reverence.

## AN EASY WASH SIMPLE AND CLEAN



Without Hot Steam and Smell  
Without Washing Powders  
Without Hard Rubbing  
Without Sore Hands

THESE ADVANTAGES ARE OBTAINED BY USING

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Which has been awarded  
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OF LIME AND SODA.

The patient suffering from  
**CONSUMPTION,  
BRONCHITIS, COUGH, COLD, OR  
WASTING DISEASES,** takes the  
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**Grain.**

Wheat, white	\$0 00 to \$0 73
Wheat, spring	0 00 to 0 72
Wheat, red winter	0 00 to 0 76
Wheat, goose	0 00 to 0 64
Barley	0 00 to 0 40
Oats	0 35 to 0 35½
Peas	0 00 to 0 60
Hay, timothy	11 00 to 12 00
Hay, clover	9 00 to 10 75
Straw	10 00 to 12 00
Straw, loose	6 00 to 7 00

**Meats.**

Dressed hogs	\$6 00 to \$6 50
Beef, fore	5 00 to 6 00
Beef, hind	9 00 to 9 50
Mutton	8 00 to 10 00
Lamb, spring, per lb.	0 10 to 0 12½
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
Mutton chop	0 14 to 0 15
Veal, best cuts	0 10 to 0 15
Veal, inferior	0 04 to 0 08
Lamb, hindquarters	0 00 to 0 15
Lamb, forequarters	0 00 to 0 08

**Dairy Produce, Etc.**  
(Farmer's Prices.)

Butter, pound rolls, per lb.	\$0 18 to \$0 20
Butter, tubs, store-pack'd	0 11 to 0 14
Butter, farmers' dairy	0 13 to 0 14
Eggs, fresh, per doz	0 10 to 0 11½
Chickens, spring	0 50 to 0 65
Turkeys, per lb.	0 10 to 0 12
Geese, per lb	0 00 to 0 00
Ducks, per pair (spring)	0 60 to 0 75

**Vegetables, Retail.**

Potatoes, new, per bag	0 00 to 0 30
Carrots, per bunch	0 00 to 0 05
Onions, per peck	0 25 to 0 30
Onions, per bag	1 60 to 1 75
Parsley, per doz	0 10 to 0 15
Beets, per bunch	0 00 to 0 05
Turnips, Swede, per bag	0 40 to 0 50
Turnips, white, per bunch	0 00 to 0 05
Cabbage, per doz, new	0 10 to 0 25
Celery, per doz	0 00 to 0 50
Apples, per basket	0 15 to 0 25
Lettuce, per dozen	0 00 to 0 15
Cauliflower (per doz)	0 30 to 0 40
Cucumbers, per bush	0 10 to 0 15
Mint (per doz)	0 08 to 0 10
Tomatoes (per basket)	0 20 to 0 30
Beans, per bushel	0 25 to 0 30
Corn, per doz	0 04 to 0 06
Pears, per basket	0 40 to 0 75

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HEAD OFFICE, - - MONTREAL.  
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**ASSESSMENT SYSTEM.**  
**MASSACHUSETTS Benefit Association.**  
(Founded 1878.)  
**EXCHANGE BUILDING**  
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**STATEMENT OF BUSINESS FOR 1891.**

Insurance in force	\$94,067,750 00
Increase for the year	21,558,750 00
Emergency or surplus fund	803,311 43
Increase for the year of surplus fund	197,085 28
Total membership or number of policy holders	28,061
Members or policies written during the year	7,319
Amount paid in losses	\$1,170,308 86
Total paid since organization	5,437,145 50

The Policy is the best issued by any Natural Premium Company, containing every valuable feature of Level Premium Insurance, with the additional advantage that one half the face of the policy is payable to the insured during his lifetime if he becomes totally and permanently disabled.  
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**WATERTOWN AGRICULTURAL INSURANCE CO.,**  
ESTABLISHED 1853  
Assets, - - - \$2,133,893 25  
Dominion Deposit, - - - 140,000 00  
Losses Paid, - - - 6,824,398 19  
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Insurance of private residences and personal property a specialty.

**Dr. Pearson's Hypophospherine**  
The great specific in La Grippe, Neuralgia, Nervous Debility, Lassitude, Loss of Appetite, &c.  
Try Golden Health Pellets in Indigestion, Constipation, Liver Complaint, and as a preventative in infectious diseases. Both invaluable remedies. Price 50 and 25 cts. Send for pamphlet.  
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Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all impurities from a Pimple to the worst Scrofulous Sore.

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Business in Force	20,600,000.00
Assets and Capital Over Four and One-Half Millions.	
Premium Income, 1891	\$704,938.00
Interest Income, 1891	172,092.00
Total Amount Paid Policy-Holders, 1891, \$313,888.00.	

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