

# Canadian Churchman

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

Vol. 16.]

TORONTO, CANADA, THURSDAY, NOVEMBER 20, 1890.

[No. 47.]

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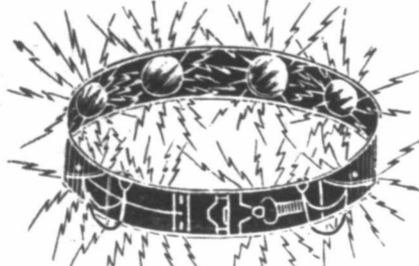
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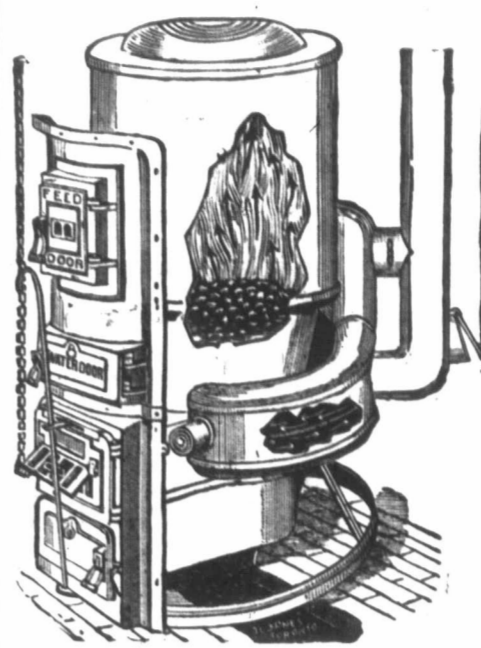
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Lessons for Sundays and Holy Days.  
November 23.—25 SUNDAY AFTER TRINITY.  
Morning.—Eccles. 11 & 12. James 2.  
Evening.—Hag. 2 to v. 10; or Mal. 3 & 4. John 8 to v. 31.

BISHOP HOW.—The Bishop of Wakefield, Dr. Walsham How, who was formerly the Bishop-suffragan of East London, delights in telling how he became recognized in East London. First, he said, they pointed at me and said: "That's a bishop." Then, after a little time, it was, "That's the bishop." Now it is, "That's our bishop." He was, indeed, the East Enders' bishop and friend too.

THE TERRIBLE EFFECTS OF DRINK.—The following percentages are given as the result of wide observation: 95 per cent. of the boys in prisons and reformatories are the children of parents who died through drink, or who became criminal. Fully 90 per cent. of defalcations come about through drink and dissipation. 70 per cent. of the inmates of insane asylums are either the victims of drink themselves, or are the children of excessive drinkers. 95 per cent. of sand-baggers, murderers and thugs are the sons of men who fell victims to drink. Nine-tenths of the law-breaking in America is hatched in saloons.

ELECTION OF AN ASSISTANT-BISHOP FOR ALABAMA.—The election of the Rev. H. Melville Jackson, D.D., of Richmond, Va., is an event on which the Church at large, as well as the diocese of Alabama, may be heartily congratulated. Those who are best acquainted with the bishop-elect are most emphatic in expressing the opinion that Alabama has chosen wisely. A Churchman of unquestionable loyalty, a theologian of undoubted orthodoxy, a scholar of broad views and large attainments, a gentleman of culture and courtesy, and, above all, a Christian of recognized earnestness and devotion, Dr. Jackson will bring to the duties of his high office many and great qualifications. In the three parishes whose affairs he has administered with energy and discretion, he has had excellent preparation for larger executive functions. As a preacher, he is possessed of a gift which, if not indispensable, is immensely useful in the work of the Episcopate. In age, in balance of character,

in gravity, sincerity, and manliness, he has characteristics which will speedily engage the affections of the clergy and laity of his flock.

THE BRITISH ARMY.—The religious statistics of the British Army, which have just been issued, are interesting. They show that out of a total of 199,478 non-commissioned officers and men, 137,973, or 677 per thousand, belong to the Church. If the same proportion of the whole of the population of Great Britain and Ireland, now estimated to be about forty millions, were Churchmen—and it is far higher, as the army is not recruited from classes in which Churchmen are especially numerous—there would be more than twenty-seven millions of Churchfolk in Great Britain and Ireland. There are really, however, as far as can be estimated, rather more than twenty-nine millions. It is gratifying to find that, notwithstanding the unfavorable recruiting influences, the proportion of Churchmen in the army is so high; 37,278 men, or 187 per thousand, return themselves as Roman Catholics, which would give that body about 7,480,000 adherents in Ireland and Great Britain; 15,444 men, or 78 per thousand, call themselves Presbyterians; 10,987 men, or 52 per thousand, are Wesleyans; 1,155, or six per thousand, belong to other "isms," which gives these bodies respectively 3,120,000, 2,080,000, and 240,000 members.

MR. SHORTHOUSE.—There probably is not alive a more seriously religious soul, a man more steadily devoted to the Church of England, than Mr. Shorthouse, the famous author of *John Inglesant*. It must, therefore, be no little annoyance and pain to him to have it publicly put about in the newspapers that he has joined the Church of Rome; and in denying the report he writes naturally with some fervour that "the assertion is so preposterously untrue that it proves the writer to be absolutely and entirely ignorant of myself, my life, my friends, and my books. For the last thirty-five years, ever since I was of age, I have been a member of the old-fashioned High Church party in the Church of England, and in this fellowship and communion I hope, by the grace of God, to die." Many people will be, no doubt, glad to hear from Mr. Shorthouse's lips this plain and vigorous contradiction of the story, but why should it have been necessary for him to make it? Surely it is not asking too much of our journalists that in a private matter of this kind they should take the utmost care to ascertain the truth before they publish a statement. It would not be impossible or difficult for them to find out the truth with a little pains; but more and more are so many of them becoming sold over to sensationalism that they will seize on any wild talk that is going about and may make a sensation, and they publish it straightway without ever caring a jot about its truth or falseness, or what personal annoyance it may bring to the individual who is the subject of it. It is a great thing with your modern journalist to be smart, to be first out with a bit of news, to peep and pry into every man's personal life and concerns. But it is a bad sign when such journalism succeeds, for it can only succeed when the community at large is insanely and indecently fond of being tickled with sensational paragraphs day after day.

THE BISHOP OF WINCHESTER'S FAREWELL.—Every available inch of space in the County Hall at Winchester was crowded on Thursday, the 9th

October, when the aged Bishop of Winchester, surrounded by all the leading clergy and laity of his diocese, spoke for the last time as their bishop. When he entered the hall shortly after half-past eleven o'clock, every one rose, and he was received with rounds of applause again and again renewed. For forty minutes the retiring bishop kept the audience spellbound. He said he had looked forward anxiously to that occasion, but till the last day or two he had felt doubtful whether he could address them. He referred to the death of Canon Butler, one of their canons much honoured and beloved by all, and at great length to the loss the diocese had sustained by the death of the Earl of Carnarvon, a perfect gentleman, an accomplished scholar, a good Churchman, and a pious Christian, who always, as the late Sir William Heathcote had truly said, acted on the highest principles. He said many friends thought he ought not to resign, and that a bishop should die at his post. There was a good deal in that, and he realized the responsibility of resigning as well as accepting the office of a bishop, but after careful consideration he thought he ought to resign, and he had. Long before Newman's time he had been led to study the writings of the reformers, and by them had been led to consult the Primitive Fathers, who in their turn had referred him to yet more primitive authorities. Would that all the followers of the Tractarians, who so readily directed them to primitive antiquity, had always adhered to it! He denied that the *quod semper, quod ubique, quod ab omnibus* was an impossible canon, and closed a most impressive address by commending all who heard him to God's care and keeping. Earl Selborne moved, and the Bishop of Guildford seconded, a motion thanking the Bishop for his address, recognizing his invaluable services to the diocese and expressing deep regret at his approaching resignation, and it was carried with great cordiality.

THE CLERGY AND SOCIAL QUESTIONS.—VIEWS OF BISHOP WESTCOTT.—We are glad to observe many signs that the clergy are taking a deeper and deeper interest in those social questions on the right solution of which the future of the human race depends; in the long run, we believe that the key to all the riddles of the day will be discovered in the pages of the New Testament. It is with great pleasure that we find in the superb speech of Bishop Westcott at the Hull Church Congress a paragraph which admirably expresses our own views, and which we reluctantly condense as follows: "I desire simply to direct attention to questions which go to the very heart of the Gospel, and I beg the younger clergy, with whatever strength of persuasion I can command, to think over these things, to discuss them with one another reverently and patiently; to seek to understand, and not to silence, their adversaries; to win for themselves the truth which gives to error what permanence it has; to remember that bold and sweeping statements come more commonly from doubt or ignorance than from just conviction. But I beg them not to improvise hasty judgments. . . . We need, above all, knowledge as the basis of action. We have not yet mastered the elements of the problems of society. Theories have been formed from the examination of groups of isolated phenomena. But life is one and complex. We must, indeed, see our end before we begin our work, but it may be found that different ways will be found

to lead to it; and, as far as I can judge, the social question of our day will finally receive not one answer, but many. But, in one respect, all the answers will agree—all will be religious. Meanwhile, our office as Christian teachers is to proclaim the ideal of the Gospel and to form opinion. . . . We cannot doubt that God is calling us in this age, through the characteristic teachings of science and of history, to seek a new social application of the Gospel."

NO ALTAR, NO SACRIFICE.—1. The technical language of the Puritans is not that of the Bible or the Church. The old words are still used, but with a new meaning imposed by Calvin, and adopted both by "Evangelicals," who were his followers, and, in after years, by "Protestants," the followers of Luther, a meaning contrary to etymology and their use in Scripture and the Church. 2. *E.g.*, those words which have a typical meaning in reference to Christ in the Old Testament, have a similar meaning, only commemorative, in the New. With the Jews there were two kinds of priests; the former consisted of all lay Israelites who kept the law (Exod. xix., 6), and the latter of public priests, who were the ministers in holy things; this is also true under the Gospel of the clerical and lay priesthood, but the Puritans deny it. Sacrifices under the law were holy offerings, some pleading for pardon, some promising obedience, some typical of praise and eucharist; some, again, were immaterial sacrifices; others, like the offerings of animals, fruits of the earth, &c., were material and sacramental; so too is it under the Gospel, but the Puritans deny it; the public priest is the deputy, who offers to God for the congregation both the sacramental and the spiritual sacrifices of the people, and who is also deputed by God to absolve and bless the congregation in His name, and to be the angel and minister of His heavenly gifts. The Puritan denies this. Under the law a sacrifice could not be eaten unless it were a sacrifice; it must first be offered to God on His altar, and then the people fed at His table off the sacrifice. Consequently there could not be a holy table, unless it were first a holy altar (Malachi i., 7; Ezek. xli., 22). This the Puritans deny. They say that there can be a holy table which is not an altar, which is an impossibility. "We Christians have an altar whereof we can eat" (Heb. xiii., 10). It is a propitiatory offering for sin (v. ii.), "sacrifice of praise," and of "homologia," or allegiance (v. 15), and a "sacrifice of almsgiving" (v. 16). The Puritans deny all this because they have been trained to a non-natural use of theological and biblical language, so that a man like Archdeacon Straton, who no doubt really believes what Catholics believe, nevertheless needs to be untaught and re-taught the meaning of the simplest theological words, as used by the Catholic Church. 3. The word "altar" is not only necessarily implied in the word "table," but it is still preserved in the Coronation Service; and so the word "sacerdos" is used in our Articles (Art. XXXII.), just as the word "presbyter" in the primitive Church always meant a "priest" and *something more*. The priest, "sacerdos," meant an officer of holy things, but presbyter also meant that he was in charge of a parish. "Presbytery" was so high a title that it included not only priests in charge of a parish, but bishops also. In the Greek Liturgies "altar" is seldom used; "holy table" is generally used; but neither in Latin, Greek, nor English Prayer Books was ever the word used which the Puritans invented, and which the Privy Council in its judgments,

and Archdeacon Straton in his Congress speech, delighted to use, "Communion Table."

#### THE BISHOP OF ONTARIO ON THANKSGIVING DAY.

His Lordship of Ontario is announced in the daily papers as opposed to Thanksgiving Day, and is reported as having said that "Thanksgiving Day was no festival of the Church of England; no service for such a day was to be found in the Prayer Book." We cannot but think, if His Lordship is correctly reported, that he has been throwing the influence of his office upon the wrong side. It is no doubt true that the State long ago declared that it was desirable to sever all semblance of connection between Church and State, and so has no right to command the Church. But it is equally true that the Church did not sever itself from the State, but aims still at influencing, not only the individual acts, but the collective actings of men. And so every Christian ought surely to rejoice that the influence of the Church's teaching is still so strong that the Government, by the appointment of a Thanksgiving Day, acknowledges not only the existence of God and our dependence upon Him for temporal blessings, but our duty to render Him thanks and praise for our creation, preservation and all the blessings of this life. It is quite true, as the Bishop says, that every Sunday service (he might have said every day's service) is a thanksgiving service, while the highest service of thanksgiving is offered every Sunday in the great Eucharistic Office. But that surely does not discharge us from observing special days of formal public thanksgiving, any more than the fact that every day being God's day, and due to His service, absolves us from the duty of observing one day as specially dedicated to Him. It is true also that we above all other professing Christians obey the apostle's command to pray for kings and all in authority, and therefore we ought above all others to rejoice in the answer to that prayer which comes to us in that religious act of the Government in making this public acknowledgment of God and His goodness.

#### THE LATE MUNICIPAL CONTEST IN NEW YORK CITY.

As we are essentially a church paper, it is not our intention to interfere with political matters, but we cannot help giving to our readers the following extract from an article on Municipal Reform, which appeared in the *New York Evening Post* of October 25th, as showing the terrible state of affairs existing in that city. The article concludes as follows:

"If, therefore, under these circumstances, Tammany should win at the approaching election, its victory would mean an open avowal on the part of a majority of the voters that they really like the kind of government Tammany has given them, and see nothing shameful or objectionable in living under it. There will be no escape from this conclusion. We, for our part, shall not try to find one. We shall simply continue to work at the most repulsive task probably ever set before a journalist, or politician, or moralist, the task of persuading the bulk of the inhabitants of a great Christian city that it is a disgraceful and debasing thing to live and bring up their children in absolute subjection to a small oligarchy or club, made up as follows:

Professional Politicians . . . . .	29
*Convicted Murderer . . . . .	1

\*The principal outside adviser and intimate friend of the "Big Four," who control the Committee, is also a convicted murderer.

Tried for Murder and Acquitted . . . . .	1
Convicted of Felonious Assault . . . . .	1
Indicted for Bribery . . . . .	1
Indicted for Misdemeanor . . . . .	1
Professional Gamblers . . . . .	4
Former Gambling-House or "Dive" Keepers . . . . .	5
Liquor-Dealers . . . . .	4
Former Liquor-Dealers . . . . .	5
Sons of Liquor-Dealers . . . . .	3
Former Pugilists . . . . .	3
Former "Toughs" . . . . .	4
Members of the Tweed Gang . . . . .	6
Office-Holders . . . . .	17
Former Office-Holders . . . . .	7
Former Book-Keeper . . . . .	1
Former Car Conductors . . . . .	3
Former Plasterer . . . . .	1
Former Navy-Yard Caulker . . . . .	1
Former Carpenter . . . . .	1
Lawyers . . . . .	2
Nominal Lawyers . . . . .	3
Favored City Contractors . . . . .	2

It is an astonishing fact that after warnings such as this the Christian citizens of New York through their apathy have allowed Tammany to again control their city.

And to show that New York is not an exceptional case, we quote as follows from an article on Municipal Reform appearing in the *Chicago Living Church* of November the 8th:—

"It is a notorious fact, openly charged by the press, that the mayor is in collusion with a ring of gamblers who secured his election, and whom he rewards by conniving at their nefarious calling. City ordinances are openly violated, and wronged citizens can obtain no redress. There is scarcely a department of the administration which is not grossly mismanaged.

"The effrontery with which law is defied and the corruption of municipal affairs are illustrated by the recent murder of an ex-alderman. This man had amassed money by the sale of liquor. He had been the proprietor of three saloons, and a man of such influence was honored by an election to the city council. He was engaged in an all-night debauch, his companion being a 'health' officer of the city, a former bar-tender of this alderman.

"It will be noted that this man was killed during a drunken carouse, and that at the time of the shooting, he was so drunk that he fell when he rose from his chair; that it was not an uncommon thing for him to be in such a condition. Yet the taking off of this man is lamented as a public calamity. The city council officially deplore his loss, and by resolution declare that (in their opinion), 'the city has lost an enterprising and energetic citizen, and his friends a warm, true-hearted man, whose geniality of temperament was proverbial, making of him the most companionable of men.' As one of the speakers at this occasion truly said, it was an announcement 'doubly sad' which he had to make. Yes, we should think it doubly sad; sad not only on account of the soul sent out of this world under such conditions, but sad also that the council of a great city, by a rising vote, should declare its profound sense of sorrow at the death of a man who was killed in a drunken quarrel in the company of gamblers at the end of a night of debauchery, and who should testify their sense of the public calamity by attending the funeral of the slain man in a body. Has the influence of gamblers and saloon-keepers reached such a height that men of all parties should stand mourning around the bier of this dead debauchee, and a great city be stricken

with grief at the death of a man whose last act was a defiance of its laws?

"The victim was slain in a saloon at 3 o'clock in the morning, the saloon being open in violation of the law. The assassin is a gambler and reported to be a partner in that business with the proprietor of the saloon. Coming in to consult with his fellow-gambler, he is involved in an altercation, the result of which is the murder."

TRINITY COLLEGE NON-RESIDENTS.

Every thoughtful Churchman who looks around him must feel more and more that the future of the Church, in Ontario at least, centres more and more around Trinity College, and is identified with the success or failure of that institution as it can be with no other. It is, therefore, with profound gratitude that we notice, year by year, a growing interest in Trinity College and her steadily increasing prosperity. The convocation which we reported last week, rang with notes of encouragement and hope. The completed new wing, which very nearly doubles the accommodation of the College, is full to repletion already. And increased accommodation is immediately needed. The professional staff has grown from the three, of not many years ago, to eleven now. Convocation is steadily growing both in numbers and influence, and all looks well for the future. There is, however, one point which came up incidentally in the convocation discussion, which, we think, deserves fuller and more careful consideration than it has received. It was plainly stated, in one speech at least, that we do not want very greatly to increase our numbers beyond their present proportions; and, at all events, that we do not want non-resident students at all. Now we are persuaded that the first of these statements is a renunciation of the very ends for which the University of Trinity College was founded. That object was not merely to educate men for the ministry, but to provide a sound and complete education based upon and permeated with Christian truth for all the children of the Church and for all others who might desire to avail themselves of it.

And so long as Toronto University is educating a larger number of Churchmen than Trinity is, we must regard her as having so far failed in the attainment of her aims and the fulfilment of her duty.

Then, as to the second part, that non-resident students are not desirable, we are persuaded that another mistake is being made. It may be quite true that there is a refining, educating, uplifting influence in the association of men in the common college life, and that those who do not share that life are losing half the advantage which a university course is designed to confer. We think that a very decided exaggeration. But even so, half a loaf is better than no bread. Those who in the present crowded state of things, cannot secure, or who cannot afford the luxury of residence, will surely be far better for the education without the residence than they would be without either residence or education. After all, while it may be quite true that residence tends greatly to impart outward culture and courtliness of manners, and while it may be a very unattractive thing for a professor to contemplate a horde of young men coming up from their uncultured homes—living in boarding-houses, where but few refining influences are encountered—passing the examinations required—going out into the land furnished with the imprimatur of the university, but uncultured and unrefined in voice, and manner, and mode of speech—yet

surely both the advantage and the evil may be very greatly exaggerated. There are certain very serious drawbacks to the advantages of residence. They depend very largely upon the culture and the character of the professoriate and elder men. And we think we have heard of very serious evils and widespread ruin being wrought by insufficient supervision or bad example. In Oxford and Cambridge many men are vastly elevated and improved by their residence. But a very large number, all the wining and dining set—the Birchalls—are greatly and permanently injured by their residence.

We are not sure that the influence of parents and home, where these are, are at all what they ought to be, are not, on the whole, greater advantages than can be secured by residence. At all events, it is very easy to give residence an undue prominence so as to make men feel that they are under a social bann if they cannot or do not reside. After all, is it not the truth we teach, and especially the truth of the Gospel, that we chiefly trust to mould and fashion and refine men's character? And ought we not to try to exercise that influence over the largest number possible? A university ought surely to lay itself out to confer its highest benefits upon as many as possible, but if some—many cannot avail themselves of all these—then it ought to extend to them, with ungrudging hand, as many of its privileges as it can. Indeed, we are persuaded that while the university ought to keep up and improve its standard for ordinary degrees, it ought also to be an examining body for any subjects or group of subjects which any man, anywhere, might set himself to master, and be ready to stamp with its imprimatur any branch of knowledge that came up to its standard.

REVIEWS.

ESSAY ON THE MIRACLES OF JESUS CHRIST.—By Rev. G. M. Skinner, M.A. Price 25 cents. Hunt & Eaton, Detroit. 1890.

This well-written pamphlet on one of the greatest of subjects comes to us with a strong recommendation from the eminent Bishop of Michigan; and most persons will need no more to assure them of the excellence of an essay which Bishop Davies pronounces to be evidently the result of much thought and study. The subject of miracles has been so abundantly treated that it might be supposed there is little need to add to this kind of literature. But the forms of the attack are constantly changing, and it is necessary to meet them, if not in new ways, yet by a certain adjustment of the old arguments to contemporaneous requirements. This is well done in the pamphlet before us; and it will be very useful to those who have not leisure for heavier treatises.

MAGAZINES.—*Littell's Living Age* (October 25 and November 1) has two excellent numbers. "A Princess of Condé" deals with an interesting personage and an interesting period. "A Physiologist's Wife" is a very pathetic story, told with much skill and force. "John Bull Abroad" is a capital sketch from *Temple Bar*. The writer knows his subject. "The Defensive Position of Holland," in case of a war between France and Germany, is no new topic, but it is here discussed with reference to the recent utterances of the well-known Dutch military authority, Baron Tindel, who holds that the present expenditure for defence is not too large, but is made without plan or system. The article shows knowledge and ability. Passing to the second of the two numbers, we are met by a bright and striking article on "A Soldier of the Mutiny," no less a man than that mystery, Hodson, of Hodson's Horse. Canon Scott Holland's beautiful and touching paper on his colleague, Canon Liddon, is taken from the *Contemporary*: another paper on the same subject is from *Murray*. Among the other articles we would mention one from *Blackwood* on the "Czar and the Jews." *The Church Review* (October) comes to us from Lunenburg,

and sustains its high character. We see the hand of the editor in some excellent "Notes upon Early Church History;" and the news-items are carefully compiled and written. *The Century* (October) begins a new volume in great force. Among the writers are names eminent not only in the United States but among all who speak the English language; and the engravings are equal to those which have gone before them. There is the greatest variety in the contents. We have an "American in Tibet" as an illustration of travel with interesting pictures. "Two French Sculptors," Rodin & Dalon, give occasion for some excellent art criticism with charming engravings. Mrs. Edgar Fawcett contributes some strong lines on the unpromising subject of "The Pawnbroker." "A Legend of Old New York" is a capital story, and the first part of "Colonel Carter, of Cartersville," promises well. But there are many other papers not inferior to either; and the engravings throughout are excellent, and some are of great beauty.

S. ALBAN'S CATHEDRAL.

The diocese of Toronto is to be congratulated on the work which has been accomplished in the erection of a portion of S. Alban's cathedral consisting of choir and chancel with choir aisles, the construction of which is so nearly completed that the Bishop and Chapter are holding a series of "At Homes" at the See House for the purpose of enabling members of the Church throughout the city generally to see what has been done. The appearance of the building on entering it has been a great surprise for most people, who have had no idea that the Chapter, hampered for means as it has all along been, could possibly have succeeded in completing so really beautiful a work—one which is indeed a credit to the city and diocese of Toronto. On entering the building the feature which immediately attracts the attention is the open timber roof carried on two rows of hammer-beams with curved braces, springing from columns which rest upon stone corbels placed at a height of about 21 feet from the floor. The spaces between the principals are connected by arched wind-beams, the spandrels of which, together with the spandrels of the braces under the hammer-beams, are filled with tracery. The chancel is in apsidal form, containing seven windows filled, for the present, with cathedral glass of a light yellow tint, with the exception of one, for which a memorial window is in course of manufacture. The choir is lighted by six clear story windows, underneath each of which there is a recess forming a quasi-triforium. These recesses are faced with tiles and are arcaded in buff stone with small columns or shafts of black Canadian marble. The clear story walls are carried upon three arches of buff stone supported by pearl-grey marble columns, the capitals of which, in buff stone, are carved in a manner far superior to anything of the kind in any other church building probably in Canada. A portion of the face of the arcade above the four principal columns is also richly carved in panels, and at the junction of the hood mouldings of each arch there are bosses carved with the symbols of the four Evangelists. The capitals, eight in number, are partly in conventional early English foliage and partly in natural foliage, each one displaying a different kind of fruit; and the capitals of the wooden columns, above referred to, as supporting the roof, are also richly carved, each one representing a different flower. The walls are tinted a light green enriched by an ornamental frieze below the cornice, but not otherwise decorated; the lower parts of the walls to a height of about twelve feet are to be tinted in terra cotta. The floors, excepting the side aisles, are to be of terra cotta tiles, which are being manufactured by the Toronto Pressed Brick and Terra Cotta Company at their works at Milton. The building is lighted at present by gas, but there are extensive fittings for incandescent light which will be introduced when required. The choir is to be fitted up in a proper cathedral arrangement without waiting for any further extension of the building, the stalls to be placed in position as if the whole building were now completed. Some of these stalls are in course of construction, but for a good number there are no funds as yet provided, and the preparation of the choir for actual use may consequently be delayed. As a temporary arrangement, the aisles are to be used, one as a vestry and organ chamber, and the other as a library, which will be immediately fitted up and used for the Diocesan Library, now containing about one thousand volumes. The Sacramentum will be approached by stone steps. The length of the present building is approximately 90 feet outside and 85 feet inside; the width of chancel is about 40 feet, and the side aisles are each about 45 feet by 15 feet, making the total width of the choir about 70 feet. The building is to be heated by

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steam, for which fittings are now being put in the north transept crypt, which has been partly built so as to provide the necessary accommodation.

The cathedral is essentially gothic in its treatment. The roof is designed in the perpendicular style, and the rest is of the early English and decorated character freely treated, thus showing that no servile following of any one style is necessary in order to produce a fine effect.

The plans, design, and superintendence of the work has been entirely in the hands of Mr. Windeyer, the well-known ecclesiastical architect, and this specimen of his work puts him in the very front rank of Canadian architects, and conclusively shows that no American or foreign architect is a necessity in Canada. Too much praise cannot be given to Mr. J. B. Matson, who has done the stonework throughout—a glance at the external, and especially of the internal, stonework, must convince one that he is a thorough master-mason and deserves the confidence that has been reposed in him by the architect and the Dean and Chapter.

The carving, both in wood and stone, has been executed by Mr. Thomas Mowbray, and certainly no eulogy is too great to bestow on the work this able artist has produced. Mr. Mowbray made models for the carving work, and then submitted them to the architect for approval, and thus by a judicious combination of the two art workmen, a result most satisfactory has been obtained. The decoration of the walls, &c., has been done by Mr. R. J. Hovenden, and the confidence the chapter had and has in his skill is more than ever strengthened.

Mr. Hubble has done all the carpenter and joiner work, and a view of the roof must convince all who see it that great skill has been displayed by him in carrying out the design, and that he is second to none as a first-class carpenter and joiner—in fact, it is not too much to affirm that there are but very few builders who could be trusted with the work Mr. Hubble has done.

During the past few weeks the building has been visited by a very large number of persons, so that it would appear that there is a wide-spread interest felt in its progress. Our readers will, no doubt, recollect that when the cathedral was commenced an impression prevailed that it was located too far from the business part of the city, with regard to which we may however say, *en-passant*, that there was no other site which could be got, except on impossible terms, and that the site is exceptionally well selected so far as regards the city parish churches, none of which are affected by it. A large, neighboring district is being rapidly filled up with the best class of private dwellings, and by the time the building is extended this will no doubt be the centre of an important residential district.

The Bishop and Chapter deserve much credit for their energy and perseverance in prosecuting this work in the face of difficulties, of which not the least has been inadequacy of means, and we think that they may now fairly ask for the support, both moral and financial, of the Church at large, and point to the work accomplished as something which Churchmen may well be proud to claim as theirs and aid with their means. It is to be borne in mind that this is not the property of any congregation or locality, but of all Churchmen in the diocese equally. The demands of the Chapter at the present time are, for so large a city and diocese as this has become, very moderate; they ask for only one hundred and fifty thousand dollars towards endowment and building fund together. This sum would not only furnish a moderate endowment sufficient to supply all needs for some years to come, but would also place the building fund in such a position that the erection of the transepts might be at once proceeded with. The cost of the present building, exclusive of stalls, is about \$55,000. The site cost \$10,500.

#### THE BISHOP OF NIAGARA'S ADDRESS AT THE OPENING OF THE SUNDAY-SCHOOL CONVENTION IN HAMILTON.

One of the most serious and far-reaching evils entailed upon us by the religious divisions which prevail in Canada, is the exclusion from our common schools of all direct religious instruction. All are agreed that man is a moral being, and that morals must rest upon and spring out of religion—deriving from religion the imperative claim which can alone enforce them under all circumstances, and the power to meet that claim which religion alone can supply. But the State, as it must exist in a community which is divided in its profession of religion—can know no religion. If it undertakes the vital work of education it must place all religions on an equal footing by excluding all, by endeavouring to put asunder and keep apart three things which are, in the estimation of all, inseparable: religion, education, and morality. The only morality which our common schools can teach is that which has to do with success in life, the avoidance of all such offences as will be detected and punished by the law of the land, or by the with-

drawal of confidence and credit, and the pursuit of such virtues as will ensure a good name and reputation. The morality to which our common schools must confine themselves cannot reach the heart and conscience, or develop faith, hope, and charity. It cannot enable young men and women to control and rule their whole being. They will recognize no valid reason for self-denial and self-control except in such cases as bring with them serious social consequences and public disgrace. Now, this standard of morality will not always satisfy the community, because they know better. The teaching they receive, even in the narrowest and smallest sects amongst us, is essentially deeper and truer. All are aware that a morality which rests on social sanctions and social approvals is wholly insufficient for the battle of life, that it can afford no sufficient force against the wily passions that are within us, no real protection against the tempting opportunities for wrong-doing all around us. Now, one or other of two results will, in my estimation, be reached sooner or later. Either the imperfect, insufficient moral training of our common schools will prevail over and extinguish the truer instincts, the better influences which are kept alive by the teaching of all religious bodies in their sermons and Sunday-schools. Or, the community will become utterly dissatisfied with the exclusion of religion from our common schools.

The strength, and earnestness, and intelligence which are to be seen in all Christian bodies in our day forbid us to believe that indifference to religion, and a feeble, inadequate morality can spread from our schools over the community.

Do we not, moreover, recognize in a good many quarters a growing disposition to secure some measure of Christian instruction for the week-day life of every child? Every attempt, however carefully considered with the view of offending no religious sect, and of engaging the hearty interest of all, is found to be not merely hindered but destroyed by the divisions which prevail everywhere. The healing and removal of these divisions is clearly a condition without which religion cannot be introduced and assigned its proper place in schools maintained and carried on by the Government for the whole community. Happily a disposition to trace back our divisions to their origin with the view of banishing them, and a desire for the discovery and restoration of unity are spreading far and wide.

There is, accordingly, good ground for encouragement and hopefulness. We must, however, remember that all movements which affect deeply the habits and associations of a life-time, from childhood on to old age, are necessarily very slow in their progress.

We may not, therefore, look for the healing of our divisions and the restoration of unity such as will admit of Christianity having its true and legitimate place in our common schools, within any definite period. In the meantime, our duty is to be patient and hopeful, and to neglect no effort which will make up for the exclusion of direct religious instruction from the daily lessons of our children. And this, I take it, is the very purpose for which our Sunday-school Association exists in this diocese—it is the end for which we are met on this occasion. We wish to help each other to be patient and hopeful. We desire to study together the best means and methods which may be open to us of imparting to the children of the Church of England as much religious instruction as we can, of training them in the faith and fear of God, of teaching them the sure foundations on which Christ has Himself placed all the relative duties of life and our ability to discharge them. There is pressing need that the clergy and all faithful laymen who are ready to co-operate with them, should draw very close to each other in frequent gatherings such as this. Only thus can we help each other to see how the best use can be made of our scanty opportunities. Only thus can parents and Sunday-school teachers be aided to see how much they can do to help each other—the best means and methods they can use for the purpose of instilling into the minds of the young, in no shadowy, uncertain way, but definitely, and distinctly, and exactly, what the faith and practice of a Christian person is, and what the Church is in which Christ has placed us—His own mystical Body—the instrument of the Holy Spirit for accomplishing His blessed purposes in us. The papers and addresses with which we are to be favored will place before us many excellent aspects of Sunday-school work.

I would use the opportunity afforded to me of asking your attention to some points which are, in my estimation, very important. I will seek to state them very briefly. First of all: The Bishops of the Anglican Church, assembled from all parts of the world in Conference at Lambeth, declared that, in their judgment, the religious teaching of the young is sadly deficient in depth and reality, especially in the matter of doctrine. This deficiency is not confined to any class of society, and the task of remedying the default is one which the laity must be prepared to share with the clergy. On parents it lies as a divine charge. God-fathers and god-mothers should be urged to fulfil the duty which they have under-

taken for the children whose sponsors they have been, and to see that they are not left uninstructed or inadequately prepared for confirmation. The use of public catechizing and regular preparation of candidates for confirmation is capable of much development. The work done in Sunday-schools requires, as the bishops add, more constant supervision, more sustained interest. The instruction of Sunday-school teachers ought to be regarded as an indispensable part of the pastoral work of a parish priest. Every clergyman in our day needs to set himself to lead his congregation to recognize the definite relations between worship, faith, and work. The first step in this is to secure definiteness in our Sunday-schools—definiteness in presenting and impressing the lessons of the Prayer Book, the Catechism and the Creeds.

No progress in this direction is possible without good text-books and carefully instructed teachers. The books are provided for us already in the publications of the English Sunday-school Institute and other associations. It remains that the teachers be directed and aided in preparing themselves to use the text-books intelligently and efficiently so as to throw life and interest into each Sunday's portion.

The experience of the only clergyman in this diocese who, so far as I am informed, has aided the teachers in his Sunday-school in preparing for the examinations of the Sunday-school Institute, is very encouraging. The pleasure which both the Archdeacon of Guelph and his teachers have found in preparing for these examinations has rendered them insensible of any irksomeness or weariness. Honorable positions in the examinations have been attained in every case, and I have had the joy of receiving and handing to them their certificates of merit. The subjects for examination are announced in good time, and the examination is held simultaneously in every diocese of the Anglican communion where there are candidates. Our Diocesan Sunday-school Association have adopted a system of examinations founded on the experience gained by the Sunday-school Institute of England. I hope that all our clergy will invite and induce their teachers and senior scholars to offer themselves for examinations by forming classes even of two or three at a time, for preparation.

Once fairly started, the work will prove to be full of interest and attraction to all, and the result will be an improvement in our Sunday-schools and congregations such as we can hardly exaggerate. But let me hasten to a third point. In proportion as our teachers and our Sunday-schools become more effective, and, therefore, more interesting for all, so will the disposition show itself to substitute attendance at the Sunday-school for attendance at the Church's services. This fatal blunder has been actually committed in some quarters. It may have been promoted by the plan which has been adopted in some parishes, of having a service of prayer and praise for the opening and closing of the Sunday-school, founded upon the model of our Prayer Book. The aim of the Sunday-school from first to last should be to prepare the children to join intelligently, devoutly, and with large faith, in the Church's worship. As they learn the meaning of worship they will recognize the impossibility of foregoing it for the sake of the Sunday-school, or of confusing the lessons which the one teaches with the lowly homage and devotion which the other offers unto the Most High God.

At the recent meeting, at Kingston, of the Board which manages the affairs of our Domestic and Foreign Missionary Society, it was decided to enlist, as far as possible, all the children of the Church in a simultaneous effort during the season of Lent on behalf of missions to the heathen within our own dioceses in the great North-West. With this view a pastoral letter will be sent to all the clergy in our nine dioceses, with the directions of the bishops that it shall be read in all our Sunday-schools on the Sunday before Ash-Wednesday.

The letter will represent, in simple language, the duty which belongs to all who love our Lord Jesus Christ in sincerity, of sending on the good news and the precious privileges entrusted to the Church for the benefit of all mankind. It will also urge that the little savings which may, with the approval of their parents, be effected by their acts of self-denial during Lent, may be stored up until Easter and then solemnly offered unto God for His Church's work in some part of the mission field. At other seasons children may be formed into Bands of Mercy for the purpose of spending an hour on Saturday afternoon in studying and hearing of the ways and habits of God's dumb creatures around us, and cultivating habits of attention and kindness to them.

The Children's Ministering League also may be utilized at other seasons in order to establish and bring out in all children that thoughtfulness for all around them which will leave no day without its deed to crown it.

I must not detain you longer now than to express the encouragement and joy which this and every effort to render the Church's work amongst us more effective must afford to all. Our hopes may well be strong and high for the Church in this diocese so long as she has amongst her clergy men who lead

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laborious lives, and are unsparing of themselves in the work of their ministry, and so long, too, as she has among her faithful laity so many Sunday-school teachers and lay officials in each congregation who are seeking to learn and use the best means, the most approved methods of discharging, in the most effective way, the duties which belong to them in their several positions.

There may be differences of taste and opinion amongst us, but so long as self-sacrificing devotion and burning zeal and inspiring enthusiasm are spreading through our ranks, we may well be hopeful and courageous.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

**KINGSCLEAR.**—A most successful mission—in so far as one can judge from the apparent reawakening amongst many—was that which was brought to a close here on Sunday evening, the 3rd inst. The Revd. H. W. Little being unable to attend, his place was supplied by the Revd. J. R. C. Parkinson, S. A. C., of S. Mary's parish. At the daily early morning services, before the Holy Eucharist was celebrated, short addresses were delivered by the Missioner on the Seven Gifts. At even song the following subjects formed the basis of the sermons, viz.: The Church, Her Ministry, Holy Baptism, the Holy Rite of Confirmation, the Holy Eucharist, and the Spiritual Life (three sermons).

**Deanery Meeting.**—During Mission Week, the regular meeting of the chapter was held at Kingsclear. There were present besides the rector, Rev. Rural Dean Montgomery, M.A., the Rev. Canon Roberts, M.A., Rev. W. Jaffrey, Rev. J. R. C. Parkinson, S.A.C., and Rev. Horace E. Dibblee, M.A. The Rev. N. C. Hamen, M.A., who was detained by illness in his parish, came later on. Rev. A. B. Murray, M.A., was present (one evening) mission week, as also Rev. F. Alexander, sub-dean of the cathedral.

**Personal.**—The Rev. Mr. Hockenley, has resigned the charge of the parish of Georgetown, and will probably be elected rector of Richibucto. Rev. Canon Roberts, rector of Fredericton, exchanged duty with Rev. H. E. Dibblee, on Sunday, the 26th of October. His Lordship the Bishop of Nova Scotia preached at the anniversary of the Church of England Institute in Trinity church, S. John.

Rev. James Simonds, M. A., rector of Barrington, N.S., paid a short visit last week to his relatives in S. John and elsewhere. Rev. Richard Simonds, B.A., intends spending a good part of the winter at Sussex, N.B.

Rev. A. B. Murray, M.A., has been elected rector of Stanley.

### QUEBEC.

**QUEBEC.**—The decorations in the cathedral of the Holy Trinity were very tasteful and pretty. A united service was held at 10.30 a.m., when there was a large congregation present, many of whom remained for the Holy Eucharist. The clergy present were the Lord Bishop of the diocese, Very Rev. the Dean, Canon Richardson, Revs. L. W. Williams, T. A. Williams, H. J. Petry, G. G. Nicolls, A. J. Balfour, F. A. Smith and C. B. Washer. The first part of the service was read by the Rev. Mr. Washer; Rev. Mr. Nicolls read the first lesson, Rev. Mr. Smith the second, and the concluding prayers by Rev. Mr. Balfour. The Lord Bishop was the celebrant and preached the sermon from the text, Ephesians v. 20, "Giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ." The musical portion of the service was specially worthy of mention.

**S. Matthew's.**—This church was as usual handsomely decorated, and every seat was occupied, many being unable to gain admission. The altar, font and pulpit were decorated with cut flowers, pot plants, &c., and look remarkably handsome; at the west end of the church was a fine display of vegetables of various kinds, and the windows were filled with pillows of flowers or fruit. The clergy present were the Lord Bishop, Very Rev. the Dean, Canons Richardson and Van Iffland, Revs. L. W. Williams, T. A. Williams, A. J. Balfour, F. A. Smith, G. G. Nicolls, H. J. Petry, C. B. Washer, and Weary. The processional hymn was "Come, ye thankful people, come." Rev. G. G. Nicolls intoned the first part of the service; Rev. Mr. Weary read the first lesson; Canon Van Iffland the second, and the Rev.

Mr. Balfour read the remainder of the prayers. The singing of the choir elicited the praise of all for the regular and hearty manner in which they chanted and sung the various parts of the service. Mr. W. A. H. Cuff, the talented organist, presided at the organ. The sermon was preached by the Very Rev. the Dean of Quebec, who took as his text Leviticus xxxiii. 9, 10, 11, 14. Immediately after the presentation of the alms the *Te Deum* was sung, the clergy and choir turning towards the altar. The effect was grand, and presented a very pretty sight, the Bishop being directly in front of the altar, with the Rector and Curate on his right and left, and the remaining clergy and the choir immediately behind them. After the benediction had been pronounced, clergy and choir was in procession to the Vestry, singing the hymn, "Father of mercies, God of love."

**S. Peter's.**—The thanksgiving services at this church were held on Wednesday evening. The decorations were very beautiful.

**S. Paul's.**—In this parish the service of thanksgiving was held on the 22nd Sunday after Trinity, the Lord Bishop being the preacher.

**LAKE BEAUPORT.**—On Friday, the 6th inst., an interesting thanksgiving service was held in the new Anglican church at this place. The church had been handsomely decorated by a number of city friends, and quite a few citizens attended the service. The prayers were said by the Rev. Mr. Weary. The Rev. A. J. Balfour acted as celebrant at the Holy Eucharist, and the Rev. L. W. Williams was the preacher. Mrs. Welch and several other Quebec ladies have succeeded in soliciting subscriptions enough, so that only a small debt of \$110 now remains on this church. It was only erected this year.

### MONTREAL.

**Harvest Home.**—The pulpit of Christ church cathedral was occupied by the Rev. S. Massey, who preached to a large congregation from the words, "The Lord is good to all and his tender mercies are over all his works" (Psalm cxlv. 9), and "The Lord hath prepared His throne in the heavens and His kingdom ruleth over all" (Psalm cxiii. 19).

After referring to the fact that God held the destinies of empires and nations in His hands, and that the nations which refused to acknowledge Him should perish, he said it was meet and right that we should have a day of thanksgiving to God in acknowledgment of His goodness and mercy. As we looked back upon the year, we, as a people, had much to be thankful for, but notwithstanding God's great goodness to us, we had been ungrateful and disobedient. Our good record was now being soiled by great crimes, which we would hope did not indicate a downward grade in morals and religion. We were, doubtless, progressing rapidly in educational matters, but we should remember that education alone, however good in itself, would not prevent crime. All education should be Christian, Christian in object and aim, Christian from beginning to end. Our school systems were among the best in the world. Our Canada, too, was a land of Bibles, churches, colleges, schools and benevolent and charitable institutions, and though "the poor ye have always with you," in Canadian cities they were, perhaps, fewer than in the cities of any other country, and it was now a rare thing to see a beggar on our streets or at our doors. Bitter strifes and strikes, that had so seriously affected trade and wrought so much misery in other countries, had scarcely touched Canada, and the social status of our workingmen was as high and as good as in any country in the world. The classes and the masses generally moved smoothly on in their respective grooves, without much friction or feeling other than that of emulation and competition in their various avocations. In conclusion, he spoke of the evils and miseries that flowed from one evil and godless life, and urged all, as good citizens, for Christ's sake and for their country's sake, to endeavor to work that which was good while it was day, for "the night cometh when no man can work." The service was, as usual, of a choral nature, and a collection was taken up for the poor. The service was read by the Rev. G. A. Smith, and the lessons by the rector. The singing was very good. The choir, under the leadership of Professor Smythe, has now attained a high pitch of musical excellence and has greatly increased in numbers. Mr. Smythe's high reputation as an organist and choir master preceded him to Montreal; his thorough knowledge of Church of England music and of the services in use in the smaller cathedrals of England is already apparent, and has given much satisfaction in the congregation.

The Rev. George Rogers, on leaving for Brandon, Manitoba, was presented by his brethren at the church with a beautiful silver service, accompanied

by the following address:—"The city clergy of Montreal having heard that the Rev. G. Rogers, B.A., Rector of S. Luke's, has accepted a call to the important parish of Brandon, diocese of Rupert's Land, desire to express their sincere regret that the Church in this city is about to lose the service of a clergyman who has labored here with such exemplary devotion and success. They tender to Mr. Rogers their fraternal regards and good wishes, and they pray that God's presence and blessing may be with him abundantly in his new sphere of usefulness."

**CHAMBLY.**—The Rev. G. H. Butler, M.A., of the diocese of Nova Scotia, and brother of Dr. T. P. Butler, Q.C., has been chosen as Rector of this parish, and the choice has been approved by the bishop. Mr. Butler will, it is said, enter upon the charge of the parish in December next.

### TORONTO.

**The Annual S.S. Examinations for Teachers and Scholars, 1890.**—It appears that the Inter-Diocesan Sunday School Committee of the provincial synod, which met in Kingston on the 9th inst., felt themselves precluded by the terms of the resolution appointing them, from making arrangements for the holding of Inter-Diocesan S.S. examinations, and will report back to the provincial synod asking that such power be given them. In the meantime, the Sunday School Committee of the Diocese of Toronto will continue as heretofore, to hold their usual annual examination on Church Sunday school lessons of the past year, viz., the Catechism, and Old Testament history. They invite the co-operation of the clergy and S.S. workers in other dioceses in making this examination a success. The papers for scholars will be based upon the "Institute Leaflets;" those for teachers upon the "Leaflets" and the "Teachers' Assistant." The examinations will be held at local centres in this and other dioceses on Saturday, December 6th, 1890. The fee for examination is 25 cents for each person; and the minimum fee for every local centre is \$1.00. One receiving a sufficient number (i.e., not less than 4) applications from any local centre arrangements, will be made by the Committee for the appointment of a Local Examiner at such centre to whom the printed papers will be forwarded. The Local Examiner will act as "invigilator" at the examination, and, when the answers of the candidates are written, will seal them up and send them by post to the secretary of the Sunday School Committee at Toronto, for examination. The results will be published in the "Teachers' Assistant." Diplomas will be presented to the successful candidates among the teachers, and certificates to those scholars who obtain first or second class honours. The names of the successful candidates will also be published in the "Teachers' Assistant." Applications from candidates will be received up to Saturday, November 29th, 1890. They should be addressed to the Rev. Chas. L. Ingles, M.A., 208 Cowan Avenue, Toronto, and should be in the following form:

"Please enroll my name for the S.S. examinations for teachers and scholars to be held on December 6th, 1890.

Yours,

(Name in full).....  
(P. O. Address).....  
Teacher (or scholar) in St..... S.S.  
Parish (or mission) of.....

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

It is earnestly hoped that the clergy and superintendents in whose schools the "Institute Leaflets" and "Teachers' Assistant" have been in use during the past year will urge their S.S. teachers and senior scholars to avail themselves of this most important aid to thorough and systematic study of the lessons.

**S. Margaret.**—A meeting of the Brotherhood in this city, consisting of some seventy members of the chapters in connection with the S. George's church, S. Stephen's, S. James', the Church of the Redeemer and S. Margaret's, was held in the school-room of the latter church on Spadina avenue, on Thursday evening, the 23rd day of October last, to receive the reports of the delegates who attended the convention of the American Brotherhood lately held at Philadelphia. Most interesting reports were given by Mr. Heath of S. George's, Mr. DuMoulin of S. James', and Mr. Hicks of S. Margaret's, attesting the good work done by the Brotherhood. The convention was largely attended by delegates from all parts of the United States, and the many instances of brotherly love related in the reports, together with the numerous papers read at the convention, show the great progress the Brotherhood is making. The importance of the strict observance of the rule of prayer was strongly impressed upon the members. Among other things accomplished was the affiliation of the American and Canadian chapters of the Brotherhood, wherein it was agreed that articles one and two of the constitution of the Brotherhood

should not be changed without the consent of both. The delegates spoke very warmly of their reception and treatment by their Philadelphia brethren, and strongly urge the different Canadian chapters to send delegates to the next American Convention. The reports of the work of the different chapters in the city were most encouraging, and the spread of Christ's kingdom among young men is earnest in the hearts of all.

**ETOBICOKE.**—The annual meeting of the "Women's Guild" of S. George's Church was held a short time ago. There was a large attendance, nearly all the members being present. After the opening prayers, the retiring secretary, Miss Lottie Lier, read her report showing the work done during the past year. It showed a fair progress for the year and was adopted. The treasurer's report was then read, showing a balance on hand of \$140, which has been invested to go towards the erection of a Sunday school house, which is much needed. The election of officers for the ensuing year was the next business and resulted as follows:—Hon. President, Rev. H. Tremayne; Vice-President, Mrs. Siddall; Secretary, Mrs. Jno. Ide; Treasurer, Mrs. Fleming. After considerable discussion as to the work to be undertaken this year, the meeting adjourned.

Special Harvest Thanksgiving services were held in S. George's a few Sundays ago. The church was prettily decorated by some of the ladies of the congregation with fruit, flowers and grain. Unfortunately the day turned out very stormy and wet, and the roads in some places being almost impassable, the attendance at the services was not so large as it would have been. At the morning service the Rev. W. J. Creighton, late of S. James', Toronto, read the service, and the Rev. H. O. Tremayne preached. There were twenty-six communicants. In the afternoon Mr. Hedley, of Trinity College, addressed the Sunday-school children on "What the Flowers Teach us." At the evening service, which was choral, the Rev. W. J. Creighton preached.

**S. Philip's Church.**—A regular Bible class for the study of Sunday school lessons, authorized by the provincial synod, is held every Monday evening in the school room, to which all Sunday school teachers using the scheme are invited.

#### NIAGARA.

**GUELPH.**—The Bishop has paid his first visit to S. James' Parish. The ladies of the congregation prepared a reception for him, which was held at the residence of Mr. E. Harvey, Elora road, on Saturday evening, October 11th. The members of both congregations had been invited, and Mr. Harvey's house was well filled with friends, who came to greet the genial guest of the evening. The reception was held from 5 to 8 o'clock, and a delightful three hours was spent. Excellent songs were given by Miss Chisholm, Mr. Brasor, and Rev. E. P. Crawford, of Hamilton, whose presence was an unexpected pleasure, he having come up to take the annual missionary services in Guelph. Miss Mildred Campbell favoured us with an instrumental piece, well rendered. Social gatherings, like this, give opportunities for bringing the shepherd and the flock into closer personal contact, and the Bishop, by his gentle courtesy, always makes hosts of friends. His Lordship was the guest of Archdeacon Dixon, of S. George's Church, and preached for him at the evening service on Sunday. Sunday, October the 12th, will long be remembered by the congregation of S. James' Church as the date of the first Confirmation held in the Parish. Morning Prayer was said at 10 o'clock. At 11 o'clock the procession was formed. The ladies and girls took the front seats to the left, the men and boys those to the right. Then the Bishop began the Holy Communion office, the Confirmation service coming in place of the sermon. The Bishop's address to the candidates was very loving and helpful, his counsels being full of practical value in life. The candidates numbered 24—11 males and 13 females, and were presented individually by the Rector for the blessing of the Lord. The Holy Communion was then proceeded with, the candidates all receiving their first Communion. The service was a very impressive one, and we hope the effect will never be entirely removed.

**Missionary Service.**—The Rev. E. P. Crawford, M. A., of Hamilton, was the member of the deputation sent to advocate the cause of missions, on Sunday, October 12th, his coadjutor (Rev. J. J. Morton, of Lowville) going on to Drayton; Mr. Crawford gave two admirable addresses, in the morning at S. George's, and in the evening at S. James'. In the evening he took his main theme, "Give and it shall be given unto you," and illustrated the subject by a reference to his own work in Brockville, where he was sent, 15 years ago, to open up a second parish in that town. He spoke very hopefully of the work

before the people of S. James', in developing the new work, and pressed upon them the motto of the text. The offertory was for the Diocese of Qu'Appelle, N. W. T.

**Sewing School.**—The sewing school, held in the Waterloo Avenue School House on Saturday afternoons, has been splendidly attended. As many as 41 girls have been present at one time. These are divided into eight classes, according to the degree of proficiency in the art of needlework. The institution of such a school may be full of benefit to the younger girls.

**Sunday School Library.**—The collecting cards for the Sunday School Library brought in about \$40.

The contract for the new church has been let, and operations will be begun as early as possible in the spring, the contractor, in the meanwhile, making all necessary preparations.

#### HURON.

**ST. THOMAS.**—The harvest Thanksgiving services in S. John's church yesterday were very largely attended. The church was handsomely decorated, and the musical part and responding were most hearty. Rev. Dr. Beaumont delivered an eloquent discourse on the duty and appropriateness of special thanksgiving. The reverend gentleman took his text from Psalm 118, 1st verse—"O give thanks unto the Lord, for he is good, because his mercy endureth forever."

**ST. MARY'S.**—Thursday night last week, a large congregation gathered in S. James' Church to listen to a sermon from the Bishop of Huron. This scholarly and eloquent speaker chose for his text the ninth and tenth verses of the First Epistle of Paul to the Thessalonians, dwelling more especially on the words, "And to wait for his Son from Heaven." He also commended to them their new pastor, and asked them to extend to him their hearty sympathy and co-operation in order that he might be able to present before God a goodly sheaf as the result of his labours among them. While in this town, last Thursday evening to Saturday morning, Bishop Baldwin was the guest of the Rev. Mr. Taylor and Mrs. Taylor, at the Rectory. He expressed himself as being much pleased with the handsome property which the church now possesses, and at its improving condition. The Sunday school was never as large as it now is, and both the Rector's Bible class and week-day services are well attended.

**HAYSVILLE.**—The new church in the county of Waterloo was open for divine worship on Sunday, November 9th, by the Lord Bishop of Huron. Despite the unfavorable weather, large congregations attended the services; and the offertories were liberal, \$128.33 being the amount contributed during the day. The Rector of the Parish, Rev. Mr. Edmonds, read the prayers; Mr. Chas. D. Brown, lay-reader, read the lessons; and the Bishop read the anti-communion service, and preached the sermons morning and evening, and also gave an address on "Naaman" to the Sunday school children in the afternoon. The sermons by the Bishop created a profound impression, and elicited many a tearful response, as his appeals came home to the hearts of his hearers. The texts were S. John ii., 18 to 21, and S. Matthew xiii. (whole chapter). There was a wealth and amplitude in the teaching of the discourses; and as expositions of divine truth they were searching and powerful, faithful, uncompromising. The distinction between the false and the true, the seeming and the real, in the profession of Christ, was clearly set forth; and awful too was the impression as the application came home to the conscience. The uppermost thought in the mind of the hearer was not mere admiration for the preacher. The paramount thought was this: How great and glorious is the word of the Lord! And that is the criterion of all true preaching. Thank God for such preaching! The new church is quite a handsome one. The Bishop pronounced it beautiful. Both himself and Mrs. Baldwin seemed much pleased with the church and its appointments. It is furnished with stained glass memorial windows throughout, the gift of several Church families. The seats and furniture were provided in the same way. Great praise is due to the architect-in-chief, Mr. Chas. D. Brown, our talented lay-reader, and Sunday school superintendent. The desire of his heart has at length been realized in the completion of this beautiful church. The other members of the Building Committee were Mr. Thos. Puddicombe, Mr. Robt. Blatchford, and Mr. Henry Walker. These gentlemen have been indefatigable and earnest in their efforts in bringing the new enterprise to a successful issue. In fact I never saw a committee like them; they have spent weeks of valuable time and labour in the interests of the new church. It may be said of them as it was said of the Jews in their love for the Temple at Jerusalem: "Thy servants take pleasure in her stones, and favour the dust thereof." Mr. Harry

Puddicombe, recently organist of the Memorial church, London, presided at the organ, and rendered invaluable service. The gratitude of the congregation is due and is hereby presented to him for the same.

**CORUNNA.**—At a recent meeting of the congregation of Christ's church, a society was formed called "The Church Aid and Mutual Improvement Society," its object being, as the name implies, Church work and mutual benefit. As there is no building attached to the church in which to hold social or other meetings, a member of the congregation, viz., Mr. Thos. Ellis, has offered the Rev. Dr. Armstrong the free use of a large building on Main street, and it is now being fitted up as a church-hall and for the special use of the society recently organized. There are four committees at work and the members appear to take a very lively interest in everything proposed. The appointment of so many committees was at the suggestion of Mr. Armstrong, who said that by a division of labour a greater number would become interested, and success would be more likely to follow. Special attention is to be given to promote the social element amongst the people, so that old and young might be brought more closely together, and the congregation be led to feel that union is strength.

#### ALGOMA.

**ILFRACOMBE.**—On Wednesday, November 5th, a bee assembled, consisting of Messrs. Smith and Sons, the Crump Brothers, J. Fair, R. Brooks, A. Robinson, and W. H. Johnson, for the purpose of clearing the ground of the roots of trees, &c., at Christ church. Mr. James Smith's yoke of oxen did a considerable amount of work in removing the tree roots, which had to be prepared by the members of the bee for extraction. Mr. Robinson's excellent horse team rendered good service in the work. The Rev. L. Sinclair expressed his thanks and appreciation for the large amount of work accomplished. The bee dispersed about five o'clock, and the three large fires left burning on the east part of the ground gave good testimony of the day's proceedings. The weather was beautiful and favourable.

**BRACEBRIDGE.**—The Rev. James Boydell begs to acknowledge the receipt of a barrel of most useful and acceptable clothes, toys, etc., for distribution in his mission from W. A. Ritchie, secretary W.A.S., Point Levis, Province of Quebec; also one barrel of excellent clothes from W. I. Murray, president W.C.S., S. John's church, Stewarttown, Diocese of Niagara. Both of these gifts testify to the widespread interest in the needs of the Missionary Diocese of Algoma.

### 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.

#### Not the First.

**SIR.**—In a recent issue of the CANADIAN CHURCHMAN I noticed in the column giving items of news from our diocese of Niagara the statement that the Sunday-school Convention held in Hamilton on the 22nd & 23rd October, was the first convention held since the setting apart of the diocese of Niagara, and my object in writing is to point out that this is a mistake, as I attended a fairly successful Sunday-school convention when I was rector of Thorold, during the episcopate of the late Bishop Fuller, where some excellent addresses were delivered, not the least interesting being one from Mrs. Wilson, then lady superintendent of S. Paul's Sunday-school, Port Robinson, new entered into rest.

Touching the recent convention, I have only words of commendation, although it sometimes might seem invidious to particularize, when all are good; yet, if I might venture to specially commend any, I would say that the paper on the "Management of Sunday-schools, including the Duties of Superintendent, Officers, and Questions of Finance," by Rev. Canon Sweeney, B.D., and "How to Manage Unruly Scholars" by Rev. J. C. Farthing, of Huron, struck me as being perhaps richer in suggestions than some of the others. By inserting this communication in your next issue as a simple matter of justice, you will oblige, and, by giving due credit to the work of his predecessor, will in no way detract from the excellent work being done by the present highly esteemed incumbent of the see of Niagara, Dr. Hamilton.

W. E. GRAHAME.

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Mr. Wilson's Indian Homes.

Sir,—It is very gratifying to me to find how many good friends I have in this work in which I am engaged among the Indian children, as evidenced by the increased contributions both in money and clothing during the past two or three weeks, and also by the many kind, sympathising letters that I have received. In addition to regular contributions toward support of Indian children, I would like to acknowledge the following: All Saints' Sunday-school, Toronto (special), \$25; S. Jude's, Brantford, W.A., \$6; Mrs. Boomer, \$5; the Misses Patterson, \$10; A. Duncan, \$5; S. Luke's Sunday school, Waterloo, P.Q., \$5; Sunday-school, Waterloo, Ont., \$6; Lord Aberdeen (for Medicine Hat), \$50; meeting, Thorold, \$9; W.A., Perth, \$20; D., \$1; S. John's Sunday-school, Cornwallis, \$6; per Rev. J. C. Cox, \$2; S. James', Carleton Place, \$20; Mrs. McCaul, \$5; S. Peter's west end Sunday-school, Cobourg, \$12.47; Board of Domestic and Foreign Missions, per D. Kemp, \$500. The following Sunday-schools have promised to aid in the support of pupils so soon as we feel able to increase our numbers again: Truro, N.S.; S. George's, Ottawa; S. James', Orillia; Shawville, P.Q.; S. Philip's, Toronto. Clothing has been received as follows: from Miss Roe, Lennoxville, 2 barrels; from Miss Green Armitage, Fergus, a packet; from Mrs. Shaw, Perth, a large bale; from Miss Ingles, Niagara Falls South, a bale; from Mrs. Bell Irvine, Quebec, a box.

In order to reduce our expenses this winter, and get things into better shape for the future, we have closed down some of our trades, dispensed with the services of local superintendent, and reduced our pupils at Shingwauk to 29, Wawanosh to 15. Our aim will be, during the winter months, to shake ourselves free altogether of debt, refill the depleted shelves of our clothing store, and secure the aid of a number of fresh Sunday-schools in the support of our Indian pupils. We have room now for 100 children at our Sault Ste. Marie Homes, and 70 at Elkhorn; and, at Medicine Hat, the \$4,000 building which we commenced in August is already up, roof on, and cupola in place; but \$1,400 is still needed to complete the interior, and there is nothing on hand as yet for the furnishing. Government will, we are persuaded, help liberally, if only we be duly supported by the Church.

By next summer there seems to be every reason to hope that these Homes for Indian children will be in a better position and doing a greater work than they have ever done before. My hope is that our Board of Domestic and Foreign Missions will take up and make a speciality of the Indian work far and wide through the Dominion. The Bishop of Algoma is kindly joining with me in a scheme to establish an "Indian Auxiliary," something on the same lines as the "Woman's Auxiliary," which has become such a power for good; and the idea is for each missionary diocese, where Indians are resident, to have an Indian Committee, who would undertake the management and support of the Indian work within the diocese, having special regard to the training of the young Indians in such institutions as those with which I have been so long connected. I believe if a plan such as this can be carried out it will give Church people more confidence in the work, and that it will be better and more systematically supported.

EDWARD F. WILSON.

Shingwauk Home, November 4th.

The Writers of Genesis.

Sir,—I want to thank you for your notice of the Writers of Genesis in your issue of October 30th. Can you send me a copy?

Writing from memory of your notice my words must be few. I am in correspondence with Principal Cave, of England, and exchange books; have sent him a copy of "The Writers of Genesis." I think he fails to account for S. Stephen's statement in regard to Moses; necessitates a repetition of divine disclosures from Noah to Moses, and has not probed to the bottom the evidence for patriarchal writing. In all other important matters we seem to agree. Perhaps I ought to have stated that I cited only enough evidence to carry my case if tried before a jury in a court of justice. But the quotation from Professor Sayce, on page 167, with others that might be adduced from his Hibbert Lectures for 1887, from the prayer to the God of Ur, ten lines of which I quoted on pages 28, 29, from Tompkins' Times of Abraham (published in 1879), and Records of the Past, 12 vols. old edition, and 2 vols. of new edition, these present cumulative and sweeping proofs of the literary art in those early days.

If I have not erred in my claims for Judah and the meaning of S. Stephen, Acts vii. 22-27, may I not claim the probable demonstration of my theory, that the patriarchs wrote their own memoirs? This relegates the crazy-quilt idea beyond the pale of Biblical criticism, and establishes the last two paragraphs of p. 102 upon the rock of truth? Why not

print those passages referred to, pp. 28, 29, 102, and 167, for your readers. I have pondered the evidence for years.

E. COWLEY.

223 E. 88th Street, New York, Nov. 6th, 1890.

Sunday School Lesson.

24th Sunday after Trinity. Nov. 16, 1890.

THE CHRISTIAN SACRAMENTS.—PREPARATION FOR HOLY COMMUNION—CONFIRMATION.

The children who attend the Sunday Schools of the Church are drilled as thoroughly as possible in the Church Catechism; and we are now completing a careful explanation of it, which was begun in the "Leaflets" a year ago. It will be well to explain now, before going on to take up some other subject for the Prayer Book Lesson of another year, what is the reason that so much pains are taken in teaching the Catechism.

We ought all to think very highly of the Church Catechism. It is well worth all the study we can give to it. We may justly consider it superior to any other form of instruction drawn up for the use of children. It is simple and yet very comprehensive. It explains the three most important things which belong to our Christian religion, the Creed, the Lord's Prayer, and the Ten Commandments. It also sets forth what we should believe as to the Sacraments of Baptism and the Lord's Supper. He who knows the Catechism well, has laid the foundation for gaining a full understanding of the Christian Faith.

We do well then to pay particular attention to the Church Catechism; we wish that all the children of the Church should know it word by word; and that it should be fully explained.

But there is another reason why the Catechism occupies such an important place in our Sunday School teaching. When our children are baptized, their god-parents are directed to bring them to the Bishop to be confirmed by him, so soon as they shall be able to say the Creed, the Lord's Prayer, and the Ten Commandments, and have been instructed out of the Church Catechism set forth for that purpose. (See title of Catechism—"That is to say, an Instruction, &c.")

We do not call Confirmation a sacrament. It has an "outward and visible sign" (the laying on of hands), and "an inward and spiritual grace" (the gift of the Holy Ghost); but it was not, so far as Scripture tells us, "ordained by Christ Himself," but by His holy Apostles. It is, therefore, called the "Apostolic Rite of Confirmation."

Confirmation means "making strong," and that in two ways: The promises and vows made in Baptism are made now more strongly binding when the candidate takes them upon himself; and the gift of the Holy Ghost in Confirmation strengthens the candidate to make good the promises which he now renews.

Confirmation was at first administered by the Apostles only (Acts viii. 14, 17; xix. 6), and now it is administered by the bishops alone, as the successors of the Apostles. It is a sin to neglect Confirmation, or to receive it carelessly; for in the Epistle to the Hebrews it is mentioned as being of equal importance with repentance, faith, baptism, &c. (See Heb. vi. 1, 2.)

The gift of the Holy Ghost in Confirmation is of two kinds: (1) external—(speaking with tongues, working miracles, &c.); (2) inward—(wisdom, understanding, &c.) (Isaiah, xi. 2.) The first of these was only given in the times of the Apostles, but the others, which are all we need to be fully armed for the Christian fight, are still imparted to the faithful candidate in Confirmation.

Every Sunday School scholar should look forward with great expectation to the day of his Confirmation, and the thought of it should be a spur to greater diligence in the preparation of all Sunday School lessons.

But it should always be remembered that Confirmation, though important in itself, is chiefly important as being the way of entrance to the Holy Communion. When a person is preparing for Confirmation, attending classes, reading and praying for God's grace, he should seek to be prepared also for the receiving of his First Communion. He should make up his mind, with much prayer for God's grace, that he will afterwards be a regular attendant at the Holy Feast.

THE SLEEP OF THE JUST.—For sleepless nights depending on worry and vexation, indigestion, etc., Burdock Blood Bitters is a remarkably efficient cure. "I have used Burdock Blood Bitters for sleepless nights and now sleep well all night. I recommend it to all suffering from imperfect rest. GEO. H. SHIEL, Stony Creek, Ont.

Family Reading.

At Last.

When on my day of life the night is falling,  
And, in the winds from unshined spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown.

Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O love divine, O helper ever present,  
Be Thou my strength and stay!

Be near me when all else is from me drifting,  
Earth, sky, home's picture, days of shade and shine,  
And kindly faces to my own uplifting  
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit  
Be with me then to comfort and uphold  
No gate of pearl, no branch of palm, I merit,  
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,  
And both forgiven through Thy abounding grace,  
I find myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows forever through heaven's green expansions  
The river of Thy peace.

There from the music round about me stealing,  
I fain would learn the new and holy song,  
And find at last beneath Thy trees of healing,  
The life for which I long.

—John Greenleaf Whittier.

Story of an Author's Child.

Every woman in the land has bowed down before "John Halifax, Gentleman"; but how many know much of the life of the woman whose brain-child he was? There is in it a little romance that I am sure many will like to hear. Married to a gentleman who was a cripple, Mrs. Muloch Craik lived an idyllic life at a beautiful country home, a few miles from a county town. She heard one day, quite incidentally, that a baby had been found on a stone at the crossroads, that it had been taken to the Town Hall, and that all the gentry about were going to look at it because it was such a sweet little child. So, following the example of her neighbors, she went too. Looking up into the sweet, sympathetic face of the famed authoress, the little baby smiled and put out its wee hands.

Dinah Muloch Craik could not resist this, and so she determined to take the child for her very own. Quickly it was wrapped up and it became her baby. Devoted to it, she was yet determined as it grew older it should never have its heart hurt by being told the story of its birth and adoption; so, as soon as the little girl was able to understand, it was lovingly whispered to her that she had been found on the large stone which stood in the centre of the hall and which always was decorated with flowers, and that God had put her there that her mother might find her. As soon as she grew old enough, it became her daily duty to cut the flowers and arrange them to make beautiful this great rock that had been dug up from the cross-roads and brought there. To her it represented the place where the hands of the angels had rested when they laid her down. Curiously enough, the child became very proud of the way in which she had reached the dear mother who cared for her as lovingly and as tenderly as if she were really of her own flesh and blood. Her birthday was the day on which she was found, and when the tenth one came around and a child's party was given her, she was heard asking one little girl, "How old are you?" The other one answered, "I was born nine years ago." "Oh!" answered the baby, "you were born like other children, but I am better than that; I was found just where God had placed me." The childish pride was as amusing as it was pathetic.

The years have gone by, the eyes of the good mother are closed forever to the sights of this world; but the child she cared for lives in the great town of London, and remembers; and when the mother of "John Halifax, Gentleman," and of this girl stands before Almighty God, don't you think that He will say, "As ye have done it unto the least of these, so will I unto you."

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GRAHAME.

**"Out of the Darkness into His Marvelous Light."**

The following beautiful lines were picked up in S. Luke's church, Toronto:—

Out of the darkness into the light,  
The parting spirit hath taken its flight;  
"Ashes to ashes"—we sorrowing cry,  
"Dust to dust"—in our agony.  
The breaking heart thy requiem sings,  
While the faithful soul, on angel wings  
Is upward borne in its garments white,  
Out of the darkness into the light!

Out of the darkness into the light—  
No more sickness, no more sighing,  
No more suffering, self-denying,  
No more weakness, no more pain,  
Never weariness of soul again,  
No more clouds and no more night—  
Out of the darkness into the light!

Out of the darkness into the light—  
No more sadness, no more sorrow,  
No more doubts of "that to-morrow,"  
No more partings, no more tears,  
Never again oppressed with fears,  
But soaring away in her vestments bright,  
Out of the darkness into the light!

Out of the darkness into the light—  
Into the light of the heavenly shore,  
One loving and glorified saint the more,  
One more voice in joy to sing  
His marvelous praises, Who yet doth bring  
The faithful soul, by His gracious might,  
Out of the darkness into the light!

Morrison, Nov. 5th, 1885.

**The Sunshine of a Woman's Face.**

We all know the woman who in the eyes of the world is neither pretty nor even good looking, yet there is something in her face which exhilarates you the moment you see her. Her face is always like a cloudless June morning. You ask what it is in that woman's face which makes it so beautiful to everybody. It is sunshine; it warms and permeates to the farthest corner, and everybody and everything is made happy by it. It makes a woman beautiful; she whose features are regularly cut, whose skin is immaculate, whose hair is like spun gold, whose eyes are like stars, is not lovely unless her face be bright with sunshine from the soul. The woman to whom nature has denied even the modest outward sign of beauty is made lovely by its possession. Who can live without sunshine—mental sunshine, I mean? At home the sunshiny woman makes life a blessing. To have a bright, sunshiny face you must first have a golden heart, for the one is the reflection of the other, and this is the way: Be considerate of others and their comfort. Think the best of every human being, and do not impute evil motives to any one. Be thoughtful; be loving; be generous with words of praise. All these cultivated virtues will show themselves on your face and make it a glad sight. Ignoble deeds and thoughts make wrinkles, and cause the eyes to contract.

The face is the outward visible sign of the inward spiritual grace, and there is no virtue so beautiful as the one that makes you a giver of good gifts in the way of brightness.

**About Remarkable Cats.**

A certain household in a London suburb were without a cat, and the mice grew thick. A very beautiful tabby was given to them. But lo and behold, she proved to be a sad thief, and stole all from the pantry that she could get her claws on. She was given away, and sent away, but she came back. Besides this, she proved to be very much a belle of the neighbourhood, and the garden of her owners was full of the most awful concerts each night. Finally she was drowned. The weather was too cold to dig her grave at once, and while waiting for sunshine, as it was freezing outside, the body of the sinner was laid in an old arbour. The next day, as one of the family was walking toward the arbour, what did he see but a strange cat, dark in colour, squatted down beside the dead tabby. The coming of the person disturbed him, and he ran away. The next day he was seen in the same position, and the next. It was the cat of a neighbour that had been fond of playing with the

deceased. A third day of freezing cold came, and lo, the stranger was discovered to be again beside his playmate—but dead. He had been frozen to death while mourning for his friend. The family buried them in the same grave in the garden, like lovers in old ballads.

Cats are not only grateful, but generous. Here is a very remarkable story, but quite a true one as to that.

A well known member of the British Zoological Society owned a very large and solemn-looking cat, very dignified and well-bred. He was allowed to come to the family dinner-table, only two or three persons being in the household, and sat upon a chair, wore a napkin round his neck, and always enjoyed a piece of fish. The fish he ate by taking it from the plate with his paws, in the pieces into which his master cut it; but he behaved beautifully, and usually had a second supply from his master's plate. One day he did not come to the dinner-table at the sound of the bell. Just as the family were eating their third course in he rushed. He sprang up next to his master, and it was seen, to the general dismay of all, that he had two mice in his mouth. One he dropped into his master's plate, and the other into his own, and looked up with the greatest pride and pleasure.—*Harper's Young People.*

**Cheap Pleasures.**

"Did you ever study the cheapness of some pleasures?" asks a writer. "Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, or a smile, do the work. There are two or three boys passing along—give them each a chestnut, and how smiling they look; they will not be cross for some time. A poor widow lives in the neighbourhood, who is the mother of a half-dozen children. Send them a half-peck of sweet apples, and they will be happy. A child has lost his arrow—the world to him—and he mourns sadly; help him to find it or make him another, and how quickly the sunshine will play over his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few moments, or speak a few kind words to him, and he forgets his toil, and works away without minding it. You employ a man; pay him cheerfully, and speak a pleasant word to him, and he leaves your house with a contented heart, to lighten up his own hearth with smiles and gladness. As you pass along the street, you meet a familiar face; say 'good morning' as though you felt happy, and it will work admirably in the heart of your neighbour. Pleasure is cheap. Who will not bestow it liberally? If there are smiles, sunshine, and flowers about us, let us not grasp them with a miser's fist, and lock them up in our hearts. No, rather let us take them and scatter them about us, in the cot of the widow, among the groups of children, in the crowded mart, where men of business congregate, in our families and elsewhere. We can make the wretched happy, the discontented cheerful, the afflicted resigned, at an exceedingly cheap rate. Who will refuse to do it?"

**Air and Flavour.**

Two very delicate things these are; so subtle that it seems impossible to describe either of them. But no two things in life are so essential to satisfaction and health as a good atmosphere and a fair flavour. They are intangible, invisible, yet so incorporated into everything around us that we cannot separate them or even change them without changing all our surroundings at the same time. We breathe the atmosphere, we taste the flavour—we grow accustomed to them; and even where the air is heavy with disease and the flavour of the water rank with decaying matter, constant use makes us indifferent to the evil.

Our characters and minds exist in a mental atmosphere as subtle and as invisible as the air around us, and are feeding on foods of very various moral flavours. We can train our minds to quick, energetic life by healthy reading, or render them sluggish and dull by allowing them to remain in the heavier atmosphere of literary miasmas. No outside warning comes to us. The deadly climate of the tropics seems brighter, and the luxuriant foliage of African rivers more charm-

ing, than the colder and more rigorous air of the north. Long residence, continued use, fit the mind or the body for its surroundings, and the inveterate jester at last sees nothing serious in life; the mind fed on fairy tales to the exclusion of facts finds nothing real or reliable, and the fancy filled with ghosts or genii loses all knowledge of natural things in its atmosphere of supernaturalism.

It is by the flavour of our lives that their worth is to be judged. In the market place a tainted article of food is valueless, be the taint ever so slight; and a slight, almost indistinguishable, difference in flavour will double the price. It is because the flavour cannot be made, cannot be bought separately, cannot be incorporated into the fruit after it is grown. It must grow with its growth, and when the fruit ripens or the life is complete, the final flavour will tell the whole story and fix the true value to each of them. The trained taste of the world will render the verdict and decide upon their relative worth.

**A Sermon in Rhyme.**

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them, and by kindly sharing,  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling,  
Through the sunshine on his face,  
Share it—'tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go;  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So, until its happy end,  
Your life shall never lack a friend.

—Rev. Dr. D. W. Hoyt, in *Herald and Presbyterian*.

**Worth Imitating.**

The life of the Princess Alice abounds in beautiful and suggestive lessons. There is one that we wish mothers would learn. In a letter to the Queen she writes:—

"The children are beside themselves with pleasure at the pretty country and the scrambling walks, but above all, at the wild flowers, about which they are getting quite learned. I find them in a book for them, and even Ernio knows some names, and never calls them wrong. All my children are great lovers of nature, and I develop this as much as I can. It makes life so rich, and they can never feel dull anywhere, if they know how to seek and find around them the thousand beauties and wonders of nature. They are very happy and contented, and always see that the less people have the less they want, and the greater is the enjoyment of that which they have. I bring my children up as simply and with as few wants as I can, and above all teach them to help themselves and others, so as to become independent.

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## A Prayer for the Ill at Ease.

When sickly thoughts or jarring nerves invade  
My morning sunshine or my evening shade,  
When the dark moods career without control,  
And fears and faintness gather on my soul;  
Oh Lord, whose word is power, whose gift is peace,  
Bid my spent bosom's tides and tempests cease,  
Bid Thy blest Jesus walk a stormier sea  
Then ever chafed the azure Galilee,  
And if too soon my spirit craves for ease,  
Hallow the suffering that Thy love decrees,  
Work my soul's faith from out my body's fears,  
And let me meet my triumph in my tears.

By the Earl of Carlisle.

## Loving Words.

A loving word is always a safe word. It may or may not be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation, to which we have given utterance, finds a place among our sadly remembered expressions. Looking back over our intercourse with a dead friend or fellow-worker, we may, indeed, regret that we were ever betrayed into a harsh, or hasty, or unloving word of censure or criticism in that intercourse; and we may wish vainly that we had now the privilege of saying all the loving words that we might honestly have spoken while yet he was with us. But there will never come into our hearts at such a time, a single pang of regret over any word of impulsive or deliberate affection which passed our lips at any time.

We have reason to be on our guard in our speech in most directions; but we can be fearlessly free in our loving utterances. Apart from any question of the good we do to others by our words of love, we are personally the gainers, for now and hereafter, by every such word which we speak explicitly; and we are sure to be the losers, now and by and by, from every such word which we ought to have spoken and failed to speak.

## Little Things.

What absurd little things people quarrel about! What trivial matters cause ill-feeling in families! The mutton being roasted too little or the beef too much; an opinion about the temperature of the house or the style of curtains that ought to be bought for the front windows; the definition of a word, or its pronunciation, are things that might be argued pleasantly about, but surely are not topics worth a quarrel when peace and good-will are of so much importance in the home. A little ill-feeling is like a seed that may grow into a large tree, which will shadow the whole house. Many men and women must look back with regret on the hasty word or the cold reproach which was the entering wedge that split the household in two, and yet how few make a point of uttering the soft word that turneth away wrath! Quarreling is one of the original sins, I suppose; for the babies sitting on the floor will fall out over their toys, and one will push down the block tower that the other has built with great pains; and there will be a "name called" and a "face made" and a slap given, and mamma will be called to settle a quarrel, and no truth can be got at, for each is right in his own estimation, and each has been wronged by the other. So it is through life. A reasonable quarrel about great matters may be settled, and the parties made friends again; but little tiffs about nothing are such foolish, intangible affairs that reason cannot overcome them.

## Faith and Zeal of Native Converts.

A missionary of the English Church Missionary Society in the prefecture of Hing Hwa, in the province of Fokien, China, gives a number of incidents which show how the rays of light are breaking through the gloom of a great and populous district containing over 6,000,000 people. Those who have received the light have been most faithful in transmitting it. The superintendent of the catechists bears in his body "the marks of the Lord Jesus" in the form of a scar inflicted by an older brother because he had embraced Christianity. He wears his scar with the more satisfac-

tion from the fact that his brother finally became a Christian.

In one village a woman brought six or seven others to the mission service as a result of her faithful labour, and twelve of her own family are followers of Christ. In another village six women had been prepared for baptism by the faithful labours of the catechist's wife. A girl of fifteen had been very active in influencing her friends to receive the truth. In another place a man, who had been treated in the mission hospital at Kang Chu, had made known the glad message which he had received to relatives and neighbours, whereupon they sent a deputation begging that a teacher might be given to them.

At the little village of Kiang Sang, the missionary, arriving late, began after tea to examine candidates for baptism, and continued until ten o'clock, after which the superintendent of catechists continued his exhortation to his interested audience until midnight. In the morning the work of examination continued, after which nineteen were accepted, all men from the neighbouring mountains.

At Taeng Ting, where two years ago there were only three Christians, there are now more than 100, and they are building a nice church. At Sang Pang Taing the number of worshippers has increased from 80 to 140, and they are subscribing to build a church similar to that at Taeng Ting. The missionary who furnishes these facts in his letters (the Rev. L. Lloyd) says that the liberality of the native Christians in this extensive district is almost without a parallel in the history of missions. The work is practically self-supporting.

## Words.

Keep a guard on your words, my darlings,  
For words are wonderful things;  
They are sweet like the bees' fresh honey;  
Like the bees, they have terrible stings.  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut, in the strife of anger,  
Like an open, two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind;  
If they come to support the weary,  
To comfort and help the blind.  
Keep them back if they're cold and cruel,  
Under bar, and lock, and seal;  
The wounds they make, my darlings,  
Are always slow to heal.

## Christians in the National Diet of Japan.

It seems clear that in the first Japanese Diet there will be ten Christians. This is one in thirty, although in the whole country the Christians do not yet number one in a thousand. This shows that Christianity is affecting the life of the nation. Even the greatest stronghold of Buddhism in Japan, the lower district of Kioto, has elected a Christian representative. This, however, was owing to divisions among the Buddhists, and their having more than one candidate. In one district, in pressing a Christian to be a candidate, some of the voters said: "Better give up your Christianity." "I would rather be a Christian than a candidate," he replied. "Give up your office in the Church, then," they said. "No, I can't do that; to be an officer in the Church of Christ is more pleasure to me than to be a member of the National Diet." He lost nothing by his firmness.

## Hints to Housekeepers.

ROASTED TURKEY.—Select a large, fat, tender turkey, and have it nicely dressed, drawn, washed, wiped dry and well singed. Rub it all over, inside and outside, with pepper and salt. Make a stuffing of the following ingredients. One pound of light bread-crumbs, half a pound of butter, a heaping teaspoonful of finely minced onion, salt and pepper, one raw egg and enough water to mix rather soft. Stuff the breast first, and sew it up, then stuff the body. Rub the turkey all over with melted butter, and dredge well with sifted flour. Lay it in the pan on its breast, and pour in a quart of cold water. Have the oven well heated but not too hot, as the turkey must cook slowly to be done. Allow a quarter of an hour to each pound. Have some butter in a plate with a lard-

ing mop. From time to time baste the turkey with the gravy in the pan, rub over with the larding mop and dredge again with flour. As it browns turn from side to side, and last of all brown the breast. Frequent basting, dredging and turning, will insure perfect cooking. When done it should be a rich, dark brown all over, and when a fork is stuck deep into it no red juice should run. Remove it to a hot dish, and if the gravy is not quite thick enough add a teaspoonful of flour creamed smooth enough with some of the grease skimmed from the gravy. If while cooking the gravy in the pan boils away too much, more water should be added. When the turkey is done there should be about a pint of gravy.

FOUR YEARS IN SAWYERVILLE.—"For four years I had pimples and sores breaking out on my hands and face caused by bad blood. Medicine from the doctor was tried without avail, but after using two bottles of Burdock Blood Bitters I am well." MISS MABEL LINDSAY, Sawyerville, Que.

BOILED HAM.—Soak the ham over night in a boiler full of cold water. When ready to cook it, scrape, wash and trim it carefully and cut off the hock. After being properly cleansed and trimmed put it on in cold water sufficient to cover it well, and after it begins to boil allow a quarter of an hour for each pound, and let it boil slowly. When a fork stuck in it comes out readily, it is done. The boiler should then be lifted off the fire and the ham allowed to stay in it until it is time to serve it. Remove the skin, trim again if it needs it, which is apt to be the case, and send it to the table hot. The gravy that runs in the dish, being the juice of the ham, is very nice served with rice.

CHICKEN PIE.—Cut up a pair of fat, tender chickens and put them in a sauce-pan with just water enough to cover them; add a quarter of a pound of butter, and salt and pepper to taste. Cover the sauce-pan and let them stew until tender. Make a rich pastry with one quart of flour, salt to taste, half a pound of butter and a quarter of a pound of lard; mix with cold water, not too stiff. Line a deep pan with some of the pastry. Put a layer of chicken in the bottom of the pan, put bits of butter over it, sprinkle well with sifted flour, and a little more salt if it requires it. Put in another layer of chicken, butter and flour, and so on until the chicken is all in the pan. A gill of flour and a quarter of a pound of butter is sufficient. The water in the sauce-pan should have been boiled down to a pint. Pour into the pan three gills of sweet cream and the pint of chicken liquor. Put on the top crust, which should be about half an inch thick, ornamented at the edge with a double strip of pastry. Cut two slits in the top crust for the escape of the steam. Bake rather slowly and serve hot. The chicken should have been cooked until tender enough to leave the bone readily.

IT SAVED HIS LIFE.—GENTLEMEN,—I can recommend Dr. Fowler's Extract of Wild Strawberry, for it saved my life when I was about six months old. We have used it in our family when required ever since, and it never fails to cure all summer complaints. I am now fourteen years of age. FRANCIS WALSH, Dalkeith, Ont.

ROASTED SIRLOIN OF BEEF.—If the sirloin weighs twelve or fifteen pounds two hours and a half will be sufficient to roast it in. Beef must hang at least two days. Its flavour is so much improved thereby. Rub it with soft butter, sprinkle all over well with salt, black pepper and a pinch of cayenne; dredge well with sifted flour, set in a pan in which there is a quart of cold water, and put the pan in the oven. Leave the door ajar until the meat begins to cook. Baste often with a larded mop and with flour, and cook slowly. On pricking the meat with a fork if no red juice follows, it is sufficiently done. Beef should be cooked slightly rare. It is more nutritious and juicy. It should be done a fine brown. Remove from the pan and keep warm while the gravy is being carefully skimmed. If it is not quite thick enough add a little cracker dust and boil up for a minute. Serve roast beef with horseradish sauce, walnut catchup and freshly mixed mustard.

# Liberties of our Daughters. ❖❖❖



“There is no one thing more delicate to decide upon than that of the correspondence of a young girl. Certainly, the letters of a school girl should, in sheer justice to her, be subject to examination and revision. What can be more painful in after life to a sensitive woman, when the morning roseate tints of illusions have vanished, than the record preserved by some ill-natured person of her indiscreet letters, which, after all, were but the outcropping of meaningless exuberance, yet, alas! liable to grave misconstruction.”

So writes **Mrs. Admiral Dahlgren** in an article under the above caption, in the November

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Children's Department.

"By Love Serve One Another." This is a divine injunction. It is also a fruit of the Spirit, and a test of Christian life and character. If we love God we shall love one another. If we do not love one another then it is certain we do not love God. But love is active. It must work. And it will manifest itself. How will it do this? The Apostle tells us that we are to bear one another's burdens. So shall we fulfil the law of Christ, that is, be like Christ. And if we are like Christ we are like God. Again, we are to be kindly affectioned one to another in brotherly love—even putting others before ourselves. We that are strong are to bear the infirmities of the weak, and not to please ourselves. This is a hard lesson to learn. We are so accustomed to think of ourselves first that we find it very difficult to put another's wishes before our own. The Apostle tells us another way by which we are to serve one another in love, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." In doing this we are to consider that we ourselves may be tempted and fall, and need just such offices of love. How much we need to remember this! And yet how common it is for Christians to indulge in harsh words and judgments! Better that we keep in our minds those blessed words of the Apostle, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Let us try then, "By love to serve one another."—Parish Visitor.

On Teasing.

It seems to me that one of the most annoying traits of character which one can possess is a disposition to tease; for when that disposition is freely indulged, there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease is like living in a bramble-bush, or suffering constantly from the torture of innumerable pin-pricks. To be sure, one pin-prick is nothing much; but when one has to bear ten thousand of them, it is quite another matter.

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We offer these suggestions now, as both the photograph and stationery orders entail some delay in the filling, and to be satisfactorily done should be ordered before the usual Christmas rush.

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

A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 19th day of November next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained. In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an ACCEPTED CHEQUE on a chartered bank in Canada for the sum of \$5,000, must accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$2,000 for each of the other sections. The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender. By order,

A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 7th November, 1890.

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"Pshaw!" says the tease, "I did not hurt you any. I wouldn't make such a fuss about nothing. I was not teasing."

Exactly. And it is just because there is no meaning in it nor necessity for it, because it is only "teasing," that poor, tormented, insulted human nature cries out sometimes in a passion against it. If the tease cannot find anything else to annoy, he will torment an animal or a little child, and he thinks it is fun; but it is the most malicious, most dreadful and most dangerous fun in the world. I once knew a lady who was literally almost frightened to death by a miserable man who followed her home through the twilight; she reached shelter and dropped fainting upon the floor, and the thoughtless fellow who occasioned the distress explained that "he just followed her to tease her, because he knew she was timid, and he did it just for fun." He found that it was not so funny as he waited while she hovered between life and death, the victim of the wretched joke.

I think that a genuine tease is always a coward, for he never attacks his equals; his victims are the helpless animals, the little child, the timid woman. If you will notice, it is never the smallest boy who teases the larger one. And then a tease can never bear to be teased himself. Nothing makes him angrier than to be paid back in his own coin.

But, really, the most distressing thing about the whole matter is the effect which the habit of teasing has upon the nature of the one who indulges in it. A confirmed tease becomes positively heartless. He can look upon physical or mental distress quite unmoved.

If there is a boy who reads these lines, who likes to tease his little sister until she runs in tears to her mother, or torments some little fellow at school just to see him flush crimson and bristle with impotent rage, if you want to make a man of yourself, stop it; for it is a most ignoble and unmanly thing to take delight in causing pain to any living creature, especially if it is smaller and weaker than yourself.

Force of Character.

The road to glory would cease to be arduous if it were trite and trodden, and great minds must be ready not only to take opportunities, but to make them. Alexander dragged the Phythian priestess to the temple on a forbidden day. She exclaimed, "My son, thou art invincible," which was oracle enough for him. On a second occasion, he cut the Gordian knot which others had in vain attempted to untie. Those who start for human glory, like the mettled hounds of Actæon, must pursue the game, not only where there is a path, but where there is none. They must be able to simulate and dissimulate, to leap and to creep; to conquer the earth like Cæsar, or to fall down and kiss it like Brutus, or to throw their sword, like Brennus, into the trembling scale; or, like Nelson, to snatch laurels from the doubtful hand of victory, while she is hesitating where to bestow them. That policy that can strike only when the iron is hot will be overcome by that perseverance, which, like Cromwell's, can make the iron hot by striking; and he that can only rule the storm must yield to him who can both raise and rule it.—Colton.

Educate Yourself.

Young brother, sister, why don't you educate yourself? Can't do it? Too busy with the exactions of life? No time? Let us see. There are twenty-four hours in a day. Seven hours for sleep; nothing short. Three hours for toilet, and meals; enough. Nine hours for business or labour; he who takes more is shortening his life in order to live; foolishness. Two hours for trifles and receiving company. We present simply the daily average. Then have three hours to spare. What will you do with the three hours? Squander them? Where is your manhood, womanhood, conscience, sense of responsibility to the world and God, your common sense? Now, then, begin where you left off when you entered upon practical life; reading, spelling, writing, elementary studies. Spend one hour a day in bringing them up to higher branches. If there already, go on with some branch of science. Then one hour general reading, one hour with the Bible and God. This is entirely feasible. Do it; and be somebody.

—Aunt Mary:—"Eva, here's an apple for Johnnie and you; divide it generously with him." Eva—"How do you mean 'generously,' auntie?" Aunt Mary:—"Why, give him the largest half." Eva:—"I think I will let Johnnie divide it generously, auntie."

Prince Albert's Methods.

Many years ago Miss Hillyard, the governess in the royal family, seeing the Prince of Wales inattentive to his studies, said: "Your Royal Highness is not minding your business; will you please look at your book and learn your lesson."

His Royal Highness replied that he would not.

"Then I shall put you in the corner," said the governess.

His Royal Highness again replied that he should not learn his lesson, neither should he go into the corner, for he was the Prince of Wales, and as if to show his authority, he kicked his little foot through a pane of glass. Surprised at this act of bold defiance, Miss Hillyard, rising from her seat, said: "Sir, you must learn your lesson, and if you do not, though you are the Prince of Wales, I shall put you in the corner."

However, threats were of no avail; the defiance was repeated, and that, too, in the same determined manner as before—His Royal Highness breaking another pane of glass. Miss Hillyard, seeing her authority thus set at naught, rang the bell and requested that his father, his Royal Highness Prince Albert, might be sent for.

Shortly after the prince arrived, and having learned the reason why his presence was required, addressing the Prince of Wales, and pointing to a stool or ottoman, said:

"You will sit there, sir." Prince Albert then went to his own room and returning with a Bible in his hand, he said to His Royal Highness the Prince of Wales:

"Now I want you to listen to what S. Paul says about the people who are under tutors and governors."

And having read the passage to him he added:

"It is undoubtedly true that you are the Prince of Wales, and if you conduct yourself properly you may

some day be a great man—you may be king in room of your mother; but you are only a little boy; though you are the Prince of Wales, you are only a child under tutors and governors, who must be obeyed and must have those under them to do as they are bid. Moreover, I must tell you what Solomon says," and he read to him the declaration that he who loveth his son chasteneth him, betimes; and then, in order to show his child, he chastised him and put him in a corner, saying:

"Now, sir, you will stand there until you have learned your lesson, and until Miss Hillyard gives you leave to come out; and remember that you are under tutors and governors, and that they must be obeyed."

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