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Vol. 17.]

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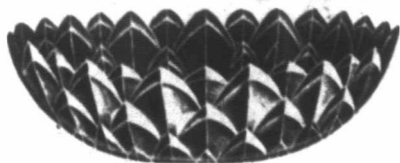
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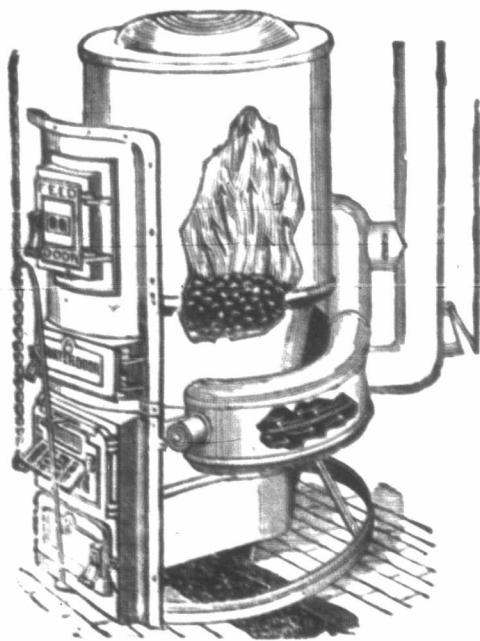
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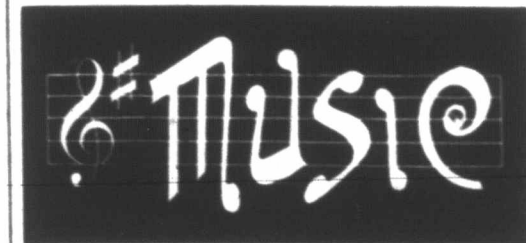
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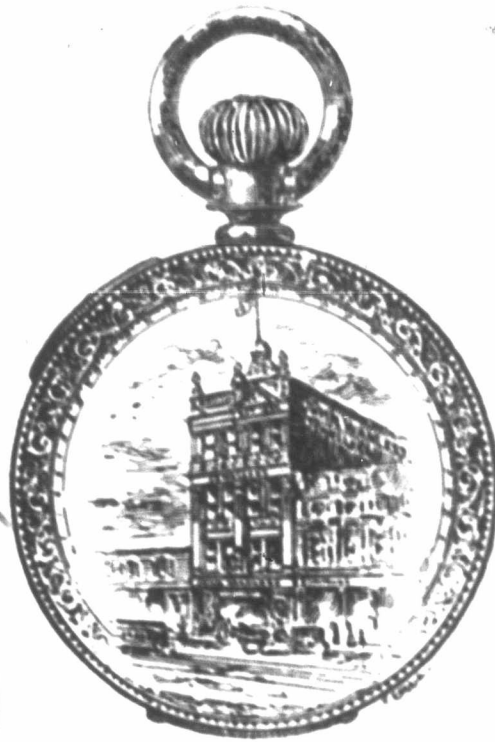
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GLADSTONE'S ADVICE ON CHURCH UNION amounts to a suggestion that the minor forms of Protestantism should first close up in sections, so to speak,—Presbyterians, Methodists, Baptists—and then there will be more inclination and more facility for a larger combination.

DEACONESSES IN AMERICA were advocated twenty years ago by the present Bishop Potter. The two principal training schools for deaconesses were founded in Philadelphia and New York, in which cities respectively the present Bishop Potter's father and uncle were bishops.

TELESCOPIC INQUISITIVENESS LIMITED.—The Lick Telescope of California is said to have just about reached the limit "where the gain of light by the augmentation of size must be nearly or quite counterbalanced by the loss by absorption in passing through the increased thickness."

"THE REVIEW OF THE CHURCHES" is the name of a new periodical, which leads off its opening number with a symposium of opinions on union amongst the Churches. Prominent amongst contributors, &c., are the Bishop of Ripon, Earl Nelson, Dr. Parker, and Hugh Price Hughes.

"MAKE IT PLAIN UPON TABLES, write the vision so that he may run that readeth it," was the direction to the prophet Habakkuk; and such seems to have been the general instructions for prophets in regard to predictions, "yet for an appointed time"—new criticism to the contrary notwithstanding.

BIBLE AND CHURCH GO TOGETHER.—Principal Chavasse said, "With the authority of Scripture

goes the authority of the Church; for if that which we have believed to be a revelation of God be unworthy of credit, its witness and keeper for twice a thousand years is unworthy of credit also."

AN EVIL PRE-EMINENCE. It is much to the discredit of American civilization that there are more divorces (23,000) annually in the United States than in all Europe! Germany and France take the lead in Europe, with 6,000 and 5,000 respectively, while the British Isles have only 500, and Norway on by 68.

DR. PARKER OF THE CITY TEMPLE is out again in a very temperately worded letter against "Establishments," which he considers a fatal inconsistency—a virtual submission of the Church to the world—in the constitution or condition of any Church. He dwells so much on this point as to make it seem the only objection.

"MISSIONARIES, MARRIED AND SINGLE," was a question which proved rather a bone of contention at Rhyd. There were some—Mr. Athelstan Rley, for instance—who begged leave to doubt whether a missionary's influence was in direct proportion to the number of his family—whether that is an exception or the rule.

"NEGROES FIRST, CHRISTIANS AFTERWARDS" is a cry rather rife in Sierra Leone amongst those who are in a state of rebellion against the C.M.S. control in the Niger district. Even Africans have a national or race spirit which has great strength when properly roused. It may be made useful—or the reverse—in Mission work.

CHURCH WITHOUT STATE.—In his recent advocacy of disestablishment in England, Mr. Joseph Chamberlain said: "The Church of England in the United States of America is a prosperous and growing Church, the Church in Australia and Canada is prosperous, a respected and growing Church, and yet it is not established."

"THE GREATER REFORMATION" is one of the laudatory titles claimed for a recent "new criticism" of the Bible, by means of which its extreme advocates hope to reduce Scripture narrative to a minimum—by a process like cremation—of "Divine intervention," making the events there chronicled as commonplace as possible.

BISHOP BROOKS ON EFFECT OF CONSECRATION.—After the ceremony at Southboro, the Bishop said: "My service here to-day is not merely the consecration of a special building, but the consecration of a school—a consecration that shall gather itself in benediction upon the life of every boy who now is or hereafter shall be one with you."

"NOT THE MOLLUSCOUS, INVERTEBRATE TYPE" of churchmanship, said a speaker at the Church Congress, is what attracts earnest dissenters. This was the experience of Bishop Wordsworth of Lincoln and of the revived Welsh Church. Distinctive Church principles, and honest appreciation of our own Church privileges, are what attract most.

THE MANITOBA SCHOOL ACT appears to have been decisively disallowed by the Supreme Court of Canada. This is tantamount to saying that every Church or denomination has a reserve right

to its own schools, for the words of the constitution are "any class of persons"—not confining the reservation of right to Roman Catholics only.

ANOTHER ———!—Across the Atlantic comes the intelligence that a prominent speaker at the Brighton Protestant Congress stated "that 5,000 Protestant clergymen were preaching Roman Catholic doctrines." This gentleman (?) evidently believed that he might as well make a big thing when he was at it. Did any one present credit all this?

LIDDON'S LIBERALITY OF SOUL.—It appears from the recent publication of "Canon Liddon's Tour in Egypt and Palestine," that to him moral and religious faith was dear in whatever shape he found it—even among the Moslems. He regarded "Christianity as the consummation, not the refutation or denial, of other forms of sincere Monotheism."

"THE CHURCH'S GAINS BY BIBLICAL CRITICISM," was the subject of one of the sessions at Rhyd. One would think, from some of the papers, that Biblical critics before this particular decade of the 19th century knew nothing about some of the plainest and simplest facts of national history. We are sometimes so dazzled by our new lights as to fancy others blind!

"BELSHAZZAR THE KING."—The amount of sceptical scorn heaped upon the Scripture record of Belshazzar because it happens to vary from the present testimony of antiquity, has been enormous. Now Mr. Pinches, of the British Museum, turns the scales by proof from recently discovered cuneiform records that Daniel was right about "the King" after all!

UNFERMENTED WINE.—The Ontario W. C. T. U. quotes the Bishop of York as saying: "Those who use fermented wine may be right; those who use the fruit of the vine cannot be wrong." This is a very strong statement on behalf of the practice which they advocate—of unfermented wine for the Holy Communion. Still, "reports are somewhat discouraging," they confess.

"READ, MARK."—More than once lately have we had occasion to draw the attention of our correspondents to that more-haste-worse-speed spirit which leads to so many rash conclusions and painful misunderstandings among editors, contributors and readers of newspapers and books. They so often read, but do not mark or "learn."

PROFESSOR CHEYNE FURTHER CRITICIZED.—The New York Churchman, noticing Dr. Cheyne's Bampton Lectures on the Psalter, says: "The whole criticism of the historical position of the Book of Psalms by Dr. Cheyne is mere speculation and guesswork . . . he cannot yet be recommended as a safe guide, even from a literary standpoint, to say nothing of the question of orthodoxy."

AN ANGLICAN PROPAGANDA is called for by the Pacific Churchman—that is, a society such as exists in England already, whose duty it is to propagate correct Church ideas about the Church in the colonies of the secular press. The English society has done good service during the past year, and reports that its "corrections" were effectively and respectfully received by the various editors.

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L'AVENIR is the name of the only Church newspaper published in America in the French language. It has been in existence for eleven years past, its editor being Rev. Dr. Miel, of Philadelphia, a former confre of Pere Hyacinthe in France. The success of the paper is a proof of the extent to which French immigrants gravitate towards the communion of the Protestant Episcopal Church.

PROFESSOR SANDAY AS A MODERATOR.—At the Rhyll Church Congress, the learned Oxford Professor seems to have been quite shocked at the rash steps of some of the readers of papers on Biblical Criticism. He counselled, *per contra*, a slow and cautious drawing of conclusions. He wishes English criticism to be distinguished by deliberation and solidity of foundation, "massed and four square to the winds."

THE ELOHISTIC AND JEHOVISTIC criticism, of which so much was made by scientific critics a few years ago, is discreetly withdrawing from the arena, in which, says Klostermann, its *intrinsic absurdity* has been so thoroughly exposed. Yet, at one time, its advocates scouted all who denied their theory as behind the times. So Matthew Arnold, Strauss, and Bauer retired when exposed by Lightfoot and others.

THE CLAY TABLETS providentially preserved—may we not say providentially invented and provided originally?—seem destined to supply all the corroboration needed for historical statements in the Bible. One of these tablets, discovered a few months ago, brings us back to within some 200 years of the Flood, and verifies the "one speech and one language" statement in Gen. xi. 1. It was that of the Babylonian cuneiform script.

PRINCIPAL CHAVASSE, OF WYCLIFFE HALL, Oxford, read an admirable paper on "Scripture Meditation" at the recent Church Congress, and bore noble testimony to the heart-religion of those "who stand in the front rank of biblical critics in our own day, at any rate in the English Church, as men of reverent, honest and fearless minds, who will not needlessly grieve the hearts of the most sensitive of their fellow-Christians."

"THE EVILS OF DISUNION ARE SO COLOSSAL," says Price Hughes in the *Review of the Churches*, "that we ought to be prepared, for the sake of men, to sacrifice everything except loyalty to Christ. I cannot ever understand the state of the Christian man's mind who would hesitate for a single moment to give up everything that was not absolutely essential, rather than postpone for a day the union that would give us irresistible strength."

ADVICE ON EDITING A CHURCH PAPER.—We lately gave a simple *resume* of advice tendered by correspondents of English Church papers recently on "How clergymen should work a rural parish." We have lately seen elegant extracts on another subject, thus: "Give plenty of general news—never mind local items. 2. Fill up with local news, don't mind foreign. 3. Write short, lively articles. 4. Have grave and dignified editorials," &c. &c.

In a sweeping condemnation of vivisection, Bishop Moorehouse, of Manchester, has declared that he would die a hundred deaths rather than save his life by experiments which are wholly unlawful, and pagan in conception and execution.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

DIVINE INTERPOSITION.

One great benefit of Church Congresses, we suppose, is the opportunity which they afford for airing the crude crotchets of numbers of zealous empirics who have persuaded themselves that they may safely claim, each one for himself, the credit of having at length discovered the special nostrum, or panacea, which is bound to cure all the ill fancies to which human mind is heir. Very often the airing is sufficient—we never hear of their witty (?) inventions again—they hide their diminished heads as well as they can; the air of public opinion and the crucible of public sense seem to dissipate the unstable elements of which many of such nostrums are composed, to a very great extent—those elements which seem to make these new things so attractive to the active Athenian spirit of the age, ever on the *qui vive* for something new. It goes without saying, on the other hand, that sometimes we thus hear of ideas which the world will not willingly let die.

ONE OF THE CRAZES

to which we refer was made very manifest at the Rhyll Church Congress, and against it Professor Sanday entered his earnest protest and caveat. We refer to the rage for getting rid of the idea of Divine interference in human affairs—practically, at all costs, so far as the Scripture narrative is concerned. One reader of a paper said with an air of triumph, or at least of satisfaction, "Thus, hostile critics can without difficulty explain as perfectly natural much that was formerly considered to be miraculous, or due to a special intervention of God on behalf of his chosen people." Then the writer refers to the Babylonian Captivity as a palmary instance. He says, "What a different complexion it can be made to wear now from any which it could wear formerly. The startling character of the coincidence of the event with prophecy, where Isaiah xl. to xlv. is no longer (*sic?*) the work of Isaiah of Jerusalem, but of an (let us mark well the sequence of this sophistry)

UNKNOWN PROPHET,

living on the very verge of the restoration, when the victorious career of Cyrus was already beginning; and its special and providential character may be easily got rid of (!) when we discover from the cylinder inscription of Cyrus himself (some-

thing which has no logical bearing upon the reasoning or argument at all) that he was in the habit, as a matter of policy, of letting captured nationalities return unmolested to their several native countries." It is difficult to have patience with such a line of argument (?) or treat it as anything else than mere juggling with logic; on such slender threads of fancy do the conclusions of these empirics often depend. The practical effect on the mind of the hurried or prepossessed reader or hearer of such a treatise is, of course, to lead him to conclude that probably (and this soon slides into certainty) all the details of Daniel's and similar dealings with God in Scripture are imaginative romancing.

"SOBER CRITICS,

such as Delitzsch," are referred to, and Professor Sanday praised in company with Arnold, Jowett, Stanley and Hatch, as well as Lightfoot and Westcott!—for their careful investigations and cautious feeling for results. It is fortunate that these men—or some of them, at least—are too old to be caught with such chaff, too 'sober' to admire such company. We have a right to be thankful, therefore, that Church Congresses not only provide for the production and exposure and criticism of poisons, but are very apt to contain a sufficient modicum, then and there, of antidote to ensure a warm reception for all such crude theories. The general tendency, probably, is to deter men from rushing rashly into an arena in which their errors are so likely to be quickly detected and exposed. The game of reducing Divine interposition to a minimum in Scripture has become, we trust, transparent enough to thoughtful minds.

THE LAY WORKERS' CONFERENCE.

The success which appears to have attended the first diocesan conference held under the auspices of the Huron Anglican Lay Workers' Association, will probably lead to its annual repetition. The lay work movement in Huron has now assumed an organized shape. The report of the association shows that an increased number of laymen are offering themselves for service, and that there is a growing inclination among the clergy to avail of any help in connection with such duties as laymen may properly be asked to perform. A strongly conservative spirit pervades the report in this latter regard. No desire is shown to usurp the clerical office, nor to act other than under due pastoral authority. "Church lines" the association recognizes as the limits of a layman's duty as a Church worker.

The lay element, as was right and proper, predominated in the convention and its management generally. But the clergy were well and most ably represented. The address of Rural Dean Mackenzie, who, as the Rector of Grace Church, Brantford, has led the parishes of the diocese in the systematic employment of lay agency; the Rev. Rural Dean Martin of Chatham, whose Sunday school is the largest in the diocese; and the Rev. Robert Ker, who has constituted himself critic and censor of Church Sunday schools generally, were, each in his own line, very effective. The absence of the Bishop was much to be regretted, but Dean Innes lacked nothing of the needful qualifications of a good chairman. The paper read by Mr. Jenkins, of Petrolea, would have done honour to any man in the diocese, clerical or lay, and the debating ability displayed by most of the various speakers was very noticeable.

The tone of the convention was devout and earnest; the claims of the Church to the loyalty of

members, and the necessity for imparting sound Church doctrine were vigorously maintained; and the methods of carrying on lay work in its many forms were discussed in a practical spirit.

A very pleasant feature of the convention was the free-handed liberality with which the members of the St. Thomas churches entertained the whole of the visitors. Hospitality was not, as in some cases, tendered to the clergy only. The lay delegates shared in the cordiality of the welcome equally with their pastors, and the crowded state of the room at the close of the last sitting proved how attractive had been not only the programme of work, but the pleasant social conditions under which it had been carried out.

REVIEWS.

CONCERNING THE CHURCH.—An Instruction by Questions and Answers on the Nature, Usages, and Teaching of the Holy Catholic Church, Prepared by the Rev. W. I. Miller, A.M., rector of St. Luke's church, Hot Springs, Ark. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Nothing could be better than this brochure of 35 pages, and happy are the children of the Church who are taught this small catechism. It is based on the Church Catechism, and expands into good Church teaching; the "Hints on the Services" are very valuable and helpful. But why does all our good teaching come from the American side? Are High and Low so hopelessly at war here that the voice of the Church must be silent between them?

GOSPEL CRITICISM AND HISTORICAL CHRISTIANITY. A study of the Gospels and of the History of the Gospel-Canon during the second century, with a consideration of the results of modern criticism. By Orello Cone, D.D. New York: G. P. Putnam's Sons; Toronto: Williamson & Co. Pp. 365.

We cannot be as our forefathers in the simple acceptance of the Scriptures as God's undoubted Word, but we must go out and enquire whether these things are so. The clergy in particular are bound to read both sides of controversy and meet the critics upon their own ground. Everything is gained by a reverent enquiry into the truth of the credentials, and we have a firmer grasp of the Faith when we have realized its difficulties, as we are also more valuable supporters of the weak when we have gone down into the pit and dreamed their dreams. At the outset, then, we may say that we do not agree with the results of this work. And yet there is much in it that the clergy should consider, because the laity will read, and we do not always know how much they are disturbed. They are tempted to believe that we are afraid to follow them and to grapple with their many kinds of difficulties. We go on repeating our common-places of scripture application, and they miss their mark because we have avoided all acquaintance with the groundwork of faith, and the weakness which some imagine to be in our foundations. Controversial sermons are never of value to any one, and the bringing forward of difficulties in order to clear them away is a foolish and dangerous proceeding. But we may show at least that we know as much as our neighbor, and could say more if it were required.

Dr. Cone's Gospel Criticism may be most conveniently divided into three main portions—the formation and fixing of the Canon, the interrelation of the four accounts of the Gospel, and the more particular enquiry into the results. The authorities referred to are for the most part German, and our author is very fair in stating authorities both against and for his views. The least satisfactory part of the work is the second portion, where the usual tradition is largely traversed, the synoptists are hung together very loosely, and the Gospel according to St. John sinks down into a tendency writing supporting a philosophical theory, where the picture of Jesus is represented to suit the writer's views. Inspiration can scarcely be imagined to belong to writers

or writings, and the personality of the Evangelists becomes more and more hazy. "Not to be too precise in the matter of dates, we may place the composition of the synoptics between forty and sixty years after the death of Christ. . . . It should be borne in mind, however, that the synoptists based their records on antecedent writings, one of which can be traced without doubt to Matthew, and found in various fragments in all three narratives. Of this, we, know, indeed, with certainty, nothing more than it contained certain sayings of Jesus. Criticism is unable precisely to determine its extent, and has no means of fixing a date" (p. 321). This will show the tendency of the work, and yet the clergy should study such works, and this one they will find to be provided with a very useful index.

SUNDAY. Readings for the Young. London: Wells, Gardner, Darton & Co.; Toronto: Rowsell & Hutchison.

The appearance of the volume of *Sunday* for 1892 puts us very forcibly in mind how rapidly Christmas approaches. It is full of good reading and a great abundance of pictures to illustrate its stories. We almost wish that we were young again to receive our volume at the Christmastide, and enjoy the study of our newly found treasure. Some of the wood-cuts are beautifully sketched and finished.

DARKNESS AND DAWN, or Scenes in the Days of Nero, an Historic Tale, by F. W. Farrar, D.D., F.R.S. New York: Longmans, Green & Co.; Toronto: Rowsell & Hutchison. Pp. 549.

Canon Farrar's tale is one of great merit, and all the more of genuine value that it deals with one of the darkest periods of Roman history. It is based on a careful review of contemporary records, and forms as fitting commentary on the opening chapters of St. Paul's Epistle to the Romans. It presents a strange mixture of social grandeur and darkest moral pollution. Its central figure is Nero, and around him are grouped his satellites and victims, his follies innumerable, and long array of vices. Yet in the grouping by Canon Farrar there is a wonderful power shown in avoiding coarseness and harrowing feeling. The period embraced is the reign of Nero, A.D. 54-68, and on the one side is the cruelty and crime of the Roman imperial court, and on the other side the quiet growth and unspeakable sufferings of the Christian Church, where many well-known persons are introduced, and the crown of martyrdom is gained for St. Peter and St. Paul. Nero's close connection with the burning of Rome is naturally taken for granted, and the whole course of the story leaves on our mind the feeling of utter contempt and loathing for a Roman emperor who lived and died as did the insane profligate Nero. It is a strange comment on the ancient world, that suicide was the favored road for escape from all human ills: it shows the utter degradation of the Roman mind, and how much there was a demand for the Gospel. Canon Farrar's work is good, and his volume handsome.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

STAFFORD.—The Bishop of Niagara, acting for the Bishop of Ontario, held a confirmation in St. Stephen's Church on Sunday, Oct. 25th, when fifty-six persons received the Apostolic rite of Confirmation. Bishop Hamilton's impressive and earnest words to the candidates were much appreciated, and they ought to bring forth fruit unto holiness. The Bishop congratulated the Rev. J. P. Smitheman on having presented the largest number of candidates in any parish in the county of Renfrew. Old residents in the parish say they don't remember such a large congregation—there were over 300 persons—assembled on Confirmation Sunday, Oct. 25.

TORONTO.

The Rev. Dr. Sweeney has removed from 140 to 185 St. Patrick street.

The mother of the Right Rev. Arthur Sweatman, Bishop of Toronto, died in London, Eng., on October 26, at the advanced age of 84 years. She was the widow of the late Dr. John Sweatman, surgeon of the Middlesex hospital.

Thanksgiving Day.—It is intended this year, in addition to the morning services held in the several city churches, to hold one grand united service for all the city parishes in St. James' Cathedral, in the evening at 8 o'clock. Full choral service will be rendered by combined city choirs. The Bishop of the diocese will be present. The sermon will be preached by the Bishop of Algoma. The offertory will be devoted to the mission fund. The clergy are invited to present themselves, with surplice, &c., at the south vestry, at a quarter to 8 o'clock, enter the church with the procession, and take seats in the chancel. It is earnestly to be hoped that grateful hearts may lead all our city Church people to attend this united service of praise and thanksgiving.

NIAGARA.

NIAGARA FALLS.—*All Saints' Church.*—*Church History Lectures, Illustrated.*—A series of lectures was given before deeply interested audiences last week, in the large Sunday-school room of this parish, beginning Oct. 26, on the History of the Church of England. They were illustrated by means of numerous and striking pictures shown with the aid of a powerful optical lantern. At the special request of the Bishop and clergy of the Deanery of Lincoln and Welland, the Rev. E. J. Fessenden, B.A., of Chippawa, was the lecturer, and will act as such in the Deanery. Few men possess the rare gifts of mind and memory, of language and earnestness, with which the Rev. Mr. Fessenden is endowed. Besides, from his two recent and long visits in England in the active service of the S.P.G., he possesses a large amount of knowledge and interest in many of the most historic places of that land of history—ecclesiastical and political. The great missionary society (S.P.G.) lately warmly appreciated his services in their behalf for a period altogether of nearly three years' active employment. It may be well understood how successful he must be in the present sphere of labour and love which he has so kindly undertaken in this and other parishes of the Lincoln and Welland deanery. The first illustration given was the Pentecostal scene of the Holy Spirit and gifts of tongues, from which the Church of Christ began its work among all nations. The last subject on the third evening was spoken on but not illustrated—"Christ the Light of the World." The hymn "Son of my Soul, &c.," was then sung, in beautiful keeping with the speaker's closing address; various hymns were sung at previous subjects by the deeply interested audience. The programme at each evening was: Lecture I.—The Making, the Organization, and the Early Missionary Work of the Church. Lecture II.—The History of the Church from the Norman Conquest to Queen Elizabeth, including the Struggle with, and Victory over, Rome. Lecture III.—The Period from James I. to the present time, including the Commonwealth, the Great Revival, and Modern Missions. There was no charge for admission, but silver offerings were solicited for a fund to procure a further supply of lantern slides from England, to carry on this excellent plan of giving instruction in Church history. We have often dwelt upon the great value and importance of history, and especially of Church history, yet it is difficult to render books or lectures on history interesting enough for long to most people, and so they remain deficient in this knowledge, but with the aid of brilliant illustrations, a well-selected variety, and an earnest, pleasing lecturer, this kind of learning is made very easy, interesting and useful. We beg strongly to recommend this plan of teaching to our people throughout each deanery of the diocese.

ORANGEVILLE.—A Sunday-school in this parish in the township of Caledon, is now closed for the winter. During the past summer it has been most successful in every respect under the diligent and careful superintendence of Mr. E. Delaney, and the regular attendance and faithful teaching of Misses M. Ellis, J. Armstrong, L. Cavanagh and Mr. J. Reaburn. It would be very much for the interest of the Church if, in country places, even where no churches are, faithful workers could be found who would conduct Sunday-schools in the summer. Also another Sunday-school in this parish, in the township of Garafraxa, has been closed for the winter, as is usual with such schools, but here Mrs. W. Collins, one of the teachers, with very praiseworthy zeal, has determined to conduct a class in her own house during the winter, or as long as children can come over the difficult roads. Such exemplary diligence and devotion should not be hid under a bushel.

HURON.

LONDON. The treasurer of the extra-cent-a-day fund gratefully acknowledges from Grace Church, Brantford, the sum of \$26.55 for Mission of Omokose; from St. Anne's Branch Hellmuth College, \$2, for Miss Gusby's salary.

ST. THOMAS.—The Lay Workers' and Sunday Schools Convention in connection with the annual meeting of the Huron Anglican Lay Workers' Association, was held at St. Thomas, on the 28th and 29th ult., in the school house of Trinity Church, and proved to be a grand success. The attendance of delegates was large, the tone of the meeting earnest and enthusiastic, the papers and addresses were able and instructive, and the generous hospitality of the St. Thomas churchmen provided amply for the entertainment of everybody. In the regrettable absence of the Bishop of the diocese from illness, the Very Rev. Dean Innes was called to the chair.

The Chairman's Address.—After opening by singing and prayer by Rev. Canon Hill, the chairman delivered a short address. He said an important convention had recently been held in Toronto in connection with secular education which stirred the country from one end to the other. There was great reason for gratitude for the advance made in secular education. Just as it advances the responsibility increased for greater effort in spiritual education. Man is a composite being and needs to have his spiritual nature trained. The Sunday school and the lay helpers were largely filling this need. There were between seventeen and eighteen millions of Sunday school scholars and 2,000,000 teachers. Many have looked upon Sunday school work as outside the sphere of lay help, and it is only lately that attention has been given to the work by the Provincial Synod, which had it forced upon it by the Diocesan Synods, and in these it was largely promoted by laymen. Increased interest in Sunday School work means increased interest and power in the church. Although it might be said an hour's work on Sunday could not do much against all the evil influences of the week, yet as a handful of dynamite rends the mighty rocks, so Sunday school work may, with the influence of the Spirit, rend what seems to be mountains. By utilizing the stream of God's love which is flowing past, much may be accomplished just as in the physical world by utilizing the power of a stream of water. The church must organize for work, just as well as business and professions organize. The difficulty of procuring suitable books for S. S. libraries had been got over, and they might now be obtained from the depository in London. The difficulty of securing reverence in opening and closing Sabbath schools could be got over by thorough reverence and interest on the part of teachers. The speaker called on those present not to allow church schools to be made undenominational schools. Some people liked neutral tints in colours, but he preferred decided colours. Other denominations were not ashamed to teach their distinct principles in their Sunday schools, and he would have Church of England Sunday school scholars educated to know why they belonged to the Church of England. Not only distinct church teaching was needed, but the best available talent. The success of the lay workers' association depends on the interest taken by those who were engaged in Sunday school work. There was an excellent programme to be discussed, and, although they regretted the absence of the Bishop, he hoped they would earnestly address themselves to the work of the convention so as to be profited by it.

Mr. Joseph Lea, of St. Thomas, and Mr. J. M. McWhinney, secretary of Synod, London, were elected secretaries of the convention.

Mr. A. H. Dymond read letters expressing regret at not being able to take part in the convention, from Rev. Dr. Beaumont, of this city; Rev. Dean Carmichael, of Montreal; Mr. S. A. Blake, of Toronto, and Judge Macdonald, of Brockville.

Obligations and Privileges of Lay Workers.—Mr. Chas. Jenkins, of Petrolia, then read a paper on "The obligations and privileges of the lay workers in the church."

"The basis and place of lay help in the church." All genuine church work must begin with a dwelling of Christ in the heart. Any proposition to improve church work must be judged by three standards. 1. The Scriptures. 2. The accumulated record of church history and experience. 3. The spirits and minds of those who are called upon to deal with the matter. Spiritual identity with Christ is the condition of spiritual life. Christ Himself, as a man, had to pass through a course of training and development. The church is Christ's body, and her work is to so hold up Christ as to attract men to Him. The utterances of the Lord and the Apostles are full of directions for promoting spiritual growth. He had appointed certain orders of ministers for the nourishment of the church. "He gave some apostles, and some prophets and some evangelists and some pastors and teachers." The whole scope of the New Testament Scriptures goes to show that the whole

church is to be engaged in its work, and it was not until the church was made the state church of the Roman empire that a distinction was made between the clergy and the laity, which distinction has been continued. He did not like the term layman with the concomitant ideas attached to it. If we are members one of another, the clergyman is a member of the layman, and the layman of the clergyman. The obligation of every member of the church to work was a direct part of his spiritual life. A great many needed nurture and development, but they should come to a point where it would be said, "It is more blessed to give than to receive." The whole lay movement shows that something more is needed than the lay agencies that have hitherto been used. He pointed out from Scripture that the member being in Christ and having spiritual life, he was bound to work. When the seven men were set apart in the primitive church to minister in material things they were ordained, and in this lay, he thought, the solution of the problem, that not only those who gave their lives to the service of the church should be ordained, but those who had special gifts should be ordained for special work. Omitting apostles, there were four gifts mentioned as needed to build up the church, prophecy, evangelizing, that of the pastor and teaching, but few of these were possessed by any one man, and if laymen were consecrated to do whichever of these works they could do, it would increase the respect for the ministry, and train men to fill its ranks. The direct effect of an increase of lay workers would mean an increase of the episcopate, and an increase of clerical workers and their exaltation into that place in the respect of the church which they should occupy. The privileges of work are being co-workers with Christ and the reward which would be conferred.

In the discussion that followed Rev. Mr. Stout said that the need of lay help was pressing. We were much behind the Old Country in this respect. It was fitly said in the paper that church work should not be confined to those who were episcopally ordained. A great deal of the difficulty arose from laymen themselves, which he illustrated by the fact of his people requesting that an excellent lay reader should not continue because the service did not seem to come from him as from an ordained minister.

Mr. Joseph Lea said he knew of two men who had been brought up in the church, had gone astray, were converted and then felt that they were not wanted in church. One was now visiting the jails and poor-houses and the other had been kept from leaving the church by being made churchwarden. The object of the lay workers' association was to remove the idea that lay workers were not wanted.

Mr. Jasper Golden, of Kingsville, said that there should be co-operation between the clergy and the laity in this matter. There was more need of lay help in the rural districts than in the towns and cities. He pointed out how the clergyman and congregation were set at ease by having a layman to read the service when the clergyman could not reach a place in time, the latter afterwards arriving in time to take the pulpit. Lay help might be utilized also in conducting church service in places where preaching was not held.

Rev. Mr. McCosh, of Petrolia, said it was true, as Mr. Jenkins had said, that there was but one law for the government of the clergy and the laity. Laymen went to certain places, though surprise would be expressed if the clergymen did it; but if it were right for a layman to go to a ball-room or to drink in a bar-room, it was right for a clergyman to do so. Much of the objection to lay help rose from there being too low a standard of Christian life in the church. With the proper use of lay help the church would do ten thousand times more than she was doing.

Mr. A. H. Dymond, of Brantford, said the committee had requested Mr. Jenkins to prepare this paper, because they knew he would present a lofty ideal, and because he was one of the most profound thinkers in the diocese, and not only that, but generally arrived at right conclusions. While agreeing with Mr. Jenkins, he was not, however, prepared to go at present as far as that gentleman and to have laymen ordained. The objection to laymen taking part in the service because they were laymen should be lived down, and clergymen should stand firm in having laymen do work when fitted for it. In all the four churches in Brantford laymen always took part in the service. The church should become habituated gradually to laymen taking such part in the service as they were fit for.

The Brotherhood of St. Andrew.—Mr. T. Alder Bliss, of Ottawa, gave an address on "The Brotherhood of St. Andrew as a feature of the church work."

Rev. John Downie, of Berlin, testified to the good work done by the brotherhood in his parish.

In answer to a question, Mr. Bliss said to be a member of the brotherhood a man must be baptized, and to be a member of the Council he must be a communicant.

Rev. N. H. Martin, of Chatham, inquired what

was done to keep up the interest, and if the meetings were held regularly or occasionally.

Mr. Bliss said the question of maintaining interest and enthusiasm as well as the frequency of meetings was left to the circumstances of each chapter. Some met weekly, others fortnightly and others monthly. There was a form of admission, but it was optional with each chapter to adopt it or not.

The chairman said he wished to know whether the brotherhood would supply something better than they already had.

Mr. Dymond bore testimony to the excellent work done by a chapter he knew of. There was no ceremony except a public declaration to carry out the objects of the society.

In answer to further questions Mr. Bliss said he did not know of any chapters in rural districts, they might be formed with two or three members, and it was not recommended not to have a large membership.

The chairman said he had an organization very similar to the brotherhood, working on the same lines, composed of males and females, meeting weekly, and renewing their pledge of consecration once a month.

Rev. Mr. McCosh spoke of the efficient aid given to the American church by the brotherhood.

Further discussion took place as to how to organize, fees, &c., taken part in by Mr. W. Scarlet, Judge Ermatinger and others.

Mr. Burnside, of Bothwell, expressed the opinion that it was necessary to go to other brotherhoods to remove the clog out of the wheel of the church. They should use the brotherhood they had, the church. If laymen would not be discouraged because their efforts were not appreciated, but show that they were needed, the time would come when it would be said they were wanted. They did not need to go to the Archbishopric of Canterbury for an example. They might in the diocese of Huron set an example worthy of imitation elsewhere.

The convention adjourned at six p.m.

Principal Miller's Sermon.—In the evening Divine service was held in Trinity church, a large congregation being present. It was conducted by Rev. Messrs. McCosh, of Petrolia, Hicks, of Simcoe, and Moorehouse, of Ingersoll, after which Rev. Principal Miller, of Huron College, London, preached a sermon marked by depth and originality of thought. He took for his text Luke xiv. 23: "And the Lord said unto his servants, Go out into the highways and hedges and compel them to come in, that my house may be filled." All the world is divided, as in the parable, into three classes. The first are those who despise the gospel, although nominally accepting it. The scene of the parable is re-enacted when a call to the feast comes. They all with one consent began to make excuse. If we are Christians merely because of social surroundings, when the call conflicts with the claims of the world excuse will be made. One will plead wealth, another business, another family ties. The hardest of all ties to break for God's service are family ties. Those who made these excuses were hereditary Christians by training. The second class were maimed and halt and blind, in the lanes and streets of the city. Not until sickness and sorrow and all the evils of life are done away with, will there be wanting those who will accept the invitation of the gospel. But after all, the sick and afflicted were brought in; the message was "Go out into the highways and hedges and compel them to come in." Still there was room. This third class was clearly different from the first, and also from the second, teaching us that not only does the gospel appeal to the weak in body, and the sick, but to the strong in brain. Many think they obey the command by sending the gospel over the sea, or labouring unceasingly to spread it at home, but this is not so. There are highways and hedges in the spiritual world, as in the physical. Religion has been made so emotional, he might even say, or hysterical, and that glorious word salvation had been so clipped and pared as to cover only one part of the man, the soul, that many have become outcasts religiously. Religion is not the selfish pursuit of happiness, but self-denial, and because presented under the selfish aspect highways and hedges were erected. How shall we compel him to come in? Be sympathetic, be unselfish, be Christlike. There is one argument which cannot be overcome, the argument of a Christian life. Those who live it do more to compel the wanderers to come in than professional evangelists.

The choir, as usual, furnished excellent music.

Holy Communion.—On Thursday morning the holy communion was administered in Trinity Church to about seventy of the delegates.

Lay Workers' Association.—At 10 o'clock the annual meeting of the Huron Anglican Lay Workers' Association was held in the school house.

Mr. A. H. Dymond, chairman of the lay help executive, read the report of the committee of management. It stated that the first work of the committee was to provide a list or register of all male lay workers in the diocese. Circulars were sent out and one

hundred and eleven returns had been received and only three or four clergymen had failed to respond. The returns from the reported parishes, after deducting those holding more than one office, show an aggregate of 1,852 male lay workers coming within the terms of the constitution, namely, lay communicants, who act as lay readers, Bible class or Sunday school teachers; lay delegates to Synod; churchwardens, sidesmen and ushers; members of St. Andrews' brotherhood, church guilds, or other parochial associations of young men, and generally any laymen actively participating in the work of the church. A series of pertinent questions was put for the consideration of clergymen who think no help from a lay worker is necessary. The fact that there are only 142 lay Sunday superintendents in 226 congregations was commented on as showing that there is room for improvement in this direction. The fact that female teachers stand in relation to male teachers in the proportion of three to one was not considered creditable to the young men. The committee are of the opinion that the more general formation of parochial associations, especially of St. Andrews' brotherhood, would have a powerful influence in the direction of increasing lay help. The report concluded by expressing the committee's opinion that it is important to keep within the lines of the canons of the church, and that if the movement is prudently conducted, a body of lay workers will be raised up who will greatly strengthen the hands of their pastors. The report was adopted and ordered to be printed.

Officers Elected.—The following officers were elected, the majority of them being re-elections.

Chairman of Committee of Management, A. H. Dymond, Brantford; secretary-treasurer, Mr. Joseph Lea, St. Thomas; Committee—Brant, Mr. Bunnell; Bruce, Mr. Goodeve; Elgin, W. Scarlett; Essex, Joseph Golding; Grey, Jno. Robinson; Huron, T. O. Kemp; Kent, Theo. Burnside; Middlesex, V. Cronyn; Lambton, Mr. Kingstone; Norfolk, Mr. Christie; Oxford, Mr. Jas. Dent; Perth, Abraham Dent; Waterloo, Jas. Woods.

The chairman referred to the secretary, Mr. Joseph Lea, as the father of the movement in the Synod.

Teachers' Meeting and Bible Class.—After the conclusion of the meeting of the Association, the convention was resumed. "The teachers' meeting practically illustrated" was introduced by Rev. Rural Dean Martin of Chatham. He said that the teachers' meeting was an absolute necessity. It is a possibility in both city and country, if the teachers are in earnest and their hearts in the work. There must, however, be plenty of earnest work done, particularly by the leader. There must be organization, roll called, &c. The meeting should be near the end of the week, and should be in a room for the purpose, if possible. The minister should conduct the meeting, which should be opened with hymn and prayer, and should last only about one hour. The leader should remember that he is not only teaching, but teaching how to teach. The next lesson should be touched upon before closing, so that the teachers should be ready to ask questions, &c. The teaching of a lesson was practically illustrated by teaching the lesson of "The Good Samaritan," which was done in a very skilful manner.

Rev. Mr. Stout, of Point Edward, thought Mr. Martin's plan could not be carried out in rural parishes.

Mr. Jasper Golding, of Kingsville, dealt with "The Bible Class" (with blackboard.) Mr. Golding stated that he had been a Sunday school teacher for the last forty-two years, of a lower class until six years ago, when he became a Bible class teacher. The subject was ably handled, the audience listening with rapt attention the whole time.

"The outward and visible sign" charts and pamphlets were then explained by Rev. D. J. Caswell, of Kanyenga. He pointed out that the star was the emblem of light; the anchor, of hope; the heart, of charity, &c. He drew attention to the fact that Bible numbers were always significant. Owing to want of time the remainder of Mr. Caswell's address had reluctantly to be deferred until afternoon, as it was very interesting.

AFTERNOON SESSION.—*Resolution of Regret.*—Moved by Mr. A. H. Dymond, of Brantford, seconded by Mr. James Woods, of Galt, and Resolved, that the absence of the Right Reverend, the Lord Bishop of Huron, from this convention and the annual meeting of the Huron Anglican Lay Workers' Association, has been a source of deep regret to the clergy and lay workers in attendance; that it is their earnest prayer and desire that their chief pastor may be sustained and comforted in the illness with which it has pleased our Heavenly Father to afflict him, and be raised up once more to give his aid and encouragement to every work undertaken in the Lord's name. This convention, while sensible of the loss it has sustained through his Lordship's inability to be present, records its belief that it has been favoured with the great Master of assemblies, and trusts that this Divine favour and approval will be shown in increased activity throughout the diocese in all works tending to the glory of God and the extension of Christ's

Kingdom, and that a copy of this resolution be forwarded by the Very Rev. the Dean to His Lordship.

The Modern Sunday School.—Mr. C. R. W. Biggar, Q. C., of Toronto, gave an address on "The Modern Sunday School.—Why, how, and how otherwise?" Before commencing his address he expressed his pleasure at being present at a Sunday school convention in the banner Sunday school diocese of Huron. He also referred to the enthusiasm which he had received in Sunday school from being taught by Maurice Baldwin, now Bishop of Huron, in St. James' Sunday school, Toronto. Proceeding with his subject, a rural dean had said there ought not to be any Sunday schools. If we would go back to the time when every parent taught his own household in religion, this might be done, but we could not do that. Then the church provided spon-sors, but these could not attend to the work, and the state no longer does it. It, therefore, came to this, that the religious training must be done by the clergyman or his deputy. That is the why of the modern Sunday School. Under the head of the how, he pointed out certain methods to be avoided. More illustration and object teaching and story telling should be done both by Sunday school teachers and clergymen. He deferred his remarks on how otherwise till after Rev. Mr. Ker had spoken.

The Sunday School as It Is.—Mr. Robert Ker, of St. Catharines, then gave an address on "The Sunday school as it is." Charges, he said, have been preferred against the Sunday school as it is, and this has been resented. While many admit it is imperfect, they say it cannot be avoided. Others consider there are no defects. The original object of the Sunday school was to reach the poorer classes, and for the first half of this century its work was confined largely to the teaching of reading. Gradually it came to assume to do for the child what the parent was bound by the most solemn obligations to do. The exigencies of the case justified this, but it had produced a laxness in regard to parental responsibility, from which there was great danger. The success of the hold of the Roman Catholic Church on her children was owing to her putting religion first, while our modern Sunday school put it in a secondary position. Much of the teaching in them was a delusion and a sham, and there were even Bible classes that could not tell whether the whale swallowed Jonah or Jonah swallowed the whale. There should be a perfect identity established between the church and the great body of her catechumens, and it may be said that this is done by the Sunday school, but such is not the case. The non-church-goers of to-day are the Sunday schools of twenty years ago. The fact at almost every convention the question, How shall we retain our young people? is discussed, proved this. The teaching is shamefully defective and perfunctory. Religious education has given place to religious amusement. It is a question of which Sunday school shall outbid the other, and inducements are held out in the form of bun-feeds, sleigh-rides, &c. There is only whatever discipline the children permit and there is not one in fifty scholars who prepares the lessons. There is too little time for teaching in the Sunday school, a half-hour per Sunday, equal to a whole day in the year, while there are four days furnished by the Sunday school for amusement, which leads to the idea that religion is a sort of by-play. The speaker did not wish to be understood as opposing proper amusement. Another defect in Sunday schools is that while the scholars come in contact during the week with trained teachers, on Sunday they meet those who are neither qualified by training or knowledge. Behind the public school teacher stands the parental authority backed by the state: behind the Sunday school teacher stands nothing. To remedy this it is suggested that Sunday school teachers should have some training, but it is difficult to secure this except in the larger centres, and even there it can only be done to a limited extent. The leaflet as a substitute for training secured a severe scathing. Owing to the fact that such teaching did not reach the elder pupils, they drifted out and fed upon dime novels. These defects can be traced no doubt largely to the failure of parents in the first place. It was time, instead of lauding the Sunday school, it should be investigated as to its methods and work.

This paper caused the liveliest discussion of the convention.

Mr. C. R. W. Biggar denied that the teaching of the Sunday school was a delusion and a sham, was making religion a secondary thing, or leading the children to despise the teachers, by comparison with day-school teachers. Did he despise Maurice Baldwin when he was his teacher in St. James' Sunday school, Toronto, because he was not a trained teacher. Not a bit of it. It was not so much what was taught, but the holy life of the teacher that influenced the child in the right direction. He also denied that the non-church-goers of to-day were the Sunday scholars of twenty years ago. The Sunday school pictured by the previous speaker existed in that gentleman's imagination. He urged making the teaching of the

doctrines of the church prominent, and also making the Sunday school attractive.

By permission, Mr. Marshall addressed the convention on the work of the Church Army for a short time.

Rev. N. H. Martin, of Chatham, thought one of the reasons for defects in Sunday school teaching was that no reference was made to it in theological colleges.

Prof. Williams, of Huron College, said if funds were provided, he had no doubt that Huron College would appoint a professor to take up the subject of Sunday school teaching.

Mr. Jasper Golden, of Kingsville, said he was a living witness to the fact that neither the Sunday school teaching of the first half of this century nor the last half was a delusion and a sham.

Mr. Littlewood thought Sunday school teachers ought not to go away discouraged. The schools could be raised by individual efforts of teachers, superintendents and clergymen meeting together in such conventions as these, and imparting their experiences to others. Day-school and Sunday school teachers should not be compared as to learning.

Rev. Mr. McCosh, of Petrolia, could not agree with the gloomy views of Rev. Mr. Ker. He thought a large percentage of Sunday school scholars passed into the church, and the majority of the church congregations had been attendants at Sunday school.

Rev. Mr. Stout, of Point Edward, thought that though Mr. Ker had gone too far, there were faults in the Sunday school, one of which was irreverence.

Mr. Matthew Wilson, of Chatham, thought Rev. Mr. Ker's attack on Sunday schools should not be allowed to pass unchallenged. He pointed out that the day schools whose superiority Mr. Ker had so much lauded had only recently adopted the Kindergarten system, something akin to which had been adopted long ago in Sunday schools.

Rev. Mr. Hales thought the defects in the Sunday school ought not to be ignored, but pointed out and remedied. Parents ought to be induced to see that children prepared their lessons at home.

Mr. Charles Jenkins, of Petrolia, honored Mr. Ker having the courage of his own convictions. He thought that the Church was large enough to hold such magnificent teachers as Mr. Golden and Mr. Woods, and such keen critics as Mr. Ker. The coming defect of the Sunday school system was that it taught the children selfishness instead of self-sacrifice. It was only by hard work that remedies could be provided, and Mr. Ker's object was to show that such was needed.

Mr. A. H. Dymond thought loyalty to their own church was one of the necessary qualifications of teachers. He gave an instance of the advantage of illustrative teaching from the Kindergarten in connection with the Blind Institute in Brantford, of which he is the head. He thought a text book on Sunday school teaching, as suggested by Mr. Biggar, was needed, and that it would be a sign of union among ourselves if the heads of our theological colleges would unite in its preparation.

Mr. Burnside, of Bothwell, thought Sunday schools were not a failure.

A clergyman did not like the idea of holding up Methodist and Presbyterian schools as models, as had been done by some of the speakers.

Rev. G. C. McKenzie, of Brantford, said that excellent work was done in Sunday schools in infant, the senior infant and girls' classes.

Rev. D. J. Caswell then finished his address on "The outward and visible sign," charts and manuals. The crown was the symbol of victory, the cross of faith, the dove of the Holy Spirit. The shield suggested the text, "The Lord God is a sun and shield," the lamb symbolized Christ; the lamp fed from an unseen source, Christian life; the fish had been used by early Christians as a secret sign that they belonged to Christ, and the letters of ichthus, the Greek word, stood for what was interpreted Jesus Christ, of God, Son, Saviour. He then traced the origin of the symbol I H. S., and from this proceeded to the scriptural meaning of numbers: 1 implied unity; 2, confidence; 3, the Trinity; 4, the world number, winds of Heaven; 5, humanity; 6, work; 7, perfection. He then explained many other uses made of the charts in teaching the commandments and the catechism. The address was one of the best of the convention. Mr. Caswell has prepared pamphlets explanatory of his charts, which display a vast amount of research and ingenuity on his part. They are dedicated to Bishop Baldwin.

This closed the afternoon session.

Evening Session.—At the evening session, in the absence of Miss Brown, of Brantford, her admirable paper on "Methods and Responsibilities of Primary Teaching," was read by Mr. A. H. Dymond.

After a discussion on this excellent paper, Dean Innes made some further remarks and thought the convention had been a grand success, due largely because of the manner in which the laymen had thrown themselves into the work. He hoped this movement would lead to increased usefulness, and

urged all to be definite in their prayers for the extension of Christ's Kingdom.

Mr. Wilson moved, seconded by Rural Dean Martin, of Chatham, that the thanks of the convention be tendered the people of St. Thomas for the hospitality with which they had entertained the delegates.

On motion of Mr. Jenkins, the thanks of the convention were tendered Principal Miller, of Huron College, for the readiness with which he responded to the unlooked for call of the convention to preach the annual sermon.

On motion of Judge Ermatinger, seconded by Rev. Canon Hill, a resolution of thanks was passed to the chairman and officers who had worked so hard for the success of the convention.

After prayer by Canon Hill, Dean Innes pronounced the benediction, and a most enthusiastic and successful convention was brought to an end.

RUPERT'S LAND.

WINNIPEG.—The synod met in the school house of Trinity Church on Oct. 28th. The bishop in his address said: Much has been done in establishing missions among our scattered church people with the help of friends outside of us, especially with the generous help of the English church societies.

We have to thank our good friend Canon O'Meara for again during his college vacation pleading and pleading so well our cause in Eastern Canada, and we are grateful for the help secured. Our special gratitude is due to Wycliffe College for supplying both the grant and a clergyman for a mission, and we have also to thank it for a succession of excellent students, who have done most acceptable work in the summer months.

But as regards England, and, I fear, Canada, the utmost that we can hope for is that the aid hitherto given us may not be reduced for some time. A larger measure of help would, indeed, be of incalculable service in our present struggle to reach our new settlements, but we cannot reckon on it.

Before passing from subjects bearing on our mission work, I would desire again to impress upon our people the vital importance of the building of parsonages for our clergy. I find the want of a parsonage almost a fatal obstacle to securing the service of a married clergyman. And I am afraid that two or three of the parsonages, that have been built, are too small. We do not want and cannot afford, in the present state of the country, expensive buildings, still it is necessary to build so as to accommodate a family with several children. I trust there will be an effort in every mission district to secure a parsonage. The church people of the town which is fixed on for the residence of the missionary, should feel an obligation on them to see to this.

Since last Synod churches have been opened for divine service at Kilarney, Bethany, Ossowo and Rosser, and a school-chapel at Fort Rouge. New churches at Solsgrith and in Christ church parish, Winnipeg, are nearly ready. A tower with a peal of bells has been added to the church at Birtle, making it a completely equipped church building, and I had the pleasure lately of finding St. Clement's, Mapleton, furnished with new seats and greatly improved internally. A useful church room has been built at St. Ann's, Poplar Point. Under a resolution passed by the last Synod, there should be a satisfactory guarantee before a clergyman is appointed to a mission. This is a very necessary provision for the protection of the clergyman. The guarantee is only for a year, so that there is no valid reason for objecting to it. Still there are at times delays and difficulty in obtaining it, so that clergymen are apt to be lost to us.

Perhaps I may be expected to notice the position of the scheme for the consolidation of the church in Canada, in the success of which we feel so deep an interest. It is really difficult to say what the exact position is. The synod of Toronto alone has yet accepted the scheme which the conference drew up. The Bishop of Columbia and the Bishop of Ontario, and perhaps the Bishop of Niagara, for I have not seen a report of his remarks, are opposed to any interference with the Provincial Synods. The synod of Montreal, on the other hand, is against the retention of Provincial Synods. Various synods have appointed committees to consider the scheme and report on it. Of these the committee of the synod of Huron has reported favourably for the acceptance of the scheme, but with provisos for the reduction of the powers of Provincial Synods and apparently the elimination of those synods as soon as possible. The committee appointed by the synod of Montreal has also reported. It is opposed to the retention of the Provincial Synods under a General Synod, and cannot advise the synod to modify its previous decision. There seem to be two objections to Provincial Synods. One is that the holding of them will be burdensome. It is difficult to understand why this should be the case with our Provincial Synods held once in three years, when other great bodies have, in addition to their great yearly assemblies and conferences for the whole Dominion, yearly and half yearly meetings of

district synods and conferences covering very much the ground of our Provincial Synods. The other objection is that there would be too much legislation? But why should there be such fear of too much legislation? The other bodies do not seem to suffer from this. It is not for the passing of canons that we wish the retention of our Provincial Synod, but for the promotion of the practical work of the church. In fact, as far as legislation is concerned, I look on our Provincial Synod rather as a check on unacceptable legislation being forced upon us by the General Synod than for legislation from itself. However, as to such provisos as the committee of the synod of Huron proposes, if we enter the General Synod, we enter under our constitution. That constitution provides for our Provincial Synod and for certain rights being reserved to it, and no action of the General Synod can touch this. Meantime I do not quite understand what the procedure of the ecclesiastical province of Canada is to be. Are the diocesan synods to enter the General Synod each with its own scheme and its own provisos, or is the Provincial Synod to speak and act for the province in a proper ecclesiastical way, as ours is doing? If the former course is to be followed I do not see what control the General Synod can have over the ecclesiastical province of Canada—it would be a mere rope of sand. We must wait the action of the Provincial Synod of Canada in 1892, and as our Provincial Synod meets in 1893, before the meeting of the General Synod, we can then either ratify the necessary changes that we have made in our constitution to introduce the General Synod, or for the present drop the matter.

The Archbishop of York, in a late address, spoke of the wisdom of Pope Gregory and Augustine in arranging from the first for two provinces in England. What can be thought of the proposals that would wantonly destroy our present useful organization. We need a General Synod for the unity of the action of the church in Canada, but we need also Provincial and Diocesan Synods for carrying that action with intensity and force throughout the Dominion.

As to the statement that such a superior General Synod is unprecedented, it is quite true that national synods of the Church of England corresponding in a measure to our proposed General Synod were only called irregularly and on comparatively rare occasions, but the times are different. It is more easy now to bring together such a body, and the holding of it is agreeable to the spirit of the age. But the principle of the General Synod is to be seen in the National Synods of England, and we have but to carry it out. It will probably not be long before there will be some kind of National Synod or General Synod in England meeting regularly, but without eliminating the provincial convocations. The last great speech of Archbishop Magee, addressed to the convocation of York, advocated such a measure. In conclusion I am happy to assure the Synod that in my visits to the various parishes I have been much gratified by the faithful work of the clergy and by the evident hearty appreciation of their congregations.

The Rev. H. T. Leslie was appointed secretary pro tem. Mr. W. P. Sweatman was elected honorary lay secretary, and Mr. Lansing Lewis honorary treasurer. At the afternoon session, Mr. Sweatman resigned as lay secretary, as it was impossible for him to attend all the meetings, and Mr. J. H. Brock was elected. The treasurer presented his report for the year, which was adopted, several other reports were then presented and adopted. A lengthy discussion occurred on the committee's report of the Bishop's address. The Synod then adjourned.

Tuesday morning, after the opening of Synod, the election of delegates to the Provincial Synod was announced as follows.

Clergy—Canon Matheson, Dean Grisdale, Revs. Canon O'Meara, Archdeacon Fortin, Canon Pentreath, S. McMorine and Canon Coombes. Substitutes, Revs. W. A. Burman, G. Rogers, A. E. Cowley, and W. T. Mitton.

Laymen—Sheriff Inkster, W. R. Mulock, H. S. Crotty, J. H. Brock, F. H. Mathewson, H. M. Howell, Senator Boulton. Substitutes, Acton Burrows, T. M. Daly, G. W. Girdlestone and N. F. Hagel.

Canon Pentreath presented the report of the S.P. C.K. Depository, which was very satisfactory, and adopted; also the Sunday school report presented by Canon Coombes was adopted.

The election of the executive committee was as follows: Clergy—Canon Matheson, Canon Pentreath, W. A. Burman, Canon O'Meara, S. McMorine, W. Walton, Canon Coombes and A. E. Cowles.

Laymen—Sheriff Inkster, J. H. Brock, H. S. Crotty, W. R. Mulock, F. H. Mathewson, H. M. Howell, G. W. Girdlestone, T. Norquay, J. G. Moore and Hon. Senator Boulton.

A motion of condolence was passed by the Synod on the death of Rural Dean Cook. The Synod recommended that the Bishop should appoint a General Missionary as soon as a suitable person can be found. After passing several other clauses of the Bishop's address the Synod adjourned for church. At the afternoon

session, reports were read giving details of parish work in the several rural deaneries, by Rev. Canon Pentreath rural dean of Selkirk; Rev. W. A. Burman, rural dean of Lisgar; Rev. W. Walton, rural dean of Dufferin in Southern Manitoba; Rev. W. T. Mitton, rural dean of Minnedosa; Ven. Archdeacon Phair, rural dean of Islington; and Rev. G. Rogers, rural dean of Brandon.

The report of the rural deanery of Brandon was specially encouraging. The rural deanery includes eight parishes. There had been an increase of communicants of twenty per cent.; twenty per cent. increase of Sunday school scholars; and nineteen per cent. increase of the total amount raised. All moneys had been raised by voluntary contributions; not a pew had been rented in any of the parishes. The assets had been increased by \$1,350, and the liabilities decreased by \$688, leaving the financial position of the rural deanery better than the previous year by about \$2,000.

Archdeacon Phair's report of the Indian work in the rural deanery of Islington, referred, among other things, to his visit last spring to Eastern Canada, where he raised \$1,456; he said the brethren in the east were deeply interested in the work among the natives of the country. The Archdeacon gave a brief review of the various Indian missions at Griswold among the Sioux, at Portage la Prairie, Crane River, Jack Head, Black River, Fort Alexander, Rainy River, Lac Seul, St. Peters, Brokenhead River, and Islington or White Dog. In concluding his report the Archdeacon found that there was still much to be done and not a little to stimulate the church to take courage and go hopefully forward.

Rev. A. E. Cowley read the statistical statement of the C. M. S. school work, as a supplement to the Archdeacon's report of the Indian work in his rural deanery.

On motion of the dean, the reports of the rural deans and Rev. A. E. Cowley were referred to the executive committee with the recommendation that selections be printed under the direction of His Lordship and the secretary.

A motion was carried recommending the Bishop to call the meeting of Synod the second week in January of each year, as being a more convenient time. After the discussion on some other matters a large number of votes of thanks were passed, and the business of the Synod was finished. The Bishop closed the meeting with the benediction.

Correspondence.

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

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

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

Special Notes.

SIR.—The chapter of the deanery of Peel have under consideration a scheme whereby a parochial magazine, published monthly, twelve pages of sound church teaching, can be supplied at twenty-five cents per copy per annum; two columns of local matter will be allowed each parish. A special meeting of the chapter has been called to meet at the Synod Office, Toronto, on Saturday, November 14th, at one o'clock, to make final arrangements. My object, sir, in writing this letter is to request the attendance of any Parish Priest who may be interested in the matter.

GEO. B. MORLEY, Sec. R. D. P.
The Parsonage, Tullamore, Nov. 4th, 1891.

"Awake, My Soul."

SIR.—Your correspondent "Collingwood" has misunderstood me, as I certainly do not object to the words quoted, though it did not occur to me to say so. Attention had been drawn in your paper to the words of one of the Evening Hymns, and it appears to me that those I quoted from the Morning Hymn are also open to a similar criticism; of course we all understand that such expressions are poetical and figurative. The words day and night, in Rev. iv. and viii. as also those in the hymn, may be considered as referring to time present, and "there shall be no night there" to apply to the time when the first things shall have passed away. M.

The Church of Canada.

SIR.—In your issue of 29th October you have a letter from "A Layman of the Province of Quebec" upon the question of Church people assuming to themselves the title "The Church of Canada." He says that because there are so very many Romanists in Quebec, and so many Presbyterians, etc., through-

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etc., through-

out Canada, we cannot take to ourselves this name, and that any endeavour to do so would be met at Ottawa with a repulse. We are very glad "Layman" has stated his case so clearly. He has, however, forgotten to note that no amount of error, howsoever great, can make one grain of truth. The Romanists, Presbyterians, etc., in Canada are wholly in error, and are schismatical in trying to undo Christ's founding of the Church at Jerusalem (not at Rome, nor Geneva, nor Epworth, nor anywhere outside of Jerusalem), on the day of Pentecost. On that day was set up The Church of Christ on earth, and this Church must be an undivided Church with Christ as head. We are bound by all the religious ties dear to us to at once have a "historic" branch of this Church in Canada, on a broad Catholic basis, not on a narrow bigoted Roman foundation, nor on a sectarian footing.

We need not go to any Government to legalize the act of naming the Church. It can be done, and only done, in National Synod. The State must accept the name. If "Layman" will only procure a pamphlet of 100 pages published by Dana & Co., entitled "Unity and its Restoration," he will immediately see what too many people in our Church are far too slow to perceive, that the Roman Bishop inside and outside the city of Rome is the author of the direst schism the world has ever seen. We must not expect anything but opposition from Italy and from Nonconformity; but "England" (and the world) "expects every man to do his duty." Surely we are not afraid of doing right. If we await for the Archbishop of Montréal, or on the pleasure of those Protestant "Councils" who are outside the Church, we shall never have a National Church in Canada. Delays are always dangerous. While we have time let us "protest" on the right and on the left, so that we may, as a Dominion, be free to worship God, not after the manner of men, but after the teaching of Christ. The point of time in planting the Church in Quebec by the Roman Episcopate is voided: (1) by the fact that Cabot, the discoverer of Newfoundland, and the discoverer of Canada, had on board one of his ships a chaplain of the Church of England, and was the means, under God, of bringing to Canada (before Romanism), the Gospel of God on "historic" lines: (2) It is also voided by the fact that the "acts" of Rome since the days of Zozimus have long ago nullified any claim it may have to true Catholicity, and made it what it is—a Western schism. No amount of good works now, no earthly position or grandeur, can set these two things aside. We have nothing to do with an Act of Parliament. Let the National Synod only do its duty and name the child, and no legal quibbles can take its name away. Modern Rome is in schism anywhere and everywhere, as is sectism of any kind.

C. A. F.

A Visit to our North-West Missions.

LETTER No. 4.

SIR.—The next missions to be visited were those at the Touchwood Hills; Rev. L. Dawson, of Niagara, had kindly offered to drive me there. It was arranged that I should arrive at Regina Saturday, midnight, and that we should start the next morning, but it was afterwards decided to take but one day on the road up, so we accordingly started on Monday. Now the distance we proposed to cover was seventy miles, or more, and that without change of horses; we were to stop at Pi-a-pot's Reserve, thirty miles from Regina. The Indians number 226, and are under religious instruction from the Presbyterians. The Farm Instructor, Mr. McKennen, had kindly invited us to rest there and have dinner. The weather was exquisite, and as we bowled along, the air and horses both fresh, we felt the exhilaration induced by our surroundings. No doubt there is more beautiful scenery in the world. I am told that Regina boasts of having one tree, but I was unfortunate enough not to see it. Notwithstanding this drawback, hear that the proud title of the "Queen City of the west" has been wrested from us and transferred to Regina, and as up there Toronto is always spoken of as being in Eastern Canada, there may be more in the claim than at first appears. But in the meantime we are driving along the lovely prairie trails, and at 12.15 we arrive at "Pi-a-pot's" Reserve to find the instructor's house closed. It seems that he and his wife had gone to Regina, and had not yet returned. What was to be done? Mr. Dawson said that even if we could go on the horses must be fed and rested; he knew the family well, and that they would be disappointed if we did not make ourselves at home, which we accordingly proceeded to do. Getting a ladder, Mr. Dawson climbed through an upper window, opened the door, lighted the fire, and then we investigated the larder with great success, bringing forth bacon, eggs, bread, butter, cream, preserves, &c., but alas! no tea, so were obliged to be satisfied with chocolate. Just as we had seated ourselves to partake of this sumptuous repast, our would-be, or were-to-be, entertainers drove up, and Mr. Dawson went out and invited them in

to dinner; they were delighted to find we had been able to provide for ourselves so comfortably. I tell you of this incident, so that you may understand something of the boundless hospitality of the North-West. What would a Toronto family think of such an intrusion? At 2.45 we again started, and began our descent into the Qu'Appelle valley, where the scenery is really beautiful; the river being too deep to ford without the risk of a wetting, we were obliged to make a detour of about two miles to cross the bridge. On and on we drove till we reached the Loon Valley; here we lost the trail, and went some miles before we struck it again. It was now seven and the moonlight was in full. Mr. Dawson thought we could not be more than six miles from the mission, but on asking some half breeds, they informed us that we had still eighteen miles to trace; the horses were now able to go but slowly, so that it was 11.45 when we reached the mission, and gladly we sat down to the supper which our kind hosts had prepared for us. The Mission House, which was to be our headquarters for a few days, is situated on Chief Gordon's Reserve, and in connection with it is a Boarding Home for boys and girls; the mission and school are in charge of the Rev. Owen Owens. Most of the girls, and some of the boys, are clothed by branches of our Womens' Auxiliary, but there are still a number of the boys unprovided for. They are all nice, bright children, and Mr. and Mrs. Owens are to be congratulated on the good work they are doing there, and I trust our Church workers will take a greater interest in this Home. Mr. Owens, I believe, is to have an assistant teacher. Mrs. Owens badly needs some Christian woman to help her in the house, as she is far from strong. The day after our arrival we had a pow-wow with Chief Gordon and his councillors, on the school question. "Day Bird," one of the head men, and a fine looking Indian, was the speaker. Before commencing, he shook hands with us, to show that what he had to say was in a friendly spirit, and although but a short time before we had seen him in white heat of passion with the farm instructor (who had called him over the coals for encouraging the holding of the "skeleton" dance, a thing which is not permitted during the harvesting time), now he was calm and reasonable, and after he had spoken, through an interpreter, listened quietly as Mr. Dawson explained the system of education, and the advantages that the children would derive from the Industrial schools. Chief Gordon wished me to convey to the Womens' Auxiliary the thanks of himself and his people for the gifts of clothing, &c. The Mission Church has only been built a short time and is very pretty. The evening after our arrival, Mr. Dawson gave a magic lantern exhibition of scripture pictures, explaining them through the interpreter; we also sang a number of hymns. The church was crowded with both Christian and Heathen Indians, and all seemed to enjoy themselves thoroughly. On three following days we drove fifteen and twenty miles daily, visiting "Day Star's" and "Muscowequan's" Reserves, which, with "Poor Man's" and "Gordon's," are in charge of the agent, Mr. Keith, to whom I am indebted for much useful information, as well as for being hospitably entertained at his house. "Day Star's," "Gordon's," and "Poor Man's" are all in charge of the Children's Missionary Society. "Day Star's" band numbers eighty, twenty of whom are boys, and twenty girls. Mr. Slayter holds a day school there. I was much pleased with the children, and promised that our Womens' Auxiliary would remember them at Christmas time. Mr. Slayter is a hard working teacher, and deserves our assistance. We did not visit "Poor Man's Reserve," as Mr. Haldyman (Teacher) was in England, and the school closed. Indians there number 100. "Muscowequan's" Reserve is in the hands of the R. C.'s; the Indians number 157. We were kindly received by Mr. Denehey (Teacher); it did not take long to see a perfect disciplinarian in charge of this school. There were twenty children present, eleven being boarders. Mr. Denehey asked me if I would like to examine them, but I preferred that he should do so, and we were surprised at their ready answers, their knowledge of spelling, grammar, and arithmetic. He told one class to reduce three miles to inches. I said, "I'm glad you are not asking me to do that." In a short time the children had done it and only one had a mistake. We started on our return journey to Regina on Saturday, leaving the Mission House at ten, and it was seven before we reached the welcome roof of our old friends the McKinnons, where we were to remain the night. I know about 5 o'clock Mr. Dawson and I were rash enough to be willing to barter all our worldly possessions for a cup of tea, and I felt greater sympathy for Esau then I had ever done before, and he had not "tea" as an excuse for his rashness. An early start on Sunday, so that a service might be held at the house of one of the settlers, and we reached Regina at three, just in time for the indefatigable Mr. Dawson to take his Sunday school. I have said nothing of the beauty of the Touchwood Hills, with its lovely lakes, its pretty bluffs, its carpet of wild flowers; it is only fifty-six

miles from Qu'Appelle, and can assure my readers it will repay a visit. Part of my one day in Regina was spent at the Presbyterian Industrial school, which was begun in April and is not yet completed. It is in charge of Rev. Mr. McLeod; it will accommodate two hundred. One thing that I particularly noticed in the dormitories were the iron bedsteads, and I think all Indian Homes should be so provided. Also visited the Presbyterian Boarding Home at Portage La Prairie. Some fifteen miles out from the Portage is a Reserve, on which there are about three hundred Assiniboines, nearly all heathen; they are commonly called "Bungies" because they are real beggars. It is to be hoped the church will soon be able to send a missionary among them; I believe the Rev. Mr. Cook had been appointed to the work shortly before his death. This closes my summer trip, and if through anything I have said, or can say, I may be so fortunate as to interest others in these poor, and too oftentimes despised Indians, I am more than rewarded for doing without, for a few months, our city luxuries. L. PATERSON. Sec.-Treas. Dorcas Dep. Toronto W. A.

Notes and Queries.

Can you tell us what is the real force of that conversation which took place between Jesus and the Scribes around the bed of the man who was sick of the palsy? The Scribes maintained the supremacy of God alone in forgiveness, and Jesus at once took up other ground.

[None of the miracles recorded as performed by our Lord, requires such care in handling as this one does, on account both of its direct issue and so many collaterals. Looking at the Scribes' words and Jesus' reply to their expression and spirit, we have to notice two things. (1) Jesus does not openly contradict them in their assumed defence of God's authority, but in reality He does. It is not true that God alone forgives sins, and it is not true that God as God forgives sins at all; God, the all-just, and all-holy, cannot forgive. Therefore in their pretence of spirituality and faithfulness, the scribes were entirely at fault, and how many quote their vain words as if they were undoubted truths! Their truth would undermine the whole need of the gospel.

(2) Jesus took up the position when he said that the "Son of Man" could forgive. We have propitiation by our Great High Priest, who became incarnate for us. It is only through the Son of Man that we can obtain the forgiveness of our sins even from God Himself. Our Lord therefore had forgiven the man his sins, whatever they were for, which he was suffering, and added the correlative and external cure as a sign to their unbelief. Unless we look to the two as strictly correlatives, we introduce the idea of arbitrariness, because any other external miracle He might have employed as a proof of His power to forgive. But in the case before us He took away the spiritual guilt, and then the physical effects of the sins. It was, however, as Son of Man, that He "bath borne our griefs and carried our sorrows," and could forgive even as God. How seldom is this distinction attended to, yet how absolutely necessary in the even balance of our faith!

British and Foreign.

A stained-glass window to the memory of the Rev. Charles Kingsley is to be placed in Holne church, the village on the borders of Dartmoor, where he was born.

We hear that the number of Irish clergymen present at the church congress was nearly eighty. It is said that this is the largest attendance of Irish clergymen at any congress.

In the diocese of Chicago there are forty-four vested choirs, where twenty years ago there was but one.

The Bishop of Jamaica was a passenger by the Royal Mail Company's steamer "Don," which arrived at Plymouth on Wednesday morning from the West Indies.

The Rev. Lindon Parkyn, formerly a Congregational minister at Swansea, and latterly a minister of the Reformed Episcopal Church in London, has joined the Church of England, and will be ordained.

Arrangements have been made for the formal opening and dedication of the Mackonochie Memo-

rial Chapel, in connection with St. Alban's, Holborn, on December 14th.

It is stated that the receipts at the Church Congress at Rhyl amount to considerably over 1,100*l.*, and all debts, with the exception of a few trifling items, have been paid.

The Rev. Charles Darling, the Rev. K. W. S. Kennedy, and the Rev. J. A. Murray, are going out next month to India with another Trinity graduate, in connection with the Dublin University Mission to Chota Nagpore.

The Bishop of Durham, speaking on Saturday afternoon at the opening of new National schools at Gateshead, said the changes in elementary education had dispersed for the most part the doubts and necessities, but their responsibilities were not ended. The National Church still owed a debt to the country in the maintenance of her schools, which represented the principle that all true education must be founded upon religion.

The long-promised life of Dr. Pusey will be published in October, 1892. This long-awaited biography is being completed by Canon Paget and Mr. Johnson, and the latter gentleman is also preparing a volume of Canon Liddon's correspondence for publication, a work likely to be of great interest. Canon Liddon had written about two-thirds of the life of Pusey when his fatal illness set in.

Through the united efforts of Mr. Edward Smith, British Vice-Consul at Monaco, and of Dr. Hutchinson, of Monte Carlo, the long controversy with regard to the position of the English church at Monte Carlo has been brought to a close. The church has been taken over by the S. P. G., and a chaplain, duly licensed by the Bishop of Gibraltar, has been appointed.

There was a grand congress of German-speaking Romanists held at Buffalo, N.Y., recently, at which the deep dissatisfaction of the Germans with the prevalent Irish influence in their Church here was freely and loudly voiced, and representations made to Rome of the way in which the Germans are ignored in the conferring of dignities and the management of affairs. It is well to keep watch of this significant division in the Roman Church in America, for it may lead to some very important developments.

The Brotherhood of St. Andrew.

ST. LOUIS CONVENTION.—The sixth annual convention of the Brotherhood of St. Andrew in the United States was held in St. Louis on Thursday, Friday, Saturday, and Sunday, October 22nd to 25th. The programme has been given by us in a prior issue, together with a reference to the large delegation of seventeen Canadians who represented the brotherhood in Canada at the convention of the older sister.

To say that the convention was a success, both in drawing together a remarkable number of earnest men, and in the impression created upon them when there, would be putting it mildly. The number of delegates or authorized visitors who attended, was in all 541, and these came from all parts of the United States and Canada, including places as far distant as Oregon in the west, Maine and Massachusetts in the east, Tennessee in the south, and Canada in the North.

The services were held in Christ church cathedral, with a seating capacity of about one thousand, and it was filled to its utmost at the opening service, when Bishop Tuttle, of Missouri, gave a strong and enthusiastic charge to the brotherhood. He divided his words of encouragement and advice under the four headings of Steadiness, Helpfulness, Holiness, and Hopefulness. He eulogised the two rules of the brotherhood as being the height of wisdom and the depth of philosophy, and urged upon its members the necessity of making our Church in fact, as in name, truly "Catholic," adding that if this term were anywhere regarded as a party word it should be blotted out, and the plain Saxon "for all" substituted. He described the

true aims of the brotherhood to be their God's, their Country's and the Truth's, to cast out sensuality and enthroned chivalry, and if the times be out of joint to go nobly to work to put them right. His thoughts were clothed in scholarly diction, whilst the exhortation teemed with appropriate militaryisms. Not the least impressive sight of the convention was the fact that this vast congregation, with but few exceptions, remained to partake of the Holy Communion.

Prominent amongst the impressions created were, first, the attendance throughout the whole of all the sessions of the Bishop of Missouri; second, the presence of 50 or more clergymen; third, and greatest of all, the fact that the laymen present included men of all ranks, professions and callings, from the wealthy millionaire, the Philadelphia lawyer, the prominent physician, and the manager of a concern employing ten thousand men, on the one hand, to the young clerk, the artisan, and the day laborer, on the other, but all animated by the same motive, and all willing to receive suggestions from the humblest of those present.

The entire time devoted to business was limited to some six hours, and the dispatch with which it was disposed of, and the entire absence of anything like animosity or long discussion in connection therewith, was certainly a revelation to the Canadian delegation. The council's report gave a fair idea of the good work being accomplished, showing that there are now in the United States something over 500 chapters in good standing. This report will be forwarded by the American Brotherhood to all clergy and church newspapers in the United States and Canada, with the recommendation that it be published and read, and we feel sure that it will prove more beneficial and of greater interest than the average sermon.

The first conference, upon "Church going among men," called forth some practical addresses from William Aikman, jr., of Detroit, lawyer, on "Why men generally do go to church"; from Earl C. Smith, a Chicago salesman, who spoke of the two principal reasons why men do not go to church as being (1) lack of the love of Christ; (2) Indifference as to salvation. Mr. John Wood, the energetic general secretary, who was present and gave such assistance at our own Canadian convention, spoke most admirably and practically as to what will bring men to church, "but only," as he put it, "so as to get them into the kingdom of Christ," and divided his address into (1) What laymen can do; (2) What clergymen can do; (3) What the whole church can do, and in that behalf emphasizing most particularly the fact that men must be impressed with the fact that the chief object of going to church is worship.

Mr. G. Harry Davis, lawyer, from Philadelphia, the popular president of the convention, followed, speaking forcibly upon "Public Worship or Christian Effort."

On Thursday evening the public meeting for men was well attended, and "The Dignity and Duty of Man," after being introduced by Bishop Tuttle, was admirably treated of by Mr. C. J. Wills, a New Yorker, who devotes the whole of his time to lay work among the great masses; the Rev. George J. Prescott, of Boston, and by the Rev. Father Huntingdon.

On Friday morning the conference was upon "Work Amongst Boys," the great importance of which was thoroughly brought out, and it was finally determined that whilst individual Chapters should encourage this work in so far as they might be able, that the brotherhood should not officially take up or adopt any junior organizations at the present time.

In the afternoon Mr. James L. Houghteling, president of the council, gave many practical suggestions as to the necessity of a Brotherhood Bible Class, and how it should be managed, and emphasizing the fact that its object was (1) for the brotherhood men to attend; (2) to bring other men to; (3) as a fair and honest meeting-ground for coming into contact with other men. Later on, in the same afternoon, the conference on "Diversities of Gifts—the Consecration of Skill," was opened by W. R. Sterling, the general manager of the Mammoth Illinois Steel Company. This conference drew out splendid short addresses from Dr. Gardiner, of Chicago, on "What doctors can

do," Mr. W. H. Faulkner, of Pittsburg, on "What lawyers can do," Mr. Joseph Cleon on "What mechanics can do," Mr. Henry A. Sill on "What teachers can do," and Mr. John M. Locke on "What travelling men can do." The commercial travellers were so well represented at the convention that they had a special conference by themselves for the purpose of developing their peculiar sphere of work.

From an oratorical standpoint the public meeting on Friday evening, attended by more than fifteen hundred people, was probably the greatest success. Canon DuMoulin spoke in his usual masterly style on "The Bible and Human Freedom," the Rev. Dr. Rainsford on "Baptism and Human Equality," and the Rev. T. F. Gailor, vice-chancellor of the University of the South, Sewanee, Tenn., gave an impassioned address on "The Lord's Supper and Human Brotherhood."

On Saturday morning there was an early conference on the mutual relationship of country Chapters and city Chapters, and at 11 o'clock one of the most interesting and practical features of the convention was entered upon when the question box was opened, and the numerous questions deposited there during the progress of the convention were handled by leading brotherhood men.

In the afternoon Chapter No. 1, of St. James', Chicago, mustered its own members for the sample Chapter meeting, which was full of interest for all delegates, who were of course visitors at the meeting, and who got a great deal of useful information in reply to the questions asked after the business of the meeting had been transacted.

The final conference was upon "Brotherhood Life," the Rev. Floyd W. Tompkins, rector of St. James', Chicago, giving a simple but beautiful and touching address upon "The Vow—Consecration," whilst "The Method—Man to Man," was dealt with by Mr. N. Ferrar Davidson, president of the brotherhood in Canada, the Rev. R. A. Holland, of St. Louis, concluding with a few words upon the object, "The Kingdom of God."

On the Saturday evening all delegates and visitors were entertained by the St. Louis Local Council at a reception in their Art gallery, and on Sunday the concluding services were held in the cathedral, about 500 brotherhood men marching in as a body to the morning service, and considerably more than half filling the cathedral, which was of course crowded to hear the magnificent sermon of the Right Reverend Hugh Miller Thompson, Bishop of Mississippi, who struck the keynote of the convention with his scholarly yet practical words on "Bear ye one another's burdens and so fulfil the law of Christ."

In the afternoon public meetings were held in every Episcopal church in St. Louis and the suburbs, addressed by brotherhood clergy and laymen, whilst in the evening the final service was held in the cathedral, when four addresses were delivered by Canon DuMoulin and Messrs. Houghteling, Sterling and Wills, and the convention finally closed by the brotherhood men remaining for short prayer and the singing of "Gloria in Excelsis."

To hear the singing at the convention was in itself an inspiration. The St. Louis Local Council had secured for the rear of the stage, Philippoteaux, a magnificent painting of about 20 feet by 30 on "Christ entering Jerusalem," and this was not only greatly admired, but seemed in a mysterious way to influence all the proceedings in the hall. No fact speaks more strongly for the success of the convention and the interest taken in it, next to the large number of men who regularly attended to all the celebrations of the Holy Communion, than that though probably not one in ten had ever visited St. Louis before, still the attendance at all the conferences, sessions and meetings was almost unanimous.

Thus concluded this most magnificent convention, and on Sunday night and Monday the delegates and visitors left for their far-distant homes, each feeling that he had not only received some personal inspiration and revelation from the proceedings, but ready to carry the good news of an increasing interest in the temporal and spiritual welfare of our fellow-men to the different centres of brotherhood life throughout the length and breadth of the land.

TORONTO CHAPTERS. A very representative and enthusiastic meeting was held in the Church of the Redeemer school house on the evening of Thursday the 5th of November, for the purpose of hearing a report as to the proceedings of the St. Louis convention from the Rev. Canon DuMoulin and the other delegates. Nearly one hundred men were present, amongst whom were noticed a large number of the city clergy, who took a deep interest in the proceedings. A most forcible and stirring address was delivered by Canon DuMoulin, who opened by stating that he had never attended any meeting or series of meetings which produced so great an impression upon him. In his graphic style he pictured many of the most striking features of the convention, drawing a strong moral therefrom for the church in Canada. Messrs. Davidson and Rudge also delivered addresses at some length, whilst the remainder of the [delegates present, Messrs. F. DuMoulin, Andrews, Brown, Code, Taylor, O'Reilly and Baillie were called upon for three-minute addresses.

The proceedings were interspersed by the singing of well-known hymns, and all went away well pleased with the result of the meeting.

Sunday School Lesson.

25th Sunday after Trinity. November 15, 1891

THE ORDERING OF BISHOPS.

I. THERE WERE BISHOPS FROM THE FIRST.

The Apostles ordained *Bishops*. They learnt this from Christ Himself.

In a former lesson it was shown that at first those now called priests were all called Bishops, and those whom we call Bishops now were then called Apostles. They were also called *Angels* (Rev. i. 20), and that in process of time the title of Apostle came to be reserved exclusively for those who had been directly sent by Christ Himself, and those who succeeded the Holy Apostles in the duty of "overseeing" presbyters committed to their charge, and also in the power of ordaining others to the ministry, then came to be, and have been for many hundreds of years past, and are now called Bishops (overseers), the middle order of the ministry being called priests (elders).

(a) Proof from Holy Scripture.

(a) See what St. Paul says to Titus, (Titus. i. 5.) *To ordain elders, etc.* Elders already in Crete, could not they ordain others? No, or St. Paul would not have left Titus, Titus, therefore, "Bishop" of Crete.

(b) See St. Paul's words to Timothy. He left him at Ephesus instead of himself, (1 Tim. i. 3, 18). He tells Timothy what is to be done in the Church. (ii. 1, 8). Tells him what sort of people priests and deacons should be (iii.), as though he had to manage these things, (iii. 14). He tells him how to rebuke elders, and how to receive accusations against them, (v. 1, 19, 20). Timothy plainly is to have control over others (v. 21). These are the things our Bishops have to do now. This is all we want to know. There was some one who did these same things then.

(c) Look at Rev. i. 20. Angels same as we call bishops. Think of Ephesus. St. Paul sent message to "elders" at Ephesus (Acts xx. 17). No angel or bishop as yet. St. John wrote letter to Ephesus (Rev. i. 4), and sent it to the "angel" (Rev. ii. 1). The elders still there but some one over them, they had a bishop, or angel, now.

Another reason why we have bishops, the Church always had them from the beginning. Those who lived nearest the Apostles tell us that the Apostles appointed men to succeed them, and these men were called bishops. It was only 300 years ago people began to doubt this. Why do we have Church government by bishops? Because for 1,500 years there was no other. Why may only bishops ordain men to the ministry? Because for 1,500 years no one else ever did.

II. THE OFFICE OF A BISHOP.

Suppose we are with Timothy at Ephesus. He is bishop, and we shall see what is his office.

(i) Suppose some one said, "you are not rightly our bishop." He would say, "Yes, St. Paul consecrated me." Like first question to candidate for bishop, "Are you persuaded?"

(ii) Suppose some one said to Timothy, "What do you believe?" Timothy might say, "I hold fast the form of sound words." (2 Tim. i. 13). These words to be found in Scripture. What sort of workman would Timothy be? (2 Tim. ii. 15).

(iii) Suppose one were to say, "How can you do this except you understand and love it?" He might answer 2 Tim. iii. 15, 17. The Holy Spirit would teach him what he did not know. If His teaching was objected to, he could "convince the gainsayers."

(iv) Persons engaged in wrong-doing must first be warned, and, if persistent, must be rejected from communion in the Church (Titus iii. 11.)

(v) Timothy must not forget himself (Titus ii. 11, 12 and 7; 1 Tim. vi. 11; iv. 16). Like question in our service, "will you deny," etc.?

(vi) Suppose quarreling, unkindness, etc. (2 Tim. ii. 24, 25).

(vii) What must bishops do when priests and deacons wanted? (Titus i. 5; 1 Tim. v. 22).

(viii) Bishop must be kind, and urge others to be kind to all in need. (1 Tim. iii. 2, and vi. 17.)

Our duty to pray for bishop that he may be enabled to perform his work.

Sometimes bishops have to die for the faith. Ignatius, Polycarp, Pateson, Hannington. What a glorious end.

Family Reading

Twenty-fifth Sunday after Trinity.

THE BEAUTIFUL PEARL.

Last Sunday we thought about the treasure hid in the ground—the treasure that is *better* than all the earthly things people love and care about.

It was the Love of Jesus.

Do you know that in another place in the Bible it is compared to something that seems almost more precious still than treasure. What is that?

A *pearl*. Yes, a pearl is a beautiful white jewel, worth a great deal of money, especially if it is a large and perfect one. Once a travelling jeweller met with a wonderfully large pearl. He was so sure it was a great prize, that he sold all that he had in order to get money enough to buy it. It was worth parting with everything he possessed to have it for his own.

I think our Lord wanted to make everybody understand about this precious possession.

Some people who listened to Him would have seen treasure dug up in a field, and those were country people; others would know most about shops and jewels, and the buying and selling that goes on in a town. So it was made clear to both sorts of people, that belonging to and loving Christ is more precious than treasure dug up in a field, and more precious than a lovely pearl, bought with a great sum of money in the town.

Now why is the Love of Christ so very precious—so precious that it would be *worth while* to part with all that you had to get it?

"Ah!" you say, when you have read so far, "it's something that Methodists and the Salvation Army and very pious people talk about, but it doesn't seem exactly a real thing; at any rate, not real like gold, or bank-notes, or jewels. A man with plenty of 'go' in him, and lots of power in his arms, and a clear brain that understands business, wouldn't go in for it at all. It doesn't seem to suit him somehow; and it doesn't seem to suit me in my work-a-day life either. It's more for clergymen, and women, and girls, and perhaps some boys who are rather 'soft,' not the sort of boy that I and lots of others are."

Yes, I can understand your thinking that. And it's a good thing to have it out. But do you know there are more things about us than you or I dream of, and perhaps if we *did* dream them we should be rather surprised!

I believe there are working men, men in business at this very time, to whom the Love of Christ is not a name or a fancy, but something real, very near.

Not long ago a clergyman who held a short service every day in his church, noticed something that rather surprised him. It was, that a man whom he knew to be the head of a large business firm was always present at each service. Day after

day went on, and grew into weeks, and still the man was invariably in his place. At last the clergyman found an opportunity of asking him how it was he managed to be always there? how he found time in the midst of business to come to church? for it must have been, some people would have said, a great interruption.

"I could not live my business life without it," was the simple answer.

Why was church a help? You can tell. Because the Lord meets His servants there, and *those who love Him* find refreshment and peace in that meeting.

Think of this the next time you are in church.

General Gordon was a brave, active soldier, as fearless as man could be, yet none could have more truly possessed the Pearl of great price than he. In the midst of a campaign his Lord was as truly present to him as ever He was to the saints of old. There was, it is said, each morning one half-hour, during which there lay outside Gordon's tent a handkerchief; and every soldier in camp knew what that meant. No foot dared enter the tent so guarded; no message, however pressing, was carried in. Whatever it was, it had to wait until the signal was removed. And what did it mean? Why, that Gordon was in communion with his Lord. I dare say he too would have said, "I cannot live my busy life without *that*."

Perhaps you say that these stories are both about grown men, and haven't, after all, much to do with boys such as you are. Well, here is one about a lad who was just growing out of boyhood.

He was working in the Black Country, that is, where the great coal-pits and iron-works are, and he did try to lead a good life, and serve God. But it wasn't easy for him to do that, because the other men hated him for trying to set himself up, as they said, to be better than they were. They persecuted him continually, which he bore quietly, and at last they resolved to put a stop once for all to the religious ways that were a rebuke to themselves. They did a horrible thing—put him right in front of one of the huge furnace-fires, while a number of men and lads stood round, threatening to keep him there until he would say some wicked words they told him. He was firm and steadfast, however, and at last one a little more merciful than the rest rescued him from his tormentors. When he was lying on his bed scorched and in great pain, his clergyman said to him, "What did you feel when you were in front of that terrible fire?" He answered, "I never felt in my life that Jesus was so near me."

Ah, doesn't that show that *the love* was in his heart, and that if he had lost all, even life itself, he would still have had that?

Think this over when you have a little quiet time to yourself, one of those times when we seem to get a little *above* common life lessons and work, and so forth. For this Pearl, this Love of Jesus, is not a thing to be talked about or shown off, for people keep very precious things in secret places, don't they?

But at those quiet times you can be very happy in thinking, "I tried to do that to-day for Jesus, He helped me; He is very near. I want to get closer to Him each day, and love Him more. Lord, give me this Pearl of great price—Amen."

"Changed Lots; or, Nobody Cares."

CHAPTER V.

Time would restore much, and he urged Miss Knox to be careful not to stimulate any forced activity. Three months had now passed since little Lil had been transplanted, and she had learned to accommodate herself to much which had at first been very strange to her; while she had dropped imperceptibly day by day the manner of speech she was accustomed to, trained by hearing others speak and by Miss Knox's gentle but watchful corrections.

She had heard at the first from Mr. Chisholm how completely the child had hitherto lived in the nursery, so she had hardly wondered at the provincialisms, for Lil had been quick to learn; and she had already gained much from her nurses, who if they had felt surprised that Mr. Chisholm's little daughter spoke but indifferent English, had not thought it their place to remark on it; and all through her convalescence Lil had been very

silent, in her weakness too bewildered at the change in her life to care to speak.

Mr. Chisholm returned to his wife determined to say as little as he could to make her anxious; Dorothy he said was slowly recovering, in fact she was looking well. Miss Knox was full of praise, she was so very good, obedient and gentle! As he spoke Mr. Chisholm felt he should be almost glad to hear of one of those fits of passion which had formerly frightened him.

How could his wife bear to be told that her child did not even remember her? He had been obliged to own that she appeared to have forgotten French, and a great deal of what she had learned; then he laid a great stress on the necessity of her brain, which had evidently been much tried by the long delirium, requiring rest; all excitement must be avoided.

After much consideration, by the doctor's advice it was determined that a meeting between Mrs. Chisholm and her child should be put off as long as possible, and that Dorothy should remain with Miss Knox at Eastbourne, while her father and mother went to the South, the usual visit to Scotland having been given up.

After Christmas Miss Knox should bring her little pupil to Nice to join her parents; by that time it was likely that her health would be quite restored, and as Mr. and Mrs. Chisholm were moving from place to place the plan needed no explanation, and Mrs. Chisholm was easily persuaded of its wisdom.

When at last the supposed Dorothy was clasped in her mother's arms, she warmly returned the kisses that were showered on her.

Miss Knox had taken great pains to tutor her beforehand as to her conduct towards her mother, and Lil was ready to obey her kind friend to the utmost; besides she had a very loving heart, and was ready to be affectionate to any one who cared for her.

Her life was a truly happy one; each day brought constant employment and amusement, and 'the past was really fading from her mind, while each day new images were being stored in it.

By the time she reached Nice, her thick auburn hair was clustering all over her head, her colour was very bright, her eyes full of life and spirits, her complexion, if delicately fair, yet speaking of health and vigour.

She made a very pretty picture in her green serge travelling dress and cloak, trimmed with grey fur, and her mother looked at her with loving admiration; her precious little daughter had been given back to her, and she was feeling very thankful to God for his goodness.

She took off the child's hat, and passed her thin hand through the curls, lifting them off the fair wide forehead.

"My darling! what a scar," she exclaimed. "I remember papa told me of it," and she examined closely the mark, which looked as if it must once have been a serious cut, just below the line of hair. "How did that happen, can't you tell me?"

"The donkey threw me off; he began to gallop, and I wasn't holding," answered the child promptly.

"The donkey! What donkey? And who put you on it?" questioned Mrs. Chisholm.

"I don't remember," said Lil, looking troubled. She would have liked to have added: "Jem was there and he picked me up;" but she had promised Miss Knox not to talk about Jem.

"Was nurse there, dear?"

The child coloured painfully, and tears came into her eyes. "I don't know," she said sadly, and she was so evidently troubled by the question, that Mrs. Chisholm changed the subject, and told her Nice was not very far from Cannes, making other remarks about the place, to which the child listened with apparent interest.

To be Continued.

Love in the Home Life.

We ought not to fear to speak of our love at home. We should get all the tenderness possible into the daily household life. We should make the morning good-bys as we part at the breakfast-table kindly enough for final farewells. Many go out in the morning who never come home at night; therefore we should not part, even for a few hours, without kind words, without a lingering

pressure of the hand, lest we may never look again into each other's eyes. Tenderness in the home is not a childish weakness; it is one that should be indulged in and cultivated, for it will bring the sweetest returns.

Rest and Labour

Two hands upon the breast—
And labour's done.
Two pale feet crossed in rest
The race is won.

Two eyes with coin-weights shut—
And all tears cease;
Two lips where grief is mute—
Anger at peace!

So pray we oftimes, mourning our lot;
God, in His kindness, answereth not.

Two hands to work address.
Aye for His praise;
Two feet that never rest,
Walking His ways;

Two eyes that look above
Through all their tears;
Two lips still breathing love,
Not wrath nor fears!

So pray we onward, low on our knees;
Pardon those erring prayers! Father, hear these.

Never Give Up.

Never sit down and confess yourself beaten. If there are any difficulties in the way, struggle with them like a man. Use all your resources, put forth all your strength, and "never say die." The case may seem hopeless, but there is generally a way out somewhere. Are you bound and fettered by hurtful habits? Do not despair. You can't do much to help yourself, it is true, but there is One who never fails to strengthen the young man when he makes an honest attempt to overcome temptation and master every evil passion. "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." That is the experience of thousands of fellows who have felt their feet slipping, who have begun to sink in the quicksands of sin, and have reached out a hand to accept the loving help of the strong and gentle Christ. While He lives and loves, no man need ever give up.

The Road to Influence.

It is a noble ambition that makes a man desire to exert a strong and good influence on the men about him and those who shall come after him. Not the consciousness that such an influence exists, nor the reputation of having it, but the fact of the influence itself, is worthy to be prized. To be a man worthy of confidence and following; to be looked back upon as we look back on the toilers who have wrought out our civilization, the unknown freemen who have won our liberty, and the countless hosts of believers who have handed down our faith and moral standards; to be counted, though unnamed, among those who have in their station and as God called them helped to set men forward,—this is the high calling and worthy ambition of a Christian man.

This direct, personal influence over others is not to be gained by effort. It is not to be brought about, any more than happiness, by consciously seeking after it. For, as a discerning thinker has recently said: "A man may strive for influence and miss it. But let him grow within himself,—in self-control, in conscientiousness, in purity and submission,—and then he will not miss it. The road to influence is simply the highway of duty and loyalty." Let a man grow within himself, if he would do his work well. The most strenuous efforts to help other men without the strength of a virtuous manhood, triumphant over temptation, will avail, something it may be, but very little. If one desires the true success of a good influence, let him forget all about it and simply try to live in obedience to the moral law for its own sake and in conscious following after the example of Christ. Other men will find in such an one the inspiration they need, and will grow stronger because of his unconscious example. They will follow the Christ that lives in him, and in them, too, He will live. Influence will have been reached along the highway of duty.—*St. Andrew's Cross.*

Hints to Housekeepers

TO BEAUTIFY THE HAIR. Take two ounces of olive oil, four ounces of good bay rum, and one dram of oil of almonds; mix and shake well. This will darken the hair.

TO PREVENT HAIR FALLING OUT.—Ammonia one ounce, rosemary one ounce, cantharides four drams, rose-water four ounces, glycerine one ounce. Just wet the head with cold water, then apply the mixture, rubbing briskly.

ADVICE FREE. Keep the head cool, the feet warm and the bowels regular, and no disease can attack you. This is a celebrated German physician's advice, and can best be accomplished by using Burdock Blood Bitters, the best regulator and purifier known. It cures all disorders of the stomach, liver, bowels and blood.

CHAPPED HANDS.—As cold weather is the usual cause for chapped hands, so the winter season brings with it a cure for them. A thorough washing in snow and soap will cure the worst case of chapped hands, and leave them beautifully soft.

WHITE AND DELICATE HANDS. Should you wish to make your hands white and delicate, you might wash them in milk and water for a day or two. On retiring to rest, rub them well over with some palm oil and put on a pair of woollen gloves.

WELL RECOMMENDED. *Dear Sirs,* I am happy to say I have used Hagyard's Yellow Oil for burns, bruises, sprains and cuts, and find that there is nothing better. I recommend it to all my friends around here.

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CLEANING SILVER.—For cleaning silver, either articles of personal wear or those pertaining to the toilet-table or dressing-case, there is nothing better than a spoonful of common whiting, carefully pounded so as to be without lumps, reduced to a paste with gin.

PROTECTION AGAINST MOTHS.—Dissolve two ounces of camphor in half a pint each of alcohol and spirits of turpentine; keep in a stone bottle and shake before using. Dip blotting paper in the liquid, and place in a box with the articles to be preserved.

THE CZAR OF RUSSIA.—The Czar of Russia probably has his own troubles as well as we commoner mortals. Where we have the advantage in such troubles as dyspepsia, biliousness, constipation, bad blood and the like, is in being able to procure easily a perfect remedy in Burdock Blood Bitters, nature's grand restorative tonic and purifier.

Retrospection.

Where am I to-day in the course of this earthly pilgrimage? Do I go on daily in paths of holiness and peace? Can I believe myself humbler and holier, and happier to-day than I was this time last year? Has any bud become a blossom, has any blossom turned into fruit? I can only tremble and weep as I enquire. Ah! it is not for me to say that I have advanced in holiness; it is only for me to seek to do so, to press forward.

O, Lord! I count not myself to have apprehended. Teach me to reach forth to those things which are before me, to press towards the mark for the prize of the high calling of God in Christ Jesus. My sinfulness is my own and his who is the enemy to all human souls. My righteousness, I would have it my own, even if it were possible. Let it be felt by me that it is of thee, my Saviour. Oh! bring me more and more under the guidance of that power which worketh in thy children both to will and to do of thy good pleasure. Every day teaches me to pray for a clean heart. Our outward man requires daily washings as it becomes offensive even to ourselves, and can the inward man go on day after day without needing its daily cleansings? Oh! sanctify me, purify me, my Saviour, with the Holy Spirit!

"All that I was, my sin, my guilt,
My death was all my own;
All that I am I owe to thee,
My gracious God, alone."

Children's Department

Two Sides of a Question.

Ned Willis was a banker's only son. He had been so petted and flattered, it was a wonder he was not utterly spoiled, especially as he had dollars to spend where other fellows had pennies. But Ned had considerable common sense when it occurred to him to stop and think. One lovely day he went fishing. Going through the woods he passed Judge Allen, who had come out with a surveyor to see about some disputed landmark. Ned was flattered by the pleasant greeting the judge gave him, for Judge Allen was the great man of the village. By and-by, when Ned got at his fishing, he began to think.

"This is the sort of a man I'll be—the biggest and most influential in town. I ought to be mighty glad I've such a grand start. Father is rich, and when I am of age I have a lot of grandmother's money coming to me. How some fellows have to dig, and when they are forty years old they won't have what I start with. I shall read and study more, of course, but I shall never grind away at books. I shall travel and see life and have a yacht to go around the world in, give wine parties, and be somebody. Look at Tom Elders now! He is as bright as any gentleman's son, if his father is only a poor carpenter. Tom is having to work every blessed day this vacation to pay for his school next winter. When he comes of age, if he is college educated, he will be as poor as a church mouse."

Just then the judge's loud voice was plainly heard behind the dense foliage:

"Yes, just about the very worst thing these days for the average boy is money or the expectation of it. Take

that bright chap that passed just now. I knew his father when he hadn't a sixpence, but he was bound to be 'somebody.' He studied nights and drove an express cart day-times; never spent ten cents he didn't earn until he was a man grown. He got a good education and business habits. His mother then fell heir to quite a fortune, and knowing how to care for it, he came to be as rich as he is; but this boy of his—what a difference! Ned will know just enough not to be called a fool. He never will learn, until the knowledge is of no use to him, that money will not buy everything on earth worth having. He will inevitably grow up lazy, self-indulgent, and, nine chances to one in ten, depraved. Even now it is cigarettes and every show that comes to town. Soon it will be tobacco and treats and gambling and theatres. What will he care for business habits, even leaving principles out of the account? He needs no business habits to acquire money. He has all he can spend without any efforts to make more. O, I tell you, money is usually a curse to a boy like Ned. I expect to live to see that it has been to him."

"You won't!" ejaculated Ned, jerking his fishing rod yards above his head. "No, you won't! I walked off to-day because I had a hard algebra lesson. I'll march back and tackle that lesson, and we'll see if I'll only just escape being a fool—may be not escape, and all because my money was a curse. We'll see, Judge Allen! And I guess tobacco and some other things will have the go-by after this."

Fair and Honest in Play.

Ida and Susie were swinging. "Now, we'll take forty swings apiece," said Ida.

"Yes," said Susie. "One, two, three; up goes she," sung Susie.

"O that isn't the way to count," said Ida. "You must count straight."

But Susie kept up such a merry little chirp with her laugh and song that Ida soon saw that she would do very little counting.

"Now its forty, as nearly as I can count with the chattering you make," said Ida.

So Susie slipped out and Ida took her place in the swing. Susie was the younger, and I dare say she could not count forty very easily. Ida counted for herself and Susie swung her.

"It's more than forty, but Susie doesn't know it," said Ida to herself. "I'll let her keep on."

But better thoughts soon came to the little girl.

"It is cheating," she said. "Susie can't count, but God can; He knows it is cheating." She sprang from the swing. "Get in, you dear little thing," she said to Susie. "You've swung me more than forty, and now I'll give you a good, long swing."

An Eight-Year-Old Chesterfield.

A little eight-year-old Irish boy in one of our public schools was reproved by his teacher for some mischief. He was about to deny his fault when she said: "I saw you, Jerry." "Yes," he replied as quick as a flash, "I tells thim there ain't much yous don't see wid thim purty black eyes of yourn." That was the soft answer that turned away wrath; for what lady could resist so graceful a compliment.

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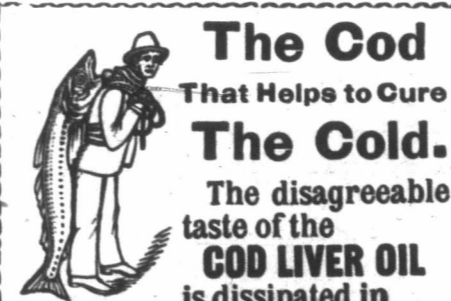
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Wishing.

I wish, and yet I dare not wish
For something that might be;
I wish, but all in vain my wish,
It will not come to me.

I wish, but always keep my wish
Deep buried in my heart;
The hidden secret of that wish
I will to none impart.

I wish, oh that I could not wish!
For wishing leaves a sting;
Oh! who would think a simple wish
A heart with grief could wring?

I wish—I must not, will not wish;
God's child, there is no need
That I should murmur in a wish,
At what His love decreed.

I wish—I will not, do not wish;
I yield me to His care;
Hereafter let my every wish
Be changed into a prayer.

A Word to Boys.

If we are to have drunkards in the future, some of them are to come from the boys of whom I am now writing, and I ask you if you want to become one of them? No, of course you don't! Well, I have a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. It never failed, it will never fail, and it is worth knowing.

Never touch liquor in any form. That is the plan and it is worth putting into practice. I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come this way. You will find yourself some time with a number of companions and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milkop if you don't indulge with them.

Then what will you do? Will you say, "No, no! none of that stuff for me!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself and will keep doing so all its life? Boys, do not be drunkards.

The Seasoning.

"I have brought your dinner, father,"
The blacksmith's daughter said,
And she took from her arms a kettle,
And lifted its shining lid.
"There's not any pie or pudding,
So I will give you this,"
And upon his toil-worn forehead
She left the childish kiss.

The blacksmith took off his apron,
And dined in happy mood,
Wondering much at the savor
Hid in his humble food;
While all about him were visions,
Full of prophetic bliss,
But he never thought of magic
In his little daughter's kiss.

While she with her kettle swinging
Merrily trudged away,
Stopping at sight a squirrel,
Catching some wild bird's lay,
And I thought how many a shadow
Of life and fate we would miss,
If always our frugal dinners
Were seasoned with a kiss.



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Lost Children in New York.

Between three and four thousand children get astray during a year in the city of New York; but the system of caring for the little ones is so admirably arranged that you never hear of a child dying in the streets for lack of food or shelter, or failing to reach its parents or guardians, unless it has been purposely set astray.

The place to look for stray children is at the police building on Mulberry street, on the top floor, which has come to be known as the "sky parlor"; and they are brought there from all parts of the city, often as many as thirty a day. The children range from toddlers of a year old to those of six and eight years. Some of them are so little that they are not able to speak plain, and others are so bewildered that they do not remember even the number of the street where they live, or the part of the city. It is on fine days that the largest number of children are registered at the "sky parlor"; on rainy or very cold days there may not be one.

Children get astray in many ways, and the largest number is brought in when a circus parades through the town, for the little folks run after it, and often run along with the crowd for a dozen blocks, not thinking that they are getting away from home. They also follow hurdy-gurdy men and organ-grinders, national or other parades, and frequently follow a crowd when a policeman is taking a prisoner to the station-house.

Some children leave their homes owing to the cruelty of their parents or guardians, and scores of little boys and girls every year run away from their homes at points outside the city, the conductor passing them along when they say they have no money. But the thoughtful conductor questions the child carefully, and if he finds it is running away from home, he takes or sends it back, or else, on arriving in the city, has it sent to the Home of the Society for the Prevention of Cruelty to Children. But a number of the waifs found astray in the streets are put there by parents and guardians, who want to go off to Coney Island or elsewhere for a day or two. An officer who has charge of stray children makes this statement:

"There are hundreds of parents in New York who purposely put their children astray in the streets. A mother, father, or guardian sets out for the ferry, bound for some place out of town; and when a police station is neared, the guardian or parent stops someone in the street, and says, 'I have found this child in the street; will you take it to the station? as I have to catch this ferry at once.' The child is too little to explain, and is led off by the stranger to the station, where it is registered. This thing," the officer continued, "is done to such an extent that it has become a nuisance to the police department. Of course, when the parent or guardian returns, the child is reclaimed, and



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many fictitious tears are shed and false kisses given to the little one."—*Harper's Young People.*

How to Please.

"One great source of pleasing others lies in our wish to please them," said a father to his daughter, discoursing on the "small sweet courtesies of life." "I want to tell you a secret. The way to make yourself pleasant to others is to show them attention.

"The whole world is like the miller of Mansfield, 'who cared for nobody—

not he—because nobody cared for him,' and the whole world would do so if you give them the cause.

"Let the people see that you care for them by showing them what Sterne so happily called the small courtesies, in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender, affectionate looks, and the little acts of attention, giving others the preference in every little enjoyment, at the table, in the field, walking, sitting and standing."

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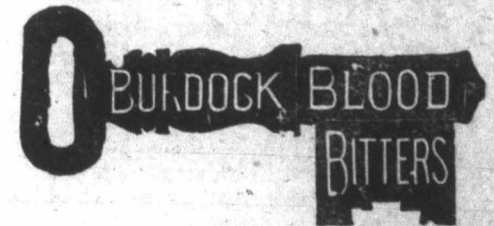
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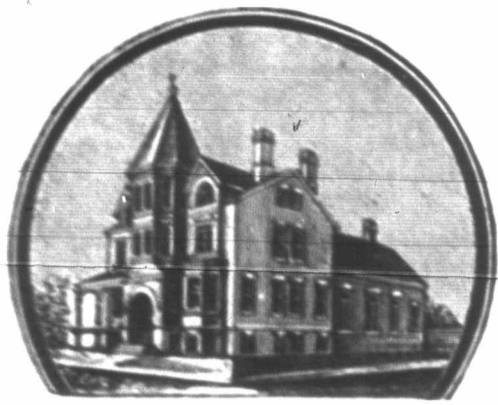
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