



S. JOHN'S HOSPITAL, MAJOR STREET, TORONTO.



Toronto, Christmas, 1896.

IDEAL PARISH, PRAYERS FOR DEAD,
A SAINT.

There is a sentence of St. Paul's which precisely describes an ideal parish, especially at Christmas time. 'He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.' Rom. xii., 8. He that ruleth is the Rector, the Parish Priest, the President of the ecclesiastical body. He is to exercise his office with diligence, with zeal, with a complete devotion to the task committed to him. Unlike Wesley, who said 'the world is my parish' this man says 'the parish is my world.' He, or she, that showeth mercy, is the Sister, the District Visitor, the Club Secretary, the Nurse, the good fellow, who like St. Philip, lets the boys chop wood on his back, so only that they don't offend GOD. Mercy in the New Testament, means active care and work for any who are in trouble. Those who shew mercy do it in the ideal parish, with cheerfulness, with hilarity, they go about their errands of kindness with smiling faces. Lastly, he that giveth—the Subscriber, the Squire, the Friend at a distance, the person of narrow means who yet cares for those who are poorest—he that giveth, does it with simplicity, he thinks nothing of his gift after it is given. If it can be large, he makes it so; if it must be small, he sends it all the same. The poor unconsciously echo the sense of Scripture when they say, 'our minister thinks of us always, and tries to do us good; and the ladies they work like slaves for us, and yet look so pleased, that it does one good to see them; and as for their friends, they think nothing of a five-pound note.' It will not be impossible to find in town or

country, a clergyman who rules with diligence, and workers who shew mercy with hilarity. Those whose special province it is to give can, therefore, with a clear conscience, do it with simplicity.

From *The Cowley Evangelist*.

"Why should we leave to Roman Catholics the duty of insisting on doctrinal and definite religious education of the young in public schools, as also the precious and pregnant truth of continued improvement in the Communion of Saints, not only in this world but also in the Intermediate State, in this only life which GOD has given us until the final judgment. This is lost sight of by those who deny the existance of an Intermediate State so full of comfort to the humble followers of CHRIST. Why should the Communion of Saints be restricted to the first stage of our existance, 'seeing that we are compassed about with so great a cloud of witnesses?' Arius, the arch-heretic, was the first who denied the divinity of CHRIST and the Trinity in Unity, and he was also the first to deny prayers for the dead."

From *Church Work*.

Peace is the perfection of order. It is the natural outcome of the perfect order, where all is ruled by one perfect will.

To speak of oneself is as difficult as walking the tight-rope. One requires such wonderful balance and so much circumspection not to fall in so doing.

I saw a Saint—How did'st thou know that he
 Thou sawest was a saint?
 I saw one like to CHRIST so luminously
 By patient deeds of love, his mortal taint
 Seemed made his groundwork for humility.

And when he marked me downcast utterly,
 Where foul I sat and faint,
 Then more than ever Christlike kindled he,
 And welcomed me as I had been a Saint;
 Tenderly stooping low to comfort me.

Christ bade him, "do thou likewise," Wherefore he
 Waxed zealous to acquaint
 His soul with sin and sorrow, if so be
 He might retrieve some latent Saint;
 "Lo I, with the child God hath given to me!"

CHRISTINA ROSETTI.

ST. JOHN'S HOSPITAL.

Though still feeling "the hard times" our difficulties are less than a year ago. One great relief is that our boiler is at last paid for. By dint of constant small economies helped by a very few donations, and by a gift from our Church-workroom. The wards and private rooms have been fairly well filled throughout the year, and our patients have happily, made good recoveries in almost all cases. Their gratitude and affection for the House are indeed a pleasure to those who are constant and unwearied in their care of the sufferers. We shall welcome very warmly more tray cloths, table covers, etc., if amongst our kind friends there are some who will again send us these necessary articles.

The small light "comforters" of pretty art muslin, which are of great use in the wards are losing their freshness and beauty. May we have some more please, dear helpers of former years?

The Shanty Bay working party have been so good to us in the past, that we venture to remind the workers of the perishable nature of "Comforters," and the need of replenishing our supply. At Port Dalhousie, where our kind friends the Rev. J. and Mrs. White now live, some very welcome needlework has been sent to us. We hope there is more of it in hand now! The near approach of Christmas, brings suggestions of gifts for a tree, and possibly some money to spend on evergreens to decorate our wards. We think it probable that a good deal of work is being quietly done now, and that Christmas-tide may find us well provided to meet all the various wants which are felt at the Holy Season, which we try to make bright for those about us. We have to thank an anonymous friend for a very kind note enclosing a donation of \$5, "A small token of gratitude for kindness and attention received during the time spent in St. John's Hospital." Another enclosure of \$2 came "from a grateful patient." From the Bishop Strachan School we again acknowledge a very welcome addition to our stock of pillow cases; our friends there are now busily occupied in dressing dolls for us,—and very dainty dolls they are!—to be sent out to the School at Yale, where our Chaplain has lately paid a visit, and made a promise of these delightful playthings for Christmas-tide. From the Rev. T. C. Street Macklem we have had a very opportune gift, a number of good and well bound volumes, which we are sending to our college at Oshawa. Since the early days of our work there, a real need has existed of Literature of an amusing and improving character for our children.

Mr. Macklem's kind gift is a substantial beginning of such a library. It is especially welcome just now, when holidays are approaching, and those of our pupils who do not leave the College at Christmas, will delight in a supply of reading material. As we write comes in another kindly remembrance from our very good friend Mrs. Alex. Williamson, two bright pictures, well framed, to adorn the walls of our wards in the Hospital; also from the same kind hand a gift of \$2, which is to be promptly spent on a much needed copper boiler for the Church Home.

From the "Needlework Guild" through Mrs. Sydere, we have again to acknowledge very gratefully, a splendid bundle of *new* well-made warm undergarments. We cannot be grateful enough for this good gift; such a help as it is in our busy outdoor work. One sister who does much work in St. Margaret's Parish, carried off a bountiful supply to meet individual needs amongst her poor friends, as, for instance, warm petticoats, frocks and mittens for the children of a poor laundress, who some little time since met with a sad accident, her hand being severely burnt in a steam mangle, in consequence of which she has lost several fingers—Poor woman, at this inclement season how she will rejoice to see her two little girls comfortably clad. This is but one of so many instances in which that needle-work Guild has made our hearts glad! Do you wonder, dear reader, that we look forward to this annual distribution of clothing, and most heartily say *Thank you*, to the Guild.

To another Guild, that of S. Monica in S. Thomas' parish, we are indebted for a generous gift of \$50 to our Church Work-room. This goes far towards meeting the expenses incurred by our Sanctuary duties at the Church, where much needlework and material are needed at all times, to keep the Altar Vestments in order, and to renew them as they wear out. The Guild also helps us in our constant efforts to provide frontals, linen, etc., for country Missions where the congregations are unable to purchase such necessities. Our work-rooms are very busy now as Christmas approaches. We are just sending out a handsome banner of red brocade and silver satin for the "Silver Cross Guild" of S. Matthew's Church, Hamilton, also a handsome red frontal and super-frontal are just completed for Yarker, a purple frontal for the Chapel of our Church Home, and a red super-frontal and frontal with a white frontal for the Church-at-Rousseau, (these last are gifts). We are remounting some good English embroidery on white brocade and remaking a frontal for the Church at Belton, Assa., (the work being a gift, the material paid for).

During the past months we have sent out five handsomely embroidered fair linen cloths, to Nanaimo, B.C., S. Mark's, Parkdale, Carleton Place, Cobourg and Whitby. Surplices and stoles are constantly in hand; the demand for all such work steadily increases, and our four paid workers are always busily occupied, their work being supplemented by many kind friends who come for a few hours each week to lend a helping hand.

Last month we had a most interesting visit from a young Arabic gentleman, who is studying for Holy Orders at Windsor, N.S., intending to return to his own country to work under Bishop Blyth. Mr. Khaddar showed much interest in the various departments of work at the Convent, and in the Hospital, and on finding that it is not our custom to go out in the evening, therefore we should not be present at his lecture in St. Luke's Schoolroom, he very kindly offered to bring his photographs and curios to shew us here, and tell us something of the customs of his country and its people. All our sisters, with many patients from the Hospital, and a number of neighbors and friends, assembled in the guestroom, which was well filled, and listened to a bright and deeply interesting account of the Holy Land, well illustrated by the various admirable pictures of places and buildings whose names are so familiar to us. The garments and ornaments which Mr. Khaddar showed us were an education, making us understand much of Holy Scripture which had been difficult before. When one saw the outer "garment" laid into its neat folds and become a smooth rug or mat, one pictured the orderly carpeted road prepared for our Saviour to pass over, when multitudes spread their garments in the way"; and again the necklace formed of "ten pieces of silver" which is the pride and honour of an Eastern woman's heart, explains why she should be so much distressed by the loss of "one piece." We wished so much that we might have had a great many of our little friends about us to share our pleasure and edification.

Our friends and Associates at a distance frequently write that they are watching for a MESSENGER to tell them something about what is going on here. Perhaps they will tire of reading so long an account as this MESSENGER carries! We must however just draw attention to the picture of the Hospital and Convent in this number. It was taken from a photograph for our nurses' certificates, and we think others than the nurses will care to have so pretty a view of the building. The first three certificates awarded, belong to Miss Ida MacMullen, Miss Gertrude Maltby, and Miss Elizabeth Irwin, who have creditably passed through the training of St. John's Hospital.

Amongst many kind donations, we gratefully acknowledge the following; regretting that frequently we cannot ascertain the names of those who give :

Mrs. Edmund Osler, oilcloth and clothing.
 Mrs. J. F. W. Ross, table napkins, d'oyleys and towels, and a piece of linen for doctors' aprons.
 Church Guild, Dalhousie, 2 comforters
 Mrs. Neison, table cover and mats.
 Mrs. A. McLean Howard, pillow cases and mats.
 Mrs. Massey, d'oyleys.
 Mrs. E. Keefer, clothing.
 M.C.L. per Mrs. Oliver Macklem, new clothing.
 Mrs. C. Hamilton, Ottawa, books.
 Mrs. J. H. Plummer, picture Madonna and Child.
 Zaidée Keefer, vase (and flowers to fill it weekly).
 Mrs. Henderson, Spadina Avenue, samples.
 Mrs. A. Campbell, table.
 Mrs. Clark. Hospital bags.
 Mrs. F. Wootten, (weekly) periodicals.
 Needlework Guild, large bundle new clothing.

Pupils of Bishop Strachan School,
 one doz. pillow cases.

FRUIT.

Mrs. Larratt Smith.
 Mrs. Herbert Robinson.
 Mrs. Sharply.
 Mrs. Montizambert.
 Mrs. Pullen.
 Miss Heaven.
 Miss Lowe.
 Mrs. Mclean Howard.
 Mrs. Page (Iroquois)
 Books—Rev. T. C. Street Macklem.

FLOWERS.

St. Stephen's Church.
 Church at Maple.
 Church at Chester.
 C. Curtis.
 Grant and Zaidée Keefer.
 The Flower Mission.
 Mrs. A. E. Plummer.
 Mrs. Hilliard.
 Miss Leaycraft.
 Mrs. Edmund Osler.
 Miss Dillon.

We thank Mr. Nichols cordially for a fine turkey just received for a Thanksgiving Day dinner in the Hospital.

ANNUAL REPORT, OCTOBER, 1895, TO OCTOBER, 1896.

| RECEIPTS. | |
|---|-----------|
| Balance Oct. 1895 | \$ 783 82 |
| Government Grant | 1,381 80 |
| City patients | 690 00 |
| Private and semi-private patients | 5,689 85 |
| Endowed beds | 373 00 |
| Special for Interest | 90 00 |
| Subscriptions, etc. | 132 71 |
| Other sources | 15 44 |

| EXPENDITURE. | |
|---|------------|
| Meat | \$1,152 95 |
| Butter | 295 05 |
| Spirits | 8 20 |
| Bread | 211 40 |
| Milk | 351 63 |
| Water | 89 95 |
| Vegetables and fruit | 392 46 |
| Groceries | 832 74 |
| Stationery | 53 25 |
| Soap, brushes, mops and cleaning appliances | 116 67 |
| Fuel | 707 37 |
| Furnishing | 67 97 |
| Cultivation | 70 45 |
| Gas | 379 75 |
| Medical comforts & Medicine | 545 24 |
| Repairs (ordinary) | 389 50 |
| " (extraordinary) | 395 11 |
| Ice | 130 67 |
| Salaries and wages | 1,829 18 |
| Taxes and Interest | 919 18 |
| Other expenses | 59 50 |
| Balance | 158 40 |

\$9,156 62

\$9,156 62

MOVEMENTS OF PATIENTS DURING YEAR.

OCTOBER 1895 TO OCTOBER 1896.

| | |
|--|------------|
| Number of Patients in House | |
| Oct. 1895 | 20 |
| Admissions..... | 193 |
| | <u>213</u> |
| Discharged..... | 186 |
| Deaths | 10 |
| No. in House Sep. 30th, 1896 | 17 |
| | <u>213</u> |
| Dormitory capacity in beds | 32 |
| No. beds made up | 32 |
| Average stay in House, per inmate (in days)..... | 37½ |
| Collective stay of all inmates during year (in days) | 7,917 |

| | | |
|-----------------------|-----------------------------|-----|
| Protestants | 212 | |
| Roman Catholics | 1 | |
| | <u>213</u> | |
| Nationality. | (Canadian | 130 |
| | English | 65 |
| | Irish | 5 |
| | Scotch | 7 |
| | United States..... | 4 |
| | Other Countries | 2 |
| | <u>213</u> | |
| Residence. | (Toronto..... | 138 |
| | County York | 5 |
| | Other Countries in Ont.. | 64 |
| | Emigrants, foreigners, etc. | 6 |
| | <u>213</u> | |

ENDOWMENTS.

| | |
|--|-----------------|
| Margaret Fitzgerald. bed..... | \$75 00 |
| M.C.L..... | 25 00 |
| S. Mary's Ward, Mrs. McLean Howard | 25 00 |
| S. Stephen's Ward, Mrs. Broughall's S.S. Class | 8 36 |
| Millicent Memorial bed..... | 75 00 |
| Margaret Fitzgerald bed..... | 75 00 |
| M.C.L., Per Mrs. Payne | 48 00 |
| The Misses Knapp and Langton Fund | 15 00 |
| | <u>\$346 36</u> |

INTEREST.

| | |
|-------------------------------------|----------------|
| Per Miss Playter— | |
| Mrs. Charles Hamilton, | |
| Hamilton | \$12 00 |
| Mrs. Robert Bethune..... | 2 00 |
| Mrs. Edmund Osler..... | 6 00 |
| Mrs. D'Alton McCarthy..... | 4 00 |
| Mrs. Walter Cassels | 6 00 |
| Mrs. John Riordan..... | 6 00 |
| Mrs. William Baldwin..... | 6 00 |
| J. C. Kemp, Esq..... | 6 00 |
| Philip Dykes, Esq..... | 2 00 |
| | <u>\$50 00</u> |
| Mrs. Henderson | 6 00 |
| Miss Grier | 6 00 |
| Miss Acres | 2 00 |
| <i>Not previously acknowledged.</i> | |
| Per Miss Playter— | |
| Mrs. J. Riordan | \$6 00 |
| Mrs. W. A. Baldwin | 6 00 |
| J. C. Kemp, Esq..... | 6 00 |
| P. Dykes, Esq..... | 2 00 |
| | <u>\$20 00</u> |
| | <u>\$84 00</u> |

DONATIONS.

| | |
|-------------------------|----------------|
| A friend | \$ 2 00 |
| Mrs. Bible | 1 00 |
| Dr. Machell | 2 00 |
| Mrs. C. H. Nelson | 3 00 |
| Anon. | 3 00 |
| Miss Maud Chapman | 1 00 |
| Special for boiler— | |
| T. O. | 5 00 |
| Mrs. Darling | 2 00 |
| Mrs. Coone | 25 |
| Mrs. Butterfield | 3 00 |
| Miss K. Galbraith | 2 00 |
| Mrs. Shadbolt..... | 1 00 |
| Mrs. Lundy | 25 |
| Mrs. Hilliard | 10 00 |
| Mrs. Cole..... | 1 00 |
| Edgar Hallen | 4 00 |
| | <u>\$40 50</u> |

MAINTENANCE.

| | |
|---|-----------------|
| S. Stephen's offertory | \$20 90 |
| S. Thomas' offertory | 56 29 |
| S. Simon's offertory | 72 81 |
| Mrs. Crawley (Manitoba) | 1 00 |
| Miss Mabel Morris | 2 00 |
| Mrs. Hebden | 5 00 |
| Mrs. Larratt Smith | 5 00 |
| Per Mrs. Cayley— | |
| Mrs. W. Cassels | 20 00 |
| Mrs. Bedford Jones | 2 00 |
| Mrs. Dykes, Collecting card .. | 5 00 |
| Offertory at Associate's meeting in February..... | 18 00 |
| S. Thomas' offertory | 32 52 |
| Mrs. Kemp | 10 00 |
| Mr. and Mrs. S. W. Hallen.... | 10 00 |
| | <u>\$260 52</u> |

| BUILDING FUND. | | ENDOWMENT. | |
|---------------------------------|----------------|------------------------------|----------------|
| Miss Moffatt | \$61 32 | Per Mrs. Roper and Mrs. S. | |
| Mrs. J. J. Stewart | 5 00 | Hallen | \$10 50 |
| | <u>\$66 32</u> | St. Mary's Ward, Mrs. McLean | |
| | | Howard | 25 00 |
| | | | <u>\$35 50</u> |
| CHAPEL. | | | |
| Mrs. Alex. Hamilton (Barrie) .. | 1 00 | | |
| Miss Jane Boyd | 1 75 | | |
| | <u>\$2 75</u> | | |

SEATON VILLAGE MISSION.

The winter campaign opened here in the middle of September, with a sadly diminished account at the Bank for the Coal Club. Work has been impossible to get, and when little or nothing is earned, money cannot be put by, even in the Coal Club, where perhaps, more than in any other way, the winter comfort as a result of summer economy, is understood. The suffering this winter will be greater than before, and it cannot be said that *economy* has been lacking for there have been no wages to economize! We shall sadly miss our good friend Mr. Hebden, whose ready and generous help has been our great standby since our Mission began. Doubtless Montreal charities are gainers by our loss! For some years we had a donation of \$10 from Jamaica, which no longer comes, so that we may be less than ever able to give help unless new friends are raised up for our poor neighbors.

The Mother's Meeting is well attended and doing most valuable work. The babies who are necessary appendages, are not faring as well as usual, for although their buns are supplied as usual by an Associate, they have no milk offered as yet! Two or three dollars is sufficient to cover the cost of milk for all the winter Thursdays. Will some kind reader give it? Yes! we are begging again! If we don't where is the Christmas supper for these mothers to come from? We boldly beg for turkeys and hams, and potatoes, and mince pies and plum pudding, and please may they all come ready cooked? If you cannot send your kind contribution we will gladly send for it the day before the "event" (this annual supper is a great event with us). That is not *all* we beg for! We do want a great many roasts of beef and ingredients for puddings for distribution, else a great many families will have no Christmas dinner. Will you take materials for a dinner yourself to a needy family? We will gladly give you name and address, or if you prefer to

send through our Mission House, of course we are glad to dispose of your gifts. Do you think you can send us some old toys or books? Last year we gave so many such things to parents that they might have gifts for their children, and the double pleasure thus conferred was delightful. The Sewing School has 130 members in regular attendance. We have patient and kind teachers, and all goes happily on the Saturday when they meet, but this involves much in the way of preparation, and we shall be glad of several ladies' help on Wednesday mornings to prepare work for the diligent little workers when they come. This class does very practical good—the little ones do learn to sew, and they also learn to come with clean hands and neat hair, and we hope that like the little Devonshire lasses, they "learn manners." The children enjoy singing their hymns and the short instruction after the workbags are put away.

Our young friends of S. Simon's Church relieve us of all care for the Sewing School Christmas tree, so here is one treat which we need not beg for!

The Dispensary continues to do its good work, and is valued and used by an increasingly large number of patients. Our friendly doctors are always most kindly attentive and regular in attendance, but we sadly need donations towards its support. We have actually no money beyond the small proceeds from the "Monday Sales" of clothing, new or second-hand; and though anxious buyers are numerous, and sales many, yet very little can be realized when our chief object is to provide warm cheap clothing, which can be bought for very small sums of money (when the needy have any money), and given away in very many more cases when there is no money forthcoming. We never have nearly enough clothing to meet the demand, nor have we as yet any blankets to dispose of as needs arise. Sometimes we receive good bundles of samples, or of pieces of material for mending, and these are most useful. We know our neighbors well, and therefore can distribute such things where they will be used to the most advantage. Pieces of cloth are made into good warm slippers for children, sometimes "samples" are made into good suits of clothing, an old coat or trousers cleverly turned and made over "as good as new," tops of worn out stockings made into mittens, indeed ingenuity and neatness are called out in various ways by the industrious mothers.

After Christmas we hope to recommence our dinners for invalids twice a week, as heretofore, and for this we are absolutely dependent on our friends and Associates.

We shall need each month eight joints with accompanying vegetables and puddings. If, as in former years, eight ladies will promise to send once a month, they will be notified by post-card on which day their contribution is needed, and we shall have no anxiety about provision for our dinners. We shall however, need personal help in carving and serving, and hope that young ladies will again volunteer for this.

An Associate, who has kindly made soup each week in former winters, is ready to resume her task again this year. For this we require a shank of beef and vegetables every week. Will four friends undertake to send this to 4 Washington Ave., once a month each? It is so great a boon to our poor hungry children to have this substantial well made soup, and if it involves a little thought and self-denial to provide it, there is double benefit!

We won't beg any more just now, on the contrary we shall finish our remarks about our Seaton Village Mission, by offering to supply you at any time with char-women, laundresses, furnace-tenders, nursemaids, waitresses for regular or occasional work, neat little maids for door-bell duty, who can be spared from home for a few hours a day. Please telephone to 5353 if you require any such help.

DONATIONS.

| | |
|---|---|
| Per. Mrs. Mockridge— Mrs. E. G. Fitzgerald, toys and gifts. Miss Kathleen Gower, 25 cents. | Mrs. Oates, warm knitted articles. Miss Oates, fancy articles. Mrs. Walker, large quantity of cloth- ing and toys. |
|---|---|

The Sister-in-charge cordially thanks the kind donors for this valuable addition to her stores for distribution at Christmas time.

IF I KNEW.

If I knew the box where the smiles are kept,
 No matter how large the key
 Or strong the bolt, I would try my best ;
 'Twould open I know for me.
 Then over the land and the sea broadcast
 I'd scatter the smiles to play,
 That the childrens' faces might hold them fast,
 For many and many a day.

If I knew a box that was large enough
 To hold all the frowns I meet,
 I would like to gather them, every one,
 From nursery, school, and street.
 Then folding and folding I'd shut them in,
 And, turning the monster key,
 I'd hire a giant to drop the box
 To the depths of the deep, deep sea.

THE CHURCH HOME

continues its good work of gentle care for the aged, men and women, who come under its charge. There are 26 in the Home at present, every available place having a cot and an inmate. Mrs. Grately, a dear old lady, who has been with us for two years, met with a serious accident lately. While spending the day with her friends she fell and fractured her thigh. At her advanced age, it is almost impossible that she can recover, indeed one sees her steadily failing in strength from day to day, and we cannot help regretting that we yielded to the advice of her doctor, and allowed her to be taken to the Hospital when the accident happened. If there were hope of the injury being remedied, no doubt the Hospital with its fracture beds and needful appliances, would have been the best place for her; as her recovery is most improbable, we should like the dear old woman to spend her last days in the happy surroundings of the Home. She is constantly visited, however, by the Sister-in-charge, and all is done that can be for her relief and comfort. (Since the above was written Mrs. Grately has been brought back to the Home, to her great joy.)

The Girls' Guild of St. Margaret's Church, of which a Sister is the head, last year gave \$20, the proceeds of an entertainment to the Home, to be spent on improving the Chapel.

The estimate for the contemplated improvement was, unfortunately, a much larger sum, so that it was not undertaken. We wish, however, whilst very gratefully thanking the Guild for their generous gift, to assure them that the work is only postponed for a time, the money being safe in the bank until such time as we can add a little to it and proceed with our decoration. There is no way in which the gift could be spent with so much pleasure to the Sisters, whose rooms are necessarily of the simplest possible description, all the beauty which they may enjoy being centered in their Chapel, where is the restful joy of their life. The Guild have shown their full appreciation of the best way to please the Sister, for whom they have always exhibited deep affection, which on her side their Sister most cordially returns.

Many kind gifts have been made to the Home; amongst them are six pairs warm socks, home made, given by Miss Wills, and a warm quilt of patchwork, with texts prettily arranged on some of the patches, has been sent to us by a kind friend in Norwood, through our Associate, Mrs. Gibson. We are very grateful to all the good friends who generously help our work

The following gifts are thankfully acknowledged :—

| | |
|---|--|
| Mrs. Barber, vegetables. | Miss Walsh, clothing, |
| Mrs. Boulton, basket of apples. | Mrs. Butcher, 5 bags of vegetables. |
| Mrs. Coleman, buns, frequently. | R. Millechamp, Esq., samples. |
| Mrs. Varcoe, Magazines. | S. Clement's Ch., fruit and vegetables. |
| Mrs. Vaudelind, clothing. | Miss Hoskin, jar of fruit. |
| Anon., hats. | Mrs. Mackenzie, sheets and pillow-cases. |
| Miss Patton, Weekly Church paper. | Mrs. Montizambert, clothing. |
| Mrs. Butcher, basket of plums, strawberries, crate of raspberries, and basket of peaches. | Mrs. Cayley, apples. |
| Mrs. Louden, Wooden bowl, table linen and bell. | Mrs. J. Boulton, apples. |
| Miss Hoskin, jar of marmalade. | Miss Whitelocke, two gas shades. |
| Miss Walch, basket of pears. | Mrs. Egerton Baines, clothing and periodicals |
| Miss Hoskin, basket of grapes. | Miss Delamore, six clothes baskets. |
| Miss Langton, basket of crab apples. | Mrs. Baines, Church paper. |
| Miss Campbell, two tins of fruit. | S. George's Church, bread and cake. |
| Miss Kingsford, vegetables. | S. Margaret's Church, bread and cake. |
| Anon. basket of apples. | Mrs. Keefer, quantity of good clothing. |
| Mrs. Newman, furniture and mattress. | Mrs. Hebden, quantity good clothing. |
| Mrs. Forsyth-Grant, clothing. | Mrs. Close, half barrel flour and half barrel oatmeal. |
| Miss Harmer, clothing. | Anon. roast of beef. |
| Mrs. Barber, vegetables. | The Misses Boulton, nine jars of crab apple jelly. |
| Mrs. McLean Howard, barrel of apples | |
| Anon. fruit and vegetables. | |
| Mrs. Butcher, bag of potatoes. | H.T. \$2 00 |
| Mr. Ellis, bag of potatoes. | R. R. Hopkins, M.D. 75 |
| Mrs. Chisholm. Oakville, barrel of apples. | Mrs. Williamson 25 |
| Mrs. W. Smith, Oakville, two barrels of apples. | Two friends 2 80 |
| | \$5 80 |

WHAT A STRANGER SAYS ABOUT THE SERVICES OF THE EPISCOPAL CHURCH.

No wonder the Episcopalian loves the service of his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering noble oratorio. The simple stately phrases move on like noble music. Observe their orderly procession: First the head bows in quiet confession and then uplifts a shining face; then follows reverent listening as to oracles—Bible oracles, broken by the peals of praise; then the firm tread of the Creed, and last the bowed head again in the low, long, responsive murmurs of the Collects and Litany; each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

And it is what public service should be—a Common Service. The book is truly called the "Book of Common Prayer." The people make together that "General Confession" with which it

opens ; the people praise in choral Psalms and Glorias ; the people read the Psalms for the day in alternation with the priest ; the people respond petition by petition in the Litany, and take each of the Ten Commandments to themselves, and by "Amens" appropriate the Prayers and Collects which the priest recites ; and here and there the people rise and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and moods can enter this service, and each find that which is its own. The little child in its first Church-going will recognize the "Our Father" he has learned at home, and to the old in years it must be full of clustering associations.

And the use of the same book by all Episcopalians widens the communion throughout all the lands. At the hour of worship all who bear this name are treading the same road—paths of praise and thought. Let Sunday come, and wherever he can find his Church the traveller is a native, and the stranger feels at home.

"INCREASE IN US TRUE RELIGION."

(Collect for the Seventh Sunday after Trinity.)

At a profession of persons offering themselves to GOD as dedicated and separated to His service for life, we do not come to deliberate upon the extent to which we think it right to trust GOD, or the way in which to express that trust. On all this we *have* deliberated, and come now in great peace and serenity of mind to offer what by His grace we have determined to offer. We have considered what seemed to be the call of GOD to us, and our own unworthiness, and come now to the Altar to offer to GOD the *Religious*, or *dedicated* life ; not, GOD knows, because we fancy we find in ourselves a capacity for something heroic, but the reverse. Our profession as Religious is that act by which our weakness and unworthiness casts itself most completely upon GOD.

Is not this what it means : "My GOD, I find I can not be a Christian holding back from any sacrifice within my reach, and to which I am drawn on. I cannot maintain a Christian life in my own independence, as the philosophers recommend ; I must begin to be the 'servant of Jesus Christ,' my life must be Christian out and out, or it seems to me not to be the Christian life ; and the *Christian* life is what I attain to see of Thy per-

fections. Thy call to me, O Christ, which grows clearer as I advance in years, and invites me to a more and more definite exercise of confidence in Thee, as I find out more than I knew of my own weakness."

It is not a question with me whether I am strong enough to carry out a life of sacrifice, it is that I find I am not strong enough to live any life I could respect except as *given to GOD* as completely as He may make possible for me.

This is no profession of *heroism*, but of *religion*, that is to say, a state of life binding me to the completest dependence on and confidence in GOD. It means my life given to GOD to keep it safe, rescued in His love from self, from the corruption of the world, and from all chance desires.

But if at the last moment the question should arise, "Is this life possible?" "Shall I succeed in it?" I make answer to myself, I am not acting independently in making this solemn profession, though I am acting freely. This is my response to the invitation of the Holy Spirit of Christ, which has grown to be a certainty to me, to give my whole life to Him Who is the Love of God, in the service of the children of the poor. The Lord has shown to me the need of His children among the poor; their need of lives devoted to their service for nothing but the love of Christ, and has put it into my heart to say, "Here am I, send me." And He Who showed me the moral and spiritual need of the children of the poor must take the responsibility as to results. Life is very short, and my life in particular a small thing; of what consequence is it to the world? But here as I offer it to Christ Who calls me it seems to grow precious to Him; a small matter as it is then, I must give all of it to the Lord Who wants it for so great a purpose.

So the question of success and result passes away. I make no stipulations, no conditions, in offering my sacrifice. I do not the least know what results may come in the future, of what we are doing to-day. I only know that Christ wants my life to be given to Him as completely as I can, and that I feel to be a wonderful favour to me, and I am willing to give it, and the more completely I can give it, the happier I am in giving it. And this seems to me to be *a result already attained*, a great grace appropriated; for here is not a sowing of a new crop, but a reaping of that which was sown years ago, a true result of all my past prayers and resolutions to try to live a Christian life more really. A new step in trust in GOD seems to be shown to me, a closer bond to Christ. I am free to take this step, and I find I have the will to take it, and I am glad, not sorry, that it has its risk and loss. So I say this profession is already *a result*

of something that went before in our lives, perhaps many years ago. We were taught here to trust GOD out and out, and here to-day, comes an opportunity that tests the desires and response I tried to offer long ago ; and GOD gives me grace to-day to carry one step further the life of faith which grew up in me here through so many years of Christian teaching. I regard our act of faith to-day as something done and committed to GOD for eternity, an act which is itself a result of past calls and response, and which confirms and establishes all that went before. And I regard it as a result which brings new results ; it brings us, as every act of faith does into closer relation to Christ. It involves new claims on His part upon me, but also new claims on my part upon GOD.

Consider how the religious dedication of a Sister of Mercy means the act by which you solemnly separate yourself from a certain sphere of independence. You freely lay upon the Altar and give to Christ your freedom ; you are no longer your own, at your own disposal. Just as a wife on her wedding-day ceases to be free, ceases to possess anything of her own, so as a Religious I cease for ever to claim anything in the world for myself, time, money, independence, I give it all to Christ, that it may be His, and that He Himself may take the place of all that I let go for His sake.

By choosing this state of Religion I settle for ever many questions that absorb most lives out in the world, and enter into the liberty wherewith Christ sets free those whom He wills to "attend upon Him without distraction."*

And I am choosing a state which not only sets me free from many needless distracting interests, but commits me to a positive single and definite aim, the highest imaginable, and binds me more closely and forever to Christ. And, my Sisters, I am sure that all the happiness of your future life in Religion depends upon the clearness with which you realize *that positive and interior side of your Profession.*

It would be easy, for example, to make a life narrower by shutting it up within four walls, or emptier by separating it from society ; but the cramping and emptying of the human soul was never the object of Religion. On the contrary, true Religion is that which binds the Christian soul to the fellowship of the Lord Jesus Christ in Heaven, making it free of all that is GOD'S, as it makes it possess and be possessed of GOD. It is the discipline which makes human life participate in infinity, since it associates, not some acts, but all that the Religious does

*1 Cor. viii., 35.

every day, with GOD, bringing the greatness and blessedness of GOD into the smallest details of life.

Think then with joy this morning that you are come to take a step which is to be by the grace of GOD a real advance in the old way in which you entered at your Baptism. It is a consolation to realize that this way of the dedicated life is not a strange new way for you. There never has been but one way to GOD, that is Jesus Christ. Coming to the altar to make your vows to Him, going back after the service to your little community—Home—the way you find yourself in is the old way you entered by Holy Baptism, in which you were invigorated by Confirmation, and advanced by every Confession and Communion.

But here to-day is a joyful and firm step *forward*, a real *advance* in the old way of confidence in GOD through Christ. Now you come to confirm as solidly as you can all your old, most solemn and dear convictions, all past acts of faith and penitence, all your old desires and resolutions to serve GOD better.

You know now how years ago you meant to serve GOD, and yet there were times when you doubted your own sincerity. Do I really mean all that I say to GOD in my prayers, and teach the children?—this step to-day, these three vows which I come to GOD to offer, are the answer. I have often failed sadly, but Lord, Thou knowest all things, Thou knowest that I love Thee, by this act I renew my baptismal vows, and all past good desires, and put my whole liberty into Thy hands, keeping nothing back for myself.

Henceforth the Christian faith is to be to me a lovelier, a truer thing than ever, and the Christian life shall mean all that I can take in of it. Here I part with all my independence that I may prove to our Lord that I have really heard His call, and that the whole meaning and beauty of life shall be my response to Him, and that I have no longer any question as to *how far* I intend to trust Him, Who gave Himself for me, and calls me into His companionship in this Religious state.

Would I really lay down my life for Christ, as the martyrs did of old, and as they did lately in China? I hope so; and as a step to make it certain, I rise up to-day to leave all that I have in the world, to leave my little treasures, and, what is more to me, my personal independence, for Christ's sake, and that with nothing but gladness and thankfulness.

But even after that questions will rise still, as clouds do, and pass, "Is not this religious habit, these vows, something strained, a human device, a pretending to do by a natural self-willed

expedient what only Christ can do? You cannot consecrate yourself or anything else by a form, a habit, a vow. Are you not putting an externally devised discipline, a human rule, in the place of Christ? The answer to such questions is simple and joyful. This rule, the profession of the three counsels, constitutes what is called "religion," and "religion" is "that which binds." The whole meaning of this religion of the three vows is something done to bind me more personally to Christ than I ever realized before while I kept my independence.

But there is more to say than this. This "religion," this state which I enter to-day, is not a new device for coming at last to Christ, to bind me a little closer to Christ *externally*, but it is a *grace*; it is Jesus Christ's life springing up within me, a member of His Body. Jesus Christ is the Original of all "religious" persons. He is Himself the only "Religious," the one perfectly consecrated Man. In Him human nature is dedicated and given, body and soul, to GOD. And so Jesus in Heaven is the Fountain of all consecration, of all Holy vocations. Our vocation to religion is Jesus Christ's vocation and response, going on in us, and calling us to the Father. Your sacrifice to-day is the sacrifice of the One True Religious, Jesus Christ, going on in you. These vows are His vow, as the Dedicated Man, going on. He uttered His vow as the Religious when He came into this world, "Lo, I come to do Thy will; Thy law is within My heart, I delight to do it."

There was the Rule of the true Religious; and our Lord teaches us expressly that He consecrated Himself, not that His consecration might make His own life merely a sacrifice, but that we might share it, as we might be able to understand it, and rise up to it, "For their sakes I consecrate Myself that they also may be consecrated through the truth."* The Lord Jesus Christ has all His treasures, and his Religious dedication to the Father among them, not for Himself, but for us, as far as we are able to receive them. Consider what it is to partake of the Religion of Jesus Christ in Heaven. His personal consecration to the Eternal Father. These vows then bind you, not to do more work for Christ—perhaps your life was already well filled with honest and charitable work—but they bind you never to do anything apart from Christ, never to do anything like a machine, of weary necessity, hopelessly, or with pride and self-confidence. Jesus Christ's "Religion," the life of His consecration, that is of His love to the Father, is to come into all the drudgery of your charitable service, the marking of registers, the perpetual repetition, and drill of classes.

*St. John xvii, 19.

Your vow is Jesus Christ's vow as the Religious, the Dedicated Man, and is offered as His was "*by the eternal spirit,*" and with all the merits of His sacrifice ; this vow then obliges you to bring Christ into all you do or bear.

Christ's poverty, not an idle vagabond's poverty, not a sad and hateful poverty of necessity, but the poverty of Jesus Christ and of the Saints with GOD—who rejoice to have nothing but GOD.

Christ's chastity, not the chastity of stone or of iron, of a nature without feeling ; never a life without love ; but every faculty of loving lifted up, consecrated, given first to GOD, that it may come back from GOD to you holding you up to Him, and so becoming a joyous force in you of freedom and strength with which to raise your children to Him.

Christ's obedience, never the obedience of mechanism, of a system wound up to go of itself, but always the perfectly free, intelligent joyful obedience of Jesus Christ His love ; "Lo, I come to do Thy will, O my GOD ; I delight to do it." Is not this what we who make these vows mean by "true religion?"

And then this "true Religion," which is true because it is Jesus Christ's Religion, springing up and going on in His members, will show its source, its truth, in that it will cultivate poverty, chastity and obedience in a way which shall be perfectly fitted to serve the children to whom Christ sends you. You will find in it a most happy and new adaptability of powers to work ; your Religious dedication will seem to be a power specially given in order to attract, to influence and to help the children of the poor. There will thus be an element of originality in your religion, because it is Jesus Christ's ; the spirit of your rule will not be exactly the spirit of any other Religious Society. It will be a spirit which is a new gift to you from the throne of Christ, the spirit of poor and happy sisters called to give their life to our Lord in the service of the children of His poor people. It must be the spirit of Christ's purpose and call to *you*, not to someone else ; it is to be the light which Christ has made to shine for you ; what you saw glimpses of years ago, and He has made to grow clearer to you in later years.

And you my sisters as the beginners of this Society have a special responsibility of learning as exactly and fully as possible the spirit of the order to which Christ calls you, of setting it forth in your life, of creating the true tradition of it, which we hope spiritual children of yours will follow in after time.

And this creating the true type of your order and service, you know how only it can be done, it must be by character. No

possible form of rule, however excellent, could make it, but only the confidence in GOD, the death to self, the love which you learn to bring into your keeping of the rule. It must be Jesus Christ's Religion. His sacrifice coming out in your keeping of the rule.

But if this is to be, it must be in observing the rule *strictly* with the reverence due to an obligation which is very sacred because linking you to GOD.

Your rule will, no doubt, be distinctly different from other Religious Rules, but what matters most is that it be strictly kept; and the gracious strictness with which you begin *must be maintained*, or it would become not *true* Religion, but a Religious pretence.

You are not called to acquire the spirit of strict retirement, of perpetual silence. Children could never be won, converted, and encouraged by that life, holy as it is in its own place. Still less are you called to rigidity, coldness, affected indifferency. But you are called to strictness in keeping the rule which you have offered to GOD. Interior strictness with yourself, and exactness in insisting on outward discipline in yourself and others under you, will never make you rigid, or formidable to children. The only loveliness we know of that lasts and grows, is that which belongs to duty thoroughly carried out, that is, to perfect Christian character. That is the influence which children can hardly resist, and which grows more venerable and lovely in their recollection, as experience with years teaches them to understand the beauty and preciousness of it, you will find all your happiness as Religious, and all the beauty and influence of your service depend upon the strictness with which you keep your Rule.

We cannot love laxity under rule, because we cannot honor it; it means the failure of our sacrifice, the failure of love, the Religions of Jesus Christ, His offering Himself to the Father fading out of our life. What we do will have no influence, no delight for children, as it will have no inward joy or beauty. To be beautiful and joyous it must be offered *in strictness*, for that means, in truth; and the Religion which you profess to-day is *true* Religion.

And as Religious are called to strictness in keeping the Rule, so also to charity among ourselves. It is not the charity of an official department we are called to give, a legal dole to the poor, but Jesus Christ's charity, who in the least service that He did for anyone gave all His heart, the infinite love of GOD, to the children, to the poor, to all the disappointing people, this is the charity which is communicated to us as

Christians, and this is the gift which you as religious are specially consecrated to minister, not first to your scholars, but first to your own household, Christ's family, your religious community.

Think of this charity of Jesus Christ in heaven which His Holy Spirit comes to deepen in you to-day by accepting your sacrifice of yourselves.

It is not your little soon-exhausted feeling of tenderness and interest, it is a Divine mystery, God's love shed abroad in your heart by the Holy Ghost, nothing less than that, and that is a power which has deeper resources and wider reaches than you have ever explored yet. But this great power is given you to exercise not first, for your scholars; you are called to the common life of Religion in order that in that School of Charity, the Religious Home, you may learn the love of Christ with which He sends you to the children, that best learning which cannot be set down in the most perfect code, but which children are quick to understand.

Face fairly this duty of charity towards your Sisters which you accept and profess to-day. As you mean this, and offer it in your vows, your religion will tend to become "true religion." There is nothing that so instantly awakens our suspicion of unreality in religious persons, as hardness, coldness, unnatural absorption in themselves and their own piety, forgetfulness of the little tendernesses towards others which nature knows, and grace perfects in the likeness of Christ.

When we get old, how uninteresting we shall become, uninteresting to whom? Not to Christ—the object of growing old is to grow in love—to learn at last to exercise that gift of Christ's love which in our youth we had hardly discovered. And our interest in one another, young or old, is Jesus Christ's interest in each.

You must never get so absorbed in your interest and work among the children, as to get drawn away from the focus of charity, the fellowship of your Sisters in Religion; it is *there* Christ calls you, it is *there* you are first to practice the lesson, which afterwards you pass on to the children. It is while you are planted together in Christ *there*, in the love of your community, that you will stretch out branches right and left that will reach one generation of scholars after another with blessing.

If you ever lose this love of your community (which GOD forbid) and hope to find your delight in your work outside, you will be sadly disappointed; the work may grow and get a good report, but it will not be your response to Christ's call, it will lose its joy for you, because you will find in it nothing but an

unlovely reflection of yourself—and then, if from work in school that disappoints you, you turn back to community where you have lost the brightness of Christ of which the love of your Sisters was to be the sacrament, there would be a darkening of life, to which only true repentance could bring back light.

I am sure that your influence of personal character on children and young teachers will be in proportion to the soundness of your community life, that is, to its solidarity in love, the joy of unity which does not mean our abstaining from quarrels, but the cordial and generous love of Christ through us touching all those who belong to us.

It would not be *true religion* to let a Sister ever come to feel among you, "I am only a wheel in a machine, I must take my chance. I am ill, and nobody knows, because nobody cares to know; they are all absorbed, each in the interest of her own work, and what am I to anybody?"

And then you will never be too austere, too self-denying to accept kindness, that is, love, from a Sister of your community. True religion makes much of the least kindness, for it recognizes the love of Christ in it uniting two souls to Himself.

"Scorn no man's love,
Love is a present for a mighty king."—G. Herbert.

If anyone of you should live to grow old, let her never discover that she has survived her own generation, and feel that she belongs to the past, but take care that she finds in the comfort of the fellowship of her sisters in Religion that love grows ever, but never grows old, is never left behind a dead thing in the past.

A test of true religion will be, not the *respect* with which you treat a Sister who is no longer helpful, because she has worked out her health and strength for Christ, not your reasonable respect for her, but the cordial warmth of heart, and home fellowship with which you surround her, your making her happy in your love, because your love is Christ's love supporting and cherishing her. Where everyone is too much absorbed in her own work to have any delight in her Sisters, in the family life of the community, that work will not be the work of true religion. That fervour of work may have external efficiency but little sanctifying force. That Institution will be a boarding house for church workers perhaps, not the family, the Home of Jesus Christ.

"True Religion," the consecration of yourself which you offer to-day to our Lord with the blessing of the Catholic Church, that will bear witness to Christ, making all your service

true, attractive and deeply effectual ; for it will be bringing out Jesus Christ's Religion in your strictness and in your sympathy.

As you cultivate this Religion, which alone is the true, you will find that gradually it will come to present three virtues in your life, which are specially monastic virtues. Their names in ancient days were : *Benignitas*, *Simplicitas*, *Hilaritas*. Will you take these three names into your thoughts?—a memorial of English monastic life in the freshness of its first discovery of the beauty of love attained through sacrifice. *Benignitas*—that is kindness elevated and purified by piety. *Simplicitas*—a simple character that loves One only, and sees all things in the clear daylight of that love. *Hilaritas*—gladness ; the merry heart which "hath a continual feast," and "doeth good like a medicine."

Kindness, simplicity, joy,—will you take them into your remembrance of this day, not as a memorial of a religion that once flourished in our English Abbeys and has perished with them, but of the imperishable religion of Jesus Christ, that is forever springing up in new forms and under new circumstances wherever men believe in prayer ?

But the prayer of this week is that we may *increase* in true religion ; for this religion of Jesus Christ must ever advance in each of us, if we do not hinder it. This new step which you take to-day is not to leave you in a fixed level. It is a fresh advance in a journey which is to have a new horizon every morning, new mercies of GOD to discover, new revelations of the greatness of the purpose of GOD for you, and for the children whom GOD has given you. And it is as you cultivate that grace of GOD that is in you, and *increase* in true religion, that you keep and develop all that GOD has given you in the past, that you find all that GOD taught you in the past deeper and truer than you knew at the time, and find it open out for you to new greatness, beauty, certainty. Take the step of to-day with the intention that it shall not mean rest attained but a new impulse with a new hope of advance towards a horizon that grows ever clearer.

But there is a physical limit to activity ; age will stiffen me at last, and I shall be able to work no more.

No ; if I have learnt to pray in my work, when I can work no longer I shall be able to pray, and I may still be going forward in that way. We have known people who came to find their working days were over, but whose days of spiritual advance were never over, who made their very bodily infirmities an occasion of increasing in true religion, of going on to GOD in prayer.

To-day's fresh setting out has no limit of accident or natural failure to dread, for it is from GOD, and GOD is its endless end. The state you enter to-day is one which implies unwearied advance. Let us look for this character of true religion to appear in our life ; nothing can hinder it ; it means a continual advance in the knowledge and love of GOD. If we are true Religious we shall begin every day with this desire : We are not weary in well-doing ; to-day, O Lord, *increase* in us true religion.

From the *Cowley Evangelist*.

(Being a sermon preached at the Profession of the first two Sisters of the Sisterhood of the Holy Childhood.)

ON PRAYER.

" I pray for them . . . that they all may be one . . . that the world may believe." S. John xvii. 10, 21,

The motto of the monastic order, "work is worship," has borne its fruit in much effort and faithful service. Contemplation, viewed in its superficial aspect of indolent abstinence from performance of definite duty, is universally condemned ; but this has dangers, and now-a-days we see them in the exaggerated activities, the mistaken aims and methods of many earnest souls. We need now to learn that other side of the truth—that worship is work—that S. Frances would have lost more had she neglected prayer, because of interruptions, than had she refused to undertake work, because it rendered difficult the completion of her prayers. The function of the Christian Church is both worship and work, and in proportion as her activities increase, and her sphere widens, must her devotion deepen, and her dependence increase ; and though each individual life will have, must have, a share in both devotion and activity, it is evident that most are by circumstance, "which is GOD'S finger," compelled rather to one than to the other, as in highly developed organisms special organs perform special functions. Some of us are sent out to work, some shut in to pray ; and to the latter, their limitations, as they are called—sickness, suffering, weakness—are their sorest trial, because they think they render them unable to help, unable to take part in active war betwixt good and evil. And yet did they, did we all, read life rightly in the light of our LORD'S teaching and life, rather than in the feverish flicker of present day notions, we should see in those very

limitations what the Moslem hears in the Muezzin—A call to do a special work, a call to the performance of what has been described as the act of suppliant omnipotence; the omnipotence of sacrifice and dependence and surrendered will. The false individualism which is abroad has poisoned us so much, that we have forgotten the fact, plainly stated in the New Testament, that we are knit together in one communion and fellowship in the mystical body of GOD's own Son, that if one member suffer or pray, all the members suffer or pray with it.

Seen from this corporate point of view, lives which would describe themselves as being unable to do anything for others, are really most important workers: they are the bowed head and darkened eye of the Seraph, whence comes all the motive and direction of his outstretched wings. The interdependence of worker on worshipper, and worshipper on worker, is felt intensely by those who are in active work, and somebody therefore specially must do the praying part if the Christian body is to be efficient. And when we consider that character in the moral and spiritual sphere must precede efficiency, we have yet another reason for prayer. It is the character of the Church which tells in the long run, and character, as a modern writer has said, is only effected by the influence, the atmosphere, the challenge of another character. Perhaps—surely—one reason why many observers of Christianity, both friends and enemies, see nothing winning and compelling in her, is because the proportion of her prayers is so small as compared to the rest of her life; because she gazes too little into the face of the unknown and perfect Beauty, and so reflects feebly the features of Him, whose organ she is, and whom she exists to shew forth to the world. And then when we come to particularize, is not the great need, in all work to be done in our LORD'S Name, sympathy? Sympathy between those who are seeking to save, among themselves; and sympathy between them and those they are seeking. We are out of touch with each other; the sense that all efforts to deal with special forms of sin should be made by people with special training and knowledge, has caused us to drop apart one from another. Each has a different tradition, a different method; and may disapprove one of the other. And those who undertake to cope with the darker forms of evil, are viewed as being apart, set aside and removed from most other women. Take for instance, temperance work; the ignorance of the havoc drink makes in the lives of the poor, the intolerance of so many reformers, the disgust which the sin it combats awakens in the mind, these combine to make those women who actually come in contact with it, and grapple with

it, misunderstood, shut off, wondered at by many who might by sympathy help them, and the result is bad both to them and their work. They, too, misunderstand, harden, shut themselves off, and wonder and lose sympathy; and we see what is so pitiable, the many efforts which good high-souled people are making to deliver their country from a curse, weakened on the one hand by their impossible attitude, and on the other by an uncomprehending, ignorant opposition—all from want of sympathy. And so again, even more in rescue work; there seems an incapacity in many minds to believe in the efficacy of such efforts at all. Save the children if you can, folks say, but once a woman has gone down the hill into a life of vice, enthusiasts, fanatics, alone will attempt to reclaim her. We will not forbid, but we expect nothing. And as the practical result, workers have to face the very terrible and discouraging struggles of their lives without that sense of a shared burden which is the strongest support a human being can have. To know one such woman's daily cares, to brood over her puzzles, to spread out her confidences before GOD'S footstool, would alter our attitude regarding it all; it would give us the link with her which we need, sympathy; and nothing else gives it so well.

Working with others sometimes accentuates differences; but praying for them lifts everything to a higher, purer, latitude, where love reigns supreme. And when we go on to consider the souls who need reaching, and rescuing, and saving, there again is the need of sympathy most keenly to be felt. It must be as an individual, as one for whom personal affection and fellow feeling exist, that each soul must be raised; we must link ourselves into each life, recognize its needs, what likeness it bears to our own, what we share with it. The idea that we are essentially different from another woman who has sinned a gross and grievous sin, which is as it were, out of our beat, is absolutely incompatible with that tenderness and helpfulness, which alone can melt hard hearts and turn stubborn wills. And where can we learn that we are all alike, sinful, unholy, low in aim, and failing in purpose, except on our knees; it is there that it is acquired, that self-knowledge which places us among the chief of sinners, and which makes our attitude towards them a struggle together upwards, rather than a lift by which we (sitting on serene heights) hoist them out of the mire in which they sink. And besides self-knowledge, it gives the key to the hearts of others. The Master of all hearts alone understands them, and through him alone do we gain the same comprehension of individual failing, and individual struggle and want; He too only knows the ideal which exists in His mind for them, to which

they will one day attain, and with a view to which, all our own plans for them must be made. The inarticulate longings, and unconscious hunger which they have towards goodness, thoughts which they cannot express—these we can, we ought to transform into that cry to GOD in trouble, which is the beginning of HIS deliverance in distress. That Prayer is a work in itself is soon, ah! how soon, learnt when once we begin to undertake it as such. The lassitude, the wandering thoughts, the feeble will, the formalism which conspired to bar our way into the Royal Presence, these make us realize that Prayer means preparation, and plan, and struggle, and perseverance. Still there are two certainties on which to stay ourselves. First, the inspiration, the indwelling of that Spirit who makes intercession, the Spirit of supplication who is with those who simply, regularly, faithfully, in spite of failure, and slothfulness, and repugnance, and interruption, say their Prayers; and the second is, that however feebly we do our priestly work of spreading out the details, and circumstances, and blots of human life, on the altar of our hearts before GOD, His fire, the fire which purifies and consecrates, is ever waiting, and certain to descend upon them.

From *The Watchword*.

THE SUNFLOWER.

Eagle of flowers! I see thee stand
 And on the Sun's noon-glory gaze;
 With eye like his thy lids expand,
 And fringe their disc with golden rays;
 Though fixed on earth, in darkness rooted there,
 Light is thy element, thy dwelling air,
 Thy prospect Heaven.

So would mine eagle-soul descry,
 Beyond the path where planets run,
 The light of immortality
 The splendor of creation's sun;
 Though sprung from earth and hastening to the tomb,
 In hope a flower of Paradise to bloom,
 I look to Heaven.

JAMES MONTGOMERY.



IN LOVING MEMORY OF

Clare Hill,

Daughter of the Rev. J. Hill of London, Ont, and formerly
 a pupil of Bishop Bethune College.

Grant her Lord eternal rest, and let perpetual light shine upon her.

BISHOP BETHUNE COLLEGE.

Those interested in this most important branch of our work will be glad to hear that the great financial depression now making itself felt every where, has not, we are thankful to say, materially affected our School. Our numbers are rather less than usual, but the vacancies are gradually filling up, and our family is a very healthy and happy one. Many of our "old girls" (if such a term may be applied to the members of so young an Institution) left us this year to take their place in the world, and to be, we trust, useful Christian women, wherever that appointed place may be. Though they have left us, we may hear from and see them from time to time; but one whose dear memory will live forever in all our hearts, may visit us no more. Within the last few days she has been summoned to her place in the "Many Mansions," and by a short and painful road has reached the Everlasting Rest. Dear gentle girl, the thoughts that follow her, alone of all we have loved and cared for here, may indeed be free from all anxiety and uncertainty, for she has

"Gone into that School

Where she no longer needs our poor protection,
For CHRIST Himself doth rule."

The grounds have lost their charm, neither sleighing nor skating is yet possible—bicycles are not encouraged, and find no welcome within these gates—the muddy roads preclude the possibility of driving parties, so that the only out-of-door pleasure left is the daily walk, which now that the apples are all gathered in, and the orchards along the country roads offering no attractions, are rather uninteresting. An occasional encounter with a cow does lend some zest to them—for here the streets are free to these useful animals, and they now and then favour the passer-by with a share of their personal attention. The scarcity of out-door pleasure, does not however, appear to have a depressing effect, and just now leisure time and thoughts are occupied with the preparation of costumes for the masquerade to be held on Thanksgiving night, and of which an account will be given below.

The Rev. Mr. MacNab, who preached here last Sunday on behalf of the Cathedral debt, paid our School a visit on Monday afternoon, and expressed great pleasure with all the arrangements. He gave the girls a very kind and instructive address, which greatly delighted them, and thanked them for their prompt and generous response to his appeal for the Church. Their donation, with that of the governesses, amounted to more

than fourteen dollars, which was very good, considering that they always give liberally, according to their ability, to the Qu'Appelle Diocese, and to the offertory on Sunday. Mr. MacNab's earnest heartfelt words roused new interest in them towards their Church, making them feel more deeply the honour and privilege which are ours as members of that great Body, and the blessedness of our individual share in the Communion of Saints.

After Thanksgiving Day is over, the approach of Christmas will be watched with joyful interest, every spare minute occupied in preparing presents for the dear ones at home, and also warm and useful garments for those less favoured people to whom Christmas is not always merry, bringing few presents and little good cheer.

The dreaded examinations have to be faced though, before the holidays bring rest after this longest of all terms in the year. After the joys and pleasures of those delightful, longed for holidays, we hope to welcome back an increased family to the serious work of life again.

This is the fourth year of our School, and though the "Changes and Chances of this Mortal Life" have already been felt amongst us, GOD has indeed abundantly blessed us, and with thankful hopeful hearts we may go on in the work He has given us praying for His continued Blessing on it and us.

THANKSGIVING AT BISHOP BETHUNE COLLEGE

The morning of this day was appropriately spent in Church. The afternoon was devoted to the preparations, which had already occupied pleasantly many recreation evenings, for the Fancy Dress Ball.

At seven o'clock the Rev. Mother Superior, the Sisters in charge of the College, and one or two visitors having taken their places on the platform of the refectory, the children, in their pretty dresses, marched in, keeping step to Sister Eleanora's music. After going through the evolutions of a very pretty march, which reflected much credit upon Miss Isabel Grier, their teacher in physical culture, they began dancing in good earnest. The festivities "were kept up with much spirit," as the chroniclers of grander, but not gayer, doings are wont to say, until nine o'clock, when supper was served. Sir Roger de Coverly and "God Save the Queen" brought a very delightful evening to a close at ten o'clock. A list of the dresses is given below; the most striking were those of the two Florentine ladies, the Flowers, Portia, the Butterfly, and the lady of the

XVI. Century. The most amusing and original was certainly the "Pound," round the waist of the wearer of this costume were suspended a number of those articles most frequently "impounded," rulers, scissors, button-hooks, a whisk, even a brush and comb, and a bed-room slipper. Another costume which excited much amusement and comment was that of "Tommy Atkins," a soldier's red tunic, and foraging cap. The gallant wearer of this military gear was in much request during the evening. The Knight of the Order of the Bath might have been a walking advertisement of Pears' Soap. Jessie Kingmill, Butterfly; Margaret Rogers, Poppy; Beatrice Ball, Music; Nora Rogers, Buttercup; Gwendolyn Francis, Wild Rose; Beatrice Francis, Daisy; Winnifred Farncomb and Bessie Williams, Florentine Ladies of the 14th Century; May Brunton, Marguerite; Marjorie Grasset, B. B. C. Pound; Mary Miles, Shepherdess; Millicent Henderson, "Tommy Atkins"; Beatrice Lockhart, Swiss Peasant; Stephanie Harshaw, Flora; Maud White, Portia; Gladys Ball, Hospital Nurse; Annis Kingsmill, Lady of the 16th Century; Alice Auston, Ariadne; Alys Carter, Knight of the Order of the Bath; Alice Cumming, Japanese Lady; Ina Cumming, Turkish Gentleman; Edna McCallum, Violet; Alice White, Buttercup; Janet Price, Cherry Ripe; Leila Ross, Little Bo-Peep; Lilian Pearson, Rob Roy; Elva White and Susie Jones, Babies; Miss Clark, Hospital Nurse.

The following subscriptions to THE MESSENGER have been received since the last issue.

| | | | |
|---------------------------|------|-------------------------|------|
| Miss Mary Campbell.....\$ | 75 | Miss Mable Morris | 1 00 |
| Miss Maltby..... | 75 | " Alice Wood..... | 1 50 |
| Mrs. J. Bell Forsyth..... | 1 00 | " Margaret Wood..... | 1 50 |
| Rev. S. D. Hague..... | 1 00 | " Grier..... | 75 |
| Miss Pangman..... | 75 | | |

Sisterhood of S. John the Divine.



Visitor—THE LORD BISHOP OF TORONTO.
Warden—THE REV. C. J. S. BETHUNE, D.D.
Chaplain—THE REV. J. C. ROPER, M.A.

S. JOHN'S HOSPITAL,

MAJOR STREET.

Is for the treatment of the Disease of Women. There are three endowed beds for free patients, a ward of ten beds where \$3 per week is charged. Also semi-private wards where the charge is \$6 and \$7 per week. A bed is endowed for a gentlewoman in reduced circumstances. Private rooms at \$5, \$7, \$10, \$12, and \$15 per week. Sixteen beds have been added and are all in constant demand. All denominations are received.



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A comfortable Home for Men and Women in old age and reduced circumstances, where married couples may spend the closing years of life without the loneliness of separation, and where lonely people may find companionship and tender care.



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Two Sisters resident, working amongst the poor, visiting the sick, providing food, fuel, and clothing, where really needed. They hold Mothers' Meetings, Sewing School, invalid dinners, a daily dispensary, when a doctor is always in attendance, the Sisters making up prescriptions, etc. Also there are fuel and Clothing Clubs.



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BISHOP BETHUNE COLLEGE,

OSHAWA, ONT.

A School for Girls conducted by the Sisters of S. John the Divine. Fees from \$40 to \$50 per term. Prospectuses may be had on application to the Sisters.

