

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

VOL. 20.]

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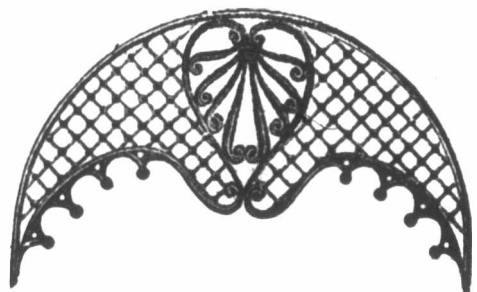
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VOLUME I

To the Downfall of Samaria.

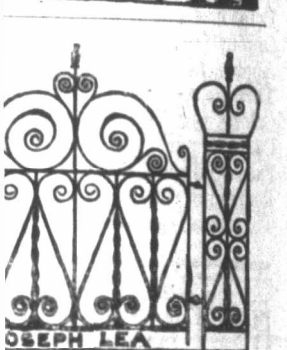
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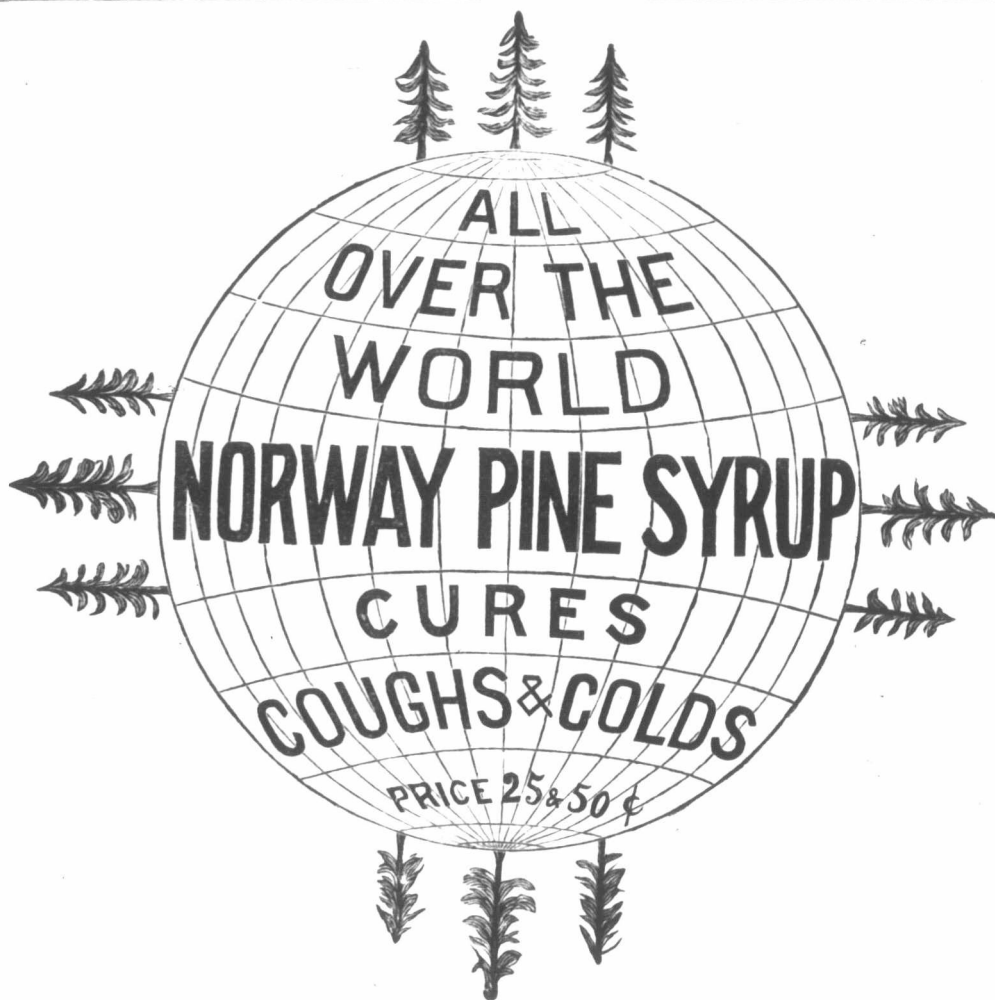
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Canadian Churchman.

TORONTO, THURSDAY, NOV. 1, 1894.

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TWENTY-FOURTH SUNDAY AFTER TRINITY:

- Holy Communion: 191, 313, 318.
- Processional: 274, 427, 447.
- Offertory: 428, 436, 497.
- Children's Hymns: 228, 395, 565.
- General Hymns: 222, 290, 429, 485, 438.

TWENTY-FIFTH SUNDAY AFTER TRINITY:

- Holy Communion: 316, 319, 177.
- Processional: 176, 202, 231.
- Offertory: 167, 172, 186.
- Children's Hymns: 336, 343, 280.
- General Hymns: 164, 230, 238, 261, 453, 22.

"ONE THING TO CREATE MACHINERY, and another to successfully work it," says the Canadian correspondent of the *Church Times*. Very true; though the direct application of the saying to the "Church Boys' Brigade" is not at present very clear. No doubt, it is generally true of all Church organizations, that many of them are injudiciously brought into being, and are destined to go to an "early grave." A great deal of energy has to be expended at present in the mere effort to "keep most of these organizations going." The necessity for such efforts and the expenditure of energy seem to argue a very unnatural strain put upon the machinery. This creation of new machinery is a field where the old motto "hasten slowly," may be applied with advantage.

"THE MAGNIFICENT ALMS-DISH" is made of silver, overlaid with gold, the gift of the clergy of the diocese in memory of Mrs. R. S. Gregg, the late wife of the Primate of all Ireland—and the name of the church and diocese where this very unique specimen of ritualistic "ornamenta" is to be seen in use is St. Fin Barr's Cathedral, Cork! Well, why not? If the thing is right, why

shouldn't it be in Cork? Oh, no reason whatever—they are entirely welcome! Only we didn't expect it just yet—though we knew it was coming. We remember days when "Paddy from Cork" didn't seem to like that sort of thing.

"THE CHURCH BABEL" seems rather a rough name to apply—as does *The Rock*—to the English Church Congress. If a congress, as distinct from a synod, is of any special use, surely it is to rub shoulders so closely and strongly as to ensure the rubbing off of a good many angles, in order to some degree of practical agreement before any attempt is made to formulate measures of practical utility. For ourselves, we prefer that all this should be done deliberately and slowly in our synods, by the very persons who have to do the formulating afterwards; but in congresses other persons have a full and free chance to air their eloquence. Hence the babel.

"THE CHURCH WILL BE TASTEFULLY DECORATED"—that might go without saying—is a kind of "ad." that one does not like to see as an inducement to the public to visit some specified church. It seems to go beyond the permissible line in such matters of what might be called "religious taste"; though we have got used to notices about great preachers, etc. To forestall the future so glaringly is surely going too far. So many contingencies may interfere with the carrying out of the programme—especially as regards "tastefully"—that one would infinitely prefer to wait for the verdict until after the event. It almost—that "ad."—smacks of the enterprising species of reporter who sends his report to press before the event takes place—and often gets sold by failure to appear on the part of some eminent preacher or speaker!

BISHOP CABRERA'S CONSECRATION by the Archbishop of Dublin and two assistants seems to be destined to come up at the next Lambeth Conference as a very nasty "rod in pickle" for His Grace. His action may have been dictated by obstinate good nature towards the Spanish "Protestant Episcopalians." But it does not seem to be appreciated otherwise than as a defiance of the line taken deliberately by the last Lambeth Conference. One thing is clear—it has made a "hole and corner" affair of what ought to have been, if done at all, a very dignified and important exhibition of Anglican Catholicity and unanimity. The attempt to found a reformed Church in Mexico failed from much the same cause—undue haste.

"HE PRACTICALLY DESTROYED THEM"—the Judicial Committee of the Privy Council—by making everybody laugh at them." Such is the rather peculiar epitaph which *The Church Review* seems to think most striking and appropriate for the late Charles Stephen Grueber. His writings on ceremonial questions have "made his name a household word with Catholics. He was not a Bishop, a dean, a canon—no, nor even a prebendary." Well, friend, the people who create these dignitaries of the Church—or, at least, their titles—have, at times, rather peculiar ideas about the reasons why they should be "evolved"; and they don't make their reasons very clear to ordinary people. There is, however, a saying about "*Canon a non Canendo*"

(a "singer," because he doesn't sing), attached to a certain silent South American wild bird, which may help to explain some instances. No other reason (?) is often in sight. Still, there are some excellent canons, etc.

BISHOP COURTNEY'S "IF."—The able and eloquent Bishop of Nova Scotia, in his remarkable article in a recent number of *The Presbyterian Review*, in answer to the question: "Is it desirable that there should be a union of the various Protestant denominations in Canada?" lays great stress upon a certain proviso which he states very carefully, viz., "If they are organized for the purpose of carrying on the work which they believe is committed to them by the Lord Jesus Christ; if they expect the prayer of the Master for His disciples to be answered, and if they are looking for the conversion of the world in this way—then it is desirable," etc. Well said!

"LIKE PUPPY DOGS, ARE LITTLE BOYS," said Rev. Thomas Geoghegan the other day at a "child-saving" meeting in Toronto. "If you do not give them an old shoe to worry, they will tear up your best slippers." How true that is! It speaks well for Canada when men of such prominence as Judge Macdonald, of Brockville, think it worth while to travel so far in order to confer on this important subject along with other sympathetic natures. This particular conference seems to have handled its subject with a very practical attention to actual plain facts. It was a notable point that our public school system—of which we boast so much—does not seem to be doing all that was freely prophesied as to its "child-saving" powers. Religion, carefully taught in our schools, would probably make all the difference.

THE JAPS HAVE A CHAMPION in our old Canadian friend, Ven. Archdeacon Shaw, of Tokio (formerly of Toronto), now in England, after 20 years service as a missionary in Japan. He is not afraid to measure swords—at considerable length!—with so very worthy and formidable an opponent as Bishop Corfe, of Corea. The latter had, as the Archdeacon considers, maligned the Japanese, among whom Mr. Shaw's life has been spent ever since he finished his course at Trinity College, Toronto, with "flying colours." His recent letters in the English papers prove that he has not forgotten how to write his native tongue in a very vigorous and scholarly style.

"WE WANT AN EARTHQUAKE, we have too many quiet days already," was the pithy answer of a blunt Yorkshire parson to his Archbishop when the latter suggested to him the advisability of holding a "quiet day" for the benefit of his people. It all depends on circumstances—whether we need a "quiet day" or an "earthquake." This may be the reason why so few parsons in Canada seem to go in for "quiet days" with the enthusiasm manifested in some quarters. A few "earthquakes" judiciously distributed would probably do more good. No doubt the stillness sometimes is oppressive.

"I HAVE FOUND MY JUDAS," said a Toronto business man in reference to the betrayal of his business secrets—upon the success of which his enterprise depended—by one of his employees. There are very few business men who do not meet

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with a large quantity of the "Judas" type of humanity—creatures who are ready to undermine their dearest friends, by burrowing in the dark mostly, rather than lose a passing chance of benefiting themselves at their employers' expense. The sense of business fidelity is not so keen and sensitive in Canada as one would like to see. Unfortunately, in such an atmosphere this kind of unscrupulous selfishness often invades religious circles, and sometimes becomes very marked in individuals.

BLAKE'S BREEZY EXPERIENCE of the peculiarities of Irish patriotism will try his devotion to the cause very severely—unless he has more than the average quantity of Irish combativeness. Trying to "emancipate" a country with at least half the inhabitants against him is very uphill work. It will be very interesting to note how this Canadian Achilles, who has been chiefly famous hitherto for "sulking in his tent," will enjoy the breezy atmosphere of Irish politics. It were to be wished that the leaders on both sides could make it quite clear that they are not keeping up the ferment for any other purpose than that of securing "justice"—or what they think to be such—for Ireland.

"GENERAL" BOOTH'S WAY of populating Canada is not such as to meet with the approbation of its present citizens—dumping ground for paupers for an apparent consideration of \$75 per head. We have no objection to receive our natural proportion of paupers among the other emigrants from Great Britain; but it is quite a different matter when a man makes a business of turning a sluice drain into our midst and pouring a continuous stream of such refuse upon us. The "proportion" then becomes a very serious element.

MISSIONARY MEETINGS.

As winter approaches the rural deaneries from one end of Canada to the other may be supposed to be in motion, if not considerably agitated, over the duty of making effective preparations for the coming campaign—and the cynics are saying, "cui bono?"—What will be the good of it all? They are prepared to "demonstrate" in their usual lucid ("Lucus a non lucendo") manner—on strict "business" principles, don't you know—that the results in the way of "dividend" do not justify such a large expenditure of time and energy. They will value very carefully the services of the various speakers, and the not too numerous hearers, at so much per hour (15 cents), the cost of illuminating oil or gas, heating expenses, and numerous incidentals: divide this sum (or divide into) by the amount returned as proceeds from the various meetings. If they can evolve a small quotient, they will be happy.

THESE WISE-ACRES

do not think it worth while to consider the indirect, or even remote, results of what is said and done at these meetings; and yet these are really the most valuable consequences. The main object of missionary meetings should not be to get an immediate return of so much money—though it is, of course, desirable to cover expenses of deputation, etc.—but to produce a lasting impression, and promote an abiding interest in the work—again, not "immediate" results—of our self-sacrificing host of missionaries. It is a fact that some of our most energetic missionaries have been immensely strengthened and encouraged in and for their work by addresses which they heard in little English school-rooms (often with slim

audiences) as much as 15 or 20 years ago. If this be so with missionaries—who may be supposed to be "case-hardened"—how much benefit must be derived by earnest laymen and women from such addresses?

"IMMEDIATE RESULTS"

are very misleading if we depend upon them. Those who are active in these matters should try to get up the work for the work's sake, not for so much cash. We are too much moved and influenced by the world's "hurry-scurry" after ready money—"small profits and quick returns," say they—and feel down-hearted if we get a small audience or a small collection. It has often happened that such circumstances conduce—somewhat mysteriously—to the grandest ultimate consequences. It is, indeed, notorious that large meetings and fashionable audiences are extremely disappointing. It almost seems as if the large admixture of worldliness inevitable in such gatherings had a distinct tendency to "vitiate the atmosphere" and deaden the life of the soul.

SMALL AUDIENCES—

like small congregations—are most likely to be made up of the very "cream" of local Christianity. Their very paucity in point of numbers draws them more together, and rouses their strongest energies. They feel the necessity for greater exertion—a stimulant which is diminished in intensity as the audience or congregation increases in size. The really earnest personal units are separated from one another in a large gathering by those obnoxious elements of indifference or of mere worldly curiosity. Far better that the full seats should remain empty than that they should be filled in with such unworthy material—mere "padding," to use a technical literary term. There is, of course, always the chance of some of the miscellaneous crowd being "hit" by an arrow shot at a venture. The chance of that, however, is rather slim—too slim, compared with the disadvantage of their presence. All this proves

THE FOLLY OF PLATFORM ATTRACTIONS.

The only possible effect of most of the efforts in this direction is to secure a "big crowd" of the undesirable kind to which we have referred—a lot, a cram, of curiosity-seekers, whose sole object is really to see what kind of material these missionary people are made of, and what kind of eloquence they indulge in on these occasions. It is not going too far to say, probably, that these "big" missionary meetings are usually a still bigger disappointment to the managers. Not that the eloquent and talented speakers who come from afar to help—often at a very great inconvenience—fail in the duty of creating enthusiasm, but the material is so very unpromising that "*Le jeu ne vaut pas la Chandelle*"—the results are not worth all the trouble. If there are any of our readers whose experience has been different, we should be pleased to hear from them.

THE LITTLE PARISH MEETING

is the best and most satisfactory, humble and quiet as it may be, and devoid of all excitement. Its successful conduct requires a reasonable array of interesting facts—facts are the great requirement. They are easily related and easily digested. Missionary operations are too commonly regarded as belonging to the sphere of romance, and to be subject to a dim and hazy atmosphere which seems to forbid enquiry as if it were impertinent and rather irreverent. This sort of feeling is very apt to lead to a corresponding want of real practical interest. Whatever does away with this feeling of unreality and unreliability and brings

the whole missionary subject of thought down to the "line" of ordinary eyesight, is very conducive to the success of a meeting practically.

THE COLLECTION

should be considered, as much as possible, a secondary matter, and as such kept quite in the background—even if it had not better be omitted altogether. This, no doubt, at first sight looks like betraying the very citadel! But the citadel is not there at all. Any contribution of money might—at least, in many cases—be left for future and more mature consideration. If the work of impressing upon the heart has been well done, further immediate treatment is not needed under such circumstances. We are aware that it is possible to "pump" a large immediate return from an audience stirred up by an eloquent appeal. "Strike while the iron is hot" is an old aphorism for such opportunities. Far more satisfactory, however, is the deliberate subsequent visit from some thoughtful collector, whose "heart is in it," and who brings her missionary heart along for a serious chat in each quiet parish homestead. The heated effects of a heated appeal are too apt to cool off and leave only a disappointed and burnt-over kind of feeling. "Whatever did I do it for?" is a question not easily answered, and very likely to dampen, if not extinguish, one's missionary ardour for a long time to come.

REVIEWS.

HISTORY, PROPHECY AND THE MONUMENTS. By J. F. McCurdy, Ph. D., LL.D., Professor of Oriental Languages in University College, Toronto. Vol. I. to the downfall of Samaria. Demy 800 vo., pp. 449. Price \$8. New York: Macmillan & Co.; Toronto: Rowsell & Hutchison.

The pages of Scripture do not present a complete picture of the history of God's chosen people, and as we read we feel that we have at the best but a partial glimpse of the great actions that are moulding our race. Behind David and Moses and Abraham the nations were moving and human hearts throbbing as they are to-day, and Scripture gives us only the salient points where God's hand appears in the line of human redemption. But all the time there is a world of thought and action around the chosen race, and it breaks in occasionally upon the sacred precincts; it recedes with the darkness, and we long to follow it under the cloud. Much has been done within recent years to draw back the veil from the unknown. In the volume before us Dr. McCurdy takes up the role of historical interpreter, and no one could do the work in a more earnest, painstaking spirit. In every line we see the careful scholar and judicious critic who loves his work and seeks only for just conclusions on difficult obscurities. His arrangement is very convenient, by books and chapters; but with the paragraphs continuously numbered, so that cross-references are easily given and quickly verified. There is a very complete table of contents, and the notes are relegated to the end of the volume, so that there is seldom any distracting matter on the face of the page. Naturally, the treatment is in chronological sequence; but the dates are based upon the facts detailed upon the monuments, and thus vary from the usual tables. The monuments, it need hardly be said, are the records inscribed in cuneiform characters upon the bricks found in the broad valley of the Tigris and Euphrates. Dr. McCurdy's work commences with the earliest traces of civilization, and follows the evolution and settlement of the most ancient Semite and Argan races. But our chief interest lies in the strong light thrown upon the fortunes of Judah and Israel up to near the end of the eighth century B.C. The self-glorious inscriptions by the ancient despots may at first seem to contain little general information beyond their victories, their amount of booty, and the slaughter of their enemies; yet the hints derived from the history of kingdoms like Babylonia, Assyria, Phœnicia

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and Egypt, that were so closely connected with the fortunes of all their neighbours in war and peace, by inter-marriage and conquest, must often supply the missing link that clears up the obscure allusion of the sacred penman. The position of David and Solomon, of Jeroboam and Jehu, is the better understood and appreciated from the truer perspective of all their surroundings. An intense interest gathers round the prophets who had wider and more immediate functions to discharge than that of foretelling; they were present witnesses for the true God; and their rise, contemporaneously with the advance of the Assyrians in the West-land, is a divine protection to the faith of Israel, and also to their purity and holiness. This volume carries us on to the dispersion of the Ten Tribes, and we hope Messrs. Rowse & Hutchison will receive every encouragement and credit for their enterprise in taking charge of this important treatise for the Canadian market and public. As a volume it is handsomely finished.

THE VERY REVEREND SAMUEL REYNOLDS
HOLE, D.D., DEAN OF ROCHESTER.

Dean Hole, who is now visiting the United States and Canada, is a great personality. There is no clergyman in the Church of England who can attract a larger audience than the Dean of Rochester, whether it be at a workingmen's meeting in Exeter Hall or at a special service under the dome of St. Paul's.

Yet for twenty years or more after his ordination he was only known to the public as the author of "A Book about Roses: How to Grow and Show Them." It was at the workingmen's meeting in one of the Church Congresses that Mr. Hole suddenly rose in popularity as a speaker and preacher. It is said that for many years he confined himself to his manuscript, and was not conscious of the power of effective extemporary speaking. Dean Hole was graduated at Brasenose College, Oxford, in 1844, and was ordained in the same year. His first work was a book entitled "A Little Tour in Ireland, by an Oxonian," with illustrations by John Leach. It appeared in 1859. His well-known work, "A Book about Roses," was published in 1869. In 1872 he produced an interesting volume on gardening, entitled "The Six of Spades." In 1880 the versatile author wrote a more serious work entitled "Hints to Preachers, with Sermons and Addresses." His "Recollections," recently published, is one of the most interesting books of the time, and has had a very large circulation both in England and America.

Mr. Thomas Whittaker has published a volume of "Addresses Spoken to Workingmen from Pulpit and Platform," by Dean Hole, dedicated to the Archbishop of Canterbury. These addresses give a most favourable impression of the Dean of Rochester as a speaker and preacher. They are not the ebullitions of "the funny man," but they are earnest addresses of deep Christian piety, combined with a quick sense of humor. In his brief sermon on "Do You Read the Bible?" he closes his discourse with these earnest words: "The Greeks had a sculptor named Polykletus, who carved in marble the statue of a man, so perfect in proportions that it was accepted by his brethren as their model, and was known as the Rule of Polykletus. God has given us a perfect Model, and shown us in the Holy Scriptures how by His grace we may try to copy it. It is not to be done at once, as when metal is poured into a mould, but here a little and there a little—as with the sculptor, chip by chip, patience and self-denial must have their perfect work. My brother, sinful, helpless, dying, there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest! And you may die to-night. Only this Book can teach you so to live that you may dread the grave as little as your bed; teach you to die that so you may rise glorious at the awful day."

Dean Hole is known as a man of wit and humor, although this is but one side of his great character. Addressing a large audience of workingmen, he says: "There are many, who call themselves Christian gentlemen, who seem to think that humorous imaginations and incidents—'good stories,' as they term them—must be either profane or obscene, and who have not the refine-

ment, much less the religion, to distinguish between the use and abuse of wit."

"One of the wittiest men (Sydney Smith) said: 'When wit is combined with sense or information, when it is softened by benevolence and is restrained by strong principle, when it is in the hands of a man who loves honour, justice, decency, good-nature, morality and religion (which includes them all), wit is then a beautiful and delightful part of our nature.'"

The Dean is a warm advocate of the Free Church System, and a fair specimen of his wit is found in the introduction of his speech on this question. Addressing a large assembly of workingmen, Mr. Hole led them captive by beginning his address thus: "Once upon a time, before the joy of the land was darkened by disastrous harvests, and before Sydney Smith's joke concerning a country parson who was so parsimonious in the application of soap that 'he seemed to have a good deal of his glebe on his own hands,' became a very sad reality; once upon a time, a clergyman kept a horse, and the man who groomed him discharged a great variety of other duties, including that of collecting weekly the alms of the congregation. On one occasion he had given up the plate, and was going back to his place when a sudden recollection caused him to return and whisper to his master, 'If you please, sir, you must let me have it again, for I have forgotten the gentleman in the loose box,' indicating with his thumb an individu-



THE VERY REV. SAMUEL REYNOLDS HOLE, D.D.,
DEAN OF ROCHESTER.

al who monopolized a spacious apartment lined and cushioned and carpeted, and looking like a brand new sleeping car, with one passenger, in the middle of a train of third-class carriages, filled with people!

"I have forgotten the gentleman in the loose box.' With all my heart do I pray and hope that he may soon be forgotten by us all, clean forgotten, as a dead man out of mind; and it will be, I trust, your unanimous desire, my brothers, to give him notice to quit, and to assist in his eviction. Already we have succeeded, in countless instances, in dislodging him from his position, and he is flying before us in sore perturbation of spirit, having well-nigh lost possession of his faculties. We must pursue until we have annihilated, even as Gideon pursued and slew Zebah and Zalmunna, who said, 'Let us take unto ourselves the houses of God in possession.'"

"He (I am regarding this gentleman in the loose box as representing the pew system) has done immeasurable harm—so religion, generally; to the Church of England, especially; and to social sympathies and intercourse."

The Dean is an acceptable speaker at a temperance meeting. At these meetings he always insists that the Church teaches temperance and not total abstinence, and that the imposition of a vow is repugnant to Holy Scripture. He is, however, always willing to admit that total abstinence is the only cure for drunkenness. He says: "If the

sin of drunkenness once gains the mastery and becomes habitual, its expulsion would seem hopeless, had we not faith in Him to whom all things are possible. Only His grace can convince and convert, restore and reform. But the Holy Spirit cannot co-exist with that evil life (and the life of a drunkard is, as a rule, degraded by many sins), for what communion hath light with darkness? What covenant hath Christ with Belial? or the temple of God with idols? And therefore we must regard with great respect and gratitude all earnest efforts which are made to prepare that poor helpless soul to receive the renovations of grace, and to bring forth fruits meet for repentance, and it is meet, right, and our bounden duty that we should support with our prayers and our alms the endeavours made by the Church of England Temperance Society to induce confirmed drunkards to pledge themselves to total abstinence from all intoxicating drink. It is too late to talk to them about temperance, too late to preach to them from the texts, 'Let your moderation be known unto all men'; 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving'; 'Using and not abusing His gifts'; they cannot taste without the excess which disgraces and defiles them."

His address on "Gambling and Betting," first delivered at the workingmen's meeting at the Manchester Church Congress, is one of his most effective utterances. It was afterward published by the Society for Promoting Christian Knowledge. The beginning of the Dean's speech is characteristic: "When I travelled, not long ago," he says, "with a number of betting men, and one of them looked up from his newspaper, in which I saw afterward a programme of the Church Congress to be held at Manchester, and when he inquired angrily, 'What can a parson—he prefixed an epithet which seemed to me to be appropriate to a clergyman who had cut himself in the act of shaving—'what can a parson know about gambling and betting? What can 'e know about an 'oss?' I had no time to reply to the question, because the train was just stopping at a station, and the inquirer left it for the race-course." "He is a poor creature," says the Dean, "wherever you find him, the man who does nothing but gamble and bet—whether he is playing cards in his club on a lovely summer's afternoon, or shooting dove-cote pigeons out of a trap for money, or whether he's trying to overreach his juniors (often little more than boys) in the tap-room of a public house, of which in too many instances the landlord is a professional betting-man. The epitaph on the clumsy maid-of-all-work might be repeated upon the man who is all play—'Nihil tetigit quod non fregit.' She broke everything she touched. He has spoiled racing, and he is trying to spoil boating and foot-ball and cricket. Oh, for the good old times, when the nearest approach to gambling upon the close-mown turf was that of Fuller Pileh giving some friend a sovereign, to be repaid a shilling for every run he got!"

This earnest, eloquent, and witty representative of the Church of England is now about to pay his first visit to the United States (if he is not already on the waters of the Atlantic). His great ability and earnest piety will secure him a warm welcome for his own sake, whilst his eloquence, combined with a never-ending fund of anecdote and humor, will doubtless attract large audiences in America, even as they never fail to do on the other side of the Atlantic.—T. P. H. in *The Churchman*.

OBITUARY.

WILLIAM GODFREY WURTELE.

By the decease of the late William Godfrey Wurtele, the Church in the City and Diocese of Quebec lost one of its most devoted and honoured laymen; and it is due to this faithful servant of God, and to the diocese he loved so well, that his earnest labours in its behalf, exceeding over more than half a century, should receive some more extended notice than the brief paragraphs which appeared in the public press. Some of Mr. Wurtele's earlier years were spent in Montreal, where he received from his friend, the Rev. W. Dawes, and others, religious impressions which were deep and lasting. He removed to Quebec in 1842, and became a member of the Cathedral con-

gregation. Here his excellent business qualifications were soon recognized, and he became a member of the select vestry. A few years later, Bishop Mountain, as rector of the Cathedral, appointed Mr. Wurtele rector's warden; he remained so down to the Bishop's death in 1863, and many years after. In 1858, he became a member of the Church Society, and the next year was placed upon the Central Board. The Central Board of the Church Society was, indeed, in those early days, a remarkable body of men—laymen most of them—great merchants and able business men of the City of Quebec, who at the call of the Bishop and clergy, gave up much of their valuable time and their great abilities to the management of the Church's finances. The success of their management is abundantly proved by the fact that of all the funds entrusted to the Church Society during the last fifty years, not one dollar has been lost by bad investment. The economy of the management has also formed a conspicuous feature in its history; the cost from the first has not exceeded two per cent. of the revenue. Very touching evidence was borne to the value to the Church of the services of these gentlemen by the fact that the late saintly Bishop Mountain, on his death bed, desired his son "to convey to the treasurers and members of the Central Board his best thanks for the manner in which they had supported him in the conduct of its operations." The great work of William Wurtele's life as a Churchman was his management as treasurer of the large and important Trust Fund of the diocese. In 1857 the secularization of the clergy reserves was completed, and the sum paid by the Government as commutation handed over to the several Church societies. Quebec received \$56,000 as its share, and this sum was placed under the management of a special committee, with Mr. Wurtele its treasurer. That sum has, largely owing to his splendid management, grown to the value of \$160,000. In the same year the Bishopric Endowment was received from the S.P.G., and entrusted to the same committee. Later on the great movement was begun which resulted in the establishment of the local endowments, which forms so remarkable a feature in the financial success of this diocese, and now amounts to \$120,000. To the care and development of these great funds Mr. Wurtele devoted himself with unuring zeal. For twenty years the management continued in his hands. The result is thus gratefully acknowledged in the *Jubilee Memoir of the Church Society*: "The wise prudence, sound business ability, and loving care with which Mr. W. G. Wurtele watched over these important funds during the twenty years he held the office of treasurer of the Clergy Trust Committee, ought never to be forgotten by the Diocese of Quebec." But with every effort to increase the effectiveness of the Church's organization, and promote her extension, Mr. Wurtele identified himself. He was from the first a member of the Diocesan Board, to which the Church owes so much. He was also, from the first, one of the Cathedral delegates to the Diocesan Synod, and for many years a delegate to the Provincial Synod. With two events in the history of the diocese it was always a pride and pleasure to him that he was most intimately associated; indeed they both originated with him—the celebration of Bishop George Mountain's Jubilee in 1862, and the joint celebration of the Centenary of the Diocese and the Jubilee of its Church Society in 1893. Into these celebrations Mr. Wurtele threw himself with all his heart, and no one had so large a share as he in working out the details of the first of them. One important feature in the centenary celebration, certainly the feature most to the honour of the diocese, was the voluntary surrender of the S.P.G. grant of \$4,500 a year. The proposal originated with Mr. Wurtele, and that it was carried, in the end, unanimously, may be fairly said to be due to him, to the enthusiasm, persistency and deep religious spirit in which he pressed the surrender as a sacred duty upon the diocese. Mr. Wurtele was a devout Christian, a loyal and warm-hearted Churchman, always in his place in the house of God, and at the table of the Lord. When the end drew near he calmly prepared himself for it. He was conscious to the last, and his end was peace. Happy is the Church and diocese that numbers

among its leading laity men of such true devotion, of such firm faith, and of such a deeply religious spirit as was William Godfrey Wurtele.

H. R.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

The Board of Management of the Domestic and Foreign Missionary Society met in the Cathedral Church Hall, Quebec, on Wednesday, Oct. 10th, 1894, at 10 o'clock a.m.

There were present, from the Diocese of Fredericton: Rev. Canon Forsyth and A. P. Tippet, Esq. Montreal: Rev. G. Osborne Troop. Niagara: The Lord Bishop. Nova Scotia: The Lord Bishop. Ontario: The Archdeacon of Kingston, Rev. Rural Dean Pollard, R. V. Rogers, Esq., Q.C. Quebec: The Archdeacon of Quebec, Rev. Canon Von Iffland, Captain Carter. Toronto: The Lord Bishop, G. B. Kirkpatrick, Esq.; also Rev. Canon Mockridge, D.D., secretary-treasurer.

All the dioceses were represented, except Huron and Algoma.

The Lord Bishop of Toronto presided, and opened the proceedings with prayer.

The minutes of the last meeting of the board having been printed and circulated, were taken as read and confirmed.

It was resolved that a committee, consisting of the Bishops of Toronto and Niagara and the secretary-treasurer, be appointed to draw up the annual report. That the secretary-treasurer be instructed to close his accounts absolutely on the 31st day of July in each year, and that the treasurers of the respective dioceses be notified that no moneys or vouchers received by them after that date will be included in the statement for the year, and that a copy of this resolution shall be sent annually to the diocesan treasurers before the first day of June; that copies of the financial statement, as well as of the annual report required by by-law IX., be transmitted in future to members of the board at the time the circulars calling the October meeting are issued; that the board having heard the correspondence between Rev. F. H. DuVernet and the secretary-treasurer respecting the formation of a Canadian branch of the Church Missionary Society of England, are pleased to instruct their secretary-treasurer to receive from that association contributions for missionary purposes, or vouchers for contributions, and to transmit the same (in the case of money) to the objects designated by it; that the amount on hand for domestic missions be distributed as follows:

Algoma, for general work.....	\$1,800 00
" Indian homes.....	747 48
Qu'Appelle.....	750 00
New Westminster.....	300 00
Athabasca.....	150 00
Mackenzie River.....	150 00
Moosonee.....	256 41
Saskatchewan and Calgary.....	147 35
And for foreign missions:	
New Westminster, for Chinese.....	513 11
And the balance in the proportion as heretofore authorized, with the result as follows:	
S. P. G.	\$1,007 81
C. M. S.	755 86
C. & C. Church Society.....	251 96
S. P. C. K.	251 96

In the evening a missionary meeting was held in Tara Hall, and effective addresses delivered by the Lord Bishops of Niagara and Nova Scotia, and Rev. G. Osborne Troop. The net collection amounted to \$11.12.

Reports of committees were read as follows:

- (1) Regarding the proposed buildings in Japan: power was given to the committee to continue.
- (2) Regarding the Himalaya correspondence: the report adopted, leaving the matter in abeyance.
- (3) The incorporation of the society; committee to continue.
- (4) The secretary-treasurer read his report and financial statement.

The Epiphany Appeal and Children's Lenten Letter were read, amended and accepted.

The following was directed to be sent as a letter to the clergy with the Epiphany Appeal:

DEAR BRETHREN,—As Bishops of the Church in this ecclesiastical province, we charge you to read to all the congregations under your care the accompanying appeal in aid of foreign missions, prepared and adopted by the Board of Management of the Domestic and Foreign Missionary Society. We have to ask the clergy in our several dioceses to bear in mind that no discretion is left to them as to whether they may withhold this appeal. The appeal is addressed to the members of all our con-

gregations by the Domestic and Foreign Missionary Society, and the Bishop of each diocese enjoins it upon all his clergy to convey it, on the Sunday appointed, to their respective congregations.

It was resolved that the Board of Management of the Foreign and Domestic Missionary Society appreciate and reciprocate the greetings of the Woman's Auxiliary in its Provincial Board now assembled; that they desire to avail themselves of the request for suggestions to submit for careful consideration by the Woman's Auxiliary in all its branches the practical question as the effect upon the Church's mission funds and operations of the very general appropriation to particular objects by the Woman's Auxiliary of the funds collected by them, instead of permitting the Domestic and Foreign Missionary Society, which has before them full and definite information as to the whole field and all its claims, to apply and appropriate the Church's mission funds.

The Dean of Montreal and Rev. G. Osborne Troop were appointed to prepare the Ascensiontide Appeal. A letter was read from Dr. Walter C. Belt, desiring to work as a medical missionary.

It was resolved that the Board of Management inform Dr. Belt that the funds at their disposal do not permit of their entertaining at present the proposal to send out any medical missionary to the foreign field; that the secretary-treasurer be requested to obtain from the S.P.G. and C.M.S. and the Domestic and Foreign Missionary Society in the United States, full information as to their arrangements and action in sending medical missionary laymen into any part of the foreign field.

It was resolved that the secretary-treasurer do convey to Rev. J. G. Waller the assurance of the sympathy of the Board of Management with him and his wife in their exposure to the cold of a Japanese winter in such a house as he has described in his late letter, and their regret that they can see no way in which they can aid in protecting him and his family until the law of Japan admits of the tenure of property by foreigners, and do further express the readiness of the board to consider any suggestions which Mr. Waller may desire to submit to them.

It was resolved that the Board of Management respectfully draws the attention of all the Bishops of diocesan officers to the fact that all funds collected for and by this board are for foreign and domestic missions, and that it is not competent for anyone to apply such funds to any other purpose, and that the expenses for which diocesan secretary-treasurers are allowed under Resolution XIV. to retain any portion of the money collected in their several dioceses are unavoidable expenses, and do not include such outlay as that for the travelling expenses of clergymen or laymen attending the meetings of the board or for any other purpose, save and except the ordinary small disbursements connected with correspondence and the transmission of money and the careful record of it.

A motion asking for a committee to be appointed to secure, if possible, the services of an honorary general-secretary and an honorary general-treasurer for appointment at the meeting to be held in Montreal in September, 1895, the committee to report progress at the next meeting of the board, was lost.

It was resolved that the Bishop of Toronto, or Rev. Canon Cayley, be requested, and are hereby authorized, to countersign checks drawn by the secretary-treasurer, and that the banks be notified that all checks must be countersigned by either the Bishop of Toronto or Rev. Canon Cayley.

SHERBROOKE.—The Rev. Canon Thornloe, rector of St. Peter's Church, Sherbrooke, last year conceived the happy idea of having annual conferences of the Church workers in his parish. The first meeting was a most successful and instructive one; but the one held this year on Oct. 18th was even more so. The object of the conferences is to increase the interest of those engaged in the work by discussing methods, opportunities, etc., and getting a better insight into the work and needs of the parish generally. At this year's meeting a fair number of the members of the congregation of St. Peter's and the Church of the Advent, as well as many from the outlying parts of the parish, were in attendance. The meeting was opened with a hymn and prayers, after which the reports of the various organizations were read and discussed, viz., the Sunday-school, Woman's Auxiliary, C. E. Temperance Society, etc. Papers on the following subjects were afterwards read: "How to increase the heartiness of our services," by A. Doray, Esq.; "The missionary work and needs of our parish," by J. N. Hunter, Esq.; "The duty of young men to their Church," by J. P. Wells, Esq. The papers, which were very interesting, were warmly received and very highly commended by the members of the conference. A scheme to provide funds for the building of the new St. Peter's Church was also brought before the meeting; and plans of the new

and Foreign Missionary each diocese enjoins it by it, on the Sunday congregations. Board of Management of Missionary Society the greetings of the Provincial Board now to avail themselves of to submit for careful n's Auxiliary in all ion as the effect upon and operations of the particular objects by e funds collected by g the Domestic and which has before them as to the whole field and appropriate the

Rev. G. Osborne Troop Ascensiontide Appeal. r. Walter C. Belt, de- sionary. Board of Management is at their disposal oining at present the ical missionary to the etary-treasurer be re- P.G. and C.M.S. and sionary Society in the n as to their arrange- edical missionary lay- ign field. secretary-treasurer do the assurance of the anagement with him re to the cold of a ise as he has described ret that they can see in protecting him and Japan admits of the rs, and do further ex- oard to consider any may desire to submit

Board of Management ion of all the Bishops ct that all funds col- are for foreign and t is not competent for o any other purpose, ch diocesan secretary- Resolution XIV. to re- y collected in their ole expenses, and do t for the travelling ex- attending the meet- her purpose, save and bursements connected ransmission of money

nittee to be appointed vices of an honorary onorary general- he meeting to be held 5, the committee to meeting of the board, Bishop of Toronto, or sted, and are hereby ecks drawn by the the banks be notified rsigned by either the on Cayley.

on Thornloe, rector ooke, last year oing annual conferences is parish. The first and instructive one; Oct. 18th was even conferences is to in- gaged in the work by ies, etc., and getting k and needs of the ear's meeting a fair congregation of St. e Advent, as well as of the parish, were in opened with a hymn ports of the various discussed, viz., the liary, C. E. Temper- he following subjects ow to increase the y A. Dorey, Esq.; ds of our parish," by y of young men to Esq. The papers, ere warmly received y the members of the vide funds for the r's Church was also and plans of the new

edifice were on view during the evening and were much admired.

BARFORD.—The annual harvest thanksgiving services in this mission were held as follows: At St. Cuthbert's Church, Dixville, on Sept. 27th, the preacher being the Rev. Thomas Bell, rector of Christ Church, Island Pond, Vermont; at the Church of the Advent, Perryboro, on Oct. 3rd, the Rev. E. K. Wilson, B.A., missionary at Hereford, P.Q., being the preacher; at St. Paul's Church, Stanhope, P.Q., the Rev. W. T. Forsyth, M.A., rector of Stanstead, who drove 20 miles over bad roads and in disagreeable weather to be present, was the preacher. Each of the churches were handsomely decorated for the occasion; the congregations were large and the services most hearty.

QUEBEC.—The Cathedral.—Three handsome stained glass memorial windows are being placed into the Cathedral of the Holy Trinity in memory of John Brown Esq., Mrs. John Brown, and Trevor Hale, Esq., son of E. J. Hale, Esq., People's Church-Warden.

The Lord Bishop.—The Lord Bishop of the diocese sailed from Liverpool on the 25th inst., by the Allan steamship Parisian, and is due at Quebec about the 2nd of November. Church people of the Diocese of Quebec will rejoice to have their beloved diocesan with them once more. He will be accompanied by the Right Rev. C. P. Scott, D.D., Bishop of North China, and Mrs. Scott, who are on their way to their home. On account of the war raging between Japan and China they are travelling alone, as His Lordship decided not to take a number of new missionaries who had volunteered to go with him, at present. He will probably spend a few days in Quebec on his way.

TORONTO.

St. Margaret's Church held their harvest festival on Sunday, 21st. The church was beautifully decorated, the singing hearty and there were large congregations at both services. Rev. Prof. Clark preached in the morning, and the rector, Rev. T. Moore, in the evening.

The Toronto Church of England Sunday School Association held a meeting in St. James school house last Monday evening in connection with the day of intercession for Sunday schools. The Bishop of Toronto presided, and opened the meeting with a short address. The programme included reading of the Scripture by Rev. Canon DuMoulin, "Litany of Intercession" by Rev. C. L. Ingles, and devotional addresses, "Faith in the Work" by the chairman, "Love in the Work" by Rev. T. C. Street Macklem, "Patience in the Work" by Mr. A. M. Dymond, and "Joy in the Work" by Rev. Canon Sweeny. Several hymns were sung during the evening. Fully 400 people were present. It is no exaggeration to say that these addresses were as beautiful as they could well be and were listened to by those present with the rapt attention they deserved. Thus was the day most fittingly observed, and thus did the teachers receive words of loving advice and encouragement at the threshold of another year in their most difficult and important work. All came away feeling that they had spent a most profitable hour and a half, and that they had taken part in the most successful meeting ever held by the association.

Bishop Strachan School.—Those interested in the work and success of the Bishop Strachan School will be glad to learn that it has this year maintained its reputation for thorough scholarship by passing six candidates for university matriculation. Their names are: Miss Sheila Macdougall, Toronto, with first-class honours in French and second in German; Miss Helen Johnstone, Toronto, with first-class honours in English and second in French and German; Miss Louise Warren, Whitby; Miss Edith Gibbs, Port Arthur; Miss Jessie Jamieson, Toronto, with second class honours in English and German, also passed in divinity; and Miss Amelia Hare, St. Catharines. Miss Hare already held a second-class professional certificate, but joined the school classes that she might fulfil the requirements for matriculation, which she did by passing in Latin, French and German. She will continue her studies at Trinity University, as will also the Misses Warren and Jamieson. Miss Johnstone and Miss Gibbs will attend lectures at Toronto University.

St. Barnabas.—The harvest festival took place in this church last Thursday evening, a large congregation being present to enjoy the hearty service rendered by the united choirs of St. Alban's Cathedral and St. Barnabas. The clergy assisting the rector were Rev. R. Harrison, Rev. G. I. Taylor, and Rev. Mr. Geoghegan of Hamilton, who preached a very appropriate and practical sermon. The ladies

of the congregation kindly prepared refreshments for the choirs at the close of the service.

Toronto Church School.—The Lieutenant-Governor and Mrs. Kirkpatrick and a distinguished assemblage, composed of the parents and friends of the pupils, met in the assembly room of the Toronto Church School on Thursday, the 18th inst., the occasion being the school's annual distribution of prizes. Among those present were the Lieutenant-Governor and Mrs. Kirkpatrick, the Lord Bishop of Toronto and Mrs. Sweatman, Mr. Justice and Mrs. Osler, Rev. Prof. Clark, Rev. Dr. Langtry, Revs. Messrs. Pearson, Boulden and Ashcroft, Jas. F. Smith, Q.C., and Mrs. Smith, Mr. and Mrs. Alan Macdougall, Mr. and Mrs. Geo. S. Holmsted, Mr. and Mrs. Lockhart Gordon, Mr. and Mrs. E. T. English, Dr. and Mrs. Moorehouse, Dr. and Mrs. Adam Wright, Mrs. Gzowski, Mrs. E. D. Armour, Mrs. Walter Cassels and Miss Cassels and others. The Bishop opened the proceedings by making reference to the large increase of new boys, attributing this to the confidence the public had already begun to feel in Mr. Aborn, the new head master. He stated that over twenty-five new boys had joined the school this term, and that quite a number of parents had promised to send their boys after the Christmas vacation. This, he thought, showed that the school was now beginning to be understood and appreciated, which was most encouraging to the council and also the masters who had all along worked to make it efficient in every respect. The Principal, the Rev. T. L. Aborn, in presenting the annual report, touched upon the character of the work being accomplished by the school, which although only in its sixth year, had sent a number of undergraduates both to Trinity and the Toronto University, and also to the Royal Military College. Some of these had already carried off high honors at their respective colleges. The school has now about sixty boys in attendance whose training is closely superintended by a staff of five masters. Knowing from experience what an advantage it was to a boy to be thoroughly grounded in the fundamental rules before entering the school, and that he could only get this grounding from school teachers accustomed to deal with young children, he had selected the following schools as preparatory schools to the Church School, namely—Miss Foster, 279 Dovercourt Road; Miss M. Harris, 80 Cecil street; Miss Saunders, 617 Church street. He explained certain important changes that had been made in the system of teaching, and expressed his gratitude for the assistance rendered him in carrying out these changes by the other masters. That the school was now doing good work could not be questioned, the educational standard being higher than it ever was. The Lieutenant-Governor addressed the boys, commending them for the favourable manner in which, as the Principal's report showed, they had pursued their studies. He was extremely pleased with the order and discipline he saw in the school, and the curriculum laid down by the council. With its efficient staff of five masters, being one for about every twelve boys, good results could not fail to follow, as the scholars received so much individual attention from each master, which appeared to be a particular feature of this school. He pointed out to the boys the responsibility now resting on them of making the most of the advantages accorded to them. He hoped that he saw before him many who would be prominent men in the future, and he reminded each boy that he had an influence, however small it might be, in the future of the country, and impressed upon them in well chosen language the importance of having this influence in the right direction. Prof. Clark then addressed the boys, pointing out to them the advantages of being pupils of a school in which religious education formed such an important part. Although the public school system, he said, of this Province was most admirable, it lacked religious training, and he had no doubt that the success referred to by the Bishop and His Honor the Lieutenant-Governor was owing to religious training being made the first consideration. He said that many of the boys would before long enter the different learned professions. He reminded them that this was St. Luke's Day—the day of the beloved physician, and he hoped that many of the boys would do their utmost to excel not only in that glorious profession, but in any other of the professions that they might be called upon to follow. The following is a list of the prize winners. The numbers preceding the names signify the form to which the boys belong:—Form Prizes—5th, P. H. Wilson; 4th, R. C. Street; 3rd b, F. W. Callaway; 3rd a, A. D. Wright; 2nd, A. W. M. Ellis; 1st, D. R. McQuaig. Divinity—3rd b, J. L. Coulson; 3rd a, A. B. Wright; 1st, D. R. McQuaig. English—3rd b, F. W. Callaway; 3rd a, A. F. Robertson; 1st, D. R. McQuaig. Writing—4th, R. C. Street; 3rd b, F. W. Callaway; 3rd a, G. D' A. A. Chadwick. Classics—3rd b, T. F. E. Gibson; 3rd a, A. C. Moorehouse. French—3rd b, F. W. Callaway; 3rd a, W. N. Moorehouse; 2nd, G. H. Cassels. Mathematics—4th, J. L. Harrison; 3rd b, F. W. Callaway; 3rd a, A. B. Wright; 2nd, R. T.

Eager; 1st, R. G. Armour. The special prize for industry was awarded to G. T. Jennings. The Lieutenant-Governor asked that the boys be given a special holiday in the near future, as a reward for their conduct, such holiday to be known by the name of the Governor-General's Day, or other appropriate title. The boys, of course, hailed the suggestion with loud cheers.

The Rev. John C. H. Mockridge, B.A., recently ordained (son of Rev. Dr. Mockridge), has been appointed to the curacy of St. Luke's Church, Toronto.

RURAL DEANERY OF PEEL.—At the regular autumn meeting of the R. D. of Peel held in the school house of St. George's Church, Islington, on St. Luke's Day, 1894, the following plan of missionary meetings was arranged, all to be held during the month of Jan., 1895, on the following dates: District No. 1.—Deputation: Rev. Canon Sweeny, D.D., Rev. T. C. Street Macklem, M.A., and Rev. H. O. Tremayne, M.A.—Caledon East, 14th; Sandhill, 15th; Campbell's Cross, 16th; Bolton, 17th; Palgrave, 18th. District No. 2.—Deputation: Rev. C. E. Thompson, M.A., Rev. Prof. Roper, M.A., Rev. E. W. Pickford—Woodbridge, 7th; Kleinburg, 8th; Castlemore, 9th; Tullamore, 10th; Edmonton, 11th. District No. 3.—Deputation: Rev. Canon Tremayne, M.A., Rev. I. Pitt Lewis, M.A. and Rev. E. W. Sibbald—Brampton, 14th; Streetsville, 15th; Springfield, 16th; Dixie, 17th; Port Credit, 18th. District No. 4.—Deputation: Rev. Canon Mockridge, D.D., Rev. R. J. Moore, M.A., Rev. Wm. Walsh—Mimico, 7th; Islington, 8th; Clairville, 9th; Malton, 11th. Those interested will please cut this out for reference. Any further information desired will be furnished on application to the Rural Dean.

GEO. B. MORLEY, Secretary-treasurer.

BEETON.—The incumbent of Beeton and Tottenham received, last week, an anonymous letter from one of his parishioners, containing the sum of twenty-five dollars for missionary purposes, to be given as follows: Ten dollars to the Church of England Zenana mission, five dollars to the Home Mission Fund, and ten dollars to St. Paul's Church debt. Such Christian liberality is very exceptional even in large parishes. The Church at Tottenham is labouring under great difficulty at present, there being the discouragement of a large debt, and at present we fear it may be necessary to sell the building, as the people are practically unable to raise the amount required. We have resorted to the scheme known as the "snow-ball," but the response, with few exceptions, has been rather disheartening. There is one example, however, worthy of mention. Last week the warden, Mr. Turner, received, in response to one of the letters, the gift of ten dollars and some very encouraging remarks from a gentleman at Port Hope. May this be an example for others to follow, and let us hope that sufficient funds may be forthcoming to relieve our pretty building from its rather precarious condition, and at the same time give the Church a firm footing in this Methodist stronghold. Subscriptions may be sent to Henry Turner, Warden, Tottenham, Ont.

ETOBICOKE.—St. George's Church.—Sunday, Oct. 14th, was a memorable day in the history of this parish, it being the occasion of the re-opening of the church after extensive repairs and alterations. Despite the extremely disagreeable weather, the services, of which there were four during the day, were well attended; the evening one especially so, the church being crowded to the doors. At the eleven o'clock service the Lord Bishop of the diocese officiated, being assisted by the Rev. Canon Tremayne and the rector of the parish. His Lordship, in his address, based upon Eph. iv. 12, congratulated the congregation upon the extensive improvements made, and pointed out the great mission which lies before the Church in the cause of unity, showing the spirit that should animate every parish and congregation to be, not as so often it unfortunately is, the spirit of mere congregationalism, but the spirit of membership in the one vast universal Church, the spirit of enthusiasm and zeal for the building up of the Body of Christ. At the celebration of the Holy Eucharist which followed, more than forty partook of the sacred feast. At the afternoon service the Rev. Canon Tremayne preached a most practical and impressive sermon on the text, "Lord, what wilt Thou have me to do?" In the evening the Rev. H. Bedford-Jones, of Trinity University, preached on Haggai ii. 9, pointing out the valuable lessons which Christians may learn from the work undertaken by the Jews of restoring the Temple. The singing and responding at all the services were remarkably good, and the offertories, considering the hard times, large. The improvements on the lines of a plan submitted by Mr. Ford Howland, of Toronto, were carried out by a Building Committee composed of the rector and Messrs. W. Clayton and G. W. Holdenby, the latter of whom most kindly, and at the cost of

much self-sacrifice, acted as clerk of the works. They consist of a stone foundation and basement school-room, bricking the whole church, replacing the old windows by smaller ones of cathedral rolled glass, removing the old gallery and placing the choir in their proper place at the entrance of the chancel, repainting and replastering the whole building. The total cost has been a little over \$1,500, of which more than \$1,000 has been already raised, thus leaving a small debt of about \$500 to be provided for, which, it is hoped, will soon be wiped out.

HURON.

LONDON.—*St. John the Evangelist*.—Sunday, Oct. 21st, was the day set apart for the harvest thanksgiving in this parish. The congregations at morning and evening were very large, that of the latter requiring a number of chairs in the aisles to accommodate all present. There were communion services morning and midday. The rector, the Rev. W. T. Hill, preached in the morning, and the Rev. Mr. Berry, assistant minister of St. Paul's, in the evening; both sermons were especially suitable to the occasion and very impressive. The decorations this year far surpassed those of any former occasion. The designs were beautiful, being prepared by Arthur Smith, Esq., of the G.T.R., and his able assistant, T. Atterdico, Esq., consisting of a rood screen with eight panels covered entirely with heads of various grains with a pendant on each, at the bottom of which hung a large made-up bunch of grapes. The effect was most pleasing and novel—the pulpit and reading desk with wreaths of heads of grain and other pleasing devices—at the steps of the chancel large sheaves of grain banked up at the base with large apples and other fruit. Two well selected vases of flowers with small sheaves of wheat and grapes attached, adorned the altar. The font at the west end, as usual, was appropriately decorated by the Manigault family, being their memorial. The surpliced choir, consisting of fourteen boys and same number of men, added greatly to the services from their reverent rendering of the various chants, hymns and anthems. The whole day's proceedings were highly appreciated, and it was certainly a red letter day in this parish. A pleasing incident connected with the thanksgiving services was the presentation of a beautiful alms dish for the use of the church, by the Chancel Chapter of the Guild of the Parish. This was provided for out of the monthly fees of the members and friends assisting, this chapter having already provided the suitable brass vases for the Sunday flowers, which they have never failed to have in place, both in summer and winter, also provided for from their contributions; this order have general charge of the chancel, and well and faithfully have they performed their part of the parish work. The thanksgiving decorations were under the charge of this chapter. On the evening of the 19th, the presentation was made to the rector, by the president, Miss Imlach, who read the following address to him from the order:

"London, Oct. 19th, 1894.

"The Chancel Chapter of the Guild of the Church of St. John the Evangelist avails itself of the thanksgiving services, to present, from their order, an alms dish for the receiving and presenting of the Sunday offerings—and have great pleasure in that you, as their esteemed rector, should be the medium through whom they present this offering for the future use of the Church of St. John the Evangelist, and trust their efforts in improving the offices of the sanctuary, may be appreciated by the congregation, and that you may be long spared to minister in holy things amongst us."

The rector, the Rev. W. T. Hill, in a feeling and touching reply, accepted this alms dish for the use of the church, as nothing ever gave him so much satisfaction as to find the members of his congregation contributing to the furtherance of the work of Christ's Church in the parish, and he, with the chapter, trusted that it might be long before his connection with the parish might cease.

Round the rim of the dish was engraved the text, "All things come of Thee," and "St. John the Evangelist," and on the back, "Presented by the Chancel Chapter, 22nd Sunday after Trinity, 1894."

CHATSWORTH.—We are informed that Rev. Jeffrey Hill, rector of St. Paul's Church here, has been appointed rector of the English Church at Southampton, to which place he will shortly remove. During his stay here, Mr. Hill has worked hard in the interest of the different congregations over which he ministered without conflicting with other denominations. The entirely changed appearance of the old barn-like church to a handsome brick edifice is but one of the improvements due to Mr. Hill's earnest and energetic labours, and we trust he will meet with encouragement in his work in his new charge. Mr. and Mrs. Hill have made many friends here who will be sorry to see them leave and whose good wishes will follow them to their new field.

Obituary.—The funeral of the late Rev. James E. Graham took place on Wednesday, the 17th inst., from the residence of his parents, lot 30, con. 5, Enniskillen, and was attended by a large number of relatives and neighbours of the deceased, and others from a distance. Much sympathy is felt for the bereaved parents and friends in their trial of affliction. A memorial service was held at Huron College, London, on Monday evening, by his former fellow students, at which the Rev. Principal Millar presided, who feelingly referred to the many manly qualities and Christian graces which characterized the deceased gentleman. The Rev. Mr. Stout officiated at the funeral services, in which he was assisted by the Revs. Messrs. Fisher and Downie, and preached an impressive and practical discourse on the scripture teaching of the verity of the resurrection, and the blessedness of the righteous dead. The late Rev. Mr. Graham, gentle and unassuming in manner, was a young man of much promise in the ministry. Ordained deacon in 1893, he offered himself for missionary work in the North-west; the climate and hardships incident to that self-sacrificing duty impaired his health so much that he was forced to return, and was appointed to the parish of Brockholm and Presque Isle, County of Grey, where he laboured successfully till his early and lamented demise removed him to the rest of paradise. Of him it may be truly said: "Blessed are the dead that die in the Lord; even so saith the Spirit, for they rest from their labours."—*COM.*

LONDON.—The students of Huron College met in the Principal's lecture room on Monday evening, 22nd Oct., for the purpose of reorganizing their different societies. The meeting was preceded by a short memorial service.

The officers of the different societies elected for the ensuing collegiate year were as follows:—

Missionary Society.—Hon. President, His Lordship the Bishop of Huron; president, Rev. Principal Millar; first vice-president, Prof. Burgess; second vice-president, Mr. Appleyard; secretary-treasurer, Mr. Durnford.

Athletic Society.—President, Mr. Westgate; secretary-treasurer, Mr. Abey; committee, Messrs. Mills, Purton and McMillin.

Literary Society.—President, Rev. Prof. Sherwood; vice-president, Mr. Durnford; secretary-treasurer, Mr. Abey; committee, Messrs. Wright, Anderson and McCracken; Librarian, Rev. Prof. Sherwood; sub-librarian, Mr. Farr; committee, Messrs. Prof. Burgess, Tancock, Wright, Collins and Durnford; Organist, Mr. E. B. Smith. Mr. Appleyard was appointed senior student by the Principal.

Huron College resumes its work with bright prospects for the future, the staff having received the valuable assistance of Professor Burgess in its work. The incoming year is largely in excess of the average of previous years. Governor Simcoe, standing on the present site of Huron College, prayed that from here should go forth the sound of the Gospel into all lands. As the College commences its work this beginning of the 31st year of its existence, it is with the memory of this prayer to incite to further efforts toward its fulfilment.

NORWICH.—A few days before the wedding of Miss Lizzie M. Panter, of this village, she was presented by the congregation of Trinity Church with a very beautiful solid gold watch, with her monogram on one side and upon the other the inscription: "Lizzie Panter, from Trinity Church, Norwich, Oct. 17th, 1894," together with an address expressing the gratitude of the congregation for her many services in time past and hopes that our Heavenly Father would bless them with all happiness in the future.

THORNDALE.—*St. George's Church*.—Last Sunday, 21st Oct., being the day appointed by the Archbishop of Canterbury as day of intercession for Sunday schools, the day was duly observed in this parish. A forcible and very practical sermon was preached by our rector, Rev. Mr. Corbett, from the words—"From a child thou hast known the Holy Scriptures," 2 Tim. iii. 15. Mr. Corbett is an enthusiastic Sunday school worker, as well as an earnest and staunch Churchman. A new cabinet "Bell" organ has just been purchased by the congregation through the efforts of our Young People's Association. The organ, which cost \$150, has a lever attachment for operating the bellows in addition to the usual pedal movement. Grace Church, West Nissouri, has also been recently renovated and supplied with new communion linen and vestments imported direct from England, through the energy of the Young People's Association in connection with that church. Grace Church is associated with St. George's and is now most comfortable and neat in appearance.

—When Christ comes we must be found not stripping off the ornaments from our person, but the censoriousness from our tongues and selfishness from our hearts.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. G. A. Harvey, who was ordained deacon and priest by the Bishop of Niagara, has been appointed rector of Lancaster, New York. The Rev. R. L. Macfarlane, B.A., Lennoxville, recently of the Diocese of Huron, has been appointed rector of Medina, N.Y.; and the Rev. W. H. Garth, B.A. (McGill), of the Diocese of Montreal, has been appointed one of the assistant-clergy at St. George's, New York City. Five other Canadian clergy have recently been licensed to work in this country.

The Diocese of Fond du Lac has given, for the past two years, more to foreign than to diocesan missions. This is one fruit of having a good "Catholic" as Bishop.

The Right Rev. T. K. Brooke, D.D., Bishop of Oklahoma, writes: "It is often easier to get money than men. Indeed, I could get often twice the sustenance I do from the field itself, could I get the right man at the right time. We need money here sorely; but we need the right man a great deal more." Dr. Brooke is one of our best missionary Bishops, and any man who joins his staff will, indeed, have a typical Father-in-God. Cannot the Canadian Church give two or three of her sons for such a work?

Speaking the other day, the Rev. H. E. Bowers, rector of St. Bartholomew's Buffalo, N.Y., said: "During my life I have met starving lawyers, doctors and starving men from almost all the over-crowded professions; but there is one person I have never met. Never have I seen a priest of our American Church starving." Those who do God's work in this Church, though they may never be what the world calls rich, yet they may rest assured that God will never see them want for the necessities of life.

The Spirit of Missions gives a picture of St. Matthew's Cathedral, Dallas, Texas, in its October number. It is a most churchly looking edifice.

The Missionary Council began on Sunday last (Oct. 21) at Hartford, Conn. Amongst those present were Bishops Coxe, Randolph, Perry, Walker, Talbot, Hale, Gilbert, Nelson, Jackson, Barker, Whitaker, Tuttle, Worthington, Thomas, Johnston, Hare, Leonard, Brooke, Potter, Hall and Doane. The opening service was a most solemn function. The Bishop of Southern Virginia (Dr. Randolph) was the preacher, and his sermon was most solemn and eloquent.

St. John's College, Shanghai, has a new college building.

If it were not for the Catholic party in our Church it is doubtful whether we should very often hear a doctrinal sermon. The Low Church clergy who are enjoying large salaries prefer now to give their people the "glittering and airy nothings of a mere liberal latitudinarianism," instead of building them up in "the faith once delivered to the saints."

Those Canadian priests who seem to be "halting between two opinions" as to whether they should throw in their lot with the Catholic party, should show their true Church colours at once. Never have the C.B.S., E.C.U. and the Association for Promoting the Union of Christendom been so strong as they are to-day. Such support given them by priests should, at any rate, convince some Calvinistic Bishops that their day is nearly over.

So the Synod of the Diocese of New Westminster has decided to send to England for its new Bishop. If this sort of thing goes on much longer, the American Church will begin to think you can't raise your own Bishops. The Synod needs badly a sermon on "loyalty" to Canada.

The Ven. E. N. Joyner, Archdeacon of South Carolina, writes: "Our Church work among the coloured people in South Carolina is manifold in its character. There are 30 missions and 40 Sunday-schools, 1 industrial reform school, 3 hospitals and 3 dispensaries.

The famous Tuskegee School has 712 students, and owns 1,400 acres of land. It was organized by Mr. Barker T. Washington, M.A., a coloured man. Bishop Penick says that it is a remarkable and most blessed work. So it is.

It is now conceded to be a fact that the Baptist sect flourishes best in a warm climate and where intelligence is at its lowest ebb.

The Bishop of Shanghai (Dr. Graves) says that "the Chinese Church must assume its own responsibility and the support of its native clergy as soon as possible."

Directly the native clergy, both of China and Japan, are prepared for the Episcopate, both American and English Bishops should withdraw, so that the national churches of Japan and China may—with their own native Episcopate—carry on the work of Christ's Holy Catholic Church. Within 30 years Japan and China should each have five native Bishops.

The mines, steamboats and railways of China were all projected by men trained in the mission schools.

The dioceses of New York, Central New York and Western New York have not at present Cathedral

UNITED STATES.

(correspondent.)
 who was ordained deacon of Niagara, has been appointed New York. The Rev. Knoxville, recently of the appointed rector of v. W. H. Garth, B.A. of Montreal, has been t-clergy at St. George's, Canadian clergy have k in this country. Lac has given, for the reign than to diocesan it of having a good

ooke, D.D., Bishop of ten easier to get money d get often twice the id itself, could I get the We need money here man a great deal more." est missionary Bishops, staff will, indeed, have a ot the Canadian Church for such a work? he Rev. H. E. Bowers, s Buffalo, N.Y., said: "starring lawyers, doctors t all the over-crowded e person I have never priest of our American o do God's work in this ver be what the world assured that God will necessities of life. gives a picture of St, Texas, in its October y looking edifice. began on Sunday last Amongst those present olph, Perry, Walker, on, Jackson, Barker, n, Thomas, Johnston, ter, Hall and Doane. most solemn function. nia (Dr. Randolph) was was most solemn and

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l railways of China rained in the mission entral New York and t present Cathedral

chapters. There can be no doubt that each of these dioceses could have very strong ones, as they possess no t brilliant men. It is to be hoped that each of them will, at no distant date, have its own dean, a chdeacons, canons residentiary, and honourary cacons. The Diocese of Albany has them already, and why the above dioceses haven't is a mystery.

The Rev. James Senior (and the Rev. A. E. What-ham, both formerly of the Diocese of Toronto, are doing good work here. The Rev. Herbert Beers, formerly of Fredericton Diocese, is working in Delaware.

An American priest who spent his summer holiday in the Diocese of Montreal, reports definite Church teaching at a very low ebb; and also the fact that students who act as lay-readers do pretty much as they please. "Spurgeon's Sermon Notes" seem very popular in the Montreal Diocese, Bishop Ryle coming in as a sort of second favourite. The reverend gentleman also says that he was told students have been known to wear stoles, and to read the Gospel from within the communion rails. If such things are true the sooner they better a stop is put to such farcical conduct. What are the authorities doing?

The Rev. M. O. Smith, B.D., rector of the Church of the Advent, Montreal, has accepted a professorship in one of our American theological seminaries; and Mr. J. W. Heal, of London, Ontario, has been ordained to the diaconate by the Bishop of Maryland.

The Rev. W. H. Wotton, formerly of Algoma, has become rector of Janesville, Wisconsin.

ORDINATIONS.

Deacons.—Mr. William R. McCutcheon, by the Bishop of Southern Ohio.

Mr. G. D. Phillips, by the Bishop of Southern Virginia.

Mr. John C. Dennis, by the Bishop of Southern Virginia.

Mr. Reuben Meredith, by the Bishop of Virginia.

Mr. Francis Milton Banfil, by the Bishop of Milwaukee.

Mr. Frederic Constable Roberts (a Canadian), by the Bishop of Milwaukee.

Mr. Thomas A. Conover, by the Bishop of Wyoming and Idaho.

Priests.—The Rev. Dr. Nicholas by the Bishop of New York.

The Rev. Ralph H. Baldwin, by the Bishop of New York.

The Rev. Taylor Jackson, Ph. D., by the Bishop of Iowa.

The Rev. David L. Ferris, by the Bishop of Central New York.

The Rev. E. B. Taylor, Fond-du-Lac, Wisconsin, is the secretary-general of the C.B.S. in the United States.

PREFERMENTS.

The Rev. A. T. Sharp, rector of Church of Good Shepherd, Augusta, Ga.

The Rev. R. H. Weller, D.D., rector of St. Stephen's, Jacksonville, Fla.

The Rev. C. C. Lemen, rector of Gainsville, Fla.

The Rev. W. L. Gittens, rector of Manderin, Fla.

The Rev. Henry Mitchell, rector of Plainville, Conn.

The Rev. D. L. Fleming, rector of St. George's, Leadville, Col.

The Rev. T. S. Richey, rector of St. Stephen's, Milwaukee, Wis.

The Rev. R. O. Cooper, rector of St. Mark's, Toledo, O.

RESIGNATIONS.

The Rev. P. W. Fautleroy resigns the rectorship of St. James', St. Louis, Mo.

The Rev. W. M. Lane resigns the rectorship of All Saints', Spokane, Washington State.

The Rev. D. L. Fleming resigns the rectorship of St. Barnabas, Brooklyn, N.Y.

The Rev. J. Johnson resigns the rectorship of St. Andrew's, Omaha, Neb.

The Rev. R. O. Cooper resigns the rectorship of Emmanuel Church, Detroit, Mich.

There is at present an excellent opportunity for two thoroughly "Catholic" priests to join an associated mission in the Diocese of Fond-du-Lac. The Venerable Archdeacon Schepeler, of Wausau, Wis., will give all information.

The name of the new Bishop of Olympia is not yet gazetted.

British and Foreign.

A Times telegram announces the consecration of the Rev. A. G. S. Gibson as Coadjutor-Bishop of Cape Town.

Dr. Vaughan's new volume of sermons will be published immediately by Messrs. Macmillan and

Co. under the title of *Last Words in the Temple Church*.

The agitation against the cross at St. Bartholomew's Church, Dublin, continues, but the promoters do not appear to be very successful in exciting public feeling in regard to the matter.

The Bishop of Durham, in sending another donation to the Church Army, says that the work of the Society's Mission and Colportage Van in his diocese has been "most satisfactory."

Preaching at Leeds recently, the Bishop of Sierra Leone said he believed he should have been a better Bishop if he had been master of a manual trade.

Canon Wise, from 1846 to 1884 rector of Ladock in Cornwall, and who has been a very large contributor to the Truro bishopric and cathedral funds, has given £5,000 towards the erection of the nave of Truro Cathedral.

The Bishop of Carlisle has taken in hand the formation of a body of unbeneficed clergy who shall be ready to take any special or ministerial work to which the Bishop may send them, and the new body will begin their work on All Saints' Day, November 1st.

The Dean of Worcester (Dr. Forrest) recommends for consideration the American custom of having one day in the year set apart by authority as a day of thanksgivings for all God's mercies, including harvest blessings.

President Cleveland has issued a proclamation, declaring that he is satisfied that members of the Mormon Church are now living in obedience to the laws, and granting a full amnesty and pardon to those convicted of polygamy and suffering deprivation of civil rights.

The Rev. G. Arbuthnot, vicar of Stratford-on-Avon, has gone to the United States for a six months' tour, during which he proposes to give descriptive lectures upon Stratford and Shakespeare. The proceeds will be used to restore Stratford Church.

The *Irish Ecclesiastical Gazette* says: "It appears that Canon Pope has declined to be consecrated Bishop of the Portuguese; he really says 'nolo episcopari'; as matters stand, if any more Bishops are required in Spain, two Irish prelates will have to go thither to assist Senior Cabrera to consecrate them."

Much pleasure has been felt by the townspeople of Rugby at the announcement that Mr. C. G. Beun has generously offered to complete the restoration of the parish church, the cost of which, it is estimated, will be £10,000. The work will include a spire and a tower at the north-east side of the church and vestries at the south-east side. Mr. Benn a few weeks ago gave £3,000 for building new Church schools.

The *Religion of the Army*.—According to a return recently made, it appears that there are at present serving in the army 187,764 officers and men of the Church of England, 35,965 are Roman Catholics, 15,015 are Presbyterians, 10,938 are Wesleyans, other Protestants number 1,621, while Jews, Mohammedans, Hindus, etc., number 761, and the religion of 1,096 is not represented. These figures prove that out of every 1,000 officers and men 686 belong to the Church, 179 to the Roman Catholic Church, 75 to the Presbyterians, 53 to the Wesleyan, and 7 to other Protestant bodies.

The Misses Twiss have set a good example. They have not waited for their death to help the Church to which they belong, but have given £700 to the parish of Newport, Tip., to be placed to the account of the parish, the interest on that amount to be paid to the assessment fund. The desire of the Misses Twiss, as expressed in their letter which accompanied the donation, is to leave enough to make up for what the parish will lose by their deaths, they having been subscribers to the fund for many years. Owing to the heavy legacy duty under the new Act, they have thought well to pay the amount during their lives.

The congregation of St. Mary's, Arbroath, is one of the comparatively few in Scotland that can trace an unbroken connection with the Episcopacy restored by James VI. in 1606. Its history, which is told in a neat little volume just published by a member of the congregation, goes even further back—to ten years before that period. The writer has not attempted too ambitious a work, but has been content to tell the story of the Church in Arbroath simply and well. She has many events of interest to

chronicle, and readers should be found easily outside Arbroath itself for the history. Two handsome views of the fine modern church make the little book, which is sent out from the Arbroath *Herald* office, worth much more than the very modest price that is asked for it.

The son of the late Bishop Hibbert Binny, of Nova Scotia, the Rev. W. H. Binny, vicar of Witton, Cheshire, and commissary in England of the present Bishop of Nova Scotia, has been unanimously chosen to succeed the late Dr. Sillitoe as Bishop of New Westminster, British Columbia. The bishop-elect, who was educated at New College, Oxford, and the Leeds Clergy School, was ordained in 1881 to the curacy of Tarporley, and five years later was presented to the vicarage of Witton. He has acted as commissary to the late and present Bishops of Nova Scotia since 1885, and was appointed rural dean of Middlewich in 1888.

An address, signed by all the Hungarian Bishops, is to be presented by the Cardinal-Primate to his Majesty, praying that the Royal Assent may be refused to the Civil Marriage Bill, and four other politico-religious Bills. If the address has no effect, the higher clergy will, it is said, abstain from further agitation against these measures of reform, and will also do their best to discourage the lower clergy from joining in such agitations. This news, according to the *Standard* correspondent, means the end of Kulturkampf in Hungary, at least for so long as the present Pope lives. We are further told that the Bill giving parents the right to choose the religion of their children is considered very favourable to the Roman Catholic Church, which works upon mothers through the confessional, and by other influences not at the disposal of the Protestants.

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.

Information Wanted.

SIR,—Can you or any of your correspondents inform me whether between the years 1820 and 1840 there was a priest of the C. of E. stationed in Niagara, Upper Canada, named Burns. If so, kindly state his full name and also his college degree if any; also if he held any appointment besides his rectorship. MONTREAL.

United States News.

SIR,—Your correspondent in last week's issue, "A Canadian Layman," must be a regular old fossil, if he thinks we are satisfied with just what he thinks is right in reference to news. I am very much interested in all your American correspondent writes about, and congratulate you on your noble efforts to give us such a bright, lively, interesting Church paper. ANOTHER CANADIAN LAYMAN.

An Appeal.

SIR,—May I be permitted, in my first appeal on behalf of this institution, to ask for a number of strongly-bound plain Bibles, and also prayer books separate from hymnals. Three valuable bales have arrived during the past few weeks, the donors of which we would thank; but are unfortunately prevented from so doing by reason of the fact that they contain no marks to designate the senders. Will the donors kindly communicate with us, as we are most anxious to credit and thank them. Of many other articles the institution is also in urgent need, such as boys' stockings, mitts and underclothing. Friends having bales to send should do so at once to take advantage of the lake freights. Articles suitable for Christmas gifts for the children would be much appreciated. Any information relative to the home will be gladly given.

JAMES LAWLER, Principal.

Shingwauk Home, Sault Ste. Marie.

P.S.—Senders of bales will kindly enclose a slip with package giving their names and addresses.

The Hymn "O! Paradise."

SIR,—The letters appearing in the CANADIAN CHURCHMAN in regard to the hymn "O! Paradise," are indeed very interesting and of great importance, although C. A. D. in your last issue does not seem to

think so. Now, if I may be allowed a small space in your valuable paper, I would like to express my opinion in regard to the words in question. As a Sunday school teacher I have often thought this, that if my class were to ask me to criticise or point out to them any true meaning of the words, I should be unable to do so—as I cannot conscientiously say I approve of or that I see clearly any earnest devotional teaching in them. (I may be wrong). It seems to me absolutely an insult to the Church for those who are true upholders of the faith and true teachers of that faith, to sing those words Sunday after Sunday when they do not and cannot explain or give to others a sacred and holy meaning. This is not sincere or truthful worship. May I ask C.A.D. is it not the tune alone for which he has so great an affection? Until I can procure enlightenment on the true teaching of the words (if any), I must say I would think it better to have the hymn put aside, both for the teachers and those who look to them for sacred instruction. One who is not yet "weary waiting here."

A SUNDAY SCHOOL TEACHER.

Scripture Interpretation.

SIR,—Will you kindly allow me, through the correspondence column of your esteemed paper, to ask some of the more favoured readers, who are the fortunate possessors of the Scriptures in Greek or Hebrew, to give the literal translation of the assertion or prophecy made in this sentence, "See thou a man diligent in business, he shall stand before kings." What I want to get is the sense in which the word 'before' is used here, whether it means in point of importance, or popularity, or that he (the diligent man) shall appear at court in audience with the king. To any lover of Scripture interpretation and application to the course of events, having in view the present prominence of millionaires and eminent business men, it strikes me the observation in question presents an interesting feature, and any information and explanation, if any can be obtained from the original, will be interesting. There must be many among your subscribers to whom these enquiries, and consequent "searching of the Scriptures" are a pleasure, and I hope I may not be out of order in asking that no effort be made to "squench" the subject by assuming each correspondent wishes to maintain his or her interpretation as the only right one, but that those who are able and willing to expound may be accorded a fair field, and much good will accrue, for assuredly the commandment to "Search the Scriptures" is just as valid and binding as any of those ten written on the tables of stone.

H. HAMMON.

Oswego, N. Y.

The Hymn "O! Paradise" Should be Wiped Out.

SIR,—In your issue of the 25th, I find I am attacked from both sides; C.A.D. is evidently a woman—her femininity leaps out from every line. I am glad to learn that she is devotional and educated, both desirable qualities, especially when a little politeness is added thereto. Her idea of my "revelling in gastronomic delights" is excessively funny. And when she brings Scripture to colour her conjecture, she verifies my suspicion of her sex. She puts me a good deal in mind of the man who attributed his inferior fiddle playing to the maker of the instrument. She defends her position by calling me names.

Referring to the hymn, I would say that I first knew it in 1870, and that my feeling with regard to it then was just what I have expressed now. My contention is, that it is poor in quality and unwholesome in its teaching. Take the lines,

"Who does not crave for rest?"

and

"'Tis weary waiting here."

Now this is cowardice pure and simple. To work while it is called day, and to be found at work when called, constitute the very gist and marrow of the whole New Testament's teaching. Addison in his noble hymn says:

"Thy mercy sweetens every toil,
Makes every region please."

In the second verse we get:

"The world is growing old."

Whether this is a scientific fact or not, would be a difficult question to answer. That it is getting older, one would readily admit, but that is no reason why a truth so familiar and so unimportant (as far as we are concerned) should be proclaimed in song every Sunday.

"Look on man:

His past is not of longer span than ours,
Though myriads of ages intervened."

Another line:

"Where love is never cold."

The inference here is deplorably weak. Love is not cold anywhere. Coldness can only exist where love is not.

Southey says:

"They sin who tell us love can die;
Its holy flame forever burneth,
From heaven it came, to heaven returneth."

Love is no more cold on earth than in heaven, and he who only experiences the divine glow by anticipation, is to be pitied. In the other verses the fact "that to be sown in dishonour" is the inevitable lot of mankind, seems to be forgotten, or else they breathe a querulous desire to quit the sphere where the Almighty has placed one.

Poor Chatterton says:

"Oh, why, my soul, dost thou complain,
Why drooping seek the dark recess?
Shake off the melancholy chain,
For God created all to bless."

Just a word in reference to the refrain. Of course I give both your correspondents credit for perfect earnestness, and their apparent horror at my criticism of some popular rhymes seems childish or idolatrous. I must confess to "Subscriber for the last eleven years" that I am totally unacquainted with the heraldic eccentricities of the Princes of Saxe Cobourg and Gotha, and would remind him that the mottoes emblazoned on their escutcheons are not sung in churches. He says he feels pity for the poor soul that does not share the rhapsodies which animate himself. I fancy I have heard this kind of thing before.

Milton, I think, on the creation of light, has:

"—and with preamble sweet
Of charming symphony, they introduce
Their sacred song, and waken raptures high."

Here the employment of the word is dignified and unaffected, while the incident and reflective use to which the writer of the hymn puts it makes it just the contrary.

R. P. C.

Why do Our Clergy Leave the Canadian Church?

SIR,—Permit me to say a few words in regard to the controversy *re* the exodus of many of the Canadian clergy to our sister Church across the border. Why do so many leave the Canadian Church for the American? Simply because it is almost an impossibility for a clergyman to procure anything beyond the barest necessities of life on many of the salaries offered by Canadian parishes. Why should a man, simply because he has consecrated his life to God's service, be compelled to live from day to day on a wage less than that earned by an ordinary mechanic? A clergyman can scarcely be expected to devote his mind wholly to the spiritual needs of his flock when his coal bin is empty and his pocket likewise, or when one of his family is lying sick and he is unable to procure the little delicacies which are so necessary at a sick bedside. A clergyman expects to live in a great measure a life of poverty, but there is a very great difference between voluntary and enforced poverty. Many people seem to forget, when making up their clergyman's salary, that it is his house to which all the tramps and beggars from the country side go for assistance, and no man has so many charitable calls made upon his slender purse as the parish priest. There are many who look upon the clergy in the same way as did an old churchwarden upon his rector at one time. The churchwarden, when approached by his rector on the subject of the payment of his stipend, said: "Why, I thought your duty was the care of souls and not the care of money." "True, my friend," was the answer, "but I cannot eat souls, they will not feed my family." The average Canadian is very close in his gifts towards his Church. A very brief glance at the various synod records will prove this. But with the American such is not the case. The American congregations do not say to a clergyman, as do many of the Canadian—"Come to us and minister to our spiritual needs: Come to us and be ready to obey any calls which we may place upon you: Come and preach good sermons and conduct many services, raise your family and educate it in a fitting manner, and buy your horse and keep it. In return we promise you six hundred dollars a year, but will not guarantee to pay more than two-thirds of it." No, sir! the American Churchman realizes fully the fact that his clergyman, in order to fill his duties faithfully, must be free from financial cares, and makes provision accordingly. That is the reason why so many Canadian clergy cross the line, and I do not blame them for taking advantage of opportunities which allow them to do their work more fully than when burdened with cares. A clergyman has no more right to neglect the needs of his family than he has those of his parish. Then again, a young doctor or lawyer strives to rise to the head of his profession, but what guarantee has a clergyman that there is preferment for him when he advances in years? The Canadian Church, if it stands in need of a Bishop or a governor for one of its colleges, politely passes by her own sons and looks to England for men to fill these offices—a decided reflection on the ability of the Canadian clergy, an ability which the American Church is quick to recognize and take advantage of.

Remember this please, Mr. Morton, when you may be tempted again to attribute the call of Canadian clergy by the American Church to her "craze for long distance calling." I admire the zeal of the Rev. J. H. Ross for our Canadian Church, but I find that he is in possession of what may be justly styled, for a young man, a comfortable living with chances of preferment, and consequently does not feel the need of a change as much as many of his less fortunate brethren. I cannot close without referring to Mr. Morton's statement regarding the old clergy across the border—"They are not wanted." No, not if Mr. Morton means by this that the old clergy are not called to new livings. But, Mr. Morton, are they in Canada? I think not. If he means, however, that clergy are put out of their livings when they grow old, then I have, after a very close experience with clergy in all parts of the United States, yet to learn of such cases. I am fully aware that the widows and orphans are not provided for in all the American dioceses as they are in Canada, but provision is made in another way. The salary of an American priest enables him to do what most business men, rich or poor, do, namely, insure his life for his family's sake. Nearly all the American clergy do so. Such a course is beyond the reach of many of the Canadian clergy, owing to the want of funds. Asking pardon for intruding to such an extent on your space.

"LAYMAN," Montreal.

Down-grade Progress of Dissent.

SIR,—General Booth lately paid a visit to Montreal, and it is reported that grave Methodist divines sat at his feet to be taught concerning the necessity of the sacraments. His teaching, though remarkable, is quite in accordance with the essential principles of Sectism of every name; and Mr. Booth's dogmas are the logical results of all separatists from the Apostolic Church and ministry. He told his disciples "that the sacraments were not essential to salvation. When at the gates of heaven, the saved would not be asked whether they were regular communicants;" and a vote of thanks was accordingly tendered the speaker on the motion of Rev. J. B. Silcox, seconded by Rev. Dr. Hunter. Notice the factiveness that lurks in the statements, "the sacraments are not essential to salvation," and "the saved would not be asked whether they were regular communicants." How, when or where, did Mr. Booth obtain the revelation? On what authority does he assume that the saved will include those who wilfully and habitually neglect and despise the ordinances appointed and commanded by the Lord who is the Head of the Church, and will be the sole Judge as regards entrance into heaven? The Saviour commanded: "Do this," and make disciples, baptizing them, and places baptism on an equality of necessity to salvation, with faith and belief. Mr. Booth's position is clearly a wanton rebellion against the plain mandates of the Almighty Sovereign of the Kingdom and the Judge of all men; and rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry.—I. Sam. xv. 23. Mr. Booth and his sect, while by no means unmindful of themselves in sharing bountifully in the good things of this life provided by the contributions of the public for his schemes of philanthropy, claim much consideration and credit for self-sacrifice in their efforts to ameliorate the condition of the suffering and erring; but they ought not to forget that "to obey is better than sacrifice and to hearken (to the Lord) than the fat of rams." Surely Mr. Booth could do such work effectively, without wantonly assailing the institutions of the Divine Master, and exhibiting his wantonness of spiritual pride, and an assumption of infallibility out-doing in blasphemy the pretensions of the worst days of the Vatican. How extremes do meet! Such terrible exhibitions of spiritual pride, depravity, and treason are germane to the policy of Dissent in its every form. It begins by despising and disparaging the true teaching of the Saviour and His Apostles. It ignores the gospel institutions of the Apostolic Church and ministry, the one the body, the other the authorised ambassadors of Christ; then it ignores or openly rejects the plain teaching of Scripture, and ends by casting out the divinity of the Lord that bought them. This is no imaginary picture. Look at the down-grade of Presbyterianism into Unitarianism or Socinianism in Belfast, Berlin, Geneva, Boston and New England. They reject the Church, the ministry, the sacraments and institutions of the Gospel, and erect man-devised churches, ministry and institutions; they frame them to catch the popular ear and pander to the instincts of the same carnal mind of which all schisms are born. After a time they realize that such are not after the teaching of Christ, but after the rudiments of the world; that the wisdom evinced in their construction and procedure "descends not from above, but is earthly, sensual and devilish." Theirs is not the teaching or the practice of Christ and His Apostles; they proceed by rejecting the officers, government and statutes of the Kingdom, and finally dethrone the King Himself. Methodists, *e.g.*, construct their

Morton, when you may see the call of Canadian Church to her "craze for the zeal of the Rev. Church, but I find that may be justly styled, for living with chances of y does not feel the need of his less fortunate without referring to Mr. the old clergy across wanted." No, not if at the old clergy are t, Mr. Morton, are they e means, however, that ings when they grow close experience with ed States, yet to learn rare that the widows for in all the American t, but provision is made of an American priest business men, rich or fe for his family's sake. y do so. Such a course f the Canadian clergy, s. Asking pardon for your space.

LAYMAN," Montreal.

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meeting-houses so that the basement is used, among other purposes, for making money as an eating room, and the upper storey is used sometimes for worship, at other times for public entertainments; and they are known to attempt to defend this practice, on their part, as against the Saviour's plain example and precept of cleansing the temple and saying: "Take these things hence; make not my Father's house an house of merchandise," by contending that as the Saviour lived in Jewish times, His example and teaching in regard to the sanctity of the House of God, is no rule for Christian times! Verily they make the example and commandment of Christ of none effect by their tradition; for such reasoning would absolutely make void every precept and example of the Saviour, on the ground that He lived and taught in Jewish times. Methodists boast of having an "institutional Church;" yes, truly, they have in this particular realized not only this, but a unity of institutions, viz., that of the restaurant and sixth or seventh rate opera house. They have receded far from Gospel precept and institution and example, and their lineal descendant, Mr. Booth, is following the downgrade of their path with increasing velocity and momentum. Knowing this and the painful fact that so many seem to be led the silly captives of such delusions, we should the more earnestly pray, "From all false doctrine, heresy and schism, Good Lord deliver us."

W. S.

On the Progress of the Church in the Diocese of Huron.

SIR,—We have now arrived at the third stage of action on the report, namely, its reception in the Synod of 1894. The first days of the Synod having been taken up with alterations in the Canons, leaving little time for the consideration of so important a report, the Bishop expressed a wish to the chairman that it should be read, but not discussed, saying that it should be printed and distributed, the same committee be continued to the next Synod, when it could be better taken up. To this Mr. Wood assented, and on moving the reading of the report, avoided saying anything that would open discussion. It was read, and on the motion that it be printed the Rev. Dean Innes moved that the first and last parts be not printed, as they reflected on the Bishop and clergy. After some discussion it was referred to the Executive Committee, in other words shelved. The report itself was obtained by the issue of 600 circulars addressed to the clergy and officials of every parish in the diocese, asking their assistance in aiding the committee to arrive at a correct opinion, and contained a number of questions that would indicate the information needed. It is stated that only 135 replies were received. These replies were with much labour tabulated. It is much to be regretted that the ill-judged motion of Dean Innes prevented an authorized issue of the report. One of the daily papers gave a very short and erroneous statement—subsequently corrected by the chairman. I give the article and its correction. It stated of the 135—65 laid the fault to distinctive Church teaching, 13 to extremes in Ritualism, 6 to want of spiritual and literary training of the clergy, 16 to want of religious revivals and prayer meetings, &c. The correct report is 67 lack of training in doctrines and history of the Church; 55 want of earnestness on the part of the clergy and members of the Church, and want of Church principles. The teaching of the present day tends to inculcate the idea that one sect is as good as another, that the Church is only one of the sects. 87, want of pastoral care of the clergy in Church work and in visiting and looking up members. This first part of the report, giving the opinions of those who felt sufficiently interested in their Church, furnished the committee with the ground work, and it is difficult to see why it should have been wished to eliminate it. A comparative statement was made, taken from the Dominion Census Reports of the years 1871 and 1891, of the counties composing the diocese of Huron:—1871, total population 606,079, Church members 109,014; 1891, total population 724,280, Church members 108,632; 1871, Church of England proportion of population 18 per cent.; 1891, Church of England proportion of population 15 per cent. In 20 years total population in the diocese increased 118,701, or 19½ per cent.; during the same period the Church not only failed to hold her own, but actually retrograded. In 1871 the clergy numbered 85. In 1891 the clergy numbered 135, showing that while the number of clergy is actually double, yet fail to maintain the membership, but actually have a decrease with much increased expenditure. In the second part of the report the committee gave a well considered synopsis of the various opinions which were tabulated in the first part, showing the condition of the Church in this diocese. In the third part, in accordance with the direction, of the Synod expressed in the amendment by the Rev. Dr. Williams, they suggest remedies for the various causes that operate against the Church progress. I will endeavour to give a few of the suggestions given

in an exceedingly respectful manner to His Lordship and the Synod. One was the recommending the appointment of four archdeacons, men capable of attending to the duties involved, relieving the Bishop of a vast amount of labour that so large a diocese involved; that a higher standard of literary and theological attainments be enforced in admitting candidates to holy orders; that a university degree be required; that a limited period in the appointment to missions be adopted—at the option of the Bishop perhaps a rotary system might prove advantageous. They conclude by recommending a committee be appointed by the Synod to confer with the Bishop as to the means to be adopted in carrying out these suggestions. Now we can see nothing in this report as even suggesting blame on the Bishop; that the diocesan clergy are in fault there can be no question. To Dean Innes' charge, Mr. Wood said that the committee repudiated so unjust a charge, that the report contained nothing that could be construed into a censure of the Bishop, but was simply a statement of facts and opinions obtained by the committee in accordance with the requirements of the Synod. Mr. Imlach entered into particulars of how the committee had derived its information through the numerous circulars, and their suggestions to the Bishop were most respectfully made; he strongly repudiated the charge made by Dean Innes. Mr. Macklin also repudiated this charge, and as the report did not suit the views of some, the committee would ask leave to withdraw it; this was not agreed to. On the motion of the Rev. Canon Young, the report was referred to the Executive Committee. The subject of this report is a matter of the greatest importance not only to the diocese of Huron, but to the whole province, and it will be much to be regretted should it be allowed to drop and that the labours so faithfully performed should be lost to the Church.

REVIEWER.

Huron, 20th October, 1894.

BRIEF MENTION.

On the 7th inst. Mr. Stanley J. Chivers was ordained to the diaconate by the Bishop of Qu'Appelle. North Devon, England, is to have a golf hotel. The Italian alphabet consists of 22 letters, similar to the English, omitting k, w, q and y. Take K.D.C. for sour stomach and sick headache. Jules Verne's income, with all his tireless industry, never averaged over £1,200 a year. The Rev. A. J. Fidler, rector of All Saints' Church, Whitby, has tendered his resignation, to take effect at the end of the year. The London Times reaps \$45,000 a year by its births, marriages and deaths columns. About 60,000 acres have been reclaimed in Ireland during the past year from bog and marsh lands. A Berlin man has been sentenced to pay a fine of three marks for sneezing loudly in the street at night. At the recent military review at York the Archbishop of York appeared on horseback and followed the manoeuvres. The Queen incurred a fee of 7s. 6d. for having allowed six weeks to elapse before registering the birth of the present Duke of Edinburgh. K.D.C. Pills tone and regulate the bowels. The one hundred and first half-yearly meeting of the shareholders of the North British Railway was recently held in Edinburgh. The Japanese Foreign Office has published a decree which authorizes properly accredited newspaper correspondents to accompany the Japanese Army. The Rev. F. C. Powell, lately of All Saints', Kingston, retired as a minister of Ontario Diocese, and began training in Boston for the African mission fields. Funeral orations are of the highest antiquity. Before written history began they were pronounced over the bodies of kings and heroes. Estimating the length of the railways on the globe at 60,000 miles, with 10 trains daily, it is calculated that the loss by wear and tear on the metallic rails amounts to 600 tons a day. The Very Rev. Samuel Reynolds Hole, D.D., dean of Rochester Cathedral, England, has arrived in New York. An average of 70,000 foot passengers and 8,000 teams cross the Tower Bridge, London, each day.

The albatross has been known to follow a ship for two months without even being seen to alight in the water or take a moment's rest. It is believed to sleep on the wing.

The humming bird, in protecting its nest, always flies at and pecks the eyes of its adversary. Crows have been found totally blind from the humming bird's bill.

Two solid oak chairs have been presented to Consecration Anglican Church for the chancel. Mrs. Cadman, a lady of 80 years, made a quilt and sold it to pay for one chair, and Mrs. Walt gave the other.

A black Canada shilling stamp, damaged, brought £30 at a recent sale in London; a double Geneva, £25; an 1851 Madrid two reals, £13; and a Transvaal shilling, red and green, £20.

K.D.C. Pills, the best all round family pills on the market.

A string bean with a blue pod was the sensation of the recent Crystal Palace Fruit Show. The first plant was obtained by accident from a lot of French seed, but the grower has now fixed the type and can reproduce it regularly.

Another Protestant Church school is about to be founded in Madrid district. Work will be begun at once. The newspapers contain excited protests. The Carlist papers lead the attack upon the Protestants.

"Torpedo scissors," a new form of torpedo net-cutter, invented by a Danish naval officer, have proved successful, it is said, in recent tests. They are fixed to the head of the torpedo and fall apart on striking the net, cutting it so as to let the torpedo pass through and strike the ship.

A Japanese paper says that the oldest married couple in that country live in Sawada, in the Province of Sado. The man is 182 years old and his wife 135. Of the family, numbering 14 persons, the eldest daughter is 108 years old and the eldest son 105.

Owing to the expense attending their maintenance, and to their being used by undeserving persons, many of the institutions for affording relief in kind to workmen wandering in search of employment, are being closed throughout Germany.

For nervous headache use K.D.C.

Lizzie Borden and her sister have ordered from a Westerly, Rhode Island, firm a granite monument to cost \$2,250, to be erected in Oak Grove Cemetery, Fall River, in memory of their murdered parents.

An ostrich will never go straight to its nest, but always approaches it with many windings and detours, in order, if possible, to conceal the locality from observation.

The Right Rev. T. N. Dudley, of the American Episcopate, has been secured as a speaker for the coming convention of the Canadian Brotherhood of St. Andrew, to be held at Woodstock on Feb. 8th, 9th and 10th.

Dyspepsia seldom causes death, but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

Family Reading.

A Social Necessity.

This is true as regards invitations, announcements, reception and visiting cards. As the gown of the bride must be the crowning triumph of the dressmaker's art, so must the engraver impart to his work that extreme delicacy and character which shall at once stamp it as fashionable. Of the numerous specimens recently observed by us, none seem to approach this desired Mecca so much as those of Dempsey & Carroll of New York city. Their facilities for the execution of all kinds of stationery work are the best which a business situated in the heart of the most fashionable and critical city of the New World can afford. In seeking wedding stationery compare the character of the engraving, the quality of the stock, and remember that there is a fashion which governs this class of work as well as the making of gowns. Dempsey & Carroll are truly said to be the Art Stationers of New York.

A Parish Church in the Fifteenth Century.

It is pleasant to picture to oneself the scenes that have taken place within its walls during the many centuries since its first dedication. It may be taken for granted in many cases that the walls of the fabric have remained practically the same, the windows alone changing from one style to another. It would be too lengthy a matter to go into all the changes, but let us take a certain period, say in the middle of the 15th century.

Let us turn into the churchyard, on a Sunday morning, in the year 1450.

Here we notice, in place of the great tombs and headstones now so well known, that there are small crosses of wood or of stone at the head of the grave mounds, though in one or two cases we may perceive an altar tomb.

The bells are being rung, their number being three (usually). Passing in through the open door we see the pillars, arches, roofs, windows, high altar, piscina, squints, aumbries, and stoup much as we now find them, though the stoup is unbroken and nearly full of water. On a close inspection we notice many other things, as side altars, brilliant frescoes, and lights burning on the rood screen, on graves, and before various carved figures.

The rood screen is surmounted by a gallery, with (perhaps) above that a beam supporting an immense crucifix with the figures of Mary and John. A feature to which our eyes are quite unaccustomed is the pyx or little metal box for the reserved Sacrament, which, veiled in a silk covering, we observe suspended above the high altar. Now we observe the people coming in, and notice that some of them proceed unhesitatingly to particular seats, which they evidently claim for their own, either by faculty or by right of payment.—While the garments of a few are very gorgeous, those of most of the people do not strike one, except that the colours are rather gay. Hose of white, blue, red, &c., with a big overall covering the upper part of the persons, and sometimes gathered in at the waist. Some have boots, some wear shoes, and their sleeves are in some instances fitted tightly to the arm and others quite loose and full. The same bright colours are noticed in the upper garments as in the hose. Hats and head-dresses of both men and women are striking and very various. Monks, friars, and nuns wear the distinctive robes of their orders, while priests and clerks are recognized by the tonsure, for their dress is the same as that of a layman.

In the chancel the stalls had desks in front of them, but the singing boys had to do without this luxury.

The service having commenced, we see the people kneeling, while the priest stands before the altar clad in a white alb and beautiful chasuble; on his right at the south end of the altar burns a single candle. Besides this one, there is another priest in the choir who does not seem to be taking an active part in the service. He is a chantry-priest, whose business is to perform the devotions founded by some departed parishioner, by whose will the chantry priest is to be present at the parish service.

All is now over, though if we linger after the bulk of the people are gone, we shall see the priest, clad in his alb, coming down the church, followed by the clerk, who bears a holy water vessel and a sprinkler, and is clad in a very full surplice with wide sleeves. On they go till they come to an old grave, when the priest sprinkles the grave with holy water, and says the psalm, "De profundis," with its collects.

In the Sick Room.

A serious illness would, of course, necessitate hiring some one who has received a practical education in the duties of the sick room, but it is not of the severer forms of sickness that we would speak. Our morning thought lies with the slight colds, the neuralgic attacks, the brief periods of fever and misery that make the patient impatient, the cheerful depressed.

Though the one who nurses knows full well that there is no immediate danger to be dreaded, she is likewise aware that there are many little annoyances that tend to aggravate the simplest indisposition and which must be guarded against

if something more serious than the present trouble is to be averted.

If there is one thing more than another that worries a sick person it is squeaky shoes. Many well-intentioned visitors bustle into the room where an invalid is lying, and even though their visit is meant to be cheering and comforting the aggravating squeak of their footwear will counter-balance all the good that their presence might otherwise produce. Rustling newspapers, voices that sink to a whisper and overanxiety as to the patient's appetite or personal comfort are all annoying when the invalid is sick enough to be fretty and yet not sick enough to be oblivious to his or her surroundings. Tact is necessary in the sick room far more than anywhere else and the amateur nurse must bring patience, forbearance and thought to bear upon a task that needs the nicest handling in order to steer clear of storms and obstacles.

Thought it was Cancer.

James McMillan, Esq., Helena Avenue, Bracondale, Toronto, Canada, writes: "I have been suffering from dyspepsia for over 20 years, and have tried every supposed cure, which in some cases gave me temporary relief, but the trouble came back with renewed force, until I almost despaired of being cured, thinking that instead of dyspepsia it must be cancer of the stomach I had. For the last three years I have been in agony from pain in the stomach, besides other symptoms innumerable, until I could not even move about from pain and weakness. At last I saw your K.D.C. advertised and procured a free sample, which I found doing me good. I have used five packages and am free at present from pain or ache, although it is six months since I have been cured, I believe permanently."

Better than "Sacred Relics."

Our Lord's words, something better than His coat or sandals, or even His crown of thorns, have come down to us, thanks to Jerome, as fresh and full of life as if uttered yesterday, thoughts that breathe, words that burn, warnings that terrify, consolations that comfort and sustain. "Never man spake as this man spake." Familiar as some among us may be with the words of the Hindu sages, the deep thoughts of the Egyptian "Book of the Dead," the sublime utterances of Buddha, Confucius, Socrates and Zoroaster, no words that have echoed through the corridors of time and been blown round the world, warning and correcting, are like His words. Is not that enough for the conversion of souls? To the Jew it was replied, "They have Moses and the prophets"; but the Christian has something more.

Poor Digestion

Leads to nervousness, fretfulness, peevishness, chronic dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish for food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's, for Hood's Sarsaparilla cures.

Hood's Pills become the favorite cathartic with every one who tries them. 25c.

Do the Next Thing.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study; whatever it is, take hold at once and finish it up squarely; then to the next thing, without letting any moments drop in between. It is wonderful to see how many hours these prompt people contrive to make of a day. It is as if they picked up the moments the dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know where to begin, let me tell you a secret: Take hold of the very one that comes to hand, and you will find the rest will fall into line and follow after like a company of well drilled soldiers, and, though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

Hints to Housekeepers.

PICKLED WALNUTS (receipt over a hundred years old).—Walnuts for pickling should be gathered when the nuts are young and tender. Pour boiling salt water over them, and let them stand nine days, changing every third day. Then take them from the brine and place them in the open air on a flat dish for a few moments, turning them carefully during the time, after which put them into the jar and strew over them whole black peppers, cloves, a little garlic, mustard seed, and scraped dried horse-radish. Cover with strong cold vinegar and seal. No cooking is required.

CELERY SAUCE.—Wash thoroughly and scrape three roots of celery. Use only the white part, rejecting any brown skin. Put them to cook in boiling water, and cook for thirty minutes. Drain and rub them through a puree sieve. Meantime, melt two tablespoonfuls of butter in a pan, and add two tablespoonfuls of flour. Then moisten with two cups of white stock. Add the puree of celery, the yolks of three eggs, mixed with a little sauce to prevent their curling, the juice of half a lemon and a teaspoonful of butter. Do not let the sauce boil after adding the eggs.

Oysters are delicious cooked in cream sauce and seasoned with mushrooms and chopped parsley. Scald a pint of oysters in their liquor until the edges begin to curl. Then drain them. Mix half a tablespoonful of flour with the same quantity of butter and heat in a saucepan. Add a quarter of a cupful of mushroom liquor. When the sauce is smooth and hot, add half a tablespoonful of chopped parsley, one-fourth can of mushrooms and the oysters. Season to taste with salt and pepper, and put in a shallow dish or scallop shells and scatter with fine bread-crumbs and bits of butter. Brown in a hot oven.

The best way to serve raw peppers is to slice the outer fleshy integument into long, thin stripes or crescents, from an eighth to a quarter of an inch in thickness. Either the green or the red pepper may be used, though the green is the more frequently available. They are more easily found in perfection, for one thing, though if the season is good and peppers ripen well there is no reason why the red ones are not as desirable for the table. Having sliced the peppers serve them just like radishes, touching the crescents in salt when taking them in the fingers for eating.

GINGER COOKIES.—These cookies are to be mixed in the evening, allowed to stand over night and baked in the morning. Soften half a cupful each of lard and butter until they can be smoothly mixed with two cupfuls of molasses and one cupful of milk. Sift together one pint of flour, a level tablespoonful of ground ginger, a level teaspoonful of salt and two heaping tablespoonfuls of baking soda. Then mix the flour with the molasses and milk, and stir in enough more plain flour to make the paste stand over night; the next morning roll it out, cut it with a cookie-cutter and bake the cookies on a buttered and floured baking pan.

A Remarkable Event.

An event which has been the talk of the town for some weeks is the cure of Mr. Edward White, whose sufferings from Salt Rheum (Eczema) were well known. Mr. White's statement is as follows:

For 12 years previous to the last few months I have been a sufferer of the worst kind from Salt Rheum. I tried twelve different doctors, besides many patent medicines, but received no benefit, but gradually became worse. Last January I was advised to try B.B.B. by the postmaster here. I soon perceived a decided change for the better, and it only took six bottles to make a complete cure.

EDW. WHITE, Victoria Corner, N.B.

Mr. J. B. Bowser, Merchant; Mr. Jas. W. Boyer, Manufacturer, and Mr. Thomas W. Letson, J.P., can certify to the truth of the above statement.

For Throat Troubles.

Norway Pine Syrup is the safest and best cure for coughs, colds, asthma, bronchitis, sore throat, and all throat and lung troubles. Price 25c. and 50c.

Children's Department.

Fruit and Root.

I once had a beautiful little cherry tree in my garden. I took great care of it, put nice fresh earth all round it, and did everything I could to make it grow. If any of you have gardens, you will know how I watched my tree. The trouble I took with it only made me more anxious to see it flourish. Spring came, and it looked, oh! so pretty in full blossom—so pure, and white, and rich! I shall surely have a great many cherries, I thought, on my pretty tree, when summer comes. Summer came, and what happened? Oh, children! it was so sad; my pretty tree faded quite away! First the blossoms, then the leaves, and then the branches. I was so sorry, after all my trouble. I asked the gardener why it faded, and he said there must be something wrong at its root. So he dug it up, and there, deep down in the earth, were nasty bed worms; a great many of them. They had eaten the root of my poor little tree, and so it had died!

Now, this is like what we all are by nature. Into the root of our heart the worms of sin have entered, and are surely eating away our better life, so that though we may be very pleasant and kind, all alike need a Saviour, Jesus. There is no true life but in Him, no way to heaven but through Him.

None of the beautiful blossoms upon my cherry tree came to anything, just because there was death at the roots; so no good promises or works of yours will avail before God, for, young as you are, you must be born again. Ah! but Jesus died that we might live. Believe in Him, and you shall have the new, the everlasting life, and then may you be a fruitful tree for Him upon the earth. Should you live to be old, or should you die young, may you please Him, and bring forth fruit for God.

How can we do this? By really believing in God's holy word, and treasuring in our hearts what our Lord says to us.

A Tonic

For Brain Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free. Runford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Rheumatism Cured



Mr. Byron Crandell

"In July last I was taken with rheumatism in its worst form. Local physicians treated me, but their remedies did not give me any relief. I was advised to give Hood's Sarsaparilla a trial, which I did. I take great pleasure in stating that two bottles gave marked relief. Continuing regularly with the medicine, I am now cured. While afflicted I was frequently obliged to use crutches. I cannot recommend Hood's Sarsaparilla too highly. BYRON CRANDELL, engineer at Water Works, Toronto Junction, Ont.

Hood's Sarsaparilla Cures

Hood's Pills cure all liver troubles. 25c.

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Hundreds of men and women are now earning \$100 every month canvassing for the world famous fast selling new book **Our Journey Around the World** by REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 250 beautiful engravings. 61st thousand. *The King of all subscription books.* One sent sold 200 in his own township; another, a lady, 68 in one Endeavor Society; another, 182 in 15 days. 8000 more agents wanted at once for Fall and Christmas work. *None is the time. Distance no hindrance, for We Pay Freight. Give Credit. Premium Copies. Free Outfit. Extra Terms, and Exclusive Territory. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.*

But remember, dear children, that there cannot be fruit unless the root, that is, our heart, is sound and good; and, therefore, be quite sure that you are one of those who have the new heart and are of the Lord's planting. Be quite sure that you do indeed believe on the Lord Jesus, and that you have the new life.

A Child's Last Prayer.

Among the Surrey hills might be seen a few years since a common, across which passed the coach-road, not quite deserted at the time we write. The few houses which skirted it were dignified by the name of the village of W—, noted for its salubrity. Here, in a sequestered house, surrounded with its laurel shrubbery, Anastasia might have been found, right away from busy London and her class at the Sunday-school, anxiously watching the return to health of a beloved child—very dear to her, though only an adopted niece.

The little one could no longer in robust health accompany her favourite "aunt" to the Sunday-school, and, as she had been wont during the past summer, charm that large class of intelligent girls by her distinct, impressive, earnest manner of repeating those beautiful little hymns that had impressed themselves upon the mind of one little more than three years of age.

Blanche had been ill for months, unconscious for weeks, but was recovering.

Though the month of January, it was a lovely morning, mild as April's fairest day. The sun shone brightly, warmly, as though it smiled upon that dear one, and would warm her back to renewed life. The snowdrop with its pure white bells, interspersed with the yellow and purple crocus, profusely studded the garden, while the laurestine and other flowering winter shrubs were in full bloom. The cheerfulness of the day gave a corresponding tinge to Anastasia's mind, and tinged the little sufferer's cheek with a false promise of returning health.

The aunt was divesting the little one of her wrap; for, by medical advice, she had been for a short drive.

With an energy her own in health, but which had given place to a languid, peculiarly pensive tone during illness, the child suddenly uttered,—

"Auntie, what a silly girl I was to go out without saying mine prayers. I say 'em now. I say 'em in mine aunties' lap?" she added, consultingly.

"Do, darling," was replied; "Jesus lets little girls who are ill lie in their aunties' laps to say their prayers."

"Yes," mused the child, thoughtfully. Then, attempting to raise her worn little frame, she added, decidedly, "I kneel on the floor and say 'em."

Placing her in a kneeling position against a chair, her aunt attentively watched, fearing to refuse her, yet dreading that the exertion would prove too great.

Clasping those shadowy little hands, she bowed her head, and, in a pensive tone, said consultingly, "I say mine little prayer;" and repeated "Gentle Jesus" and the Benediction.

About to raise the serious child, her aunt was checked with, "I say mine long prayer," beginning in her own peculiarly emphatic manner, "Lord, teach a little child to pray."

Having repeated the five verses very correctly and with deep seriousness, she allowed her aunt to lay her upon the couch, saying, as she did so, "Now I've done!"

She had done! for that little lisping voice was never again heard in prayer, nor did she afterwards mention the subject through the remainder of her short life. In a day or two convulsions and unconsciousness seized the fragile frame, and the anxious watching of the mother and Anastasia was at an end; for early in February, when at mid-day the sun brightly shone in upon that couch, a ransomed spirit stood "without fault" before the throne of Him whose blessed voice uttered those sweet words that that dear infant had so many times lisped, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."

Two Old Proverbs.

Jack came home from school one warm day late in June. Haying had just begun, and throwing his books down on the porch, he sat fanning himself with his hat while he watched the men getting in the first load of fragrant hay.

"Jack!" called his mother, "I wish you would get out the hose and water the garden, everything is so dry."

Jack started at once; it was only fun to water the garden with the hose. He had just got well to work when his younger sister, May, came slowly up the walk under her parasol, so busily studying her grammar that she did not notice him.

Jack was so fond of fun that he did not always think of the consequences. In a minute he had turned the hose towards May's parasol, which the force of the water knocked out of her hand, and May and her books took the shower. Jack turned away the hose directly, but May was both wet and vexed.

"Oh, Jack," she cried, "how could you!"

"Jack," said his mother, meeting May at the door, "why did you do that?"

"Well," said Jack soberly, though the fun sparkled in his eyes, "I've been making a study of old proverbs, and I see haying has begun, so I thought I'd help carry out the proverb: 'A wet May, and a barn full of hay.'"

Mrs. Warren made no answer to Jack, but sent May to change her wet clothes.

"Jack," said Mr. Warren that night near sunset, "why hasn't that wood been got into the shed? I told you some days ago I wanted it put in before it rained."

"Yes, father, I know; but it hasn't rained yet."

"But I think we may have rain before morning," said Mr. Warren, casting a weatherwise glance at the bank of lead-coloured clouds in the eastern sky, "and I want that wood in to-night."

"Can't I risk it till morning?" begged Jack. "The band is to play on the green at eight o'clock to-night, and I want to go."

"And so you could, if you had put in the wood before now; but that must be done first."

Jack took out his watch. "Only fifteen minutes to do a good hour's work in!" he said gloomily to himself. He went for the wheel-barrow and was soberly putting on the first load when May came out, drawing on an old pair of thick gloves.

"I'll help you, Jack," she said, "and then we can go to the green together."

"You are too good to me, May," he said sheepishly, remembering the sprinkling.

"Oh, well," laughed May, "I've been making a study of old proverbs, too, and I found this: 'All work and no play makes Jack a dull boy.'"

"I'm sorry I was so unkind to you."

"Never mind. I'm dry now," said May, piling on the wood swiftly. Jack rushed it into the woodshed, put down the load, and was out in a twinkling.

"I'll pile it in good shape in the morning," he said, "and don't you let me neglect it;" and they worked like beavers.

In half an hour the wood was all in, and Jack and May were at the green, listening to the band.

Home from Work.

It is never good to be idle, and idle people are never happy. But rest is good and needful after earnest work; for if we have no rest we could not long continue to work.

Wilfrid Sims had been saying something of this to his sister, as they sat out on the top of the cliff above the shore, one bright evening. He was lying on the short, warm grass, but

For 20 Years

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isekeepers.
ipt over a hundred years
ng should be gathered
and tender. Pour boil-
and let them stand nine
1 day. Then take them
them in the open air on
nts, turning them care-
r which put them into
m whole black peppers,
tard seed, and scraped
r with strong cold vine-
is required.
thoroughly and scrape
only the white part, re-
Put them to cook in
thirty minutes. Drain
uree sieve. Meantime,
f butter in a pan, and
flour. Then moisten
ock. Add the puree of
ggs, mixed with a little
ling, the juice of half a
of butter. Do not let
the eggs.
ked in cream sauce and
and chopped parsley.
their liquor until the
drain them. Mix half
h the same quantity of
an. Add a quarter of
r. When the sauce is
tablespoonful of chop-
of mushrooms and the
with salt and pepper,
or scallop shells and
nbs and bits of butter.

aw peppers is to slice
into long, thin stripes
th to a quarter of an
the green or the red
the green is the more
are more easily found
though if the season
ell there is no reason
desirable for the table.
serve them just like
nbs in salt when tak-
eating.

ookies are to be mixed
stand over night and
ten half a cupful each
can be smoothly mix-
sses and one cupful of
int of flour, a level
er, a level teaspoonful
lespoonfuls of baking
with the molasses and
re plain flour to make
the next morning roll
cutter and bake the
ured baking pan.

Event.
the talk of the town
Mr. Edward White,
heum (Eczema) were
atement is as follows:
re last few months I
worst kind from Salt
rent doctors, besides
received no benefit,
Last January I was
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Sara was busily darning her father's socks.

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"Father will want these to-morrow, and it is so pleasant to work out here."

"Well, but you have worked hard all day, cleaning the cottage and looking after everything. I am sure you might rest now."

"This is not hard work," said Sara, smiling. "I cannot keep my fingers still if I were to try. They must be doing something, and they may as well be usefully employed. See, even you cannot be quite idle; you are fingering the mosses and comparing them."

"Well, but I am taking a rest too."

"So am I."

Wilfrid laughed, though his eyes were still wholly attracted with the lovely small wild flowers and various mosses growing on that sandy soil. He began talking of them, and telling his sister all he knew about them, wishing he was more acquainted with these tiny beauties. So that the hour of rest was by no means a wasted hour, but full of useful and pleasant information.

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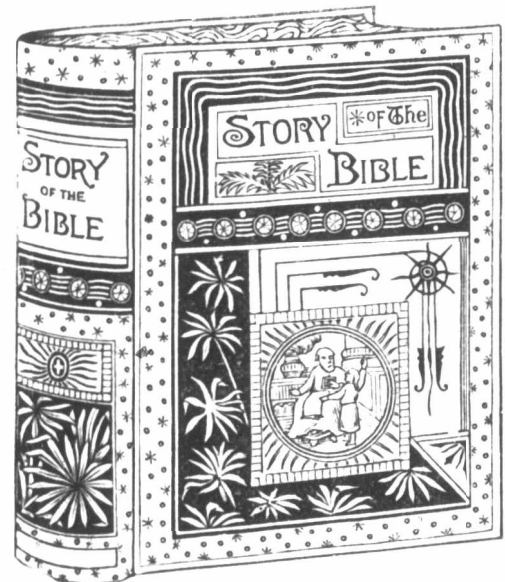
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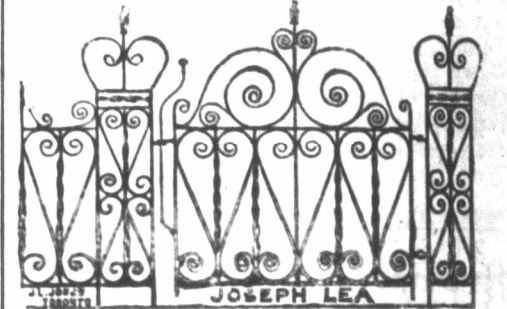
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