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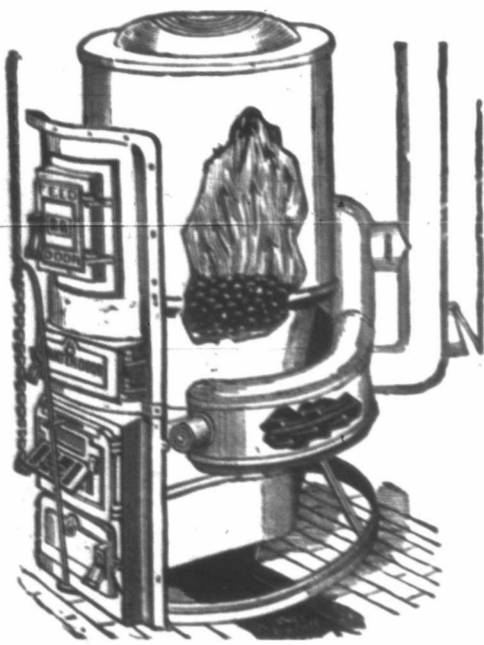
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"A DETERMINED AND ADERT PROSELYTIZER," is a recent tribute by a dissenter to the success of Cecil Hook—son and imitator of the famous vicar of Leeds—because he has a deep devotion to the Laudian party in the Church, an expressed intolerance of dissent, a winning and devoted personal attention to individual dissenters, &c."

DRUNKENNESS CURABLE.—The success which has attended the curative processes in several American Inebriate Asylums is very remarkable, and encouraging to the victims of this vice when it has grown into a disease. At Binghampton, 61 per cent. are found to be cured permanently; at Fort Hamilton, 88 per cent.; at Boston, 85 per cent.

THE PATRIARCH'S FUNERAL at Constantinople, a month or two since, was a very imposing affair, conducted during four or five hours before a mass of 60,000 people. The corpse, clothed in official robes, and wearing "the mitre of S. Chrysostom," was raised near the church altar in the attitude of Benediction, and a copy of the New Testament in the left hand.

GLADSTONE AND THE LORDS.—If the significant speech at Newcastle has no other effect, it will probably help to make the English nobility "look to their laurels." It is not to their credit, nor to

the advantage of the nation, that a body of 600 or 700 nobles should be left practically to the representation of only 40 of their whole number—a very small quorum!

SPIRITISM—a term which Mr. Gladstone says he prefers to "Spiritualism"—and Theosophy come under the ban in certain working men's clubs in London. The G. O. M. being appealed to on the subject, gives his verdict against the introduction of these subjects as trenching upon religious creeds, and therefore "a precursor both of strife and of conflict."

O SI SIC OMNES!—It is stated that in Berkshire there are 70 parishes with a population of 20,000—but not a single nonconformist place of worship. That seems like a rare survival of the happy days when there was no competition and no rivalry, no heresy and no schism, in all the counties of England. The Christianity of England was then a solid phalanx.

MAKING A TOOL OF THE BIBLE.—Several of the English versions of the Bible in the sixteenth century were misused—mistranslated—in order to cast slurs upon Episcopacy and other features of the Catholic Church. This was the case with Tyn-dale's, as well as Matthew's 1537, and the "Breeches" Bible of 1560. This vice retarded the Reformation as well as disfigured it.

OJIBWAY—otherwise anglicized into "Chippawa"—is, according to Bishop Whipple, a wonderfully elaborate language. The verb has inflections by thousands. Every nicest shade of meaning in St. Paul's Epistles can be conveyed in Ojibway. "A classic Greek Temple standing in the forest would not be more marvellous than this wonderful language."

ALIEN LABOUR.—The law which our Republican cousins have erected lately as a barrier against the inroads of foreign competition in their labour market, is sometimes applied to the case of clergymen. Canadian clergymen have to run the gauntlet of this embargo of protection, and so will Canon Shuttleworth, if he succeeds (as rumour has it) Phillip Brooks at Trinity, Boston.

CHANGING RECTORS is becoming a very unsettling and demoralizing (both for priests and people) vice in the Church in the United States. It has been observed that the trouble is usually caused by an "uneasy few" in the congregation, who are never satisfied very long. It is useless, and worse, to pay any attention to them. Every live parson is sure to make some enemies among the 'uneasy' clique.

SAVE ME FROM MY FRIENDS.—The poor Pope must have uttered this aspiration lately, when some enthusiastic French pilgrims (!) precipitated a serious fracas with Italian patriots recently, by insulting the memory of dead Victor Immanuel in their zeal for the Pope's temporal power. We read that he "was deeply affected" at the consequent disorders, and directed the pilgrims to "remain tranquil."

STROSSMAYER'S PROPHECY.—The famous bishop of Diakovar in Croatia has stated his belief that in forty or fifty years at most Russia will be a Republic, and be at last contented; also that there

will soon be a war on account of Bosnia and Herzegovnia. He thinks that the chief hindrances of a union between the Greek and Latin Catholics are the Russian Czar on one side, and the Italian cardinals on the other.

THE NIAGARA HERO'S DEATH.—It seems the very irony of fate that a man of such extraordinary nerve as Dixon—who seemed as much at home on a tight rope over the dreadful cataract as on a street sidewalk—should, after so many hair-breadth escapes, sink down lifeless into the quiet Muskoka waters, struck by the silent but terrible cramp. So little can we measure or meet invisible dangers or gauge our own capacity.

VULGARITY OF DRESSINESS IN CHURCH.—The local organ of the diocese of Springfield lays great stress upon the mean fashion of some little-minded people in "piling on" all their best clothes for display in church. Among people of wealth and position, no such fashion is known; they dress as plainly and cheaply as they can. Gentlemen and gentle-women show their gentle breeding by this consideration for the poorer members.

"PANNUCHIS" is the name of a special vigil of prayer for the dead customary in the Greek Church at intervals, on the 3rd, 9th, 20th and 40th days of the first year after death, as well as at 6 months after, and annually thereafter. The service takes place in church before a mourning altar vested in black, and bearing three things—a crucifix, a lighted taper before it, and before that a symbolical plate of rice, honey, &c.

INCENSE is commended in the Greek Church as (1) having been prescribed by God in perpetuity (Ex. xxx. 8); (2) as vividly representing the spirit of prayer (Ps. cxli. 2); (3) as indicating the heart's uplifting in oblation (2 Cor. ii. 15); (4) as being an integral part of worship in heaven. It is used abundantly "during offices of sorrow, for it is at no time so necessary to remind men urgently to raise their spirits towards Heaven."

PARNELL'S FATE.—The sudden demise of the masterful Irish political leader, following so soon upon the suicides of Balmaceda and Boulanger, is an illustration of the vanity of human power. In the very prime of life, and soon after his fatal faux pas with Mrs. O'Shea, fate dismisses the democratic dictator to the "bourne whence no traveller returns"—and those who built their hopes on man have to seek some other prop.

"ABSOLVED FROM HIS VOWS."—The defence made by the Jesuit Father Week—against the charge of being a Jesuit and exercising priestly functions in Switzerland—that he had left the Order and been absolved from his vows, deserves to be noted as one of those dangerous tricks by which laws against Jesuits have been and are constantly evaded. Although the vows are for life, the connection with the Order can be suspended *ad hoc*.

MINOR ORDERS.—Dr. F. G. Lee has, rather curiously, taken up the cudgels against the appointment of readers lately by the Bishop of London. He deprecates the action of individual bishops in such matters, though he would welcome the authorized restoration of the minor orders generally. He hints that some other bishop presently may undertake to create "a patriarch, a cardinal, a western monseigneur, or an eastern archmandite."

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CANON LIDDON ON THE NEW CRITICISM.—A few months before his death this great preacher—rather prophet—of the Church said to Professor Leathes, "How I wish you could see your way to writing a book on, say, *The Law and the Prophets*, putting the Law back into the chronological and authoritative place from which the new criticism would depose it." His wish has been well fulfilled in Professor Leathes' new book with above title.

ANGLICAN AND ARMENIAN CATHOLICS seem to have a mutual attraction for one another. Of all branches of Oriental Christendom, the Armenian is the one which has most points of similarity with the Church of England. Hence the Bishops and Priests of the two Churches fraternize more readily. The differences from other Churches which are common to these two communions are trifling—such as unscreened chancels, &c.; but mutually attractive.

INSTRUCTING THE TEACHERS.—Several prominent dissenters, who have lately joined the Church, have expressed their view that the Church pulpit is more free from impertinent lay interference than others. Elders and deacons, so called, seem to be the terror of many preachers. At one time the Wesleyan preachers had it all their own way, but of late the lay element has been assuming authority. Church traditions are against lay dictation to the clergy.

IMMACULATE CONCEPTION.—A writer in *John Bull*, criticizing Dr. F. G. Lee's recent phenomenal book on this subject, sails pretty "near the wind" himself when he infers that Jeremiah and John the Baptist, as well as the Blessed Virgin, were absolutely sinless ("freed from the taint of sin at birth") because they were said to be "sanctified from the womb, or their nativity or conception," noted in the Church's calendars. This is a far-fetched argument.

"A STAB IN THE BACK" is what Canon Liddon is said to have felt (as he expressed himself shortly before his death) to be given to Tractarian theology, "in the house of its friends" at Keble College and Pusey House, by the publication of *Lux Mundi*. "His sighs about Gore's criticism were so deep and long drawn," writes a friend, "that I felt for him more than I can express. The *Lux Mundi* business will certainly be his death." We would fain think otherwise!

WARMING THE CHURCH.—As winter approaches, Church officials think anxiously about the various means of making the church comfortable for the people. A coldness often arises from other causes than winter's frost. *Church Work* suggests that earnest intercession on Saturday night may serve to light the necessary fires for removing frost between pastor and people, or among the officials, or among the families of the parish. If the churchwardens and sidesmen could unite in this intercession, so much the better.

ENGLISH VIEW OF THE CANADIAN SCANDALS.—The *Guardian*, after a review of the investigations at Ottawa, says "The Government is sincerely desirous to probe the evil to the bottom and get rid of it. The example of their neighbours may induce them to exterminate the evil while it is possible. Corruption in the United States stalks open and unabashed: in Canada, people are still ashamed of it, so that its exposure may lead to its removal . . . a hundred years ago the same sort

of charges were frequently brought against English officials."

CANADIAN INDIAN RESEARCH AND AID SOCIETY.—A Churchman writes us, heartily endorsing the letter from the Lord Bishop of Qu'Appelle which appeared in our issue of 17th September last. He asks if the gentlemen who compose the directorate of the society, among whom appear the names of the Lord Bishop of Ontario, Hon. G. W. Allan, the Lord Bishop of Toronto, Chief Brant, the Lord Bishop of Caledonia, and Rev. Dr. Sweeny, have been consulted, and have approved of the conversion of the Research and Aid Society into a "strong, united Protestant Missionary Society," in which Churchmen and dissenters are to work together for the conversion of the heathen to a Christianity without doctrine. He has requested his name to be struck from the list of members of the society, and trusts all loyal Churchmen who are members will follow his example.

PREMIUM.

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

THE HURON LAY WORKERS' CONVENTION.

The lay workers of Huron diocese deserve great credit for the energy and enterprise manifested in the matter of their Convention at St. Thomas on 28th and 29th October. The mere fact of a meeting in the interest of Sunday-school teaching and other lay work is not of itself remarkable—such Conventions are frequent enough not to excite more than a passing remark. What we would draw attention to in this particular case is that the managers seem to have spared neither pains nor expense in making their meeting thoroughly edifying by the provision of a programme of singular excellence. Foremost in the list of subjects is "The obligation and privileges of a lay worker in the Church," by a name of special eminence among Church speakers in Canada, Charles Jenkins, of Petrolia. After discussion, an address will be delivered on the subject of the "Brotherhood of St. Andrew," by one whose name as a practical Church worker is a guarantee of value, T. Alder D. Bliss, of Ottawa. On the next day, the discussions are to be led by Rev. N. H. Martin, of Chatham; Mr. Jasper Golden, of Kingsville; Rev. D. I. Caswell, of Kanyenga; Mr. C. R. W. Biggar, of Toronto; Rev. Robert Ker, of St. Catharines; Miss Brown and Rev. G. C. Mackenzie, of

Brantford. These well-known persons will deal chiefly with various phases of Sunday-school work. The circular is signed by Mr. A. H. Dymond and others prominent in lay work circles—who also, it is to be hoped, will take a large share in the conduct of the various discussions. The Bishop of Huron will preside throughout—a fact alone calculated to attract a large audience. We observe that due care is taken to provide for Divine Service, and especially celebration of the Holy Communion, in connection with the proceedings. A liberal invitation is extended to all Church workers to attend and take part in the proceedings; the formal addresses being carefully limited with the express object of furthering "free and open" debate. Particular emphasis is laid on the request that lady Church workers will be welcomed. We congratulate the Church people of the diocese of Huron on this convention as evidence of strong Church life.

DIABOLISM.

The essential meaning of the commonest of Satan's titles is often lost sight of; but it would be well to keep in memory the fact that whatever else the Prince of Evil is, he is most remarkably characterized by devotion to the work of slander. He is so absorbed in this fundamental feature of his occupation that he does not hesitate—to take an idea from the book of Job—to express his malicious misrepresentations and to give utterance to his sneers at goodness, even in the presence of the Almighty Himself—the Disposer Supreme. His allegations form, indeed, the very foundation of any measure of activity permitted to him: on the basis of his distorted statements he is allowed to work—unconsciously—for his own ultimate defeat, in various forms of testing or temptation used upon his chosen victims among men. We cannot but think that the picture so vividly drawn of Job's experience, under such circumstances, is true of human temptations and trials in general. The veil being drawn aside for the nonce, we might discover very little variation from that picture in our own individual experiences during many episodes of life. Satan's deluded tools and followers use

MISREPRESENTATIONS,

which are every whit as vile and devilish as those of the arch fiend himself. Nay, it too often happens that the very steps of the throne of religion and theology are desecrated by the presence of those who excuse their own vile attitude by calumny and slander, levelled at the heads of men immeasurably superior to themselves in the very qualities which such slanders deny to their chosen victims. In such a manner lately were the halls of Wycliffe College—erected as a monument to pure religion and theology—desecrated by the utterances of one who excused the attitude of himself and his associates by alleging—with brazen effrontery—that "a large section of the clergy had ceased to be in sympathy with the principles and spirit of the Reformation!" It would be difficult to frame an assertion more completely at variance with the facts than that. If we were to substitute for the words "a large section," the words "not one," we should have a simple statement of historical truth. Should some future searcher after truth discover the above statement hereafter, he will, if led to credit it, form an idea of Canada in the end of the 19th century exactly the opposite of truth.

WITH SUCH A BASIS,

the ultimate result of the movement advocated and urged by the Principal of Wycliffe

must be a complete subversion of his own theory and design—a practical disproof of his allegation and a practical proof of the utter folly of those who are being misled by such a cause of misrepresentation. Nothing so nearly resembles the delusion of those who have been heaping up their contributions to Irish patriot funds as the utter folly of those who are careless enough to credit slanders upon the loyalty of the clergy of the Church in Canada. *Facilius de odiorceditur* is a very old feature of human credulity, and it has plenty of illustrations amongst ourselves. Any ignorant or malicious agitator can raise a party to follow at his heels if he only begins by the diabolical step of slandering his brethren among human kind, and then the yelping pack goes off at a run, each encouraging the other, without one glance of honest criticism to prove the truth of the statements made. The easiest solution is the most welcome: "that man is superior to us in learning—his learning must be wrong, his success wrongly acquired."

IN THE LONG RUN,

however, such statements do not pay. One by one men begin to think and enquire a little, gleams of light gradually modify the darkness upon which their fanaticism has been fattening, they compare notes, and the loud assertions of the leader are no longer quite credited. They go out into the world of facts—these student victims of a narrow-minded diabolism—and soon realize how utterly untrue their system of teaching and training had been, and how flimsy the foundation of necessity upon which it all rested. They discover that the clergy of other schools are just as loyal as themselves, and a great deal more firm and staunch, because more fully informed and more widely enlightened. No wonder that such men so often, in their reaction against the narrow channels of ignorant fanaticism, burst all bounds in their indignation, dash headlong away from such associations of their past, and become either Romanists like one of the "Evangelical" Newmans, or sceptics, like another of the same gifted but unbalanced and badly-trained family. Happy they whose youth is not so warped by unscrupulous perversion.

A WANDERER'S NOTES.

As a wanderer in the dioceses and a holiday maker, I would wish to record my impressions of the Church's position and work. Throughout the country there is a lamentable want of Church-sentiment. How it has evaporated so completely a passer-by cannot be expected to tell, but he everywhere misses the evidence of a deep Christian feeling that characterises old England. There are no churchyards, they are all cemeteries. The dead are, as a rule, laid east and west, but there is no other mark or symbol to show that the graves are the resting places of the Christian dead who await the resurrection. There is no lack of monuments, urns, obelisks, carvings of a pre-adamite weeping-willow and wondrously clasped hands, but the symbol of our salvation is unknown. As if by a wave of anti-Christian perversity, the churches are usually in the corner of a field and stand north and south, when the common orientation would have been as convenient; for a little variety, when the orientation is east and west, the communion table is placed in the west. The churches are only distinguished from the Methodist meeting house by the former having a little turret and *quasi* chancel, but they both want either a cross or the truly Protestant weather-cock that uniformly faces up to the wind. Do Churchmen really glory

in the cross of Christ, when they are ashamed to see it about their churches and graves? How are they so liberal in handing this and other parts of her choicest inheritance to the Romanists when they too need the cross? Our churches have no imposing interiors, and the services are not attractive—not calculated to draw strangers or even retain our own young, who have any desire to join the neighbouring Little Bethel. They are under a spiritual dry-rot, and thus the dioceses are suffering from something more radical than a transportation of population. In the towns there is some vigorous Church life, and in the larger centres of life the Church, as a rule, prospers in direct proportion to the size of the town. But it is a curious problem for us to solve—why does the Church weaken in a sparse population, and Dissent become strong? The aesthetics of religion cannot affect it, and the churches outside and inside are much alike, comfort being at least as prominent as worship. Both at home and in the colonies the same question is asked, and all the answers may contain a portion of the truth, but we have not yet seen any attempts to be exhaustive. Each one speaks from his own observation, and a sufficient reply may come in after years. For one thing our clergy are placed at a decided disadvantage. There is too much depending upon them on the one day of the week. What emotional energy or spiritual power can a man have in his third or fourth service, after a long jolting drive in all weathers and seasons? What freshness can there be in his sermons, if in each he takes in hand a new topic? What life if the fourth is but a calm reiteration of the first? Written or unwritten, the sermon is usually weak in its theology, and thin in emotional unction. But to a critic the reply was, that the Church people were there and had to be attended to, and there was no help, but the clergy must do their best and the laity co-operate.

To an impartial onlooker the Church of England in Canada presents a peculiar spectacle. In the Dominion her stronghold is Ontario, and her central city of Toronto. But throughout our Dominion she is trying to overtake her allotted work. When the colony was taking form, she had many advantages, and some of these were employed to her loss by exciting enmity and bitter feud. Strange to say, this feeling of opposition has not died away, and many employ it who are ignorant of what it once meant. That the Church has to advance against the tide is nothing new, but she barely holds her own: in her outer form and inner life there is no attempt to attain the beauty of holiness, and we fail by the world's estimate of success. No church or congregation can be in a healthy condition that is broken up into fragments, and no clergyman can show his best when his whole nervous system is exhausted. Some means should be adopted for relieving the central charge of most of the outside missions, and an earnest effort should be made to infuse a little life into the Church's services. As to the latter, very much may be done by the enthusiasm which the clergy should evoke from the laity. The former difficulty we often pondered when we were wandering from place to place. The Church might wisely learn from the Methodists and make a fuller and recognized use of the lay element. There are licensed lay-readers in some parishes, but the laity should be more largely used and made to feel that they also have a spiritual priesthood which does not come into collision in any way with the official. Where there is a vacant charge or an outlying mission, one of the best men in the charge should at once come forward and be accepted

as reader for the time being. It is their duty and privilege, and modesty should have no place when the Master calls. At the ordinary service, the people have their recognized place in the responses and amens, and at the call of need the layman should be ready to take the minister's place. This is sound practical theology and administration. The question of licensing regular lay readers involves, of course, some delicate questions, and is best left in the hands of the Bishops, but on other and frequent emergencies the laity should be taught to regard themselves as in duty and privilege bound to come forward.

Another question took up our labouring thoughts. Is it necessary to have all our clergy put through the same scholastic measure? The Church has always sought to have a learned clergy, but never defined the limits of her terms. The Church of England in Canada stands by her old tradition, and insists on a knowledge of Greek and Latin, perhaps also of Hebrew, as a condition of ordination and license. But there is more than a danger of the Bishops falling through between stools. It is now "a learned clergy," who have a smattering of classics and a hint of Hebrew vocables, or much of the Church's work very imperfectly done. Might not some of our Bishops have the boldness to strike out for a new and more practically useful tradition, and adapt the Church's system to the Church's needs? Of what tangible benefit to four-fifths of our clergy is their knowledge of Hebrew, Greek and Latin? Does one-tenth of our clergy habitually turn to his Bible in the original before he commences to study his sermon? For all practical purposes, would his flock suffer if he had no language but his mother-tongue? The Church would probably be more fully and better equipped if the Bishops would relax the old idea, fix a high standard of theological learning, and ordain some of this clergy upon this English standard. At most seats of learning we now find a large system of options, and why should the Church hamper herself by clinging to her antiquated ideas? We must remember where we are and what work lies before us. We cannot transfer an old Church system into easy working in new traces, which only gall and irritate and leave the load stuck in the mud. We must realise this, that if the Church is to do her work, she must adapt herself to her environments. She must not take her place as an exotic plant however ancient and honoured, but act firmly in the assurance that "this is my home and my people, to whom as my mother in Canada, my best services belong." She should form therefore her own tradition and mode of doing her work. She has found her success impaired by the endeavour to keep the new colonial wine in the old Britannia bottles, representing the enthusiasm of her own children, and giving fuller scope to the growth of all the *isms*. How many and many of her enemies throughout the Province have been neglected children of the Church? A wanderer meets with them everywhere, and so must the Bishops and clergy, but everyone who so exists is an addition to our load of shame and weakness. If then the other religious bodies have grown and are prospering because they have had the common sense to adapt themselves to their surroundings, will the Church of England in Canada never learn wisdom and throw aside her fetters? There is no sadder book one that can read than "The Canons and Constitutions of the Diocese of Toronto," in its vain attempt to dry up the Atlantic, and there could be no better books than our "Book of Prayer," if the Rubrics were

at least decimated. A holiday-seeker comes across many parts of the Church's work that are not quite satisfactory and might be better.

Tom.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON, D.C.L., BISHOP OF QU'APPELLE.

"On this rock I will build my Church" (St. Matt. xvi. 18).

"The Lord added to the Church daily such as should be saved," or as R.V., "such as were being saved" (Acts ii. 47).

I am a Churchman—

I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His incarnate life as His Body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision of God in heaven; and, hereafter, His all-glorious Bride.

II. Because "schism," or "division" in, or from, that One Body is sin.

III. Because separation from the visible communion of the Body has almost invariably led, in course of years, to departure from the fullness of the Faith of the Gospel concerning the Divinity of our Lord.

IV. Because the Church which we call the Church of England is part of that One Church which Christ founded upon His Apostles and Prophets, being lineally descended from it, as one visible organization, in unbroken continuity.

V. Because the Church still holds "the faith once delivered to the saints," "whole and undefiled." Whole—in all its completeness, as distinguished from the broken and partial truths held by schismatic bodies. Undefiled—without additions, free from the errors which the Church of Rome has allowed to be added to the faith.

The above fundamental reasons, if they can be proved, as they undoubtedly can be, would of themselves be amply sufficient as an answer to the question, "Why am I a Churchman?"

But another may be added—

VI. Because the Church maintains customs, and teaches her people in matters not necessarily *de fide* (i.e., essential to be believed for salvation) in strict accordance with the customs and the teaching of the primitive Church, as shown in Scripture and the writings of the early teachers of the Church.

In following papers, proof will be given for each of the above reasons.

May the Holy Spirit, according to Christ's promise, "guide us into all the Truth."

REVIEWS.

THE BUSINESS OF TRAVEL. A Fifty Years' Record of Progress, by W. Fraser Rae. London: Thos. Cook and Son. Pp. 318.

Just fifty years ago, Mr. Thomas Cook organized and carried out a cheap trip for a temperance party between Leicester and Loughborough, a distance of 12 miles. This was the commencement of that wonderful system of travel that takes tourists with cheapness, ease, and safety to all parts of our globe. In July last, a grand banquet was given in London by Thomas Cook and Son, to celebrate the Jubilee, and the volume, now before us, is a record of the system's development. It gives a detailed and very interesting history of the scheme as it spread and took in the different countries, so that practically it is now without limit. One of the most interesting chapters is that which relates to the connection of the company with the prosecution of the Egyptian war. We are convinced that it is the first time that a private company has been employed in forwarding war-material at the centre of the seat of war, and in clearing off the debris at the close. The volume is a very valuable one, as giving the beginning, progress, and results of a great enterprise, and it will be prized by travellers, as no name is better known or valued than that of Thomas Cook & Son. The book is handsomely got up in all its features.

THE EXPOSITORY TIMES. Edinburgh: T & T. Clark; Toronto: Presbyterian News Co. (Lt. This is somewhat upon the same plan as that of *The Expositor*, but takes a lower grade. The wr

ers for it are well known in the world of letters, and there is a feeling, as you read, that genuine work is attempted, such as will meet some of the difficulties that beset us. The price is only three pence a monthly number.

THE MESSAGE OF THE GOSPEL. Addresses to Candidates for Ordination, and sermons preached chiefly before the University of Oxford, by the late Audrey L. Moore, M.A., Honorary Canon of Christ Church, &c. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison. Pp. 153, price 75c.

The secondary title gives the real motive of the volume, and we cannot imagine anything more suitable for our young clergy and candidates for ordination. It will set before them the true aim of their ministerial labours, and the spirit by which they must be guided. The counsels are given in plainest form and beautiful language, while you feel that you are safe under such a teacher:—"The moment we begin to ask ourselves—and which of us has not done so? 'Am I doing any good? Had I not better give up the effort and confess that I have failed?' we may be quite sure that we are bringing in human tests of heavenly work. Some one has compared our undertaking and purposes to that great image which Nebuchadnezzar saw in his dream. The head was of fine gold, so are the beginnings of most men's plans. Nothing is too costly, no labour too great. The breast and the arms are of silver. Interest begins to slacken. Our views of possible success are modified. We have less exalted notions of what we are going to do. Lower still, the silver become brass, bright as the golden head, but not real, not genuine. We go on with our work, and it looks the same: but it is brass, not gold. The feet are part iron and part clay. Dreary ending to a work so nobly begun! What a picture of imperfection, a gradual deterioration—gold first, clay last! Such is the spiritual history of many who did run well: such is the work of many who started with high purposes to labour for God. Now they are jaded, cold, half-hearted. Weary in well-doing, sums up their interior as well as their exterior life."

The six sermons preached before the University maintain the same high level of thought, and give fine studies of important topics relating to the work of the ministry. The volume is beautifully printed and bound.

Mr. T. Whittaker, New York, is publishing "The Church in Nova Scotia, and the Tory Clergy of the Revolution" by the Rev. A. W. Eaton, B. A., who is a Nova Scotian by birth, and should present a very graphic picture of the oldest colonial Diocese of the British Empire, dating from 1787.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—Trinity Church.—The new incumbent of this parish, Rev. W. T. Noble, late of Gravenhurst, Ont., assumed his duties on the Nineteenth Sunday after Trinity, and has so far favourably impressed his congregation.

St. Matthew's.—The annual meeting of St. Matthew's Guild of Bell Ringers (the only regular Guild in Canada) was held on Monday evening, Oct. 12th, when, besides transacting the usual business, the following officers were elected, viz., Rev. L. W. Williams, M.A., Rector, President; Rev. T. A. Williams, Curate, Vice-President; Mr. W. H. A. Eckhardt, Honorary Secretary and Treasurer; Mr. H. Boakes, leader. The evenings of practice were changed to Mondays for the winter, and several new ringers were elected.

St. Peter's.—The annual Harvest Thanksgiving service in St. Peter's Church, St. Roch, takes place on Friday evening, Oct. 16th. The Cathedral and St. Matthew's will hold theirs on Nov. 12th, the day appointed by the Dominion Parliament.

Women's Auxiliary.—The quarterly meeting of the Quebec diocesan branch of the Women's Auxiliary will take place in the Cathedral Church Hall, on Friday, the 16th instant, and the meeting is expect-

ed to be largely attended, and to be of special importance.

LENNOXVILLE, P. Q.—Bishops' College.—The Michaelmas term is now fully entered into, both in college and school. In the college there is an average entry of students. Owing to the incomplete state of the school building the Divinity students have not yet been able to take possession of the Divinity House; doubtless they will do so in the Lent term. Dr. Allnatt has entered upon his position as Vice-Principal and Dean of the faculty of Divinity. Four of the Divinity students were ordained at Trinity. Rev. G. B. Wilkinson, B.A., has proceeded to England for a special course at a Theological College. On his return it is expected that he will join the staff at the college. Rev. H. E. Wright, B.A., has been appointed to the East Angus Mission, Rev. H. A. Dickson, B.A., to Randboro, Rev. D. T. Clayton, B. A., to Bearbrook, Ont. Mr. Kaulbach, B.A., has entered Harvard as a law student. The athletics are not forgotten, the college having recently played a match with the much larger college of McGill, in which, however, McGill was victorious. It is gratifying to know that subscriptions sufficient to complete the Divinity House, by finishing the ten students' rooms in the space left vacant on the third floor, have been forthcoming during the recent vacation, and friends of the college are earnestly urged to make known the large proportionate increase in accommodation thus afforded for residents in the University in both the faculties of Arts and Divinity. By the withdrawal of the Rev. N. P. Yates, B.A., from teaching in the school, more of that lecturer's time is now devoted to the students in the preparatory department, as well as to his special lectures on logic, psychology and political economy. The preparatory department has become a well recognized feature in the college, and is specially useful for such students as may not have had previous education of the standard usual in the higher forms of a grammar school. Such students in the preparatory department have the benefit of special tuition in a small class, and can be brought on in their work with all the advantages and none of the disadvantages of private tuition. As regards the school: the Principal having retired from the Rectorship, the new Headmaster, H. J. H. Petry, Esq., M. A., has entered vigorously upon his appointed work. The entry in the school was remarkably good. Harrold Lodge has been occupied by boarders, instead of the Principal's Lodge. Occupation of the other two houses as before. Meanwhile the new school building has now been roofed, and the inside work is being pushed. The proportions and general effect of the school building are very satisfactory, the educational wing containing the Bishop Williams Hall, as well as the Colonel King laboratory, being especially fine. The same system of dormitories has been adopted as is used in Marlboro College, Eng. During the summer the grounds in front of the college and around the Divinity House have been graded and terraced with much improvement to the general effect. The same grading and terracing will be carried round by the new school building. The committee for rebuilding the chapel have unfortunately so far not been able to keep pace with the success of the committee for rebuilding the school. A special meeting of the corporation has been called for Friday, Oct. 16th, at Lennoxville, to consider what can be done concerning the chapel. In spite of the loss of the chapel all the regular daily and weekly services have been carried out in their integrity; those on Sundays and the celebrations of the Holy Communion on saints' days having taken place, by the kind permission of Prof. Scarth, in St. George's Church. We cannot rest, however, till the chapel is rebuilt. We have only a little over \$7,000 towards this rebuilding. In order to accomplish this with anything like the thoroughness and solidity demanded, we shall require a large sum, varying from \$5,000 to \$7,000 more than we have. We shall be grateful for any help towards the rebuilding of the chapel from any of the readers of this paper. Another important item of business for the corporation meeting, is the election of a Bursar to fill the vacancy caused by the lamentable death of Mr. R. W. Tyles. It was arranged in June that the corporation meetings should be held three times a year; at Lennoxville in June, at Quebec in September; and in Montreal at Eastertime. In pursuance of this resolution the corporation met in Quebec, under the presidency of the Bishop, on the 19th Sept. There was only a small attendance of members. The work done consisted chiefly in receiving reports from committees, first, of Trustees, second of rebuilding the school, third, of rebuilding the chapel, and forth of building the Divinity House. It will be interesting to those who, while wishing to make paramount the claims of a classical and liberal education, do not wish to ignore the need of training youths for business in a young and busy country like this, to learn that a resident teacher of short-hand, Mr. W. R. Lyster, has been appointed. Mr. Lyster teaches also the writing of the school.

MONTREAL.

DUNHAM.—*Ladies' College.*—A vigorous canvass is being prosecuted at the present time for the collection of funds for the College, which it is proposed to open at once. The Rev. R. D. Mills, a teacher of well-known ability and high reputation, has accepted the Principal's chair, at the invitation of the Bishop, and there is little doubt now that the College will speedily become a prominent educational institution.

Grace Church Y.M.C.A.—The opening meeting of the Young Men's Christian Association for the winter session was held in the school house on Tuesday evening last, the rector, the Rev. John Ker, B.D., presiding. Dr. Davidson, Q.C., delivered an address urging upon the young men particularly the importance of them making themselves familiar with the current topics, political and otherwise, so that when the time came, they, who would be the Canadians of the future, would be the better enabled to do their share towards maintaining the fair name of Canada. An excellent programme was contributed to by Miss Maud McWood, and Messrs. Roberts, Wall and Holt. The syllabus for the winter comprises essays and debates by the members. There will also be an opportunity for discussing topics of interest at each meeting.

Clerical Society.—The opening meeting was held on Monday evening, 5th inst., at St. George's Rectory. An interesting paper on Baptism was read by Principal Henderson, in which he held that the requisites for baptism might be efficaciously present in the infant, as in the case of John the Baptist, who received the Holy Spirit from his mother's womb—faith and repentance would be possible. The learned Principal rather tied his interpretation of the dogmatic term regeneration to the *state*, wherein these requisites for baptism did exist, and this view was backed up by the advantage it might afford in disposing of the difficult point from which to interpret the scriptural meaning of baptismal regeneration—a result so much longed for by divines, that one of the brethren present quoted a Methodist Minister who asked his view of the matter just before meat, but which was dropped like a hot potato, because it turned out to be an ambiguous term. Dr. Norton spoke of the importance of clear definition in using theological terms. The Dean did not consider the Principal's view quite parallel to the expression in the baptismal service, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with the Holy Spirit, to receive him for thine own child by adoption," &c.—the Dean's deduction being that regeneration did not precede baptism in the case of the infant, but rather accompanied the observance of the sacrament, the force of the term, in which case, lying in the fact that in virtue of "the adoption," which takes place in the baptismal covenant, the child does actually receive birth rights, and so has the benefit so to speak of a new relation to God, as when the minister baptizes the child, he does so "In the name of," &c., &c. The Bishop, who presided, told the brethren that he was present when Bishop Fulford was in the chair at a similar discussion, and with the result that every one continued to hold his pre-conceived views on the subject; in his opening prayer, his Lordship feelingly remembered those who had been taken from us since the last meeting. Archdeacon Evans invited the Society to his house for the next meeting.

ONTARIO.

HAZELDEAN, BELL'S CORNERS, FALLOWFIELD PARISH.—Harvest Thanksgiving services have been held in each of our churches: The first celebration was at St. Barnabas, Fallowfield. Under the guidance of the Rector and Mrs. Sydney Goodman, the decoration exceeded anything heretofore attempted, and the beautiful church looked still more beautiful adorned with the trophies of the harvest. At St. Paul's, Hazeldean, Thursday, October 8th, was the appointed Thanksgiving Day. A large band of lady decorators turned out, and so at Evensong the church presented a unique appearance. There was a full congregation. The service was conducted by the Rev. C. Sydney Goodman, the Rev. J. F. Gorman, of Grace Church, Ottawa, being the preacher, delivering an eloquent sermon from the text "Consider the lilies, how they grow." The offertory and the fruit and vegetables were donated to the Orphan's Home, Ottawa. At Bell's Corners, the afternoon service on Sunday, October 11th, was the occasion of Harvest Thanksgiving.

AULTSVILLE.—The Harvest Thanksgiving Services were held on Oct. 7th, in St. Paul's Church, and were a perfect success. Though the weather was inclined to be chilly and wet, it was warm and comfortable in the basement and the upper part of the church, and there was a kindly feeling pervading

the hearts of the people, who were composed of "all sorts and conditions of men," that made the inclemency of the weather of no account. The church looked particularly attractive decked in fruits and flowers and grain. In the morning the Rev. David Jenkins preached a most appropriate sermon. In the afternoon the Rev. R. L. M. Houston (who had driven with his wife all the way from Iroquois on purpose to assist in making the day a success), delivered a very able discourse from the prophet Malachi. In the evening the Rev. Montague Poole preached an extempore sermon, taking for his texts the 2nd and 10th verses of the 145th Psalm, "Every day I will give thanks unto thee and praise thy name for ever and ever. All thy works praise thee, O Lord, and thy saints give thanks unto thee." He put before the people that as in David's day, so in these days should people, every day, in the morning, through the day and evening and night, thank and praise God for His goodness. He said the heathen, among whom were learned philosophers, worshipped many gods, and yet there was one God who was a mystery to them. "The unknown God" whom St. Paul made known to them at "Mars' Hill," and that was our God, the blessed Trinity, whom we should ever faithfully praise and worship. He spoke of the forests and oceans praising God and setting forth His glory, and even the grand buildings that were erected through the energy and intelligence of man, as praising God, for even that energy and intelligence was derived from God; and he referred to a building in the heart of the City of London as having over it the words, "The earth is the Lord's and the fullness thereof." Towards the end of his discourse he spoke in eulogistic terms of the ladies' twenty minutes society, which had worked most zealously, enabling them to get the coloured windows in, and almost to pay for them, and contrasted the time last year with now, when they had their services by lamp light by reason of the windows being boarded up—and the soft pleasing light bestowed upon them through their new windows, and this was a subject of thankfulness and praise to God, that He had blessed their efforts. He spoke of God's saints as being those who were made holy by baptism, and who strived to live closely to Him in this life, and urged his hearers so to live. In the afternoon an interesting event took place, the marriage of a couple, Miss Milly Foster and Mr. Herman Hart, by the rector; they had driven some distance to get united and were not aware of the large concourse of people who were only too delighted to behold the ceremony. The dinner and tea served by the ladies were most sumptuous affairs at the latter meal a whole roasted pig was demolished and no end of other good things, and yet there was lots left over, so much so that a social had to be arranged to consume the remainder. The different families had vied with each other to make everything a success, and were well rewarded with the consciousness that they had done so, and had had one of the most pleasant and profitable times since the erection of their little church.

KINGSTON.—Rural Dean Carey, now in Ireland, is said to have refused a rectorship with \$2,000 per year. Rev. B. B. Smith has received a letter from Bishop Lewis, appointing him rector of St. George's Cathedral. He has been acting rector since Dean Lyster left the city.

TORONTO.

THORNHILL.—The people of this parish assembled in good force on the evening of the 8th October to celebrate Harvest Thanksgiving. The church—already well cared for and adorned for general purposes—was elaborately decorated with flowers, fruit and autumn leaves. The guiding spirit must have been a person of singularly good taste. The service was carefully rendered, and an appropriate sermon was preached by Rev. R. Harrison, rector of St. Matthias, Toronto. There was also present and officiating the Rev. W. W. Bates, rector, and Rev. Wm. Jupp. Notwithstanding some temporary drawbacks, in the way of limited population, etc., the church, churchyard and parsonage at this place are models of reverent and careful attention. They form a united object lesson which must have its endearing effect on the thoughts and lives of the people about them. The wonderful mineral spring on the estate of Mr. Langstaff bids fair to make this beautiful piece of Canadian rural scenery a famous health-resort. Preparations are being made for the accommodation of a large number of guests. It is to the credit of the parish, and a proof and promise of intelligence and energy among the people, that the CANADIAN CHURCHMAN is very widely read in this congregation.

BOLTON AND SANDHILL.—Successful Harvest Thanksgiving Services were held in Christ Church, Bolton, and St. Mark's, Sandhill, on Thursday and Friday of last week. Both churches, which were tastefully decorated with grain, fruit and flowers,

held good congregations, who had come together to give thanks to the Giver of all. On Thursday there was a celebration of the Holy Communion at Bolton at 10.30 a.m., and in the evening, at 7.30, a bright lively service, when the Rev. T. T. Norgate, of St. Matthias, Toronto, preached from the text, Jeremiah viii. 20, "The harvest is past, the summer is ended, and we are not saved." The choir deserves special praise for the way they rendered the music, especially Mammatt's "Deus Misereatur." At Sandhill on the following evening the Rev. R. J. Moore, of St. Margaret's, Toronto, preached a sermon from that passage of Scripture which tells of the healing of the ten lepers. He showed just as there was only one out of the ten men healed, and he a stranger, that returned to give thanks to Christ, so now-a-days only one out of ten ever thinks of thanking God for the many blessings bestowed on him. He urged his hearers not to be satisfied until they had given themselves entirely into the hands of their Maker and Creator.

The next meeting of the R. D. Chapter of the Deanery of Peel, will (D. V.) be held in Brampton on Tuesday, October 27th, at 11 a.m., celebration of the Holy Communion in Christ's Church; 12 noon, first meeting of chapter; 2.15 p.m., second meeting of chapter; 8 p.m., evensong with sermon.

Geo. B. MORLEY, Secretary.

St. Matthew's, of which the Rev. S. Howard is rector, the Rev. J. W. Blackler, curate, at a recent special week day service, administered the rite of baptism to seventy-five persons, one adult and the remainder children of various ages. This is said to beat the record at any one time of any church in the city.

Trinity University.—The Corporation met for the first time since the opening of the present academic year last Wednesday afternoon. Hon. Chancellor Allan was in the chair, with these members present: The provost, the dean, Profs. Clark and Symonds, Revs. Dr. Langtry, A. J. Broughall, Canon Dumoulin, Canon Brent, Canon Cayley, Chief Justice Hagarty, C. J. Campbell, J. A. Worrell, Q.C., Dr. Bingham, Dr. Nevitt, James Henderson, Elmes Henderson, George A. Mackenzie. The Hon. Mr. Justice Osler was admitted and took his seat as a member of the Corporation, also the Rev. E. W. Huntingford, M.A., of Morton College, Oxford, the new professor of classics. Mr. W. R. Brock was unanimously elected a member of the College Council. On the recommendation of the Executive Committee it was decided to hold two supplemental matriculation examinations in arts—one in December, 1891, the other in April, 1892—the subjects for both examinations to be the same as those for 1891. Professor Clark presented for the consideration of the Corporation the proposed scheme of Trinity University extension lectures in connection with St. Hilda's College, which provides for a course of eight weekly lectures on history and literature, to be delivered in Association hall during October, November and December, by the following lecturers, viz.: Professor Clark, Professor Huntingford, Rev. Allan A. Pittman and Professor Rigby, Trinity's new professor of history. The Corporation gave its cordial approval to the scheme.

NIAGARA.

GRAND VALLEY.—At the Mission House here on Thursday, September 24th, Mr. H. M. Little, lay reader and assistant of the Rev. H. J. Leake, M. A., was made the recipient of an address together with a purse of money. Mr. Little has been assistant at Grand Valley for the past year, and the large turnout of parishioners on this occasion gave evidence of what a universal favourite he had made himself with all classes by his earnestness and devoutness in his duties, together with his thoughtful consideration of the feelings of others. During the past six months he has been placed in charge of two out-stations that had been neglected, and his work may be known when it is stated that at one place alone nearly the whole of his salary was raised by voluntary subscription, and he himself, as at Grand Valley, received personal recognition of his work on leaving. Rev. Mr. Leake, having alluded to the object of gathering and giving evidence of the amount of earnest work Mr. Little has done and his regret at parting with his energetic lay reader, called on Mr. G. H. Cooper, bank manager, who read the address, to which Mr. Little feelingly responded. Short speeches were then made by the churchwardens and leading members of the congregation, all expressing good will towards him and regret at parting. We understand it is his intention to attend Trinity during the coming session, and trust the same success will attend his efforts in the future as in the past, and certain it is the old halls of Trinity will have no more loyal son of the Church within its walls.

BEAMSVILLE.—*Saint Alban's*.—A very hearty harvest thanksgiving service was held in this little church on the evening of Thursday, 8th inst. The church was richly and tastefully decorated with fruits, vegetables and flowers. At 8 p.m., the lay-readers, Messrs. H. Burt and Little, followed by the clergy, Rev. R. Scudamore, Rev. P. L. Spencer, and Rev. E. P. Crawford, M.A., entered the church, all duly vested in cassock and surplice, and the clergy wearing white festal stoles. The opening hymn was "Come, ye thankful people, come," and was heartily given by clergy, the choir and the large congregation present. The service was as usual, bright, hearty and congregational; the Rev. E. P. Crawford preached an able, instructive and eloquent sermon from the text "What is man that Thou art mindful of him."

PORT COLBORNE AND MARSHVILLE.—*Rev. Mr. Caswell's charts and lecture*.—The many Sunday school workers and others who have been looking for some months for the "Caswell Church Catechism Charts," will be glad to know that their publication has been accomplished at last, and in a most satisfactory style. Mr. Caswell, accompanied by Mrs. Caswell, paid us a visit on the 1st October, and at Marshville gave his first lecture since their publication, and the large audience both of children and adults, some of whom were candidates for confirmation, received much pleasure and instruction. On the 2nd he lectured at Port Colborne, when the attendance was not so large, but would have been much larger than it was had our people had any notion of the wonderful interest Mr. Caswell puts into his new way of treating an old subject. As a proof of how well it is likely to take with all Christians, the Rev. Mr. Puller (Presbyterian), who was present at the lecture, was one of the first to secure a copy of the manual which accompanies the charts, and the Rev. F. McEntee, of the Roman Catholic Church, also took a copy. Mr. Caswell, we understand, is now giving his whole time and attention to introducing the charts into the different dioceses in Canada and the United States. Every one who heard him here and at Marshville will join in the wish, as they have every reason to hope and expect, that he may have a prosperous and useful career in this new department of work. *Confirmation*.—His lordship the Bishop of Niagara held confirmation service at Christ Church, Marshville, on Wednesday, Oct. 7th, when he confirmed thirteen candidates, presented by the incumbent, Rev. J. J. Morton. The bishop addressed both the candidates and others who were present at considerable length, and with much force and lucidity, on the nature of the rite.

GRAND VALLEY.—A few words regarding some of the mission work done in this diocese may be useful and interesting to the readers of the CANADIAN CHURCHMAN. The district of country which is here constituted into one mission forms part of a high plateau over which there often sweep severe storms. Although a comparatively newly settled district, the population is quite large, and as is usual from lack of the Church's administrations, the Church people are widely scattered. No great results have been accomplished in the past, nor do we for some time to come, on account of the extent of the mission, expect anything very startling. Of the five churches, there are four comfortable brick buildings. In Grand Valley we have a pretty little brick church, whose bell rings out twice every Sunday to summon the faithful to worship. Here we have an average of thirty communicants. At Colbeck and Bowling Green the churches are often filled, while at Farmington and Reading we are met with encouragement. The lay reader lives at Reading, where there has been no regular service for years. There we battle against old prejudices and a strong array of dissenting bodies, nevertheless Mr. H. M. Little, who has just entered Trinity University, by an earnest endeavour did good work. Mr. Syrer, the present lay reader, starts in with a good prospect. To give an idea of the work done in one year, the Priest-in-charge and his lay reader together made 950 visits and travelled over 5,000 miles.

HURON.

LONDON.—The treasurer of the extra-cent-a-day fund for Huron Diocese, acknowledges with many thanks Mrs. J. Gooding's gift of \$3.75.

LONDON.—*St. John the Evangelist*.—The guild of this parish held their annual meeting in the school house on the 8th October; the attendance was large. The rector, the Rev. W. T. Hill, brought before the meeting a proposal for placing the guild upon a different footing, viz., that their society in future would apply to all parish organizations, each separate organization being regarded as a chapter of the guild, with its own particular work. A further proposition was made that entertainments of all kinds be dispensed with as a means of raising money for church purposes, as a systematic and voluntary giv-

ing was more in accordance with the teaching of the Bible and the spirit of Christianity. After a full consideration of these questions, a motion was put in accordance with both and fully agreed to. Hence in the future this parish will be freed from all such questionable ways of raising money and come down to first principles. This branch of the general guild in future will be styled "The Women's Church Aid," with the following officers duly elected: The Rev. W. T. Hill, President; Mrs. Complin, and Mrs. Stanley, Vice Presidents; Mrs. Zimmerman, Treasurer; Mrs. G. Imlach, Secretary.

SEAFORTH.—The annual thanksgiving service in connection with St. Thomas Church was held on Friday, Oct. 9th. The weather was beautiful, and the church was filled. The decorations of fruit, grain, autumn leaves, and flowers were very fine, and the service, which was semi-choral, was beautifully rendered. Rev. Mr. Dewdney of Mitchell assisted the rector with the prayers, and the sermon was preached by the Rev. G. C. McKenzie, rector of Grace Church, Brantford, from Deut. viii. 7, 9. The rev. preacher has a very easy style of delivery, and is a pleasing speaker. He compared very vividly the resources of Canadians with those of the Israelites of old, showed while enjoying like blessings we were also falling into like sins, forgetting the Lord who has brought us out of bondage, and being in danger of losing that promised inheritance which as the favoured people of God should be ours. The offertory for the evening was in aid of the new rectory.

ALGOMA.

Extract from a Letter by the Bishop of Algoma when Visiting the Manitowlin Island.—Last Sunday, 13th September, we had service here in the Indian church at nine a. m., confirmation, sermon and holy communion, then dinner; then drove eleven miles to the Indian church at Sucker Creek, service and sermon at three p. m.; then drove four miles to Little Current to the church built by Mr. R. A. A. Jones, had service, sermon and the holy communion; then drove back here, eight miles, pretty tired. Monday morning we started in Mr. Frost's boat for Birch Island, taking a man with us. There was little or no wind, so rowing was the order of the day for the first ten miles, and bits of the last ten; of course I took my share. We got there about 8 p. m., lighted camp fire, cooked and had supper on the shore; then camped in the garret of an unfinished house; fortunately it had a roof, for it poured all night. Tuesday, breakfasted in a fish house close by, then had service in the new church built by the Indians, under Mr. Frost's directions,—very neat. At two p. m. we started for La Cloche, on the north shore, about sixteen miles off, had a pretty fair wind, got in about six p. m., camped in the deserted Hudson Bay Post, had supper, then bed. I slept on the floor with some rugs under me. Wednesday, breakfasted at half-past five, then started for Spanish River—first a portage of a mile, then the canoe for three miles, then another portage of a mile, then a paddle of a mile across a lake, then a walk of a mile and a half brought us to the school house; found Esquimaux and other Indians at work on a turret for the bell sent by Mrs. Stubbs. At three p. m. we had service and the holy communion, ending at half-past five, then started again on the same portage, etc., as the morning, reaching La Cloche at eight o'clock, dead beat—supper and bed, sleeping the sleep of the weary. Up next morning at 6.30, had breakfast, packed up and started in the boat for here, taking eight hours, a distance of twenty-two miles, but the wind was contrary.

GORE BAY, 20th—Friday forenoon I rested, and then packed and went to the Sheguandah dock, waited there three hours, returned to Mr. Frost's for tea, came back to learn the steamer had passed without calling. Saturday morning drove sixteen miles with Mr. Frost to Manitowaning to catch the "Favorite," my last chance. Lunched with Mr. and Miss Pluff, caught the "Favorite" and came on here, getting in at two a. m. this (Sunday) morning. After an almost sleepless night was up at half-past six, breakfasted, and drove with the Rev. Mr. McLeod to Mudge Bay for service, twelve miles; drove back the twelve in a broiling sun, much of the road corduroy, and now it is time for evening service.

E. ALGOMA.

PORT CARLING.—The Rev. W. A. J. Burt wishes to make public the following generous subscriptions towards Christ's Church, Gregory, which is in course of erection:—Chas. J. Kingstone, \$50; F. W. Kingstone, \$50; Mrs. Robt. Baldwin, \$25; Henry McLaren, \$25; Miss A. M. Kingstone, \$25; J. W. Whitney, \$10; W. R. Johnston, \$10; H. & C. Blackford, \$10; A. B. Lambe, \$10; C. H. Murdoch, \$10; J. H. Mason, \$5; Mrs. J. A. Strathy, \$5; S. F. Walker, \$5; B. H. Dixon, \$5; S. Caldecott, \$5; R. Baldwin, \$5; Rev. John Gillespie, \$5; H. St. G. Baldwin, \$5; W. W. Baldwin, \$5; Mrs. F. W. King-

stone, \$5; M. Woods, special, \$10; a friend, per W. Gregory, \$3; Sunday collections, per W. Gregory, \$20; offertory collections, \$112; interest allowed by Canada Permanent L. & S. Co. on deposits, \$7.89. Total, \$427.89.

BEAUMARIS.—The Rural Dean of Muskoka acknowledges with many thanks the following contributions to the building fund of St. John's Church, Beaumaris. Sheriff Bettes, \$1; Wm. Boulton, \$5; Dr. McKee, \$10; G. Holmsted, \$5; friends per Mrs. Boulton, \$2; friends per Mrs. Marsh, \$1; S. C. Gill, Steubenville, O., \$10; Mrs. W. Miller, Alleghany, for Hymn Books, \$5; Rev. L. Spencer, Lecturer, \$6.

British and Foreign.

Archdeacon Reeve of Chippewyan, Athabasca, has been created Bishop of Mackenzie River by the Archbishop of Canterbury.

Dean Goulburn, late of Norwich, has completed his Life of Dean Burgon, which will shortly be issued from the press. By all accounts it will be a racy clerical biography.

The committee of the Church Defence Institution, at their meeting in London recently, resolved to raise forthwith a special fund of £5,000 a year for three years, "for the purpose of repelling the new attack upon the Church of Wales."

The Church Army is about to open a Labor Home for women at 238 Marylebone Road. It will be placed under the charge of a lady who has had much experience among the poor, and especially among poor women. It will be the first of its kind.

THE WORLD'S FAIR TO BE OPENED ON SUNDAYS.—The question whether the World's Fair at Chicago should be opened on Sundays was submitted to popular vote recently, and resulted by a heavy majority in favor of the Sunday opening.

Syed Ameer Ali, M. A., C. I. E., a judge of the high court of judicature in Bengal, has written a volume entitled "The Life and Teachings of Mohammed; or, the Spirit of Islam," a study of that creed from the devotee's point of view.

The health of Bishop Selwyn, who arrived in England last week, is much improved by the voyage, and, though he is still unable to walk, it is hoped that he will quite recover the use of his legs.

The Rev. E. C. Gordon, of Uganda, a nephew of the late Bishop Hannington, has returned to England for a period of rest and recuperation. He has been in Africa for nine years, and the climate has told greatly upon his constitution.

MISSIONARY GIFTS.—Miss Charlotte M. Young, the well-known authoress, has just given £2,000 towards the building of a missionary college for Auckland, N. Z. She has also fitted up the new missionary schooner *Southern Cross* for the use of the Melanesian mission.

CANONBURY HOUSE, the historic residence of the Comptons, has been presented by the Marquis of Northampton to the parish of St. Stephen's, Canonbury, as a vicarage. The parishioners have marked the occasion by placing in the drawing-room an oak cabinet as a recognition of the labours of their Vicar, the Rev. John Parry, M.A.

A very pleasing evidence of kindly feeling between different religious denominations comes from the county of Donegal, where the Presbyterians of Killymard have placed their church at the disposal of the members of the Church of Ireland, to hold an afternoon service during the time the parish church is being restored.

The Archbishop of Dublin gave a drawing-room meeting on Tuesday afternoon, at Old Connaught House, Bray, in aid of "The Reformers of Spain and Portugal." Information respecting the work was given by the Archbishop, and by the Rev. Thomas Godfrey Pope, British Consular Chaplain at Lisbon.

The Church House Scheme has led to movements of a similar, though of course local, character, in many parts of the country. The *Irish Ecclesiastical Gazette* suggests that the city of Dublin sadly wants

a central building of the kind, where public meetings could be held, and where offices, reading and waiting rooms, and a library, could be established for the clergy and laity of the Church.

According to the Indian Churchman, the Telugu country may soon be one of the Christianised districts of India. Large numbers of people have suddenly come forward of their own accord to be taught Christianity.

Preaching at St. George's Cathedral one Sunday during the General's stay, the Dean of Capetown drew the attention of Churchmen to the vigorous methods of the Salvation Army, saying of General Booth: "He is a man who controls thousands of souls, a man with wonderful organising power, a man at whose autocratic command men give up positions, their friends, their relations, and all their worldly prospects."

The church of St. Augusta, Sioux Falls, South Dakota, was filled to overflowing on Sunday morning, Aug. 23rd, by a large congregation, to hear Bishop Hare on his return from Japan. The Bishop in his address to the congregation, congratulated them that on returning he found them anticipating a season of great temporal prosperity after a long period of great depression.

Cardinal Manning goes to the root of the matter when, speaking of Church fairs, etc., he says: "All my life long I have done my utmost to prevent the holding of bazaars, lotteries or raffles for works of charity or religion. It seems to me that our Lord's works ought to be done in our Lord's way; that is, for His sake, and with the purest motive."

The beautiful banner which has been worked by the ladies of the Diocese of St. Asaph to hang between the chair of the President (the Bishop of St. Asaph), on the platform, is of a lovely shade of electric blue silk damask, and is over two yards deep by nearly one and a-half yards wide.

The design for the seal of the Church House has been approved by the Archbishop of Canterbury. It is a reproduction of one of the choicest pictures of Fra Angelico. The design consists of three figures. The Saviour stands on a rock, with parted arms in blessing and a gloria round the head.

great Church. Below are the two great spiritual fathers of England, St. Aidan in his Celtic dress, and St. Augustine, the first Archbishop of Canterbury, who carries in his hand the primatial crosier, and who is vested in a western chasuble.

There are already abundant signs that the forthcoming Church Congress at Rhyll will be a thorough success. Ireland will supply a strong contingent, the Archbishop of Armagh among them. It is stated that the highest anticipations have been raised with regard to the discussion on Church music.

The cause celebre of the Rev. Howard Macqueary was brought to a close by his recent renunciation of the ministry and his deposition by Bishop Leonard, Friday, Sept. 23rd, at the cathedral in Cleveland. After the usual Evening Prayer, the clergy present, the Rev. Dr. Cyrus S. Bates, the Rev. E. W. Worthington, the Rev. H. D. Aves and the Rev. T. A. Waterman advanced to the chancel rail and read responsively the 51st Psalm with the Bishop, who read the first four sentences of the Litany, the collects for Ash Wednesday, the prayer, "Turn Thou, oh, Lord," being said by all;

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.

The Church's Progress.

LETTER VI.

THE LAITY MUST WORK.

SIR,—That the Church may prosper it is not enough that the clergy be diligent and devoted in their duties, but the laity must work. I believe there is no member of the Church of the age of discretion who does not know many ways in which work may be done for the interests of the Church.

ing its many regular readers still more diligent in their endeavours to do their duty to God, to the Church, and to themselves.

A. HENDERSON.

Orangeville.

Inspiration.

SIR,—Your issue of the 15th inst. contains a letter from Rev. Prof. Symons, and the perusal of that letter moves me to make a few remarks.

The opponents of Biblical criticism are honestly trying, as they think, to preserve the faith, while the questions are generally theological. Theology is a science built up according to the light which men have, hence is never in a final condition, for the last word is never said. At the Reformation there was a return of the religious consciousness from the doctrines of the Roman Church to the letter of the Bible, and now the "letter" is assailed, and it is clear "that our old views, inherited mostly from the generation that followed the reformers, can be no longer maintained."

ALFRED OSBORNE.

A Trip to our North-West Missions.

THIRD LETTER.

SIR,—It was with many regrets that I said goodbye to my kind friends at the Sarcee Mission, and was driven by the Rev. Mr. Stockton to Calgary, where the Bishop kindly saw me on board the train at 2.30 on the morning of the 8th September. Arriving at Gleichen at 5 a.m., was met by the Rev. J. W. Tims, missionary to the Blackfeet. What was my surprise when I found I was expected to drive four miles in a little "gig," which was dangerously near the horse's heels.

little thing, but a regular little autocrat; if left by her parents in the Home, she will, no doubt, in the future be a credit to her teacher. One evening I was the spectacle of a very pathetic scene. A girl was very anxious to enter the Home and her father had given his permission, but the consent of the mother must be also obtained, so we went to their teepee; Mr. Tims interviewed the mother, telling her what an advantage it would be to her daughter. I watched the woman, and never (out of a picture), did I see a face express more sorrow; her eyes were fixed upon the setting sun, and her whole attitude bespoke bitter desolation; at a little distance stood the girl (the only daughter), holding her little brother by the hand. At last, as if by a great effort, the mother turned to Mr. Tims and signified to him that her daughter might go; the first act of the girl was to remove from her neck a string of bright beads and hand them to her mother; then, as if half regretting, now that her wish had been granted, she turned her back on us and buried her face in her hands. Miss Perkes went up, and putting her arm around her, led her away, and when last I saw her she was in the Home looking bright and happy. The parents are allowed to come and see the children out of school hours, and the latter can go home for a few hours on Saturday. The Government have not yet granted the money required for the building of the Boys' Home, so that eight boys are being accommodated in the attic of the Mission House. At the time of my visit Mr. Tims was thinking of removing Miss Perkes and the girls to the Mission House, and letting Mr. and Mrs. Haynes, with the boys, occupy the Girls' Home, and have since heard that this plan has been carried out. Prayers are held in the School House every morning, and it was a very pleasant sight to see the boys in their neat uniform, knee breeches, navy blue stockings, jerseys, and tuques, and the girls in their pretty dresses, and hoods, boys seated on one side, girls on the other; at a signal, all rise, and Mr. Tims, turning to the boys, says, "Good morning, boys," when all putting their hand to their forehead, give the military salute; then turning to the girls, "Good morning, girls," and in return they all curtsy in the most approved fashion. School is held at 10 p.m., boarders and day pupils, there being an attendance of about 45. Mr. Swainson has the management of this school. Being anxious to see the school at "Eagle Rib's" camp, started since we were there last summer, some eleven miles distant, and Mr. Tims wishing to take in Cluny, making a drive of about 28 miles, it was decided to make an early start. Mrs. Kirby (an English lady spending the winter on the Reserve), was to ride there, and I home, an arrangement which we thoroughly enjoyed, but cannot say as much for the horse. The day was fine, the scenery along the banks of the Bow River was beautiful. Eagle Rib's camp is situated on the slope of the hill, running down to the river; being early in the season he and his followers had not yet settled in their winter's quarters. Shall I ever forget the impression I got of the school and teacher's residence? It consisted of a log building that had been bought from an Indian; we went inside. Fain would I try and give you an idea of what it looked like; picture to yourself a good sized room, one side arranged for a school after the most homely fashion; in the middle stood an old cooking stove, in the corner some shelves doing duty as a dresser, against the wall a funny looking object said to be a bed; the ceiling covered with cotton, put to catch the dirt which falls from the mud roof, the plaster broken away from between the logs, the wind blowing through the fissures, raising a dust from the plaster that lay thick over everything; and this is where a Church worker has to spend the long, cold winter months. Surely we Church women can do something to give a few earthly comforts to those who, for Christ's sake, are enduring such hardships. As a passing remark I would say I have tried "ration beef;" in vain I strove to cut it, then to eat it without, and at last suggested stewing, which was done for several hours without any visible improvement. It would be a great benefit to the Indians, particularly the children, if the Government would supply them with oatmeal and rice. Was pleased to renew my friendship with some of the chiefs. "Old Sun" came up, and, shaking me warmly by the hand, exclaimed "ah! 'Ap-ak-a;' 'White Pup' came to the school to see me," called me 'Pe-Nan-a-ke,' his name for me last summer, and he did not forget to ask after "Mix-Kim-a-kee," Mrs. Cummings; "Im-mo-yim-i" was also there; he speaks English well, seems to be a good Christian youth, and is never absent from daily prayers. The time is long and the way is weary; but it struck me that there is much encouragement in the work, and if the Government will give the grant to the Boys' Home, which is much required, and if the Church people will endeavour to do as much as possible to strengthen Mr. Tims' hands, he will have no reason to feel that the eight years of labour and love spent among these Indians has been love's labour lost.

L. PATERSON,
Sec. Treas. Dorcas Department Toronto W. A.

Sunday School Lesson.

22nd Sunday after Trinity. Oct. 25, 1891.

FORMS OF PRAYER TO BE USED AT SEA.

A large proportion of the subjects of the British Empire spend their lives upon the sea, either in the pursuit of commerce or in the protection of our national interests at home and abroad. To those who are spiritually inclined there is a special solemnity in the scenes with which sea-faring men are familiar (Ps. cvii. 24, cxxxix. 8-10). And God, Who rules all things in the world, should be worshipped on the sea as well as on the land.

I. DAILY SERVICE AT SEA.

The daily Morning and Evening prayer are appointed (see first rubric) to be used at sea. There is nothing in our ordinary services that is not equally suitable for sailors; and the use of the same forms is a bond of union with their fellow Churchmen at home.

The four principal things in public worship are Thanksgiving, Praise, Instruction, and Prayer (see the Exhortation in Morning Prayer). We have instances in Holy Scripture of all these being used at sea. (1) *Thanksgiving* (Ps. cvii. 30-32; Jonah i. 16, ii. 9; Acts xxvii. 35). In these same texts we have (2) *Praise* mentioned also. (See also St. Matt. xiv. 33). (3) The sea itself gives *Instruction* (Ps. cvii. 23, 24). St. Paul gave instruction upon the sea (Acts xxvii. 9, 10 and 21-26). Jesus Himself gave it (St. Matt. viii. 26, xiv. 22-23). This latter passage might be called "The Sermon on the Sea." (4) *Prayer* (St. Matt. viii. 25; Jonah i. 14, ii. 1-3).

All our public services might be suitably used at sea, with the exception of that passage in the Burial Service, "Earth to earth, etc.," and we find an appropriate change of words for this purpose at the end of the prayers for those at sea.

But in addition to the ordinary forms a special prayer is appointed for daily service—"O Eternal Lord God, etc." And to this is added a Collect from the Communion Service.

In many of the Queen's ships, and also in the merchant and passenger ships, there is a service every Sunday. If there is no clergyman or regular chaplain on board, it is the duty of the captain to read the appointed prayers. If you see a ship flying a flag with a cross upon it, it means that the ship's company are at service. This flag is like the church bell to our congregations on land.

II. PRAYER IN STORM OR WAR.

Special devotions are provided for special dangers.

1. *In storm.* There are two prayers for deliverance. Then there are short prayers for those who cannot leave their places on the ship to join with others. And when the danger is very great those who can be spared are directed to join in the Confession from the Communion service; and if a clergyman is present, he pronounces the absolution from the same service. How truly will men realize their sins at such a time!

And then, if they are mercifully preserved, special Psalms and Collects of Thanksgiving are provided. Often men will praise God then who never praised Him before.

2. *In battle.* We have also "common prayers" and "short prayers" for those engaged in the fight to say alone. And if we win the battle there is a Psalm of Thanksgiving; we sing the *Te Deum*. We praise God for giving the victory [Lord Nelson ordered a solemn Thanksgiving for his fleet after the battle of the Nile].

Notes and Queries.

SIR.—What is the meaning of the difference in bowing or kneeling one sees in some churches in the Creed?

Ans.—It is a traditional sign or token of humiliation at God's condescension in taking human form, and suffering human shame and death. It properly, according to Catholic tradition in the Church of England, begins at "And was made man" and ends with "and was buried." The Roman Church has a local peculiarity (recognized in England of old as *juxta morem Curie Romanae*) of ending the obeisance at "And was made man"—apparently in order to scout and repudiate the memory of their own compatriot, Pontius Pilate, the Roman Governor. Some people have picked up (very foolishly and injudiciously) this local Roman peculiarity, just as they do a great many other things for no apparent reason, except—because they are Roman. This is, of course, rank disloyalty. Whatever respect we may show to local Anglican traditions, we have nothing to do with the local customs of foreign rites, whether Roman or otherwise. This particular variation from the Catholic tradition has a peculiar fitness in the Church of Rome; but is without merit or meaning when used outside that national Italian Church.

Family Reading.

Twenty-second Sunday after Trinity.

TALENTS.

Once upon a time a man went away from his home into a foreign country. He intended to stay away a long time, and so before he went he gave to three of his servants different sums of money. What were they for? Not merely just to take care of, but to use for him while he was away.

He did not give to all alike, for no three people are alike in their power of making use of things.

Suppose a newspaper vendor employs three boys. Well, he gives one fifty newspapers to sell for him, another twenty-five, and to the third only ten. Why does he make that difference? Because, though all three may be good, diligent boys, they haven't the same capabilities. The first is extremely quick and ready, the second is only moderately so, the third is not quick at all, but decidedly slow. So it would not do for them all to have the same number of papers to sell, would it?

It was something like that with the servants in the story. The master gave to one five talents, to another he gave two, and to another only one. It was not done unjustly, but because he knew their different abilities. And "ability" means, as you know, power of doing.

Time passed on, and the owner of the talents came home again. Remember the money was his all the time; he only entrusted it to the servants for a particular purpose. So when he came back he reckoned with them, that is, he asked them to give an account of what they had done with it. They were to use their talents, that is, make them more, not give them up just as they had received them.

The first came forward with ten talents in his hands—he had made the five into ten. "Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." He speaks of his success simply, not boastfully. Very likely he was even surprised when he hears the happy words—

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

It was the same with the second servant. He had done just as well, and is greeted with the same words of praise.

But where is the third? He comes last, and has nothing in his hand but one talent he received. It is just the same as when the master gave it to him. He has failed altogether. He might as well have not had it at all. Simply taking care of it was not the question—he was to use it; and that he has not even tried to do.

But there are a great many ready words on his tongue; excuses that the master is hard, that he was afraid of him, and so on. It is of no avail. He is received with words of stern, sharp rebuke. He is to lose the talent he never attempted to use, and to meet with punishment. Not for doing, but for leaving undone: that was his sin.

Of course this story is meant for us Christian people, and it has a beautiful and inspiring meaning.

Now think about the talents for a minute. Like the servants, have you anything to use for your Heavenly Master?—anything that He has given you? or rather lent you, to do as much as you possibly can with during your life here?

What have you got? One thing certainly that boys think a good deal of—that is strength.

Jumping, throwing, running, all show strength. And not only strength, but a power too of moving your limbs very quickly and actively. We call that in midland counties being "lissom"; and lissomness combined with strength is certainly a great gift.

Everybody hasn't got it; it becomes less and less, alas! as one grows older. When you are young you have it in perfection. May we not say, then, you have five talents of strength?

Use them nobly and well then for God. Don't be active only on the cricket-field; don't put out your strength only for the sake of being known as a swift runner or a sure catch. Be active at home too; be on the alert to do what you can for mother;

lift any heavy weight for her. Don't fancy it is girlish; no, it is noble to use your strength in taking burdens off your mother's shoulders.

"But all this isn't much," you say. No, it is not; but then life is made up of a great many little things. And by and by you will perhaps use your strength in greater matters.

A railway porter has plenty of strength, and plenty of opportunities of using it. His Heavenly Master has given it him, not any earthly master. Let us hope he uses some of that strength for God, in helping the poor, needy travellers with the worn clothes, and being just as kind to the old woman with her big bundle as to the rich, well-dressed lady.

It is beautiful to see a strong man tenderly lift up a sick person. He does it well, just because he is so strong, and the sick person likes to rest on his strength. And he does it simply, and without the least bit of shame, because he isn't thinking about himself at all.

Once a young man went on an excursion into the country with a number of very poor London children. It was a long day, and after playing about in the fields for hours, the children were very tired, when they were marching through the streets homewards. One little girl touched the young man's coat, and said in a pitiful voice, "Do carry me, please, my foot hurts so." She had a pale, wistful face, but oh! what a very ragged hat and frock! The young man's first thought was, "Suppose any of my friends met me carrying such an odd-looking little object, what would they say?" But he mastered this feeling of shame, and took her up manfully, and carried her to her journey's end. I don't think any of his friends laughed at him, but supposing they had, it wouldn't have mattered very much, would it?

Do you know the story of St. Christopher? He was a giant, the legend says, in the land of Canaan, and he became a Christian because he found that there was none so mighty as Jesus Christ. He wanted very much to see Him, and he went to a holy hermit, and asked him to show him Christ. "Christ is the King of earth and heaven" said the hermit, "and if thou wouldst see Him thou must fast and pray."

"I will not fast," said the giant, "and I know not how to pray."

"Then," said the hermit, "go to that deep river and help wayfarers to cross its rushing stream."

This pleased Christopher, and rooting up a palm-tree for a staff, day and night he was ready to carry travellers over on his shoulders across the flood. And after many days it happened that one night a little child stood on the bank and cried, "Christopher, carry me over." And the giant took the child on his shoulders, and taking his staff plunged into the stream. And the waters rose higher and higher, and the wind blew, and the child grew heavier and heavier, until Christopher feared he should sink. But reaching the shore at last, he said to the child, "Who art thou?" And the child replied, "Thou hast borne Him upon thy shoulders who made the world and thee."

Then Christopher knew he had borne the Child Jesus Himself, and that his service was accepted.

"Forasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Yes, you have five talents of strength, will you not make them into ten by using them for the Master?

"Changed Lots; or, Nobody Cares."

CHAPTER IV.—Continued.

When Dorothy was put into the cupboard, she always kicked the door till she was tired, or till her passion had exhausted itself, and screamed vociferously; but Lil did not kick, and when she tried to scream it hurt her throat, and she felt as if she could hardly swallow or breathe.

She sank down sobbing in a heap, close to the door, with her head on her arms; it ached dreadfully, and she was burning all over. "Mother, mother," she moaned; she was too bewildered and frightened to think of anything or anybody beyond the mother who always defended and guarded her from evil.

"Here she is, Mrs. Best! I was obliged to put her in here to keep her out of mischief; she is a

very troublesome young lady sometimes." Eliza's voice was no longer angry, in fact it was very cheerful, for she was a kind-hearted girl. "Come, Miss Dorothy," she added, "you'll be a good child now, won't you: this is Mrs. Best, nurse's sister, and she's going to put you to bed. Don't you cry any more, we'll send the frock to the wash, and nobody shall know anything about it; I won't tell no tales!"

She pulled Lil to her feet and led her into the room towards a nice motherly looking woman, who was secretly much shocked at the little lady's miserable appearance, though it was too dusk for her to see her very plainly.

"There she is, Mrs. Best; I'm sure she'll be good now; I'll bring a candle in a minute."

"No, thank you; I can see very well," said kind-hearted Mrs. Best, who thought the child might be ashamed to be seen in her present tear-stained condition.

And she began briskly to unfasten Lil's frock; plainly she thought the quicker the child was in bed the better.

Lil was too afraid of Eliza to utter a word while she was in the room, but directly she was gone she began to sob violently: "Take me to mother, take me to mother, take me back, I'm not your little girl, I can't stay here, let me go, let me go."

"No, my dear," said Mrs. Best soothingly, as she hurried on with the undressing; "no, no, my dear, don't cry so, mother is coming home soon, and nurse will be here to-morrow perhaps: there, dear, don't cry any more!"

Then, feeling the burning little throat as she pushed back the thick hair, she exclaimed: "Why, the poor child is in a fever; I shall let Maria know what I think of it; what business had they to put her in that cupboard, they have themselves only to thank if they've made her very ill." Then very firmly, but gently, the good woman, totally disregarding Lil's sobs and entreaties, hurried off her clothes and placed her in a warm bath. This was a delicious refreshment to poor little weary Lil, and under its soothing influence she became quite passive; speaking hurt her throat, besides, no one would listen to her.

When she found herself in a pretty night dress trimmed with lace, between the softest of sheets, in a bed hung with pink curtains, the wonder, beauty, and comfort all bewildered her, and she lay quite still thinking dreamily of the little girl whose place she had unwittingly taken; was she still waiting for her at the gate? Then she listened breathlessly, expecting each moment to hear her voice explaining the mistake that had been made.

What would the people do then? Would they scold her? And what would Lisbeth say and do to her? She would be late again for tea, it was getting quite dark.

Mrs. Best was now called to supper, and stopped to give her a final tuck-in.

Lil caught hold of her dress: "You'll go to the gate and meet her, you'll go to the gate, she's there," she whispered excitedly; her head was giddy and confused, she choked in an effort to say more.

"Yes, my dear, I'll go, I'll be sure to go," said Mrs. Best soothingly, as she released her dress. "And you go to sleep and forget all about it, there's a dear."

And she wondered what the child could possibly mean, and when she returned from supper was relieved to find her charge fast asleep.

"Little missie does not seem at all well," she had said to the cook.

"Oh! she'll be all right by the morning," returned that personage carelessly. "Eliza has been telling me how she's been in one of her tantrums; such a naughty child I never saw, but it's half your sister's fault, only you mustn't say so, she can't bear nobody but herself to find fault with her. Master doesn't know half the things she does, and Miss Dorothy measured the length of your sister's foot some time ago. I often tell her so."

But in the morning Mrs. Best, who was a woman of some experience, pronounced that "Miss Dorothy" was in high fever, and as she constantly put her hand to her throat and did not seem able to speak, it was not difficult for any one to see that she was really ill.

The whole household was in consternation.

"If Maria had left me her address I would telegraph for her at once, and she might be here as soon as any one," said poor Mrs. Best, despairingly.

"We are five miles from a telegraph office, but of course that could be done; I don't know whether I ought to telegraph for master or not," pondered the butler. "She may be better in an hour or so; perhaps we'd better wait, it would never do to frighten Mrs. Chisholm."

"Well, you'll please to send for the doctor at once, at any rate," said Mrs. Best, with some asperity; "that's the only thing I can do; it isn't my fault that Maria has gone away like this, and I'll take no blame. I tell you I know the child has a bad throat, and she's wandering in her head. She was wandering last night; I told you she was ill, didn't I, Mrs. Price?"

"Master and mistress will be just crazy," said Mrs. Price lugubriously; "I have heard it was just like this the little boys took, and they were dead in three days."

The doctor lived some way off and was not to be found at once, so it was evening before he stood by Lil's bedside; he had not seen Mr. Chisholm's little daughter for more than a year, and had never attended her; Dorothy had become a very healthy child and seldom ailed anything.

He at once pronounced that his patient was suffering from scarlatina in a severe form; the rash was not fully out, but there were signs of it; everything that had been done by Mrs. Best had been done wisely, there was nothing to be regretted.

All the day in the darkened room Mrs. Best had sat by the bedside; she was determined that at any rate she would do her duty; as there was fear of infection no one else had better come into the room, and the doctor now praised her forethought.

All day long the sick child had been calling at intervals for "mother" and "Jem"; no other names had passed her lips and she now entreated the doctor as well as she could to take her back to them.

"She has been wandering all day," explained Mrs. Best, "and calling for her mother and somebody else," and the doctor said soothingly, "Yes, yes, they shall come," and told Mrs. Best to soothe her in every possible way and promise her anything she asked for; she was not in a state to be reasoned with.

Doctor Morris left the house determined that he must write to Mr. Chisholm at once, but that it would not be right to send a telegram, as it might be a severe shock if it were seen by his invalid wife. After all the parents could not nurse the child and everything possible had been done; he had arranged with Mrs. Best to send a trained nurse the next morning.

By the time this nurse arrived the supposed little Dorothy was very ill indeed, and Mrs. Best was not sorry to give up her anxious charge: long before Mr. Chisholm stood by her bedside she was really delirious.

He had reached the house three hours before Mrs. Daunt returned, and great had been his anger and astonishment when he had discovered the nurse's absence. And as he now felt that in spite of her past devotion to his child, he could never trust her again, he handed her a year's wages and begged sternly that she would leave the house at once; she could not see "Miss Dorothy," no risk of exciting her could be run.

So, somewhat crestfallen, Daunt collected her possessions and left the house that same evening. She was truly disturbed and sorry to find the child had fallen ill, but no doubt she would soon be well again; her going had not caused the illness, so she carried her head high and left without any expression of regret even to her sister, who was inclined to be very aggrieved at the trick she considered had been played her.

Daunt had intended to give warning as soon as her mistress returned home, for she said the steward had determined to delay their marriage no longer; ready money was very convenient, and perhaps it was as well not to see the child; it would not do for her under the circumstances to run the risk of any infection.

The clothes taken off little Lil that eventful evening had been sent without further examin-

ation to the washerwoman. Mrs. Best in her haste to undress her charge had taken no special notice of any of them, but the washerwoman wondered when she came across it in her tub, at what she thought was one of her own children's little shifts, and for some minutes puzzled how it could have got in among the "Park clothes;" then throwing it aside she thought no more about it. She had children of all ages, and this garment of Lil's was not very unlike some of theirs in make, and though it was coarse it was neatly and carefully mended. When it was ironed it took its place beside other little garments of its kind in the good woman's chest of drawers, and she never gave the subject another thought.

To be Continued.

The Lady Sorrow.

The Lady Sorrow came to me;
Her lips were wan, her pace was slow;
She carried rue and rosemary,
And sad her accents were, and low.

The wind rose in a gust of sighs,
The clouds broke in a storm of tears;
And she, too, wept, for in her eyes
Were met the woes of many years.

I rose to meet her; and I knew
In that dark hour she brought my doom:
"I know thee by thy gathered rue,
I ask not wherefore thou art come."

She took my hand; her palm was chill;
She led me on through thorns and mire,
By swampy fen and windy hill,
O'er fields of snow and lakes of fire.

At last she brought me to a wood:
The boughs grew thick, no light came through.
She stayed and kissed me as I stood;
She passed before I saw or knew.

And, with that chris upon my brow,
Forward I went: the dark grew light;
By firm, wide paths I journeyed now,
With snowdrops sown and aconite.

And out into the busy world
I pressed with eager heart and feet;
From cottage roofs the thin smoke curled,
The cock grew loud, the flowers bloomed sweet.

And every worker that I met
Smiled back in answering sympathy—
"Her sign is on thy forehead set;
Who comes to all has been with thee."
—*Chambers's Magazine.*

Telegraph Enemies.

Spiders in Japan seriously affect the usefulness of the electric wires. They spin their webs so thickly around and upon them, that when wet with dew they become good conductors and run the messages to the earth. In vain men are employed constantly in sweeping the wires. The spiders greatly outnumber the men, and the difficulty remains.

The bear, too, loves honey, and when he hears the wind buzzing in the wires overhead, he assures himself that somewhere near must be a colony of bees, and, of course, a store of honey for him; so he carefully begins to search among the stones which secure the telegraph poles, to the great disturbance of the telegraphic system, and his own final disappointment.

Lured to Death.

The celebrated Rowland Hill, who was famous for his quaint and forcible illustrations, startled his congregation one Sunday by the following. Said he:—

"My friends, the other day I was going down the street, and I saw a drove of pigs following a man. Of course I was interested, my curiosity was greatly excited, and so I determined to follow. I did so, and to my great surprise I saw them follow him into the slaughter-house. With some there seemed a little hesitancy, but they all finally went into the enclosure. I was anxious to know how this was brought about and so I said to the man:—

"My friend, how did you manage to induce these pigs to follow you here?"

"Oh, did you not see?" said the man. "I had a basket of beans under my arm; I occasionally

dropped a few as I went along, and so they followed me."

"Yes and so, I thought, 'the devil has his basket of beans under his arm, and he drops them as he goes along; and what multitudes he induces to follow him, by a few beans, to an everlasting slaughter-house!'"

The German Night-Watchman's Song.

Hark! while I sing, our village clock
The hour of eight, good sirs, has struck,
Eight souls alone from death were kept
When God the earth with deluge swept;
Unless the Lord to guard us deign,
Man wakes and watches all in vain.
Lord! through Thine all-prevailing might,
Do Thou vouchsafe us a good night!

Hark! while I sing, our village clock
The hour of nine, good sirs, has struck,
Nine lepers cleansed returned not;
Be not thy blessing, man, forgot!
Unless the Lord, etc.

Hark! while I sing, our village clock
The hour of ten, good sirs, has struck,
Ten precepts show God's holy will;
Oh, may we prove obedient still!
Unless the Lord, etc.

Hark! while I sing, our village clock
The hour of eleven, good sirs, has struck,
Eleven apostles remained true;
May we be like that faithful few!
Unless the Lord, etc.

Hark, while I sing, our village clock
The hour of twelve, good sirs, has struck,
Twelve is of time the boundary;
Man, think upon eternity!
Unless the Lord, etc.

Hark! while I sing, our village clock
The hour of one, good sirs, has struck,
One God alone reigns over all;
Naught can without His will befall,
Unless the Lord, etc.

Hark! while I sing, our village clock
The hour of two, good sirs, has struck,
Two ways to walk has man been given;
Teach me the right—the path to heaven!
Unless the Lord, etc.

Hark! while I sing, our village clock
The hour of three, good sirs, has struck,
The three in One, exalted most,
The Father, Son and Holy Ghost,
Unless the Lord, etc.

Hark! while I sing, our village clock
The hour of four, good sirs, has struck,
Four seasons crown the farmer's care;
Thy heart with equal toil prepare!
Up, up! awake! nor slumber on!
The morn approaches, night is gone!
Thank God, Who by His power and might,
Has watched and kept us through the night.
—*Anon.*

Rules for the Confirmed.

The following seven rules are given by Bishop Wilson for those who have been confirmed:

1. Pray every day of your life for more and more of God's Holy Spirit.
2. Prepare at once for receiving aright the Holy Sacrament of the body and blood of Christ.
3. Read every day some portion of God's Holy Word.
4. Reverence and observe the Lord's day.
5. Keep in the unity of the Church.
6. Avoid evil company and seek the company of the good.
7. When you have got wrong confess it, and get right as soon as you can.

TORONTO COLLEGE OF MUSIC.—On Thursday evening, Oct. 8th, Mr. Frederick Boscovitz, the accomplished pianist, gave a private recital in the Hall of the Toronto College of Music. The programme was delightfully varied, the entire performance of which gave the large and critical audience present the utmost delight. Mr. Boscovitz's playing is exquisitely refined and finished; his playing of Chopin music is a strong feature in his performances. Mr. Torrington is to be congratulated on having so excellent an artist on the teaching staff of the College.

Hints to Housekeepers.

HASHED POULTRY.—Cut fine one pint of any kind of cooked poultry, and cook it for fifteen minutes in a sauce made the same as for creamed potatoes; but place the dish over boiling water when the meat is added.

MRS. GEO. RENDLE.—Mrs. G. Rendle, of Galt, Ont., writes: "I can recommend Dr. Fowler's Extract of Wild Strawberry, for it is a sure cure for all summer complaints. We are never without it in the house." Fowler's Wild Strawberry. Price, 35c.

PEAS A LA FRANCAISE.—Rinse and drain a can of French peas. Put into the chafing-dish a generous tablespoonful of butter, one teaspoonful of flour, one teaspoonful of sugar and a level teaspoonful of salt. Place the dish over the lighted lamp and stir until the butter begins to bubble; then add the peas, and cook for five minutes, stirring with a fork. At the end of that time add half a pint of cream or rich milk and cook for ten minutes longer, stirring frequently. Keep the lamp wicks low.

VICTORY AT VIVIAN.—"In our family faithful work has been done by Fowler's Extract of Wild Strawberry as a sure and quick cure for diarrhoea, dysentery and all summer complaints. I can recommend it to all as a family friend, always true and faithful."—Mrs. W. Bishop, Vivian, Ont.

A RICH COCOANUT CREAM.—Ten cups of grated cocoanut, ten cups of milk, ten cups white sugar and ten eggs. Boil the milk and the sugar with a piece of cinnamon for a few minutes, pour it over the grated cocoanut and let cool. Strain it through a cloth, pressing well with the hand, so that the full flavour of the cocoanut is extracted; beat the eggs well, and add. Set over a slow fire, and stir continually until it thickens. Serve in glass dishes, over slices of plain sponge cake.

FRIZZLED BEEF AND EGGS.—Soak a quarter of a pound of shaved, dried beef in a pint of boiling water for ten minutes, then drain well. Beat four eggs with a fork. Put a generous tablespoonful of butter in the granite-ware dish and place over the lighted lamp. When the butter becomes hot, add the beef, and stir with a fork until the slices curl. Now place the dish over another of boiling water, and set all over the lamp. Add the eggs, and stir until they become thick and creamy. Serve at once. If one likes a very salty flavour the beef need not be soaked in water.

AUNTY'S ADVICE.—"My brother had severe summer complaint about a year ago and no remedies seemed to relieve him. At last my aunt advised us to try Fowler's Extract of Wild Strawberry, and before he had taken one bottle he was entirely cured."—Adelaide Crittenden, Baldwin, Ont.

DELICATE MACAROONS.—Blanch and grate half a pound of shelled almonds; beat the whites of six eggs to a very stiff froth, stir in gradually three-quarters of a pound of pulverized sugar, then add the almonds and a teaspoonful of essence of bitter almonds. Take about half a heaping teaspoonful of the mixture, and try in a buttered pan. If the mixture has been properly beaten it will not run; if it does, add a little more sugar. Drop about two inches apart, in a buttered pan, bake a delicate brown, and when done, lift carefully with a pan-cake turner.

CREAMED POTATOES.—Use a generous pint of cold, boiled potatoes, either in cubes, or thin slices; one tablespoonful of butter, one heaping teaspoonful of flour, three gills of milk, one teaspoonful of salt and one-fourth of a teaspoonful of white pepper. Put the butter in the granite-ware dish and over the lighted lamp. When it melts, add the flour and stir until smooth and frothy; then gradually add the milk, stirring all the time. Season with one-third of the pepper and salt. When the sauce boils up season the potatoes with the remainder of the salt and pepper and add them to the sauce. Cook for five minutes, stirring once or twice with a fork. Have the lamp wicks low.

Children's Department

Teacher Away.

The teacher leaves the school room, Her visitors to see: Then everything is changed, Before you can count three! No sooner is the door shut, Than every little one Moves in her seat, all ready For any kind of "fun."

Then books and slates, so tiresome, Are quickly put aside; The benches are turned over, The little ones must ride! Right in the teacher's own seat, They put the youngest one; And rock her, laughing gaily, As if they thought it fun!

Another drives two ponies, Sitting behind in glee. Oh, such a looking school room You do not often see! Now all these little children Like mice will freely play, When teacher from the school-room Is sometimes called away.

His Precious Minutes.

"Jack, why don't you learn to read? It is so nice to read the Sunday-School papers, and pretty stories." "Why, I don't get time! I have to help mamma," said Jack. But he did not look much troubled about it. And the very next minute he was on his knees, in the yard, with pussy on his back, trying to make Rover angry. If Jack took care of those precious minutes, he would soon get an hour to sit down and try to read. All our hours are made up of those wee precious minutes!" Jack heard Grandma speak; but he only laughed at the dog's angry bark, and said "meow!" to vex him more. Pussy scratched his neck, and tore his sleeve, as she quarrelled with Rover. And Jack did not think of the precious minutes it would take mother to mend the sleeve. "Well, if I were you I would learn to read!" said Charley; and he would not stay to play with such an idle boy.



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I think, up in heaven, God keeps an account of those precious minutes that Jack wastes. God wants boys and girls to have a good time; but He gives them many things to learn in the little precious minutes. Do not waste the golden minutes!—The Shepherds Arms.

The Arab and the Camel.

An Arab sleeping in a tent was one day awakened by a camel putting his nose in at the door. "It is so cold out here, let me put my nose in," said the beast. And the man allowed it. After awhile the camel begged to put his neck in, then his forefeet, till little by little he had squeezed in his whole body, much incommoding the owner of the tent.

The man complained and bade the camel begone, who answered, "No, I shall stay where I am, now I have got in; I am at ease here."

Once let the smallest sin take lodgment in your heart, and it will soon grow and take possession of your whole being.

The Little Captive Maid of New Zealand.

A new Zealand chief, whose name was Pana, became a Christian, and putting away his gun and spear, with which he had delighted in making war, he took for his companion the Bib'e, which he called his "new weapon of war." With this "sword of the Spirit" he fought against his three great enemies, the Devil, the World, and the Flesh. But with his fellowmen he now desired to be at peace. Before his conversion, he had a great enemy in another chief named Tawai. One Sabbath day this man suddenly appeared, to the alarm of Pana and of his friend the missionary. They thought, of course, that Tawai had come to fight. But it was not so. No, God's Holy Spirit had been at work in his heart also, and he had come to tell them that he was now a Christian, and that they must no longer call him Tawai, but "Moses," his new Christian name. Then he told them how this wonderful change had been brought about.

He had at home a slave-girl who had been taken by him from one of

the mission stations. He had tried to make her forget all her Christian teaching, and had threatened to shoot her if she did not give up praying to God. But the brave girl still prayed on, and repeated to herself the lessons she had been taught. Her master was so surprised at her courage, that at last he asked her to teach him the truths she loved so much. This she did; and God so blessed the girl's teaching and example that her master became a new man, and was baptised as a Christian. Then he went, as I have told you, to visit his former enemy, and found, to his surprise and joy, that Pana, too, was a Christian. That day was very happy to them, and also to their friend, Mr. Matthews, the missionary, who rejoiced to see them worshipping together in the House of God, and the next day standing together in the same class at school reading the first chapter of St. John's Gospel.

Is not the story of this little slave-girl something like that of the little captive maid who was such a blessing to her master, Naaman the Syrian?

Don't Give Up.

"I can't do it, father. Indeed I can't."

"Never say can't, my son; it isn't a good word."

"But I can't, father. And if I can't, I can't. I've tried, and tried, and the answer won't come out right."

"Suppose you try again, Edward," said the father to the discouraged boy. "There's no use in it," replied the lad.

"What if you go to school to-morrow without the correct answer to the sum?"

"I'll be put down in my class," returned Edward.

His father shook his head, and his countenance assumed a grave aspect. There was a silence of a few moments; and then Edward said, confidently, "I will try, and I know it will come out right the next time."

And so it did. One more earnest trial, and his work was done. Far happier was he after his successful effort than he could have been, if, yielding to a feeling of discouragement, he had left his task unaccomplished.

And so all will find it. Difficulties are permitted to stand in our way that we may overcome them; and only in overcoming them can we expect success and happiness. The mind, like the body, gains strength and maturity by vigorous exercise. It must feel and brave, like the oak, the rushing storm, as well as bask amid gentle breezes, in the warm sunshine.

Manners When at Church.

No, your manners in Church are very bad. And shall I tell you to whom you are rude? To God Himself. You have no right to saunter lazily up the aisle in the house dedicated to Him.

You have no right to move about arranging, stroking and straightening your gown; your manners should be quiet and in good order.

You have no right during the time the hymn is sung to carefully observe the bonnets and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best and in the name of God, and you have no right to criticise him.

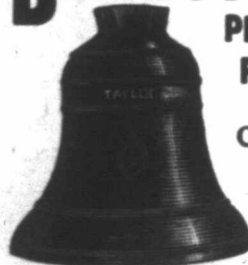
You wonder if you have committed all these sins; you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudenesses, but to the King of kings.

A Drop of Ink.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always

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mind mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good.'

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it." He did so.

"Oh, mother, who would have thought one drop would blacken a whole glass so?"

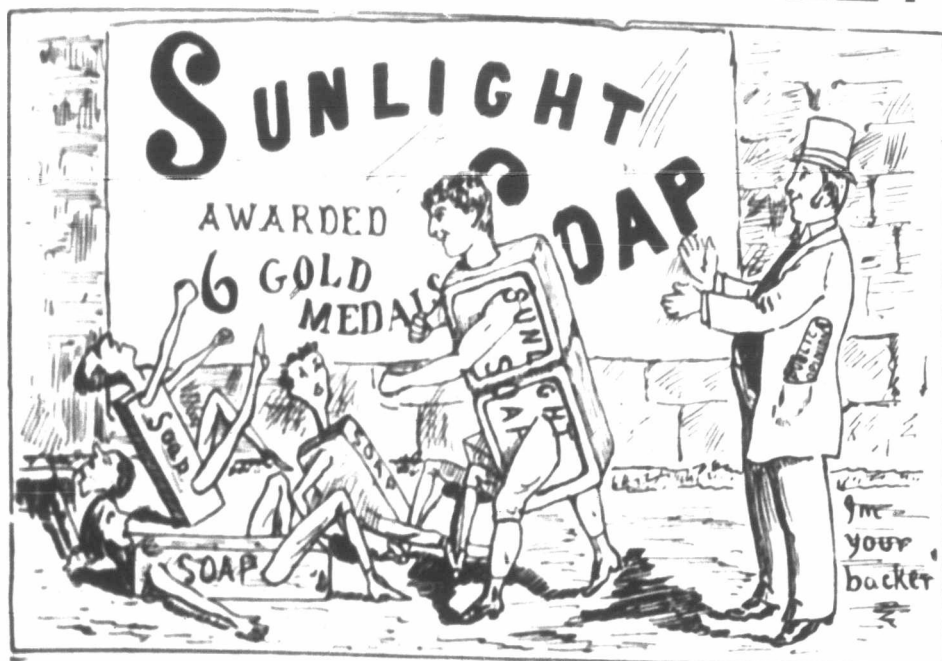
"Yes; it has changed the color of

the who'e, has it not? It is a shame to do that. Just put one drop of clear water in it and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

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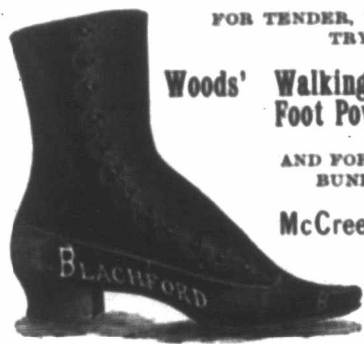
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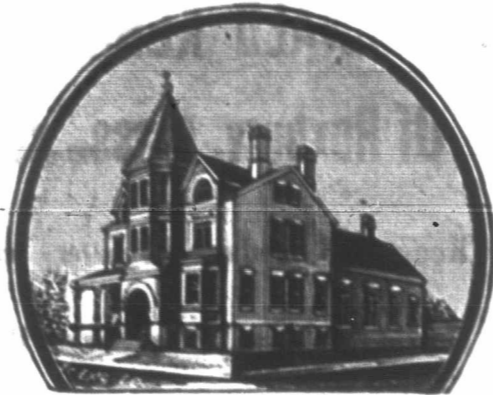
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