

# Canadian Churchman

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

Vol. 18.]

TORONTO, CANADA, THURSDAY NOVEMBER 3, 1892.

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
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CAPITAL AND LABOUR IN THE UNITED STATES.—There is a long article in *Blackwoods* in justification of the "Carnegie war" at Homestead, and containing a strong indictment against a system of government which makes the judiciary and the police the pliant tools of those who elect them. Such a system in any locality makes it necessary to use "martial law,"—*military aid*—for the protection of the rights of the few against the capricious interference of the many.

"THE ART AND MYSTERY OF GIVING" is, according to the *Anglican Church Magazine*, what Britons need to learn as regards Church support—not to "hold" what is "not their own." They have had so much of a good thing as to spoil them—rather of two "good things"—ancient endowments, and clergy willing to sacrifice their private means to an unlimited extent in Church work. Among dissenters, laymen have to provide the funds—even for their ministers!

SCOTCH COMPLIMENTS.—It appears from the *Scottish Guardian* that Bishop Wordsworth and Moderator Charteris have been exchanging amenities. The latter is pleased that the former can see some good in Presbyterianism, and the latter responds with regrets for their weakness (confessed) from the want of Episcopal regimen, with its Scriptural and Apostolic sanctions.

"WE MUST NOT OVERLOOK THE CATHOLIC CHURCH" (writes Frances Willard, as Lady Somerset's guest at Eastnor Castle), "in our endeavours after Church re-union, for that Church has found a way to make itself a known and felt force in every nation of the earth, and to maintain itself for well nigh 1,000 years." For "Catholic" read "Roman Catholic!" Teacher-teach, thyself.

RENAN'S "CITY OF IS."—That curious combination of Celtic heart with French imagination and German brain—Ernest Renan—has confessed that he was never able to still the voice of Religion in the depths of his soul. He compared it to the submerged Breton city of Is, where Church spires and Church bells are yet seen and heard in storm and calm. "At times I halt, to listen to these gentle vibrations. . . I have loved to gather up those distant echoes of vanished Atlantis." He was not all infidel.

"RIDICULUS MUS."—The mountain of the recent Birmingham and Coventry Episcopal Fund enterprise has not quite "ended in smoke," but has been whittled down by mismanagement to

£79, all that remained to form the nucleus of a future "new diocese" scheme. The machinery of the scheme was too complicated and ambitious of financial results.

SO THEY COULD WRITE IN THOSE DAYS!—Researches pursued at the alabaster quarries of Ha-nub in Egypt has revealed immense quantities of graffiti or wall inscriptions in ink, running back to the days of King Teta, 3800 B.C. Thus the critics have "guessed" wrong again, and the Bible is right.

VICTORIA'S RELIGIONS vary all the way up from three "Nihilists" to 417,000 "Episcopalians," and include hundreds and thousands of Agnostics, Atheists and Freethinkers, besides Cosmopolitans, Nationalists, &c., by the dozen or score. There is probably as curious and complete a mixture there as in any other new rallying point for stray adventurers from all over the world.

"THE ORIGINAL HORSE HAD FIVE TOES," was the dictum of a V. S. recently lecturing in Toronto, "and the existing horse has the remnants (in his splint bones) of the index and little finger." An uncultured natural horse might be disposed to deny the relationship thus coolly forced upon him. Nature must have had a hard time in "developing" a five-toed foot into the present uncloven hoof—might as well have made a new one!

"THE SO-CALLED REFORMATION had stopped the march of the human intellect for 200 years," is an incidental remark attributed to Archbishop O'Brien at Halifax, while preaching on the discovery of America. This only shows what "large contracts" in the way of incidental remarks some people get off. There was not much "march" before A.D. 1,500—much less than since that date.

TOO MUCH "LIFE."—The outcome of the sensational expose of "female tipping," made at the Folkestone Congress by Lady Cavendish and the Duchess of Bedford, seems to be that the whirl of society life in England strains the nerves of the lady victims of fashion, until stimulants become necessary, if the pace is to be kept up. Of course re-action ensues, and the consequences have to be endured.

CANDLES!—It seems that, when in Montreal, Presbyterians wished, in 1791, to return the compliment to the Recollet fathers—who had kindly lent them a chapel while St. Gabriel's was being built—they concluded to present the Recollets with two hogsheads of wine and a box of candles, valued at £14 2s. 4d. This was carrying "fraternal greeting" into very practical shape. "Do as you like and I will help you." Is that right?

"NOT A CATHOLIC, BUT AN ANGLICAN," according to the *Toronto News*, is T. M. Daly. Toronto papers ought to know better than use such slipshod English as that. The *Empire* wallows in the same mire. Mr. Daly has good cause for an action against both papers for such a libelous statement—being Catholic, because Anglican.

"CONDUCT UNWORTHY OF A GENTLEMAN," is the way *Living Church* characterizes Dr. Langtry's opposition to the fraternal greetings to Presbyterians at our Provincial Synod. With all due respect, we think our contemporary is a little

"off" his usual orthodox line in this criticism. Dr. L. manifested no want of love or charity for Presbyterians in refusing to rejoice at the progress of their *erroneous* views on Church polity, &c. It is hardly logical to rejoice at the increase of what we are vowed to "banish and drive away."

"DON'T CHEW YOUR PILLS," was Spurgeon's advice to people who are disposed to brood over their wrongs, and nurse and fondle their sorrows. If you have a bitter pill to take, swallow it, gulp it down, don't *chew* it. There is a good deal of practical wisdom in thus disposing of the things that annoy us, but are good for us—if taken rightly.

"HE GAVE HIM THE DOG."—John Bright was in the habit of storing his memory with apt illustrations to support his arguments. So he told Bishop Wilberforce, and mentioned that he had once impulsively compared Robert Lowe to a lady's white poodle (both ends alike)—a comparison he had held in memory a long time, but had withheld in mercy until irritated beyond endurance.

"VESPERS" AT 8 A.M.—A Montreal paper, with some pretensions to the patronage of the clergy, informs its readers that in the mechanism of the newest of marvellous clocks, "every morning at eight a young man invites the company to Vespers in an electrically illuminated chapel, where a young woman plays 'The Maiden's Prayer.' Marvellous indeed! but to be complete there should be 'Nocturns' at noon, and 'Matins' at sunset.

"SEVEN PERSONS AND A PIG (says Col. Nicholas Smith, 'American Consul' at Three Rivers) which is made to feel at home—in a three-roomed cottage!—constitute the average family." This description of the *habitans'* condition in the Province of Quebec rivals Ireland. Of course the Colonel exaggerates; but is there something natural to Celts in such domestic compactness? Yet another American has given Quebec the top place for happiness.

"FRANGAS NON FLECTES"—you may break, you shall not bend—may have been the motto, for the moment, of the rival American and German fleets at Samoa. They preferred to be broken to pieces in the hurricane, in each other's company, within the harbour, rather than leave either rival in possession of the port. The British steamer "Calliope" put to sea—and was saved!

#### DEACONESSES—SISTERS.

It was inevitable that a Society such as the Christian Church—in which womanhood was elevated to a plane of dignity originally lost by the sin of Eve in Eden—should provide special functions of utility and importance for the members of the gentler sex. The intense friendliness and intimacy encouraged and advocated among the first disciples made it necessary that *some* limitations of intercourse and familiarity should be set up between the sexes—that which should be recognized as existing somewhere in the proceedings of the community. The close association of "Holy Women" with the person of the Redeemer Himself suggested a line of usefulness for women which very soon found many willing to follow it. The special delicacy and sensitiveness of the female character, the innate *motherliness* of the sex, would be especially needed and felt in dealing with their own sex, and with children—and even with men in many conditions of life which require especially the exercise of gentleness.

IT WAS A FOREGONE CONCLUSION, therefore, that the females of the Christian Church should be organized in more or less formal manner in connection with the ministerial machinery of the Church. We find traces everywhere in the New Testament Scriptures of the existence of bands of women-helpers, recognized as fitting associates and accompaniments of bishops, priests and deacons. Here and there a solitary "deaconess" (that is, female servant or minister) is mentioned: now and then there is a reference to some kind of "order" or "number" or "roll" of women characterized as "widows." These were of an age which would ensure an increase of gravity and staid decorum, not primarily natural or characteristic of the sex. It was just as inevitable that the ordinance which began by the selection of such a type of feminine assistants in the ministry, should extend itself without necessary regard to mere age to all persons—however young in years—who manifested the character or disposition desired for the office.

#### THE WIVES OF THE CLERGY

naturally afforded the most fruitful field for such material being developed. The clergy would usually choose for their partners women just of that type of character—who would presently become enthusiastic and energetic helpers. The daughters would, as a rule, partake of the parents' peculiarities, fall into their ways, and participate in their works. Such is the picture which makes the English parsonage a proverb for the very concentration of female devotion—a kind of miniature convent with its quasi-episcopal father, its domestic abbess or presbytera, and its family array of deaconesses—daughters. While these clergy-houses would seem as vivid models and exemplars, *other* women also, with similar predilections, though not in the same circumstances, would band themselves together in communities more or less formal, imitating, as far as possible, the family type. So the isolated deaconess would develop into the associate or member of a regular deaconess-house.

#### "SISTERHOODS"

such places would naturally become—at first in reality, then in name. "Sisters" indeed, would all such persons become, on account of their similar tastes, motives, characters and occupations. Councils now and then took note of such institutions, made regulations, set up safeguards, insisted on limitations as to ages and periods of devotion, &c.; but the movement from the first was a necessary and natural one, arising from the nature and fitness of things. How far such a life should become restricted, stereotyped, and secluded, would depend on external circumstances. The looser organizations gradually gave place to the more strict and systematic, till convents and nunneries became as numerous among women-workers and female devotees as abbeys and monasteries had become among men. The degree of strictness is simply a question of expediency—it is not a difference of kind. Deaconesses and Sisters are precisely the same thing essentially—only one class is less strictly organized and less completely devoted than the other.

#### NOVEMBER.

A. BISSET THOM, GALT, ONT.

November was designated by the Saxons Wintmonat, or the Wind-month, from the gales of wind which are so prevalent at this season of the year. It was also styled Blot-monat, or Blood-month, partly from the circumstance of its being customary at that time to kill great numbers of cattle,

which were salted down for use in winter; and partly also, perhaps, from the sacrificial rites which were practised at that time.

ALL SAINTS' DAY (1st).—This Festival takes its origin from the Pantheon at Rome being fitted up for Christian worship, and its being dedicated by Pope Boniface the Fourth (607-615) to the Virgin Mary and all the Saints. The anniversary of this event was at first celebrated on 1st May, but the day was afterwards changed by a decree of the Emperor Louis, at the suggestion of Pope Gregory IV. in A.D. 835, to 1st November, which was henceforward, under the designation of the Feast of All Saints', set apart as a general commemoration in their honour. In England, the Festival was introduced somewhat later, about 870, and usually called All Hallowsmas. The Greek Church keeps this Festival on the Sunday after Whitsunday.

ALL SOULS' DAY (2nd) is the day following All Saints' Day. It is a Festival consecrated by the Roman Catholics to the memory of the dead and the souls in purgatory, for whose release the prayers of the faithful are this day offered up, and masses performed. "A monk having visited Jerusalem, and passing through Sicily as he returned home, had a mind to see Mount Ætna, which is continuously belching out fire and smoke, and upon that account by some thought to be the mouth of hell. Being there, he heard the devils within complain that many departed souls were taken out of their hands by the prayers of the Cluniac monks. This, when he reached home, he related to his abbot, Odilo, as a true story." It was, however, not generally established till about the eleventh century. Its observance was esteemed as of such importance that, should it fall on a Sunday, it was ordered not to be postponed until the Monday, as was the case with other celebrations, but was to take place on the previous Saturday, in order that the souls of the departed might suffer no harm from the want of the prayers of the Church.

GUNPOWDER PLOT. The fifth of November is a great day among the boys, by whom it is kept as the anniversary of the attempt to blow up the Houses of Parliament when they were in session. Until lately a special service for this day formed part of the English Book of Common Prayer; but by a recent ordinance of the Queen in council, this service, along with those for the Martyrdom of Charles the First, and for the Restoration of Charles the Second, has been abolished. In England still it is kept by boys as a sort of holiday. A stuffed figure, representing Guy Fawkes, the chief conspirator, dressed in old clothes, is carried through the streets on a chair, and in the evening it is burnt. Bands of boys parade the streets soliciting money from the passers-by, and shouting out the time-honoured rhyme.

Please to remember  
The Fifth of November,  
Gunpowder, Treason and Plot;  
I see no reason  
Why gunpowder treason  
Should ever be forgot.  
Hurra! boys! hurra! boys! hurra!

St. MARTIN (11th) was born in Hungary about 316. From his earliest childhood he was noted for the mildness of his disposition; yet he was compelled to enter the army. But his disposition caused him to be brought under Christian influences. After some years service he was ordained Deacon. After a time he settled at Poitiers, and was at last, in A.D. 371, elected Bishop of Tours. From his great success in converting so many to

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Christianity, he has been styled the Apostle of the Gauls. The principal legend connected with him is that of dividing his cloak with a poor ragged beggar, whom he found shivering with cold at the gate of Amiens. "And that same night, being asleep, he beheld in a dream the Lord Jesus who stood before him, having on his shoulders half of the cloak which he had bestowed upon the beggar, and Jesus said to the angels who were around Him: 'Know ye who hath thus arrayed me? My servant Martin, though yet, unbaptized, has done this.'" It was after this he was baptized. This cloak, being miraculously preserved, long formed one of the holiest and most valued relics of France. When war was declared, it was carried before the French monarchs, as a sacred banner, and never failed to secure a victory. The Festival commemorates the translation of his remains by Perpetuus, Bishop of Tours, in 482, to a splendid basilica near Tours. The Feast of St. Martin occurring at the season when the new wines of the year are drawn from the lees and tasted, when cattle are killed for storage during the winter months, and when geese are in their prime, is kept as a feast day over most parts of Christendom.

ST. CECILIA (22nd) was a Roman lady of good family, and having been educated in the Christian faith, was desirous of becoming a nun. She was compelled, however, by her parents to marry a young nobleman named Valerian, whom she converted from Paganism to Christianity. Being called upon to renounce her religion, she refused to do so, and in revenge she was about A.D. 280, put to death. She is regarded as the Patron Saint of Music.

ST. ANDREW (30th) was the son of Jonas a fisherman of Bethsaida, in Galilee, and was brother of Simon Peter. After the ascension of Christ, though he is never mentioned in the New Testament, it is believed that he travelled as a missionary through Scythia, and eventually to have suffered martyrdom at the hands of the Romans in the city of Patra, about 70 A.D. In the early part of the fourth century his remains were removed to Constantinople. About thirty years after the death of Constantine the Great, in 368 A.D., they were again removed, this time to Scotland, and there deposited on the eastern coast of the county of Fife, where a church was built, and where afterwards arose the renowned city cathedral and university of St. Andrew. He has since then been regarded as the Patron Saint of Scotland, and this day has always been kept as one of social and national reunion by Scotchmen in every part of the globe. Of the Cathedral at St. Andrew's the only remnant is the beautiful old Tower of St. Rule.

#### THE LAY REPRESENTATIVE—HIS DUTIES, AND HOW HE PERFORMS, OR DOES NOT PERFORM THEM.

(Read at the Huron Anglican Lay Workers' and S.S. Convention, held at Stratford, Oct. 11th and 12th, 1892, by A. H. Dymond, of Brantford.)

"The visible Church, says the XIX. Article, "is a congregation of faithful men in the which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

That is the definition of the Church, and in constituting her Synods the Anglican Church in Huron has this definition clearly in view. The lay representative, unlike the vestryman, needs no money qualification; he must be twenty-one years of age, that is, a man in law and by common recognition; he must be a communicant of one year's standing, that is, one who honors the sacraments; he must be a member of the Church of England, and of the congregation electing him, that is, an

attender on the preached word. The election must be at a meeting convened for the purpose, not at a vestry meeting where temporalities are particularly dealt with. That a man may be a member of a congregation, a regular attender, even a communicant, and yet not be a "faithful man" in the full meaning of the article, is true, but the Church rightly regards external relations and acts to be the outcome of faith, and she assumes faithfulness to be shown in those external acts and relations.

That this most honorable distinction of those eligible for the dignity of lay representative, is often forgotten by clergy as well as by laity, is only too obvious. Probably to economise time, and also to ensure the largest possible attendance, the congregational meeting is ordered to be held in Easter week. The seats of lay representatives, elected at any other period, may be voided on petition. It usually takes place at the close of the vestry meeting. The proceedings are as a rule purely formal, generally hurried. Men who have been wrangling for a couple of hours over a few dollars of expenditure in vestry, pull on overshoes, or struggle into overcoats while the process is hastily gone through of choosing "faithful men" to sit in the highest assemblies of the Church: men who are to extend the call of the Episcopate, to provide for a suitable staff of church dignitaries, to pass canons affecting candidates for holy orders, the licensing the clergy, the appointment of lay readers, the dispensation of patronage to livings, the regulation of parochial boundaries, the settlement of parochial differences, the discipline, the administration of church funds and trusts, besides taking notice of such matters as Sunday schools, lay work, temperance, and many other questions.

Now no one will doubt the importance of such an assembly as the synod or the responsibility attaching to its proceedings. It is not to be believed but that, in the majority of our congregations, "faithful men" in the full sense of the term are to be found fit for their work. And the experience gained at the school board, in the township or city council, in the management of number less societies, sometimes in the legislature, peculiarly fits a large proportion of the intelligent male population of Canada, particularly that of our own section, for administrative business. Yet if we ask how the lay representative performs his duties, the answer must be for two out of three that he does not perform them at all. The congregations of Huron diocese were entitled to send 276 lay representatives to the last synod; they actually were represented by 116. At the same synod, out of about 140 clergymen, 113 put in an appearance. Parish after parish, as the roll is called, is entirely unrepresented, except it may be indirectly by its clergyman, who under the constitution sits in his own right and represents no one but himself.

We have happily no irritating questions dividing clergy from laity in Huron, nothing in a party sense to stimulate attendance by either layman or cleric. And the higher motive should not be lacking. We have seen what our relations to the Church are. Do we always recollect what the Church really is? Do we fall into the error of looking at it as little better than a mutual association for making people good, as the phrase goes? or a society to provide a man to preach on Sundays and perform such other little offices as the people who have hired him demand. We need a more definite idea of what the Church is than is too often put before us. What makes our clergy so timid in handling this subject we will not stop to inquire. We want no mere human traditions to enlighten us in this regard; scriptural truth is enough. And, divested of all metaphor, no one fact is made more plain in holy writ than that the Church, the visible Church, is a divine institution designed to be the means of conquering the world for Christ, its ever-adorable head. In this work every baptized son of the Church is bound to be a faithful servant and soldier, and the synods of the Church are among the most potential means at her command for carrying it forward. They are the places where "faithful men" may exercise more than one talent to the Master's honor. It is by them the machinery of the Church is kept alive. Without them the whole organization would go to pieces.

That this idea ought to be presented clearly and unmistakably to the minds of our people, is a

proposition not to be controverted. Yet how many clergymen have ever preached a sermon on the duties of the lay representative. The lay representative to synod is in many respects a more important entity than many another lay worker. Why should he be less the object of concern than the lay reader or Sunday school teacher? The only reason—nay, not reason, but excuse, is that the clergy, like the laity, have attached far too little dignity and value to the lay representative's office. As a rule, anybody may go to synod who wants to go, and anybody sent to synod may, if he likes, stay away. And it is not unfrequently those who stay away when they ought to go who grumble most loudly at the work of those who do go. When men come to take part in the work of Church government they begin, often for the first time, to learn something of its difficulties; they see how the evils, whims, and opinions of the few must be subordinated to the good of the many; that the individual is less than the congregation, the congregation less than the parish, the parish less than the diocese, the diocese less than the Church. Then, too, interest in affairs is cultivated by contact with them. To be one in the work of Church legislation or administration is a very different thing from reading the dry records of the Synod Journal or the minutes of the Executive Committee. If our clergy want the laity to take a deeper interest in parochial as well as diocesan affairs, they should preach their congregations into sending, and the best men to be had into going, to Synod. It will strengthen their hands greatly and be of untold usefulness to the Church at large when our clergy, and the people through them, grasp the full importance of a large, active, and intelligent lay representation in the synod.

One difficulty in the way, no doubt, is the expense. Lay representatives are properly entitled to have their expenses paid from the parish funds. And a very trifling additional subscription all round would provide for this in most parishes where representatives did not desire to enjoy the privilege of paying their own expenses. At present, not only is this not done, but a very large number of parishes fail to pay even the trifling synod assessment, an omission that disqualifies their representatives from attending, even if the latter are willing to attend.

With many people, doubtless the old Anglican delusion prevails that the deliberations of the synod are of little account, that the Bishop is everything and lay influence next to nothing. Such forget that, without a synod, there would be no Bishop, no funds to support a Bishop, no powers of administration a Bishop could exercise, and that, in fact, it is from the synod the Bishop derives his executive authority in nearly every act done in his official capacity. And it is manifestly most unwise that in this Church parliament the work should be left to be done, so far as the laity are concerned, in a large measure by a few men from the city and towns, while the rural Church population is most inadequately represented. We commend these considerations very seriously to the Church workers of the diocese. If they will, they can make the election of lay representatives something less of a mere form, not to say farce, than it is at present. If they love their Church they will strive to secure effectiveness in the synod of the Church. And they will do this by promoting the election of those who take a lively interest in all that concerns the progress and growth of the Church, those who will not begrudge the little expenditure of time and money attendance at synod demands, but will show her, so far as they are concerned, to be what her articles declare her to be, "a congregation of faithful men."

#### Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

##### NOVA SCOTIA.

ARICHA, C.B.—The fifty-sixth meeting of Sydney Rural Deanery was held at Arichat, C.B., on Oct. 19th. Present: Rev. Rural Dean Bambrick, Rev. Messrs. Pittman, Lockyer and Ansell. The Ven. Dr. Smith and Rev. T. F. Draper were unavoidably absent. The business of the meeting was, as usual, preceded by a celebration of the Holy Communion.

at which the Rural Dean was celebrant and Rev. H. H. Pittman preacher. As this was the first meeting of the deanery in this ancient town, the priest-in-charge (Rev. Mr. Ansell) was afraid the services would not be well attended. In this respect, however, he was agreeably surprised, the church being comfortably filled at each service. The duties of the choir were performed in a very creditable manner. No service of Holy Church could possibly be a dull one if the talents and devotion of those who constitute such a choir were thus offered to God continuously. To the casual observer, Arichat is "Sleepy Hollow" as compared with the ordinary Anglican parish of the present day, but to those who, like the visiting clergy, had the pleasure of some interesting conversation with the laity, there comes the consciousness of much latent zeal and love for God's Church. The present priest-in-charge is a scholar and a gentleman, but the nearness of his approach to the appointed "three score years and ten" naturally renders him incapable of much that he would like to do. A younger priest, filled with love for Christ and His Church, and with a knowledge and appreciation of the Oxford movement, would quickly change this lethargic parish into one with all the busy activities of deep spiritual life. "So mote it be."

#### MONTREAL.

**MONTREAL.**—The first meeting for the present season of the Montreal branch of the D.S.S.A., was held on the 3rd Monday evening of the month (ult.) in the Synod Hall, under the auspices of the cathedral. The room was profusely adorned with Scripture texts and S.S. banners. In the absence of the Lord Bishop, presumably the dean requested Rev. L. N. Tucker to preside. Several of the city clergy were present, and Mr. R. H. Buchanan spoke of it as a representative meeting of Church of England Sunday Schools of Montreal. The meeting having been opened in the usual way, Dr. Norton addressed the audience which filled the hall, on the subject of "Belief in the Church." Systematic training of the young by parents, in churchly ways, e.g., godly living, truth, honesty, industry, church-going, &c., were earnestly advocated by the speaker whose address, though practical, might have been improved by a little shortening, though it was happily followed by light refreshments. The chairman called on the various S.S. superintendents present to give short reports of the city Sunday schools, which were eagerly received by the audience. Last year St. George's Church gave the opening conversation of the Institute, and it is expected that St. James the Apostle will follow next; one object being to increase the attendance of the monthly meetings of the Institute. Rev. Mr. Rexford has kindly promised to give a model lesson in S.S. teaching at the next regular meeting.

**Immigration.**—The Rev. Mr. Renaud, the Protestant immigration chaplain, says:—There are some girls who should never come to this country. There are some girls who, while simple Susan Jones on board, are called Miss Jones the moment they land.

**These have been Spoiled on Board.**—They have been told they are worth \$10 a month, when they are not worth \$6. There are girls who get right into gaol, and when you go to see them you are bound to conclude that that is just about the only place for them. And then, I am sorry to say, there are girls come out here who are only fit to be sent to the maternity hospital.

**For a Lark.**—There are girls who come out here for a sky-lark—nothing more. They want to be free. This big journey alone has something to do with a certain freedom of manner. The sea air has something to do with it—perhaps. And I think the freedom of the sailors and stewards has something to do with it, too. Some of them, when met at the boat or train, resent our interference, and say plainly they want to be independent. I am speaking chiefly now of girls who come out alone. We have large protected parties. With these there is a matron. This lady looks after them carefully. They are met at the boat or train, taken to the home on Osborne street, where we have a thanksgiving service. Any young woman who wishes can apply on the other side to accompany a protected party.

**Many Prefer to Come Alone.**—They have reasons for that. But, mark, when I speak of undesirable people, I am referring to a very small proportion of the entire number who come out here. The great majority are decent women and girls who mean to get along in honesty. During the past year there has been a vast improvement. The class is much superior. But very undesirable women immigrants have been sent here in the past. There are six at present in the Verdun Hospital. These should never have been sent out. There are some we have to send home every year.

The Bishop of Peterborough and the Bishop of Truro will be Select Preachers at Great St. Mary's, Cambridge, during November.

#### ONTARIO.

**OSNABRUCK AND MOULINETTE.**—On Tuesday, Oct. 25th, at St. David's Church, Wales, the Rev. Canon Pettit, Rural Dean of Stormont, publicly inducted the Rev. R. W. Samwell into this parish. There was a large congregation. The ceremony of induction (for the first time held in the parish) was very impressive. The churchwardens of each of the three churches in the parish were present to take their part. Evensong was said by the Rev. L. D. Stephenson, curate of Holy Trinity, Cornwall, the Rev. S. Gower Poole reading the special lessons. The Rev. M. G. Poole was also present. The singing of the choir was excellent and gave a hearty ring to a service which will long remain impressed upon the minds of those present. An excellent address was given by the Rural Dean, who spoke impressively about the duties and responsibilities oneto the other of priest and people. The Rev. S. Gower Poole also gave a capital address appropriate to the occasion. After the service a meeting was held for the purpose of discussing certain matters relating to the welfare of the parish generally. The Rev. R. W. Samwell, incumbent, presided. It was unanimously decided to put forth a vigorous effort at once to raise the clergyman's stipend to at least the minimum of \$800, and a plan proposed for putting the matter upon a thorough business-like footing was adopted. The meeting also decided to make the keep of the horse a charge upon the general fund of the three congregations. The meeting also heartily took up the chairman's proposal for starting a parish magazine, and a magazine committee, consisting of the chairman, Dr. Weagant, Wales, Mr. H. Waldrof, Moulinette, and Mr. Gordon Baker, jr., Osnabruk Centre, was appointed. The old parsonage at Woodlands has been sold, and a house conveniently situated near the church in Wales, purchased for the purpose of the clergyman's residence. Several improvements have been made in the building, and a good barn erected.

#### TORONTO.

**St. Bartholomew's.**—The annual harvest home was celebrated on Thursday evening, 13th inst. The chancel and altar were tastefully decorated with grain and fruits. A large arch over the chancel was decorated with grapes, and was well worth admiring. The fruit was the gift of Mr. George Chesman, to whose liberality in this, as well as other donations, the church is greatly indebted. The rector, Rev. G. I. Taylor, officiated, and was assisted by Rev. Canon Logan. The rural dean, Rev. S. Jones, preached an impressive sermon, suitable to the occasion. The choir, assisted by Messrs. Crate, Creighton, Wilson and Winters, of All Saints', rendered the musical part of the services in a very able manner, under the direction of the organist, Mr. Guest, and to Miss V. Loane is due the credit of the tasteful decorations.

The school house was well filled on Thursday evening last, when a concert was given in aid of the Sunday school. Rev. G. I. Taylor, M.A., presided. An excellent programme was provided, and a very pleasant evening was spent. The following ladies and gentlemen took part: Songs by the Misses Fitzgerald, E. Coniam, Rett and Mr. H. C. Wilson. Comic songs by Mr. Boucher. Vocal duet by the Misses Barslow and Smith. Recitations by the Misses Easton, Robinson and Plaskett, readings by Mr. Dillon, and piano solos by the Misses Leaming and Butland.

The Rural Deanery of Northumberland met at Peterboro on Oct. 19th and 20th. Evensong was held in St. John's Church on Wednesday, 19th, on which occasion the Archdeacon of Peterboro, Rev. T. W. Allen, preached the sermon. On Thursday morning Holy Communion was celebrated at 8.30 o'clock. The business of the deanery was commenced at 10 a.m. in the rector's rooms. The Rev. J. C. Davidson, who appeared before the deanery for the first time as Rural Dean of Northumberland, addressed the meeting with reference to his election to that capacity. He showed how impossible it would be for him to do the work of the deanery in connection with the many obligations resting upon him in his own parish. He believed that Peterboro had the first claim upon his activities, and felt that the extra work would be a tax upon him which he could not bear, and for this reason, and for this alone, he had, after thoughtful and prayerful consideration, placed his resignation in the hands of the Bishop. A letter from the Bishop was read expressing regret for the loss to the deanery of Mr. Davidson's activity and zeal; and at the same time suggesting, in the event of a refusal on the part of the Rural Dean to reconsider his resignation, that a special meeting be called to choose a successor. The matter of the reconstruction of the rural deaneries in the archdeaconry of Peterboro was then considered; and it was decided that, with the approval of the Rural Deans of Durham and Haliburton, a meeting of the archdeaconry consisting of the rural deaneries of Durham, Haliburton

and Northumberland, be held for the purpose of considering the advisability, in the interests of the church, of reconstructing these rural deaneries, and that the archdeacon and rural deans be requested to arrange the said meeting. It was afterwards decided that, if agreeable to the others interested, the joint meeting should be held in February at Port Hope, at the time of the next session of the Durham Rural Deanery. The subject of missionary meetings was then taken up. The secretary was instructed to communicate with Rev. R. Renison, and, if possible, procure his services for such clergy in the deanery, with their consent, as have not made other arrangements. The rural dean then introduced the subject of "Spiritual Counsels" between clergy and people. His well-timed remarks led to a profitable discussion in which every one present engaged. Before final adjournment it was decided that a meeting of the deanery for the purpose of electing a rural dean should be held at the same time (February) and place (Port Hope?) as the meeting to consider the reconstruction of the rural deaneries. The afternoon was spent in St. John's Church, where Rev. H. Symonds conducted a devotional meeting, and delivered an address on *Pastor Pastorum*. At five the proceedings were closed with evening prayer. Besides the Ven. Archdeacon, who kindly preached the sermon, the Rev. W. McCann, of Omemee, was a welcome visitor at the meeting.—G. WARREN, Secretary.

**Church of the Messiah.**—This substantial and beautiful church was opened on Sunday, 23rd. The rector, the Rev. John Gillespie, conducted the service morning and evening. The bishop preached the morning sermon and Canon DuMoulin the sermon in the evening. The congregation is to be congratulated on having such a beautiful church. It is built on the cruciform plan, is of unfinished grey stone, and the architecture is distinctly Norman. The interior, with a seating capacity of 800, presents a most pleasing appearance, the decorations being plain but artistic, and peculiarly in keeping with the attributes of the sanctuary. The feature of the morning service was the attendance on the occasion of the first church parade of the Upper Canada College Rifle Company. The boys, under command of Captain Hunter, presented a very fine appearance in their blue and white uniforms.

**AURORA.**—On Tuesday, 18th October, the Church of England held their Sunday school convention in connection with the quarterly meeting of the Rural Deanery of West York, in Aurora. At half-past ten, in Trinity Church, the Holy Communion was administered, and the Rev. F. G. Plummer, of Toronto, preached an excellent sermon. At two o'clock the convention was called together in the Mechanics' Hall, Rural Dean Farncomb, of Newmarket, in the chair. After prayer and singing, the Rev. Mr. Musen, rector of Trinity Church, addressed a few words of welcome to the members of the neighbouring parishes, and to others who were present. The Rural Dean then read an excellent paper on the general subject of Sunday schools and their work, taking up different points that present themselves frequently to teachers, and treating the subject in a very lucid manner. This elicited a general debate which was interesting. Mr. James C. Morgan, of Barrie, then gave a full address upon the best method of dealing with Sunday school children, which, founded upon an experience of twenty years, proved very edifying. Several ladies and others present partook in the general debate that followed. Mr. A. H. Dymond, of Brantford, then gave a very earnest and practical speech upon the same subject. In the evening divine choral service was held in the church, Rev. Mr. Plummer presiding most efficiently at the organ. Members of choirs from Newmarket, Holland Landing, Sharon and King joining with the Aurora choir, formed one large body of singers that carried the service through with great efficiency and effect. The Rev. Mr. Heathcote, of King, intoned the service with a pleasing, musical voice. An anthem was sung just before the sermon which was well rendered by the united choirs, carefully and sympathetically accompanied on the organ by the Rev. Mr. Plummer. The sermon, preached by the Rev. Mr. Moore, of St. Margaret's Church, Toronto, from the words, "What think ye of Christ?" was an earnest and thoughtful address which went to the hearts of many present, and called upon all, amid the distractions and temptations of this life, to decide for Christ. The lessons were read by the Revs. Messrs. Sibbald and Bell, of Lloydtown and Keswick. During the day a very excellent dinner and tea were provided by the ladies of the congregation, and the guests were waited upon by a body of charming young ladies dressed in becoming costumes. Thus ended a very enjoyable day for all who were privileged to be present at this convention and rural-decanal festival.

Rev. G. R. Beamish, late curate of St. James', Stratford, leaves for Kingston, to fill the place of Rev. Mr. McMorine, of St. James'.

HURON.

STRATFORD.—On Thursday, 20th, the Rev. Prof. Williams, the new rector of St. James' Church, was tendered a reception by the ladies of the parish. There was a very large attendance. Mr. S. R. Hesson, ex-M.P., presided and briefly announced the object of the meeting, after which those present were introduced to Mr. and Mrs. Williams.

Rev. G. R. Beamish, who has been curate of St. James' for the past two years, leaves shortly for Kingston. Saturday evening, the 22nd, he was the recipient of a handsome Russian leather travelling case, and a beautifully engrossed address, the gift of the Brotherhood of St. Andrew.

ALGOMA.

The Rev. J. Irvine, missionary to the Indians at Garden River, reports his parsonage as badly needing immediate repairs to make it fit for winter use. The poor Indians can do nothing to help him in this matter. He says, "fifty dollars at once will help us to make ourselves warm for the winter." Will anyone help me with immediate donations to make our missionary and his family warm for the winter. Donations may be sent to, and will be acknowledged by  
THOMAS LLWYD  
Huntsville, Oct. 20, 1892, Commissary for Algoma.

Rev. W. B. Magnan desires hereby to acknowledge, with sincerest thanks, the receipt, from Mrs. Hutton, of Montreal, of \$5, and a box of useful and valuable articles in aid of "Thessalon Parsonage Fund." Also some S. S. Leaflets from Mrs. Thomas, of Toronto. Will not some other kind friends assist in building our parsonage?

POWASSAN.—Thinking that some of your readers, who so liberally contribute to the support of the diocese, might be interested in a few notes from this place, I send the following:—This part of the diocese is, comparatively speaking, a new branch of the Church, and although a few good Churchmen have been living here for a long time, services have been held very infrequently, there being sometimes intervals of two or three months between their services, and were it not for the earnest efforts of a few sincere Church people living here, as in many cases, all might have gone over to the other religious bodies, so numerous scattered over this part of the country. The good Bishop, in visiting this place as often as possible, has evidently recognized the zeal displayed by the people, and, in response to their earnest appeal, has given six hundred dollars towards the erection of a church. This amount had been given him by a lady member of St. George's Church, Montreal, towards the building of a church somewhere in the diocese. The few people, by liberal subscriptions, entertainments, etc., have raised about four hundred dollars more. Early in the spring the foundation was begun, and since then the work has been pushed on, until the church was completely finished, and plainly but substantially furnished. On the 12th Sunday after Trinity, the opening services were held, but the church was not consecrated, owing to there being a small debt to be cleared off. The services were well attended by people from a great distance, at 10.30 a.m., after which the Holy Communion was administered to twenty-eight communicants. At the morning service the Rev. A. W. H. Chowne, B.D., preached an able sermon, and was assisted in the service by Rev. Geo. Gander the resident Missionary, and W. E. White, B.A., Lay Reader: Holy Communion was administered to twenty-eight. At the afternoon service two infants were baptized, and at the evening service the Rev. Geo. Gander preached a good sermon. All contributions will be gladly received by Dr. J. A. Porter of this place, towards the defraying of the debt, and extension of the S. S. library, etc.

QU'APPELLE.

QU'APPELLE STATION.—Farewell Testimonial to the Bishop.—It was felt by many that Bishop Anson should not be allowed to leave the diocese without carrying with him some token of the regard and gratitude of the people for whom he had so unselfishly worked. Accordingly a movement was set on foot to have a suitable address illuminated on vellum, and presented at a farewell gathering of the clergy and laity of the diocese. The meeting was held at Qu'Appelle on the 20th October, according to notices which had been sent to every parish. There was a celebration of Holy Communion at 10 a.m., when the Lord Bishop, pastoral staff in hand, gave a short address. The clergy and lay representatives present dined at St. John's College, and were kindly entertained at tea by the ladies of Qu'Appelle in the court room. In the evening, after full choral evensong, the clergy present gathered around the altar and so received the Bishop's parting benediction. At a public meeting in the court-room afterwards

the address was presented to the Bishop, who was much moved, and greatly pleased with this parting evidence of his people's kindness and regard. Speeches were delivered by the Rev. F. V. Baker, the Rev. J. P. Sargent, D. L. Scott, Esq., of Regina, the Revs. W. E. Brown and H. J. Bartlett. The illuminated address is a beautiful and costly work which was much admired by all. It was executed at Toronto by Mr. A. H. Howard, R.C.A.

BRITISH COLUMBIA.

SPRING RIDGE.—A confirmation service was held at St. Barnabas Church, Tuesday, Oct. 18th, which was largely attended, and the special service for the occasion conducted in all its grand impressiveness. There were a number of members added to the communion of the church. Rev. Canon Beanlands and Ven. Archdeacon Scriven assisted the Bishop.

VICTORIA.—The Bishop in his sermon on Sunday, the 16th, on the subject of the Christian Ministry, said, "And surely you must feel a prayerful interest when one whom you know, and who is one of the clergy of this cathedral, is about to be ordained a priest in this church on Tuesday next, when interest and sympathy will be best shown by your attendance and hearty participation in the solemn service of ordination. Is there not also a very special reason for your prayers in reference to the election about to be made of a chief pastor to take the position which has only been imperfectly filled these many years past. Read over, dear brethren and sisters, the consecration service of a Bishop, in your prayer books, and there learn how much, how very much, is required of whoever is called to the important office, and how eminent he should be in very varied qualifications for the high office of watching and ruling over the ecclesiastical and spiritual interests of the diocese. And not only for the single diocese, but the Bishop of the Anglican Church has to take part in the higher organizations of the Catholic Church, such as Provincial and Lambeth Synods. Through the episcopate the doctrine and unity of the Church is conserved, and for this correspondence and united action usually those priests only are selected for the office who have become marked out for promotion by striking qualifications and eminent service to the Church. My dear friends, sorry as I am to leave you, but believing it best for you that I should do so, I yet naturally feel the deepest interest and anxiety in this matter. I should like to see the new Bishop, who may be called upon here at an early day to Metropolitan dignity, holding a high position not only in the estimation of the Bishops of British America, but in that of the mother Church of England, the United States and elsewhere. And if in answer to earnest prayer made continually to God by the faithful members of the Church, a wise and careful course, as we have every reason to expect, be taken by the electing Synod, I have every confidence there will be ere a few months are passed a great encouragement and blessed revival of the work of God in this Diocese of British Columbia."

NEW WESTMINSTER.

NEW WESTMINSTER.—The Bishop has appointed Wednesday and Thursday, November 16th and 17th, for the meeting of the Diocesan Synod.

Holy Trinity.—At a vestry meeting held in the church Sept. 28th, it was decided to make Holy Trinity the Cathedral, by the vestry passing the following resolution, which accepted the conditions laid down by the Bishop:

That whereas the draft constitution of the cathedral church and the draft agreement, appended to the report of the committee appointed on October 22nd, 1891, have been read and discussed:—

"Resolved, that this vestry consents to the said constitution and ordination of Holy Trinity Church as the Cathedral church of the Diocese: and agrees to the conditions set forth in the said agreement, and authorizes the rector and churchwardens to sign the same on its behalf."

The deed will shortly be signed in accordance with this decision. Much credit is due to the committee who were appointed in October last, and who have so successfully brought this question to a final issue.

A working party for the district commenced proceedings on Friday, Oct. 14th, at the residence of the curate-in-charge, Ash Street.

West End Mission Church.—First confirmation was held in this church on the evening of Sept. 16th, when nine candidates were presented to the Bishop. A new altar cloth, the gift of a lady in England, has added much to the appearance of the church, as has also the sanctuary carpet, kindly given by Messrs. Ogle and Campbell.

YALE.—The proceeds of a concert on Sept. 15th, given by All Hallows' School, were devoted to a fund

to provide choir seats for St. John's Church, in conjunction with a sale of work, for the Diocesan Fund. The result was that \$35 was realized for the former and \$30 for the latter.

LADNER'S LANDING.—The harvest festival was held here on Sunday, Sept. 25th, when the regular attendants hardly recognised the church, so skilfully and tastefully had the ladies of the congregation decorated it with the fruits and flowers of the earth. The Rev. A. F. Dorrell conducted the services, which were well attended.

BRIEF MENTION.

Queen Victoria will spend the winter months in Italy.

The British Museum has 32 miles of shelves filled with books.

St. Clement's Church, Leslieville, has now a surplined choir.

The Bank of England requires sixty folio ledgers for its daily accounts.

There are one thousand and nine hundred Red Cross Sisters in Russia.

There are 200,000 men employed upon the 23,000 papers published in America.

The Bishop of Cashel took the chair at Mr. Moody's opening services at Waterford.

Rev. Mr. McMorine, of St. James' Church, Kingston, will spend the winter in California.

The Rev. A. Price has been appointed to the parish of Parham, diocese of Ontario.

Mrs. Harrison, wife of the President of the United States, died last week after a long illness.

In Manchester, England, is a Bible two hundred years old, and nearly two feet square.

Mr. Frank DuMoulin and Mr. Sanders have been elected editors of Trinity University Review.

Revival services carried on in a saloon going at full blast—form the latest sensation for Texas.

Rev. Canon Luckock has been offered the Deanery of Lichfield, as successor to Dr. E. Bickersteth.

Mr. Alder Bliss, of Ottawa, well known in Brotherhood work, paid a flying visit recently to Toronto.

The Rev. Mark Turnbull, of Kincardine, will succeed the Rev. W. A. Young, as rector of Goderich.

There are altogether about 1,400 persons buried in Westminster Abbey itself, and 1,818 in the cloisters.

The Rev. W. H. P. Arden, of St. Mark's Church, Victoria, B.C., has been ordained to the priesthood.

The Bishop of Capetown interdicts any recognition in his diocese of the Colonial Deceased Wife's Sister Bill.

Archbishop Benson proposes to make the Canterbury Diocesan Gazette, just published, his official organ.

Rev. W. S. Rainsford has come out as a full-fledged Yankee Democrat, but with Conservative predilections.

It is rumoured that the Bishop of Chichester, who is the oldest Bishop on the Bench, contemplates retiring.

Canon George Body conducted the annual clerical retreat, convened by the Bishop of Lincoln, in Lincoln Cathedral.

Rev. E. F. Wilson's family address after November 1st will be Barnsbury Grange, Burnside Road, Victoria, B.C.; his official address, as hitherto, Sault Ste. Marie, Ont.

Rev. R. Seaborn, who has been curate for the past three years of St. George's, Guelph, is now attending Trinity University.

The Princess of Wales and the Queen have taken personal interest in Kuto Marsden, the Siberian-Leper Missionary.

The late Earl of Powis, a staunch Churchman, is to be commemorated by the erection of a "Church House," at Welshpool.

The Bishop of Newfoundland was among the passengers on board the "Umbria," on its last trip from Liverpool to New York.

Mr. Thomas Nelson, the head of the publishing house of Thomas Nelson & Sons, of Edinburgh and New York, is dead.

Rev. R. W. Samwell, late of Mattawa, has been appointed to the parish of Osnabruck and Moulinette.

Dean Hole, of Rochester, told the Folkestone Congress that he learned to preach extempore once when it was too dark to read.

There are seventy-five women organists in New York: the most of them train their choirs; many give organ recitals and compose music.

Rev. Prebendary Sadler's paper on "Church Traditions" was the strongest sensation at Folkestone Congress.

Thomas Neill, convicted in old London of poisoning Matilda Clover, will probably be hanged on November 8th.

The Primate completed his eighty-fourth year on Sunday last. The event was celebrated at Armagh by the ringing of the Cathedral bells.

In a letter to the *Church Times*, Rev. C. E. Whitcombe challenges the English discrimination against "Colonial ordination."

Trinity College is now in full swing for the coming year. The "freshmen" class is the largest on record.

Mr. H. A. Massey, of Toronto, has given \$40,000 to endow a chair in the Theological Department in the Victoria College.

The Rev. F. G. Newton, of Bayfield, has been chosen by the vestry of St. John's Church, Strathroy, as successor to the Rev. L. DesBrisay.

Rev. Prof. Williams, of St. James', Stratford, was tendered a reception by the ladies of the parish on Thursday, 20th inst.

At Cairo, Egypt, are eleven thousand students, from every part of the Mohammedan world. Their chief subjects relate to their religion.

The Duke of Argyll travelled from Inverary and Lord Dufferin from Paris respectively, in order to be present at the funeral of Tennyson.

The Dean and Chapter of Ely have received promises which amount to almost £5,000 towards the sum necessary for the repairs of the Cathedral.

A gentleman in Tacoma recently gave a dinner to twenty-eight people, the dining-room being the interior of the trunk of a tree on his estate.

"Lutetia," the ancient name of Paris, means in effect "mudtown," the city when the Romans found it being chiefly composed of mud-built houses.

Within three years the United States have bought from the Indians about 30,000,000 acres of land, yet there remains about five times that area.

The Bishop of Derry is busy revising the proof-sheets of his American lectures, which are likely to be published by an American firm before the close of the year.

Names well known to Canadians at the Folkestone Congress were Chaplain General Edghill and General Sandham, son-in-law of Colonel Gzowski.

A blind girl at Oak Hill, Texas, is a successful gardener, clearing about two hundred dollars a season. She detects insects and weeds by her acute sense of hearing and sensitive touch.

The sum of £800 has been raised for a memorial in Peterborough Cathedral to Dr. Magee, the late Archbishop of York, and the Committee have accepted the design of Mr. Pearson, R.A., for the cenotaph.

Rev. Canon Mills, of Trinity Church, Montreal, has received an invitation from Canon DuMoulin, rector of St. James', Toronto, to act as associate rector, but he has decided to remain in Montreal.

A copy of the first edition of "The Vicar of Wakefield" sold in London recently, fetched £96. Goldsmith sold the copyright of the work when in MS. for £60.

## British and Foreign.

Mrs. Jane Anthony Eames, the authoress of *Concord*, N. H., who has given \$4,000 to the Episcopal cathedral fund at the Bermudas, will give \$1,000 toward rebuilding the cathedral at St. John's, N. F.

The Hon. and Rev. James G. Adderley, curate of St. Frideswide, South Bromley, takes his stand every Sunday after morning service on a piece of waste ground near the East India Dock gates, and holds services which have hitherto attracted large numbers of people.

It has been stated that the late Mr. Spurrell, of Brighton, has left £50,000 to the Church Missionary Society and £20,000 to the Church Pastoral Aid Society.

The council of the corporation of the Church House have been enabled to resume the building of the Great Hall, begun in June, 1891. The impossibility of obtaining possession of some houses remaining on the site caused an interruption in the work, but this difficulty has been overcome.

The Archbishop of Dublin, speaking at the Dublin Christian Convention, has expressed his approval of the recent action of the Bishop of Worcester in administering Holy Communion to the members of the Grindelwald Conference. His Grace declared that Dr. Perowne would have failed in his duty if he had acted otherwise than he did.

Sister Emma Durham, who nursed Lord Tennyson during his illness, has handed over the fee of \$1,000, which she received for her services, to the national pension fund for nurses. The gift is made by Miss Durham in connection with the Poet Laureate's eighty-third birthday.

The Brothers of Nazareth have taken possession of their permanent buildings, one of which will be devoted to the care of convalescent men and boys, and the other to young men and boys suffering with phthisis. Address, Brother Gilbert, Superintendent O. B. N., Verbank, Dutchess county, N. Y.

The Women's Department of the World's Fair have received from the Queen the promise of examples, for exhibition, of spinning and knitting work done when she was a girl. It is also understood that Princess Louise will contribute some clay modelling, and Princess Beatrice one or two water-colour pictures.

"Enoch Arden," it is recorded, has been translated six times into German, five times into French, twice into Italian and Dutch, and once into Spanish, Norwegian, and Dutch. The latest French translation is an elaborate annotated one.

The last visitation charge of the Bishop of Cashel deals with the so-called "Higher Criticism" of the Old Testament, which he vigorously attacks as being of the same kind which was used some years ago against the Fourth Gospel, whose authenticity and genuineness it only succeeded in the more strongly establishing.

The Rev. Algernon Kirkham, who has just been appointed to the incumbency of St. James', Umtata, in the diocese of St. John's, Kaffraria, was for ten years Incumbent of St. John's, Roslyn, New Zealand, and chaplain to the Bishop of Dunedin. During the last two years he has been priest-in-charge of St. Mark's Mission in the parish of Christ Church South, Hackney. He will leave England about the middle of November for Kaffraria. Letters can be addressed to the Vicarage, Christ Church, South Hackney, or to the E. C. U. Office.

The Most Rev. Robert Knox, D.D., Primate of all Ireland and Metropolitan, has just completed his eighty-fourth year, in the enjoyment, we are glad to say, of remarkably good health and vigour. His Grace was born in Dungannon Park Mansion, the seat of his grandfather, Viscount Northland (now Earls of Ranfurley), on the 25th September, 1808, and was consecrated Bishop of Down and Connor and Dromore in 1849. He was appointed Archbishop of Armagh, Primate of all Ireland, and Metropolitan, in 1886. On Sunday his Grace had an ordination in his Cathedral at Armagh.

Bishop Hills' resignation will take effect on Nov. 15th. His work in the Diocese of Columbia has extended over a period of thirty-three years. When he first arrived there was but one clergyman in the country; there are now twenty-five in the island of Vancouver, and the colony has grown to a population of 100,000, amongst whom three Bishops and upwards of fifty clergy are employed. Bishop Hills was Curate of the Parish Church, Leeds, in his earliest ministerial years, held the incumbency of St. Mary's, Leeds, from 1841 to 1848, and for the next eleven years was Vicar of Great Yarmouth.

The Dean and Chapter of St. Paul's have arranged a series of lectures on Church history, to be delivered under the dome on Tuesday evenings at seven p.m. The Bishop of London will deliver an introductory lecture on Tuesday, November 8th, at seven p.m. The Bishop of Peterborough will deliver a course of three lectures on the "Rise of the Friars," on Tuesdays, November 15th, 22nd, 29th; and Canon Brown, on "Lessons from the Times of Wilfrid and Bede," on Tuesdays, January 28rd and 30th, and Feb. 7th.

Calvary Church, N.Y., raises annually by voluntary systematic offerings the large sum of \$28,000. The Systematic Offering Fund is designed to provide for all worthy objects a regular and definite amount of assistance each year. The claims of domestic and foreign missions are first considered, then come the parochial and general objects. The general objects include diocesan and city missions, St. Johnland, the Parochial Missions Society, Church Temperance Society and the American Church Building Fund.

At the monthly general meeting of the S.P.C.K., the Rev. Brownlow Maitland, a New Vice-President, in the chair, the annual report was submitted, which, after noting that the number of members had increased to over 10,000, went on to say of the reports of the various works in which the Society has been engaged: "If only all men would read them, we should not again have to combat the wide-spread idea that the S.P.C.K. is merely a bookselling business, not in need of subscriptions. Nothing could

be a less accurate description of our Society. The books form but one out of many ways in which we try to promote Christian knowledge. They do not need subsidizing, for they make a profit, and that profit is given away in charitable grants. But we ask for subscriptions to enable us to meet the numerous applications of a missionary character which come to us from every quarter of the world."

Miss Frances E. Willard, who has just been paying a short visit to Lady Henry Somerset, is the President of the World's Women's Christian Temperance Union. An admirable speaker and writer, a very considerable traveller, a woman of large brain and larger heart, of much experience and more sympathy, Miss Willard has won many converts to her views by her wise tact and sweet persistence. "We mean to be as good-natured as sunshine, but as persistent as fate," she once said, and the phrase, says the *Ladies' Pictorial*, fits her whole life. Brimful of imagination and eloquence, Miss Willard is a born lecturer, and wisely recognises that her crusade against drink involves all sorts of other social reform. "White light," she says, "includes all the prismatic colours; so the white ribbon stands for all phases of reforms." Miss Willard and Lady Henry Somerset leave for America

## 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.

### Acknowledgment.

SIR,—May I be permitted to acknowledge in your columns some tokens of practical interest in the effort being made on behalf of the sorely needed Clergy Superannuation Fund of the diocese of Algoma, which have been entrusted to my care, and which have been duly passed on to the same through the proper channels, the treasurers of the Women's Auxiliary to Missions, *i. e.*, no less a sum, from a friend who withholds her name, than \$100; Mrs. Acer, \$5; Mrs. Falls, London, \$1; from the Offer-tories and Thank-offerings of our Huron semi-annual meetings at Chatham, \$33; and a donation of \$5 from Mrs. Lewis, wife of the Bishop of Ontario, to the Thank-offering fund at our Triennial meeting in Montreal, accompanied by some earnest words commending the work to our sympathies. With sincere thanks, very faithfully yours,

H. A. BOOMER.

### Acknowledgment.

SIR,—May I acknowledge, with warmest thanks, the following contributions in answer to my appeal in your columns. Money has come in but slowly and more is still needed; but I am glad to say the repairs are well under way, and I hope all expense will be cleared off before long.

H. P. LOWE,

Priest-in-charge, Aspidin Mission.

Rev. W. J. Creighton, M.A., Bobcaygeon, \$2; Geo. Hallen, Esq., Oakville, \$1; T. W. H. Wood, Esq., Bank of Commerce, Thorold, \$2; Mrs. Ellis, Grenville House, St. Catharines, \$1. Per G. F. Davidson, Esq., Trinity College, Toronto; H. Thorne, Esq., \$1; Anon, \$1; F. T. Shutt, Esq., M.A., Experimental Farm, Ottawa, \$1; Mrs. Osler, the Rectory, York Mills, \$1.

### Huron Lay Workers' and S.S. Convention.

SIR,—Your account of this most successful convention, good so far as it went, was most incomplete. Permit me to supplement it by a few words.

In the first place it was a refreshing sight to behold 200 communicants at the 9 o'clock a.m. service, and men in the large majority. Then, at the evening service, attended by 800 worshippers, every part was an inspiration: the Psalms were read by Mr. T. Woods, of Galt, the 1st lesson by Mr. A. H. Dymond, of Brantford, and the 2nd lesson by Mr. Jasper Golden, of Kingsville. The Bishop's sermon was a ringing call to consecration in Christ's service. In the afternoon of the second day, Mr. Dymond read a practical paper upon "The Lay Representatives," which will be printed; the Rev. Canon Richardson spoke upon "Young Peoples' Societies"; the Rev. W. J. Taylor followed in an interesting and forcible address upon "The King's Daughters," upon which subject the Rev. Canon Davis also spoke earnestly. In the evening Mr. Jasper Golden gave a suggestive address upon "The Model Teacher," illustrated by the black board; Miss Brown, in a very winning



of our Society. The ways in which we... They do not... ke a profit, and that... able grants. But we... ble us to meet the... missionary character... quarter of the world."

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modest manner spoke upon primary teaching; the Hon. S. H. Blake gave a powerful address upon "The Bible Teacher," holding for an hour the undivided attention of his hearers. He was followed by the Rev. W. Craig and Judge Woods. Of the whole convention there was but one opinion, it was practical, helpful, enthusiastic. The spirit of party was not seen, but the spirit of Christ was most apparent.

CHURCHMAN.

Intoning.

SIR,—Mr. Clifford Harrison, whom you describe as "the famous elocutionist," but whom I should describe as "the well-known and fashionable reciter," says that "intoning" the prayers "is the proper and reverential manner of saying them." Anyone who understands the construction of the vocal organs would never be so silly as to put forth such an opinion; and anyone who knew what "reverence" meant would never say that intoning, which is simply monotoning on an unnaturally high note, was anything but irreverent and ridiculous. The fact that so many clergymen in England are affected by that special malady known as "clergyman's sore throat" is sufficient proof that their attempts to read the prayers in an unnatural tone are not the "proper" way. Voice culture, however, is so little known that even few teachers of singing are masters of it; while hardly a single teacher of elocution knows even its rudiments. Few of the clergymen in this country have yet begun to ruin their voices by attempting something which the voice was never intended for, and which no voice can stand long. But hardly five per cent. read the prayers either with expression or sense. I will just mention two blunders, which are not only glaring in themselves, but are contrary to the Christian faith, and which I will guarantee are made twice every Sunday in nine churches out of every ten. The one is in the Creed, where the word "again" in the phrase "He rose again from the dead" is emphasized as if Christ had ever risen before. The other is in the Absolution, where the "He" is in most cases read as if it referred to Christ and not to "Almighty God."

A. BISSET THOM.

Practical Infidelity.

SIR,—Whether infidelity is increasing or not, I cannot tell. I have not had sufficient experience. I cannot tell whether wickedness of all kinds is increasing or not. At any rate, I am unable to judge personally how the present state of the world compares with the past, but one thing I know and can speak about positively, and that is that there is a great deal of practical infidelity which rarely receives rebuke. Theoretically we are Christians living in a Christian land. Practically the case is otherwise. Many call themselves Christians; they would even be offended and angry if any one told them they did not believe in God. Yet do they? What I want particularly to bring forward is the spirit of levity and carelessness that exists among us. Ask one if he is going to church. "No, I am going to take a holiday," or "I suppose I must go once a day!" Some go to church for the music. Some for the preaching. We often hear the service spoken about lightly; we often hear little jokes about sacred things; we often hear profane language lightly talked of. People jestingly reprove one another for using "strong language." Every one knows what I mean. Can flippant persons who make little of wickedness, and who, by their conduct, desecrate our churches, can they really believe in God? Surely not. If they would remember that God is infinite, if they would try to realize this and see how badly they fail, perhaps then they would have more respect for the Almighty, All-seeing, All-wise God. The God who has no beginning, think of that—try. No ending! What a whirl our brain is in when we think of eternity! When people talk lightly of going to church they insult God. There is no fun in that, no joke at all, but a frightful, hideous crime; when they talk or refuse to kneel during *divine service*, or pay little attention to it, they trifle with God, not man, with an awful being who made all things, who cannot be confined by space, whose days cannot be reckoned. Does not the thought of these things make one cringe and tremble; and then there is a thought, horrible, more awful and terrible than this, that they who do not amend, like Uzzah, live throughout eternity, but it will be a living death where there shall be weeping and wailing and gnashing of teeth, where their worm dieth not and their fire is not quenched.

E. A. Y.

Letting Down the Rich Man Through the Roof.

SIR,—In Notes and Queries in your number of 18th October, I notice the query of Sunday School Teacher relative to letting down the rich man through the roof. There is no sound reason for the supposition that

he was let down in any other way than that stated by the Evangelists, through the main roof of the house. The passage referred to in St. Mark appears to preclude the idea of a verandah, for verse 2, chap. 11, reads, "and straightway many were gathered together, insomuch that there was no room to receive them, no not so much as about the door." Our Saviour could have addressed the people from the house-top, or from a verandah if there had been one, but it seems evident that He spoke to some of them in the house. A parapet was a necessity and enjoyed by the Jewish Law, but a verandah was not a usual addition to a house in Palestine, and I doubt if it was in use at all.

The roof was formed by placing boughs or brush across the rafters and covering them with earth, and this superstructure was generally converted into a garden. It would not be a difficult matter to uncover such a roof to the extent necessary to let down a man in a bed—i.e., a thin mattress, thick quilt, or mat, and it would be an easy task to replace the roof again. In St. Mark xi. 4, the Greek words translated "when they had broken up," mean excavating, laying open, &c., and a closer and plainer rendering of the original would have been "and laying it open they let down the bed." In St. Luke v. 19, the primary meaning of the Greek word translated "tiling" is clay, and it is more than probable that this was what St. Luke meant, and not tiling, which was not a usual mode of roofing. The flat roofs of the houses in Palestine are covered to this day in the way above described. This one would expect in a country where the habits and customs of the people have undergone no material changes since our Saviour's time, notwithstanding that it has been the battlefield of many nations since its occupation by the Romans. It is a curious fact, however, that the Pueblo Indians in parts of New Mexico and Arizona cover their fortress-like dwellings in substantially the same way: straw and clay on rafters of pine trees. They must have done so for many centuries, for there are hundreds of deserted stone houses, many of great size, of the same character, and stone cities and impregnable castles all over that strange country, besides cave and cliff dwellings, all which seem to point to an Eastern origin and at some very remote period.

CHAS. JAS. BLOMFIELD.

Lakefield, Oct. 15th, 1892.

Aggressive Work of the Church.

SIR,—Will you allow me to say a few words in support of the outline scheme for the increase of the Episcopate, and the aggressive work of the Church, published in your columns last week.

That the Church is called by the circumstances of these times to devote herself to active aggressive work, in a very different spirit and with very different energy from that which has characterized her in the past, does not need proving. With everything in our favour at the start, we have fallen woefully behind in the race. And the natural tendency is for those bodies that have become the largest to go on increasing in proportion to their mass. So that if we want to hold our own, much more if we intend to recover the ground that has been lost, and to win back to the Church those who have strayed from her fold, we must put forth energies and activities far surpassing anything that has been attempted in the past. We have lost the country districts simply because we have not had a tenth part of the living agencies at work in them that the Denominations have had. As an illustration, there were twenty-one Methodist preachers working in the field that was assigned to me at my ordination. And mine was not a singular experience in those days. Nine people out of ten who have left the Church will tell you that they or their parents settled in a neighbourhood where there were no Church services in reach, and as a matter, not of conviction, but of convenience, they cast in their lot with one or other of the kind people who provided religious services for them.

Our first need, therefore, for any effective aggressive work is a vast increase in the living agencies employed. We can't convert the world by machinery. Synods and committees and resolutions and canons are all very well in their place, but they will accomplish nothing without the living agents to give effect to their directions. Now, as soon as we sat down to consider how these increased agencies could be secured, it became apparent to the whole committee that for the Church of England, a rapid and wide increase of the Episcopate is an absolute necessity. She must work according to her own constitution. The Bishop must not only command, he must collect and organize his army, appoint his officers and lead them on to battle. The Bishop must be the head centre of the Church's activities. In the great missionary enterprises of the early ages, he was the chief missionary himself, gathering around him a band of kindred spirits, generally only ten or twelve, and going out to establish new dioceses, new centres of life; these so attracted from without, or raised up new helpers from among their converts, or

both, that the work went rapidly forward. So it has been in a large measure, at least among ourselves. Every new Diocese has resulted in the doubling of clergy within its bounds, in a very few years. So no doubt it will be now, if only we have faith to go forward, and the Bishops will lead us on.

And now as to the new diocese proposed, there seems to be a fear in some quarters that the diminution of territory involved in this extension would diminish the dignity and importance of the bishops, and they are little enough esteemed and deferred to as it is. If such a result should follow, it would be greatly to be regretted, but even if it did, it would be a small evil compared with the inefficient and impracticable episcopal administration with which the Church is now painfully familiar. The Church does not exist for the dignity and importance of her Bishops, but the Bishops exist for the efficient administration of the Church, and their importance must not be allowed for a moment to stand in the way of the awakened life and aggressive work of the Church. The Bishop's dignity and importance will hereafter stand not on the amount of his income, or the territorial extent of his diocese, but upon the earnestness with which he leads the spiritual host, and the completeness of his consecration to the service of God.

But would the proposed extension produce dioceses of insignificant territorial extent? The proposed north western diocese would be about 100 miles wide by about 1,200 miles in length; the remaining diocese of Huron would be about 100 x 200 miles in extent. The diocese of Toronto would be 75 miles wide by 120 in depth, and the great metropolis of Ontario, containing nearly 70 clergy already, within its bounds. The new diocese of Peterboro would be about 100 x 200 in extent. Ottawa and Kingston, each I suppose 75 x 200 miles in extent, and Eastern Nova Scotia not less than these. And can it be conceived that any Bishop would desire to be held responsible for a wider territory than this? Do not the Bishops complain now that they are completely overwhelmed by the mere technical work of their vast jurisdictions, and they could not but welcome any lightening of the burden which is now laid upon them.

J. LANGTRY.

Sunday School Lesson.

21st Sunday after Trinity. Nov. 6th, 1892.

THE LORD'S SUPPER—THE OUTWARD SIGN—THE INWARD GRACE.

It is a great mistake to approach the study of this great mystery in a critical spirit, asking, like the Jews of old—"How can this man give us His flesh to eat?" (S. John vi. 52). The only answer they received was a declaration that their life depended on eating and drinking this marvellous food (vv. 58-58). If we cannot understand how *bodily* food is changed to flesh and blood, nourishing and strengthening us, is it likely that *spiritual* food will be more easily understood? But no man refuses food for his body because he does not exactly understand how it strengthens him, while many refuse food for their souls for that very insufficient reason.

I. "THE OUTWARD VISIBLE SIGN."

(a) "Bread and wine." Our Lord chose very simple elements, perhaps lest men should exalt the outward part above the inward, and worship it, as some Christians do. Again, bread and wine are in such general use that there can be no difficulty in obtaining them. God's blessings are within the reach of all, poor as well as rich. Again, in this way common things are sanctified, so that even in eating and drinking we may glorify God (1 Cor. x. 31). But besides all these reasons for choosing bread and wine, there is surely another, viz., that they were, in themselves, the most suitable for the purpose. Bread is the sign of *strengthening* (Ps. civ. 15); wine refreshes or makes glad (Prov. xxxi. 6, 7). [Compare the words of the Catechism—"The strengthening and refreshing of our souls," etc.] Their use was foreshadowed in the Old Testament, for Melchisedec, the type of Christ (Heb. vi. 20), brought bread and wine to Abram, when he blessed him (Gen. xiv. 18-20). Bread was offered in the Temple as a memorial, and eaten in the holy place every week (Lev. xxiv. 5-9). Compare the practice of the early Church (Acts xx. 7). A drink offering of wine was also offered "for a sweet savour unto the Lord" (Rom. xv. 7). Twice the Lord Jesus strengthened the multitudes with bread; once He refreshed a bridal party with wine. Bread and wine were always used at the Passover.

(b) "Which the Lord hath commanded to be received."—St. Paul and three of the Evangelists record this command, yet many who call themselves Christians, servants of Christ, deliberately refuse to obey. The Romish Church allows the laity to receive one element only, viz., bread, although our Lord's words about the cup are particularly emphatic—"Drink ye all of it" (S. Matt. xxvi. 27). If He recommended

the use of bread and wine, it is surely the most dangerous presumption to substitute for them any other elements.

## II. "THE INWARD SPIRITUAL GRACE."

(a) "*The Body and Blood of Christ.*"—The night before His death, the Master, sitting at meat with His Apostles, gave them bread and wine with the mysterious words: "This is my Body—This is My Blood" (S. Matt. xxvi. 26, 28). This was "an hard saying," difficult to believe, impossible to understand. A year before, in the synagogue of Capernaum, they had been told that eternal life depended on eating His flesh and drinking His blood. While many disciples left Him because of this saying, the Apostles believed, although they must have been greatly puzzled (S. John vi. 59, 66-69). Now their faith was rewarded, for the way was opened and the means provided for becoming one with Christ, by partaking *spiritually* (v. 63), yet none the less *really* of His Body and Blood.

(b) "*Which are verily and indeed taken and received by the faithful.*" Our Lord's words are accepted in four different ways by different bodies of Christians.

(1) *The Romish doctrine of "Transubstantiation,"* ("trans" across, and "substans" a substance), teaches that the outward elements of bread and wine are miraculously changed into the natural body and blood of Christ. That the bread and wine are no longer there, although the "accidents" of sight, smell and taste remain unchanged. (See Article XXVIII.) It was for rejecting this carnal doctrine that so many martyrs suffered under Queen Mary. (S. John vi. 63).

(2) *The Lutheran doctrine of "Consubstantiation,"* which teaches that the bread and wine still remain, but together with them is the natural body and blood of Christ, not received *spiritually* by the soul, through faith, but *carnally* and naturally.

(3) *The doctrine of many Protestant sects* that the outward sign merely represents the inward part, reminding the communicant of Christ. Feeding on Him being thus little more than thinking about Him. Surely the loving Saviour would never have driven away disciples by using such mysterious words as S. John vi. 53, 54, 66, if He had meant no more than that. This doctrine, like that of "transubstantiation," destroys the idea of a Sacrament; the one does away with the inward part, "the Body and Blood of Christ"—the other, the outward part, the bread and wine.

(4) *The doctrine of the Church* taught in the Catechism, Communion Service and Articles, viz., that the outward sign conveys to the faithful communicant the inward grace. "We *spiritually* eat the flesh of Christ," while His natural body and blood "are in heaven and not here." (See note after Communion Service). That the bread and wine still remain the same, as S. Paul seems to imply (1 Cor. xi. 26), yet that they are "the Communion" (means of communicating to us) "of the body and blood of Christ" (x. 16). This is beyond our powers of understanding, but we need not try to explain it, but simply believe because Christ hath said it, and, like S. Peter, "we believe and are sure" that He has "the words of eternal life." (S. John vi. 68, 69.)

### III. THE BENEFITS OBTAINED THEREBY.

"The strengthening and refreshing of our souls," a certain result of becoming one with Christ, dwelling in Him, and He in us (S. John vi. 56). "Our sinful bodies are made clean by His Body, and our souls washed through His most precious Blood." We hereby become "very members incorporate in the mystical Body" of Christ, and He has promised to "preserve our bodies and souls unto everlasting life" (v. 54). Could any one wish for a greater blessing, or a more simple way of obtaining it? How is it that so many "(without any cause) most unthankfully refuse to come." "When God calleth you, are ye not ashamed to say ye will not come?" How many thousands of professing Christians seem neither to care for the promised life nor to be afraid of the threatened death (S. John vi. 53). The soul requires regular and sufficient food at least as much as the body. Teachers should remember that a good example goes a long way—so does a bad one.

## Family Reading.

### Little Jim's Good Time.

BY ISABEL FREELAND.

Jim's parents had three children, and Jim was one of them. The two that were not Jim were girls, one of them nine years of age and the other eleven. Jim himself was five, and there was so much mischievousness wrapped up within him that I am surprised he did not explode.

They lived—this family of five—in a pleasant, old-fashioned house in the country, and one day there came to visit them the children's cousin

Annie—a girl about as old as Jim's sisters, and one whom they both loved dearly; while as for Jim, he had once confidentially remarked that if he ever married anybody besides his mother, it should be Annie.

The girls' sleeping-room was a big airy chamber, and Jim's a smaller one next to it. Both rooms opened into the wide hall, and for ventilation's sweet sake the doors were always left open.

Soon after the children's bedtime, on the night of Annie's coming, Jim, from his lonely pillow, heard sounds of revelry in the next room—scampings and scurrings, and wild creakings of the bed-cord, and charming pillow-fights—and envy burned in his bosom. He even forgot the dignity that dwells in boots, and ignored the high estate of trousers, and wished in his heart's core that he was a girl.

But by-and-by, after a due display of the charity that "suffereth long and is kind," his father came to the foot of the stairs and shouted, "All abed!" and directly Jim heard a great silence in the next room, and directly again he was asleep. But later he awoke, and as he lay thinking of the good time which the girls had had and he had missed, a very bright idea put its head around the corner of his mind and whispered, "Wouldn't it be funny to play a joke on 'em?"

Jim never allowed a suggestion of this kind to pass unheeded. He rose with great caution, and arranging his bed clothes so that he could get into bed and be dreaming sweetly in the twinkling of an eye if he heard his father coming, he threw a sheet about himself and set forth.

He paused at the door of the girls' room and listened till he knew they were asleep, and then, running lightly, he made a flying leap and alighted on his hands and knees on the middle of the bed, and straightway proceeded to hop about in the most extravagant manner.

Any girl in her right mind would awake under such treatment, and any kind of a girl would be frightened, even if she didn't awake, and before Jim had hopped many hops the quilt was drawn wildly up over the girls' terrified heads, and held fast with a mighty grasp, while from beneath them, sounding muffled and far away, rose shrieks and wails and howls and appeals and protests, making night hideous.

Jim's father, not being deaf, was awakened. He arose from his comfortable couch, and put on his dressing-gown and a pair of soft slippers, and set out upon a tour of investigation.

Just as he reached the head of the stairs Carrie uncovered her head, and shrieked in a way to ruin her voice, "Pa, there's something on our bed!"

He had a grave suspicion as to what the something was, and going to Jim's bed and finding it unoccupied, he took up a quilt and went into the girls' room.

Jim, imbued with such feelings as a war-horse has in battle, would not have noticed the approach of three tribes of Indians; and so it happened that when a blanket was thrown over him, and he was tipped over upon his side, and the blanket was gathered up at the four corners, and he was borne from the scene of his triumphs, he knew not whence his trouble came.

He submitted gracefully to being carried somewhere, thinking impartially the while of dog-catchers and ghouls; but when he felt himself hung up by the four corners, and knew that "it" was standing beside him, and looking down at him, or rather at the situation he was in, he lifted up his voice in three far-reaching yells.

Then the thing that had caught him went away, and soon Jim's father and mother in their own room had laughed much, but subduedly.

Jim dared not scramble out of the blanket, and he dared not try to arrange himself more to his liking, for he feared that the string with which his captor had tied the quilt corners together might slip off, and he knew not whether he should fall feet or miles, for he might be suspended from the strong hook in the play-room, or he might be hung from a buckle on the sword-belt of Orion.

His legs were hanging up one side of his narrow-space, and his body up the other, and on the whole he would have given his hoarded fifteen cents if he had never been born. But shortly he fell asleep.

His mother, thoughtful, as women always are for

those they love, reflected, when she had laughed as much as she liked, that Jim would be so cramped up he couldn't be happy; and two silent fingers stole out and placed the small sleeper in a more long-drawn-out position.

The girls, when the dreadful thing had gone from their bed, lay with their heads close together under the covers, wondering in whispers what it could have been, since it was too substantial for a ghost, too awkward for a beast, and too fiendish to be human. They had an uncomfortable impression that it was yet in the room, ready to pounce upon them; but after a time Carrie uncovered her head, and saw one of Jim's slippers on the floor, and forthwith assumed that the transgressor was Jim. The girls had just begun to remark vigorously upon the total depravity of boys, when Jim's three shrieks reached their ears from the distance, and they covered up their heads again, this time lastingly.

They went to Jim's bed in the morning, and found that there was nothing left of him but the place where he had been; and remembering his loud cries of the night-time, were much relieved when his father discovered him hanging in a blanket from a portiere pole.

Jim did not tell the harrowing tale of the good time he had had; he was in doubt about how to begin it. The girls told theirs, however, and Jim didn't laugh as he listened; he didn't even smile. But all day he had a dazed air, like a grasshopper drowned in its own "molasses."

### To Prevent the Grip

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's PILLS cure liver ills, jaundice, biliousness, sick headache, constipation.

### The Mother's Prayer.

BY WILLIAM CULLEN BRYANT.

Starting forth on life's rough way,  
Father, guide them;  
Oh, we know not what of harm  
May betide them;  
'Neath the shadow of thy wing,  
Father, hide them;  
Walking, sleeping, Lord, we pray,  
Go beside them,

When in prayer they cry to thee,  
Do thou hear them;  
From the stains of sin and shame  
Do thou clear them;  
'Mid the quicksands and the rocks  
Do thou steer them;  
In temptation, trial, grief,  
Be thou near them.

Unto thee we give them up;  
Lord, receive them;  
In the world we know must be  
Much to grieve them—  
Many striving, oft and strong,  
To deceive them;  
Trustful, in thy hands of love  
We must leave them.

### Candles.

"I have, in my life, which is now a long one," said a gentleman the other day, "had a singular experience in the matter of light. In half a dozen parts of the globe, I have had to make my own candles, and to collect the wax or oils to make them of, too. In Virginia, once, all our oil gave out. We collected Virginia myrtle berries enough to see by for several nights. This berry makes a fine lamp; it burns free from smoke and smells nice at the same time.

"Once in South Africa, we had to cut the wax-bearing tree up into bits, and boil the oil out, and in this way got along excellently. In South America the very next year, I found a tree that was covered with scales of wax; and another that was varnished with it; my lamps were tin cups and my wicks strips of cotton; oil I got in abund-

ance, enough for a fortnight, from these trees. I began to think that I was doomed to sit in darkness anywhere; for, on another occasion, in China, candles got scarce, and in my usual way I began looking about me for natural oil, and lo and behold, not half a mile away I found an oil tree; I gathered some of the nuts of it, cracked them and boiled the kernels, and up to the surface came all the grease I could have wished for.

"In Malabar, one other time, I had pretty nearly given up in despair for want of light, when I tried squeezing the fruit of a certain tree, and my anxiety gave way to joy, for tallow nearly as clean as wax came from it.

"Once I started for England, and got heaved so near to Iceland that our captain suggested that we land there and have some fun. Fun we had, and lamps of the funniest kind. All we did at night for a light was to cut a big fat fish in two, and set one half on fire. We might have lit a young Esquimau in the same way; only we thought it would be cruel; he was fat enough to be sure! Sometimes, I have read all night by the light of a standing pine tree in the Carolinas; at other times, I have had to light a bit of locust-spunk. The only sense I ever saw in a cigar was one dark night when it was the only thing I could get to set a spark to. In Virginia they call the myrtle-berry the candle-berry. It is fun to travel and put up with rude conveniences. For one, I can not be kept in the dark."—*Young Churchman.*

#### Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper.—*W. A. NOYES, 820 Powers' Block, Rochester, N. Y.*

#### A Lonely Island.

Four thousand miles away from England, in the South Atlantic Ocean, lies the little island of Ascension. From a distance it seems to consist of one mountain peak, which rises to the height of nearly 3,000 feet. Indeed, the whole Island contains only thirty-five square miles. Discovered by the Portuguese on Ascension Day of 1501—whence it takes its name—it remained uninhabited till the British took possession in 1815. Now it has a small steam factory, coal stores, and a population of soldiers and sailors to the number of about 200. Even Ascension has an export trade. It sends away turtle and birds' eggs to the value of thirty-six pounds a year! *A. R. B.*

#### Virginia Creeper.

"When the Virginia creeper climbs the side of a building, the face of a rock or the smooth bark of a tree, which the tendrils cannot lay hold of in the usual way, their tips expand into a flat plate, which adheres very firmly to the surface. This enables the plant to climb up a smooth surface by tendrils."

By these little hands the vine clings to that by which its life may be lifted; only by tearing it away or by the crumbling of the rock does its attachment to it cease.

From even the little vine thus springing up bravely in the quiet corners of the world may we not gather the fragrance of a pure thought, the refreshment of strengthened endeavour?

May not we, who like this creeper, are among the weak things of this earth, be like this vine, and reach to altitudes of nobility, climb up sheer walls of unflinching integrity and reach to heights of self-conquest, patience, meekness and endurance by the casting of our thoughts, like tendrils, upon noble lives, that, having "gone before," stand in

history as strong towers, rocks of defence, reach up and cling with life-long clasp to those whose fair deeds and pure, stainless thoughts are built into their lives as the stones in a wall.

Likewise, they that are strong, let them see to it that those who turn to them for strength are not forced back, as from a tower, that, fair to the eye, totters beneath a touch.

Let the deeds of their lives and the meditations of their hearts be fitly joined as stone and mortar, making of weak human life a wall that will not moulder nor crumble, and fail the upreaching of yet weaker struggling humanity. *A. C.*

#### In Memory of Lord Alfred Tennyson, Poet Laureate.

With laurel crowned, and honoured age,  
The poet passed away;  
Like sun descending in the West  
At close of dying day.

We cannot see beyond the veil  
That hides immortal bliss;  
The sun shines bright on other lands  
When darkness lies on this.

Lord Tennyson, though gone, still lives.  
We to his honour bow;  
His works do follow him, and he  
Rests from his labours now.

—REV. LAURENCE SINCLAIR.

#### Should Tired Men go to Church?

Many of those who stay at home all day Sunday because they are tired make a great mistake; they are much more weary on Sunday night than they would have been had they gone to church at least once, as the time must often drag heavily on Sunday for the lack of something to do and to think about; and the consciousness of having spent the day unprofitably must sometimes add mental dissatisfaction to languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and their hearts in the services of the Church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts, and motives, and sentiments, which are out of the range of their work. For a hard-working mechanic or salesman, or housekeeper, or teacher, this diversion of the thought to other than the customary themes might be the most restful way of spending a portion of the day of rest.

We happen to know of several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sunday to go to church, have been induced to try the experiment of seeking rest for their souls as well as their bodies, in the church on Sunday; and they testify that they have found what they sought; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home as they have given them since they formed the habit of church-going. —*Diocese of Nebraska.*

#### Incentives for Children.

It is not sufficient to instruct a child to follow certain lines of conduct and to avoid others. We must supply him with incentives; and upon the nature of these will his future character largely depend. Instead of assuring children that if they are good they will be happy, and clinching the assurance by artificial rewards or bribes, we should lead them gently to choose and to prefer the good, without reference to self at all. They can be accustomed to plan for and to aim at giving pleasure, not getting it, and, although in so doing they will experience a rich enjoyment themselves, it will be incidental, never one for which they have striven. Artificial rewards and penalties will thus be rarely needed, and they will grow up with generous and unselfish instincts instead of mean and calculating ones.

SICKNESS AMONG CHILDREN, especially infants, is prevalent more or less at all times, but it is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable of all is the Gail Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

#### Family Quarrels.

"The beginning of strife is like the letting out of water," says the wise king; and in no case is this truer than in the case of family quarrels. The little breach, no larger at first than a child's finger could stop, but through which comes the continual dropping, if not attended to in time, will widen and stretch, till one fine day there is a waking up to find the angry waters surging around, sweeping in and overwhelming all the sweet peace and love and harmony of home. There is no greater fallacy than to suppose that, because people are relatives, there is less necessity for the common courtesy and consideration that everybody is willing to extend to the merest stranger.

#### Desire and Choice.

Have you ever noticed what a profusion of apple blossoms there are every spring and how few apples there are that come from them? There are a million blossoms to a bushel of apples. Just so it is with desires and choices. Men have a million of desires to a bushel of choices. Among all the multitudes of desires that men have, there is only here and there one that amounts to a choice.—*Beecher.*

#### Nature's Own Handiwork.

In a collection of rare things owned by an English clergyman one stone appears like a perfect cameo, in which seems outlined with great accuracy a Minerva head; and upon another, as beautiful as if the hand of Raphael had designed it, is represented the head of an aged man. Both these stones are transparent. It is claimed that human touch has never been laid upon them, that they are nature's own make.

#### Deal Gently with the Erring.

The man possesses an extremely grovelling mind who rejoices at the downfall of another. A noble heart, instead of denouncing as a consummate scoundrel one who has erred, will throw around him the mantle of charity and the arms of love, and labour to bring him back to duty and to God. We are not our own keepers: Who knows when we shall so far forget ourselves as to put forth our right hand and sin. Heaven keeps us in the narrow path. But, if we should fall, where would be the end of our course; if in every face we see a frown, and on every brow we read vengeance, deeper and deeper would we descend in the path of infamy; when, if a different spirit were manifested towards us, we might have staid our career of sin and died an honest and upright man. Deal gently with those who go astray, draw them back by love and persuasion. A kind word is more valuable than a mine of gold. Think of this and be on your guard, ye who would chase to the confines of the grave an erring and unfortunate brother.

—Christ asks not that our love should equal His, but resemble His; not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea, trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water.—*Dr. Stanford.*

—One meets in the horse cars many kinds of people. The disagreeable specimens, somehow or other, make the most lasting impression. There is the man who sits opposite to you and yawns. The cavity presented by the yawn often reminds one of the Mammoth Cave. There is the man who, on a cold day, leaves the front door of the car open, and the result is that you are laid up with neuralgia for a week. Now comes the man of sweltering avoirdupois on a hot day, who crowds his thirty-six-inch breadth of beam into an eight-inch space and crushes his elbow neighbours into one half their own modest dimensions. The horse-car often presents object-lessons of ill manners that one should avoid.

## Ethical Development of the Negro.

The Rev. Dr. Samuel J. Barrows writes in the *Christian at Work* concerning the result of twenty-eight years of freedom upon the moral character of the negro. He has obtained testimony on the subject from the leading educators of the Colored people, the presidents and principals of nearly all the colleges and normal schools for these people in the South, and he presents a portion of this evidence, and adds: "Thus there are abundant proofs that the Colored people are gradually freeing themselves from their ancient barbarism, and from the degradation and mental servitude in which slavery held them. Their religious development, so far as concerns their growth out of superstition, has been slow, but their development of religion as an organized institution has been remarkable. With the growth of intelligence, and the slow, but sure development of an educated ministry, the Colored people are gradually reaching a state of religious development which in its highest manifestation will compare favorably with that of the religious bodies of the whites around them."

## Called to Court.

Amongst the grievous losses of mission workers last year in Central Africa, that of the Rev. C. S. B. Reddell cannot soon be forgotten. He had won the hearts of the natives to an extraordinary degree, especially of the men whom he used to visit in the evenings when their day's work was over.

A severe attack of malarial fever laid him low last June. Everything that could be done was done for him. Archdeacon Farler said in writing of him: "Fortunately we had both duly qualified medical skill and wine. But all our endeavours were frustrated by the fierceness of the fever; the system being full of malarial poison, contracted in his long night walks through fever-stricken valleys and muddy swamps, was so weakened that he had no strength to rally against it. He was conscious almost to the very end, and was able to receive the Holy Communion with his sorrowing fellow-workers. His last words were with reference to a visit he had promised to the French Mission. 'Tell the French I cannot come, I am called to court.'" And so in humble confidence he passed into the presence of his Lord.

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

—A committee appointed to report on the famous Torre Nuova in the Plaza San Filipe, in the capital of Aragon, has issued a pessimistic account. It is feared that this clock tower—a very fine example of the kind—will have to be pulled down. Excessive rains and floods have caused a subsidence of soil, and the structure is deemed unsafe. The construction of this leaning tower was begun in the fifteenth century, under the direction of two Spanish, one Jewish, and two Moorish architects. It is octagonal in form, three hundred feet high, forty-five feet in diameter, and leans about ten feet out of the perpendicular. Stone steps, two hundred and sixty in number, lead inside to the top gallery, whence a magnificent and beautiful view is obtained over the city itself, the fertile plains of Aragon, watered by the rapid-flowing Ebro, and away to the north where the Pyrenees are seen. The edifice, built of bricks, has at a distance a Moorish aspect, the face of the structure being diapered with brick-work, but the design and execution are much coarser than are generally seen in pure Moorish buildings; the various windows, galleries, battlements, and turrets, together with designs partly Byzantine, partly Arabesque, demonstrate its mixed architecture. It has been stated that the leaning of the tower was due to the caprice of architects, but an old crack in its side and a careful examination of the foundation led to the conclusion that it was want of care on the part of the builders. The Aragonese speak of the ancient crack as an old wound in its side of which the Torre Nuova is now dying. This "old wound" was under treatment in the year 1860, but an unfortunate relapse threatens to result in an entire collapse.

## Our Special Offer.

In addition to our other offers we will give to any person sending us (200) two hundred annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, cushion tire, of the value of \$75.

To any one sending us (150) one hundred and fifty annual subscriptions to the CANADIAN CHURCHMAN, at \$1 each, a first-class Safety Bicycle, hard tire, of the value of \$60.

## Hints to Housekeepers

**SOFT GINGER-BREAD**—One cup of butter; one cup of good dark molasses; two cups of sifted flour; one cup of cold water; half a teaspoonful of salt; one teaspoonful of ginger and one teaspoonful of soda. Mix the ingredients with water, and add at the last two well beaten eggs. Bake about half an hour in not too hot an oven.

In mixing cake dough, use cups of exactly the same size for measuring the different ingredients.

Beat the yolk of an egg and spread on the top of rusks and pies just before putting them into the oven. The egg makes that shine seen on baker's pies and cakes.

**SAVOURY OMELETTE**—Whisk six eggs well, add to them a little finely-chopped parsley, some salt and pepper, a little finely-rubbed thyme, a gill of stock broth, and two ounces of lean boiled ham chopped very fine; mix all well together, and turn into a hot frying-pan with melted butter; fry gently on one side, then turn over and fry the other side. When cooked, place on a napkin and serve very hot.

## Threw away His Crutches—A True Account of a Remarkable Event.

STATEMENT OF MR. MCNEE.

For eight years I was troubled with a sore on my leg which resulted from having it broken. The doctors kept me in bed five months trying to heal it up, but all to no purpose. I tried all sorts of salves, liniments, ointments, pills and blood medicines, but with no benefit. In 1883 it became so bad that I had to sit on one chair and keep my foot on another for four months. I could not put my foot on the ground or the blood would rush out in a stream, and my leg swelled to twice its natural size. Eleven running sores developed on it, which reduced me to a living skeleton (I lost 70 lbs. in four months). Friends advised me to go to the Hospital; but I would not, for I knew they would take my leg off. The doctor then wanted to split it open and scrape the bone, but I was too weak to stand the operation. One old lady said it had turned to black erysipelas and could never be cured. I had never heard of Burdock Blood Bitters then, but I read of a minister, Rev. Mr. Stout, who had been cured of a severe abscess on the neck by B. B. B., after medical aid had failed, and I thought I would try it. I washed the leg with the Bitters and took them according to directions. After using one bottle I could walk on crutches; after taking three, I threw away the crutches, took a scythe and went to work in the field. At the end of the sixth bottle my leg was entirely healed up; pieces of loose bone had worked out of it and the cords came back to their natural places again. That was nine years ago, and it has never broken out since. I can walk five miles to-day as fast as any one, and all this I owe to B. B. B., which certainly saved my leg if not my life. I cheerfully recommend it to all sufferers. Give B. B. B. a trial, and it will surely cure you as it did me. Yours truly,

WM. MCNEE, St. Ives P. O., Ont.

Mr. F. C. Sanderson, the druggist of St. Mary's, Ont., certifies to the entire truthfulness of the remarkable statement made by Mr. McNee, and says that several other wonderful cures have been made in his district by this unrivalled remedy for bad blood, dyspepsia, biliousness, constipation and all diseases of the stomach, liver, bowels and blood.

## FREE!

### Business College Scholarships

Within the Power of Every Girl and Young Man.

## A BUSINESS TRAINING WITHOUT COST.

THE great advantage in these CANADIAN CHURCHMAN offers is that there is no competitive element in them. Every girl or young man stands the same chance. It is not a question of who secures the largest number of subscriptions—the girl or young man in the smallest village has the same good chance as the one in the thickly populated city. Each can get precisely what he or she chooses to work for.

## THE BUSINESS CENTRE SELECTED.

THE large Business Colleges selected by the CANADIAN CHURCHMAN to which to send our girls and young men are probably the best and most liberally equipped in the country. They are "The Toronto Business College" and "The British American Business College," both in Toronto. Girls and young men from all over the Dominion are within their walls, and the most skilled teachers preside over them.

## WHY THE OFFERS ARE GENEROUS.

THE CANADIAN CHURCHMAN is anxious that the largest possible number of girls and young men should take advantage of these offers for a Free Business College Commercial Training, not because of any pecuniary profit to itself, for there is none. The simplest calculation will show, to any one who studies the offers, that we are not guided by any money consideration. On the other hand, each successful girl or young man whom we send to the Colleges means an actual financial outlay to the CHURCHMAN beyond the income. We have merely changed our methods of business. Instead of spending all on advertising and commission appropriation, we devote a portion of it to this idea, the girls and young men receiving the benefit, while we are satisfied to have the subscriptions which they secure on our books, feeling confident that we can hold the subscribers, in which lies our eventual profit. Of course, in view of these facts, the offers cannot be continued indefinitely, as any one can easily see. It is important therefore that girls and young men should enroll themselves on our books as desirous of trying for the offers. Any girl or young man can learn all particulars by simply writing to the CANADIAN CHURCHMAN, and details will be forwarded. The offers are as follows:—

## 1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book keeping by double and single entry Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

## 2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

## 3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel movement, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

6. A Lady's \$7.00 Solid Gold, Three Stoned, Genuine Diamond Ring, in star setting of handsome design; or, Gent's \$7.00 Solid Gold, Genuine Diamond Scarf Pin of unique design, for fifteen (15) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

7. A Lady's \$5.00 Victoria Chain, 14 carat gold, with pendant attachment, or a silver one. A Gent's \$5.00 14 carat Gold Vest Chain, in a variety of patterns of the most modern designs, for ten (10) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

8. A Lady's \$2.50 Solid Gold Ring, set with two pearls and one garnet, in star setting, each ring put up in a fancy paper plush lined box; or, a Gent's \$2.50 pair of 14 carat gold filled cuff buttons, stylish patterns, for five (5) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

Subscription Price in Toronto \$1.50 Yearly.

Address.

FRANK WOOTTEN Toronto, Ontario.

Children's Department.

The Lost Lamb.

After some mild days in January there came a sudden snow storm without any warning beforehand; and the poor sheep and the lambs out on the downs, cropping the short sweet grass, were sadly taken aback. The shepherd and his dog turned out in the snow and sought everywhere for the scattered flock, and by dint of great exertion, almost all the poor shivering creatures were gathered into shelter. One or two were missing, however, and the shepherd could not rest till he had another search in the blinding snow. At last he heard the familiar sound of a distracted mother-sheep who has lost her lamb. She was baa-a-ing up and down the hill side, searching wildly for her nursing, which was nowhere to be seen. Poor silly old thing, she did not seem to have the instinct to lead her to the right spot, and the lamb's feeble little cry was blown in the opposite direction. But the trusty old sheep-dog was wiser than the mother, and after galloping on some way ahead, he suddenly changed his bark, and the shepherd knew that the lamb was found. There, in a hole in the ground, almost covered over with snow, was the poor little lost lamb, all alone, crouching down to try and avoid the pitiless snow flakes. It was so chilled and miserable it could not have held out much longer, if good old Rover had not discovered the poor little helpless thing. The shepherd soon picked it up, and having shaken off the snow, he set out to tramp over the hills to get to the farm as quickly as he could. He was followed by Rover and the mother, who seemed hardly yet to realize that her lamb had been found. It was all right, however, when they reached the friendly farm yard, and



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

Hood's Sarsaparilla

which effected a perfect cure. Mr. Hauer is now in the best of health. Full particulars of his case will be sent all who address C. I. Hood & Co., Lowell, Mass.

HOOD'S PILLS are the best after-dinner Pills, assist digestion, cure headache and biliousness

ARTISTS

Beware of the poor German, English and American colors. Don't risk spoiling your picture. Poor colors fade and ruin your work after it is finished. Buy only

WINSOR & NEWTON'S Oil Colors, Water Colors, Canvas.

Manufacturing Artists' Colormen to HER MAJESTY THE QUEEN AND ROYAL FAMILY.

A. RAMSAY & SON, MONTREAL.

Agents for Canada, and manufacturers of White Leads, Colors, Varnishes, &c.



ROSES, PALMS, FERNS, TABLE PLANTS, CHYSANTHEMUMS, WEDDING FLOWERS, Beautiful Stock.

H. SLIGHT, City Nurseries, 407 Yonge St., TORONTO.

turned into an outhouse where the rest of the lost sheep and lambs were being warmed and fed. The shepherd placed the half-frozen little creature he had been carrying on the floor, among several other lambs, in front of the fire; and when the mother came lumbering in through the doorway she soon found out which was hers. And then wha

a commotion there was as she baa-ed over it, and licked it, and tried to get it warm again. The lamb might easily have been lost that winter's afternoon; and even sheep are sometimes overtaken by a snow storm, and are so confused by the falling snow that they go hopelessly astray, and are not found till it is too late, and they die from the effects of exposure. In summer, too, in hilly regions a sheep will often wander down the hill side in search of some tempting looking grass; and when it has finished that little patch of grass it will see another further down, and so till it gets to a place where it can go no further; it cannot climb up again, so there it has to remain. Then, by and by, the eagles see it, and soon come circling round it in narrower and narrower circles till at last the terrified animal loses all self-control, and jumps headlong over the precipice. As it falls the eagles follow it, and soon make an end of the poor lost sheep.

We cannot help thinking of the Good Shepherd and His tender care for the lambs and weak ones of the flock, and His unwearied search for the wanderers from the fold.

But none of the ransomed ever knew How deep were the waters crossed; Nor how dark was the night that the Lord passed through Ere He found the sheep that was lost. Out on the mountain He heard its cry— Faint and weary and ready to die.

And all through the mountains, thunder riven, And up from the rocky steep There rose a cry to the gate of heaven— "Rejoice, I have found my sheep." And the Angels echoed around the throne— "Rejoice, for the Lord brings back His own."

The Love of Christ.

"There was kneeling one day in the church a poor collier lad, some ten or twelve years of age. His hair was rough, his clothes were torn and ragged; his feet were bare. His hands were clasped as in prayer, a sad wistful look was on his face. I knelt by his side. 'I want to be good,' he said,

"Here be Diamonds!"

Appears in large letters on a missing map of the Southern Peninsula of Africa published in 1750. Yet over a hundred years elapsed before South Africa was proved to be the largest diamond producing country the world has ever seen.

These stones are cut and polished in Amsterdam, where we select them personally, thus saving all intermediate profits.

Examine our stock of Diamonds and prove our prices.

RYRIE BROS., JEWELLERS, Corner Yonge and Adelaide Sts.

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We do not advertise that our Watches are other than just what they are, for this reason, people believe in us and deal with us. The Newspapers all endorse our advertisements and that we deal fairly and squarely by everybody, through them we offer this the GREATEST WATCH BARGAIN EVER OFFERED. This is the John C. Dueber's BEST 14 KARAT Full Engraved, Gold Filled Hunting Case warranted to wear 20 years. Dueber's own guarantee with each case. We fit in this Case the celebrated "DUEBER-HAMPDEN" Nickel Full Jeweled movement, stem winding, adjusted. Warranted an accurate time-keeper for TEN YEARS.

OUR OFFER

We will send this watch to ANY PERSON (no money in advance) by express, C.O.D. SUBJECT TO EXAMINATION. We will send instructions to the Express Agent to allow you to examine and CARRY THE WATCH 3 DAYS before paying for it, then if perfectly satisfactory pay the Agent \$22.00 and the Watch is yours; otherwise let him return it at OUR EXPENSE. Open Face \$20.00. Address

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This offer is made to all subscribers renewing, as well as new subscribers. We want a reliable person in every parish in the Dominion to get subscribers for the CANADIAN CHURCHMAN.

Write at once for particulars, giving references. Address

FRANK WOOTTEN, Canadian Churchman, TORONTO. - - ONT.

Scholarships Every Girl and Boy.

Every girl and boy can get a scholarship. Each can get a scholarship to work for.

Colleges selected by the Canadian Churchman to which young men are probably the best prepared in the country. Business College and Commercial College, both in Toronto, men from all over the world, and the most liberal.

EROS.

The Canadian Churchman is anxious to get the best possible number of students to take advantage of the Commercial College. The simplest calculation shows that any pecuniary profit which the student makes, who studies the offers, any money considered each successful girl or boy to the Colleges means a benefit to the Churchman. He merely changed our head of spending all on the appropriation, we this idea, the girls and benefit, while we are descriptions which they confident that we can rich lies our eventual of these facts, the offers finitely, as any one can it therefore that girls roll themselves on our g for the offers. Any and all particulars by NADIAN CHURCHMAN, and The offers are as fol-

Scholarship

Practical Book, double and single entry, Arithmetic, Commercial Typewriting, and all a sound and practical any girl or young man and January 1st, 1893, annual subscriptions to at \$1.00 each, we will arship.

Scholarship

es the same as seventy arship, with the excep- Typewriting, for one hun- al subscriptions to the 00 each.

Scholarship

same as the forty-five arship, embracing the for three months, for tions to the CANADIAN (or a Lady's Twenty-preferred.)

Scholarship

a Gent's Silver Watch- tions to the CANADIAN in silver, open face, stem 1 with a jewel movement, 3; or, a Gent's \$10.00 Open vind and stem set, good for twenty-five (25) yearly HURCHMAN at \$1.00 each.

Scholarship

three Stoned, Genuine of handsome design; or, ne Diamond Scarf Pin of early subscriptions to the ach. 14 carat gold, with pend A Gent's \$5.00 14 carat of patterns of the most early subscriptions to the ach. set with two pearls and ring put up in a fancy ent's \$2.50 pair of 14 carat patterns, for five (5) yearly HURCHMAN at \$1.00 each. to \$1.50 Yearly.

Toronto, Ontario.

Dyspepsia

Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

Horsford's Acid Phosphate.

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations. For Sale by all Druggists.

'I want to belong to the Saviour, but I could trust Him if only I could be sure that He loves me.'

"His had been a hard life in the world, poor heart; how shall I convince him of the fact of the love of God? I spoke to him of friends and play-mates. Is there any one you have ever known who, if you had to die, would be willing to die in your stead to save you? A moment's silence, and then with a sweet smile, he looked up and said, 'I believe my mother would.'

"In that brief pause he had looked back on life, and measured a mother's love. Perhaps there passed before his mind the vision of her toil late at night to mend his clothes, or earn tomorrow's bread, and convinced of the reality of a mother's love, his heart told him it would be strong unto death.

"Then see what Jesus has done," and I spoke to him of the bleeding hands and feet of the Crucified. He bowed his face in his hands, as he said, 'I can love Him back again, and trust Him, too.'

"Thus was the victory of the Crucified won in that young heart. So is it ever with us all."

#### Lost and Found.

"I don't care! you can go home as soon as you like—so there!"

Slam went the door. I confess I was surprised and grieved to hear the angry voice of the princess. "Poor child!" I thought, "how unhappy she must be!" If she had not been a princess, you know, it would not have been so hard. Princesses suffer dreadfully when they are angry.

While I was thinking, I wrote a little note and pinned it on my study door. Here it is:—

"Lost.—An article of great value to the owner, at about four o'clock on the afternoon of January, 25th, 1888. The finder will receive a liberal reward on returning the same to

THE LITTLE PRINCESS."

Pretty soon she came in with a pretty pink spot on each cheek. She was going to tell me all about it, when the notice caught her eye. She read it through, then glanced at the clock and looked puzzled.

"I know you want me to advertise it, dear," I observed, as if it was all a matter of course.

"What do you mean, please?"

"Why, of course, you are hunting for it now."

"Hunting for what?"

"Princess," said I, glad to notice that her eyes were brighter and her cheeks of quieter colour than when she came in, "oblige me by looking up a word in the dictionary: T-E—have you

#### Unlike the Dutch Process No Alkalies

—OR—  
Other Chemicals  
are used in the  
preparation of

W. BAKER & CO.'S  
Breakfast Cocoa

which is absolutely  
pure and soluble.

It has more than three times  
the strength of Cocoa mixed  
with Starch, Arrowroot or  
Sugar, and is far more eco-  
nomical, costing less than one cent a cup.  
It is delicious, nourishing, and EASILY  
DIGESTED.

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W. BAKER & CO., Dorchester, Mass.

## Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients. Their delicate sugar-coating, which readily dissolves in the stomach, preserves their full medicinal value and makes them easy to take, either by old or young. For constipation, dyspepsia, biliousness, sick headache, and the common derangements of the *Stomach, Liver, and Bowels*; also to check colds and fevers, Ayer's Pills

### Are the Best


Unlike other cathartics, the effect of Ayer's Pills is to *strengthen* the excretory organs and restore to them their regular and natural action. Doctors everywhere prescribe them. In spite of immense competition, they have always maintained their popularity as a *family medicine*, being in greater demand now than ever before. They are put up both in vials and boxes, and whether for home use or travel, Ayer's Pills are preferable to any other. Have you ever tried them?

## Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists.

Every Dose Effective

**DR. WOOD'S**



**Norway Pine Syrup.**

Pills in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR  
**COUGHS AND COLDS**

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant piny syrup.

PRICE 25c. AND 50c. PER BOTTLE.  
SOLD BY ALL DRUGGISTS.

found it so far?—M-P-E-R. What is the definition, please?"

"Calmness or soundness of mind," read the princess slowly. "Now, if you please, read this verse: Prov. xvi. 32." That she read to herself.

"Once more, dear: Ps. xiv. 13, the first half of the verse. You see, Your Highness, it's a pretty serious thing for a King's daughter to lose her temper, so I thought you'd like to have me help you find it."

The brown curls dropped upon my coat-sleeve for a moment, and I am not sure that her eye-lashes were not wet when they were lifted again.

The princess bestowed a dainty little kiss upon me, and pausing only to say, with a dimpling smile through her tears, "That's your liberal reward, sir!" hurried from the room. A moment afterward I heard the outer door close once more, softly this time.

Fully ten minutes later it opened again, but it let in the sound of light footsteps and happy young voices chatting and laughing gaily.

I took down my notice and threw it into the fire.

#### A Butterfly's Friends.

Two little girls found a butterfly fluttering feebly; its wings seemed to be of no use to it. It tried to rise and it could not. Night was coming on, the shadows were gathering darkly round about; they were afraid the poor helpless butterfly might get eaten by a bird or injured by someone treading upon it as it lay panting upon the ground. It made them feel sad to see it, so they cared for it in the best way they could. They made a little round nest of moss, put a flower or two in it without the stalks, and they put a little milk in a cup-shaped leaf and placed that too in the nest. Then they coaxed the butterfly to cling with its feet to a piece of stick, and, lifting it carefully, placed it with its mouth near the milk. Then they covered it lightly. Then next morning when they lifted the covering the butterfly flew up into the bright sunshine, to their joy.

#### The Three Sieves.

"Oh, mother!" cried little Blanche, "I heard such a tale about Edith Howard! I did not think she could be so very naughty."

"Oh! my dear," interrupted Mrs. Philpott, "before you continue we will see if your story will pass the three sieves."

"What does that mean, mother?" inquired Blanche.

"I will explain it. In the first place, is it true?"

"I suppose so. Miss White told it to me, and she is a great friend of Edith."

"And does she show her friendship by telling tales on her? In the next place, though you could prove it to be true, is it kind?"

"I did not mean to be unkind, mother; but I am afraid it is not kind. I should not like Edith to be ready to tell such a tale about me."

"And is it necessary?"

"No, of course, mother; there is no need for me to mention it at all."

"Then put a bridle on your tongue, dear Blanche, and don't speak of it. If we cannot speak well of our friends, don't let us speak of them at all."

#### Was it You?

There was somebody who said an unkind word which hurt somebody else. Was it you?

There was somebody who was thoughtless and selfish in her manner and mode of living. Was it you?

There was somebody who harshly criticized the actions of somebody else. Was it you?

There was somebody who found nothing else but fault in the belongings of her friend. Was it you?

There was somebody who borrowed a book, and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?

I hope you can answer "No" to every one of these questions; but if you cannot, and are forced to drop your head because you know you are guilty, then resolve that the next time the accusation is made, and the question asked, you can say with truth, "It was not I."

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