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Canadian Churchman

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A Church of England Weekly Family Newspaper.

VOL. 18.]

TORONTO, CANADA, THURSDAY, AUG. 11, 1892.

[No. 32.]

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Lessons for Sundays and Holy Days.

August 14.—9 SUNDAY AFTER TRINITY.

Morning.—1 Kings 10 to v. 25. Rom. 11. 25.

Evening.—1 Kings 11 to v. 15; or 11. 26. Matt. 24 to v. 29.

THE DIVORCE ACTS are just now occupying the chief attention of the E.C.U. people. They have taken up as their special vocation at present the defence of the sanctity of Christian marriage. If they succeed in revising recent legislation in favor of divorce, they will not have lived in vain. It will be a noble monument of their zeal.

THE JESUITS IN ENGLAND.—A correspondent of the *Rock* directs attention to the evil case in which England has been placed by her *misplac ed* "liberality" to Jesuits. "The Jesuits, turned out of every country in Europe, have made England their home." They have little else to do than wire-pulling in politics for the advance of their Church.

CONVERTED ROMANISTS.—We find in the *Brighton Gazette* a detailed list, carefully verified from the Church Directory, of thirty Roman Catholic priests who have been converted and are now active members of the clerical force of the Church of England. How is it that the Church says so little about this significant gain from Romanism?

OBJECT OF THE "ITALIAN MISSION."—A controversy between Lord Ashburnham and Dr. Parker has drawn notice to Cardinal Manning's words to the Romish prelates assembled at Westminster in 1859: "It is good for us to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bind and break the will of an imperial race."

CONWAY'S "THOMAS PAINE" is a book of note, because it seeks to rescue the name of one whose memory has been execrated from the evil reputation which has covered it as the drifting sands sometimes cover—creeping slowly but incessantly over them—seaside villages and towns. That Thomas Paine should have been, in reality, a gentle Deist, with a benevolent appreciation of the essence of Christianity, seems incredible.

"THE COMING AGES" is the name of our old friend known formerly as the "*Los Angeles Churchman*." The change of name indicates a definite "new departure" into the ranks of those who expect the "present age" to expire ere long in order to give way to the new order of the millennium. Meantime a divorce of state and religion is called for.

THE SOCIETY OF S. OSMUND is rejoicing this year over the selection of one of their most faithful members (Dr. Hicks) as Bishop of Bloemfontein. Shortly after the appointment, a letter was received from Dr. Hicks, in which he said: "I beg to answer the council that the promotion of *reverent English ceremonial* is an object which I have very much at heart."

DR. FARRAR AND "SACERDOTALISM."—The too eloquent Archdeacon of Westminster has lately written one of his loose and ill-considered articles in the *Contemporary Review*, in which "he puts his foot in it" as deeply as usual. "The Catholic Church knows no such Sacerdotalism—a human barrier between God and Man." So comments the *Church Times*.

E. C. U.—Its advocates this year are especially proud and happy over the retrospect of thirty-three years, in which they "have never embittered needful controversy with passion, recrimination or retaliation. When they had to fight, they fought like Christian gentlemen, with temper, courtesy and fairness. They lay more stress than ever on defence, not defiance."

"ESPECIALLY . . . THE HOUSEHOLD OF THE FAITH."—Very pertinently does the *Living Church* ask "are we doing it?"—providing for the needs of fellow members of the Church as such. "Masonic societies, guilds and brotherhoods of various names, and even some railroad companies, provide for their needy members and disabled officers"—but the Church neglects this!

HYGIENE OF THE RAMAZAN FAST.—The *Sabah* of Constantinople notices the adverse criticism of quasi-scientific men in the East on this Mahomedan fast; but triumphantly defends the custom when rightly followed, by arguments as to the benefits of careful diet, self-discipline, severe training, &c. and in very much the same language as Christians might use. Fasting is common to both religions.

"RAISON D'ETRE" OF PURITANISM AND METHODISM.—According to Rev. John Burton, of Toronto, the attempted repression of *enthusiasm* occasioned the formation of Methodism, just as the attempted repression of personal communion had ended in the establishment of Nonconformity in England. Now, the Church of England acknowledges and practices both enthusiasm and social fellowship among her members.

A DAY IN BED.—The *New York Herald of Health* makes a very distinct offset against the rage for early rising which some people follow, by tracing the physiological benefits of the posture of a human being on his bed, where tired nature's sweet restorer, balmy sleep, may woo him to repose and recuperation of worn out energies. This is the *other side* of the "a little more sleep" question.

A SACRAMENTARIAL DIRECTORIAL is promised as a compilation of the S. S. O. "It will be prepared with great care, but a very considerable time must elapse, and the number of members largely increased, before the council can hope to go to press." It is gratifying to note that a very distinct wave of loyalty to Anglican traditions—as opposed to Roman precedents—is passing over the Church of England.

GOLD (?) CURE ANALYZED.—At a quarterly meeting of the Society for the Study of Inebriety, Dr. Norman Kerr quoted the analysis of this celebrated American specific. It appears to be more than half water, more than quarter alcohol (!), the balance sugar, salts and lime. Called "the double chloride of gold," it contains neither gold nor chlorides! So the *Temperance Chronicle* reports Dr. Kerr's remarks.

THE DUBLIN TERCENTENARY proceedings have attracted unwonted attention to Ireland's "Oxford"—a very fountain for three hundred years of scholarly eloquence of a peculiarly finished and polished kind—the Irish *perfervidum ingenium* tempered and chastened by "deep Church" learning. The world is the better for its Goldsmith, Berkeley, Swift, Burke, Magee, Littledale, and innumerable other Dublin alumni.

ENGLAND THE BULWARK OF PROTESTANTISM.—Successful resistance to Romanism depends chiefly on the steadfastness of the English position. Said Cardinal Manning:—"England is the head of Protestantism, the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world." Thus he reconnoitered the position!

THE "DUKE OF WELLINGTON" CHAIR.—We find figured in the *Scientific American*, a very curious but very comfortable reading chair, on the model of one preserved in Walmar Castle, which belonged to and was the favorite chair of the Iron Duke. The seat is in the form of a saddle, the reader sits astride with his face to what is usually the back, where the book rests. There are elbow rests on the back, as well as a desk for books.

"A PREACHING CROSS."—In his account of a "Three Hours Service" (at which he himself was the preacher) at St. Bartholomew's, Brighton, England, Canon Knowles notes: "At the back of the bare altar, an enormous T cross in oak, with the place for the sacred feet, the nail holes in the wood, and above all the title, with its inscription in Hebrew and Greek and Latin. . . . It preaches silence and sorrow over all that vast church."

VARIETY IN RITUAL DESIRABLE.—In these wise words, which had such an effect on his synod when a hot discussion in ritualism was up, the Bishop of Niagara said:—"My conviction is that a difference in ritual and practice in our congregations is just as wholesome, useful and happy, as the difference that prevails in the customs of various families. . . . If I could make the ritual of every congregation precisely the same, I would not do it."

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by the Bishop of Rochester in a humble street in the borough, the *Church Times* says it is "a sign that the rich are not eager to keep all the best things for themselves. We cannot doubt that the existence, amid its poor surroundings of a stately and solemn temple will cheer the hearts of the people who live near it." This work began in a shed in 1876.

SECTS OUT-LIVING THEIR OBJECT.—There is a great deal of truth in the remarks of Mr. Burton (a Congregational minister of Toronto), quoted in the *Review of the Churches*, and commented on by Lord Nelson in *Church Bells*. He says, "The need of denominational existence diminishes with the very success of the denominational testimony. The truth which the denomination was founded to proclaim becomes very soon the common heritage of all the Churches."

TOO MANY "SOCIETIES."—The Marquis of Meath, referring to the Young Men's Friendly Society, deprecates the rage for forming new associations where some society *already* exists with the same object. The tendency is to draw away by new attractions, so as to weaken old societies, without adequately supporting the new ones. His lordship calls upon the bishops to *single out* some one of the various societies as an object for distinct preference and patronage.

LAZY ELECTORS.—If those who sell their votes are punishable, what should be done with those who *don't use* them at all? The recent English election was, practically, left in the hands of the *lower classes* of the population. "This laziness of the well-to-do is the cause of incredible mischief," says the *Rock* . . . "the meddlesome, fussy, noisy folk have command of our institutions, and tax us and govern us at their mercy." Forty per cent. do not vote at all—chiefly the "upper classes."

THE VOICE OF ST. PAUL'S.—"St. Paul's, as seen from the river!" (says Canon Knowles)—"I must say I never tire of the grand effect. It towers up with graceful majestic simplicity, *above the life of London*. The flowing lines of the dome, reaching up to the great cross, suggested the confidence and harmony of the Faith, soaring above the various and contradictory aims of time. . . . Above was the shapely dome, *surmounted by the cross*, telling of the one great plan of God for the salvation of the whole world."

"NONCONFORMISTS" AND "DISSENTERS."—Mr. Guinness Rogers, having taken exception to the use of the former word as applied to Irish dissenters since disestablishment, the *Church Times* sensibly says: "Nonconformity, in the accurate use of the term, has nothing whatever to do with the 'Establishment' of religion, and those who are popularly called or call themselves 'Nonconformists,' whether in England or in Ireland, ought simply to be designated 'dissenters'—from the *doctrines* of the Church."

"THREE FACETS OF ONE CRYSTAL, primaries of one white light, satellites of one central planet, what opposition need there be, can there be, (among the three 'parties' of the Church of England, 'High,' 'Low' and 'Broad') if wisdom be the teacher, and God the Lord of all?" Their respective mottoes are of equal importance and truth: viz., "God and the Church," "God and the soul," "God and the world." So said Mr. Tugwell at the 33rd anniversary of the E. C. U., preaching at St. Cuthbert's, Earl's Court.

SOCIETY OF ST. OSMUND.—In Canada members have lately joined the society in the following dioceses: Toronto, Ontario, Montreal and Niagara, and besides, a number of letters of inquiry have been received from priests and laymen in the above and other dioceses of the Canadian Church. The anniversary services were participated in, in churches of the dioceses of Toronto, Niagara and Columbia. This society is the only one whose object is to restore English Ceremonial and Ritual in the English Church. The report which appears in the *Church Times* is incorrect.

BOATING DISASTERS ON LAKE ONTARIO.

It is not the first time we have had occasion to call attention to the lack of proper precautions against these heart-breaking events of so frequent occurrence. Surely, the authorities could take some step to inspect the pleasure boats moving with sails as well as those propelled by steam, so that the general public may be adequately warned and protected against unforeseen mishaps of this kind. The breadth of beam, the depth of hull, the quantity of sail—there must be some way of testing and regulating such things.

Meantime, while we recommend such prudence and care on the part of the authorities, we cannot fail to

EXTEND OUR DEEPEST SYMPATHY

to those who have lately suffered by the Port Union accident. There were some circumstances peculiarly touching attending the bereavement in the family of the respected Rector of St. Stephen's, Toronto; and his good wife—so zealous a helpmeet, so earnest in good works, so devoted a mother—is the centre of commiseration in this very sorrowful event. Absence from home always adds to the poignancy of regret on these occasions, and no wonder that many hearts of friends have throbbled in sympathy with the mother's heart,—when they anticipate the effect of the blow as it falls beyond the Atlantic—and many a prayer has gone forth that these sufferers may receive full support from on high under their trial.

BROKEN-HEARTED NEWFOUNDLAND.

One cannot help thinking that this current year has been marked by an enormous number of casualties involving heavy loss of human life. In the Scandinavian peninsula, the town of Christiansund was nearly demolished by fire; Ætna has been pouring forth its lava streams upon the inhabitants of Sicily; the bursting of a steam reservoir at Geneva cut off suddenly many souls among the tourists present; the baths of St Gervais have seen large numbers of unfortunate valetudinarians swept away in the early morning by an avalanche of landslide forced down by a creeping glacier. Man has added to disaster, not only by the imperfections of his boasted inventions, but by the cruelty of his labour quarrels: Pittsburg and San Francisco have testified to the lengths of warfare and revenge, by means of cannon and "giant blasting powder," possible to excited labourers. Earthquakes among the Celebes and volcanic eruptions, flood and cyclones in the Western States, have added to the horrors of 1892. It seems a question whether the terrors of natural forces are not aggravated by man's attempt to "harness the lightning," and train the other mysterious powers to follow the bent of his will—so often does the harness break or the virtue of training appear to fail at the most critical moment.

"BLOOD THICKER THAN WATER."

Many, however, as have been the calls on human

sympathy with suffering, and well as they have been met as they arose, in various places, none has appealed so completely to us in Canada as the recent terrible disaster to the capital of the ancient colony on the far Atlantic shore. Ten thousand people homeless, a quarter of a million threatened with absolute destruction—brothers, sons of the same great mother, Britain! Who can resist that call? All petty slights and coldness, and "strained relations," and old grudges, are forgotten in this hour of need. It is said that the *Church* people have been the heaviest losers—especially in regard to the unique cathedral—supposed to have been fireproof—which they now see in ruins, and which was a monument of the first tones of our liturgical worship on this continent, 300 years ago. The ruin of St. John's means the ruin of the whole province, the entire island, so closely and completely does the rest of the country depend upon its capital. Often have we had occasion to pity our kindred, living isolated on the verge of the Dominion; never have they been in so much need of our help than now. It is a time when not only national unity—"imperial confederation" of hearts—should be evoked: but when the Church, as such, should evince its thorough sympathy, and strain every nerve to extend the brotherly helping hand.

AUGUST.

A. BISSET THOM, GALT, ONT.

This month derives its name from Augustus Cæsar. To him we are indebted for the completion of the improvements which were begun in the calendar by Julius Cæsar; and the Roman Senate declared that the month, previously called "Sex-tilis," should bear his name, because in the same month he was created Consul, B. C. 38, thrice triumphed in Rome, received the oath of allegiance from the legions which occupied the Janiculum, reduced Egypt under the power of the Roman people, and put an end to the civil wars. But they made August a month of thirty-one days, that Augustus might not be inferior to Julius, and for this frivolous reason had to change the length of all the last five months of the year. The additional day for August was taken from February, whose usual length was formerly twenty-nine days. The Romans dedicated August to Ceres, the goddess of corn harvests. By the Saxons it was called *Arn-monat*, or *Barn-monat*, because the barns were then filled with corn; and also *Weed-monat*, expressive of the corn which then covered the earth as with a garment.

LAMMAS DAY (1st) is a name which has come down to us from mediæval times, and is connected with many curious fancies in shape of an explanation. 1. It is said that it was customary for the tenants who held from the Cathedral of York, which was dedicated to St. Peter ad Vincula, to offer on this day at the altars of the cathedral two lambs during High Mass, in thanksgiving for the first fruits of the year. From the wool of these animals was afterwards manufactured the *pallium*, a consecrated robe sent by the Pope to individuals upon whom he conferred Church dignity. The *pallium*, according to Durandus, is a garment made of white wool after the following manner:—"The nuns of St. Agnes offer every year, on the feast day of their saint, two white lambs on the altar of their church, during the time of singing the *Agnus Dei*, in a solemn mass; and these lambs are afterwards taken by two of the canons of the Lateran church, and by them given to the Pope's sub-deacons, who

send them to pasture till shearing time, when they are shorn, and the pall is made of their wool mixed with other white wool. The pall being thus made, is carried to the Lateran church, and there placed on the high altar by the deacons of the church." Gregory the Seventh (1073-86) established the practice of making all Archbishops demand the pallium, for which large sums were paid, in order to distinguish them from the Bishops, and to demonstrate their greater dignity. In a council of Basle, 1431, it was ordered that whosoever should demand, or give anything for, a pallium, should be punished for simony. This decision was extremely annoying to the Popes, but Pius the Second (1456-64) succeeded in overcoming the weakness of the Emperor Frederick the Third, and introduced again the tax upon the pallium into a concord made in Vienna.

2. Dr. Johnson supposes Lammas to be a composition of *Lattermath*, a second growing of grass. 3. Other antiquarians consider that the day obtained its name of *Lam* or *Lamb mass* from a conceit regarding St. Peter's being the patron saint of lambs, because Christ had metaphorically admonished him "Feed my lambs," and that therefore a mass was instituted in order to procure the Apostle's benediction, that the lambs might escape the danger of cold after being shorn at this season. 4. But the true derivation of the word is the old Saxon *hlafmesse*, or mass at which was offered the first fruits of the harvest, and bread prepared from this for part of the host. This is Prof. Skeat's view of the word, and it seems natural.

It is said that the name of St Peter *ad Vincula* is derived from the fact of Eudoxia, the wife of the Emperor Theodosius, having been presented with the fetters with which St. Peter was loaded in prison, on an occasion of a journey made by her to Jerusalem. These she presented to the Pope, who afterwards placed them in a church built by Theodosius in honour of St. Peter. Eudoxia, in the meantime, having observed that the feast of August was celebrated in memory of Augustus Caesar, thought it not unreasonable that a holiday should be kept in memory of a heathen prince, which would better become that of a holy martyr; and therefore obtained a decree of the Emperor that this day for the future should be kept holy in remembrance of St. Peter's bonds. This feast of St Peter *ad Vincula* was instituted A.D. 317.

On this day is rowed on the Thames the annual rowing-match by six boatmen, instituted by Thomas Doggett, an actor of celebrity, in honour of the accession of George the First.

ST. LAWRENCE (10th) was one of the most renowned martyrs of the early Church. He was a Spaniard and a native of Arragon. He was treasurer of the Church at Rome during the reign of Pope Sixtus the Second, who was beheaded in A.D. 258. According to that pious prelate's injunctions, he collected all the Christian poor, and distributed among them the treasures of the Church. His proceedings alarmed the persecutors, who seized him and commanded him to give up the keys of his charge, and to render an account of the Church treasures. Being granted a respite of three days, he collected a great number of poor widows and orphans, divided among them all the money in his possession, sold all the sacred vessels for the same purpose, and then, presenting the poor people to the Governor, said:—"These are the true treasures of the Church." Provoked at this, the governor immediately ordered him to be scourged; but on enduring his tortures with great fortitude,

he was ordered to be fastened upon a large gridiron, with a slow fire under it, in order to make his death more tedious. Philip the Second, having won the battle of St. Quentin against the French, 10th August, 1557, resolved, in honour of the saint, to erect a monastery in the form of a gridiron. The escurial, about fifteen miles from Madrid, is in the form of an immense parallelogram of about 650 feet in length on either side; a large number of transversal galleries crossing it at right angles, representing the gridiron bars. The handle is formed by the royal apartments, which are attached in a block to the centre of one of the facades. The feet are represented by the corners at the four angles. The Church of St. Lawrence, Jewry, in London, is dedicated to him, and has a gridiron in the steeple for a vane.

THE ASSUMPTION OF THE VIRGIN MARY is celebrated by both the Greek and Roman Churches on the 15th, with great ceremony and splendor. According to their belief, her body ascended, or was carried up miraculously, to heaven this day. The festival was instituted about the year 778. The legend states that three days after her interment, when the grave was opened, her body was not to be found, "but only exceeding fragrance"; whereupon it was concluded that her body had been taken up to heaven. Its true account is still more interesting: "The Assumption was first taught in the 3rd or 4th century as part of the Gnostic legend of St. Mary's death, and it was regarded by the Church as a Gnostic and Collyridian fable down to the end of the 5th century. It was brought into the Church in the 6th, 7th and 8th centuries, partly by a series of successful forgeries, partly by the adoption of the Gnostic legend on the part of accredited teachers, writers and liturgists. And a festival in commemoration of the event, thus come to be believed, was instituted in the East at the beginning of the 7th, in the West at the beginning of the 9th century."

The 24th of August, known in the Prayer Book Calendar as "St. John Baptist beheaded," and in the Roman Calendar as "Decollatio St. Ioannis Baptistæ," is the second festival in honour of this forerunner of the Lord.

LAY HELP IN THE CHURCH.

BY GEO. WARD, TORONTO.

Some twenty years ago, a few laymen, lovers of the dear old and truly Catholic and Apostolic Church of England, and as deeply interested in and as anxious for her welfare and success in the fulfilment of her divine missions, and as sincerely desirous of doing anything and everything they were allowed to do as laymen, keeping within the order and discipline of the Church, met together in the town of Leeds, in Yorkshire, a town famous for good churchmanship ever since the days of its great vicar (Dr. Hook), who subsequently became Dean of Chichester, and from the further fact that four out of its five last vicars became Bishops, three of whom are so still, Hereford, Chester, and Truro—for the purpose of considering and discussing, after seeking for Divine guidance in the matter, what was best to be done, and how best to do it, so as in no manner, sense, or degree, to interfere with the rights and privileges of the clergy, or commit any break of the Church's discipline, or create even a semblance of schism within her pale. Here was a town and rural deanery, co-extensive one with the other, of nearly 350,000 souls, and nearly 100 parishes, and one of the latter with not less than 15,000, and these large parishes were mostly the poorest, with a solitary clergyman to labour in their midst, who, if he laboured day and night and never should have a day's sickness or holiday, could never reach the outlying parts of his parish nor administer the consolations of our Holy Religion to the sick and dying. The more the subject was

considered the more deeply were we impressed with the solemn truth that the harvest, truly, was not only plenteous but ripe, and that the spiritual reapers, the clergy, were so few that unless more labourers could be found the harvest could not, humanly speaking, be gathered into the garner of Christ. What could we do in the matter? How could we, as laymen, render any such aid as would at once assist the overworked parson, and not seem to show any desire on our part to usurp his functions, or in any way to cast reflections upon his zeal, diligence, and energy in his parish, and at the same time even to avoid the appearance of undue egotism or any desire to push ourselves to the front. All of us had for years been Sunday School teachers, three or four superintendents, and, to some extent, district visitors. After surveying the field of labour, and carefully weighing up the pros and cons, the following is a fair summary of what was agreed to at our first meeting: (1) Every member must be a communicant. (2) That the association should not be partisan—but Church in its truest sense, allowing for human infirmities. (3) That no member under any pretence whatever should be allowed to take part in any service, whether mission-room or cottage meeting, except on the invitation or with the sanction of the vicar or incumbent. (4) That it would be desirable to have a special and shortened service prepared for the use of its members. (5) That till such a time as this could be done, and in the event of any member being invited to conduct such a service or services as were contemplated, such members to be recommended to use a selection from the Collects, Litany, or other portions of the Church Service, rather than indulge in rambling and rhapsodical modes of expression, sometimes and mostly miscalled "extempore prayer"; this I say was recommended, not insisted upon, as we did not desire to deprive any member of his Christian liberty as he might deem such.

Having proceeded so far, it was unanimously agreed that a deputation of five should wait upon Dr. Gott, then vicar of Leeds, now Bishop of Truro, in Cornwall. The interview with Dr. Gott took place a few days afterwards. The scheme was laid before him, and he entered into it most heartily, and considered the suggestions, rather than rules which we had made, as conceived in the right spirit, and suggested that we should complete what we had begun by framing a constitution for the government of the association, and have another interview with him, after which he would invite four of his most influential brethren, himself making the fifth, to meet an equal number of laymen, to discuss, and, if necessary, to amend the scheme or constitution. He also made some admirable suggestions which were gladly accepted. Having completed the work, so far as we were able to do so as laymen, and having submitted them again to Dr. Gott, the same being approved by him, the first meeting of five laymen and five clergymen took place at the vicarage, Dr. Gott, as vicar of Leeds, presiding.

After a long and earnest debate and some sharp criticism of our plans and motives, as well as of the proposed constitution, two at least of the clerics were suspicious of our motives; the vicar and two others thoroughly agreed with and supported the institution of the "Lay Helpers Association," and the following constitution was accepted:

1. That the association be called the Leeds Ruri-decanal Lay Helpers Association.
2. That the vicar of Leeds, for the time being, who is also Rural Dean, shall be the president.
3. That all the parochial clergy accepting such help as the association can render, shall be *ex-officio* members of the Council, which shall meet at least every quarter.
4. That a committee consisting of members shall meet every month for the transaction of such business as may be necessary for the systematic working of the association.
5. That the members of the association shall be divided into seniors and juniors who must be regular communicants.
6. That juniors shall be those members who are under 25 years of age, and shall in order to gain experience assist the seniors in the services.
7. That no member of the association, as such, shall, under any pretence whatever, take part in

mission room, cottage meeting or any other service, except by express invitation of the incumbent.

8. That as soon as possible some suitable form of service be formulated, and when approved, be printed for the use of the association.

9. That a synoptical report of the work done by the association be presented to the council at each quarterly meeting by the hon. secretary.

10. That the association will not know nor mix itself up with any differences in mere matters of ritual, one way or the other, and will avoid all controversial subjects in its proceedings and addresses, as far as possible.

11. That the Council and monthly and all other, if any, meetings shall commence or close with prayer, or may close with the Doxology.

I need only add that the success of the association was such that as the honorary secretary I was asked to meet the rural deans and clergy of several other rural deaneries, accompanied by other senior members, to explain our mode of procedure, the result being the formation of several other rural-decanal associations, and eventually in the formation of a Layhelper's Association for the Diocese of Ripon, with the Lord Bishop (then Dr. Bickerstall), as president, myself and several of my colleagues being selected by his Lordship as members of the Diocesan Council. As a further mark of his Lordship's approval, he specially granted to three of my brothers and myself a diocesan lay reader's license. My own I still hold among many other highly prized documents.

I have given the code or constitution from memory, and while I do not vouch for its *ipsissima verba*, I do vouch for accuracy in substance and fact. Up to the time of my leaving Leeds, and the Diocese of Ripon, to fill an important diocesan secretaryship under the Bishop of Manchester, the association was pursuing a useful work in aiding many an overworked clergyman in the densely populated parishes, sometimes over 20,000 souls in the manufacturing districts of the dear old Mother Country.

I may further add that none could be admitted as a member unless proposed by one cleric and two laymembers at a monthly meeting, and in addition must have a recommendation from his own clergyman, and if approved was elected at the next monthly meeting.

As lay helpers' associations have become much more general in the Church in the Mother Country, and lay readers are generally recognized as co-workers, in their degree, with the clergy, and not only so, but if I am rightly informed, the same or similar kind of association is likely to spring up in connection with the work of the daughter Churches in the various colonies—the foregoing account, though crude and imperfect, may aid somewhat in the formation of such associations as well as in formulating their constitution. I shall be glad to answer any enquiry about the subjects in the columns of the CANADIAN CHURCHMAN.

REVIEWS.

THE EVOLUTION OF CHRISTIANITY. By Lyman Abbott. 8vo. Pp. 258. Price \$1.25. Boston and New York: Houghton, Mifflin & Co.; Toronto: Williamson Book Co. (Ltd.)

The volume is carefully thought out and put into good form, so as not to irritate by antagonistic statements, but rather to reason and explain. It does not touch upon the origin of things, but only follows the method that God seems to have appointed for the working out His ends. In this light it is very interesting reading, and the subject well distributed in nine chapters, which embrace such topics as "The Evolution of the Bible," "The Evolution of the Church," "The Evolution of Christian Society," "The Secret of Spiritual Evolution," &c. The world and the Church are regarded as undergoing a course of evolution from less to more, and from simpler to the more complex. This is not from natural or inherent force belonging to nature, but from a resident force that nature has received from a personal and intelligent Being, so that the evolution progresses according to definite laws, and works up to a definite end. In Jesus Christ, God is incarnate, giving in Him the perfection of humanity, that when our education on earth is ended, "in all the regal splendor of His character, and with all the justice

and purity and the love which constitute His divine glory, we shall be like Him, and God will be in us, as in Christ, the all in all." The story of historical evolutions during the last eighteen centuries of Christendom is very valuable, and the whole volume is an important contribution to literature and theology.

EARNEST THOUGHTS FOR EVERY DAY. By the author of "Thoughts for Weary Hours." New York: T. Whitaker; Toronto: Rowsell and Hutchison.

This charming leatherette is full of choice earnest thoughts, and must be very helpful if each article is taken for a distinct meditation. Some of these are recognized as taken from our favourite authors, but the result is the same, and we can very highly recommend the collection. Interspersed are to be found a few Collects, and the choice here is very judicious, not too many and always suitable.

THE TEACHING OF JESUS. By Hans Hinrich Wendt, D. D. Vol. I. Price 10s. 6d. Edinburgh, T. & T. Clark; Toronto, Presbyterian News Company. 1892.

Dr. Wendt's great work has been received with so much enthusiasm by readers of German that its translation into English was a matter of course, and we are glad that the work has fallen into such competent hands as those of the present translator. Dr. Wendt attempts to do for the teaching of Jesus that which Neander declared to be impossible for himself—namely, to approach it with entire freedom from prejudice (presupposition). No one can question the penetration or the profundity of Dr. Wendt's exposition, and teachers will do well to provide themselves with a copy of this book. We must, however, warn the inexperienced that the Jesus of D. Wendt is not the Christ who is confessed by the Catholic Church. Read with discrimination, however, the book will be of great value.

COMMENTARY ON ST. PAUL'S EPISTLE TO THE EPHESIANS. By Rev. John Macpherson, M.A. Price 10s. 6d. Edinburgh, T. & T. Clark; Toronto, Presbyterian News Co. 1892.

The Epistle to the Ephesians has been recognized by thinkers like Coleridge as the most profound of all the writings of St. Paul's; and even those who don't thus discriminate will not doubt its great value. Mr. Macpherson gives us an admirable commentary on this epistle, and one which is equally valuable to students of the Greek Testament, and readers of the English Bible. The introduction is careful, learned, and thorough. No writing of importance on the subject is overlooked. Mr. Macpherson has no doubt of the Pauline authorship of the epistle. He gives good reasons for that opinion. He does not, however, agree with Lightfoot and Godet that it was a circular letter. It was, he thinks, in the first place at least, addressed to the Christian Church at Ephesus. In the introduction Mr. Macpherson gives an excellent account of the contents of the epistle.

The commentary is the best of all that we have consulted. It is more concise, and, at the same time, more scholarly, than Eadie's, which is the only English commentary that would take nearly the same place; and it is fuller than Mr. Moule's excellent work in the Cambridge series. The author shows a thorough acquaintance with all the latest English and German commentaries, and makes a judicious use of them. If we must, in any degree, offer a criticism, we should point out that Mr. Macpherson is slightly biased by Calvinistic modes of thought, although these are not offensively obtruded. He gives an excellent account of the literature of the subject. We are looking for Bishop Lightfoot's long promised commentary on the Ephesians; and, until this comes, we cannot do better than use Mr. Macpherson's.

MAGAZINES.—*The Critical Review* (July). This publication continues its useful and invaluable work in a thoroughly satisfactory manner. It has a double use—in the first place, it will enable students to know what books they should purchase; and besides, it will give to those who do not wish

to purchase a very fair notion of the contents of the most valuable recent publications on theology and philosophy. Among new books of value and interest noticed in this number are the new editions of Tyler's Primitive Culture, Kanlen's Assyria and Babylon, Davidson's Ezekiel, Ryle's Old Testament Canon, Canid's Essays on Literature and Philosophy, and Minshead's Elements of Ethics. *The Expository Times* (July) has a great deal of matter of practical usefulness to teachers of religion, whether clergymen or Sunday School teachers. There is an excellent article on English Literature in its religious and ethical aspects, some very good Expository Papers, the usual Great Text Commentary, Notes of Recent Exposition, and Exposition of the International Lessons.

SOCIETY OF ST. OSMUND.

This society, which was only organized in 1889, but already shows large growth and expansion, lately celebrated its third anniversary. Saturday, the 16th July, was the Translation of St. Osmund, according to the Sarum Calendar, and on that and following days the Holy Communion was celebrated with intention for the objects of the society in seventy-five churches of England and abroad. For the first time in the history of the society it was found possible to have a Solemn Eucharist, which was celebrated on the 18th of July, at St. Michael's, Shoreditch, one of the ancient homes of Sarum ceremonial in England, of which the Rev. H. M. M. Evans, one of the members of the council, became vicar some nine months ago. The congregation was larger than it could reasonably have been expected, and by far the greater part of it was composed of men. The service was rendered with full Sarum ceremonial, carried out with correct details. The chief minister was the incumbent of the church, the Gospeller being the Rev. H. G. Worth, and the Rev. W. Loundes the Epistoler. The organ was played with consummate skill and taste by the Rev. G. H. Palmer. Mr. F. Abdy Williams, Mus. Bac., conducted, and the cantors were Mr. H. B. Briggs, of the Plainsong and Medieval Music Society, and Mr. F. W. Goodrich, first secretary of the society. The music was the St. Dunstan's Mass, "Rex Splendens" (recently published by the Plainsong and Medieval Music Society), and was Gregorian throughout. The Book of Common Prayer was strictly adhered to, save that there was no sermon. The service began with the Prayer-book Litany, which was sung in procession.

The annual general meeting took place at 8 p.m. at the Church House, Dean's Yard, Westminster, under the Presidency of Sir Theodore C. Hope, K.C.S.J., C.J.E. The report stated that there were now on the roll 210 members, against 150 at the corresponding date of last year. Several communications having reached the society as to extending its work in the colonies and foreign parts, the council determined to appoint four local secretaries in various provinces of the Church. Mr. W. E. Lyman, of Montreal, and the Rev. E. Tennyson d' E. Jesse, of Grahamstown, South Africa, had consented to act for their respective districts. Several letters having appeared in the Church papers regarding the issue of a Sarum *Directorium*, the council had determined to compile such a work. It would be prepared with great care, but a considerable time must elapse, and the number of members be largely increased, before the council could hope to go to press. Since the issue of the last report six lectures had been given, and arrangements were being made for a course of papers to be read at some centre in London during the winter months. During the past year a very large number of letters had been received asking for information upon details of ceremonial, and it was evident that clergy and those interested in the services of the Church were beginning to recognize the value of the society. The council wished to suggest to members to always advise references to the society when the restoration of the legal ornaments both of the Church and of the ministers thereof is contemplated. Mr. W. Antrobus Luning, the hon. secretary and treasurer, then made a brief statement. He said that the society was making real progress, and he had the pleasure of announcing that the Ven. T. Bedford Jones, Archdeacon of Kingston, Ontario, and Mr. Maclean, the new Dean of Argyll and the Isles, had recently become members. The society was spreading in all directions, and in addition to the hon. corresponding secretaries who had been appointed for Canada and South Africa, he hoped shortly to be able to say that Mr. Mercer, at Zanzibar, and Mr. Fitzwilliam, in Australia, had accepted similar appointments in their respective spheres.

Sir Theodore Hope, the chairman, then in a few words introduced the Rev. F. S. Warren, B. D., Rector of Bardwell, Bury St. Edmunds, who read a most able and interesting paper upon "The Kalen-

dar of the Book of Common Prayer." A discussion followed, in which the Rev. W. S. Isherwood (Wellingtonborough), the Rev. H. C. Williams (St. Chad's, Haggerston), Mr. Athelstan Riley, Mr. W. Antrobus Luning and others took part. The chairman said that they had hoped for the pleasure of welcoming at that meeting their friend Dr. Hicks, the Bishop-elect of Bloemfontein, who was a vice-president of the society, and it had been their intention to present him with a set of Eucharistic vestments. They would all of them regret that the Bishop-elect was unavoidably prevented from being present, having to attend a meeting at Leicester the same evening in aid of his future diocese. The Bishop-elect, in a brief letter, expressed his thanks for the generous sympathy which the society was manifesting in behalf of his work. The vestments were on view and were of white silk. A cordial vote of thanks to Mr. Warren and the chairman terminated the meeting.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

The Bishop-Elect.—Word has been received from the Rev. Andrew Hunter Dunn, vicar of All Saints, South Acton W., London, England, stating that he has made arrangements to sail from Liverpool on Sept. 1st by the Allan "S. S. Parisian," and expects to reach Quebec on the 9th or 10th. The consecration will, it is expected, take place in the Cathedral of the Holy Trinity, Quebec, on Sunday, Sept. 10th. On the following day the new bishop, together with the other bishops who may be here to take part in the consecration service, will leave for Montreal to attend the triennial meeting of the Provincial Synod.

Honours.—At the 44th commemoration of the restoration of St. Augustine's College, Canterbury, held on the 28th and 29th June, before giving the toast, Floreat Domus, the warden, Rev. Canon G. F. Maclear, D.D., read telegrams from Augustinians in Canada and Newfoundland. He also announced the Honorary Fellowships had been conferred on the Metropolitan of Canada, the most Rev. Dr. Medley, Bishop of Fredericton, the Bishops of Guiana, Cape Town, Calcutta and Central Africa, as also on the Rev. Dr. F. J. B. Allnatt, Professor of Divinity in Bishop's College, Lennoxville, Quebec, the Rev. Dr. Pilot, of St. Johns, Newfoundland, and several others. Among the distinguished company present at the commemoration was the Rev. A. H. Dunn, Bishop Elect of Quebec.

MONTREAL.

PORTLAND.—On Wednesday the 13th, the Ladies' Guild of Christ Church held their annual meeting. About thirty partook of the Holy Communion, the congregation afterwards adjourning to the hall, where they held their meeting and partook of light refreshments. The report was very encouraging, showing that over \$40.00 had been collected in fees and a goodly number of articles are in readiness for a bazaar to take place shortly (D.V.) in aid of the parsonage fund. This mission scattered among the mountains north of Buckingham and twenty miles from the capital, though little known, is steadily progressing. During the past two years, under the care of Rev. W. T. King, a church shed has been built, a piece of ground procured and a parsonage is now in course of erection thereon. A new church has also been built at Blanche Lake, 7 miles away, the work of a loving and devoted people, though only a small community of farmers on a small scale, and some of them only beginners. They have accomplished this with little or no outside help, and set a good example to many congregations in more favourable circumstances. There is a good and growing congregation, but the great drawback has been the lack of a parsonage, and this because unable to provide one. This will be obviated when the building is completed, which will take about two hundred dollars more; this will afford permanent residence and opportunity for good permanent work in building up both the congregation and individual souls in spiritual life. The people are doing their best and are worthy of every encouragement.

ONTARIO.

The Bishop of Ontario held a confirmation in Holy Trinity Church, Williamsburg, on the morning of Wednesday, the 20th of July; the rector of the parish, Rev. M. G. Poole, presented the candidates, thirty-one young people, and one adult, making in all thirty-two persons who received the Apostolic rite of laying on of hands. The Rev. G. Anderson assisted in the services, carrying the pastoral staff. The following day His Lordship confirmed the same number of candidates at St. David's Church, Wales,

when the Rev. G. V. Rollin presented the candidates, and the Rev. M. G. Poole carried the pastoral staff, and assisted in the services. The weather was very fine and the churches were crowded, and at both places the bishop delivered most able and earnest addresses, appealing to the hearts of the young soldiers of Christ.

KINGSTON.—The mission of Stafford, vacant since the removal of the Rev. Mr. Smitheman, has been visited by Rural Dean Bliss, with the result that for the future it will be entirely self-supporting. The report received by the bishop gives great satisfaction, and the example set by the faithful laity of Stafford will no doubt stimulate other parishes similarly circumstanced to go and do likewise. Three services were held on a Sunday by the rural dean, very large congregations being present, and on the following day a business meeting of the congregation was held in each church, at which many families were represented. The previous determination of many in each congregation not to sign until they knew who was to be sent, did not manifest itself at all, every churchman, and several churchwomen present, signing the new list for larger amounts than ever before offered in the mission, one large-hearted old gentleman heading the list with twenty dollars, a thing unheard of in the annals of the Church in Stafford, where the average yearly subscription heretofore has never exceeded six dollars. The list now reported shows many names at fifteen, twelve and ten dollars. Some sixty families were not represented at the meetings, and on each of these the Rural Dean called, accompanied by one of the wardens, with the result that at the end of the work the amount was reached which promoted Stafford to the rank of a self-supporting parish. Thus has Rural Dean Bliss exemplified the working of his scheme for the improvement of the condition of the missionary clergy, as proposed and carried at the recent session of synod. The result certainly goes far to justify his contention that the sufferings of the clergy from the inadequacy of their support are capable of alleviation, if not of entire removal, by the active labours of those on whom devolves the responsibility of seeing that their brethren do not suffer from insufficiency of income. In the Renfrew Deanery six missions have been thus visited by the Rural Dean. In five of them the missionaries are now benefiting from an increase of over fifty per cent. to their incomes, and the sixth, Stafford, has relieved the mission fund of a yearly drain of \$150 or more, and increased its subscription list from a trifle over three hundred to very nearly eight hundred dollars. Figures soon run up, and when it is observed that the increase alone in these six parishes amounts annually to \$1,389, and that the six clergy in charge of the same are benefited to that extent, the practical side of Rural Dean Bliss' scheme is apparent to all. He has worked out almost every detail of the scheme in his own deanery, so the contention of some that it was impracticable loses all force. If workable in one deanery, it is not too much to expect it could be worked in another, and clergy who may be enduring great discouragement as a consequence of insufficient support cannot do better than call upon their Rural Dean to visit them without delay, as indeed he is required to do by the recent resolution passed in synod. Not only will their stipends be increased, but in some instances, like the present, benefit will accrue to the mission fund, where it is sadly needed. Well done, churchmen and churchwomen of Stafford; the diocese greets thee, and thou art promoted in honour. Look well to thy laurels.

SHANNONVILLE.—On Thursday, 7th July, the Lord Bishop of Ontario visited the parish to administer the rite of confirmation to a class of 18, including one young lady, a convert from Methodism, and two married men. The village had the day before been startled to its very foundation by the sudden death of the wife of the churchwarden, but though sadness reigned in all hearts, yet the church was well attended by all denominations. The hymn, "We love the place, O God," 242 A. and M., was sung as the clergy entered the church: Rev. D. F. Bogart, Rural Dean Stanton, Rev. G. A. Anderson, Rev. T. Godden, rector Rev. F. Powell, who carried the Bishop's staff. Then the Lord Bishop. The Bishop's address was remarked by all present as beautiful, full of sympathy for the bereaved, and good advice for those about to be and also for those who had previously been confirmed. One new feature was observed, the rector walked in front of the candidates and received the Holy Communion with the newly confirmed. Everything about the service was thoroughly churchly. The young girls with white caps, showed that they had been taught that no women should appear with their heads uncovered. Such a service cannot soon be forgotten, all agreeing that it was the finest that has ever been in the parish.

BALDERSON.—It is encouraging to hear of such zeal for the continuity of the Church of England as

is prompting the use of our own sequence of colours. Perhaps in time there will be zeal for the continuity of the Church's life within the many who do not know enough to appreciate plain matins. There is great need for men trained to preach repentance, who will go out and take the work now carried on by Methodist and other revival preachers. It is wrong to denounce these men altogether. They try to serve people who are unfit for surplices and stoles, chants and psalms. If they preach false doctrine, the result must be laid to our charge, who stand by stiff and stark with correct theology. It is cruel to laugh at the unfortunates. Why not step out and do the same work with as much earnestness but more knowledge? Why keep sending priests to ask men to come to church who don't know the first principles? In consequence many are not gained who would soon take hearty part in informal services, and gradually become subdued even so far as to be experts upon the proper colours and Gregorian chants. If it was necessary for St. John, clothed in camel's hair, to prepare the way for the Church, it is equally necessary for some to prepare the way for the priests by plain and ready preaching. Can we not get and train men to do this heavy fighting? The wrestling would not be unworthy of our best athletes.

TORONTO.

NEWMARKET.—*Choral Union.*—A very successful meeting of the choirs belonging to the Church of England in the Deanery of W. York was held at St. Paul's Church, Newmarket, on Thursday, July 14th. Choristers were in attendance from Aurora, Oak Ridges, King, Vaughan, Lloydtown, Holland Landing, Sharon, Bradford and Coulson's, beside the choir of St. Paul's. The Holy Communion was celebrated at 11 a.m. by the Rural Dean, Canon Farncombe, assisted by Rev. C. R. Bell, Mus. Bach. A large number of the members of different choirs received the Eucharist. The hymns, responses, &c., were sung in a manner that would have done credit to a well trained city choir. The convention was called to order by the Rural Dean at 2 p.m. After the opening prayers, a number of questions dealing with important phases of church music were handed in and fully discussed. Then followed an excellent address by Rev. G. F. Plummer in advocacy of choral services where practicable. The service in the evening at 7.30 was fully choral, being sung by Rev. F. Heathcote. The lessons were read by Rev. E. C. Trenholme, B.A., lately appointed incumbent of Holland Landing, &c. An eloquent sermon on the text "They sung a new song" (Rev. v. 9), was preached by Rev. R. J. Moore, M.A., of St. Margaret's, Toronto, who spoke, among other topics, of the full development of earthly gifts, as music, painting, &c., in the world to come. The choir in the evening numbered about 75 voices. Those who took part are to be congratulated on the excellent rendering of every part of the different services. The hymns used were the same as those supplied for the synod services. The anthem was unusually bright, Miss V. V. Miller singing the solo in a beautiful manner, accompanied by a harmony of selected voices, and full chorus by the choir. Too much praise cannot be given to Mr. Plummer for the pains taken in the training of so many singers. He was heartily congratulated on all sides on having accomplished so much in making this second choral festival of the W. York Deanery so complete a success. Mr. Plummer acted as organist, giving by request a short organ recital after the evening service; and was ably assisted by Miss Perkins. Besides the clergymen mentioned Messrs. Mussen, Greer and Sibbald also attended. The visitors showed a lively appreciation of the generous hospitality of the congregation of St. Paul's, who gave their guests both a cordial welcome and an excellent dinner and tea in the school-house. A meeting of the chapter of the Deanery was held, and it was decided to have a Sunday school convention at Aurora, Oct. 18th.

HOLLAND LANDING MISSION.—The parishioners of Christ Church have given a cordial reception to their new clergyman, Rev. E. C. Trenholme, B.A., who officiated for the first time on Sunday, July 17th. The vestry of this church showed some time ago a strong disinclination to be separated from Newmarket, but the new arrangement, by which Holland Landing, Sharon and Mount Albert congregations are now united, promises good results for all concerned. Mr. Trenholme is a graduate in Arts of McGill College, Montreal, where he distinguished himself in natural science, and has since won high honours during his divinity course at Trinity College, Toronto. The Sunday services at Holland Landing are held at 11 o'clock in the morning; Mount Albert at 8.20 p.m., and St. James', Sharon, at 7 p.m.

Messrs. J. E. Ellis & Co., the well-known King St. jewellers, Toronto, have just finished a sterling silver tea service and tray, which is to be presented to

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Bishop Hordon, of Moosonee, by the people of his diocese. It is a most elegant set; workmanship and design does great credit to Messrs. Ellis & Co., who are known all over the Dominion for their superior workmanship and the fine class of goods they keep. The following inscription is engraved on it: Presented to the Right Rev. John Hordon, D.D., Lord Bishop of Moosonee, by the people of his diocese, as a token of their affectionate regard and esteem, and an acknowledgment of his zealous and active labours in their midst during a period of 41 years. Moose Factory, 1st September, 1893.

NORWAY.—The corner stone of the new English church of St. John was laid by his lordship the Bishop of Toronto on Saturday afternoon in the presence of a large number of people. Among those present were: Rev. Dr. Langtry, Rev. Septimus Jones, Rev. T. W. Paterson, Rev. Dr. Gammack, Rev. A. Williams, Rev. J. Scott-Howard, Rev. Charles Ruttan, rector of the church of St. John; church wardens Ira Bate and J. W. Millar, and Mrs. Ruttan, the Misses Morrison, Mrs. Walter Darling, Mrs. McCulla, Mrs. Langtry, Miss Leishman, Mrs. Wallace Machan, Mrs. and Miss Harvey, Miss McCollum, Mrs. G. Taylor and Miss Taylor. The site is a most beautiful one, situated on Woodbine avenue near the Kingston road, and occupying an elevated position, from which a splendid view of the surrounding country can be obtained. The spot is historic; upon the same grounds stands the oldest English church in the diocese of Toronto. In the cemetery adjoining rest the bones of John Small, who settled in that district over one hundred years ago, and who was the great grandfather of the present collector of customs for the city of Toronto. Eighty-five years ago Henry Ashbridge was also buried there. It was from this gentleman that Ashbridge's bay received its name.

It was in 1850 that the first sermon was preached in the old church, which had formerly been used as a schoolhouse. Rev. James Beaven, D. D., was the preacher. His congregation numbered but twenty-eight in that year. The church was consecrated by Bishop Strachan, the first bishop of Toronto. The congregation increased rapidly, and in 1855 it was found necessary to enlarge the church. Year after year the membership roll continued to swell; the noble efforts of the pastor were more and more appreciated, until in 1874 it was found necessary again to enlarge the church. In the year 1869 Rev. Dr. Beaven, who had laboured long and earnestly, was succeeded by Rev. E. R. Stimson, who was in turn succeeded by the present incumbent, Rev. Charles Ruttan, in 1873. Since Mr. Ruttan's ministry began the church has advanced by leaps and bounds. There are at present three churches in the parish, and it is now found necessary to build the new church with a seating capacity of over three hundred. The chancel window, which was placed in the old church in memory of Rev. Dr. Beaven, Rev. W. F. Darling, Mr. Peter Paterson, and Mr. Lamond and Smith, will be used in the new building. After performing the usual ceremony, his lordship delivered a short address, expressing his gratification at being present upon such a happy occasion, and congratulating both the aged and venerable rector and his flock upon the very noticeable advance which the parish had made during the past few years. Addresses were also delivered by the other clergy present. The building will cost \$5,000 and will be of red brick. Already over half the amount of money necessary to the completion of the work has been obtained.

TORONTO CHURCH SCHOOL.—We beg to call the attention of our readers to the advertisement which appears in our columns to-day of the re-opening of the Toronto Church School.

We have more than once had occasion to remark on the steady progress the school was making, and we felt satisfied that as soon as it has been established long enough to send up for the public examinations boys trained from the commencement within its walls, its pupils would be found to rank high in these examinations. Last year was really the first year that the careful training given to the pupils by the Principal, Mr. Freer, and his efficient staff of masters, was expected to show any good result, and we are not surprised, therefore, in hearing that the only pupils sent up for matriculation last year took a good place in the honour lists, while this year the school has secured the second place at the entrance examination to the Royal Military College at Kingston, and other of its pupils have lately written for the matriculation examinations at the universities, who we understand are likely to take good places. We are also led to believe that there are several other promising students at the school, who will keep its name well before the public in future years. As this is principally owing to the steady work and good training carried on at the school we feel we cannot go wrong in recommending Churchmen throughout the diocese to support this school, which our readers will remember was established about

five years ago with the object of combining religious education as taught in our Church with a sound educational system, and as the school has now shown the class of boys it can turn out by the record it is beginning to make in the public examinations, we hope members of the Church in all parts of the province who have boys will remember this school when looking for a place to educate their sons at. It is right that members of the Church should support a Church institute when the institution is showing itself to be so worthy of support.

NIAGARA.

The Orangemen of Halton and North Wentworth commemorated the Battle of the Boyne at Brant House, Burlington, on July 12th. There was a large gathering, and the proceedings were pleasant. Annexationism received a great set back in the addresses of the speakers.

MILTON.—The Sunday school of Grace Church, Milton, and friends, picnicked at Burlington Beach (Ocean House), on Tuesday, 19th ult. For several years Rural Dean Mackenzie has made this excursion with his flock, and all seem to appreciate it.

BURLINGTON.—The Brant House, Burlington, is becoming more than ever a favourite rendezvous for excursions. Quite a number of Sunday schools from Toronto, Hamilton, Georgetown, &c., as well as societies of various kinds, have taken their holiday pleasure there.

St. Luke's Church.—A garden party was given by the Churchwomen's Aid and other friends, in the grounds of Mrs. Green, on Saturday, 23rd ult. The arrangements were excellent, the programme attractive, and the company large and appreciative. Besides promoting sociableness, the party added about \$50 in a perfectly legitimate way to the Rectory Improvement Fund. Especial thanks are due to the energetic treasurer and secretary of the society, for this success. The annual picnic of the Sunday school came off successfully on the 26th July.

HAMILTON.—*Church of Ascension.*—The Rev. E. P. Crawford has accepted the rectorship and gone into residence at the Church of St. Luke, Halifax. On Sunday he preached his farewell sermons to large congregations. Both his sermons were on the necessity of exercising great patience and forbearance one to another in matters wherein we appear to be at variance. The Ladies' Guild in connection with the Church tendered their departing rector a farewell social on Tuesday evening in the school-house. The room was crowded. Among the clergy present were, Rev. E. M. Bland and Rev. Mr. Wright, both of Christ Church Cathedral; Rev. Thos. Geoghegan, St. Peter's; Rev. Mr. Lee, of Holy Trinity, Barton; Rev. Mr. Powell, of Belleville, and Rev. Mr. Aljioy, W. F. Walker, Q.C., A. Bruce, Q.C., and a large number of the leading and prominent men of the Ascension congregation, as well as from most other parishes in the city were there to show their active sympathy with Mr. Crawford. Rev. Mr. Bland spoke highly of Mr. Crawford, and of the regret felt by his clerical brethren at his departure from amongst them, and how his absence would be greatly felt by the Niagara Synod. Alex. Bruce, Q.C., also spoke regretfully at losing their rector, and said that some members of the congregation who thought they had not been benefited by Mr. Crawford's ministrations would realize after his departure the great benefit they had received. When Mr. Crawford got up to speak the audience crowded up to the platform. He said that the friends he had made in Hamilton would be counted amongst the most precious treasures of his life. He could never, never forget the loyalty, faithfulness, kindness of his friends, those who had stood and rallied round him to the last. At the close Mr. Crawford said: "Not only in my memory shall I cherish you, but in something higher than that—my prayers will be going up for those whom I leave here." Most of the ladies present were affected to tears by the earnestness of their rector. God Save the Queen was heartily sung at the close, when many remained behind for a last hand shake of the beloved priest.

Now seems to be the time for most of our Sunday schools and choirs to have their annual excursions and picnics. About 600 connected with St. Thomas Church had a splendid outing to Lorne Park. St. Matthew's choir boys and the Sunday school have had very enjoyable picnics down at the Beach and elsewhere. St. Peter's choir also went for a day's outing. St. James' Church Sunday school, of Dundas, also came into the city Wednesday, and sailed on the Mazeppa to the Brant House, where they held an excellent picnic. The choir boys of the Church of St. John the Evangelist have been camping at Oaklands. They have four large tents erected, and the worthy priest, the Rev. C. Le V. Brine, has

done his best to give the boys a couple of weeks of real enjoyment. At St. Luke's an ice cream social was held Thursday evening in the school house. The receipts are to help liquidate the amount owing for interest on the debt.

HURON.

ST. MARYS.—On Sunday morning, July 17, the Bishop of Huron held a confirmation in St. James' Church. The rector, Rev. W. J. Taylor, presented to the bishop 34 candidates to be confirmed. The Church was crowded, fully 100 people having to turn away, although extra seating was provided in every part. The bishop's address was simple, loving and practical; his words to parents were most touching and searching. The bishop preached again in the evening to a crowded congregation. The church is in a highly prosperous condition, with its many agencies for good, and the popular rector is greatly aided in his work by his wife, who is beloved of all. The offertories of the day reached the good round sum of \$106.

GALT.—*Personal.*—We are informed by one of the churchwardens of Trinity Church, Galt, that, in respectfully declining the offer of the living of Stratford, the Rev. Mr. Ridley has given reasons to the bishop of the diocese which will be recognised and appreciated by all right feeling persons. He feels that it is his duty to remain in Galt in order to continue and extend, as far as he can, the church work in that town; and he also realizes the fact that there are other clergymen in the diocese who, as being of longer standing, are better entitled to the promotion.

ALGOMA.

The Rev. E. F. Wilson has returned to Sault Ste. Marie and resumed charge of his Indian Homes, his health being very much improved by his three months visit to Texas.

MISSION OF THESSALON.—The Rev. W. B. Magnan, late incumbent of Brighton, in the Diocese of Toronto, was appointed to the charge of this mission in May, it having been vacant for nearly two years. His Lordship the Bishop visited us on Sunday, 17th July, preaching and performing the rite of confirmation to four candidates in the Church of the Redeemer, Thessalon, at 11 a.m., and preaching at Trinity Church, Ottertail, at 4 p.m., and at St. George's Church, Bruce Mines, at 7.30 p.m. This mission has no parsonage; Thessalon, which is a growing town on the north shore of Lake Huron, is the centre of the mission, but for lack of a suitable house the missionary and his family are compelled to live at present at one of the outstations, Bruce Mines. Our people are now realizing the fact that a parsonage at Thessalon is a necessity, and are working away with that end in view. Already they have raised a small amount toward a parsonage fund, but they are unable to carry out the work unaided. Will some friends not come forward and assist them? sending any donations for the parsonage fund to the incumbent, Rev. W. B. Magnan, Bruce Mines P.O., the Bishop of Algoma, or D. Kemp, Esq., Synod Office, Toronto. A good way in which to help us would be to send us a parcel or box of articles suitable for a bazaar or sale of work, which our Church Women's Committee intend (D.V.) having later on in the season. The incumbent would also be glad to receive some Sunday school papers, and also a supply of Institute Leaflets; old year's leaflets will be acceptable.

CALGARY.

INNISFAIL.—*St. Mark's Church.*—In the spring of 1891 the Rev. C. L. Ingles, rector of St. Mark's, Parkdale, offered himself for three months mission work in the Northwest. The Lord Bishop of Saskatchewan and Calgary gladly accepted his offer, and on the 20th of May in that year Mr. Ingles arrived. The Red Deer Mission extends from Lone Pine in the south to Wolfe Creek in the north, and from Little Red Deer in the west to Wavy Lake in the east, a distance of 1,100 square miles. On his return to Parkdale, Mr. Brashier, the Rev. C. L. Ingles' lay assistant, offered to continue the work, providing an ordained man could not be obtained, and was accepted by the bishop. In January Mr. Brashier was ordained in Calgary, and immediately after his return a meeting was called at Innisfail to consider the advisability of building a church, with the result that on Sunday last, June 26th, a beautiful little edifice was opened by the Rev. W. H. Barnes of Banff.

The church is situated on a rising knoll, commanding a view of about 20 miles of this beautiful country. You enter the church by a pretty Gothic porch, and find the nave fitted with pews, the Gothic windows glazed with enamelled and stained glass, which give a striking appearance to the whole. The chancel is fitted with choir stalls, altar (surmounted with cross, and on Sunday last beautifully decorated with

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flowers), organ, etc. The sanctuary is carpeted. On the north side, in front of the chancel, there stands the pulpit, and on the south side prayer desk and lectern. The whole of the building has been constructed under the supervision of Mr. Ralph Cook, of Innisfail, and great credit is due him for the efficient manner in which the work has been carried out. The church received the communion linen from the Woman's auxiliary, Hamilton, the altar cloth from Mrs. Wright, Hamilton, the carpet from Mr. and Mrs. Dellor, Innisfail, and two beautiful offertory bags from Mrs. George, Calgary. The lectern was made and presented to the church by Mr. Wells, a member of the choir. The opening service on Sunday last comprised matins, sermon, and choral celebration; the choir numbering 14, trained by Mr. F. Sewell, to whom great credit is due, sang splendidly. Mrs. Wells presided at the organ in an efficient manner. There were 28 communicants in all. The sermon preached by the Rev. W. H. Barnes was most appropriate and riveted the attention of the people, concluding with an eloquent appeal to the people to make the church entirely their own by liquidating the debt of \$200 still standing on the building. It is sincerely hoped by the clergyman in charge, Rev. H. B. Brashier, that this can be done before the Lord Bishop's return, so that the church may be ready for consecration. The people have helped nobly, and as they consist principally of new settlers, money is not too plentiful. The churchwardens, Messrs. R. P. Wood and S. Twissel, also the Rev. H. B. Brashier, will gladly receive subscriptions from Calgary people to clear the debt. Hamilton and Toronto have helped a little. Surely Calgary, the cathedral town, will help also.—*Calgary Tribune*.

The Rev. C. L. Ingles, 187 Cowan Ave., Parkdale, Ont., will gladly forward subscriptions, should any in Eastern Canada find it convenient to send subscriptions through him. All such contributions will be acknowledged in this paper.

British and Foreign.

It is rumoured that Lord Penzance has decided to resign the Deanery of Arches.

Mr. Gladstone has just offered the living of St. Thomas's, Toxteth-park, Liverpool, to the Rev. W. S. Knowles, Senior Curate of Hanley. Mr. Knowles has accepted Mr. Gladstone's offer.

The address of the Order of the Holy Cross will in future be Westminster, Maryland. This includes the addresses of the Rev. Sturges Allen, the Rev. James O. S. Huntington, and the Rev. Henry R. Sargent.

The Bishop-Elect of Bloemfontein, Dr. Hicks, has offered the vacant deanery of Bloemfontein to the Rev. J. R. Vincent, who has just resigned the chaplaincy of Ely Theological College. Mr. Vincent has accepted the post, and will sail with the Bishop-Elect on August 20th.

It is again stated that a prosecution has been initiated, at the instance of a well-known lay member of the Protestant Defence Association, against the Rev. Canon Smith, D.D., of St. Bartholomew's, Dublin, for alleged Ritualistic practices and breaches of the Canons.

Bishop Walker, of North Dakota, whose 'Cathedral Car' excited so much interest, is to have another novelty—a 'floating cathedral'—a church built on a barge, which is to be taken from place to place on the Missouri river, thus reaching many towns which have no railroad.

The Bishop of Wakefield having been questioned on the subject, and having consulted the best advice at hand, expresses the opinion that the clergy are not bound to publish the banns of a marriage in which either or both of the parties have been divorced.

The Bishop of Down, Connor and Dromore will, by invitation of the Lord Primate, preach the opening sermon at the Church Conference to be held in Armagh in September next. The Bishop of Down is at present on a confirmation tour in his diocese.

Rev. Dr. Charles F. Hoffman, rector of the Church of All Angels, New York City, has just given \$25,000 to the general fund of St. Stephen's College, Annandale. He has given nearly \$200,000 to the institution within the last five years.

British and Foreign Bible Society.—The society is confronted with so alarming a deficit that its committee have resolved, it is stated, to appeal for £50,

000 down and increased annual subscriptions of £25,000. Lord Harrowby, Sir T. Fowell Buxton, and others have made handsome donations.

The case of the Bishop of Lincoln, which lies by appeal before the Privy Council, was promised a decision two months ago. A decision is not yet, however, published. It is rumoured that serious disagreement among the members of the judicial council has delayed matters, without much prospect of an early sentence.

On a recent Sunday crowds of worshippers were unable to secure admission to St. Margaret's, Westminster, and the Abbey, for the purpose of listening to Dr. Phillips Brooks, now Bishop of Massachusetts, the greatest theologian of the West. On his last visit to this country Dr. Brooks received honorary degrees from both the great English Universities, and his famous sermon on 'Tolerance' was preached to the undergraduates of Cambridge, in Great St. Mary's. A remarkable feature in the Bishop's address was the speed of his delivery, which seems to have increased rather than diminished since he was here before.—*Church Bells*.

At the Church of St. Mary the Virgin, N.Y., the Rev. Father Brown, rector, the Sons of St. Sebastian is a vigorous organization of young men. They have been studying and discussing points associated with the Church. They aid the parochial work in manifold ways.

A remarkable service was held at Folkestone recently, in connection with St. Peter's Church, of which the Rev. C. J. Ridsdale is Vicar. The clergy, accompanied by a fully surpliced choir, carrying a cross and banners, marched through the streets to the edge of the sea, where a service was held invoking the Divine blessing on the fisheries. Thousands of spectators witnessed the unusual service, and perfect order was kept throughout.

Arrangements for a Church Congress in Armagh are approaching completion. The meetings are to be held in September next. The Congress is not to be confined to the diocese, but invitations are being sent to other parts of Ireland. The following are the subjects set down for discussion: (1) How to deepen the interest of the people in the services of the Church; (2) The Ancient Irish Church and how to revive its missionary spirit in the present day; (3) Authorized lay help; (4) Special hindrances and helps to the spiritual life of individuals and of the Church.

The Carnegie firm has absorbed a vast number of other firms, such as an American Bessemer Steel Company, the Du Quesne Steel Works, the Keystone Bridge Company, the Upper Union Mills, and many more. All these and other works are now carried on by the Carnegie Steel Company (Limited), whose general offices are in New York, with branch offices in all the principal cities of the United States. The capital of the syndicate is \$25,000,000, and it has in its employ upward of 40,000 men, being the largest steel monopoly in the world.

LONDON, Aug. 2.—The appeal in the case of the Bishop of Lincoln (Dr. King), who was placed on trial before the Archbishop of Canterbury in 1889, was to-day dismissed on all points. Bishop King was charged by an evangelical organization, known as the Church Association, which acted by means of certain "aggrieved parishioners," with contravention of the statutes of the Church of England with regard to certain observances. The charges were connected with the administration by him of the Holy Communion at St. Peter's church, Goswts, and in Lincoln cathedral during December, 1887.

On Salisbury Plain it has long been the custom for a few enthusiasts, from far and near, to meet on the longest day at dawn, before the weird monoliths at Stonehenge, in order to watch the earliest rays of the sun, at its rise, sweep horizontally across the plain and linger for a moment upon the traditional altar-stone of the Druids. It is only on the longest day at sunrise that this happens, and in nine years out of ten the sun's first appearance above the horizon is obscured by cloud or rain. This year, however, the sunrise proved a fine one, and the little group of spectators enjoyed the rare opportunity of beholding the altar-stone illuminated.

The following item, clipped from the Middletown (Conn.) *Herald* of July 18th, is truly characteristic of an American newspaper:

Hooded Monks.—Holy Trinity Church has a hooded clergy. The hood is a symbol of certain degrees of English and Canadian Universities and is worn by

those who have taken clerical orders or are engaged in such work. Rector Acheson wears a Master's hood from Toronto University, which is made of black silk lined with red. Rev. Worthington wears a Bachelor's hood of black silk lined with ermine and the new assistants, Messrs. Houghton and Frank DuMoulin, wear similar appendages. The hood is worn draped down the back like that of the modern winter overcoat, and is put on over the surplice.

Correspondence.

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

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

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

The Word Protestant.

SIR,—In addition to the explanation given by you under Notes and Queries on July 21, of the term Protestant, please publish that of the census enumeration of Canada 1892. On page 5, on bulletin No. 9, Census of Canada, Religions, occurs following explanation: "Protestants include those persons who did not give the enumerators a better detail of their faith." C. E. W.

Diocesanism.

SIR,—A. Bisset Thom, of Galt, in his letter in your edition of 17th ult., objects to the election by a Canadian diocese of an English parish priest to the Canadian episcopate. I am glad to know that in this matter there is no restriction upon the Catholic communion of the Anglican Church. Already the Church is painfully fettered by diocesan exclusiveness. A priest is tied to a diocese, and a diocese is limited in its call for clergy by a lot of local restrictions that are painfully exclusive. The dioceses of Canada are in many ways separate organizations rather than members of one body. Each diocese has its Commutation Trust Fund arrangement, its Widows' and Orphans' Fund, its Superannuation Fund, and its Disabled Clergy Fund. When a man passes across the boundary line between the dioceses, he finds himself in a better or worse position, as the case may be, in respect of these funds, and his years of service are in many cases entirely overlooked on account of the absurd diocesanism of the Canadian Church. No wonder that a narrow, exclusive and local system of operation marks the daily course of the Church, and that men become like the diocese, narrow and exclusive. "They had all things in common," we are told, in the most primitive, most pure, and most successful days of the Church. Now we have nothing in common. Not only do men's years of devotion count for nothing in the appointment to the plums, the richer livings and the influential parishes, but even upon the beneficiary and charitable funds of the Church, men are tied hand and foot to a diocese, so that leaving it for "a more extended field of labour" (that's the term now), they have to cast behind them, as if they had not been, the past years of faithful devotion. Surely the scandal of faithful long-service men, receiving year after year a miserable pittance, whilst new men with popular talents are living on the Church in comparative luxury, is a sufficient ground for the scoffer to point the finger of scorn and say, see how the Church treats her faithful old servants, without the addition thereto of this narrow diocesan exclusiveness, which wraps itself in its own endowment fund and investments. But this is not all—It is a pretty theory that a priest of the Church of England is a priest of that Church wherever the flag of England waves, or a bishop of that Church has jurisdiction. Yet it appears that if he be ordained in a colony, he is in an inferior position to that which would be his if ordained in England. A colonially ordained priest has to get a special license from the Archbishop of Canterbury to take a cure in England, and is regarded as a sort of half fledged priest. No matter that the bishop who ordained him was imported to Canada from the ranks of the priesthood in England, it would seem that the Church of England in Canada, ordaining by her bishops in Canada, gives an inferior position to her priests to that bestowed within the territorial limits of old Great Britain. And this is the catholicity of the Church.

A man may come to Canada or a political subdivision of the British empire called a colony, and having worked for a time as bishop or priest, return home and obtain a status in England equal to that of any English priest, but if he be ordained in Canada by a bishop of the Church of England, and return to England, his status is inferior. It is a sort of Labor Contract Exclusive Bill in the Catholic An-

glican Church. This diocesan narrow exclusiveness is the fruitful source of a narrow and small policy throughout the Canadian churches, and provincialism is a standing protest against the much claimed catholicity of the Church of England. Let us have free trade in the Church, whatever policy manufacturing interests may dictate in the State.

If good men can be found in England for our episcopate, let the Church in England acknowledge the good status of home ordained and colonially ordained clergy.

CHAS. E. WHITCOMBE.

Hamilton, July 26th, 1892.

Unfermented Wine.

SIR,—In your issue of the 21st ult., you published another letter, written by L. S. T. on "Unfermented Wine." He demurs to the use of "Unfermented Wine" at Holy Communion, on the ground that it incites the weak brother's appetite for intoxicating drinks. L. S. T. evidently writes with earnestness, and exhibits, to a marked degree, anxiety for his fellow Christian, to save him from temptation. I certainly respect L. S. T.'s convictions. But, allow me, if you please, to ask a simple question. Is it possible that the thing which tends to my spiritual edification and uplifting, is also a means of spiritual degradation? A person who thinks himself Christian enough to be fit to partake of the Holy Eucharist, should be proof against the peril of being led by such a holy act into the pernicious vice of inebriety. Religion must certainly have a very slender hold on the communicant who cannot resist his thirst for intoxicating beverages. Ay, evidently he has a very slight hold on religion. But, sir, there is one more point I just want to touch upon, and it is this, viz.: The writer of the letter says, "L. S. T. is quite as anxious as Rev. Mr. Goldberg to reverence sacred things." I do not dispute this at all. It never suggested itself to me to impute irreverence to him. Yet this irreverence is the very thing we ought to guard against, especially now-a-days, which is an irreverent age. Indeed, it seems to me we cannot be careful enough in guarding the sanctity of religious worship. There is too much irreverence for sacred things, such as walking about in church with hat on, tossing about and handling Bibles and Prayer Books as if they were trash; partaking of insipid liquid, so called—a misnomer—vino sacro, at Holy Communion; or talking lightly of holy things, etc. One thing leads to another, and from irreverence we shall be sure to commit other breaches of Christian discipline. The rabbis prohibit the Jews from walking about bare-headed; every Jew therefore was to wear a cap or hat in and out of doors. The reason assigned is the following maxim, that "from bare-headedness he will come to light-headedness." You say it is stupid and puerile; it may be so, but there is a grand truth underlying it. People will infringe upon their religion, and as soon as they have brought it step by step under dis-esteem, good-by to religion.

M. M. GOLDBERG.

Hanover, Ont., July 30th, 1892.

"Resolutions" and "Canons."

SIR,—One of your correspondents has done well to draw attention to the absurdity of reducing (making it *easy to pass* them) new canons to the level of ordinary resolutions, and then still further embarrassing the position by making it almost impossible to correct the mistakes which occur when a canon can be passed by a majority of one, at a single session. It is an admirable plan for stereotyping errors. However, it is historically certain that this is precisely what the original framers of the constitution deliberately avoided by using the phrase "alteration of the canons" instead of "alteration of any of the canons," which would have confined the stringency to mere amendments. That this was the intention is evident from the fact that Hon. J. H. Cameron (the legal composer of the constitution) brought up all new canons or new subjects expressly for confirmation from 1858 onward. What would be thought of anyone who would tell us that the addition of a "new" article or a new subject to the xxxix. articles was *not* "an alteration of the articles?" Does any one imagine that the addition of a new clause or a new subject to "the constitution," or "rules of order," would not be an effective and important alteration of these two sets of regulations respectively?—and yet those phrases are exactly co-ordinate (in the rule) with the expression, "the canons!"

M.

The Destruction of Church Property in St. John's Newfoundland.

SIR,—The hearts of the Canadian people have been stirred with pity and sympathy during the last few days at the terrible calamity which has befallen the city of St. John's, Newfoundland. Ten thousand people have been rendered destitute and homeless

by a terrible fire, which has consumed half the city. The Church there has suffered most severely. The beautiful cathedral, erected at a cost of some \$250,000, the Bishop's house, the clergy house, the Synod hall, the schools, and the girl's orphanage, are all in ruins. The nave of the cathedral was built during the episcopate of that Apostolic Bishop, Edward Field, after a similar fire in 1846. The transepts and choir were completed only about seven years ago; now all has been destroyed. I see the Bishop has issued an appeal for help, and I am sure if ever help was needed by the Church of Newfoundland, it is at the present time. Newfoundland is by no means a wealthy colony. I speak from experience, having worked in it for some years. Outside St. John's there are very few well off people, and many of the Church people in the city are sufferers by the fire, and are therefore unable to help. Now is the time for the Church people in Canada to extend a helping hand and succour a sister sorely in need, and cheer the heart of the Bishop in his time of distress and loss. I should be very glad to receive and forward to the Bishop any amounts that anyone might feel disposed to give.

CHARLES SADDINGTON.

The Rectory, Richmond West, Ont.

Notes and Queries.

SIR,—Has the word "Canon" any well understood technical meaning?

M.

Ans.—Its traditional application is to the higher class of Church rules or ecclesiastical enactments passed after long and careful deliberation by a large majority of votes. Thus it is distinguished from an ordinary "resolution" of a Synod. Such were the Canons of the early councils, the English Church Canons of 1608, and those of our own Provincial Synod. That any alteration of them, when thus carefully passed, should be equally careful, "goes without saying." The Provincial Synod requires *one month's notice* before a Canon is brought up for enactment: and *confirmation* at a subsequent Synod in case of proposed alterations of the "Constitution and Canons." In the diocese of Toronto any new Canon, or Canon on a new subject, has always been treated as an "alteration of the Canons," and held over for confirmation. Everywhere "Canons" have been distinguished from ordinary resolutions by this course to secure deliberation and consent, and so reasonably ensure permanence and immunity from change.

SIR,—Will you tell me why the priest is directed to stand up after the second Lord's Prayer at Matins and Evensong, and pronounce his part in the versicles, and why the people are to remain kneeling? How long is the priest supposed to continue standing?

RUBRIC.

Ans.—Several reasons have been assigned, but none is satisfactory or worth mentioning. The history of this part of the service is most peculiar, but does not throw much light upon your query. In Edward's First Book the order is slightly different, the Lesser Litany preceding the Creed as well as the Lord's Prayer. To all appearance there is no change of posture in the repetition of the Lesser Litany, the Creed, Lord's Prayer and Versicles, "all devoutly kneeling," although it is also directed that "Then the minister shall say the Creed and Lord's Prayer in English, with a loud voice, &c." (We should like to know how much is laid up in this, &c.) For the Three Collects that follow the rubric is to all appearance explicit in requiring the standing posture, "the priest standing up and saying, 'let us pray.' Then the Collect of the day." But by the Second Book the scene is wholly changed. The Creed is said, "the minister and the people standing." Then follows the service according to the rubric we now have, "all devoutly kneeling." At the close of the Lord's Prayer "the minister standing shall say" the Versicles and the Three Collects. In 1662 there was added to the rubric before the Three Collects the phrase "all kneeling." This is usually interpreted to mean that the priest and people are all to kneel at these Collects, but "priest" is substituted for minister in the rubric preceding the Versicles, and yet it can hardly have any peculiarly sacerdotal meaning. Greater freedom for music may have as much to do with the idea of standing here as anything, but there is no sufficient reason given for the continuous kneeling of the people, and the frequent change of posture by the priest, yet the probability is that the priest is to continue in the standing position while the people are as humbly kneeling.

—A soda water fountain which works on the nickel in the slot plan has been invented; the customer helps himself, but cannot get more than five cents worth at a time.

"Tired All the Time."

Is the complaint of many poor mortals, who know not where to find relief. Hood's Sarsaparilla possesses just those elements of strength which you so earnestly crave; it will build you up, give you an appetite, strengthen your stomach and nerves. Try it.

Hood's PILLS act especially upon the liver rousing it from torpidity to its natural duties, cure constipation and assist digestion.

Sunday School Lesson.

9th Sunday after Trinity. Aug. 14th, 1892.

THE CHRISTIAN PRAYER—OUR FATHER.

I. THE NECESSITY OF PRAYER.

The Catechism declares that we cannot obey God "without his special grace" or help, which can be obtained by prayer. This is a truth proved by experience, as well as by Scripture. Everyone who has really tried, knows that S. Paul's words are true: "The good that I would I do not; but the evil which I would not, that I do." (Rom. vii. 19.) But S. Paul did not therefore despair; he says also, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13); and the way to obtain strength to do all things is simply to ask for it. "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (S. Matt. xxi. 22).

The secret of successful prayer: (1) To know our weakness; (2) To believe in God's strength; (3) Therefore, to give up self-confidence and trust Him for all things, as a little child depends entirely on his father.

II. THE TIME AND MANNER OF PRAYER.

The time is "always" (Eph. vi. 18), "continue in prayer" (Col. iv. 2), "pray without ceasing" (1 Thess. v. 17). We should try to feel God's presence always, in work and play; speaking to Him often, as we speak to those we love. Still, besides this constant communion with God, special times must be set apart every day for regular prayers. Christ, being our perfect example, must have fulfilled the command, "pray without ceasing;" and yet He "ceased" from praying, that is from stated special prayer (S. Luke xi. 1). These special occasions of prayer are several times mentioned; once He prayed all night (S. Luke vi. 12). David and Daniel were in the habit of praying three times a day (Ps. lv. 17; Dan. vi. 10), and surely we need help as much as they did. Regular morning and evening prayers, at least, should never be omitted. Remind the children of this, and if they are afraid of being laughed at for praying, show them how cowardly that is, and put before them plainly the consequences of being ashamed of Christ. (S. Luke ix. 26).

2. The manner, (a) *bodily attitude*. The Bible speaks of people praying standing (S. Luke xviii. 13), kneeling (Dan. vi. 10), falling on the face (Josh. v. 14; vii. 6). Our Lord prayed in all these attitudes (S. John xi. 41; S. Luke xxii. 41; S. Matt. xxvi. 39). King Solomon was not ashamed to kneel in sight of the whole congregation (2 Chr. vi. 13); nor S. Paul and his companions on the sea shore (Acts xxi. 5). S. Stephen knelt calmly down to pray, in the midst of the torturing stones (vii. 60). S. Peter also knelt in prayer (ix. 40). Nowhere do we read of people sitting down and leaning forward to pray, as so many do now. Why they do it is a mystery; if they are ashamed of being seen kneeling, why do they try to appear to kneel, instead of sitting up straight, which would at least be consistent? They cannot deceive God, and do not deceive man; such half-measures gain nothing, for God will not accept a divided service, and men only ridicule those who are ashamed of their religion. (b) *The spiritual attitude*. It is very little use praying with the body alone, we all know that. Common sense tells us that kneeling down and praying with the lips only, will do us no good—and yet how often do we offer that kind of worship? Do we not sometimes find, when, in the "Prayer of S. Chrysostom," our petitions are summed up, that we have not prayed at all. It is easy to pray with the body, but very hard to keep the spirit in a prayerful mood. The habit of inattentive prayer is easily formed, but hard to overcome; let us pray earnestly for the help of the Holy Spirit, who alone can teach us to pray (Rom. viii. 26).

III. FORMS OF PRAYER.

We have often to answer the modern form of the question, "what mean ye by this service," and, in order that our children "be ready always to give an answer to every man that asketh," (1 St. Peter, iii. 15), they should be taught some of the reasons for using a "form of prayer." All public prayers are "forms" to all except the man who composes them. The only way to avoid using a form would be for

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Lesson.

Aug. 14th, 1892.

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every one to pray, in his own words, for anything he himself wanted. If this were done aloud, the consequence would be confusion, not united prayer; if it were done silently, our services would be like Quakers' meetings. The question then really is, shall we use "forms" which are certainly good in every way, or shall we trust to the officiating minister, who may omit to ask for many necessary things, or may use "vain repetitions," or address God familiarly or irreverently? Carefully prepared "forms" were always used in the Jewish services, and sanctioned by the regular attendance of Christ and the Apostles. Some of these forms were prescribed by God himself (Num. vi. 24; Deut. xxi. 6; xxvi. 5, 13). In the Christian Church, liturgies, or "forms of prayer," have been used from the earliest times. Some of these ancient liturgies have come down to us and are very similar to our own. The very essence of public worship is agreement among the worshippers (S. Matt. xviii. 19), which is impossible unless the prayers are known beforehand.

Extemporaneous prayers are apt to be showy exhibitions of eloquence or emotion, addressed to the congregation rather than God; or run to the other extreme, being dreary, wearisome, or irreverent. In either case, some necessary prayers or thanks-givings are almost certain to be forgotten. Our Liturgy is also a great safeguard against false doctrine; if a man preaches heresy, he is forced to pray orthodoxy. If the prayers contradict the sermons, so much the worse for the sermons, for the congregation know that the prayers embody the ancient teaching of the Catholic Church, and can be depended on.

These are a few of the reasons for using set forms of prayer, besides the reason that when the disciples said "Lord, teach us to pray" (Bible Lesson for to-day) they were given a "form," viz., "The Lord's Prayer."

IV. THE CHRISTIAN PRAYER—OUR FATHER.

The Christian prayer, like Christian Faith and Duty, begins in heaven. The Creed and first commandment tell us to think first of "God the Father," and so also the model prayer begins with an invocation to "Our Father." In the Creed, God is called "the Father" because He is the Father of our Lord Jesus Christ, His "only begotten Son." He is also the Father of all men by creation (Mal. ii. 10); all are the offspring of God (Acts xvii. 28). Christians are more especially His children by adoption. Our Lord makes the distinction between our relationship and His own to the Father, when he says, "I ascend unto my Father, and your Father" (S. John xx. 17.) He does not say "Our Father," for that would be putting Himself on the same level with us. The Jews sometimes called God their Father and owned that they were the work of His hand, like clay shaped by a potter (Isa. lxiv. 8; Rom. ix. 20, 21). We are adopted children (Gal. iii. 26), and not only allowed but also commanded to address Him by that endearing title. Although told to ask for what we want, still the Father knows the needs of His children before they are expressed (S. Matt. vi. 8), and may be trusted to give them the best gifts (vii. 11). Anxiety about earthly necessities is forbidden; the children may safely trust such things to the Father, while they "seek first the kingdom of God and his righteousness," (vi. 32-34). Being all children of one family, we should pray, not selfishly, but for all our brothers and sisters. This is indicated by the little word "Our." The Lord's Prayer is the great family prayer, asking for "our daily bread," forgiveness for our sins, etc. The Prayer-book follows this plan, too, praying for "all sorts and conditions of men," and very few of the prayers refer particularly to the congregation using them.

V. WHICH ART IN HEAVEN.

Although God is our Father, still we must not dare to address Him familiarly, like an earthly father, for "God is in Heaven, and thou upon earth; therefore let thy words be few. (Eccles. v. 2.) Before beginning to pray we should lift up our hearts and minds to the high and holy Place where He dwells, "in the light which no man can approach unto; whom no man hath seen or can see." (1 Tim. vi. 16). Placing ourselves consciously in His awful Presence, there will be less danger of our words being formal or careless. Then too we shall look more confidently for an answer, for prayer will be merely speaking words into empty space; but addressing directly One both able and willing to give more than we desire or deserve.

—When He who gave us our life calls for it again, we can leave, as an offering on the altar of the God of our souls, the God of all the worlds, the offering of a life lived in His light, ruled by His charity—a life of duty, loyal and industrious, sincere and patient; a life in which we sought by His help to draw near to His goodness, to love and to follow it, as its glory is shown to man in the face of Jesus Christ.—Dean Church.

The Happiest Hour in a Woman's Life.

Who is bold enough to attempt to solve this riddle, "The happiest hour in a woman's life"?

Can that hour come to every woman, even under the same circumstances? We have seen persons so happy that no words could be found to describe their joy, over some act or occurrence that would have no power to quicken our pulse one extra beat; and so it is clear that what could give us unspeakable joy would be powerless to move others. In a large company how many would seek happiness from the same source? We might select one person, and, after long acquaintance, be able to guess at what had been her happiest hour.

A young girl comes fresh from her country home. She is joyous, happy, and full of gaiety, but has had no opportunity to mingle in fashionable life, to any extent. She is invited to visit friends in the city, who are requested by her parents to give her every opportunity for enjoyment. She is invited to a fashionable party, and her city friends request the pleasure of arranging for her outfit, without let or hindrance. When finished, the party dress and its belongings are brought to her. They are lovely, beyond anything she has ever seen. Only a very vivid imagination can picture this girl's ecstasy when thus arrayed in this dress of exquisite beauty. If friends are wise, the dear child will be left alone for a little to enjoy this "the happiest hour" of her young life.

Later in her life there may come another hour that far surpasses this in supreme joy. Innocent, confiding, loving, a maiden gives her heart to one whom she believes is the best and noblest, and in the betrothal she turns to him, assured that earth can give her no higher happiness than when she lays her hand in his, and feels that henceforth he is all her own.

Such joy belongs to girlhood. But after marriage, what is all this compared to that hour when her first-born is laid in her arms, and the young husband and father bends over her with deepest reverence and love—too deep for words—and as their eyes meet, is not that "the happiest hour" she has ever known?

There comes sometimes, to a loving woman, a time so full of rapture and joy that the experience for only one hour is so intense it might be fatal, unless it is true that "excess of joy never kills."

Did you ever watch for long days and nights by the sick bed of one whose life was to you far dearer than your own? Have you watched the light die out from the blessed eyes, the breath grow fainter, and mark the physician's courage failing, till at last you hear the fearful words, "he can do no more?" With breaking heart, have you knelt by the dying one, when, suddenly, breathless with hope and fear, you see an eager, excited look flash across the physician's face? He grasps the hand now growing cold. His face brightens. With low, but rapid, energetic words, he calls for and administers other remedies. How still is the room, how intently you watch the doctor. Slowly the colour comes to the death-like face, drops of perspiration gather over the brow, and the fast-gathering film recedes from the dear eyes, they gradually brighten with returning consciousness, and, at last, the doctor bids you hope! Can the heart endure more intense joy or happiness?

To some who, while leading moral lives, have yet indulged in all the excitements and pleasures of the fashionable world—with abundant wealth, and unlimited leisure—there may come, in God's mercy, an hour when their past life shall rise up before them, and with it the startling conviction that they have wasted time and money on that which satisfieth not; that talents given to employ in the service of their God, and for the benefit of those who may come under their influence, have been used only for their own selfish pleasures, and the spirit of grace and mercy, moving on the now troubled heart, reveals their sin and ingratitude. A great darkness gathers round them as they now painfully realise how grievously they have gone astray, and in the bitterness of their convictions and humiliation they cry, "God cannot, will not pardon such base ingratitude!" His Holy Spirit—the blessed Comforter—stands afar off, and brings to their aching hearts no words of consolation. Hopeless, and well nigh despairing, they cannot lift their eyes to the hills from whence cometh

their help. But our Saviour is near, and as He hath promised, even before they call, He answereth; He sees their great sorrow; He knows their true penitence. A still, small voice speaks of hope of forgiveness. A light from on high dispels the darkness. Pardon and peace are freely offered; and joy unspeakable now fills the heart that was tortured and despairing.

Surely, to all who have found Jesus so near in their time of greatest need, no hour can ever bring them such happiness as this!

But in both of these last instances, such experiences must bring the happiest hour to men as well as to women. And is not that as it should be? Man and woman one, in all that offers the most blessed, the most unalloyed happiness.

Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. One has been cured of indigestion and dyspepsia, another finds it indispensable for sick headache, others report remarkable cures of scrofula, salt rheum and other blood diseases, still others will tell you that it overcomes "that tired feeling," and so on. Truly, the best advertising which Hood's Sarsaparilla receives is the hearty endorsement of the army of friends it has won by its positive medicinal merits.

Seeing the Pleasant Things of Life.

If we were only as prompt to recognize the really pleasant and good things that can be found in the world around us, and which sometimes seem to be the relics of a better nature that has survived the fall, as we are to detect and exaggerate the little, the selfish, and the unworthy things we find, how much more should we illustrate the spirit of Christ, and how much brighter the same world would be for ourselves and others. But, probably as the result of the original sin that is still in us, we are very slow to do this thing; in fact, it is about the last thing we do—if we do it at all. Our neighbor may be a firm friend of the poor and the defenceless; he may prove his benevolence by innumerable kindly and liberal acts, he may be exemplary in private and in social life; yet all these qualities go for nothing, because we look at him through a microscope of a double-million magnifying power, with which we are able to detect a few flaws that we do not like. This hypercritical spirit is not that of our Lord, and is not the one that is to make the world brighter and better. This is to be done by love—the love that sympathizes with all forms of goodness; that is quick to recognize every kindly act, and that does not stint its praise, while it is sparing of its blame.

How to Keep Ice.

It is often desirable to know how to keep a piece of ice from melting for a considerable time, and a Western journal tells us how it may be done: "There are three or four things that will keep the precious nugget of ice from melting away if the housekeeper will only remember them. One is that to keep ice warm is the way to keep it cold. A piece of ice in a pitcher, with a pail over the pitcher, and a rug over the pail, will keep all night. A piece of ice in a refrigerator, covered with a snug white blanket, will cheat the greedy ice-man every day, and snap saucy fingers at the milk that does not dare to get sour or the beefsteak that dares not fail. These things are admirable in their way, and should be in every hatband, but the greatest trick of all is newspapers. With plenty of newspapers above, below, and on every side, the way a piece of ice will keep is a joke."

—Work, true work, done honestly and manfully for Christ never can be a failure. Your own work which God has given you to do, whatever that is, let it be done truly. Leave eternity to show that it has not been in vain in the Lord. Let it but be work, it will tell. True Christian life is like the march of a conquering army into a fortress which has been breached; men fall by hundreds in the ditch. Was their fall a failure? Nay, for their bodies bridge over the hollow, and over them the rest pass on to victory.

A Noble Worker.

To the Right Reverend Edward Sullivan, D.D., D.C.L.,
on the completion of the tenth year of his Lordship's
Consecration.

Right Reverend Father, I have heard it said
That "distance lends enchantment to the view,"
But those who would Algoma's beauty see
Must dwell therein, and sacred interest take
In all the labours which the past ten years
Display to mankind of your noble work,
Who left the high positions held so well
In cities great, where luxuries abound,
And since refused more tempting offers still,
That you might for the Lord our Saviour's sake
Brave all the dangers of the land and sea,
And visit Indian wigwams, where the souls
Of savage men were held in heathen gloom,
Combined with early settlers in the bush,
Whose poverty at first could not secure
Sufficient shelter from the winter's cold:
In perils also on the stormy lakes,
And through the forest and the dismal swamps,
Or over roads so-called, of rock and stones,
Till winter came, then deep with drifted snow;
And periodically far removed
From telegraph or postal news of home;
Then frequently to cross the ocean vast
In search of help and means to preach the truth
Of God's salvation through the wide extent
Of fair Algoma's fifty thousand miles:
Your lordship's high reward shall be proclaimed
On that great day, when Jesus shall appear
To crown with life eternal all His saints.
Yet even now the crowning is begun;
The past ten years do manifest the same,
For all throughout the diocese where once
The wild beasts of the forest had their dens,
Ate mission fields with churches and with schools,
Where thousands meet to worship Israel's king:
Long may your lordship be endowed with power
A bishop's highly honoured place to fill,
And at the last a crown of glory wear
For ever near the throne of God in heaven.

REV. L. SINCLAIR,
Priest in the Diocese of Algoma.

"I would like to sound the praise of Hood's
Sarsaparilla over the entire universe," writes Mrs.
Longenecker of Union Deposit, Penn.

Canada's Great Fair.

SEPT. 5TH TO 17TH, 1892.

The citizens of Toronto have voted \$150,000 to the Toronto Industrial Fair for improvements to be made on the grounds for this year's Exhibition, which is to be held from the 5th to the 17th Sept. next. About 50 acres have been added to the present grounds, and a new race track and new grand stand to seat twelve thousand people is being built and many other improvements are being made. Consequently this year's Fair promises to be greater and better than ever. A large number of fine special attractions have been arranged for and several new features are promised. The Exhibits in all departments will be larger and better than at any previous Fair, and will include many that have been prepared for the World's Fair next year. Cheap excursions will as usual be run on all railways and the attendance of visitors will be no doubt as large as ever. All entries have to be made on or before the 13th of August, but most of the space in all the buildings for the exhibit of manufactures has already been applied for. For copies of the prize list and programmes drop a post card to Mr. Hill, the Manager, at Toronto.

Professor Cooke's Saltpetre Remedy.

Dissolve one tablespoonful of saltpetre in a pail of water. A pint poured around each hill of cucumbers or squashes is very good for the plants and very bad for the bugs, both striped and black, which burrow at night in the earth about the plants. Cut worms are also said to dissolve like earth treated with saltpetre. This is a remedy which would certainly be very useful to the plants, and if, as is claimed, it destroys or keeps away insect marauders, it will prove most valuable. This saltpetre solution is useful to any plant which is attacked by insects which at any time burrow in the ground. It does not appear to be wholly certain, however, that it is as efficacious an insecticide as could be wished.

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.

COOKIES.—One and a half cups of brown sugar, one cup of butter, two eggs, one cup of currants, two great spoonfuls of sweet milk, small teaspoonful of soda; cinnamon, cloves, nutmeg to taste.

Lines from LYONS.—Dear Sirs,—For several years my sister suffered from liver complaint. As doctors gave her no help we tried B.B.B., which cured her completely. I can recommend it to all.
MISS MAUD GRAHAM, Lyons, Ont.

CREAMED POTATOES.—Chop cold boiled potatoes fine, and put them into a saucepan with a little butter; add pepper and salt to taste; stir occasionally, so as not to brown them; just before taking up, add a cup of rich sweet cream; cook a minute longer and serve.

STRONGER EVERY DAY.—Gentlemen,—I have been ill for a long time with lame back and weak kidneys, and at times could not get up without help. I tried B.B.B. and with two bottles am almost well. I find my back is stronger every day.
Yours truly, MRS. L. THOMPSON, Oakville, Ont.

SAUTE POTATOES.—Scrape new potatoes, put them in a stewpan with sufficient water to cover them, add a little salt, let them boil until cooked, strain them, then cut in slices, and place them in a frying pan with a small lump of butter; fry a light brown, occasionally turning them. When cooked sprinkle some seasoning and a little finely chopped parsley over them; put them in a hot dish, squeeze the juice of a lemon over them, and serve immediately.

A CLOSE CALL.—After suffering for three weeks from cholera infantum, so that I was not expected to live, and, at the time, would even have been glad had death called me, so great was my suffering, a friend recommended Dr. Fowler's Extract of Wild Strawberry, which acted like magic on my system. But for this medicine I would not be alive now.
JOHN W. BRADSHAW,
393 St. Paul St., Montreal, P. Q.

BREAST OF VEAL WITH GREEN PEAS.—Chop a small onion very fine, then place it with two tablespoonfuls of butter in a stewpan; add a two-pound breast of veal cut into eight pieces, and some salt and pepper; place on a slow fire and let fry a pale brown, then add one pint of stock broth, and let simmer gently two hours; take off every particle of fat, add a little roux, and let boil. Then add more than a pint of freshly shelled peas, and let simmer thirty minutes. Place the veal on a hot dish, pour the sauce over it, having added just at the moment of serving a very little finely chopped mint; put the peas around and serve at once.

False Economy is practised by many people, who buy inferior articles of food because cheaper than standard goods. Surely infants are entitled to the best food obtainable. It is a fact that the Gail Borden "Eagle" Brand Condensed Milk is the best infant food. Your grocer and druggist keep it.

HICKORY NUT CAKE.—One cup of sugar, one-half cup butter, one-half cup milk, two cups flour, one teaspoonful cream tartar, one-half teaspoonful soda, one large cup raisins, one cup nuts broken up, two eggs.

FRIED BOILED EGGS.—Slice hard-boiled eggs, dip in raw egg and bread crumbs, fry in butter, and serve on tiny sippets of toast.

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.

A Story of a Chaffinch.

I am going to tell you a true story about a chaffinch. One morning when I came down stairs I heard a great chattering going on, and went to the door to see what was the matter. I saw a chaffinch lying on the ground under a tree, and another flying and dancing round it and kissing it. By kissing it I mean putting its beak close to the other's, as I dare say you have often seen birds in a cage do. I went to the bird and took it up, and found that it was warm but quite dead. When I took it in my hand the mate hopped on to the twig just above my head, as if to see what I was doing with it. I then laid it down on the same spot and went in to breakfast. All through breakfast the bird went on in the same way. Afterwards I went to my household duties; then, as it still kept on doing the same, I took away the dead bird and put it behind the outside window-blind of the drawing room, the window being wide open. The chaffinch, however, kept hovering near the window, and did not seem to mind my being there.

Presently I went away into the garden for half an hour, and when I came back I found that the chaffinch had carried away the dead bird and laid it under the same tree, and was again doing all it could to rouse it; first chirping, then getting on to the branch and singing a long note, as if to try and make it answer; then flying down and hovering round it and kissing it; then chirping again; then settling on the branch once more, and trying another note. It went on in this way the whole day, seldom leaving its dead mate, or so far as I saw, taking any food; and so I left it when I went to bed at night, and next morning when I came down it was still there, going on in the same way. Then I felt that it was cruel to let the poor little bird go on any longer, so I took away the



Mrs. Amanda Patsley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

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dead bird and buried it, and from that time I saw no more of the other chaffinch, though I often thought of it, and hoped it would find another mate. Is this not a wonderful instance of the strong love which God, Who loves both great and small, can make even little birds to have for each other?

The Loyal Drummer-Boy.

There is a story in history of a little drummer-boy who, in one of the civil wars in England long ago, was taken captive by a party of rebels. They placed him in their ranks and bade him use his drum in their service. "God forbid," said the brave boy, "that the king's drum should be used for his enemies!" and dashing it on the ground, he stamped on it and de-

stroyed it. The enraged rebels soon ended his life; but they could not keep his brave, loyal words and act from being told to their shame and discomfiture and from coming down to posterity.

Will you be less loyal to King Jesus? You may never be called to die for Him, but He does bid you live for Him. The roll of the drum would have guided the march of the rebels, and put spirit into them to fight against the king to whom it belonged and whom the boy had promised to serve; and he was too faithful to his trust to permit it.

God has given you far more than the drummer had ever received from his king. He has given you your life, your voice, your limbs, your talents. Will you use these gifts in the service of Satan, His enemy and yours, or will you daily say, "Lord, what wilt Thou have me to do?" Will you, at school or at play, at home or abroad, try to do only what will please the King of kings?

Not long since it was said of a boy by one of his companions, "I am sure John is a Christian."

"Why do you think so?"

"Because he plays like one."

"How is that?"

"Oh, he doesn't always want the best place; he lets the other fellows choose the games they like best, and doesn't get mad as he used to."

Yes, you can play so as to show your colors, and you can conquer a hard lesson as a Christian soldier. You can dare to do right when tempted to do wrong. You can dare to stand alone when your companions use profane or vile words, break the Sabbath, plan malicious mischief, think it manly to puff a cigar or to taste the intoxicating cup. Ah, these may prove hard tests; but a petition, even from an "armour-bearer" or a drummer-boy, may be sent any moment to our King, for help, when you are beset by your enemies, and He will send aid, and enable you to overcome.

He is a good King. Resolve now

"I will his faithful follower be,"

and He will guide you through life, and at the end say, "Thou faithful and good servant, enter into the joy of thy Lord."

Lead us not into Temptation.

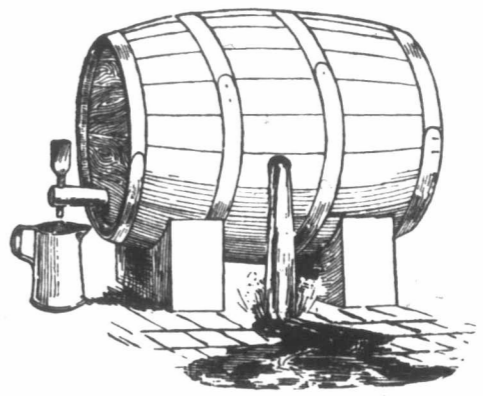
About twenty years ago we were spending a few days in a beautiful inland town. The sessions were being held, and we stepped into the courthouse.

Among the prisoners we saw a lad about ten years of age, whose pensive countenance and innocent appearance caused him to look sadly out of place among the hardened criminals by whom he was surrounded. Close by the box, and manifesting the greatest interest in the proceedings, sat a tearful woman, whose anxious glance from the judge to the boy left us no room to doubt that she was his mother. We turned with sadness from the scene to inquire the offence of the prisoner, and learned he was accused of stealing money.

The case was soon commenced, and from the interest manifested by the crowd we found that our heart was not the only one in which sympathy for the lad existed. How we pitied him! The bright smile of youth had vanished from his face. His young sister—a bright-eyed girl—had gained admission to his side, and cheered him with the whisperings of hope. But that sweet

SAVING AT THE SPIGOT AND WASTING AT THE BUNGHOLE

IS A POOR KIND OF ECONOMY



It is on a par with buying lots of rubbishy soap for little money.

Poor soaps are the "bung-hole" through which time and labor are wasted, and by which the clothes and hands are ruined.

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voice, which before caused his heart to bound with happiness, added only to the grief his shame had brought upon him. The progress of the case acquainted us with the circumstances of the loss, the extent of which was but a sixpenny piece—no more.

The lad's employer, a wealthy, miserly, and unprincipled manufacturer, had made use of it for the purpose of what he called 'testing the boy's honesty.' It was placed where, from its very position, the lad would often see it, and least suspect the trap. A day passed, and the master, to his mortification, found the coin untouched. Another day passed, and yet his object was not gained. He was, however, determined that the boy should take it, and so he let it remain.

This continued temptation was too much for the lad's resistance. The sixpence was taken. A simple present for that sister was purchased by it. But while returning home to gladden her heart, his own was made heavy by being arrested for theft—a crime the nature of which he little knew. These circumstances were proved by several of his employer's workmen, who were also parties to the plot. The counsel for the prosecution urged upon the jury the necessity of making 'this little rogue' an example to others. His address had great effect upon all that heard it. Before, I could see many tears of sympathy for the lad, his widowed mother, and faithful sister. But their eyes were all dry now, and none looked as if they cared for or expected aught else but a conviction.

The accuser sat in a conspicuous place, smiling, as if in fiend-like exultation over the misery he had brought upon that poor but once happy family.

We felt that there was but little hope for the boy, and the youthful appearance of the barrister who had volunteered his defence, gave no encouragement—as we learned it was the young man's maiden plea—his first address. He appeared greatly confused, and reached to a desk near him, from which he took a Bible. The movement was received with a general smile. We heard a harsh fellow close by us whisper, 'He forgets where he is. Thinking to take hold of some law book, he has made a mistake and got the Bible.'

The remark made the young counsellor colour with anger, and turning his flashing eye upon the audience he convinced them it was no mistake, saying, 'Justice needs no other book.'

His confusion was gone, and instantly he was as calm as the sober judge upon the bench.



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The Bible was opened, and every eye was upon him, as he quietly and leisurely turned over the leaves. Amidst a breathless silence he read to the jury this sentence:—'Lead us not into temptation.'

We felt our heart throb at the sound of those words. The audience looked at each other without speaking, and the jurymen mutely exchanged glances, as the appropriate quotation carried its moral to their hearts. Then followed an address, which for its pathetic eloquence we have never heard excelled.

Its influence was like magic. We saw the guilty accuser leave the room in fear of personal violence. The prisoner looked hopeful, the mother smiled again, and before its conclusion there was not an eye in the court that was not moist. The little time that was necessary before the verdict of the jury could be learned was a period of great anxiety and suspense. But when their whispered consultation ceased, and those happy words 'Not guilty' came from the foreman, they passed like a thrill of electricity from lip to lip. The dignity of the court was forgotten, and the lad's release was hailed with acclamation.

The barrister's plea was a successful one. He was soon a favourite, and he now represents his district in the councils of the nation. The lad has never ceased his grateful remembrance, and we, by the affecting scene herein described, have often been led to think how manifold greater is the crime of the tempter than that of the tempted.

Killing with Kindness.

"Oh, mother, what sweet little darlings! Where did you find them?" cried Gertrude and Margaret, as they came upon their mother in an old barn, with two pretty kittens in her arms.

"Why, they were up in the loft of the barn, far away from everybody; and I heard such a piteous mewing that I came to try and find out what on earth was the matter. They were

all by themselves, poor little things! And I expect that, as I told John to make the doors fast last night on account of the high wind, their mother could not get at them, and they have been left alone all night."

"Do let us give them something to eat," said little Meg; and trotting off, she soon returned with some milk in a jug and a large spoon to feed them with.

"They don't want that spoon anyhow," said Gertrude, laughing. "They are sure to drink like our poor old pussy, whom we have lost."

However Meg stood with the spoon ready for any emergency, while her mother poured the milk into a basin, and the kittens quickly lapped it all up.

"Poor little things, they must be half starved," she said: "and what a state of mind their mother must be in! Ah, there you are," she continued, as a black and white cat walked in at the door, and took her place beside the little group, watching the kittens' proceedings with great anxiety.

"Why, it's our own lost pussy," cried Gertrude; "just look at her, Meg! Where have you seen to, you naughty old thing? We thought you were quite lost. And why did you go away from us, I should like to know?"

"Ah, that's my secret," astonishingly answered pussy herself, in a very high key.

"Good gracious, pussy, my dear!" said Meg, "why, have you been to a boarding-school, and learnt to talk while you have been away?"

"Oh, you didn't know all my accomplishments, my dears," replied the cat; "I can keep a secret, too, as well—or perhaps even better—than little girls can."

"Well, then, if these are your children, I want to know why you carried them away out of sight?"

"Yes, they are my children, and the truth is that I was afraid they might be killed by—"

"What nonsense, pussy, you ungrateful thing!" You know we wouldn't hurt anything of yours for the world.

"Oh, I know that, but really I was afraid they might be killed by—"

"Do you mean by Rover or old Juno?" said Gertrude. "Why they wouldn't touch your kittens; they are such dear kind dogs."

"Oh, no, they wouldn't, I dare say."

"Was it of Sophie, the old hen-woman, then, you were afraid?"

"No, oh no, not Sophie."

"Then it must be of Meg and me that you were afraid. Or else it is all humbug."

"Well, indeed, then I was afraid you might kill them by—KINDNESS!"

"Well," said a gruff voice, "and don't you think pussy has some reason on her side? I believe you children are both longing to get hold of the soft little creatures, and to squeeze them almost to death." "And then what should I do?" he continued, imitating pussy's miow; for he was a ventriloquist, and could make his voice come from anywhere.

Gertrude and Meg burst out laughing. "So it was you all the time, father," they said; "but in the future we shall always fancy, when pussy watches us so anxiously with that beseeching look in her eyes, that she is begging us not to pull her poor babies about and not to kill them—with kindness."

Now, this was exactly the lesson their father wished to teach the children. So, when he noiselessly stepped up behind them, by means of his wonderful gift of ventriloquism, he let them

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into the secret of pussy's ideas about the treatment her babies too often received at the hands of their loving, but thoughtless, little friends.

A Great Artist's First Effort.

Industry and perseverance was the motto of the sculptor Banks, which he acted on himself and strongly recommended to others. His well-known kindness induced many aspiring youths to call upon him and ask for his advice and assistance; and it is related that a boy called one day at his door to see him with this object, but the servant, angry at the loud knock he had given, scolded him, and was about sending him away, when Banks, overhearing her, himself went out. The little boy stood at the door with some drawings in his hand. "What do you want with me?" asked the sculptor. "I want, sir, if you please, to be admitted to draw at the Academy." Banks explained that he himself could not procure his admission, but he asked to look at the boy's drawings. Examining them, he said, "Time enough for the Academy, my little man! Go home—mind your schooling—try to make a better drawing of the Apollo, and in a month come again and let me see it." The boy went home, sketched and worked with redoubled diligence, and, at the end of a month, called again on the sculptor. The drawing was better, but again Banks sent him back, with good advice, to work and study. In a week the boy was again at his door, his drawing much improved; and Banks bid him be of good cheer, for, if spared, he would distinguish himself. The boy was Mulready; and the sculptor's augury was amply fulfilled.—SMILES' "Self-Help."

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|----------------------------------|------------------|--|
| Wheat, white..... | \$0 00 to \$0 30 | |
| Wheat, spring..... | 0 00 to 0 72 | |
| Wheat, red winter..... | 0 78 to 0 79 | |
| Wheat, goose..... | 0 00 to 0 66 | |
| Barley..... | 0 00 to 0 41½ | |
| Oats..... | 0 32 to 0 35 | |
| Peas..... | 0 00 to 0 60 | |
| Rye..... | 0 00 to 0 00 | |
| Hay, timothy..... | 11 00 to 14 00 | |
| Hay, clover..... | 8 00 to 9 00 | |
| Straw..... | 10 50 to 11 00 | |
| Straw, loose..... | 0 00 to 6 00 | |
| Meats. | | |
| Dressed hogs..... | \$0 00 to \$6 25 | |
| Beef, fore..... | 5 00 to 6 00 | |
| Beef, hind..... | 9 50 to 10 00 | |
| Mutton..... | 7 00 to 10 00 | |
| Lamb, spring, per lb..... | 0 11½ to 0 15 | |
| Veal..... | 6 00 to 8 50 | |
| Beef, sirloin..... | 0 14 to 0 17 | |
| Beef, round..... | 0 10 to 0 12½ | |
| Mutton, legs..... | 0 12 to 0 15 | |
| Mutton chop..... | 0 14 to 0 15 | |
| Veal, best cuts..... | 0 10 to 0 15 | |
| Veal, inferior..... | 0 04 to 0 08 | |
| Lamb, hindquarters..... | 0 00 to 0 15 | |
| Lamb, forequarters..... | 0 00 to 0 08 | |
| Dairy Produce, Etc. | | |
| (Farmer's Prices.) | | |
| Butter, pound rolls, per lb..... | \$0 15 to \$0 17 | |
| Butter, tubs, store-pack'd..... | 0 11 to 0 14 | |
| Butter, farmers' dairy..... | 0 13 to 0 14 | |
| Eggs, fresh, per doz..... | 0 12 to 0 13 | |
| Chickens, spring..... | 0 50 to 0 60 | |
| Chickens, old..... | 0 00 to 0 00 | |
| Turkeys, per lb..... | 0 10 to 0 12 | |
| Geese, per lb..... | 0 00 to 0 00 | |
| Ducks, per pair (spring)..... | 0 55 to 0 65 | |
| Vegetables, Retail. | | |
| Potatoes, per bag..... | \$0 30 to \$0 40 | |
| Potatoes, new, per bush..... | 0 75 to 1 00 | |
| Potatoes, new, per peck..... | 0 20 to 0 25 | |
| Carrots, per bunch..... | 0 00 to 0 05 | |
| Onions, per peck..... | 0 50 to 0 60 | |
| Onions, per bag..... | 1 60 to 1 75 | |
| Parsley, per doz..... | 0 20 to 0 21 | |
| Beets, per bunch..... | 0 00 to 0 05 | |
| Turnips, Swede, per bag..... | 0 40 to 0 50 | |
| Turnips, white, per bunch..... | 0 00 to 0 05 | |
| Cabbage, per doz, new..... | 0 20 to 0 25 | |
| Celery, per doz..... | 0 00 to 0 50 | |
| Apples, per barrel..... | 0 00 to 0 00 | |
| Lettuce, per dozen..... | 0 00 to 0 15 | |
| Rhubarb, per doz..... | 0 00 to 0 20 | |
| Cauliflower (each)..... | 0 00 to 0 00 | |
| " (per doz)..... | 0 00 to 0 00 | |
| Cucumbers..... | 0 40 to 0 50 | |
| Mint (per doz)..... | 0 10 to 0 15 | |
| Peas (per peck)..... | 0 00 to 0 15 | |
| Tomatoes (per basket)..... | 0 50 to 0 60 | |
| Beans, per bushel..... | 0 25 to 0 30 | |
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| Increase for the year..... | 21,558,750 00 |
| Emergency or surplus fund..... | 808,311 43 |
| Increase for the year of surplus fund..... | 197,065 98 |
| Total membership or number of policy holders..... | 26,081 |
| Members or policies written during the year..... | 7,312 |
| Amount paid in losses..... | \$1,170,308 86 |
| Total paid since organization..... | 5,427,145 50 |

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