

[October 11, 1894.]

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 20.]

TORONTO, CANADA, THURSDAY, OCTOBER 18, 1894.

[No. 42.]

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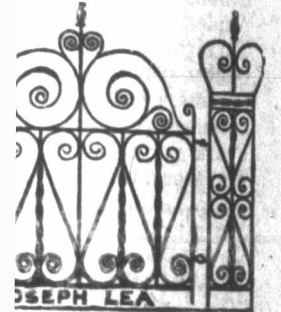
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### TWENTY-SECOND SUNDAY AFTER TRINITY:

Holy Communion: 315, 317, 182.  
Processional: 270, 189, 299.  
Offertory: 215, 28, 235.  
Children's Hymns: 242, 380, 569.  
General Hymns: 5, 169, 241, 292, 477.  
St. Luke's Day: 425, 488, 435.

### TWENTY-THIRD SUNDAY AFTER TRINITY:

Holy Communion: 311, 315, 190.  
Processional: 175, 280.  
Offertory: 233, 295, 439.  
Children's Hymns: 235, 381, 389.  
General Hymns: 194, 207, 239, 241, 306.

HAZING.—No one desires to limit unduly those time-honoured practices by means of which college students, as a class, from time immemorial, have endeavoured to off-set their mental strain by working off a corresponding amount of their physical energies. The line, however, must be drawn well somewhere; and it does seem as if Kingston Military College had recently offered an excellent opportunity for ascer- taining just where that line should be drawn, without at all interfering with what may be called the "legitimate" degree of freedom in college sports. There is such a thing as a con- temptible and very unmilitary milk-sop—a use- less, babyish type of "budding man"—whom a little horse-play might mould into a more polished condition; but even that should be done judiciously, not viciously—we may wake up the wrong pas- senger! So it seems in this case.

ARCTIC VOYAGERS are much before the world of late, and yet it may be doubted whether the world appreciates the importance of such gains as may accrue from discovery in that far-off and almost inaccessible portion of the planet upon

which we are at present allowed to live. Is it really worth while to spend so much treasure and risk so many lives in any attempt to reach the Pole? The spirit of adventure and daring in such matters is an admirable one; but one may be excused for asking some definite information— more than has yet been vouchsafed to the public— as to the precise value of any possible discovery at the Pole. Brave people are not so plentiful that we should be content to let them, or help them, throw themselves away.

ONE MILLION GHOSTS.—The rather startling— for some people—information contained in a re- cent article in the pages of the *Westminster Budget* as to "revelations"—they can scarcely be called less—of the "Psychical Research Society," are calculated to make modern Sadducees pause and reflect, if they never did before, upon the *logical absurdity* of their denying the existence of such verities, or such beings, as the resurrection, angels, and spirits. An individual instance of ghostly appearance might be denied credit, but who can discredit this carefully enumerated army of 1,000,- 000 ghosts?

"POETIC GUSH" is freely condemned as a feature of our Anglican hymnody. What is poetic gush? Every person will always hold his own ideas about that objectionable quality, though all unite in saying that there is such a thing, and that it ought to be put down. The awkwardness of the situation comes into view when the "putting-down" process begins. It is not simply that a good deal of so-called "gush" will not "down" at all, but those who engage in the exercise are presently found whacking one another's heads because they hit the wrong ob- jects! The distinction between "gush" and fervour is not so easy.

"FIRST-FRUITS" AND LAST-FRUITS.—How very much out of place it sounds to sing, "Bright robes of gold the fields adorn," when those fields are as brown as a nut! To "gush" about valleys standing "so thick with corn that even they are singing," at a time of year when not a blade of wheat—green or yellow—is to be seen? This comes of putting our Harvest Thanksgiving so late that the primitive and Scriptural idea as to the offering of "first-fruits" is practically ex- cluded. It is a grave question how far such an attitude is consistent with loyalty to our Chris- tian traditions—upon which an apostle lays so much stress.

HUMAN IMPOTENCY, as compared with Divine control, is never so graphically and vividly il- lustrated—in "hand-writing on the wall," as it were—than in those cases of incurable illness among earth's great ones—such as the Emperors of Germany and Russia—which seem to be un- usually frequent of late. When clever medical authorities and practitioners are summoned from the (literal) ends of the earth to anxious counsel on behalf of the august sufferers, it is "ocular demonstration" enough, surely, that our best efforts are useless—grand as they may be in themselves, or compared with one another—with- out the direct Divine sanction and blessing.

"OUT ON STRIKE."—We do not read these ominous words so often as we used to do. What is the reason? Are men becoming wiser, more

considerate, more contented? One would fain hope that it is so. At first sight it seems a very simple matter, with reasonable beings, to "settle a strike;" and yet there are very serious diffi- culties. They arise, really, out of the purely selfish attitude taken by the vast majority of man- kind—so vast a number that the sentiment "take care of number one" has almost become a religion. Men—otherwise respectable, and even professing Christianity—meet one another quite frankly, and discuss business matters on that basis, as a matter of course. Oh, the "rarity of Christian charity!"

CYCLES—"BIKES."—How quickly the modern world adapts itself to new ways and new methods! It seems only the other day that bicycles were a curiosity, and people stopped in crowds at street corners for no other reason than that of a bicyclist attempting to manage his steed. Now, the smooth roadways of our great cities are filled of an even- ing with a cloud of riders, sweeping swiftly and almost noiselessly along like a low-flying flock of wild geese seeking their summer or winter quarters unobserved. It almost frightens one to realize how suddenly all that is may be changed for—no one knows what! The fact should be registered for notice, for it is a very important factor in modern life.

"CANADIANS AT CORNELL" is the heading of an interesting item in the *Toronto Empire* recently. The paragraph refers to the formation of a Cana- dian Association at the popular United States col- lege. They have about 50 Canadians, it seems; and, of course, the object of the organization is to bind these together very firmly for purposes of fellow- ship and intercourse, with a view to the cultiva- tion of interests advantageous to Canada, and tending to the promotion of an attachment to British sentiments and institutions. Other colonial visitors to Cornell are invited to join the society as associates. The idea seems eminently natural and proper—worthy of imitation by other Cana- dians similarly situated, or, indeed, British colonials of any kind.

## MOODYISM—AN EXPOSURE.

The so-called "Prince of Lay Evangelists" is so well known that everything which relates to his movements, enterprises and engagements, becomes public property at once, and rests as a factor in the arrangement of public and private events. Thus, probably every one of our readers—though Mr. Moody cannot be supposed to exercise much influence or create much interest among Church people—is aware that the staid citizens of Toronto—who do not indulge in such affairs as the Montreal or Quebec Winter Carnivals—have become very much excited over the proposed visit of the great American celebrity for the purpose of "dedicat- ing" effectively a certain hall donated by a person named Massey. Things seem to have gone on smoothly enough until the important question of expenses came up for consideration. Then the trouble began! The city ministers, of course, wished to "utilize the opportunity" after their manner, and "cut in" with various suggestions. The latest outcome of their participation or inter- vention—some might use a stronger word—is a letter from the generous donor of the hall (Massey), indulging in an interchange of very unedifying

personalities with a prominent Methodist minister.

#### THE STRONG LANGUAGE

contained in this letter forms the "exposure" of true inwardness which we propose to use "to point a moral and adorn a tale." For instance, when Mr. M. says that Rev. Mr. F. "grossly misrepresents" him, the public has a right to look forward to a series of letters on opposite sides until a lawsuit or a "church trial" (possibly followed by expulsion) brings the matter to a "standstill." When Mr. Massey goes on to speak of the "credit of his family," one naturally meditates for a while on the subject of "mixed motives" in religious enterprises. When he protests against the idea of comparing Mr. Moody's visit ("idly and foolishly") with that of any "lecturer or other attraction," as if he were being secured "for pecuniary reasons," it seems to imply that somebody has been saying or hinting at "something nasty" in this business. All this kind of thing is very unwholesome and disappointing reading for those who are religiously interested in the great event. On the contrary, it casts a very unpleasantly coloured "reflection" upon the whole proceeding as a religious enterprise. It tends very seriously to damage and discount the value of the work. One could have wished—for the sake of those who honestly expect some religious benefit from the visit—that the business could have been carried on without recourse to these methods of paving the way. There may be some who need and would really benefit. How can they, now? The point, however, which we note most—

#### CONFESSION OF MINISTERIAL FAILURE—

forms, in reality, a very serious practical indictment against the ministerial efficiency, at least in regard to preaching, of those ministers who think it of such paramount importance "in a city of churches" to "hear Mr. Moody." The public must be very much struck with the idea that such prominent laymen as are identified with this movement agree in considering his visit so very important from a religious point of view. We humbly submit our opinion that the clergy, and ministers generally, of Toronto or any Canadian city, are quite capable of looking after their adherents, hearers or flocks, without the "advent" of any "lay evangelist" whatever—though one can, of course, imagine cases where the visit of such a person might do good. We cannot suppose that his visit is of so much importance—unless it exposes a degree of ministerial inefficiency rather amazing. Those ministers should really assert the dignity of their office on this occasion.

#### GIVING.

BY BISHOP PENICK.

Giving is not intended to make God richer, but to make man greater. It is not the gift God wants; it is the giver. "God loveth a cheerful giver." If we keep this continually in mind and lay it to heart, it will keep us advancing along the way of true development, into the fellowship of deepest life with God. Giving is as necessary for the soul's development as exercise is for the body's.

Look how strongly God has striven to show us that it is we who need to do the giving—not He the gift. During the whole Mosaic dispensation what did He do with a vast part of the offerings of the people? Placed them on altars, set fire to them, and burned them up before their eyes. Could He take a stronger way of saying: "I do not need the gift, but you need to keep on giving. I am trying to make you unselfish and big-hearted, and liberal and glad givers." My gift is the character that giving makes in the bosoms of my

children, "not in the cold, lifeless gold, silver, or even the cattle, for all these are Mine."

Having given God the tenth for the carrying on of His ordinary worship, we stand then facing the glorious privilege of "free will" giving and working with Him. The Jews really gave nearly a fifth in all; the "tenth" went to the maintenance of the worship of God; then came "thank offerings," "free will offerings," etc., running the amount up to, and sometimes exceeding, the "fifth" of all they had made. Just here it may be well to answer a question often asked: "How about what I owe? Must I give before paying my debts?" The answer to this, I think, is: "The tenth is a preferred claim;" it was commanded to be taken from the "first fruits," even before any one dared eat thereof himself; but all the rest, I think, came in after the payment of just debts. The tenth is a debt you owe to God for rent of His plant; pay it; then pay men the debts you owe to them; then strive to be as big-hearted and glad and cheerful in giving beyond this as you can. Do you say, "I cannot afford it?" Ah, but you cannot afford to withhold from God His due, any more than you can afford to keep back the money of your employer he has entrusted to you. But it may be a surprise to many to know that recently account has been kept of people who give the tenth, and out of 1,000 who have tried it every one has prospered. You see, after all, this is God's world, and he does love to honour those who honour Him, and He does it.

This article is already too long for the columns of your paper, but I must remind you of the vast glory God lays open before men of means in this age. Never before in the history of the world, do I believe, could so much good be done by the wise use of money. Money multiplied by consecrated brain, and projected by the love in a loyal heart, can make joy and gladness—yea, songs of salvation burst forth everywhere. Watch, pray, labour, and long to do the greatest thing it is possible for you to do. Don't dream of being content with a small thing, a little treasure laid "up in heaven." Let it be the passion of your life to get grace to do great things for God and humanity, and you will find your life getting rich here beyond your wildest hope, and on the other side a treasure awaiting your coming. Oh, don't let us be poor folk in heaven! for, believe me, there will be some there far richer than others—they who trust God now and invest for Him and humanity here.

#### REVIEWS.

INTRODUCTION TO THE NEW TESTAMENT. 1. The Epistles of St. Paul. Price 12s. 6d. nett. Edinburgh: T. & T. Clark; Toronto: Willard Tract Depository. 1894.

There are few of the deeper students of the New Testament to whom the great commentaries of Professor Godet are unknown. Many regard him as the greatest living expositor of the Christian Scriptures, and all will give him a prominent place in the first rank. For the present work we have only the deepest appreciation and the highest commendation. As far as it goes it supersedes all its predecessors. In regard to the Epistles of St. Paul, at least, Hilgenfeld, Salmon and all the rest may be almost wholly neglected. Dr. Godet acknowledges that, in a systematic treatment of introduction, the general should go before the particular: but the author explains that his own advanced time of life forbids his attempting so large a task. He is able now to give us St. Paul's writings. He may perhaps add another volume on the Gospel and the Acts, and even a third on the Catholic Epistles and the Apocalypse. May God grant this hope may be realized. In days when not merely unbelievers and rationalists, but even so-called orthodox believers, are allowing doubts to be cast on the genuineness of large parts of the canon of the New Testament, it is of inestimable value that what we consider the cause of truth should be upheld by a champion whose scholarship, learning and devotion to truth are so unquestioned as is the case with Professor Godet. Let the reader select any portion of the present volume, and we are satisfied that we have not exaggerated the verdict which he will pronounce. The first section in each case deals with the history of the Apostle, the second with the con-

tents of the epistle, which are admirably described and characterized. Then in some cases we have the circumstances of the composition considered; in others inadmissible theories of its origin. Usually the last section is devoted to the authenticity of the epistle. The author mentions that, in regard to the contents of the epistle, he may sometimes seem to have been more expansive than was required in such a work; but this will not be the judgment of his readers. We find it difficult to use language to express our high sense of the value and importance of this great work.

MAGAZINE.—The *Expository Times*, in beginning a sixth volume (October) proves that it has, at least, achieved a fair measure of success, which it deserves. Hardly a number has appeared without valuable aids to preachers and teachers. Here we have Dr. Davidson's last paper on the theology of the first part of Isaiah. The great text commentary takes up the very interesting and difficult verse, 2 Cor. iii. 18. There is a good paper on the subject of Heaven, and another on the work of the Holy Spirit in Christ. The "books of the month" are ably criticised.

Two new theological works by clergymen of the American Church will be published during October by Thos. Whittaker. One is entitled "Oblation and Invocation, an Enquiry into their History and Purpose," by Rev. B. Fairbairn, D.D., Warden of Stephen's College; the other, "Outlines of Christian Theology," by the Rev. Cornelius Walker, D.D., of the Theological Seminary of Virginia.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

PORT MORIEN.—Will a few of the readers of CANADIAN CHURCHMAN kindly offer to supply a magazine or some periodical publication (for which they subscribe and for which they have no use after being read) to assist a number of young men to provide the requirements for a reading-room? If such persons will kindly drop me a card stating that they are willing to do so, I will gladly send them the address and the postage for a year.

REV. WILLIAM JAS. LOCKYER.  
The Rectory, Port Morien, Cape Breton.

### QUEBEC.

S. S. Conference.—A Diocesan Sunday School Convention is to be held at Danville, P.Q., on October 24th. Papers will be read by the following clergy, viz.: "Blackboard work in Sunday Schools," Rev. E. A. W. King, M.A., incumbent of Waterville, P.Q.; "How to teach the Catechism," Rev. Jas. Hepburn, M.A., rector of Richmond, P.Q.; "How to interest lads and young men," Rev. H. E. Wright, B.A., incumbent of East Angus, P.Q. A good attendance of clergy and Sunday school workers from various parts of the diocese is expected.

Personal.—The Lord Bishop of Niagara spent the 20th Sunday after Trinity among his many old friends at St. Matthew's Church, Quebec, and preached at both mattins and evensong to crowded congregations.

The Rev. C. W. Rawson, of England, who was, about ten years ago, the popular curate of the Cathedral of the Holy Trinity, Quebec, is also here on a visit and occupied the pulpit of the Cathedral at evensong on the 20th Sunday after Trinity.

BOURG LOUIS.—The Rural Dean, Rev. Isaac M. Thompson, rector of Levis, proposes to visit the mission of Bourg Louis on October 31st and Nov. 1st next. He has lately paid an official visit to the mission of Leeds, where he met a number of the neighbouring clergy, examined the parish registers, and conducted some other routine business, besides holding several services.

RIV DU LOUP EN BAS.—During the past summer quite an amount has been raised towards the debt on the church in this place. The summer visitors contributed their part; some kind friends from Cacouna organized a concert and sent the proceeds; a number of young Quebec ladies also got up a sale at Cacouna and sent part of the proceeds; and then a generous donor gave \$100, making it a condition that his identity should not be revealed. All these gifts are most thankfully acknowledged by the rector, Rev. G. G. Nicolls, M.A., and parishioners.

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**Church News**

ESPONDENTS.

**TIA.**

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LIAM JAS. LOCKYER. Cape Breton.

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STONEHAM.—On Friday, Sept. 14th, the Lord Bishop of the Diocese, who was accompanied by the Rev. R. A. Parrock, domestic chaplain, Rev. E. A. Dunn and several friends, visited this mission and held a confirmation, the first in many years. A large congregation attended the service and the church had been prettily decorated for the occasion. The service was bright and hearty, and no doubt the Bishop's earnest words will do much to awaken Church feeling in the mission. For various reasons regular service had been long discontinued at this mission, but since the beginning of this year the Bishop's domestic chaplain has gone out every other Sunday and gave the people a morning service. The congregation averaged 40 people. The church, on Mr. Parrock's first visit, was in a very bad state of repair, but, owing to the kind help sent from England, together with the efforts of the people, a great improvement has been made, but much more needs to be done. No doubt, through the efforts of the Rev. G. F. Hibbard, who on the 1st inst. assumed charge of this mission, together with Lake Beauport and Montmorency Falls, everything will again shortly be placed on a good footing. He intends to reside at Montmorency Falls and give them a weekly service there, and fortnightly one at Stoneham and Lake Beauport, and to visit the families in the united missions regularly.

Obituary.—During the latter part of September Mr. W. E. Wurtele, for many years a prominent member of the Cathedral and a well-known figure at the Synod and Church meetings, passed to his rest. He was for 25 years treasurer of the Clergy Trust Fund, many years a member of the Cathedral select vestry, and ever since the organization of the Diocesan Synod in 1859, a period of 35 years, he was a delegate from the Cathedral congregation. He was also for many years a member of the Board of School Commissioners for the City of Quebec. Although 78 years of age, he had, until a few months before his death, enjoyed the best of health, and few realized that he had reached such an age.

**MONTREAL.**

MONTREAL.—*Diocesan Theological College.*—The first meeting of the Montreal Diocesan Theological College Missionary Society was held on Monday evening, Oct. 1st, with the president, Rev. Canon Henderson, D.D., in the chair. After the singing of a hymn and prayers offered, the minutes of the previous meeting were read and adopted. Mr. H. P. Roy Lewis, B.A., then gave a brief outline of the summer work at Outremont, after which his appointment to this mission for the rest of the year was moved by Mr. F. H. Graham, B.A., and seconded by Mr. W. J. Hamilton. Another hymn was sung, after which a stirring address on Mission Work was given by Mr. Lewis, in which he gave the reasons why Christians should be interested in missions. (1) Because it was God's work, commanded by the Father, inaugurated by the Son, and perpetuated by the Holy Spirit. (2) Our duty to transmit to others this knowledge of the one true God, we are fellow-workers with God. (3) To hasten the coming of our Lord Jesus Christ. The Church existed to proclaim the gospel, and when the Church ceased to be a Missionary Church then would come the fogs of scepticism. The concluding hymn was then sung and the benediction closed the meeting. As so many of our friends are in sympathy with the situation of Christ's kingdom in Outremont, which we hope will result in their assisting in the erection of a church, the following is a brief account of the work since our society has exercised itself in this locality. Outremont is an old residential suburb of Montreal. Church services have been held for a number of years past and there are over twenty Church families in the place. Up to two years ago the mission was in charge of the city missionary, when it was transferred to the care of the Diocesan College Missionary Society. The students of the college are very much interested in it and the entire responsibility of its financial support has increased the ardour of every member of the society towards the work in general. For three summers and two winters the students have kept one and another of their number in charge. When Mr. Jas. Thompson, B.A., resigned his charge of the work before ordination last spring, the administration was transferred by the society to another student, Mr. W. P. Roy Lewis, B.A., who, by God's help, has done a noble work. The main object of the past year has been to build a church and towards this end considerable advancement has been made. Alfred Joyce, of Outremont, has given a most valuable lot of land and subscriptions are soon to be solicited towards the building. Plans for a church costing about \$3,500 were obtained and approved of by the Bishop, and tenders were sought for, but in response the lowest tender was nearly \$6,000. This necessitated the drawing out of new plans, which, of course, has taken much time. Very recently it was decided not to start building this fall, but to have everything in preparation to build next spring. The churchwar-

dens are Messrs. Wm. Perry and F. S. Silcock. The trustees for the building are Messrs. A. Joyce, Wm. Perry and Samuel Clendenning.

*Intercession for Sunday Schools.*—Agreeably to the action of the Archbishop of Canterbury, the Bishop has set apart Sunday and Monday, Oct. 21, 22, as days of intercession for Sunday schools; and in this connection, some of the city clergy have suggested having a devotional meeting, on the appointed Monday evening, at the Synod Hall.

*Thanksgiving Day.*—The Lord Bishop has expressed the intention to instruct his clergy that he desires November 22nd, the day appointed by the Government, to be observed throughout the diocese as a day of Thanksgiving to Almighty God for the blessings of harvest.

*Principal Rexford's Lectures.*—In response to a unanimous vote of thanks at the last clerical meeting for the instructive lectures to S. S. Teachers, given by him at the Synod Hall last winter, Mr. Rexford has kindly consented to continue them during the ensuing Church year.

**ONTARIO.**

CARLETON PLACE.—We held our harvest thanksgiving services on Sunday, 23rd Sept. The Rev. C. J. Hutton, Sharbot Lake, preached both morning and evening. Offertory \$307.

**TORONTO.**

Miss Trent, the first lady missionary which the Church of England in Canada has ever sent to a foreign field, left for Japan last Monday. Miss Trent's destination is Nagoya, a city of 300,000 inhabitants, where she will labour. Miss Trent was dedicated to the work at a meeting held Saturday night in the school house of St. Paul's Church, Bloor street east. About 200 people were present, and earnest prayers were offered up and appropriate addresses delivered by Rev. T. C. DesBarres, Rev. H. W. Frost, Rev. T. R. O'Meara, Messrs. John G. Greely, Stapleton Caldecott and others.

*Trinity University.*—The following is the result of the October matriculation examination: Passed, C. M. Baldwin, J. K. Burgess, H. C. Burt, M. M. Crawford, T. Crerar, F. B. Deacon, A. B. Drake, N. Hayes, S. H. Hewitt, S. P. Irwin, Miss L. E. Jamieson, A. D. Madill, E. McMaster, N. H. Montzambert, A. R. Potts, E. S. Senkler, H. B. Smith, R. H. Steacy, R. H. M. Temple, W. C. Walsh, J. R. H. Warren, P. H. Wilson, S. C. Woolverton, L. W. Brown. Passed in Greek and mathematics, H. R. Smith. Passed in mathematics, W. F. Hubbard. Conditioned in Latin, F. McNab.

Trinity University opened its fall sessions last Thursday. The bursar, Mr. Davis, found his hands fully occupied during the day in receiving the fast arriving students and assigning them to their quarters. With the increased accommodation afforded by the new wing, now ready for occupancy, the number of students in residence this term will reach 150. The new wing contains 21 students' suites of rooms, in addition to which are handsome residence rooms for a professor on each flat; and two lecture rooms. There was a scramble for the choicest rooms in the new building among the students. The old wooden gymnasium, of which the "boys" of the old brigade still cherish lively recollections, has given place to a building 64x40 feet, with lofty ceilings and a well polished floor. The gymnastic equipments will be provided by the University Athletic Association. To raise a portion of the requisite funds for this purpose the committee are now considering the advisability of holding a general housewarming at an early date.

*St. Andrew's Brotherhood.*—Toronto Local Assembly of the Brotherhood held their quarterly meeting Oct. 6th, in St. John's Church, Norway, when there was a large attendance of members from the different city chapters. Mr. John Maughan presided, and the following programme was discussed: (1) Constitution of Local Assembly; (2) Boys' Department of the Brotherhood and Boys' Brigades; (3) Hospital work, including home for members, convalescent home and gaol. At the close of the chapter meeting the ladies of the parish provided tea for their visitors, and, after an enjoyable hour had been spent, evening service took place in the new church at 7.30 o'clock, and at 8 o'clock an open meeting was held, Mr. T. R. Clougher, Grace Church, presiding. The Rev. C. H. Rich, Grace Church; Mr. Waugh, St. Simon's, and Mr. Russell, St. Luke's, delivered short and instructive addresses on the subject, "What is the Brotherhood Costing us of Personal Sacrifice?" Interesting and instructive addresses were also delivered on the following subject: Influence Exerted by Brotherhood Men by Means of, (1) Prayer, Rev. Street Macklem; (2) Example, Mr. F. W. Thomas,

St. Matthew's; (3) Aggressive works, Dr. Carter, St. Cyprian. At 10 o'clock the assembly closed after having spent a profitable afternoon and evening.

PETERBORO.—The Rev. Edgar W. Pickford, assistant curate of St. John's South Ward Mission, has been appointed to the parish of Bolton and Palgrave, vacant by the resignation of the Rev. F. W. Kennedy, who has gone to Japan. Mr. Pickford enters on his new duties on Sunday the 14th inst.

CHESTER.—*St. Barnabas' Church.*—There was a confirmation held in this church on Sunday evening, Oct. 7th, by the Right Rev. the Bishop of Toronto. The church, which was appropriately decorated for the occasion, was crowded to the doors, and late comers were unable to get a seat at all. Twenty-one candidates were presented, and when the size of the congregation is taken into account, this number forms such a large percentage that the Rev. Richard Ashcroft may justly be congratulated upon such a signal token of the success of his labours at Chester.

COOKSTOWN.—*St. John's.*—The congregation of this church held their harvest thanksgiving festival on Sept. 19th. The following clergy assisted the incumbent, Rev. G. Scott, in the service: Rural Dean Jones, Orillia; Rural Dean Ball, Bond Head, and Canon Murphy, Churchill. Rural Dean Jones preached a very instructive and practical sermon to a large congregation. The proceeds amounted to about \$50, to be given for the current expenses of the church.

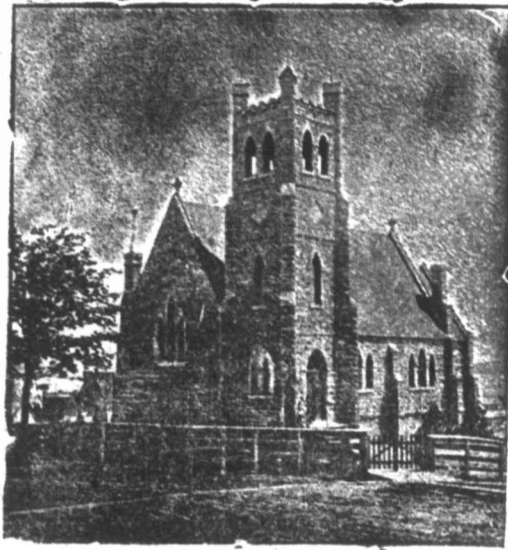
**NIAGARA.**

PALMERSTON.—The annual harvest thanksgiving service was held in St. Paul's Church last Wednesday. Rev. Wm. Walsh, of Brampton, preached an able sermon. Offertory \$100. On Thursday evening the Church Hall was well filled, when 160 sat down to a free parish tea. Harmony and good-will prevail. Last Sunday the incumbent entered upon his fifth year in charge of the parish.

**HURON.**

WIARTON AND ADJACENT MISSIONS.—In visiting this region one may find a good deal to interest him and to engage his sympathies. The present writer has had occasion to see much earnest work in the more favoured parts, while in others, more isolated, the work languishes through discontent arising from frequent interruptions of the Church's ministrations, and often long periods of spiritual destitution. Perhaps in such cases, the state of affairs may arise from what may be called the cruelty of circumstances, rather than from the fault of those in authority, who are too liable to be blamed inconsiderately. The wheat is ripe unto the harvest, but the labourers are few, that is the trouble; and here it is not out of place to remark that one is glad to see such letters as that of the Rev. Mr. Ross, a couple of weeks ago, in your columns, deprecating the departure of our clergy to the United States, when there is so much to be done at home. How can "better work" be done there than here? Can the Word of God be better preached and otherwise set forth there than here? Are souls less precious in God's sight here than there? Does your Am. correspondent think it hopeless labour trying to win our people to embrace the full and entire Faith of the Church, while the people in the U. S. are all receptivity? What then does he mean? The only alternative appears to be the inference that he can better himself there and that this should be the first consideration. We can leave this inference to take care of itself in the minds of all Christian people, and maintain that while the Catholic Church is one, there are various households, and that "he that provideth not for his own household is worse than infidel." Let not your Am. correspondent try to evade the charge of infidelity in his own household at our expense, while at the same time he would make infidels or worse of us by "enticing us to abdicate our duty in the household" which we should cherish; which, having nourished us, has established the first claim upon us. The northern peninsula, of which Lion's Head is the chief village, needs two or three missionaries. The peninsula between Wiarton and Owen Sound also needs a missionary or two. Both these missions contain a good many Churchpeople who seem to be in despair owing to what they call "their treatment." The fault does not, in the opinion of the writer, lie with the Bishop, but with the ambitious, roving restlessness of many of our clergy, who crave for fresh fields and pastures new for reasons of their own; for the Bishop is often obliged to accept of "material" for the ministry which would not be considered very eligible by other religious bodies, that vacancies in the diocese, which are numerous, may somehow be filled. There are many who have nobly stuck to their posts in this diocese for many, many years, without hope of re-

ward other than the mere pittance which they receive, that they might do their Master's work at home rather than be lured abroad where their abilities would most assuredly secure them that promotion so much prized by some. As at the present time we set out to give an account of Wiarton and adjacent parts, it would not be invidious to mention notably among these the Rev. W. Henderson, the respected rector of this parish, who has been its incumbent for about nine years. The earnestness and assiduity of his labours are among many other notable evidences, manifested by the erection of three churches and the quadrupling of the congregation of the mother church at Wiarton (Trinity). The outstations, the Church of the Redeemer, at Hepworth, and St. Thomas' Church, Albemarle, are both eight or nine miles from Wiarton south and north respectively, involving a great amount of travelling and visiting. Here it may be mentioned that it has been lately proposed to strengthen the Lion's Head Mission and relieve Wiarton, which is a growing town, by the joining of St. Thomas' Church, Albemarle, to the former. This has been sanctioned by the Bishop and Executive Committee; but it appears that some details of the arrangement will have to be reconsidered before it can go into effect. This communication must now be closed by giving you a brief description of the three churches. Following is the description and the account of the several services. Trinity Church is situated picturesquely on



TRINITY CHURCH, WIARTON, ONT.

the brows of the western hill one block away and far above the main street, in about the centre of the town, and being properly orientated, the chancel, nave and tower present a striking view to the general public below on the eastern side and from the bay. The church is built of stratified limestone, broken into neat blocks, having been erected some three years ago at a cost of about \$5,000. There still remains a debt on the church, which the congregation is earnestly endeavouring to wipe out. The outside is not yet finished, the stonework still requiring to be pointed. The interior is well finished, being neatly frescoed and well seated, and furnished with excellent stained glass windows. The chancel window is divided into three parts by mullions; the centre contains a representation of the figure of our Lord with Mary on one and Martha on the other side, referring to the scene which occurred when Mary is said by our Lord to have "chosen the better part." There are two other windows worthy of special mention. That on the north side of the choir is a memorial window, given by the relatives of the late Hugh Swale, Esq., formerly a resident in India, but sometime a member of this congregation. The window contains the representation of our Lord in the act of ascension. The window on the south side of the choir was presented by the Sunday school children, as their contribution toward the building of the new church. It contains what is usually called the *Agnus Dei*, or a lamb bearing a cross and banner, above which is represented a small sheaf of wheat bound by a scroll inscribed with the text, "Feed My Lambs." The church seats comfortably 250 people. The choir occupies a portion of the nave, one gradient higher than the main floor; a step higher leads into the chancel proper, and when the chancel rail is reached there is another step and the foot-pace, upon which the altar stands, handsomely vested, the colour of the season being according to the use of Sarum. The text over the chancel arch is, appropriately, "Reverence My Sanctuary." The church being on the edge of a declivity, gave the builders ample facility for making the basement sufficiently lofty and of the full size of the church. There is room enough for furnaces, vestry and a large school and lecture room, in which week-day services and the various parochial meetings may also be held. The regular weekly services are held on alternative Sundays, there being only an evening service on the intervening Sundays. Holy Communion is celebrated monthly. The Sunday school, which is ably conducted by S. A. Perry, Esq., numbers about 50 scholars.

HEP WORTH.—The Church of the Redeemer was built under the special direction of the rector of Wiarton, the Rev. W. Henderson, who still continues his ministrations to this congregation. It is a structure of wood brick-venered. Services are held in this church alternately at 10.30 a.m. and 3 p.m. There is a good Sunday school weekly conducted by a few faithful workers. The congregation consists of but a few though earnest members.

ALBEMARLE.—St. Thomas' Church was, like the last named, built under the direction of the rector of Wiarton, by a few struggling Church people in a widely scattered community. The site was given by T. W. Bell, Esq., off a corner of his farm. The church is in a very rough unfinished state, awaiting funds for its completion. It is sad to say it only reached the stage of a frame building, boarded within and without with unplanned boards, the interspaces being filled with concrete, and having only besides door, windows and roof and floor. It is true this is enough to protect the congregation from the inclemency of the weather, but it is not the ideal of even a rural church, as the burden here falls upon a few willing shoulders. The writer has received a strong intimation that the kind contributions of well-wishers at a distance, who have heard of their need, will be gladly and thankfully welcomed. Enclosures, for this purpose, may be addressed to the Rev. W. Henderson, Wiarton, Ont. We wish this appeal may meet with a generous response.

WARWICK.—St. Mary's Church.—The annual harvest thanksgiving service was held in this church Sept. 30th. The Rev. F. G. Newton, rector of Strathroy, conducted the service and preached a very impressive sermon to the large number present. Very liberal offerings were contributed towards the fund for a new communion table and baptismal font.

Huron Anglican Lay Workers' Association.—We are requested to urge upon those of our readers in the diocese of Huron who may purpose attending the convention at Brantford, on the 31st inst., and following day, the importance of making early application for billets to Mr. A. K. Bunnell, Brantford.

MARKDALE.—The annual harvest thanksgiving services which took place in Christ Church on Sunday, Sept. 23, were a decided success. The church looked exceedingly handsome. Flowers in profusion; fruits of the earth and of trees, in great variety, represented Nature's yield for the satisfying of man's need under the providence of God. The Rev. W. A. Graham, of Shelburne, exchanged pulpits for this most auspicious occasion with our incumbent, the Rev. M. M. Goldberg. It is gratifying to know that both here and at Shelburne, the H. H. services were a success. The collections told of the deep interest the people took in these extra proceedings.

MEAFORD.—Sunday, Sept. 30th, was a red letter day in this parish. It was the day chosen for the annual harvest thanksgiving, and the church was beautifully decorated for the occasion. The presence of the Lord Bishop, as the preacher for the day, made the occasion especially interesting. He arrived on Saturday and was the guest of Mrs. Caswell at the rectory. The three services on Sunday were very largely attended, that of the evening being so large that many could not find even standing room. Bishop Baldwin preached with his usual eloquence and fervour from most interesting themes; in the afternoon, addressing the children, telling of many Bible scenes which he had visited in his journey to Egypt and the Holy Land. At the evening service, 35 candidates were presented by the rector, the Rev. D. J. Caswell, B.D., for the apostolic rite of confirmation. The service was semi-choral and nicely rendered by the choir and joined in heartily by the congregation. The addresses of the Bishop were most impressive. The offerings for the day amounted to over \$95. On Monday the Bishop was taken for a drive over our lofty hills, so as to gain an extended view over the glorious Georgian Bay, and down among the valleys to the regions where grow, in abundance, the apple, plum, pear, peach, and grape. He expressed himself delighted with the scenery and the beauty of the country. He also spoke of the harmony and progress manifested in connection with Church matters, which was very cheering to his heart, and a matter of much congratulation.

#### ALGOMA.

SAULT STE. MARIE.—Mrs. Sullivan begs to acknowledge for the Bishop of Algoma (who has sailed for England) the ten dollars so kindly sent by "A. F." for the diocese. Just as the Bishop was leaving, the treasurer wrote him, the Mission Fund was again overdrawn by three thousand dollars. It is the heavy financial burden that weighs upon the Bishop. The kind gift will go to this debt.

For stomach troubles use K.D.C.

#### BRIEF MENTION.

The English Church Congress has opened at Exeter, England.

Canon Pentreath, of Winnipeg, will probably be appointed Bishop of New Westminster.

No explorer has ever wintered within the antarctic circle.

It is estimated that the burning of Moscow by the Russians in order to drive out the French cost \$125,000,000.

Astronomers claim that [there are over 17,500,000 comets in the solar system alone.

The Rev. S. Daw, rector of Christ Church, Belleville, has resigned his pastorate and from the ministry.

At Leeds, England, there is an electric clock which has been continually ticking since 1840. Its motive power is natural electricity.

By the Nissel system of telephony, which is a German invention, it is said that any subscriber can connect himself with the station independently of the others.

A device for controlling the brakes and current on trolley cars has been invented by a Boston man.

An elevated railway with novel features has been planned for Vienna. The cars are to be suspended instead of running on ordinary rails.

The new Anglican church at New Dublin will be ready for dedication on Oct. 21st. It cost \$2,500, and is quite a handsome structure.

The first English clock was set up at Westminster in 1288; the first Italian weight clock was put in Bologna in 1856.

Rev. S. H. Gould becomes assistant to Rev. F. W. Dobbs, St. John's Church, Portsmouth.

Albert III., Duke of Austria, was Albert with the Tress, from the fact that he always wore twined about his head a lock of his wife's hair.

Austria has a vegetable barometer commonly called the paternoster cheese. The state of the atmosphere is indicated by the rise and fall of its leaves.

The average annual rice product of China and Japan is 250,000,000,000 pounds; that of the United States is only 156,000,000 pounds.

Verrill, the scientist, believes that sunlight does practically penetrate to the greatest depths of the ocean in the form of soft sea light.

The Synod of New Westminster, B.C., met Thursday to elect a successor to the late Bishop Sillitoe. It unanimously decided on the Rev. W. Hibbert Binney, vicar of Wilton, Cheshire, Eng.

The Island of St. Helena, once a prosperous British possession, is now reduced to penury. The opening of the Suez Canal deprived it of its business as a port of call for ships in the East Indian trade.

The Princess of Wales has perhaps invented almost as many novelties as anyone in the knick-knack trade. She drew with her own hand the plan for the pocket smoking case which the Prince carries everywhere with him.

The Rev. H. Auston, M.A., of Gananoque, has taken duty for October and November in the County of Kent, Eng. Mr. Auston has been seriously ill, but is now in very good health.

Pliny describes a boat he had seen which was propelled by wheels driven by a pot of hot water and some machinery which he did not understand and could not explain. It was probably the first attempt at a steamboat.

Within a comparatively recent period it was deemed singularly unlucky among Scotch fisher folk of the north-west of Scotland to find a turbot among the contents of a haul, and in no circumstances would the skipper permit the ill-omened capture to be taken on board.

The Bishop of Huron has cancelled for the present the arrangements he had made of sending Rev. Mr. Asbury, of Chesley, to Port Stanley. For the present Rev. Mr. Hinde, of St. John's Church, St. Thomas, will hold service at Port Stanley each Sunday at 3 p.m.

The Rev. A. Stewart, M.A., of Orillia, entered his ninety-first year on Wednesday of last week. He was appointed incumbent of St. James' parish by the late Bishop Strachan 32 years ago last June.

The National Bible Society of Scotland has foreign agencies in Africa, Austria, Belgium, Brazil, China, Dutch Guiana, France, Germany, Holland, India, Italy, Japan, Norway, Portugal, Spain, Sweden, Turkey. It employed during the year 1893 over 400 colporteurs, who circulated 512,219 Scriptures.

Miss Trent, who left last Monday morning for the mission at Nagoya, Japan, was accompanied by Miss Spence, who is going out to become the wife of the Rev. H. J. Hamilton, who went to Nagoya two years ago. We are sure our readers will join us in

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wishing Mr. Hamilton and his intended bride a long, happy and useful life together.

The Parochial Magazine of St. George's Church, Guelph, says: On Sunday, 30th, (a professional gentleman from this city was paying a visit to a neighbouring town. There was a telephone in the house, and the owner asked him if he would like to hear the singing in a church in Hamilton, which the family had been listening to. It was over, however, when he proceeded to listen; but he heard Canon Curran giving out his text from the Epistle to the Hebrews, and was edified with a portion of his excellent sermon, preached 40 miles away.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Bishop of Springfield (Dr. Seymour) has been presented with a handsome cloth of gold mitre in appreciation of his noble defence of the Catholic Faith.

The New York Diocesan Convention is in favour of the re-division of the dioceses of the State.

An event of unusual interest took place recently in New York, when the Bishop (Dr. Potter) founded a new order for laymen to be known as the Community of the Brothers of the Church.

The celebration of the 25th anniversary of the consecration of the Bishop of Pennsylvania will be held on Oct. 30th.

The Western Theological Seminary opened on Sept. 29. The Rev. Dr. Gold delivered a masterly address to the students.

A most successful ten-days' mission at Nebraska City, Neb., has just been closed by the Rev. J. Stewart Smith, of Kansas City. The reverend gentleman won golden opinions by his lucid exposition of the Catholic Faith.

The Bishop of Southern Virginia (Dr. Randolph), on his recent visit to Lovington, preached in the Presbyterian church and held a confirmation therein.

It is a canon of the Church universal that marriage is indissoluble, save by death; and any priest who performs that sacrament over a divorced man or woman ought to be relegated into ecclesiastical obscurity.

If the Lord Bishop of Algoma (Dr. Sullivan) is permitted to resign his see by the Canadian Church, it will be the greatest misfortune. Popular in England, loved in America, and admired by all Canadian clergy, you should give him a workable diocese. Don't let him resign.

On October 17th the new Bishop of Olympia will be chosen.

New York Diocese sends to the General Convention the Rev. Drs. Dix, Huntington, Hoffman and Greer. If any diocese can beat this quartette we want to hear all about it.

The Very Rev. R. Hole, D. D., Dean of Rochester, England, is due to lecture in New York Nov. 1.

The Bishop of Pittsburg (Dr. Whitehead) is the chaplain-general of "The Guild of St. Barnabas for Nurses."

The Rev. E. U. Bren, lately from Canada, is rector of St. Luke's, Marianna, Florida.

The Rev. A. W. Macnab, who is also in Canadian orders, is doing a splendid work at Omaha, Neb.

ORDINATIONS.

Deacons.—John Clarkson Winter, by the Bishop of Colorado; Francis Milton Banfil, by the Bishop of Milwaukee; Frederic Constable Roberts, by the Bishop of Milwaukee.

Priests.—Rev. A. Miller, by Bishop of Western Colorado; Rev. J. D. Miller, by the Bishop of North Carolina; Rev. W. J. D. Thomas, by the Bishop of Maine.

The Rev. Percival H. Hickman and the Rev. Wm. McGarvey will act for the present as professors at the Nashotah Theological Seminary, Wisconsin.

PREFERMENTS.

The Rev. J. W. Atwood, rector of Trinity Church, Columbus, O.

The Rev. F. N. Atkin, rector of St. John's Church, Decatur, Ill.

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

The Rev. J. D. Grimke, rector of Charleston, S.C.

The Rev. I. Johnson, rector of St. Martin's, South Omaha, Neb.

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

The Rev. C. C. Leman, rector of Trinity, Gainsville, Florida.

RESIGNATIONS.

The Rev. W. M. Lane resigns All Saints', Spokane, Wash.

The Rev. W. T. Manning resigns his professorship at the University of the South.

K.D.C. Pills tone and regulate the liver.

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.

Loyalty to the Canadian Church.

SIR,—“J. H. Ross” is right in regretting the removal of so many of our men (chiefly of the younger clergy) to the more remunerative fields of work in the States. Ten have left this diocese alone during the past three years. It is hard to say how the exodus can be stopped. It is, however, a matter of surprise that a paper so loyal to the interests of the Canadian Church generally as the CANADIAN CHURCHMAN, should seem to further that which we cannot but deplore by giving space to such paragraphs as that quoted by your correspondent, and others of a like character which appeared in the same connection. R.W.S.

Ontario.

“Erratum et Corrigendum.”

SIR,—I find a misquotation of the Psalmist in my recent letter on religious instruction. Instead of their testimonies and “their precepts,” the text is as follows: “I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the ancients because I keep Thy precepts.” Such an error as the above reminds one of the printer who undertook to give a more literal rendering of the saying: “Read sermons in stones, and books in the running brooks,” etc.; which quotation—much to the author's disgust—was printed thus: “Read sermons in books, and stones in the running brooks—and good in everything.” I would be obliged by your kind correction of the error to which I refer in your last week's issue, as we must not do the Lord's work negligently. L. S. T.

Festival of St. Michael and All Angels.

“Scripture Interpretation.”

SIR,—The letter of L.S.T. in yours of 4th instant does, I think, an injustice to the writers of the letters appearing recently on “Scripture Interpretation”; as neither of the writers were anxious to maintain their views as the only or right ones, but each was asking for further and other light, and not at all inclined to maintain their exposition to the death, as per L.S.T., “two knights.” In the paragraph headed “Magdala,” page 587 in the before-mentioned CHURCHMAN, we read that “Mary was the first to behold the risen Lord”; and I have in front of me another journal which says, “It seems beautiful and appropriate that the first appearance of Christ after His crucifixion should have been to His Mother.” Is there a mistake in this? I have seen Luke xxiv. 10, and Matthew xxviii. 1, and cannot see that Mary, the Mother of Jesus, was present with Mary Magdalene; but perhaps some of your correspondents can give me the desired explanation. H. HAMMON.

Oswego, N.Y.

S.S. Examinations.

SIR,—Will you pardon me for again trespassing upon your space, in reference to the subject of inter-diocesan S.S. examinations? At the convention held in the old Museum Building, Niagara Falls, on 26th inst., there appears to have been some doubt as to whether these examinations were to be carried on this year or not. Some said “yes,” and some said “no.” It was, I am told, finally concluded that in any case it was “too late to do anything this year.” Now, sir, last April the Inter-Diocesan S. S. Examination Committee undertook to conduct these examinations, and gave notice that the next examination would be held on Saturday next before Advent Sunday, which notice appeared in the Church papers in the report of what took place at the meeting of the committee, which was held at Ottawa. At that meeting the delegates from Huron Diocese were requested to conduct the examinations on behalf of the committee; which, I understand, they have since declined to do. The delegates from Niagara Diocese have taken their place, and will conduct the examinations for the committee. There has been no notice that these examinations have been dropped, and having been in correspondence with the Rev. E. M. Bland, of Hamilton, in reference to them, I know they have not been dropped. But let me say a word with reference to it being “too late to do anything this year.” Nothing could

show more clearly the need for these examinations than this statement. The exams this year will take place exactly nine weeks from to-day, viz., on Dec. 1st—more than two clear months from this date (the Festival of the Holy Angels). The examinations are upon the lessons taught according to the scheme authorized by the Provincial Synod for use during the current year. Surely it does not speak well for the character of the preparation which the teachers have bestowed upon the lessons, or the manner in which they have been taught, if in two months the teachers or their senior scholars cannot review sufficiently to undergo an examination at the end of that time. I know that the great majority of our teachers are persons fully consecrated to their work; but, at the same time, unaccustomed to undergo examinations, and for whom a written examination is rather a formidable thing in anticipation. But, after all, one who has faithfully prepared and faithfully taught the lessons during the current year, need not be afraid to send in his name for the examinations on Dec. 1st next. If teachers were encouraged year by year to present themselves or their scholars for examination, I am convinced that there would be a great change for the better in the teaching in our schools. A new incentive would be given to both teacher and taught to bestow additional pains in the preparation and teaching of the lessons; and teachers as they look forward to this annual test, would be led to think of that great time of trial when every man's work shall be tried “of what sort it is.” I believe the next number of the Teachers' Assistant will contain all necessary information as to the examinations, to whom notices of intending candidates are to be sent, and so on.

CHAS. L. INGLIS.

St. Michael and All Angels.

Algoma's Future Bishop.

SIR,—“Fools rush in where angels fear to tread,” and this must be the reason I find myself taking part in the ventilation of opinion as to whether more or less Bishops are necessary. In the letter of “N.C.E.,” CANADIAN CHURCHMAN, Sept. 6th, we have a prayer for peace, and certainly his handling of the subject is more conducive of that desirable element than the letter of “Canadian” in Sept. 27th CHURCHMAN. His indiscriminate fault-finding will not find a re-echo in many lovers of our Church, and with due respect I submit the ready manner in which the surrounding Bishops (of Algoma's Diocese) are saddled with the work of another see, will not commend itself to any desirous of conserving the dignity of our Church. The idea that a Bishop has little or no right to “impedimenta” in the way of a family, as it diverts his \$4,000 from doing further service for the Church, is, to say the least, original. Where should we look for priests and deans if not in Bishops' sons and grandsons? Or is this only a step in the direction of the celibacy of the clergy? “Canadian's” quotations towards the end of his letter seem quite a contradiction of the first part. “A Bishop must have a policy.” Yes; but it should be his own, not shaped out for him to assume. “Knowing that in the end . . . . God will protect and prosper those who teach it”—no stipulation here that the prosperity will not cover the expenses of a family. “A spiritual father to the young and old . . . . the sick . . . . will get all the support he needs.” The labourer is worthy of his hire. No decent Churchman can call \$4,000 a princely or even a fair wage for a Bishop, and it must be apparent to any willing to be convinced that the possession of “impedimenta” would be no drawback to “Canadian's” ideal Bishop. Who is better qualified to act as a spiritual father than he who knows and feels a father's responsibility? Those “kind-hearted and religious business-men who would applaud and generously assist such a Bishop,” generally end in becoming so many soreheads, and thorns in the flesh to a Bishop who has a “policy” of his own. “Canadian” complains “that the laity take little pains to understand their Church.” If they would only support it more heartily, comprehension would come easier. The very fact of appraising the services of our clergy at so low a rate as rules, militates against the best and most eligible men being at hand to fill the office. In place of seeing how little our clergy can exist upon, let us try the experiment of giving them all that can be raised, and see that they get it; and, above all, let us not hem them in with stipulations and restrictions, for they are either able to guide and help us without, or they are not able at all. By a lessening of dignity comes familiarity, and from familiarity contempt, and no true Churchman could wish the Bishops and clergy of Canada less liberty and less means than they at present enjoy. There is at the present moment an outcry against our young clergy leaving Canada for the “States.” Let us see to it, then, that we make their home attractive, and their holy calling appreciated, and their personal inclinations more untrammelled, or surely the Church will one day feel the result of so much lay legislation. H. HAMMON.

## Loyalty to Our Canadian Church.

SIR,—Your subscribers "across the borders" will read with mingled feelings the letter of J. H. Ross, of Guelph, in your edition of Sept. 27th; and that it may not go into history without a protest, if I may ask to be indulged with space, I think that what I offer for consideration in reply will better voice the sentiments of the members of the Church of England in the United States than does the letter of J. H. Ross those of our fellow-Churchmen in Canada. In a letter of Hon. Jas. Young, of Galt, in March last, these words occur: "It is not pleasant for us as Canadians to have to admit that there are over 1,000,000 of the best of our fellow-countrymen in the Republic, and that a careful calculation makes the number which expatriated themselves during the last decade not less than 488,000." Does Mr. Ross think that because we wilfully expatriated ourselves we have lost all consideration for our spiritual welfare? Or does he think that because our clergy are on their Father's business they must lose all consideration for their material welfare? Had England walled herself in in this narrow-minded manner, how would her Church have extended? I know personally of a gifted and learned LL.D. who had a large family and a mission, not 100 miles from Toronto, who was unable to do justice to his growing boys on account of limited and uncertain income. Does Mr. Ross question for a moment the integrity of that rev. gentleman, and his fellow-countrymen on this side of the borders, when they offered and he accepted an opportunity to do himself and family justice and his fellow-countrymen good? We do not believe that our Church grudges us pastors; and as we are spreading the Canadian Church, is it surprising that we look to that Church now and again, when opportunity offers, to better the condition of deserving clergy. No doubt the Roman Church would be just as pleased as Mr. Ross that we should not draw upon the Catholic Church of Canada for pastors; but because we are in the United States does it follow that your Divinity Students' Fund and Church Universities never have or ever will benefit from the expatriated million to the same extent as they suffer depletion? and if not, do they not, or have they never, looked abroad for help? I would like to satisfy Mr. Ross, and all who think as he does, that those who are called "across the borders" are serving the Canadian Church far better than by staying at home after being called, that the "smaller and weaker Church of Canada" is sending rods into the rich soil of the United States that shall so broaden and strengthen her foundation that, even in Canada, the additional invigoration will be palpable. In conclusion, do not look upon the United States as foreign soil, or on expatriated English Churchmen as foreigners. I have yet to hear from an American the first derogatory word either of England or Canada, and honestly believe that all true Americans think higher of both than they would care to confess. Shall Canadians be less liberal-minded? Take it all back, Mr. J. H. Ross, and in some future time you will thank  
H.G.H.  
Oswego, N.Y.

SIR,—In your last issue "Country Parson" asks for a general expression of opinion re the formation of a Church Y.P.S. We have already a Brotherhood of St. Andrew, which covers the ground so far as our young men are concerned. But as for the maidens it is different. I trust no one will be found to advocate the formation of a new society to include both sexes. Whatever their ostensible object, these mixed affairs inevitably degenerate into *Flirtation Leagues of Kissing Endeavour*, and if our spiritual mother must cater for the amusement of her children, she can hardly spare time to play *Juno pronuba* for them, or chaperon their quasi-religious evening parties.

At present the only branch of woman's work that is thoroughly organized is the Woman's Auxiliary, and it, no less than the Brotherhood of St. Andrew, could have no part or lot in any mixed Y.P.S., even though qualified by the saving word "Church." There is, however, a large number of women's guilds and societies already formed in our parishes, each working on its own lines and after its own methods, and accomplishing much for Christ and His Church. We need not enumerate them; their name is legion. But the weak point in nearly all these independent organizations is this, that in their endeavour to be definite in their aim they too often separate two things which should never be divorced, viz., the practical and the spiritual or contemplative sides of the Christian life. Some guilds and societies emphasize one of these aspects, others the other. Some associate the Marthas to serve together, others gather the Marys to sit at Jesus' feet. But Martha and Mary, instead of representing two distinct personalities, should be looked upon as together furnishing one complete type, the character of each being supplementary to that of the other. What our various women's guilds, etc., need, there-

fore, is amalgamation under some central diocesan or provincial organization, very comprehensive in its scope, enlarging, aiding and centralizing the work as now conducted. Now there is in the American Church the "Order of the Sisters of Bethany," admirably adapted to supply this desideratum. But before we had heard of this society we had in this parish begun an organization on similar lines, and had entered upon a year's probationary existence before crystallizing into an "order." This week the constitution was finally adopted, and the society assumed the name of the "Sisters of SS. Martha and Mary." I should have been better pleased if the American order could have been transplanted to Canadian soil, as was done in the case of the Brotherhood of St. Andrew; but there were difficulties in the way other than merely sentimental ones—though the General-Secretary and other officers of "Alpha Chapter" were quite willing to facilitate the granting of charters for Canada, till ultimately a distinctive Canadian branch might be formed.

Ours is by no means a servile copy of the American order, our principles and methods having been settled as experience dictated before we were aware of the existence of the latter. The similarity of names is also fortuitous. At present, between the sisters and associates, our local order, besides other work, manages to do for the women of the parish pretty much all that is done for men by the Brotherhood of St. Andrew.

I am sure there are many organizations in the Canadian Church doing practically the same work that ours is attempting, but all are suffering in their isolation from lack of sympathy and a medium for the interchange of experience. What I would suggest, therefore, is that the secretaries of all should be brought into communication with one another, in order to form a Central Committee to make overtures to the Sisters of Bethany, and induce them—if possible—to constitute a Canadian branch, or else let the same committee institute a purely Canadian order, with a very simple and elastic constitution (of course we consider ours the best possible), leaving each individual chapter free to manage its own affairs under the guidance of the parish priest, care being taken that the two-fold purpose of providing for the combined active and contemplative life be maintained.

I do not think this is a matter in which we can ask or expect our fathers in God or our synods to take the initiative. It must be a plant of spontaneous growth, and if the movement (should it really move) be found to supply a pressing want, the authorities will doubtless take it up in due time and give it recognition and encouragement. Yours truly,  
ARTHUR JARVIS.

Napanee, Oct. 5th, 1894.

## News from the Great Lone Land.

We have received the following letter from Bishop Newnham of Moosonee:—

Moose Fort, James Bay, May 8.

SIR,—I hope you can give me space in your columns for a long letter, as I have plenty to tell, which will, I think, interest our many friends, and I hope interest them with practical results. I write in a spirit of thankfulness, in that our lives and our home have been spared to us through no little peril; but yet I cannot help grieving over the damage done to mission property and the loss of much private provisions, &c. We have just passed through an experience that I have no desire to have again, but to which we are more or less exposed to every spring, from the combined attack of ice and flood when the river breaks its winter's chains. I will do my best to describe this shortly, but it is almost impossible for any to realize the scene, the anxiety, and fear and helplessness, but those who have been through it. But could you stand with me at my front window and see the ruin of fences and strong posts up to my very door, and the stranded masses of ice which did the mischief, and look round my fields and see the litter of fences, stove-wood, and rubbish, and view my drowned-out cellars, and mud-covered stores, and ground-rooms, and the spoiled goods exposed to dry, you would know that some mighty force had been at work. Amid the hurry and work of cleaning up and repairing I managed to take a few good photographs after the water had gone down, which perhaps may appear in some of your illustrated papers.

There have been bad floods here at long intervals. Last year the water and ice came within a few yards of our house; and two really bad floods are remembered here by the older inhabitants; but they say those two together would hardly equal this one. In your floods at home there is generally some high ground to escape to, some limits to the expanse of water. We have no high ground here, and on this occasion the whole island was a foot or two under water for some fifty hours, while nearly every house was deserted, the people taking refuge in the two houses for officers and servants of the H. B. Company,

the forage and cattle sheds, which are central and somewhat higher; and a few Indians navigated the fields in canoes, or in the Mission barge, which I lent. Although this house is the most exposed on the island, being far too near the bank where the current strikes, yet I and my family were about the last to seek refuge, partly because of the confidence of inexperience, perhaps, but also partly because my dear wife was ill in bed, had not been out of her rooms for five weeks, and I feared to move her. And it was only when strongly advised by two kind men who came on purpose in a canoe, that I sent word to Mr. Broughton, the gentleman in charge of the post, of my capitulation. He very kindly at once sent a boat and a crew of trusty men, who fetched us out of the upper window. Now for a brief sketch of the rise and fall of the water.

Owing to a very cold, hard winter and a great snowfall inland, we were more than half expecting some degree of flood. After some weeks of warm weather without any signs of the ice becoming loose opposite the island, suddenly, on Saturday afternoon, April 28, about four o'clock, we saw that the ice was moving far up the river, and piling up mountains high on the upper edge of an island about two miles up. Then the great gun of the "Fort" boomed out its signal, carrying warning to any Indians who might be out on the ice below us hunting the geese. I was on my rounds just then, and hurried home to reassure the invalid and to make preparations for any event. First I got a gang of men and hauled our big barge out of the boathouse to form a refuge for three or four Indian families if necessary. Then we went to work putting flour, sugar, and other barrels of perishable provisions on platforms three or four feet above a high floor, and getting various things out of the cellars of house and store. You must remember that we try to keep at least a year's store in hand for household, mission servants, and for alms to Indians, and that means a good deal. The water meanwhile was rising rapidly, and the ice near us gave no sign of yielding, while the mass of ice above moved slowly down. Next we set to work carrying loaves, meat, and other provisions for a day or two, servants' bedding, &c., to our first floor, laying up a store of stove-wood on top of the porch, where we could get it through a window, and otherwise preparing to abandon the basement. Unfortunately this house has been most unwisely built, not only too near the upper edge of the island, but also with kitchen, pantry, and servants' rooms in a basement, so that nearly half of its height is below ground. By this time (6:30) the water had risen as high as the highest mark last year, just a few feet from our door. There being a lull just then, we snatched a hurried tea, and then, as we saw that the water was pretty certain to be a foot or two high in the basement, we set to work to pile up tables, chairs, and servants' bedsteads, putting heavy articles on top to keep them steady, and removed all provisions to the shelves, above five feet, thinking that would be ample. They were too many to carry upstairs, where myself, wife, baby, and two servants expected to live in four rooms. Before we had finished this the water was pouring into the house before and behind; indeed, the greatest rush of water seemed to come over the island from behind. I had put on my Eskimo boots of seal-leather, which come up to my hips, so was able to wade about—though indeed one leaked badly, and made the foot and leg intensely cold. We then settled down to watch, and to put things in order upstairs. Before dark we could see water all around us everywhere, water nearly three feet high in the kitchen, and no signs of the ice giving way. I mourned for my potatoes, some 120 bushels in the cellars, for food and seed, but we could not think of lifting them. I had my small canoe tied at the end of the house, but I soon saw it was in danger, so I waded out and moved it to the back, tying to it a ladder which was reared outside our sitting room window. Then I remembered I had no paddles, so I took my lantern and waded across to the little house where they were kept, walking through floating ice in small pieces, and my fuel which was afloat, and brought five across. Night settled down, very dark, and we could see little, which made things more gloomy. The water rose still higher, till about nine the factory bell rang to summon the men, as the schooner high up on the land was in danger. Indeed she did receive damage. The ice rose up the bank against her, and shoved her off the "ways," and against a smaller schooner which lay just above her, damaging both. Then there was a rapid fall of a few feet, but old hands knew this meant a more serious rise.

This soon came in double force, and again the warning bell rang out, and the bridge which connects our group of houses with the part where are the church and the rest of the houses, was washed away. Now we were indeed prisoners. I could hear the Indians on board my barge working her up into the fields, and could see the neighbours' houses all bright with lamps, while the inmates worked at saving their goods. But they are all built above ground, and our six or seven feet in the kitchen meant only



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a foot or two in theirs. It was a pretty sight, if anxious, to see all these lights reflected in the water, though we could hardly compare it to Venice. Baby slept peacefully, but my poor wife, whose greatest need was sleep, of course was far too anxious to sleep, though she tried. I sent the servants to bed, while I sat up to read, write, and above all to watch for danger from the ice. We now knew that even the things on shelves five or six feet high were doomed; our weighted piles of tables had been overturned; filter, heavy pots, and bags of beans, oatmeal, &c., &c., had gone to the bottom; while tables and beds floated about, and smaller articles threatened to float out of the open windows. There were not a few slabs of ice which had floated in, and yet, strange to say, our vegetable dishes floated about perfectly safe, and dry inside, for three days and nights! The bumping and clatter of these things, and the gurgle of water in and out of all cracks, the incessant bubbling up of air from the ground as the water soaked in, made a very pandemonium of noise. Our great danger was not from water, but lest when the ice gave way the huge mass should descend upon us and break up the house. When you have seen huge trees snapped like pipe stems you know that a log-house cannot withstand the pressure. But I hoped that the edge of the bank would catch the submerged parts of the ice and form a barrier for us. By 3 a.m. Sunday morning, April 29, I could see dimly the threatening aspect. The water was up to the top of our garden fence, a great part of which was broken down by heavy ice, which now floated in our garden; but immediately in front of the house the dangerous ice was stranded a few feet from the fence. As the morning grew it turned out a lovely day, bright and hot. My next winter's fuel, some hundred cords of wood, and my sawn lumber and fence rails and posts, wanted for repairs, were scattered over the island, many houses were deserted, and the Indians in my barge and two canoes were floating on the edge of the bush. Sam, my mission factotum, paid me a visit in his canoe, and told me the cows were up to their bellies in water, the calves were at present out of the water—as he had thrown down all the hay in the loft for them to stand on—and the baby calf was hobnobbing with the Indians on the barge. Sunday though it was, I climbed out of window and paddled my own canoe to visit the Indians in the barge and inspect damages, and again to help Sam and his son secure some of my floating planks.

I desired to hold service on the barge, but my wife was so very ill again, and the house so perilously placed in case of further rise, that I dared not be absent for so long. We were visited by various Hudson Bay Company servants, to know if we were safe, and evidently to suggest our moving, but we held on. But at noon things looked very serious, and two old residents, one an experienced Indian, came again and told me all the others had left, and that should we be suddenly threatened with ice, it would come in such a way as to shut us off from the "Factory" and their help. So at length my wife and I agreed to move. They carried word to Mr. Broughton, the chief factor, and he at once sent a large boat and men to carry us off. It was no light matter to dress the invalid, help her through the window, and down into the boat, and get her into quarters at the Hudson Bay officers' quarters, but with the care of the doctor and willingness of the men, all was done well, and my wife none the worse.

I cannot speak too warmly of the courtesy, kindness, and readiness of Hudson Bay officers and men and their wives. There is not much to tell after this. The water rose again later on, and the ice in front of the house was hurled against the fence, breaking it into atoms, and depositing tons of ice at our very doors; but the house itself was unharmed, though some masses of ice passed close to it, and now lie in our field. It was not till the evening of Tuesday, May 1, that the ice in the river gave way, and went crashing and roaring towards the Bay, and the water fell rapidly. That night I was able to walk or wade home to sleep there, but I did not fetch my wife home till Ascension Day (May 3). But, oh! what a sight met my eyes when the water fell! The water had been seven feet high in the kitchen, &c., and took a day to pump out, everything upset and covered with a thick deposit of mud—except those wonderful vegetable dishes—many pounds' worth of groceries and provisions either destroyed or much injured. Outside only a few feet of fence left standing out of some hundreds of feet, the rest utterly broken up, my garden and fields covered with ice, and a large part of my year's fuel gone. Provisions and meat in one store which we thought quite safe injured or destroyed. Clothes, kerosene, many boxes of Indian Prayer-books, Testaments, &c., soaked and sodden. More goods in the little house in the same state; and three cellars, full of potatoes and other things, now full of muddy water. I had to engage men and women (Indians) to help, and we have been hard at work all the week, and have only cleaned up the house and cellars. It will take all the summer to repair outside damages, will cost a lot of money, and will

prevent much other work that had been planned. Well, I doubt not that it has been well and wisely ordered, and I am thankful that it was no worse. Now for the postscript! At present I see nothing but loss, but friends at home can turn it to our profit. You will see that the house is most dangerously situated, and badly planned for a house which has to hold so much provision, &c. There is no reason why this year's flood should not be equalled, or surpassed, after any hard winter. The house is also quite unsuitable, as to its dwelling rooms; for a house which has to receive perhaps two or three missionaries at a time—five rooms in all, opening one into the other. The late Bishop Holden often spoke of the great need of another house further back in our field and more wisely planned; and Archdeacon Vincent, who knows the place and its needs very well, is always urging this on me. But we have no funds for this; our present treasury is barely sufficient to pay for present work, let alone for extending the work. The house is not ours, but belongs to the Hudson Bay Company, which built it for the first missionary here some fifty years ago—a good long time for a log-house. I am sure the Company would put no difficulty in our way, and would probably allow us to use all the material out of it that could be used. But even so, the building would be very costly here, as all material must be fetched from a distance or imported from England and duty paid. I do not ask for a Palace, nor even a "Bishop's Court;" I do not seek my own comfort or dignity; but I do want a house free from the annual peril to life and property; a house where the Bishop may be "given to hospitality," and may entertain his missionaries on their infrequent visits without having to put them to sleep on sofas in rooms which they have to vacate during the day. It is a real want, and now is the time to attend to it. We might all easily have been crushed or carried away by the ice the other night, and we shall have to face the same peril yearly till friends provide funds for a new house on a safe ground. The loss to private property and damage to mission goods and farm will be a serious item for this year, but I shall cheerfully face that expense, encouraged by the hope that friends will enable the Mission to secure a Bishop's house as a compensation. I know this letter will be read in your paper by many friends, who, while sympathizing in our losses, will offer up thanksgiving to our gracious Father who preserved us. I need only add that I am sure the C.M.S. will be willing to receive at Salisbury Square any funds subscribed for this; as will Mr. Malaher, 20 Compton Terrace, Islington (Secretary Missionary Leaves Association); or my sister, Miss E. L. Newnham, The Grove, Corsham, Wiltshire.

I trust that it may be a long time before I have to tell you another such sad story.

JERVOIS ARTHUR,

Bishop of Moosee, B.N.A.

## British and Foreign.

Archdeacon Farrar has left London for Rome, where he is to deliver three lectures.

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

The engagement of Bishop Baynes to Cecilia, youngest daughter of the late Canon Crompton, is announced.

Jewish-American papers favour holding synagogue services on Sunday, and this is believed to be the sentiment of the majority of the Jews in America.

Bishop Kennion, of Adelaide, generously says that instead of spending money on a testimonial to him on leaving for England, it should go in these times of depression to help the poor, or to place the Boys' Brigade on a permanent basis.

Bishop Penick, of Kentucky, has recently set forth very forcibly the pressing needs of Church work among coloured people in the United States. He makes some statements which call for thoughtful consideration. Thus he says that out of the 7,500,000 negroes in the United States, the Church now has only 7,000 communicants under its care. This is one of the results of past neglect.

The vicar of Stratford-on-avon, the Rev. G. Arbuthnot, is taking a leaf out of the book of the Dean of Rochester, and has gone to the United

States for six months, and proposes during his stay in that country to give descriptive lectures upon Stratford and Shakspeare. The proceeds are to be devoted to the completion of the restoration of Stratford parish church.

The Bishop of Honduras has arrived in England. Letters addressed to him at Christ Church Vicarage, Highbury, N., or at 19 Delahay street, will be forwarded. The Bishop is announced to give an account, at the quarterly prayer meeting of the C. and C.C.S., of Church work now being carried on in Central America.

The Bishop of Colchester has been seriously ill. At a meeting at Leyton, however, Archdeacon Johnson was able to announce that the Bishop was better, and he said they all hoped he would long be spared to continue his self-denying labours in the service of the Church. He had never spared himself, and was suffering from the overstrain of work.

Mr. G. H. F. Nye, of the Church Defence Institution, has designed an ornamental badge for the use of those who are desirous of taking part in defence of the Church against Liberationists. The design, which is oval in character, consists of a Knight Templar Cross, surmounted by a celestial crown guarded by two Crusader swords. A wreath of victory and the inscription "For God and Holy Church" completes what is by some considered a remarkably neat and effective piece of work. The design will be on view at the Ecclesiastical Art Exhibition, Exeter. It will be issued in gold, silver, and bronze, as an appendage for the watch-chain, or to be worn suspended from a ribbon and clasp, also in white metal, at a nominal price for distribution.

Bishop William Boyd Carpenter, of Ripon, Eng., is the court preacher. A story is told of him that when he was asked how he managed to address so exalted a personage as the sovereign and yet maintain his composure, he replied that he never addressed her at all. He knew there would be present the Queen, the Princess, the household, the servants down to the scullery-maid. "And," said the Bishop, "I preach to the scullery-maid and the Queen understands me."

The arrangements for holding the great General Mission in the United States are slowly progressing. Some modifications have already been found to be necessary in regard to its proposed extent. The most important of these is the removal of Washington and Baltimore from the list provisionally prepared of great cities. These have been reluctantly dropped out owing to some misapprehension or misunderstanding with the Bishop of Maryland concerning the aims of the Parochial Missions Society. This is unfortunate, and it is to be hoped that further explanations may yet lead to the inclusion of the Bishop's diocese within the area of the mission. Its special feature will be, as we have previously pointed out, that it will, as far as may be found possible, unite all forms of "organized Christianity" in a simultaneous effort for the object in view.

The Bishop of Quebec has lately arrived in England, and is staying with the Rev. J. Macarthur at South Acton, London, W.

The Diocese of Quebec is making a noble effort to attain to a position of self-support, and its Church Society has voluntarily offered to relinquish the S.P.G.'s annual grant, which has hitherto formed a considerable portion of the fund at disposal for the carrying on of the ordinary mission work in a scattered township of the diocese. But his recent visitation of the rocky coast of Canadian Labrador has convinced the Bishop that there should be a second missionary and a second schoolmaster on this coast as soon as means will permit. The whole cost of this extension will be about £180 per annum. Of this the people on the coast will themselves contribute about £40, and generous supporters in Quebec have promised £70. This leaves £70 a year still to be raised; and, since no new burdens can be laid upon the ordinary diocesan fund, the Bishop

will be glad to hear from any friends of true missionary work who will offer him annual subscriptions towards this amount. And he also asks those who value the seemly, reverent beauty of God's house, to assist him with donations towards the internal completion of the chapel of Bishop's College, Lennoxville, which has recently been rebuilt with the insurance money after a great fire. It is reckoned that about £500 are needed in order to render the chapel suitable for the worship of the forty students and hundred boys who use it every day. Contributions may be sent during the next three weeks to the Bishop himself at the Vicarage, South Acton, W., and afterwards to his Commissary in England, the Rev. J. H. Thompson, the Vicarage, Datchet, Windsor, or to Mrs. Furnivall Wykeham, Shaa-road, Acton, W.

### Family Reading.

#### A Promise.

There is a word of God  
That comes to hearts distressed;  
Its sweetness is by no one known,  
Save him to whom it come alone;  
"My presence shall go with thee,  
And I will give thee rest."

'Twas spoken long ago,  
Near Sinai's lofty crest;  
But still it speaks, and still it cheers  
The heart oppressed by doubts and fears;  
"My presence shall go with thee,  
And I will give thee rest."

Hard trials may assail,  
Temptations may molest;  
Life's tempests ne'er can him appal,  
Who hears God's whisper in it all,  
"My presence shall go with thee,  
And I will give thee rest."

O Lord, fulfil Thy word,  
And make me truly blest;  
Lead where Thou wilt on life's dark way,  
If only I can hear Thee say,  
"My presence shall go with thee,  
And I will give thee rest."

But only when my head  
Is pillowed on Thy breast  
Will eye have seen and ear have heard  
The fulness of that precious word,  
"My presence shall go with thee,  
And I will give thee rest."  
—Rev. William P. Merrill.

#### Government of the Tongue.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying."

By the use of the tongue God hath distinguished us from beasts; and by the well or ill using it we are distinguished from one another, and though silence be innocent, harmless even as a rose's breath to a distant passenger, yet it is rather the state of death than life; whilst holy speaking is the instrument of spiritual charity and is a glorification of God, and, therefore, since nature hath taught us to speak, and God requires it, and our thankfulness obliges us and our necessities engage us, it concerns us to take care that nature be changed into grace, necessity into choice, that while we speak the greatness of God and minister to the needs of our neighbour and do the works of life and religion, of society and prudence, we may be fitted to bear a part in the songs of angels, when they shall rejoice at the feast of the Supper of the Lamb.

We are all naturally lovers of speech, more or less, and because there is no rule or just measure for the quantity, and it is as lawful and sometimes as prudent to tell a long story as a short, and two as well as one, and sometimes ten as well as two, all such discourses are to take their estimate by the matter and end. But long and frequent discourse is not always innocent—for he that loves to talk much must scrape materials together to furnish out the scenes and long orations. Many men talk themselves into anger till they forget the company and themselves, and some hate to be contradicted or interrupted; some give unseasonable repetition of what neither profits nor delights;

but above all the abuses which have ever dishonoured the tongues of men, nothing more deserves the stings of scorpions than profane jesting.

First, then, we are taught how to restrain our tongues, and then are called to employ them in religion. We must speak that which is good, that it may "minister grace," that is, favour complaisance, cheerfulness, and be acceptable and pleasant to the hearer. Our conversation must be as far from sullenness as it ought to be from lightness, and a cheerful spirit is the best convoy of religion. And though sadness does in some cases become a Christian, as being an index of a pious mind, yet it serves but one end, being useful in the only instance of repentance, and hath done its greatest work, not when it weeps and sighs, but when it hates and grows careful against sin. And next to using our tongues in reciting God's praises, there is nothing greater than to minister comfort to a weary soul. If we bring joy to our brother, who with his dreary eyes looks to heaven and around, and cannot find so much rest as to lay his eyelids together, and if we can tune our tongue with heavenly accents and make his weary soul to listen for light and ease, he will perceive that there is such a thing in the world as comfort and joy, and begin to break out from the prison of his sorrows. This is glory to thy voice and employment fit for the brightest angels.—Bishop Jeremy Taylor.

#### Calendar Curiosities.

The calendar offers certain curiosities which are little known. The following are a few of them: No century can commence on a Wednesday, Friday or Saturday. The month of October commences always on the same day of the week as the month of January; February, March and November commence on the same day of the week; whereas May, June and August commence on different days. These rules do not apply to leap years. The ordinary year always finishes on the same day of the week as it commenced. The years repeat themselves—that is to say, they have the same calendar every 28 years.

#### A. E. VanGieson,

Chief Inspector of New York Board of Fire Underwriters, writes: "I have taken your K.D.C. with satisfactory results: I can freely recommend it to any suffering from dyspepsia; I think I had it as bad as anyone could well have it, but I am now free from it. I gave your goods a fair trial, and shall always have a bottle on hand for use to correct indiscretions in diet.

Free sample of K.D.C. mailed to any address. K.D.C. Co., Ltd., New Glasgow, N.S., and 127 State street, Boston, Mass.

#### The Tortures of Thirst.

"No one can conceive the tortures of a man who suffers from real thirst. I underwent the awful experience once, but can hardly convey a hint of what I suffered, although it is vividly impressed on my mind. There are no words in English or Spanish to tell the story, and I know no other languages. It was in Wyoming, in 1883. With two companions, I was doing a little prospecting, and we had bad luck. One morning I made up my mind to try a range of hills about thirty miles away, across what seemed to me a well verdured valley, and my chums refusing to go further on what had proven a wild goose chase, said good-bye and started back for Cheyenne. I started off, and hadn't gone more than five miles when I came to desert land. There was not a stalk of vegetation in sight. The ground was covered with lava and scoria that had rotted under the suns of a thousand centuries. I never imagined that the desert was more than a few miles across, and as there was a haze hanging over it I went straight ahead. I only had a small canteen, which held brandy instead of water. It was before noon when I began my journey over that waste. Before night my horse had fallen, and I was suffering pangs of agony. I had no brandy left, and everywhere was desolation as dry as chalk. I killed my horse and drank some of his blood. Then I threw myself down and slept. No opium eater

craving for his drug ever had such horrible dreams. They awoke me, and I got up and staggered on in the darkness. All the demons of pain in the universe seemed to have settled themselves between my shoulder blades, and were holding a carnival. Ten thousand million red-hot needles, with rusted sides, were playing in and out through my tongue, and the top of my head felt as if some giant had hold of it and was trying to pull it off. I couldn't cry out because my tongue was numb and useless from the pain. When morning came I just beheld the outlines of a wagon in the distance; with superhuman effort I gave a shriek and then I knew no more. When I regained consciousness I was in a bunch of hay near a fire, and two or three men were looking at me. I learned later on that my scream had been heard by a party of prospectors, who were skirting the desert in order to make a short cut to the Montana cattle trail, and that at first they thought it was some wild animal, but one of the party insisted on a search, as he had heard a man make just such a noise before he died of thirst in the Mojave desert. It was months before I recovered completely, and I haven't been more than a mile away from water, and plenty of it, since."

#### The Postoffice of Cyrus.

The invention of the postoffice is ascribed to Cyrus, King of Persia, who lived about 600 B.C. Cyrus required all of his governors of provinces to write to him exact accounts of everything that occurred in their several districts and armies. The Persian Empire was of vast extent, and some means had to be provided to render that correspondence sure and expeditious. Cyrus, therefore, caused postoffices to be built and messengers appointed in every province. He found how far a good horse with an experienced rider could travel in a day without being hurt, and then had stables built in proportion at equal distances from each other. At each of these places he also appointed postmasters, whose duty it was to receive the letters from the couriers as they arrived, and give them to others, and to give them fresh horses in exchange for those that had performed their part of the journey. Thus the post went continually, night and day, rain or snow, heat or cold; and Cyrus received speedy news of all occurrences, and sent back whatever orders he considered necessary. Darius, the last King of the ancient Persians, was superintendent of them before he came to the throne.—Harper's Young People.

#### Vines in the House.

For ornamental vines in the house the use of the English ivy cannot be praised too strongly, as it surpasses all other floral decorations in our rooms during the winter season. Ivies do not require much care, not being sensitive to cold, and thrive better in a shady location than when exposed in the full sunshine.

For a hanging basket nothing is more beautiful than a clump of oxalis bulbs of one variety. The oxalis Bowei has large rose-colored flowers, rich green leaves, is a very thrifty grower, and withal the most valuable of the oxalis family for hanging pots. Give it a rather sandy soil, all the water it can drink, with good drainage and plenty of sunshine.

I am fond of smilax, which is an exceedingly delicate graceful vine, with glossy, green-ribbed leaves; but a florist friend advised me not to "fool with smilax in the house." But with patience and care I succeeded admirably with it. This lovely vine does not require the full rays of the sun, but a partially shaded location. I set the tiny clay pot which held my much loved vine on a high shelf of a north window, with ferns, begonias, rose geraniums and primroses for company. I trained it on a black thread across the window, was careful not to allow cold draughts of air to reach it, but gave it plenty of fresh air, which all plants must have in order to make a beautiful growth. Now, my florist friend was not aware that a lady could grow smilax in the house, but he has had several calls for bulbs from my friends, who greatly delighted in watching the slender little vine creep across my large north window.

"How could you get it to grow?" and "Who gave you the seed?" and many such inquiries

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came from smilax admirers, and I cheerfully imparted to them the instructions to grow it, where to get it, and to withhold water from it as soon as the leaves commenced turning yellow. Put them in a dry cool place while resting, which will be about seven or eight weeks before the tiny plants will begin to show signs of another growth.—*Vick's Monthly.*

#### The Story of a Bell.

In the church tower of the little town of Grosslaswitz, in the north of Germany, hangs a bell, and on it is engraved its history surmounted by a bas-relief, representing a six-eared stalk of corn, and the date, October 15, 1729. This is the story of the bell: At the beginning of the last century the only church bell at Grosslaswitz was so small that its tones were not sufficient to penetrate to the ends of the village. A second bell was badly wanted, but the village was poor, and where was the money to come from? Every one offered to give what he could, but the united offerings did not amount to nearly enough for the purchase. One Sunday, when the schoolmaster, Gottfried Hayn, was going to church, he noticed growing out of the churchyard wall a flourishing green stalk of corn, the seed of which must have been dropped by a passing bird. The idea suddenly struck him that perhaps this one stalk of corn could be made the means of procuring the second bell they wanted so much. He waited till the corn was ripe, and then he plucked the six ears on it and sowed them in his own garden. The next year he gathered the little crop thus produced and sowed it again, till at last he had not enough room in his garden for the crop, so he divided it among a certain number of farmers, who went on sowing the ears until, in the eighth year, the crop was so large that when it was put together and sold they found that they had enough money to buy a beautiful bell, with its story and birthday engraved upon it, and a cast of the corn-stalk to which it owed its existence.

#### A Labor of Love.

More than a hundred years ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history.

When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to this other marvellous face which he had wrought—the face of one he had loved and lost. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this!"

#### Some Views on Collecting.

One of the essential things connected with Church work is the collection of the amount of the pledges toward the support of the Church. And (such is the lack of business methods in Church) it is also one of the most difficult. Somehow Church and business have been entirely separated, and now appear in people's minds to be distinct, if not antagonistic; and in the country parish we find, instead of a smoothly working business machinery, a slipshod way of getting through with the pecuniary affairs, which the people seem to be contented with.

This lack of business methods in the affairs of the Church has many manifest disadvantages, which are strangely unnoticed by those who have control of the temporalities.

One of the most annoying things to the treasurer is the light value which people attach to their own word. They pledge themselves in black and white to contribute toward the support of the Church, yet they seem to place no legal significance to their signature, and consider payment not obligatory. A business man who would thus violate the ethics of business and break his faith, would be justly regarded with distrust and scorn; but, as this breach of honour is in religious affairs, nothing is thought of it. Men who would scorn to act dishonourably in business transactions, often do not scruple to neglect their obligations to the Church.

Under such circumstances, it is no easy matter for the treasurer to make both ends meet. If he undertakes to bring order out of chaos, and reduce his duties to a system, the parishioners do not come to any better appreciation of their obligations. They do not think they need to pay unless the treasurer solicits them personally, and no matter how many statements he may send through the mails they are not deemed sufficient to necessitate paying up.

This lack of system has still another disadvantage, which is as visible as the first. The times of making collections are irregular. People pay when they take the notion, with no thought of the inconvenience caused by this irregularity. When a clergyman is called he is offered a stipulated salary per year. But there is no stated time of payment, so subscriptions come in very slowly. Some people have an idea that a minister must work all year before he is entitled to his pay; but when the year is up the parishioners may be unable to pay the full amount at once.

To overcome this difficulty it is necessary to fix regular dates of payment, so the instalments will not appear so appallingly large; and these periods must be strictly observed.

And right here is where mistakes may be made. The days of payment may be too far apart to suit the clergyman's needs. As a rule, clergymen are not abundantly provided with this world's goods, and if pay-days come too far apart they will perhaps have to run into debt, or live very poorly, indeed.

To our mind it seems that the plan of monthly payments is much the best. The common labourer who does not get his pay at least once a month thinks he is hardly used, and the minister is entitled to the same rights as the labourer. And, aside from greater convenience to the rector, the monthly plan is to be regarded as of greater convenience to the people, for the amount of the instalments is comparatively trifling, and does not come so grudgingly as three, six, or twelve times the sum.

#### Stand Firm.

"Build on resolve, and not upon regret,  
The structure of thy future. Do not grope  
Among the shadow of old sins, but let  
Thine own soul's light shine on the path of  
hope,  
And dissipate the darkness. Waste no tears  
Upon the blotted record of lost years,  
But turn the leaf and smile, oh smile to see  
The fair white pages that remain to thee."

—A curious discovery was recently made in Manchester Cathedral. One of the oldest and most renowned benefactors of the church of that neighbourhood was Humphrey Booth, who died in 1685. He built and endowed the church at Salford, and also left a perpetual annual dole to the poor of that place. He was famous for his piety and devotion, his uprightness in business, his charity and his generous hospitality. Yet strangely enough the burial place of this eminent Churchman and citizen was unknown. It is this which has now come to light within the Cathedral of Manchester. It is on the south side near to the vestry. After lying undisturbed for eighty-eight years, the stone which lay upon the tomb, with what seems astonishing presumption, was turned over and a new epitaph inscribed thereon to the memory of certain persons of note, whose heirs thus saved themselves the expense of a monument. This was in 1723, therefore the original inscription to the rightful occupant of the tomb has lain

face downward for 170 years. It would be interesting to know whether anything like this has occurred in other cases.

—Often parents have been bitterly disappointed in their children; when young they could feel so deeply and speak so beautifully; but they had not lived long before all was lost. It was probably because parents trusted to what was a blessed, still only a feeble, beginning. They did not watch over the evil influences which the young plant could not yet resist. They allowed the spirit of the world in their own religious life or their friends; they allowed company or pleasure and the enjoyment of the world to choke the good seed; or they failed to supply the needful nourishment. There was not, as the child grew up, any more the personal speaking of this blessed Jesus, the helping of faith and obedience by the fellowship and example of a warm, living Christianity—a living love to Jesus. The child's religion disappeared because the parents hindered it in coming to Jesus. How different the result is when this coming to Jesus is, in a right spirit, fostered and encouraged, not only in the little ones, but in the growing boy and girl through the years that lead to maturity. We need to be kept from right-hand as well as from left-hand errors. On the one side, we must beware of despising a child's religious impressions as of little value. Like all beginnings of life and growth, they may be feeble and easily lost; they are still of infinite value as the preparation for that which abideth forever. We must, on the other side, be kept from overestimating or trusting in it. We must remember that the tender plant needs unceasing watching, and that only in the congenial atmosphere of a home holy to the Lord, and wholly dedicated to His service, can we count on its ripening fruit to eternal life.

—There are in the minds of some visions of a united Christendom, which would be content with a truce of toleration, though wide apart as the poles, like the great Babel of religions recently assembled, which put all on an absolute equality. But such an idea would not fill up the Saviour's intercessory prayer for the oneness of His Church and children! There is a far truer conception rapidly gaining ground, though as yet, like the leaven, hid in the meal, working its way gradually upward and outward. The growth may be slow; but earnest men are weary of divisions and wranglings. Let us never cease to pray and strive for the glorious consummation of a Church at unity in itself, though the answer may be long deferred, or our prayer seem to return to us void.—*From the 20th annual address (1894) of Bishop Scarborough.*

How many there are who forget that a little wrong done to another is a great wrong done to one's self. The railway company may not miss the five cents which you ought to have paid them for your ride, but you will miss the sweet satisfaction of having lived that day with perfect integrity. It is not so much a question as to whether they can afford to lose it as whether you can afford to steal it. He hurts himself most who consents to any injustice or dishonesty or harm that touches another. Self-love demands that we love our neighbors.

—Mr. W. E. Fairclough, Fellow of the Royal College of Organists for the past two years, has given two series of organ recitals on the organ of All Saints', Sherbourne street, at which church he is organist. The programmes have contained carefully selected organ classics, and enjoyed by the city's best musical people. The first of the third series was given (always on a Saturday afternoon) on Oct. 6, and the next will be on Nov. 3 at 4 p.m. A collection is taken, devoted to the Choir Fund.

—For the first time in his literary career Jerome K. Jerome is about to write directly for an American audience. This work consists of a series of papers similar in vein to his "Idle Thoughts of an Idle Fellow," but addressed to American girls and women. The articles will begin shortly in *The Ladies' Home Journal*, which periodical will print the entire series.

## The Last Eve of Summer.

Summer's last sun nigh unto setting shines  
Through yon columnar pines,  
And on the deepening shadows of the lawn  
Its golden lines are drawn.

Dreaming of long gone summer days like this,  
Feeling the wind's soft kiss,  
Grateful and glad that failing ear and sight  
Have still their old delight.

I sit alone and watch the warm, sweet day  
Lapse tenderly away.  
And, wistful, with a feeling of forecast,  
I ask, "Is this the last?"

"Will never more for me the seasons run  
Their round, and will the sun  
Of ardent summers yet to come forget  
For me to rise and set?"

Thou shouldst be here, or I should be with thee  
Wherever thou mayst be,  
Lips mute, hands clasped, in silences of speech  
Each answering unto each.

For this still hour, this sense of mystery far  
Beyond the evening star,  
No words outworn suffice on lips or scroll;  
The soul would fain with soul

Wait, while these few swift-passing days fulfil  
The wise-disposing Will,  
And, in the evening as at morning, trust  
The All-merciful and Just.

The solemn joy that soul communion feels  
Immortal life reveals;  
And human love, its prophecy and sign,  
Interprets love divine.

Come then, in thought, if that alone may be,  
O friend! and bring with Thee  
Thy calm assurance of transcendent spheres,  
And the eternal years!

—J. G. WHITTIER.

## Life in a London Settlement.

St. Margaret's House, in the east end of London, is the woman's branch of the work known as Oxford House. Recently the women in this settlement have found it necessary to enlarge their quarters and have leased a more commodious residence at 4 Victoria Park Square.

St. Margaret's House stands in an open and airy situation. The house provides accommodation for nine workers, nearly all of whom are permanent residents; the others being occasional visitors, who come for longer or shorter periods, to help in the work carried on, and who are mostly drawn from among the Associates of St. Margaret's.

Life at the settlement is not only a busy and useful, but also a very happy one; and the visitors who stay there leave with regret and in the hope that they may again be summoned to fill a gap, when some of the more regular staff are away. There is a good deal of variety in the work carried on, so that different tastes and capacities may be suited. Besides the usual parochial machinery in full activity in the neighboring parishes, in which the ladies of St. Margaret's assist, under the direction of the clergy, there is plenty of work of other sorts to be undertaken, such as that for the Charity Organization Society, for the School Board and the Country Holiday Fund. There is also workhouse visiting; attendance on the sick for those who have been trained in nursing; visiting invalid children when they leave the hospital; helping at the girls' clubs in the evenings; and Miss Harington, the efficient head of the house, is ready to advise any lady who comes to stay there as to how she may best make herself useful. Perhaps no work is more important than that among the young women employed at the factories around. When the day's toil is over, it is a great thing to get the girls who might otherwise be loitering about the streets, to come and spend a cheerful evening in one of the large club-rooms at the back of St. Margaret's, where they can let off their spirits in dancing or the popular musical drill, or learn such pleasant and useful arts as scientific dressmaking, writing, singing and needlework. Here, too, an opportunity is given for useful friendships between the girls and the ladies, in which the advantage is mutual; for if the factory girls gradually learn gentler manners and higher

ideas of what makes life nobler in itself and more useful to others, there are gains also on the other side, and the intercourse with the girls is not only a pleasure but a real help to the workers. They try to encourage a sense of responsibility in the girls by letting them help to manage their own affairs, a few of them being chosen to sit on the committee which settles the rules of the club. Indeed, one of the points that most strikes a visitor as characteristic of the work done at St. Margaret's is the earnest desire shown to act on sound principles—to help the poor to help themselves. The workers make a duty of trying to understand the operation and effect of the various institutions that exist for the benefit of the labouring classes, such as the School Board, the Factory Acts, the Poor Law, Friendly Societies, etc. Nothing being more crippling than ignorance of such useful facts and the absence of a guiding principle in work, the residents have started weekly readings of papers and books on these subjects, and the discussions which take place help to clear their minds and form their views. Meetings have lately been started with the members of other settlements, now formed into a federation, and in considering the subject discussed in these large meetings, the workers will get the benefit of a wide experience.

But busy as are all in St. Margaret's hive, it is not a case of "all work and no play," for the residents feel there could be no spirit in what must be the drudgery of their daily lives without some recreation. The tables are covered with books, with papers, magazines, and reviews, refreshing to enjoy alone, or to discuss with others. Though a certain amount of "shop" is talked, as is inevitable, and, we may add, desirable, the conversation at meal times includes a variety of topics, and is generally lively. Visits are exchanged with friends in the west end, which seems, when one is staying at the east end, to be a remote and foreign country, while the east is the real centre of existence. Concerts, lectures, exhibitions, shopping expeditions, etc., are refreshments frequently indulged in; reminding the workers that there are brighter sides to life than those which must often come before them. For, however happy the residents of St. Margaret's may feel in their work among the poor, they must be prepared for the darker side, for painful scenes, perplexities, discouragement and disappointment; for hard work, fatigue and self-denial. Nor would they wish it otherwise, as far as they themselves are concerned, for they would not care to offer a service of that which cost them nothing.

The charge for board and lodging is from £1 to 25s. a week. Ladies who wish to stay and work at St. Margaret's are asked to send an introduction from a member of the committee, from a present or former resident, or from the clergymen of their parish. Associates subscribe 5s. a year, and stay at the house, when possible, in the temporary absence of the regular workers.

A general fund for the aid of the work is maintained by subscriptions and donations, and there is a sick fund, a recreation and a pension fund upon which the workers can draw to help the poor as occasion requires. There is a clothing bureau from which clothes, old and new, are sold to the poor at very small prices, and these sales help to support some of the funds.

## That Tired Feeling

Is a dangerous condition directly due to depleted or impure blood. It should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. Hood's Sarsaparilla is the remedy for such a condition, and also for that weakness which prevails at the change of season, climate or life.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

—Reflect that it is only the fervent and diligent soul that is prepared for all duty and all events; that it is greater toil to resist evil habits and violent passion than to sweat at the hardest bodily labour; that he who is not careful to resist and subdue small sins will insensibly fall into greater, and that thou shalt always have joy in the evening if thou hast spent the day well.—*Thomas a Kempis.*

## Hints to Housekeepers.

To drive red ants out of a cupboard place in it an earthen dish containing a pint of tar, over which two quarts of hot water have been poured.

If irons be rough and sticky, rub them on fine salt sprinkled on a board.

Sprinkle clothes with a whisk broom dipped in hot water.

A spoonful of vinegar put into the water in which meats or fowls are boiled makes them tender.

Sour tempers sweetened by the use of K.D.C.

The rubber rings of preserve jars will recover their elasticity if soaked for a while in weak ammonia water.

CRANBERRY TART PIE.—Line a pie tin with good crust, rolled rather thin. Spread with cranberry sauce, and lay narrow twisted strips of the crust across; or cut circles of crust with a thimble and lay them regularly on the top. Bake just long enough to bake the crust.

BLACK STRAP PUDDING.—One cupful molasses, one-half cupful butter, one cupful sweet milk, four cupfuls flour, one cupful chopped raisins, one-half teaspoonful soda, one-half teaspoonful cinnamon, one-half teaspoonful cloves, a little salt. Steam three hours.

UNFERMENTED WINE.—Weigh the grapes, put in a porcelain kettle, add very little water, and cook till seed and pulp separate. Press and strain through a thick cloth, return the juice to the kettle and add three pounds of sugar to every ten pounds of grapes. Simmer, bottle hot and seal. This makes one gallon. Dilute for use with one-third water.

The clergy have tested K.D.C. and pronounce it the best.

BAKED TOMATOES.—Cut a thin slice from the blossom end of twelve solid, smooth, ripe tomatoes; with a teaspoon remove the pulp without breaking the skin. Chop one onion fine; mix with powdered bread-crumbs and tomato pulp; season with pepper, salt and sugar, adding a cup of good sweet cream. Fill tomatoes; put each slice in place, lay the fruit stem end down in a buttered baking dish, with a little water, and a small lump of butter on each. Bake till done; place a bit of butter on each and serve in the same dish.

During hot weather impurities in the blood may seriously annoy you. Expel them by taking Hood's Sarsaparilla, the great blood purifier.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 25c.

CRANBERRY SAUCE.—One quart of cranberries in one pint of water; boil six or eight minutes and add one pound of sugar. Boil till clear. Keep the saucepan covered and do not stir while cooking. This makes a rather solid, rich sauce. Many prefer it less thick and sweet; it is easily made so by adding a little more water before cooking. If strained it forms cranberry marmalade.

FRIED GREEN TOMATOES.—They should be of good size but not turning red. Peel, cut in half-inch slices, dip in flour, lay carefully in a hot spider, with plenty of butter, sprinkle with pepper and salt, and brown.

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'BRIEN, Huntsville, Ont.

RAW TOMATOES.—These should be cold. Pare, removing as little tomato with the skin as possible. Cut in slices one-half inch thick and let stand fifteen minutes in the ice box before serving. Serve with salad dressing, or salt, pepper, and sugar, with vinegar or sugar and cream.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favourite for over 40 years.

### Children's Department.

#### The Children of the Mountain.

"Tell us a story," said two little girls, whom I will call Bell and Bessie; "and please let it be about something which really happened."

This was how it came about that, sitting by the bright fire, and listening to the keen wintry wind blowing outside the comfortable house, I told my little friends the history of some mountain children who lived in Westmoreland nearly eighty years ago. Their house must have been a pretty place in summer, when the sun shone on those hills and valleys, and upon the little tinkling streamlets which people in those northern counties call "becks." But in winter it was a very lonesome spot, and often when the snow fell fast the mountain children were shut within for weeks, because the walks which led to the town were quite impassable.

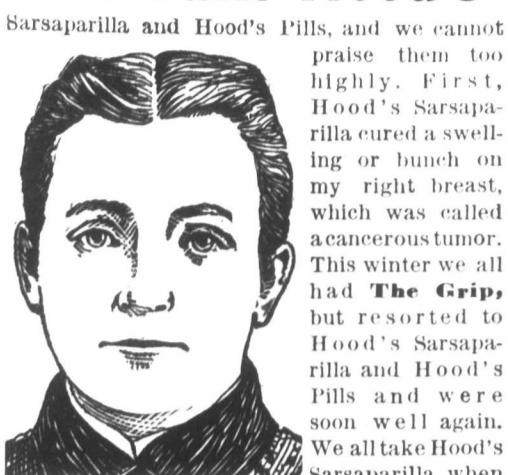
Shops are not plentiful among the hills; eighty years ago there were even fewer than there are now, and if ever a sale took place at any farm or cottage, people walked for miles and miles to attend it, in the hope of finding some article they happened to want.

It was to a sale like this that the father and mother of the children of our story set forth one bright winter's morning. The sky was so clear that there seemed no fear of bad weather, and little Agnes, though only nine years old, was so womanly and careful, that it was quite certain the six younger boys and girls would be safe in her charge.

All went well while daylight lasted; but towards evening a thick mist settled over the hills, little flakes of snow began to fall, and the children felt anxious and troubled because their parents had not returned before dark.

Agnes gave out the supper of milk and oatmeal porridge, which she could make quite cleverly, and thus passed the time at first; but bye-and-bye the wind whistled mournfully, the snow fell faster and faster, and though the

### We Take Hood's



Mrs. J. Fallowfield  
blood is poor and it always makes us well.  
MRS. J. FALLOWFIELD, Brampton, Ontario.

### Hood's Sarsaparilla Cures

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WE WANT 3000 MORE BOOK AGENTS  
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**Our Journey Around the World**  
By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. *The King of all subscription books and the best chance ever offered to agents. One sold \$200 in his own township; another, a lady, 58 in one Endeavor Society; another, 182 in 15 days—all are making money. 8000 more men and women agents wanted for Fall and Christmas work. Now is the time. No distance no hindrance, for We Pay Freight. Give Credit. Premium Copies. Free Outfit. Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.*

clock had struck hour after hour, no welcome step or voice was heard at the door.

Their hearts grew very sad, but the "little mother" did her best to cheer the rest; she put the twin babies to sleep in their cradle, heard the others their prayers before they went to bed, and last of all laid down herself, trusting in the care of her Father in heaven.

Morning came, but it brought no father and mother to the mountain home. Even then brave Agnes did not lose hope, but tried to believe that the snow had kept them from starting on their journey, but now with daylight they would set forth.

She would have gone down to the town to ask news, but a glance from the window showed that the road would be impassable to one so small as she; and besides, she could not well have left her little family.

Once more then the desolate children knelt down to say the simple prayers their mother had taught them, and then Agnes wound up the clock and made the porridge. It was snowing so fast that she was afraid the path to the peat-stack would soon be blocked up, as she remembered seeing it in other winters; so taking the little brothers next her own age, she carried in enough to last for fuel during a week.

Next this thoughtful child of nine years milked the cow, and scrambling into the loft got down some hay for the poor animal. Even when all these duties were done there was no sign of the parents' return, and when night came it was a very sorrowful and frightened little group that gathered weeping round the peat-fire.

The third day found them still sadder; but Agnes kept them round the hearth, saying the prayers they knew by turns aloud, and begging God to take care of the dear absent father and mother and bring them safely home.

By the next morning the snow was over, and the wind had changed. Agnes could bear her anxiety no longer, but charging the younger ones to be very good and not get into danger, she set off to the distant town. At the first house she came to, the weary child knocked and asked news

of her missing parents; the people knew them well, and were sure that they had started homewards on the evening of the sale, and before the snow fell.

The news soon spread, and sixty of the Westmoreland men went out in search of their lost friends, but all was in vain. At last some dogs were used, and these left the mountain path and led the way to a deep ravine; alas! for those poor children, there lay father and mother quite dead. The poor mother was wrapped in the husband's great-coat, and it is supposed he had gone a few steps forward to find the path when he fell over the precipice.

There was no snow when that funeral procession wended its way to the burial ground; the sun shone as if spring had come again.

The farm-folk in the neighbourhood were all offering a home for one or other of the orphan children, money came in for them from all parts of England, sufficient to bring them up in comfort; but neither friends nor money could make up to them for the good parents they had lost.

Queen Charlotte and her daughters were greatly touched by the mountain child's tender motherliness, and sent a handsome donation for the benefit of the orphans. The twins were kept together, one of the girls was taken by the poet Wordsworth's family, and Agnes and her brothers found comfortable homes among their parent's friends.

And Agnes, the child who in her trouble had placed her trust in God, grew to be a pious and a useful woman, and in time gathered boys and girls of her own about her knee, to whom she sometimes told the old sad story of the mountain snow-storm.

#### Friends and No Friends.

I can't tell how it is, Mr. Dobbin, but I honestly believe that in the whole world there is not a soul that cares one bit about me. I've no friends at all. You are always the one to be petted and called loving names, while nobody takes any notice of me. Only yesterday, when little Joe came into the scullery and we popped our heads through the partition window, the child gave you all the bread, and me never a bit. I must say I felt it rather hard that all the good things should come to you, and that I should never have any of them; and a tear fell from Dapple's eyes as he spoke.

Dobbin was a wise old horse, who had learned a great deal during his long and useful life. He very well knew that there was a very good reason for what Dapple had been saying; but in his reply he was anxious to put the truth in the kindest way. And a good thing it would be if we all tried to follow old Dobbin's good example.

"Dapple," said he, "you're a young fellow and I'm an old one, and I have learned by bitter experience in the past some things which you, perhaps, haven't had a chance of learning yet. Once, when my master was riding me, I heard him say to a friend of his that if you bring a smiling face to a glass, you meet a smile. And I am quite sure that friendliness must begin with ourselves, if we are to have friends and keep them. If you take for granted that everybody hates you, and if you show them that you do, then no one will have the courage to be friendly. Now when little Joe comes to-morrow to pay us a visit, if you, instead of putting

your ears back, and showing your teeth, as you always do, will put them forward, and stretch out your nose to be stroked, you will be petted and caressed and fed to your heart's content. 'Twasn't likely the child would touch you, when you looked cross enough to bite him; he couldn't tell you were not cross, but only unhappy. But only try to be friendly, and see how quickly you will make friendships."

"Well, I daresay you may be right," replied Dapple; "anyway, I'll do my best not to be disagreeable, and we will see what comes of it."

The next day little Joe came in as usual, and passing by Dapple, began to pet old Dobbin. But Dapple, remembering his lesson of the previous evening, put his ears well forward, stretched out his long sleek neck, and came as near Joe's little hand as he could without frightening the child.

"Poor Dapple! See, he wants a pat and a bit too, Joey!" said Betsy the dairymaid, who had just come in. "Give him some bread, dear, and stroke him and kiss his pretty face, for he wants to make friends with you."

And as the child stooped forward to obey, Dapple kissed his little master in return, and gave a low whinny of delight, which being interpreted meant, "I see and understand it all now. He that would have friends must show himself friendly."

#### Fred's Birthday.

It was Fred's birthday. He was ten years old, and he could hardly sleep all the night before for thinking about the day when it would need two figures to write his age. He was up early; but the first thing he saw showed him that somebody had been up earlier. There on his little table lay a parcel which had certainly not been there the previous night. It was addressed to Fred himself in a large hand. His fingers trembled with eagerness as he untied the package. There lay two beautifully bound books. He knew what they were, for his mamma had long promised them to

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icky, rub them on fine  
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One cupful molasses,  
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Peel, cut in half-  
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him. No sooner had he dressed, than off he ran to his mamma's room with his two books under his arm. Then he read his first lessons in his birthday Bible and text-book with his mother's arm around him, and so he went down to breakfast, happy, and yet resolved to obey the lessons which his text book had taught him on the morning of his tenth birthday.

#### Bob and His Pet.

Bob was only a poor match-seller. He had often hardly enough to eat, and his clothes were ragged and old. But his heart was true and warm. Bob never could bear to see others suffer, though he could bravely endure want for himself.

One day he saw a poor little shivering dog in the street, who crept up to him for warmth and shelter as he sat on a door-step for a few minutes' rest. The boy offered it some of the roll he was eating, which the half-starved little animal quickly swallowed. When Bob moved away, the dog followed him, till at last he took it up in his arms, saying, "Well, Tiny, if you want me, I'll take you, and we'll be friends. I dare say I can earn enough for us both."

Bob was now more active than ever in selling his matches, and he said he thought good luck had come to him with Tiny, for he sold more than ever before; while the little dog was a real comfort to him, for he had no one else on earth to love.

Kindness, even to animals, never loses its reward. One day a gentleman seeing the boy fondling the dog, called him in, and liking his honest face, offered him regular work, so that both Bob and his pet were well provided for.

#### Red Wing.

Red Wing was an old Indian. He had a fierce, dark face; and he did not love the white men nor the missionaries very much. But little Ellen, the missionary's child, was never afraid of him. She would run to him, whenever he went by, and would try to talk to him, in her little way, which he could not understand. But he seemed pleased to have such a little friend; and he would even smile, sometimes, when she ran up to him. Ellen's mamma felt a little afraid sometimes when she saw the fierce face of old Red Wing leaning down close to her dear little girl. Yet she wanted the Indians to know that the white people loved them, and were friendly to them. The missionary and his wife had gone there to teach the Indians about Jesus. Red Wing would not listen when the missionary talked. He did not care to know about the true God. He used to look very cross when they asked

him to go to church. But one day he was riding past the missionary's house with other Indians. They stopped to speak to the missionary's wife; and out ran little Ellen, to see them. She went up to old Red Wing, and put out her little hand, to pat his horse. "Red Wing," she said, in her broken way, "I love you. I say 'God bless Red Wing' every night. Red Wing say prayer too?" She asked this so sweetly, that every one wished the old Indian could understand her. One of the other Indians told him what the child said. He smiled and nodded his head at her. The next Sunday Red Wing was at church. He went to say his prayer, as Ellen had asked him. So little Ellen was a missionary for Jesus; and the old Indian learned to love God.—*The Shepherd's Arms.*

#### "Down Again!"

"There! Poor old fellow, he is down again!" said the cabman coolly, as the miserable horse he was driving suddenly fell down on the slippery road.

It was a dull, foggy evening, and he was just turning away from the railway station with his fare. The cabman got down from his box, and some

men who were standing near helped him to raise the poor creature, which was soon on its feet again, pulling the cab across the great city.

One always feels such pity for the poor cab-horses; they seem to have the most unhappy life of any other creature. Always standing about the cold, dull streets, or driven along the hard pavement, often with blows and hard words; while their stables are not very comfortable, and they have very little food. No wonder they look thin and tired, and often tumble down on the slippery streets.

—If each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the main-spring or of one of the inferior parts.

—Goodness expands the heart, and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel: "God be merciful to me a sinner!"—*Robertson.*

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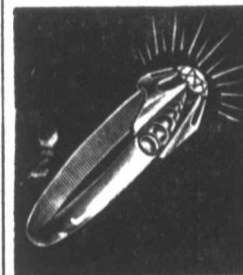
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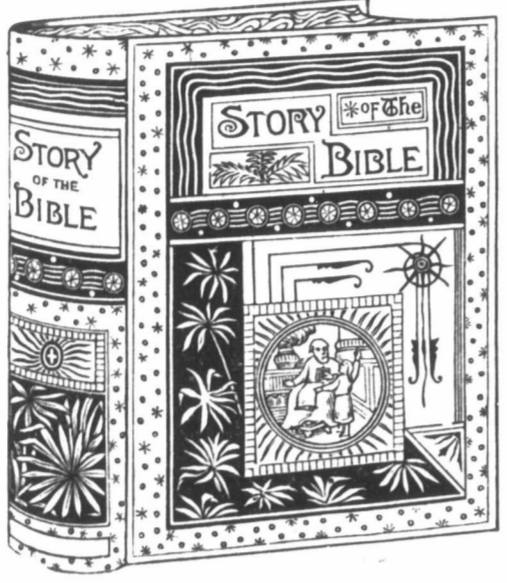
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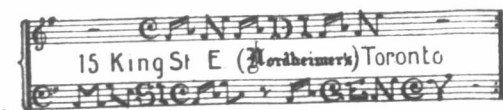
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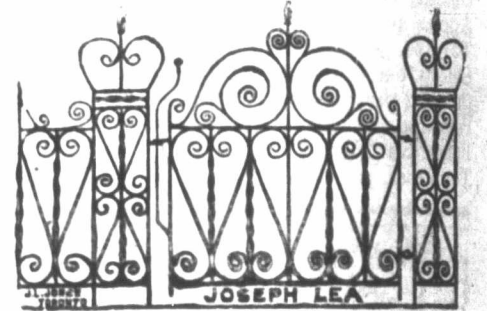
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