

Canadian Churchman

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

Vol. 16.]

TORONTO, CANADA, THURSDAY, OCTOBER 30, 1890.

[No. 44.]

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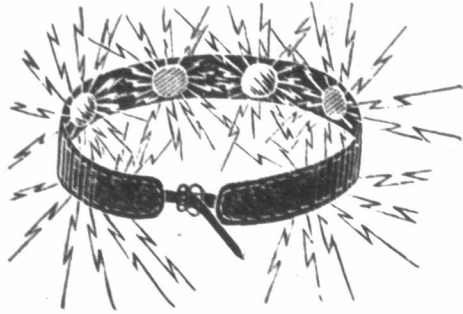
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for their liberal patronage during the past
spring and summer. We must admit that
it was with some fear that we contemplated a
move from our old stand to the present one, but
repeatedly during the past season have we been
gladdened by visits from old friends, and com-
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Our increased volume of business, month by
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DYSPEPSIA.—Geo. H. Lucas, Veterinary Dentist, 168 King street west, had Dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insoles. R. Austin, 84 Adelaide street West, City, Dyspepsia six years; Butterfly Belt did him more good than he expected.

SCIATICA.—W. J. Gould, Gurney's Stove Works, City, not able to work for three weeks, cured in four days—Sciatica. Mrs. J. Swift, 87 Agnes street, city, cured of Sciatica in six weeks. Jas. Weeks, Parkdale, Sciatica and Lame Back, cured in fifteen days.

NEURALGIA.—Josiah Fennell, 337 Queen St. East, City, could not write a letter, went to work on the sixth day—Neuralgia.

LIVER AND KIDNEYS.—Mrs. Geo. Planner, City; Liver and Kidneys, now free from all pain, strong and happy. Mrs. Hatt, 342 Clarence Ave., cured of Blood Poisoning. H. S. Fleetwood, a wreck mentally and physically; cause, nightly emissions, perfectly cured.

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EYE.—John Thompson, Toronto Junction, cured of Tumour in the Eye in two weeks by Actina. Miss Laura Grose, John St., City, Constitutional Sore Eyes, cured in one month.

LAME BACK.—C. C. Rockwood, 16 Bulwer St., City, cured of Lame Back in a few days.

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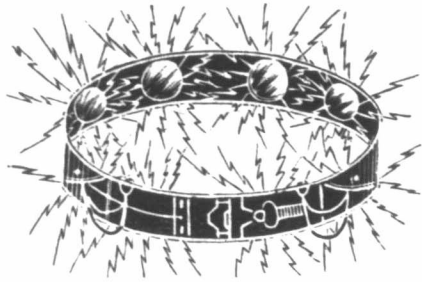
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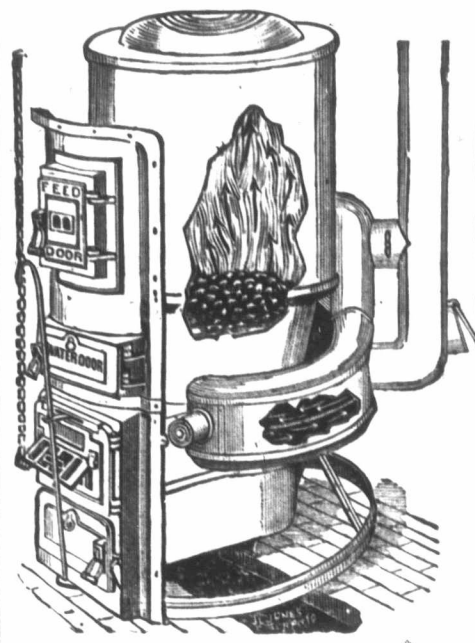
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TORONTO, THURSDAY, OCT. 30th, 1890.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

November 2.—22 SUNDAY AFTER TRINITY.

Morning.—Dan. 6. 2 Tim. 3.

Evening.—Dan. 7. 9; or 12. Luke 22 to v. 31.

THE WYCLIF SOCIETY.—The Wyclif Society was founded some years ago, as its projectors state, to remove from England the disgrace of having till now left buried in manuscript the most important works of her great early Reformer, John Wyclif. This scandalous neglect has extended over nearly 500 years, and it is only of late that the smallest effort has been made to repair it. Wyclif died in 1384. Not till 466 years after was his English Bible printed. Not till 485 years after did the *Selected English Works* appear, and not till 1881 were the rest of his English works printed. These publications show us Wyclif in his purely English aspect, as the first translator of the Bible and the father of English prose, but they help us very little to follow the growth and development of his mind, or to understand his immense influence as the teacher of Huss and the originator of the Reformation in Europe. "No writings so important for the history of doctrine are still buried in manuscript," as Wyclif's, said Dr. Shirley 17 years ago; and their interest is by no means confined to the theologian. The relation of Wyclif's teaching to the later Lollards and to the social fermentation of his own period, may be mentioned as one among many matters in which the publication of his works would be of great service to the historian. Out of the great mass of Wyclif's Latin writings, only one treatise of importance, the *Triologus*, has ever been printed. Published abroad in 1525, and again in 1753, it was edited for the Oxford University Press in 1869 by Dr. Lechler. A few tracts (not 100 pages in all) are contained in Shirley's *Fasciculi Zizaniorum*; and this is all that England has done to make the chief works of this great son of hers accessible. In Germany Dr. Lechler has printed a few short pieces, and two volumes of *Polemical Tracts*, edited by Dr. Rudolf Buddensieg of Dresden, and in part paid for by the King of Saxony, have been adopted and issued as the Wyclif Society's volumes for 1882 and 1883. We cannot desire that German scholars and princes should complete

the work which falls by right to Englishmen; and even if we had reached that pitch of supine contentment, it is unlikely that our wishes would be fulfilled. It is time for us to wake up from our lethargy, and set our hands manfully to the duty before us. The year 1884 was the 500th anniversary of Wyclif's death, and a few men have resolved that the *Wyclif Society* shall be kept on foot until all the Reformer's genuine writings are given to the world through the press. A goodly array of volumes has already appeared; but a great deal still remains to be done. Canada seems to have contributed very little; the only public institution in Toronto which appeared in the subscription list of 1888 is Trinity College; and we do not see the name of any other Canadian University. Perhaps some may have joined during the last two years. The Honorary Secretary is J. W. Standerwick, Esq., General Post Office, London.

RULES FOR A LONG LIFE.—We are now quite sure that a very long life is a thing greatly to be desired. Still we regard it as wrong to shorten our lives, and, moreover, the rules for prolonging life are simply the rules for preserving the health and strength which are necessary for the due fulfilment of our duties. We may, therefore, profitably consider the manner of life pursued by those who have enjoyed these great blessings. A Canadian clergyman, who is hale and hearty at 78 years of age, gives these rules which have governed his life:—The use of plain food with plenty of fruit. Personal cleanliness by frequent ablutions from head to foot. Flannel next the skin the year round, graduated according to season. Open-air exercise every day. Ventilation of sleeping-room, summer and winter. Eight hours' sleep each day. Perhaps we might add, rather early rising.

THE ENGLISH POLITICAL OUTLOOK.—The Eccles election, which has been won by the Gladstonian candidate, has its lessons. That which gave Mr. Roby his majority, it appears, was not his advocacy of Home Rule, but of the eight hours' movement and of local option. This is no new thing, but it is quite serious. We are learning again that imperial interests are being subordinated to personal and class crazes, and here is one of the serious outcomes of our extended franchise. The unpractical character of the eight hours' proposal may be inferred from the refusal of a thorough-paced radical like Mr. Bradlaugh to support it; and as for prohibition, Canadians know something of its working in the Scott Act. And these are the fads which men are voting for, when the empire is almost in danger of dissolution. And Mr. Gladstone is spouting his thread-bare fallacies to 5,000 of an audience in Edinburgh, who are enraptured!

CANON LIDDON ON ROMAN VERSIONS OF THE FATHERS.—In an account of an interview with Canon Liddon, a correspondent of the *Church Times* records the following: "After a while I said, 'And I suppose you do not admit for a moment that the writings of the Fathers are in favour of Roman claims?' The question seemed to amuse him considerably, for he again broke into his hale, hearty laugh. 'Of course I don't,' he exclaimed—'of course not!' He seemed so certain, that I couldn't help wondering a little.

I bethought me of the goodly number of passages from these same Fathers given in 'Cathedra Petri,' which had seemed so convincing and so clear, and I told Dr. Liddon about them. His answer, in substance, was this: He compared the actions of Roman Catholics in controversy, when they deal either with Scripture or the Fathers, with those of a man who had before him many dishes, out of which he picks all the plums and currants, and leaves everything else. Of course it was impossible, he said, in such a short time to go into the passages at length, but he might say with regard to them, that they were not fair quotations from, or specimens of, the minds of the Fathers. In many cases the words were merely used in the way of rhetorical description; in others, the context distinctly contradicted the Roman interpretation of them. 'To put on these passages,' he said, 'their proper value you must know the style and the customs of the writer, you must understand the times in which he lived, the people to whom he wrote. Reading the Fathers in this way, fairly and honestly, you will find them *against* Rome, not in her favour. And I am bound to add,' he went on, 'that Roman Catholics are *not* trustworthy in the matter of quotations. I do not accuse them of wilful deception—I should be very sorry to do so—but all I will say is, Verify any quotation given you by a Roman text-book.'

ENGLISH NONCONFORMISTS.—We wrote last week, says the *Rock*, of Nonconformist admissions about the failures of their organizations. We have more of these to chronicle. At the Swansea meeting of the Congregational Union, the president of the year, the Rev. Thomas Green, of Ashton-under-Lyne, a singularly capable man, emphasised the dangers arising from the excessive degree in which the secular element is insisted upon as a part of Church life. The Rev. T. Simon, of Leicester, stated that in that town, within a given period, the Established Church had made advances in a greater measure than all the Nonconformist churches in the town put together. Mr. Lewis Pearce, of Sheffield, said there were 216 Congregationalist pastors, who were receiving less than £100 a year. Dr. Brown, of Bedford, was irate because the sons and daughters of Nonconformists were sent to Church schools. He wishes to raise a fund of £10,000 for scholarships at their own colleges. We fancy this will not much help him. The usual effect of higher education upon Dissenting youth is to lead them either towards the Church of England, or towards Unitarianism. They seldom acquiesce in the fashions and modes of Nonconformity.

SUNDAY SCHOOLS.

The necessity and importance of the Sunday School are now so generally recognized that we are apt to forget how recent is its institution. We are apt, too, to overlook the undoubted truth that the Sunday School exists because parents are unable or unwilling to do their duty.

Very few would say that the system which requires the Sunday School is an ideal one, or anywhere near the ideal. If only the fathers and mothers of the rising generation were properly instructed in the faith of the Church and had the religious interest in their children's education which all Christians should possess, then we should

behold the spectacle of parents and children sitting side by side in church, and together studying the Scriptures and the authoritative documents of the Church at home. This is a far finer way of training the young than the work of the best Sunday School.

All this will probably be conceded by the most ardent advocates of the Sunday School system. But they, on their part, may fairly urge that, in the absence of such an ideal state of things, the necessity of the Sunday School becomes apparent, as the only means by which the rising generation can be taught the truths of the Gospel and be trained in the faith of the Church. Those who disparage the Sunday School may fairly be asked to say what they could put in its place; and we believe that clergymen who have the largest experience in the preparation of candidates for confirmation will testify that the best prepared among them were those who had been taught at a good Sunday School.

The recent special services and meetings held throughout the whole Anglican Communion will have directed fresh attention to this great subject; and it may be well that a few remarks should be offered which may tend to confirm the impressions produced.

At the meeting held at S. James's school house under the presidency of Canon Du Moulin, addresses were delivered, which, however, have been so poorly reported in the newspapers that we cannot gather much of their contents. Both Mr. Bryan and Mr. Bland, however, seem to have insisted principally upon the spiritual qualification for the work of teaching. We should remember, said the former, the importance of the truth to be taught, the value of the souls entrusted to us, our absolute dependence on God, and our duty to our own Church. These suggestions are admirable, and must be at the basis of all true Sunday School work.

Yes, here as everywhere, it is lukewarmness that is destroying the work of the Church. Wherever there is love and consuming zeal, the spirit of true sacrifice, there God's work will be done, in the pulpit, in the pew, in the school, in the home. But this zeal will be kept alive and quickened by thoughtful, careful, earnest work. And it will be the business of the clergyman or the superintendent, or of both, to see that the instruments which are ready to their hand are made the most of.

Other things being equal—or indeed unequal—it is the superintendent who makes the school. He has or has not the gift of being able to preserve order without undue severity and to beget in the children the spirit of willing obedience. This, it may be said, is a great deal to ask for. But then it is a great work which has to be done; and men who give their heart and mind to it may accomplish a great deal. It is a mistake to imagine that these powers are all gifts, natural or spiritual, and cannot be acquired by those who are not thus endowed. We recognize fully the differences which exist in those endowments; but we also believe that most men may acquire a large measure of the power of which we speak by attention, carefulness, self-denial, self-discipline. It is quite true that government is a gift. But a kindly, humble, self-denying man, who remembers the greatness of his work and is willing to deny himself and work hard, will hardly fail to attain to some degree of excellence in this department.

Certain things may at least be done by the superintendent. He can be rigorously punctual in his own attendance; watchful over the classes and their teachers; careful, as far as possible, that

every class shall have its teacher; careful, when it can be done, that a substitute shall be provided for an absent teacher; watchful over the order of the school, endeavouring to prevent the noise in one class from hindering the work in another.

There can be no doubt that a class for the benefit of the teachers, meeting once or twice a month, or even once a week where that may be practicable, is of the greatest utility. Where such a class is held the clergyman should take the greatest care to prepare the work for the teachers, just as though it was a sermon, only that the preparation should have special reference to the work in the Sunday School. Here again the great need is a real interest in the work, and a carefulness and concentration of attention are the chief requisites; and they are not too much to require of a clergyman who knows the importance of this work.

If we add to this that meetings of a social character held in the rectory house or in the school-room, under the presidency of the clergyman, might be very useful, we have touched upon the principal duties of the minister and the superintendent. We have, indeed, but touched upon them. But how many of our Sunday Schools would be affected for the better, if some of these simple hints could be adopted!

We have said that the influence of the superintendent is very great. But no superintendent can do the work without assistants; and good teachers will accomplish much in spite of a defective oversight of the school. On the duties of teachers we cannot now dwell at length. Perhaps we may, before long, take up the whole subject in detail. We will now only add a word or two. Let us picture to ourselves teachers loving Christ and loving the dear young souls entrusted to their care, self-denyingly and prayerfully careful in the preparation of their class work, always punctual in their attendance, showing a personal interest in every member of their classes, displaying firmness and gentleness combined in their tone and management—let us picture such a state of things, and how great blessings from God would descend upon our Sunday Schools!

OVER THE MOUNTAINS.

BY REV. RURAL DEAN LANGTRY, D.C.L.

As it dawned towards the morning of the second day after we left Winnipeg, we were entering the Gap of the Rocky Mountains. There they stood in the grey dawn all around us and before us, the grey rocky piles, serrated, majestic, sublime, peak after peak running up into the clear morning sky—vying as it were with each other as to which should first catch the rays of the rising sun. No one who has ever looked upon that glorious vision of the opening day as the sun falls upon those crested, snow-crowned heights, will ever forget it. It is a vision of majesty and of beauty. As we ran up the narrow valley of the Bow River, every curve in the line brought fresh vistas of mountain peaks rising one above another—their sides clad far up with the green forests, and their peaks bald grey rock or gleaming snow. But I must stop. It would take not only pages but volumes to describe in detail the ever varying beauty and sublimity of that mountain journey. It is quite impossible for one who has not passed through it to comprehend what it means—neither pen nor pencil can convey to the mind any adequate idea of the reality. It is overwhelming in its greatness. Think of journeying for six hundred miles through unceasing mountain scenery. We entered the gap at grey

daylight on Friday morning; then all that day and all that night, and all the next day till two o'clock in the afternoon, we were in the mountains—going, I should say, up hill and down, at a fair average railway speed, and no five minutes of the journey without new scenes and beauties breaking upon the vision. It will be easily understood that when at last we reached the Pacific coast a blurred and indistinct impression of that mountain glory was left upon the mind, and that we felt that we really needed to go back through it all again in order to be able to carry away with us any detailed conception of what we had seen. We had several experienced travellers with us, many of whom had seen all that was grand and beautiful in the mountain scenery of Europe and America. And with one voice they declared that nowhere in the world was there crowded into the same space so much of variety, sublimity and beauty as on this journey. I have passed through the Alps twice; I have seen the Appennines from Genoa to Naples—each has its own beauty; I have thought nothing could ever approach the grandeur and the glory of those hoary mountains. And in historic interests, in cultured valleys, in charming villages and perching chalets, nothing can; but in the wild, the weird, the majestic, the varied, the sublime, they are away behind the Rockies and the Selkirks. An American gentleman sitting near us said he was familiar with all the American roads to the Pacific coast, and that none of them were to be compared with this in variety or grandeur or beauty.

But to come to details, I can only speak of a few of the places of interest on the way. Banff, which is reached after about an hour and a half's journey up the narrow valley of the Bow River, is well known to fame. It is the name of a mountain park, 10 by 26 miles in dimensions. Its hot sulphur springs are widely known for their medicinal properties. A large hotel and sanitarium with several boarding houses have been erected, and are generally thronged with patients seeking relief from rheumatic and nervous complaints; good roads and bridle paths have been made in many directions. Mountains rising to the height of ten thousand feet overhang the valley, and picturesque views of great variety break upon those who ride or walk through its shady groves. Trout of extraordinary size; wild sheep and mountain goats are said to abound in the neighbourhood. The track runs for a long way up the narrow valley of the Bow River, the mountains on each side become exceedingly grand and prominent, and the traveller is struck with the steepness of the ascent by which the train climbs up to the summit of the Rockies. Here we attain an altitude of 5,800 feet, and still the mountain peaks around rise to the height of six or seven thousand feet above the valley in which we are running. From this point the road descends with a rapidity that is appalling; the scenery is sublime and terrible. Crossing the Wapta, or Kicking-horse River, the line clings to the mountain side at the left, and the valley on the right rapidly deepens until the rushing, foaming river is seen like a gleaming thread a thousand feet below. Looking to the north one of the grandest mountain valleys in the world stretches away in the distance, with great white glacier peaks on either side. Ahead Mount Field is seen, and on the left Mt. Stephen breaks upon the view with its green glacier 800 feet thick, rising 8,000 feet above the valley. At the foot of this mountain there is a charmingly situated little hotel where the train stops for refreshments. Most of the time allowed for the meals both going and coming was consumed in waiting for the waiters,

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though the manager was an intelligent, nice fellow, very obliging when you could catch him. The whole journey down the Kicking-horse Kenyon seemed very dangerous, the mountains overhanging the track and rising to the height of from five to ten thousand feet; the rocks partially loosened made one feel a little bit safer when they were passed. Before long the Columbia River, wide and rapid, is reached. To our surprise we were told that it is navigable for nearly 1,200 miles through our territory, the valley and foot hills of the mountains varying in width from five to ten miles. The Columbia rises near the American boundary, runs north around the Selkirk mountains, then south into the American territory again. There seemed to be no settlers except at the stations. The land was rich and productive; we saw splendid crops of wheat and oats in the side hills and valleys, and the lumbering possibilities seemed illimitable. The railway runs along the Columbia for some distance, and then turning abruptly to the left enters the Selkirks through the gate of the Beaver River by a passage so narrow that a felled tree serves as a foot bridge over it. The ascent of the Selkirk now begins; the train creeps along the side of the mountain, rising at the rate of 116 feet to the mile; soon again the river is seen more than a thousand feet below. The mountains are covered with towering forests, their tops here and there crowned with snow; while torrents came down at intervals, forming weird gorges and beautiful valleys. These are spanned by wooden bridges which look none too strong; one, that which crosses Stoney Creek, is said to be the highest bridge in the world—295 feet above the torrent bed. Before long the valley of the Bear River, whose ceaseless windings we have been following for a long time, is compressed into a narrow gorge as it passes between Mt. Donald and the Hermit, the former of which towers a mile and a quarter in almost perpendicular height above the railway. The summit of the Selkirks is reached. The climax of mountain scenery is all around us. The descent is terribly rapid; before long a sharp curve in the line brings the great glacier in full view. This is by far the most enchanting spot in the whole journey. The winding valleys, the weird gorges, the towering mountains, the rushing rivers make a scene which cannot be described. Here the wonderful feat of loop engineering, by which the track drops nearly a thousand feet within the compass of a mile, has been achieved, and has made the name of engineer Ross forever famous. The Albert Kenyon is soon reached; here the Illicilliwick rushes through a gorge not more than twenty feet wide and three hundred feet below the track. It recalled the memory of Tivoli, though in weirdness it far surpasses that Appennine torrent. Before long we reached the great Shuswap Lakes. For fifty miles the line winds in and out along the bending shores, and one is reminded strongly of Lugano, though here the mountain banks are wooded to the top, and the Lake Sicamous is larger and more irregular than Lugano. Long before we had passed its shores, the moon had risen, and the gathering night closed a long day of enchanting mountain scenery.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 18.

The second and third rubrics at the end of our Communion Office present but one complex idea, and in their form are not a little peculiar. Both

are negative and their aim is to prohibit all solitary masses, where the priest and probably an acolyte were alone in offering sacrifice for the living or the dead. In every parish there had been chantries and side altars where the stipendiaries were engaged in solitary masses, and the money devoted to these by endowments and personal payments was but one reason for the nations rising against them. Their evils infected the whole Church, and the oscillation of the tide that turned against them could not subside in a day. King Edward's First Book sought to regulate these by the rubrics directing how the priest should "always have some to communicate with him" or shorten the service "where there be none to communicate with the priest" or "none disposed to communicate with the priest," and the other rubric stating "likewise in chapels annexed, and all other places, there shall be no celebration of the Lord's Supper, except there be some to communicate with the priest:" even at the sick bed it was arranged that some at least might, if possible, communicate with the sick, and for "the celebration of the Holy Communion where is a burial of the dead" there was a special antiphon collect, epistle and gospel. The object of the reformers is thus clear, and it is still more made evident in the Second Book, where our present two rubrics first appear, but with "a good nombre" in place of the "convenient number" of 1662: the "good nombre" appeared again in "the Communion of the sick," but there was also the rubric, which is of much interest. "In the time of plague, swette, or suche lyke contagious tymes of sykenesses or dyseases, when none of the parysh or neyghbours can be gotten to communicate wyth the syck in theyr houses, for feare of the infecion, upon special request of the diseased, the minister may alonly communicate wyth hym." This exceptional case that is contemplated by the rubric is only an accentuation of the desire to repress all solitary or private masses: even the area of this rubric is limited to the one case of plague, etc., by the more general rubric that contemplates a patient being withheld from Communion "for lacke of company to receyve with him." The Funeral Office of Communion his disappeared since 1552. In the rubrics, however, the revisers had in view the usual parochial machinery for ordinary occasions and laid down the rule for even the smallest parishes; thus in 1552 there was inserted the curiously worded rubric: "And yf there be not above twentie persons in the parishe of discretion to receive the Communion: yet there shalbe no Communion, except foure, or three at the least, communicate wyth the priest." Our Office has still this rubric, but the American Office probably thought it unsuited to the new circumstances of the American Church: in the "Book Annexed" its re-enactment was sought for, but with this note-worthy change, "yet there shall be no celebration, except three (or two at the least) communicate with the priest." "The Office of 1637 reproduces the English rubrics except that it asks "a sufficient number to communicate with the presbyter, according to his discretion," that it is probably "four or three at the least" mentioned afterwards. The Non-jurors in 1718 had to legislate for a depressed body, and changed the rubrics in a very significant way,—"and there shall be no celebration of the Holy Communion, except two persons, at the least, communicate with the priest;" again the priest is required to celebrate every Sunday and Holy Day, "except he cannot get two persons to communicate with him." Bishop Torry's edition of the Scotch Office, 1849,

simplifies it still more, and probably shows a trace of usage that was induced by the penal laws: "In cases of necessity (not otherwise) the priest may celebrate the Holy Communion though there be but one person to communicate with him, but it is desirable that there should not be fewer than two besides himself, according to the promise of our blessed Lord, 'Where two or three are gathered together in My Name, there am I in the midst of them.'" It is said that the saintly Bishop Tolly, who had five public celebrations in the year, reserved the consecrated elements for his own private use, and, as related by Dr. Walker (*Life of Bp. Tolly*, p. 57), "on every Sunday and holiday when an epistle and gospel were appointed by the Church, he brought forth from their usual receptacle as much as was required for the single act of Communion, with none but God and good angels for his companions." Bishop Dowden is right in characterizing this as "probably unique," but it is the extreme opposite to the solitary mass, and could never in any sense become popular. A recent rubric in some Scotch Offices gives but *half a truth* and is not beyond criticism. According to a venerable [or universal] custom of the Church of Scotland, the priest may reserve so much of the consecrated gifts as may be required for the Communion of the sick, and others who could not be present at the celebration in church."

REVIEWS.

A HAPPY HOLIDAY.*

It is not quite easy to review with perfect impartiality the work of a lady, especially when that lady is one so highly esteemed personally and for her work's sake as is the author of the pretty volume now before us. For it is a very pretty volume. Paper, type, illustrations, are very attractive, in spite of a somewhat large crop of errata; and the binding is decidedly pretty, although, on consideration, we recommend to the author the adoption, in her second edition, which is sure to come, the ordinary manner of connecting the printed pages with the boards.

We have said that it is not quite easy to handle a volume like the present as though it were the work of a man; but we can add with perfect truth that the writer needs no indulgence at the hands of the critic, and that a simply honest judgment must also be a favourable one. Indeed, we have read very few books of travels which carry one so pleasantly along as this one does. Whether the writer is describing the localities she visits, or the people she meets, or the incidents of the journey, she is always lively and interesting. And yet her wit and pleasantry never degenerate into levity.

In the very first chapter we meet a number of pleasant people, not least natural among them being the inevitable bore who interrupts the storyteller by unnecessary and idiotic questions; until he is very properly put down by a sensible woman; and one wishes very much that there was always a sensible woman at hand on such occasions. But the other dramatis personæ were interesting; and we would gladly transcribe the accounts of some of the situations and conversations, if, by doing so, we could do justice to the author; but this would hardly represent her general work better than the sample brick could represent the house from the walls of which it was taken.

The first place visited by our tourist was Antwerp; and though this ancient and famous city has often been visited and described, we are glad to have our memories of its churches, pulpits, and pictures revived in these bright pages. We suppose that no two people ever entirely agree about the painting of Rubens; but at any rate some of his work at Antwerp is of the highest, and Mrs. Denison gives us her impressions in a very pleasant manner.

*A Happy Holiday. By Grace E. Denison. Row, sell & Hutchison, Toronto. 1890. Price \$1.00.

From Antwerp she passed to "Little Paris"—not at all a bad name for Brussels, having left the city of lace, Malines or Mechlin, unvisited, which we recommend future tourists not to do, even if they can afford no more than a couple of hours between trains. There is a Vandyck in the Cathedral which is worth looking at. However, we can forgive any one who is impatient to get to Brussels. We ought to mention that here and elsewhere the illustrations are pretty and accurate. We are glad to have recalled to us the glorious Cathedral and the beautiful Hotel de Ville, as well as other objects of interest.

From Brussels Mrs. Denison passed to the "Dom City," as Cologne or Cöln well deserves to be called. Here she set herself against the universal "Sabbath desecration"; but in a rather amusing manner, which the reader must find out for himself. Next comes the metropolis of the Elbe, Hamburg, and then the Kaiser City, Berlin, which with its suburb of Charlottenburg, is sympathetically dealt with.

The traveller seems to have enjoyed Dresden and especially the unapproachable Sistine Madonna, and her impressions of this great work of Raphael's are given in bright and sparkling language. Some of her criticisms are amusing. Commend us to a lady for giving an overhauling to the work of even the Prince of Painters. No male writer would dare to do such things.

But we must stop; yet we have felt it pleasant in such company to visit Prague, Vienna, Budapesth, Tyrol, München, Paris; and we are convinced that, in our recommendation, many of our readers will join Mrs. Denison in her pleasant trip. The title of the book is well chosen, and it is fully justified by its contents. It must have been a "happy holiday," for the feeling is reflected on every page.

THE WRITERS OF GENESIS AND RELATED TOPICS,
ILLUSTRATING DIVINE REVELATION.*

Dr. Cowley does not here, for the first time, do battle for the integrity and authorship of the Old Testament. He has witnessed the attacks made upon the accepted doctrines and views with something like indignation, and he has felt bound, he says (God being his helper), to examine and refute some of these attacks or yield to the inevitable.

Dr. Cowley has made himself acquainted with the writings of those who would assign the Pentateuch, for example, to a comparatively late point of time; but we hardly understand his placing Mr. Cave in the same list as Cheyne and Driver, since these learned men seem to be accepting the results of the criticism of Wellhausen, whereas Cave most sturdily opposes them.

We do not propose to give any final judgment here respecting the merits of the controversy. We have no doubt whatever that the critical school have gone much too far in bringing down the chief part of what is called the Mosaic legislation to a time subsequent to the captivity. Whatever editing may have done upon the books, we are quite satisfied that they contain the history of a divine revelation. On the other hand, we have a feeling that Dr. Cowley has been too positive and too minute in settling, as he does here, the authorship of the early books. But at the same time, we cordially acknowledge the knowledge and ability displayed in the composition of his book, which, moreover, is very pleasant reading.

Plymouthism is the name of a very useful tract by Rev. John Nichols, of Montreal, (D. Drysdale & Co., Montreal). The warnings contained in the little brochure are much needed and they are here given with fairness and effect.

MAGAZINES.—*Littell's Living Age* has two excellent numbers for October 11 and 18. The paper on mutual aid among animals is both interesting and curious. P. (Prince, we suppose) Kropotkin concludes that the war of each against all is not the law of nature. Mutual aid is as much a law of nature as mutual struggle, and he abundantly illustrates, perhaps proves, his point. "Janet," a pretty story, follows from the charming pen

*By Rev. E. Cowley, D.D. \$1.00. Whitaker, New York, 1890. Rowsell & Hutchison, Toronto.

of Mrs. L. B. Walford, author of "Mr. Smith." Among other articles we may note one on Montaigne, a sketch of a visit to Sedan (anonymous) from *Cornhill*, and some pleasant words about the late Richard Jefferies. In the later number we have the Progress of Weather Study, a very remarkable scientific development of our time; Carthage, an admirable and learned paper by Dr. E. A. Freeman; a very excellent article on a Mediaeval Popular Preacher, of whom we had never heard before, and whose sermons have recently come to light. We must specially note a paper on Goethe's Last Days, by Dr. Edward Dowden; and another by a writer whom we do not recognize, in Carlyle and Old Women. *The Literary Digest* (Oct. 11 and 18) does its particular work admirably. We have the usual variety of articles, as regards both subject and treatment. The very first in the earlier number by Dr. Bryce, author of the "Holy Roman Empire, on the Speakership, is excellent and timely. Dr. Bryce testifies that the English Speaker is generally fair in practice and always in intention, while the American Speaker is "a recognized partisan." An interesting paper on "Who elected President Harrison?" is by the Hon. Albert Griffin, and may be quite true. But how will it be next time? Bishop Huntingdon writes on Social Problems and the Church. The article is from *Forum*, and is good. "A Scheme of the Devil," by the Rev. H. A. Thompson, is a strong argument for prohibition, which, of course, is not the scheme. In the later number we have a portion of the paper on the Race Problem, from the last number of the *Arena*, which we have already noticed. Several very important papers on the Labour Revolution are taken from various English and American periodicals. We have also a portion of M. Lanin's terrible article, in the *Fortnightly*, on Sexual Morality in Russia. An article on the Population of France has an interest akin to the other. But these are only specimens. *Church Bells Portrait Gallery* for October, has, as usual, fine portraits, three clerical and one lay, and they are excellent as likenesses and as works of art. First, as is right, comes a bishop, Dr. Potter, of New York; next a professor, Dr. Hornt, of Cambridge; next a head master, Mr. Wellton, of Harrow; and finally, a layman and an earnest Churchman, Mr. F. S. Powell, M.P. The woodcuts are admirably finished on thick, fine paper, and the accompanying memoirs are full and good. We should, perhaps, mention that the February number of this serial contained a likeness of the late Canon Liddon, also of two other distinguished Churchmen departed, Bishop Lightfoot and Dr. Littledale, and one of Sir G. Stokes. *Free Russia* was, in its first number, the organ of the English "Society of Friends of Russian Freedom," but it is now the organ of this society and of the "Russian American National League of New York," and we have just received the second number. It has now been decided that it shall appear every month. We have a number of good articles by various writers: Russian Internal Policy—Finland, by Stepniak; The Jews in Russia, by the same. A good deal of information is conveyed, and we doubt not that greater interest in Russia will be aroused. *The Rupert's Land Gleaner* (September) continues its useful work. We have an interesting paper on the Blackfeet Indians, a continuation of the report of the provincial synod, a very sympathetic article on the death of Canon Liddon, and other interesting matter. *The Church Missionary Gleaner*, which is bound up inside the local portion, is very interesting and edifying reading. *The Westminster Review* (October) reaches us at last in the new form in which it has for some time appeared. The writers are scarcely so well known as those who figure in the three great monthly reviews, to which the *Westminster* is now assimilated; but the articles are of high excellence even when we are unable to agree with their arguments or purport. This is particularly the case with the paper on Divorce in Australia. An article of unusual importance in relation to a burning question, is Miss Budington's on the Race Question. We have received from the Church of England Sunday School Institute a copy of their Class Register for 1891. It is in every way admirable. We believe it is generally used in our Sunday

schools. Should it be unknown to any superintendent, we cordially recommend it to his attention. From the same society we have its excellent Church Parish Almanack for the coming year. It is beautifully printed in black and red, has a portrait of the Bishop of London, and two exterior views and two interior of Westminster Abbey and St. Paul's. There is a well chosen text for every day of the year, and a space which may be used for local matter. An excellent parochial almanac.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

Harvest Services.—Sunday, the 12th inst., being the 2nd Sunday in October, was generally observed throughout the diocese as a day of special thanksgiving for the harvest blessings. The services, in so far as we can learn, were all of the usual hearty character.

Christ Church Cathedral.—In the absence of the Metropolitan and of the Bishop Coadjutor, the Rev. C. H. Hatheway, late rector of Jemseag, preached in the evening to a large congregation. The decorations for the day were not so beautiful as usual.

S. Anne's was never prettier than at this year's harvest festival. The Rev. Rural Dean Montgomery, M.A., preached at Matins, and the Rev. C. H. Hatheway, M.A., at Evensong, 4 p.m.

ORONECTO.—*S. John's Church.*—The harvest festival was fittingly observed in this parish. The decorations were more profuse than customary, and were arranged in excellent taste. Service was held at 11 a.m. with a celebration of the Holy Eucharist, and a special sermon preached by the rector, Rev. H. E. Dibblee, M.A. He was assisted in the service by the lay reader, Mr. G. B. Roberts, B.A. And here it may be said that very much regret is expressed in the parish that Mr. Roberts must so soon return to the University of Windsor, of which he is a graduate, and whither he goes for a post-graduate course in divinity. The service in Christ church, Mangerville, was very hearty, and the decorations fully up to the high standard already attained here. In S. Paul's church, Burton, there was also a harvest thanksgiving service at 3 p.m.

In the St. John city churches the decorations are said to have been very pretty, especially in Trinity, S. Paul's, and the mission churches.

KINGSLEAR.—A great deal of interest has been awakened in this parish, of late, owing to the fact that there will be a mission opened here on the 24th inst. The Rev. Arthur Little, rector of Sussex, (late of England) has been chosen missionary, which fact in itself betokens success to the good work. The energetic rector of the parish, Rural Dean Montgomery, is zealously preparing his people in the first principles of what is to follow. At the close of this mission, which is to last ten days, Mr. Montgomery intends holding a like mission in the parish of Sussex. Thus the work of the church goes on, and may the prayers of the faithful be with priests and people in their efforts to progress! The Rev. J. R. S. Parkinson, late of the diocese of N. S., has been duly elected to the rectorship of the parish of S. Mary's. S. Mary's was zealously ministered to for many years past by the Rev. Wm. Jaffrey. We are sure, judging from the zeal and earnestness of the new incumbent, that the good work in this part of the Lord's vineyard will go on and be blessed.

Personal.—We are sorry to learn that the Rev. LeB. McKiel, B.A., contemplates resigning the cure of Douglas and Bright. The Rev. J. M. Davenport, M. A., priest in charge of the mission church, St. John, has gone for a short visit to his brother who lives in Virginia, U.S.A. During his absence his place will be supplied by Rev. C. H. Hatheway, M.A. The Rev. Dr. Brigstocke and Mrs. Brigstocke have returned from their trip to British Columbia.

MONTREAL.

MONTREAL.—*Parish of S. Mathias.*—The Lord Bishop has been pleased to appoint Rev. Mr. Bushell, recently from England, to the vacant Rectorship of Cote S. Antoine. The other clergyman, whose name was also submitted to his Lordship, viz., the Rev. Mr. Almon, of Yarmouth, N. S., was deservedly appreciated by the congregation, and the best wishes for

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Church News
PONDENTS.

12th inst., being the
generally observed
of special thanks.
The services, in so
f the usual hearty

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Coadjutor, the Rev.
mteag, preached in
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than at this year's
Dean Montgomery,
l the Rev. C. H.
p.m.

The harvest festi-
parish. The de-
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Service was held
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The Rev. J. R.
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J. M. Davenport,
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his brother who
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. H. Hatheway,
Mrs. Brigstocke
British Columbia.

The Lord Bishop
v. Mr. Bushell,
at Rectorship of
an, whose name
, viz., the Rev.
eservedly appre-
best wishes for

the prosperity of both Messrs. Almon and Bushell
are heartfelt by the vestry and congregation of S.
Mathias.

The D. S. S. A. opened the new session on the 20th
inst., in the Synod Hall. Archdeacon Evans and
Canon Mills addressed the meeting, supported by
the Bishop, the Dean, and a goodly number of teach-
ers, both clerical and lay. S. John's Gospel was
Canon Mills' theme, on which subject he read a paper
which was much appreciated; the sketch of the be-
loved disciple was interesting, in which the legal re-
lationship of John to Jesus was explained, and the
wondrous creation which his Gospel revealed of doc-
trinal depths was a suggestive point. Dr. David-
son, Q. C., was pleased with the Archdeacon in
his address on the Teacher's Responsibility, thus illus-
trating the wisdom of Dollinger's dictum about
overcoming religious differences of opinion. The
intercession day for S. S. not having been noticed
here, perhaps may be merged into International D.
S. S. intercession. "Educate them together."

ONTARIO.

KINGSTON.—The Gordon Guild of S. George's cathed-
ral held their first sale of work last week in S.
George's hall, which was beautifully decorated with
flags and bunting. Judging by the number of use-
ful and ornamental articles displayed for sale, the
boys of the guild have worked hard. On the prin-
cipal table, a picture of General Gordon occupied a
prominent place. Beside the innumerable articles
offered for sale, there were "Japs" in costume and
a large pair of scales, where every man could "have
his own way." There were few present who did not
contribute to the coffers of the jolly young "fakirs
and highwaymen." Much credit is due to those in
charge of the different departments. The whole
bazaar was under the direction of Mrs. Perley, who
was one of the prime movers in organizing the guild.
In the evening a very large crowd attended. An ex-
cellent programme was given, which included sev-
eral well-rendered piano solos by Miss King. A
large number of children appeared in the calisthenic
exercises of the kindergarten. Bandsman Joseph
Harrison, of "A" battery band, gave two solos on
his unique instrument, the xylophone. He was
heartily encored. Next on the programme was an
exhibition of Indian club swinging by Ernest Mor-
gans. This elicited great applause. Master Mor-
gans afterwards appeared in an exhibition of sword-
manship. An exhibition of "shadow pantomime"
was very amusing. It was followed by an address
by Rev. B. B. Smith. The rev. gentleman thanked
those present for their attendance, and briefly sum-
marized the history of the guild, giving deserved praise
to Mrs. Perley for the energy and enterprise shown
by her. He then announced the concluding tableau,
"The signing of the great charter." The "charter"
was headed "Gordon Guild." All the members
took part in the scene. This concluded a most en-
joyable programme. Altogether the bazaar was a
very successful one.

About a year ago a boys' guild was formed in con-
nection with S. George's cathedral, the object being
to interest boys from ten to sixteen years old, in
making articles to be sold when thought best. The
guild began with six members; but the number
soon increased to twenty-five. It was decided to
call the organization the "Gordon Missionary Guild,"
the name being chosen in memory of the great and
good General Gordon, whose memoirs were read to
the boys, during their hours of work, in hope that some
of them would imitate his life, work, and character.
The first sale under the auspices of the guild was
made on Wednesday, the 15th inst., when the parents
and friends took an active interest to encourage the
boys in their work so well begun, netting after all
expenses the sum of \$80.

PETAWAWA.—For the first time harvest festivals
have been held in this and adjacent townships.
When the matter was explained to the people they
went into the preparations with enthusiasm, and the
result was that in the two churches, All Saints' and
St. George's, there were very bright and hearty
services, amid very appropriate, even if simple, deco-
rations. A week-day was chosen, as being more
appropriate, because it called for a special effort to
be present. The decorations at All Saints' (Mission
headquarters) were more elaborate than at St.
George's, and the day was made more of a holiday
by the people, some, indeed, coming in from the out-
stations. The church was very full. Rev. W. A.
Read, rector of Pembroke, was the preacher, and the
mission priest, Rural Dean Bliss, celebrated Holy
Communion, assisted by Rev. Mr. Read and Rev. I.
McV. King, of Cobden. It was a novel service to
nearly all, and the expressions of satisfaction at the
beauty of the church and the appropriateness of the
entire service, were universal. The offertory, \$7.00,
was for the building funds. After the service a free

dinner was served on the pic-nic grounds and the
afternoon spent in amusement.

NORTH ALICE.—This is a settlement eight miles
from Petawawa. Since the establishment of the
mission at Petawawa twelve months ago, every effort
to have service at this settlement proved futile, until
two weeks ago the opposition gave way, and the
school house was granted to the church for use on
every alternate Sunday. The first service was held
on Sunday, Oct. 12th, with a congregation of 31. The
prospects are encouraging, and one enthusiastic
Churchman declared, "We will have a church here
yet, and a strong congregation." So may it be.

RENFREW DEANERY.—The missionary meetings in
this deanery are being held earlier than usual this
year, in order to see if they cannot be made pro-
ductive of larger collections. The usual time of hold-
ing them, January and February, is just when two-
thirds of the men are away from home in the
shanties. If the other parishes and missions follow
this example, just set at Mattawa, this deanery will
score larger offerings than ever before. Rev. Mr.
Read has just been through the Mattawa mission
and reports unprecedented success. Not only were
the congregations larger, but the collections were
nearly three times as much as last year. It is only
twelve months since this mission was divided, and
such a result during its first year as a separate
mission must be very encouraging to the mission
priest, Rev. R. W. Samwell, and to those whose
judgment in aiding the sub-division is thus amply
confirmed. It is also proof that the new departure
as to the time of holding the meetings is justifiable.
It is hoped that other parishes will show as good a
record.

AULTSVILLE.—The harvest thanksgiving services
and festival were quite a success on Tuesday, 21st
inst., in this beautiful little village, which is situated
on the banks of the St. Lawrence. Though the
evening previous it was pouring rain, and to all ap-
pearance, seemed set in for wet weather, it cleared
and the sun arose in splendour, bestowing warmth
and encouragement into the hearts of all those who
had laboured to make the day a success. Those who
had given time and work to the decorations were
more than repaid by the beautiful appearance of the
church and by the commendations of the clergy.
The emblem of our faith—worked in maple leaves,
which were gathered with the autumnal tints upon
them, and

"With the odours of the forest"

—stood out prominently before all the people. The
sermon in the morning was preached by the Rev.
Canon Pettit, Rural Dean. It was a very able dis-
course and was listened to with rapt attention, and
though he preached for a considerable length of
time, everyone seemed sorry when he concluded. In
the afternoon, after a sumptuous repast, another
treat awaited those who were fortunate enough to be
present. A very eloquent and reasonable discourse,
extemporaneously delivered by the Rev. Clare L.
Worrell, warmed the hearts of all present, but
especially Canadians and those who belonged to the
glorious empire upon which "the sun never sets."
In the evening, the Rev. G. V. Rollier preached a
very appropriate sermon. The services of the day
were read by the following clergymen: In the morn-
ing by the rector of the parish, the Rev. M. G. Poole;
in the afternoon by the Rev. G. V. Rollin, and in the
evening by the Rev. S. Gower Poole, of Cornwall.
The choir, presided over by Miss Annie Summers,
added greatly to the success of the day. All the ser-
vices were held in the upper and unfinished portion
of the edifice, which had to be lighted by lamps, the
windows not being finished. Refreshments were
amply provided and served in the basement by the
ladies of the parish, and were heartily partaken of.
The debt so far upon the building is a little over four
hundred dollars, and it will take about a thousand
to finish it. The proceeds for the day amounted to
upon one hundred dollars.

TORONTO.

RURAL DEANERY OF DURHAM AND VICTORIA.—Plan
of Missionary Services and Meetings:

Service or Meeting.	Date.	Deputation.
Cavan.....	Jan. 18th.	
St. John's..... S	10.30 a.m.	Rev. J. Creighton.
Trinity..... S	3 p.m.	" "
St. Thomas..... S	7 p.m.	" "
Christ Church .. M	Jan. 19th.	Rev. J. Creighton and C. H. Marsh.
Cartwright.....	Jan. 18th.	
St. John's..... S	11.00 a.m.	Rural Dean Allen.
Burketon..... S	3.30 p.m.	" "
Newcastle.....	Dec. 7th.	
St. George's..... S	11.00 a.m.	Rev. E. Daniel.
Orono.....	3.00 p.m.	" "

Perrytown..... M	Jan. 20th. 7.00 p.m.	Rev. E. Daniel and J. S. Baker.
Bowmanville....	Nov. 13th.	
St. John's..... S	11.00 a.m.	Rev. W. Farncomb.
Port Hope.....	Jan. 18th.	
St. Mark's..... SS	11.00 a.m. 7.00 p.m. Dec. 7th.	Rev. C. H. Marsh.
St. John's..... SS	11.00 a.m. 7.00 p.m.	Rev. W. Farncomb.
Manvers.....	Jan. 18th.	
St. Alban's..... S	10.30 a.m.	Rev. W. H. French.
St. Mary's..... S	2.30 p.m.	" " "
St. Paul's..... S	6.00 p.m.	" " "
Emily.....	Jan. 18th.	
St. James'..... S	10.30 a.m.	Rev. H. Burges.
St. John's..... S	3.30 p.m.	" "
Christ Church .. S	7.00 p.m.	" "
Lindsay.....	Jan. 18th.	
St. Paul's..... SS	11.00 a.m. 7.00 p.m.	Rev. J. S. Baker.
Fenelon Falls ..	Jan. 25th.	
Cambray..... S	10.30 a.m.	Rural Dean Allen.
Cameron..... S	3.00 p.m.	" " "
Fenelon Falls .. S	7.00 p.m.	" " "
St. Peter's..... M	7.00 p.m.	" " "
Coboconk.....	Jan. 11th.	
Christ Church .. S	3.30 p.m.	Rev. W. C. Allen.
Victoria Road .. S	10.30 a.m. Jan. 13th.	" " "
Reaboro..... M	7.00 p.m.	" " "
Bobcaygeon	Oct. 26th.	
Christ Church .. S	10.30 p.m. 7.30 p.m.	Rev. R. Rooney.
Dunsford..... S	3.00 p.m.	" "

S. Barnabas.—A missionary meeting was held in
this church last Friday evening, when the Rev. Prof.
Lloyd, of Trinity College, gave a most interesting
sketch of missionary work in Japan, and a native
Japanese gave a very amusing description of a
Japanese wedding. The congregation was very good
and appeared to be greatly interested.

NIAGARA.

HAMILTON.—The first Diocesan Sunday School
Convention in the history of the diocese
was held in Christ Church Cathedral, under
the presidency of the Lord Bishop of the diocese
and the management of the Sunday school
committee, on the 22nd and 23rd October. The
opening service, consisting of the Litany and Holy
Communion, was held in the cathedral at 10.30 on
the morning of the first day, after which an adjourn-
ment was made to the schoolroom, when the
president delivered the opening address. There was
a large attendance of clergymen, teachers, and Sun-
day school workers. Among the clergy present were
the following: The Dean of Niagara, the Rev. Canons
Houston, Belt, Bull, Sutherland, Worrell, Curran,
and Sweeney (Toronto); Rev. Rural Deans Forneret and
Gribble, and Revs. Bland, Clark, Ardill, Spencer,
Tremaine (Toronto), Whitcomb, Irving, Crawford,
Morton, Creighton (Toronto), Farthing (Huron), Lee,
Bevan, Edgelow, Caswell (Huron), Patterson (Toronto),
Massey, Geoghegan, Clerk, Brine, Bonny, Armitage,
Munson, and Howitt. The Rev. E. M. Bland and
Rev. W. R. Clark acted as secretaries. The president
bade those present welcome in a few gracious words,
and proceeded to deliver his address, which we hope
to publish in our next issue, as well as some of the
papers which followed. We have only room to-day
to say that the occasion was one of deep interest to
all who had the great pleasure of attending the con-
vention. The result will, doubtless, be to stimulate
in Sunday school workers increased interest in
the great cause which they represent, and to make
them more alive to the necessity of grappling more
effectually, according to their powers, with the work
God has entrusted to their care. At the close of the
convention a hearty and cordial vote of thanks was
passed to those kind friends who undertook the work,
which they so ably discharged, of reading papers and
making addresses at the convention. The best
thanks of the convention were also given to his Lord-
ship, the Bishop of the diocese, for his kindness in
presiding.

HURON.

OIL SPRINGS.—Harvest thanksgiving services were
held in Oil City, Oil Springs, and Inwood, on Sunday,
October 12th. The churches were tastefully deco-
rated with grains, fruits and flowers, and though the
day was wet and the roads bad, the congregations
were large. The Rev. L. Wood, the incumbent, ex-
changed with Rev. T. R. Davis, of Sarnia, who
preached special and appropriate sermons. This is
one of the new missions of the diocese, and it is
gratifying to be able to state that through the energy
of the incumbent and the zeal of the people, a
splendid work is being done. Unlike many of the
older and stronger missions, this one is self-support-
ing, having never asked or received a grant from the
Mission Fund.

SARNIA.—In obedience to the call of the rector, a large number assembled in the school room on Monday evening, Oct. 20th, for the purpose of organizing a society in connection with the church. The rector opened the meeting with prayer, and after having stated the object for which they were called together and his desire in the matter, it was decided to name the society the "St. George's Church Worker's Association." Every member of the congregation is invited to attend all the meetings. There will be a meeting every Monday evening, each of the four meetings in a month to be of a different character—one musical, one social, one for the discussion of subjects relating to Church and Sunday school work, and one for debates and other literary efforts. It is to be hoped that this effort will reach the greatest number and will prove beneficial to the general work of the parish.

A thanksgiving service was held in St. George's Church on Wednesday evening, Oct. 8th. The church was beautifully decorated. The service, which was largely musical, was hearty, and the congregation large. The Rev. J. Jacobs assisted the rector in the service, and the Rev. N. H. Martin, of Chatham, preached a most eloquent and patriotic sermon from Matt. vi. 11.

TILSONBURG.—The surpliced choir in connection with S. John's church made a commencement on Sunday evening, 18th after Trinity. It is composed of seventeen boys and six men. The church was packed, and the responding of the boys was admirable and astonished and delighted all present. There was a processional and recessional. At a subsequent vestry meeting it was decided to enlarge the vestry room and move it round to the other end of the church. The service is said in E Flat, with an organ accompaniment, and is of a congregational character. There was a very beautiful celebration of the Holy Communion on the following Sunday, with processional and recessional. There is and has been for some years a weekly Eucharist in this parish.

LONDON.—Mrs. Boomer desires gratefully to acknowledge the following further donations to the "J. R." education fund:—Mrs. Newman, \$5; Mrs. E. W. Hymar, \$5; Mrs. W. R. Meredith, \$5; Mrs. Tilly, \$2. She would also thank the Circle of the Kings' Daughters of Hellmuth Ladies' College, London, for their expression of sympathy in the work, and for their promise of trying to contribute \$40 (if not \$50) to the fund during the present school year.

MEAFORD.—*Christ Church.*—The harvest thanksgiving services were held in this church on Sunday, Sept. 21st. The church was beautifully decorated with grains and flowers. The Rev. G. C. McKenzie, of Grace church, Brantford, preached two most excellent sermons to large congregations, who listened with rapt attention. The offertory, which amounted to \$101, was the largest we have ever received.

INGERSOLL.—The thanksgiving services and harvest home festival of S. James' Church will long be remembered by the members of the church and others who were in attendance and took part. The thanksgiving services took place on Sunday, and notwithstanding the unfavorable state of the weather, especially in the morning, both services were well attended. The rector, the Rev. J. H. Moorehouse, read the prayers, and the Rev. Mr. Taylor, of St. Mary's, read the lessons and preached both morning and evening. He is a fluent and refined speaker, and his discourses were full of good things. His illustrations were apt and to the point, and those who had the pleasure of listening to him will long cherish the blessed influence of his sermons. On Tuesday evening the harvest home supper was held in the school room of the church. The room was beautifully decorated with fruits, flowers, and the things of the farm and garden to be found at this season of the year; and the tables were provided with all the good things that heart or taste could desire. The ladies of S. James' have always been noted for their bounty in providing for affairs of this kind. Shortly before eight o'clock an adjournment was made to the body of the church. The rector presided over the meeting, the church being well filled. After devotional exercises, addresses were delivered by Rev. G. B. Sage, M.A., and Rev. Canon Richardson, of London, Rev. F. G. Newton, of Bayfield, and Rev. Canon Hincks, of Windsor, a former rector of S. James' church. The addresses of the rev. gentlemen were very fine efforts, devoid of all the "small talk" usually heard at church social gatherings. The choir entertained the audience between the addresses with hymns and choice selections of music. The solos by Miss Chadwick and Mr. Crooker, and a duet by Miss Chadwick and Mr. Stiff were very fine indeed.

Altogether the thanksgiving service and harvest home festival of 1890 was one of the most successful ever held in S. James' church.

WYOMING.—*S. John's Church.*—This beautiful edifice, which has been restored to such an extent that it is practically a new church, was re-opened on Sunday, 12th inst. The stained glass windows, eleven in number, were all presented by members and friends of the congregation, three of which are memorials presented by relatives of departed friends, and three others by the young ladies, young men, and the Sunday school. They are very beautiful and were manufactured by McCausland & Co., Toronto. Seats of plain oak highly varnished, made by the Bennet Manufacturing Co. of London. The reading desk and pulpit are of antique oak of excellent workmanship. The furnace was furnished from Doherty & Co., Sarnia. The church rests on a brick foundation and the woodwork, with the exception of roof, frame, and floor, all new. The cost of the work was nearly \$1,100, and it must be very gratifying to all interested to know that every dollar of this amount has been raised and the church clear of debt. The Rev. Mr. Gunne, the respected incumbent, and his people, have worked hard, and we are pleased to say with eminent success. His Lordship Bishop Baldwin was present and preached two very able and eloquent sermons. The congregations at the three services were very large, particularly that at the Eventide, and the offertory amounted to \$41.63. The visiting clergy who took part in the services of the day were: Revs. Sanders, McCosh, Hinde and Stout. The choir, under the direction of Miss Banham and Mrs. Coghill, ably assisted by Messrs. Hindson, Cuthbertson and Bennet, added materially to the success of the pleasant event. In the afternoon at 3 p.m., Rev. W. Hinde, one of the former incumbents, preached, and many of his old friends were pleased to see and hear him. Wyoming church-people can now boast of possessing one of the neatest churches in the county, and under the able ministry of Mr. Gunne, may look forward to a bright and prosperous future, and we wish them abundant success. Since the rev. gentleman's appointment to the parish five years ago, a new brick church has been built at Wanstead, and the churches at Cam-lachie and Wyoming have been restored.

ALGOMA.

ILFRACOMBE.—The Rev. Rural Dean Llwyd and his son, with the Rev. L. Sinclair, were the guests of Mr. John Fair, Charlinch, on the night of Wednesday, October 8th, and of Mr. Chas. Smith, Ilfracombe, on the following night. Thanksgiving service was held in Christ church at 3 p. m. Mr. Albert Llwyd read the prayers and lessons and the Rural Dean preached, and was assisted by the Rev. L. Sinclair in the celebration of Holy Communion. The church was neatly decorated.

On Friday, October 17th, the Rev. L. Sinclair received a gift of a box and barrel containing clothes, books, etc., for the parish, from Miss Lily M. Hol-and of Bowmanville, and for which he expressed his best thanks.

HOODSTOWN.—The harvest thanksgiving service in S. Jude's church took place on Wednesday, October 8th, at 11 a.m. The Rev. Rural Dean of Muskoka preached, and was assisted by the Rev. L. Sinclair in the celebration of Holy Communion. The church was very beautiful in its decorations, and the offertory of \$4.51 went to the fund for the widows and orphans. After the service at the social meeting, it was moved by Mr. Wm. Hirst, lay reader, and seconded Mr. Wm. Goldthorp, vestry clerk, that the thanks of the congregation should be sent to Mrs. Sutherland, of Toronto, for her kind efforts in procuring and sending the new organ, which motion was unanimously agreed upon by the congregation.

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.

Our Indians as We See Them.

[LETTER IV.]

SIR,—On the third and last day of our stay on the Blackfoot reservation, it was decided that we should again visit the encampment. So about four o'clock we drove over. We found on our arrival that a dance was in progress, and were informed that the Bloods had sold to the Blackfeet the one they had danced

on our previous visit, and were now initiating them. The ceremony was a very curious one. Four of the braves, gotten up in gay galore, would leave the dancers, and wandering around till they found a man they thought suitable, they would encircle him, take him prisoner, and lead him to the tent. Here he was decked out and installed in the dance. For this honour he was obliged to pay to the Bloods so many ponies. Knowing this, it was quite amusing to watch the disgusted look on some of their faces. After they had succeeded in getting as many as they required, the dance began. While at tea in the mission tent we were informed that the "Prairie Children" dance was soon to take place. This is a most extraordinary performance, and is supposed to represent a gathering of the prairie fowl. In couples they lie down and cover themselves with their bright blankets, forming a large circle. In the centre is the tom-tom, at the sound of which they partly raise themselves, spread out their blankets like wings, and shake a rattle. Again they lie down, still keeping the rattle going. At a signal they rise, throw off their blankets, and in a crouching position, but with great speed, they follow one another, then turn and face to face jump up and down, and then, like a flash, are again under their blankets. It seems hardly creditable that men and women can join in anything so frivolous.

After our tea, Rev. Mr. Tims, Mr. Haynes, and Mr. Swainson, gathered around our tent about 150 children and gave them tea and biscuits, sitting two or three deep, and boys and girls impossible to tell apart. It was not an easy matter to tell who had received their biscuits and who not; they would all declare they had nothing, and the only way to find out would be to open their blankets. Here we would find them hidden away, and when discovered the children would laugh and think it a great joke. Poor little things, they are as yet ignorant of the sin. After the tea "Old Sim" was anxious that the children should sing, and it was a strange and impressive sight. On one part of the prairie were to be seen the Bloods and Blackfeet, all in their paint and feathers, half naked, dancing to the sound of the tom-tom, and the monotonous singing of the Indians; a little further off was the "Prairie Chicken" dance going on, and signifying some of the religious rites; while around the mission camp were about 150 children, singing in their native language, "There is a happy land," and "There's a land that is fairer than day." May God hasten the time when they will sing these songs with believing hearts! At present they are surrounded by gross darkness and strange superstition, but our missionaries, assisted by their teachers, are "fighting the good fight" which, if continued to the end, never faileth. After the children had dispersed, we visited the teepees of "White Pup" and "Old Sim," for each of whom we had a present, sent by the president of our society. We were kindly received, and, after the usual handshaking, were motioned to seats, which consisted of blankets spread on the grass. Rev. Mr. Tims (who speaks the Black-foot fluently), acted as our interpreter, and told "White Pup" of the long distance we had come to visit his people, and of the clothing we sent to them, and of our desire to help them. The Indian is very stolid, and you can tell from his face but little of his feelings; he shows his attention by a peculiar grunt (which, by diligent practise, we have almost acquired). After the presentation (which consisted of a spoon and fork to the chief and a comb to the first wife), he expressed his pleasure, and in return gave us each a name, my friend being called "Mix-Kim-a-Ke," which means "Money Woman," and mine "Pa-Kem-a-Ke," meaning "Wealthy Woman." Bidding "White Pup" and his family adieu, we next visited "Old Sim." He was seated in state on some cushions, and beside him sat Mrs. "Old Sim." Do not know what her face was like, for it was covered with her hair, which hung down in lank locks and was dyed a brick red. Mr. Tims explained the object of our visit, and the old chief expressed himself as greatly pleased with the present, and at seeing us. He called my friend "Pit-a-Ke," or "Eagle Woman," and I was "A-pa-Ka," "Ermine Woman." To see that we quite understood our names, he would call us by them, and we were to answer "He-i." When we answered to one another's names he and his old wife would laugh heartily.

A pleasing incident took place during our visit. I mentioned in one of my previous letters that a Black-foot boy that we had seen at the industrial school at Elkhorn, had sent a present to his mother, and one of the things contained in the parcel was a long plat of his hair which he had cut off and beautifully braided, and tied with a ribbon to which was attached a ten cent piece. Knowing that these Indians have a horror of having their hair cut, we felt a little anxious as to how she would take it. While we were sitting in the mission tent the mother and aunt of the boy, hearing we had something from their son, came and sat down in front of the tent. Mr. Tims gave the parcel, and the mother opened it. For a moment there was silence. Then the aunt, taking the hair from the mother's hand, bowed her head

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our visit. I that a Black- rial school at er, and one is a long plat d beautifully was attached Indians have felt a little hile we were and aunt of n their son, Mr. Tims d it. For a unt, taking ed her head

over it, and pressing it to her lips, cried as if her heart would break. But the mother never shed a tear, but said she was glad, and would give the hair to his sister. The other things in the parcel were some strings of beads and his little medicine bag made of leather. The sun had now disappeared below the horizon, and, as we had a long drive before us, it was decided we should start. I felt sorry to say good-bye to such a scene as we shall in all probability never see again, and as I turned to take a last look, my eyes rested on a crowd of children, and in their midst stood their devoted teacher, Mr. Haynes, the only white man among all those heathen, and one could not but be filled with wonder and admiration at the love and faith which could not only make such a life endurable, but happy.

These Indians have some queer superstitions. They believe there is a supreme power called "Yah-e-yah," which cannot die, and that there is another spirit proceeding out of his side called "Speseenasum," which is in all living things, and that "Yah-e-yah" puts "Speseenasum" into all things. Then there is "Shumwhach," who is the life, and dwells in the water, and without water the Medicine Man can do nothing. To become a Medicine Man it is necessary that he go through long fasting and devotions on the top of a mountain, as only by that means can he derive power from "Shumwhach" to cure people. Can we wonder that with all these hereditary superstitions to overcome, the time is long and the hearts of these people slow to receive the light of the Gospel? But we have every reason to thank God and take courage, for gradually they are giving their consent to their children being taken into the homes and schools, and through them, we feel, lies the future of our success.

The day before leaving we were fortunate in meeting the Rev. Mr. Holmes, missionary from Athabasca, who was staying a few days with Mr. Tims, on his way to attend the provincial synod in Winnipeg. This devoted worker for some years among the Indians, is stationed at Lesser Slave Lake, and his mission extends over an area of two hundred miles. The people there are very poor, and all the assistance that can be given them will be most gratefully received.

Shortly before midnight we reluctantly said good-bye to our kind hostess, Mrs. Swainson, and Miss Brown, lady teacher at the Girls' Home, and accompanied by the Rev. Mr. Tims and Mr. Swainson, we drove four miles to Gleichen, whence we were to take the train for Calgary. Mr. Tims kindly escorted us, so that he might be with us on our visit to the Sarem Reserve. But this reserve and other points on our journey westward, must be continued in another letter.

DORCAS SECRETARY, W. A. M.

A Suggestion Concerning the Shingwauk Home, &c.

SIR,—Having lately paid a visit to the Shingwauk Home, and conversed with the Rev. E. F. Wilson respecting the financial difficulties under which he is at present labouring in the prosecution of his plans, I have been trying to think of some general, practicable scheme for the removal of the existing embarrassment and the prevention of a similar halt in the march of progress henceforward. Mr. Wilson states that he had hoped that the Sunday schools of the Dominion would more generally support him, but that in this he has been disappointed. I must confess my own blamableness for not having hitherto tried to do something through the agency of the Sunday school. The truth is, however, that I have never supposed that any Sunday school under my charge was able wholly to support an Indian child or bear even half the expense. Perhaps many others of the clergy have considered their schools to be similarly situated. Still, although our schools cannot individually do as much as Mr. Wilson has asked, they can in effect fulfil his wish by uniting with several others. If 40 more schools cannot be found able and willing to contribute \$75 a year each for the full maintenance of a pupil, nor 80 more schools be enlisted in the project of providing in each case for half such maintenance, cannot 400 scholars or more be discovered which, after a full explanation on the part of the clergy or superintendents, would cheerfully undertake to contribute each a small part of \$75? I believe the thing possible. I go even farther. I believe that if all the clergy would lay the matter before their schools and ask the scholars to allow one of the weekly collections of offerings to go every month to the support of missionary work among Indian children, the response throughout Canada would be such that there would be ample funds for not only Mr. Wilson's work, but also Mr. Burman's and Mr. Tims', as well as that of any other missionary similarly engaged. Last Sunday I acted as I now suggest, and my scholars readily consented to adopt the plan.

I have made a calculation which leads me to suppose that outside of Algoma and the North-West

there are in our Sunday schools 60,000 children that give about one cent a week as an offering. One collection a month would accordingly bring \$600. Would not this alone, with Government help, be sufficient? The annual revenue from the Sunday schools would be \$7,200—a very respectable sum when we consider that it would be the accumulation of small offerings from little people.

Let us then have a *Missionary Sunday* in all our Sunday schools, with missionary offerings once a month. Let the money be sent to our respective diocesan secretary-treasurers and by them forwarded to the Indian Homes as promptly as possible. Let us begin at once, for "he gives twice who gives quickly." Let us not become "weary in well-doing," but keep the subject continually before the young members of our flocks. Let the red children of this fair Canada become the special care of their more favoured white young brothers and sisters.

P. L. SPENCER.

S. John's Rectory, Thorold, October 14th, 1890.

Visit to Newfoundland.

SIR,—The Rev. P. Tocque has just returned to the city from a three months' visit to Newfoundland—his native home—greatly improved in health. It is said that a "prophet is not without honour, save in his own country and among his own kindred," but in his case the saying seems to have been reversed. Everywhere he met with an ovation. It is said no minister who visited the city of St. John's was so highly honoured. Bishop Jones, of the Church of England, was away at the northern part of his diocese, among fogs and ice, on his confirmation tour, and his lady was on a visit to England; but to make up for the absence of Bishop Jones, Bishop Power, of the Roman Catholic Church, extended to Mr. Tocque the greatest courtesy, kindness, and hospitality, and the *entre* to his palace. Although a personal stranger to Bishop Power, except a personal acquaintance with some of his predecessors, and a friendship of forty-three years with his archdeacon, Forrestall, the Bishop gave two sumptuous banquets at his beautiful palace in honour of Mr. Tocque, and he was a guest of the Bishop at a third banquet given at S. Patrick's hall in commemoration of the centenary of Father Matthew, the great apostle of temperance. On that occasion all the Protestant temperance societies of the city walked in procession with the Catholic Abstinence Society to a platform erected in a park, where Father Clarke delivered an oration on Father Matthew, and the ministers of the various Protestant denominations gave addresses. Mr. Tocque occupied the seat of honour on the right hand of the bishop on the platform. The bishop took Mr. Tocque to some of his schools, monasteries, and convents, and introduced him to fourteen nuns, one by one, and in many other ways the bishop showed him the most marked attention and kindness. Two days before leaving St. John's, Bishop Power sent Mr. Tocque a nice present. The whole Catholic establishment looks like a little village, with its grand cathedral in the centre.

Mr. Tocque preached in the English cathedral (the most beautiful in British North America) with all the fire and energy of his youth, although nearly seventy-seven years of age, to an immense congregation, consisting not only of Church people, but also Presbyterians, Congregationalists, Methodists, and some Roman Catholics. It is now forty-three years since Mr. Tocque left Newfoundland. During that time he visited it twice. It is twenty-six years since he last visited it.

He was requested by his friends to give them a lecture on "Reminiscences of Newfoundland." He accordingly lectured in the Atheneum Hall. The audience consisted of the *elite* of the city. On the motion of the Hon. Mr. Woods, his Excellency, Sir Terrence O'Brine, the Governor, took the chair, surrounded by some of his cabinet. The Church of England, the Presbyterian, the Methodist, and other denominations were represented by several clergymen, and Bishop Power was represented by Archdeacon Forrestall and several priests. The lecture occupied two hours, but it was so interspersed with local facts and humorous and amusing points, that it seemed not longer than half an hour. As the lecturer paced the platform and portrayed in a theatrical manner some of the scenes of his early days, he was frequently greeted by the audience with loud and long-continued bursts of applause. At the close of the lecture a hearty vote of thanks proposed by Sir Robert Thorburn, late Premier, was carried by acclamation. A summary of the service at the cathedraal and of the lecture was given in the Newfoundland papers. Mr. Tocque attended a number of social banquets given in honour of him, which were largely attended by prominent citizens, at which speeches were made, an account of which was reported in the papers. Ladies with their daughters used to call for him in their carriages and take him round to the different places of rural beauty in the vicinity of the city. He

was obliged to cancel a number of engagements for want of time and health.

On Mr. Tocque's arrival at Harbor Grace, in Conception Bay, by the train, he found his sister's carriage in waiting for him at the station to convey him to her beautiful residence at Carbonear, three miles distant. Most of her daughters are married to clergymen, one of whom is now rector of one of the churches in the city of Detroit, Mich. His sister is eighty-one years of age, quite smart, with an angelic countenance, and without a wrinkle on her face. Her husband, the Hon. John Rorke, is eighty-four years of age, and still able to superintend his large mercantile business which he has been carrying on for sixty years. He has shops, stores, wharves, warehouses, with twenty-five sail of vessels, some of which are running to various parts of the world. While at his sister's, she received a visit from lady O'Brine, and Sir Terrence, the Governor. They remained for lunch, and chatted about Canada.

Mr. Tocque preached three times in the large and beautiful Church of England, at Carbonear, to large congregations, and gave a lecture in the large parish hall. Not more than half of those who came could get in. A great many Methodists, Roman Catholics, and Presbyterians attended. Felix McCarthy (Roman Catholic), collector of Her Majesty's customs, took the chair at the lecture. Mr. Tocque was driven to Heart's Content, Trinity Bay, by Miss Goodison, daughter of the Methodist minister, and her brother. This is the place where the Atlantic cable lands. Thirty-five operators are kept constantly employed. While there, Mr. Tocque received a message from Valencia, in Ireland. The wife of the chief superintendent, Mr. Perry, and the wife of Mr. Angel, another superintendent, and Mrs. Oliver, are sisters of Miss Patterson, of St. Hilda's College, Toronto. He was invited by Mr. Perry to spend a week with them, but regretted that he had not time to do so. In and around Carbonear Mr. Tocque found very few of his early associates living. In the grey-haired, wrinkled old ladies, once the blooming, handsome belles of the place, he beheld the companions of his youth. He felt deeply affected when some of them put their arms around him and sighed their last farewell and shed over him their parting tears. When leaving St. John's he had a most affecting time at parting. The steamer was to leave at the break of day for Montreal. In the middle of a very dark night and in the midst of a terrible rainstorm, a number of ladies and gentlemen came on board the steamer to take their last farewell—a long farewell—bringing with them souvenirs and lots of kisses and farewells from those who were unable to come themselves.

PHILIP TOCQUE.

Home for Incurables.

SIR,—The Rev. Thos. Geoghegan, of Hamilton, is endeavouring to provide a Home for Incurables in that city, and in order to do so, has undertaken to raise \$9,000 to purchase what is known as the Springer Homestead, just outside of Hamilton. To enable him to acquire this very suitable property, and to close the deed of sale, it will be necessary for him to raise \$2,000 as a first instalment by the 1st of November, 1890. Should any friends of Mr. Geoghegan, or any in sympathy with the work, feel disposed to help him, any donation whatsoever will be gratefully acknowledged by him (church of S. Matthew, Hamilton), or by me (42 Sussex Ave., Toronto).

Four ladies experienced in nursing and household management have offered themselves for the work of caring for the inmates. Although the Home is being organized by Mr. Geoghegan and will be an institution of the Anglican Church, it will, of course, be open to patients of all denominations, with the right of having their own clergy and physicians in attendance. The scheme has the heartiest approval of the Bishop of Niagara, and will, I believe, be under Government inspection. There is, at present, no Home for Incurables in Hamilton, and the need for such is very urgent.

LENOX I. SMITH.

A Long-Felt Want.

SIR,—I have often read with pleasure the reports of our clergy and others who from time to time have visited the Old Country, giving interesting accounts of the beautiful churches, grand services, large congregations, &c., &c., but not one word about the Church Literary Institutes, which are more important towards advancing the interests of the Church than anything else. After the young people leave their work they find it both pleasant and profitable to go to the Literary Institute, where they can improve perhaps their neglected education, or join an advanced class, also classes for languages, Church history, botany, singing class, &c. A large library is provided; a reading room with all the leading Church papers. A gymnasium room is often added. During the winter there is a series of lectures given by the most prominent Churchmen. Also concerts given by the Institute singing classes, assisted sometimes by

leading singers from the church choirs. It is most interesting for the clergy, superintendents of Sunday schools, elder scholars, and Church people generally from all churches to meet each other in their own building. It is not a question of High Church, or Low Church; all are equally attached to the Institute. Many young men come to the city with their cards of membership, hoping to present them at a similar Institute; but, alas! there is no such place in the Queen City, and so they are forwarded to the Young Men's Christian Association and in many cases lost to the Church. Yes, and young women too. I should have been glad indeed if I could have found such a place when I first came to Toronto. I was a member of a Church Literary Institute for over twelve years, and some of the happiest moments of my life were spent there. Why cannot we have a Church Literary Institute in Toronto? I am told that the Church owns a large amount of valuable ground. I do not know where it is situated. If it is not suitable for such an object, cannot it be sold and a better site purchased?

AN ENQUIRER.

October 20th, 1890.

Shingwauk.

SIR,—Will Mr. Wilson be good enough to give information on the following points?

1. Is Shingwauk a Church of England institution under the direct control of the Bishop of the diocese?
2. In whom is the Shingwauk property vested—in the diocese, the Bishop, trustees, or Mr. Wilson?
3. If not vested in the Bishop or the diocese, what are the trusts under which it is held?

I simply ask for information, and I ask direct of Mr. Wilson because from inquiries made of others I can obtain no definite reply. There seems to be uncertainty as to the status of Shingwauk, and the sooner we know who owns the institution the better.

A MISSIONARY.

October 18th.

Infant Baptism.

SIR.—The Baptist denomination in Ontario is very energetic and thriving; and if Dr. Fulton, lately become resident in Toronto, is a fair specimen, I might add to my description, very aggressive and offensive. A sermon of his was sent me through the post lately, to enlighten my ignorance, of course. And it did, most astonishingly, on one point. In twelve pages of print, 3 in. by 4, it has Rome or Romish 35 times, and immerse or immersion 42 times. It denounces Infant Baptism and sprinkling or pouring as an invention of Rome, and describes it in approved Protestant slang, as "a part of a conspiracy against the truth as it is in Jesus." "Romanism introduced the mode, has a patent on it, and has a right to its use. Protestants that would oppose Romanism owe it to Christ and truth to pluck up this root of error and unite together in honouring the example of our Saviour." "Pouring and sprinkling are authorized by the man of sin, the son of perdition." &c. The noteworthy thing is that all the Protestants in the world outside the Baptists, though as learned surely, and pious, and discerning as they, are set down as involved in the Popish conspiracy against the truth—in spite of the "open Bible," the sacred right of "private judgment," the "teaching of the Spirit"! But it all comes to this: "Sound Protestantism is what we believe or what we like; all outside our whim is mere Popery."

Our young clergy would find an old book very helpful, "Wall's History of Infant Baptism," for which the author received the thanks of Convocation. It has hitherto been too costly for wide circulation, but now the two volumes can be had for a shilling each, in the Ancient and Modern Library of Theological Literature; and I would earnestly advise every young clergyman to read the work. It will help to make a full man.

JOHN CARRY.

Port Perry, 16th October, 1890.

Wycliffe College.

SIR,—I am sure that all Churchmen will be very glad to accept the assurance of the Rev. H. Y. Hamilton that in the Calendar of Wycliffe College "no attack is made on any person or institution," and I offer my apologies for having stated the opposite. But I may say that the statement in the Calendar of the aims and objects of Wycliffe is at present so worded as to make many readers think that an "attack" is intended, and, as Mr. Hamilton says that this is not the case, I sincerely hope that the Wycliffe Calendar for 1891 may be so revised as to avoid all misconception. I have thought it best for peace sake not to explain in the press the misconception which can be, and, I might say is, placed by a large number of people on the statements of the Calendar. I have sent, however, the explanation to Mr. Hamilton, so that he may see for himself what

construction can be, and is, placed on the statements referred to.

C. B. MAYNE.

Kingston, October 22nd, 1890.

Sunday School Lesson.

22nd Sunday after Trinity. Nov. 2nd, 1890.

THE CHRISTIAN SACRAMENTS.—THE LORD'S SUPPER—
THE INSTITUTION OF IT.

Of the institution of the Sacrament of the Lord's Supper as an historical fact there cannot be the slightest doubt. It is recorded in three of the Gospels, viz., S. Matt. xxvi. 26-27, S. Mark xiv. 22-23, S. Luke xxii. 17-20; and S. Paul also records a special revelation made to himself concerning it: 1 Cor. xi. 23-26. Not only have we three explicit statements regarding its institution, but we have also the universal practice of the Christian Church throughout the world for over eighteen centuries, bearing witness to the fact.

Of the institution therefore as a fact there is happily little if any room for controversy. One would have thought that the plain and simple command to observe it would be universally obeyed by all Christians; but unhappily much controversy has raged as to the meaning and effect of this Sacrament, and while Christian men have been wrangling and quarrelling on this subject, they have, in many cases, forgotten the duty of obedience to the Divine command to receive this Sacrament. The command is, "Do this in remembrance of Me." We do not find anywhere in the New Testament that we are to hold this or that opinion as to the particular mode in which the benefit we are to receive thereby is to be communicated. S. Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup," (1 Cor. xi. 28); but he also tells us that they that drink unworthily, "eat and drink damnation to themselves, not discerning the Lord's body" (1b. 29). From this it is clear that we are not to go to this Sacrament as to an ordinary meal, but as a religious act of the highest importance, remembering that our Lord Himself has said of the bread we eat and the wine we drink in that holy Sacrament,— "This is My body," "This is My blood."

I. THE INSTITUTION.—

As regards the time of the institution, we find that it took place on the occasion when Jesus and His disciples were for the last time together keeping the Passover, the great Jewish Sacrament which commemorated the deliverance of the Israelites, when all the first born of man and beast in the land of Egypt were destroyed, (Exod. xii. 27). At this Feast we learn that a lamb without blemish (Exod. xii. 5) was slain; and this sacrifice was typical of the sacrifice which our Lord Himself was about to offer; S. Paul says, "Christ our Passover is sacrificed for us" (1 Cor. v. 7). And as at the Jewish Passover the people partook of the lamb which was offered in sacrifice, so our Lord by His command to eat of the bread and drink of the wine in this Sacrament, would make His disciples partakers of the all-sufficient sacrifice which He has offered, viz., His sacred Body and Blood. (See 1 Cor. x. 16, and Prayer of Consecration). Our Blessed Lord has nowhere seen fit to reveal to us in what way this communion of His most precious Body and Blood with our souls is accomplished: and we may be sure it is not necessary for us to know,—nay, it is probable that it is a matter altogether beyond human understanding. We should not therefore endeavour "to be wise above what is written."

II. THE REASON OF THE INSTITUTION.—

See the answer in the Catechism. "For the continual remembrance," &c.; (S. Luke xxii. 19; 1 Cor. xi. 24). So we see that the reason of the institution was for a continual remembrance of the death of Christ, or to use S. Paul's words, it is to "show forth His death till He comes," and also to make us partakers in the sacrifice which he has offered. (1 Cor. x. 16.)

III. THE DEATH OF CHRIST SHOWN FORTH IN THE SACRAMENT.—

This is done in two ways; first, in the prayers which are offered, whereby a solemn commemoration of His death is expressly made; and secondly, by the acts which the priest is directed to perform, viz., when he breaks the bread and pours out the wine, for thereby the breaking of Christ's Body and the shedding of his Blood on the Cross for us are commemorated. These significant prayers and acts show forth the death of Christ not only before men, but also before God, to whom our prayers are addressed, and before whom we then plead the sacrifice which Christ has offered as a propitiation for our sins.

In endeavouring to impress on others the necessity and imperative obligation of fulfilling our Blessed Lord's command, "Do this in remembrance of Me," we must ever remember that "example is better

than precept," and we can only show by our own consistent obedience that we ourselves sincerely believe what we teach.

Family Reading.

Bishop Paret's Counsels to Sunday-school Teachers.

In committing to your charge in the Sunday-school the class I have just assigned to you, I wish to have you distinctly understand the duties of the office, its work and its responsibilities; so only can you rightly discharge them.

You will please understand, then, that you really fill the office known in olden times in the Church as that of "catechist." The children of your class are placed under your instruction and influence to accomplish a definite end and purpose. You are the rector's special assistant, and so far as they are concerned, to prepare them in due time for being confirmed and admitted to the Holy Communion. These things, as definite results to be sought and expected in your work, should always be in your thoughts. It will not only give earnestness and definiteness to your teaching in the class, but to your out-of-school influence and your prayers for them. You will, therefore, seek to be as well acquainted as may be with each scholar; to know the character of each; to find out what each one lacks in information, or in devout earnestness.

As the standard fixed by the Church, you will very carefully train them in the Church Catechism, in knowledge of its words and in understanding of its meaning. And in so doing, you will take occasion often to speak to them of Confirmation and of the Holy Communion as blessings which they are earnestly to desire.

You will be expected to train them by word and example to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing when they are able; to kneel, really, during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and enquire often and carefully as to their regularity in this respect.

You will see that each scholar has a prayer book and a hymn book, and brings them regularly to school.

You will remind them of the Christian duty of giving to God; encourage them in the regular Sunday-school offerings, and especially to make each a willing contributor to the missionary fund of the school.

You will be expected always to prepare the Sunday-school lessons carefully before attempting to teach them. A teacher has no more right to come unprepared to his teachings than a clergyman has to come without study for preaching.

You will keep your class book very fully and clearly according to the appointed rules.

You will be expected to set your scholars an example of punctuality. A teacher habitually unpunctual ought to resign. If you do not love Sunday-school work well enough to get to it a few minutes before the work begins, you do not love it well enough to be a teacher.

If at any time unavoidably absent, it will be your duty either to provide as a substitute some communicant of the Church, or to give to the rector such timely notice that he can make provision. In this there should be no failure.

If your scholars become irregular you will be expected to search them out during the week and learn the reason. Your duties are not limited to the Sunday-school room and Sunday-school hours.

You will be expected to remember your scholars in your own private prayers, and seek in every way their growth in grace and knowledge.

And last of all, when you find that your interest is failing; that your class, through your fault, is losing interest or becoming irregular; that you don't care enough for Sunday-school to come every Sunday, and to come early; that you fail to learn the lessons, and go through the work as a mere routine; then you will either repent and renew your zeal, or failing in that, will resign your class to the rector.

May our good Lord, by His grace, make you

earnest and true in this true work for Him. Remember how He said: "Whoso receiveth one such little child in My name receiveth Me."

Toronto Conservatory of Music.

Work in the various departments of instruction at the above institution is now in full swing for the season. The very efficient system of instruction adopted in years past by the management, has been gradually gaining in favour with the public, and as a result the number of pupils in the various branches this year is larger considerably than that of last session. This is a satisfactory reflection to the directors, and encourages them to still greater perseverance in the progressive and scientific policy they have laid down for themselves in the conducting of the institution's affairs. There are various things that commend the Conservatory to the attention of all desirous of obtaining thorough musical training. The staff employed is a very competent and powerful one, while every opportunity is given the student of becoming acquainted with the best forms of musical thought and composition by the system of free concerts, lectures, organ recitals, etc., which are given at frequent intervals during the year. Special arrangements also are made for those who desire to qualify themselves as music teachers. The course for those is so arranged as to give opportunities of teaching others under the supervision of competent masters, and thus affording them practical experience in the art of teaching. The understanding between the Conservatory and Trinity University in reference to the acquiring of the Degree of Bachelor of Music is also important to those desirous of taking the highest honours obtainable in their studies. The institution is thoroughly enterprising and alive to the present needs in musical education, and no effort is spared which in any way can meet these.

Don'ts for the Sick-Room.

- Don't light a sick-room at night by a jet of gas burning low; nothing impoverishes the air sooner. Use sperm candles or tapers which burn in sperm oil.
Don't allow offensive matters to remain. In cases of emergency where these cannot be at once removed, wring a heavy cloth, for instance, like Turkish toweling, out of cold water, use it as a cover, placing over this ordinary paper. Such means prevent the escape of odour or infection.
Don't forget to have a few beans of coffee handy, for this serves as a deodorizer if burnt on coals or paper. Bits of charcoal placed around are useful in absorbing gases and other impurities.
Don't have the temperature of a sick-room much over 60°; 70° are allowable, but not advisable.
Don't permit currents of air to blow upon the patient. An open fireplace is an excellent means of ventilation. The current may be tested by burning a piece of paper in front.
Don't give the patient a full glass of water to drink from, unless he is allowed all he desires. If he can drain the glass he will be satisfied, so regulate the quantity before handing it to him.
Don't neglect, during the day, to attend to necessities for the night, that the rest of the patient and the family may not be disturbed.
Don't ask a convalescent if he would like this or that to eat or drink, but prepare the delicacies, and present them in a tempting way.
Don't throw coal upon the fire; place it in brown paper bags and lay them on the fire, thus avoiding noise, which is shocking to the sick and sensitive.
Don't jar the bed by leaning or sitting upon it. This is unpleasant to one ill and nervous.
Don't let stale flowers remain in a sick-chamber.
Don't be unmindful of yourself if you are in the responsible position of nurse. To do faithful work you must have proper food and stated hours of rest.
Don't appear anxious, however great your anxiety.
Don't forget that kindness and tenderness are needful to successful nursing. Human nature longs to be soothed and comforted on all occasions when it is out of tune.

They Never Strike.

There is one class of labourers who never strike and seldom complain. They get up at five o'clock in the morning, and never go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of that time, and receive no other emolument than food and clothing. They understand something of every branch of economy and labour, from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt; and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetence in any branch of their work is excused. No essays, or books, or poems are written in tribute of their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the housekeeping wives of the labouring men.

Truest Bravery.

One of the severest tests of courage is to carry on one's life quietly and faithfully under the cloud of a great uncertainty; something that makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience; but, although it happens to many, it is never on that account the easier to bear. Living by faith has always involved a struggle, open for the most heroic souls, and most of us learn it by the most painful processes. Nevertheless, if we are to live with any strength and peace, learn it we must, sooner or later. If one broods over an uncertainty, strength is paralyzed and work half done; the man who worries loses the power which comes from concentration and a calm putting forth of his whole force. There is nothing to be gained by this brooding; there is everything to be lost. A strong life is one which commands itself and does not give up the rudder to every wind of circumstance. When the time of uncertainty comes to a strong man, he is not deflected from the thing in hand; if possible, he puts more strength and skill into it;—not defying fortune, but accepting Providence by that calm doing of one's work which goes with the consciousness that the honest labourer is worthy of his hire, and that work well done to-day means the opportunity of more work to-morrow. Take your life bravely and strongly; if uncertainties come into it, meet them with quiet courage and good cheer. Above all, keep heart and hand in your work, and trust the future to that Divine Providence which has ordered the falling of every sparrow.

An Unexpected Gift.

At a missionary meeting in Paris, a poor blind woman put twenty-seven francs into the plate. "You cannot afford so much," said the man who was holding the plate. "Yes, I can," she answered. And on being pressed to tell how she could give so much, she said: "I am blind; and I said to my fellow straw-workers—'How much money do you spend in the year for oil for your lamps, when it is too dark to work without lights?' They added it up in their minds, and found it was twenty-seven francs. So," said the poor woman, "I found that I save twenty-seven francs in the year, because I am blind, and do not need a lamp: and I give it to send light to the dark heathen lands."

Hints to Housekeepers.

SALTED ALMONDS.—Shell and blanch one pound of almonds, i. e., drop into a vessel of boiling water to loosen the skin, when in a few minutes the almond can be pushed out white and pure from the brown skin; dry thoroughly in a towel; put into a large pan a piece of butter the size of a small chestnut, and, when melted, turn the almonds in to it, stirring rapidly until every nut is shining with butter; then sprinkle over them a large cooking-spoonful of salt, mixing so that every nut shall be coated with salt, then put the pan in the bottom of the oven, and let it remain there (shaking and stirring every few minutes) until the almonds are a light yellowish-brown, when they will be very crisp and delicious.

monds are a light yellowish-brown, when they will be very crisp and delicious.

STICK TO THE RIGHT.—Right actions spring from right principles. In cases of diarrhoea, dysentery, cramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

"GRANDMA'S RUSK."—These have come down to me through four generations of good Pennsylvania house keepers. They are specially relished in summer, when hot-bread in any shape becomes a drug. In our home, the family countenance takes on an additional smile when a plate of Grandma's rusk makes its appearance on the table. May this smile be as widespread as the circulation of your most valuable paper. I set the rusk at night, taking one pint of sweet milk, and making a sponge as for bread, adding salt and flour, and either a cake of compressed or old-fashioned potato yeast. In the morning set on the stove a pint of milk, to which has been added about a quarter of a pound of butter, letting it become just warm enough to melt the butter; add this to the sponge; also three well-beaten eggs, and one heaping saucer of white sugar. Work all these ingredients well into a loaf, setting in a warm place to rise. When very light, roll out and cut into small cakes, about one and a half inches thick. When risen sufficiently bake a light brown, and, after eating one, acknowledge that you have attained to the perfection of rusk-making.

THE SAMBRO LIGHTHOUSE is at Sambro, N.S., whence R. E. Hartt writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good: I was sick and weak and had no appetite, but B.B.B. made me feel smart and strong. Were its virtues more widely known, many lives would be saved."

DELICIOUS JELLIED MEAT.—Get four pig's feet with legs to first joint. Soak and scrape until thoroughly cleansed. Put in a pot of water without salt, and boil until done, when the bones will fall out. Lift the meat carefully from the liquor and set away to cool. Pour the liquor into a jar and when cold remove the grease. Take a good-size shank of beef, sawed and cut so as to go into a kettle. Boil in unsalted water until the meat falls into pieces. Remove it from its liquor. Next day cut the meat of pig's feet and beef into small bits, not mince-meat, put the jelly left of the feet into a kettle, add all the meat, mixing together, and heat to the boiling point. Then season with red or white pepper and salt. If desired, a little of the beef liquor can be added, but the latter can always be used for soup-stock. Pour the contents of the pot into molds, and when cold it will turn out in shapes of most delicious jellied-meat for tea or luncheon. It is much preferable to chicken or tongue.

A LETTER FROM EMERSON—"I have used Dr. Fowler's Extract of Wild Strawberry and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children." Yours truly, MRS. WM. WHITELEY, Emerson, Man.

POULET PERDU.—One full-grown chicken, two sweetbreads, the brains from one calf's head, one rather small cauliflower, one can champignons, one loaf of stale bread. Boil the chicken and remove the skin and gristle and then grind the meat in a sausage grinder. Boil the sweetbreads, remove the skin and fatty matter, and run through the sausage grinder, also the champignons when thoroughly done. Put all together in a bowl. Then add the chopped brains and cauliflower when they are thoroughly boiled. Add last the loaf of grated bread. Season with salt, pepper, a little ground celery seed and sprig of parsley. Make a sauce of the consistency of starch with milk, corn starch, butter and a particle of onion. Stir this hot into the bowl of ingredients. Mold it in a deep dish or pan and set it away to cool. When it is ready to be served set the pan in the oven, letting it remain long enough to heat through without further cooking the perdu. Make a sauce like the above, adding a larger quantity of butter, and not so thick, and serve with the "poulet perdu" hot.

show by our own ourselves sincerely

ing.

Sunday-school

in the Sunday- assigned to you, I understand the duties responsibilities; so hem. n, that you really es in the Church children of your action and influ- nd and purpose, stant, and so far re them in due admitted to the ngs, as definite d in your work, ts. It will not ness to your teach- f-school influence a will, therefore, may be with each f each; to find formation, or in hurch, you will urch Catechism, understanding of will take occasion nation and of the which they are

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se, make you

Ten True Friends.

Ten true friends you have,
Which, five in a row,
Upon each side of you,
Go where you go.

Suppose you are sleepy,
They help you to bed;
Suppose you are hungry,
They see that you're fed.

They wake up your dolly,
And put on her clothes,
And trundle her carriage
Wherever she goes.

They buckle your skate straps,
And haul at your sled;
Are, in summer, quite white
And in winter quite red.

And these ten tiny fellows,
They serve you with ease,
And they ask nothing from you,
But work hard to please.

Now, with ten willing servants,
So trusty and true,
Pray who would be lazy,
Or idle—would you?

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

Night Running.

Young men and boys, after a day's work is done and supper over, think they must have their relaxation and fun. There is no objection to this if it is sought in a rational way. In towns the boys and young men assemble on the street corners, or in places where games are played, or where beer or liquor is sold. The question is submitted whether these are rational or proper ways to seek recreation and fun.

In the country they go to the store, or the tavern, or to the post-office, or to the small village where these are located, in which case the occupations and the "relaxation and fun" are much like those sought and found in towns. The question is here again submitted whether these methods are rational and profitable.

Running about at night is hard on the body, health and strength of the young men. When they have to work during the day they are stupid and dull, apt to be careless, and not unfrequently irritable and unpleasant. Loss of rest and sleep produces these results, even though no indulgence in drinking and carousing attend the night-running. But when these are added to the playing of games of

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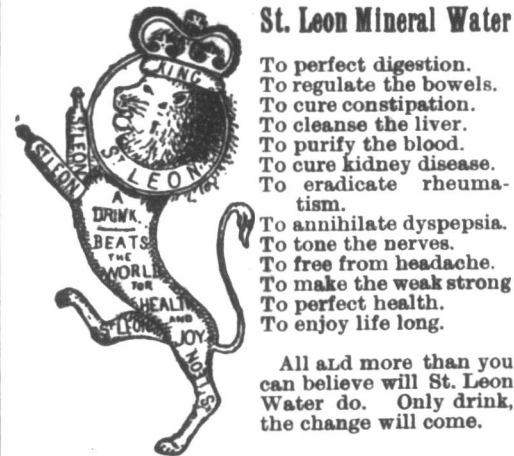
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To eradicate rheumatism.
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To tone the nerves.
To free from headache.
To make the weak strong
To perfect health.
To enjoy life long.

All and more than you
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Water do. Only drink,
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chance, the indulgence of obscene stories, and all the other crookedness inherent in night running, the moral degradation is more deplorable than the physical strain.

The whole thing in the shape in which it exists is wrong. Who is to blame, and how is it to be corrected? The appeal must be made to the parents to correct the growing tendency to running about at night. It is one of the very worst things for the physical and moral welfare of our youth. Bad habits are learned. Morals are debauched; character is compromised. Parents and guardians should, therefore, give this matter their serious attention. Home must be made attractive to the young. Furnish them rational and pleasant means of amusement. Make the social atmosphere, the intelligence, the fun of home so pleasant and desirable that the children will prefer them to running away from home every night.

Going Back to School.

A merry tramp of the feet—
Just hear the sweet vibration!
The children over all the land
Have had a long vacation;
And back again they haste to take
In school the dear old places,
To measure out the days by rule,
With fair, unshadowed faces.

What! September already? and time for school to begin again? How the summer days have flown by! Can't somebody find a way to clog the wheels of time so that they will turn more slowly, at least during vacation time?

Good-by, green fields and mountain breezes and seaside pleasures! our city boys and girls must come back to their homes. And the country boys and girls must take their books, too; but they will be the more fortunate ones, some of us think, for their way to the school-house will lead them

Along the quiet country roads
By purple asters bordered,
while their city cousins must troop
along noisy, crowded streets.

But whether in city or village or country, we hope you've all had a joyous vacation, and that the coming school days will be both busy and merry.

We older people like to watch
Our little lads and lasses,
As sturdily they set to work
In sober ranks and classes.
Such happy brows are overbent
To con the pictured pages,
Such earnest wills are wrestling with
The story of the ages.

—It is not the gift, but the giving,
which is most precious and helpful.
It is not the succor, but the sympathy
and intelligence and gentle humanity
with which it is offered, that cheers
the very soul of the poor and the
weary and the dying.

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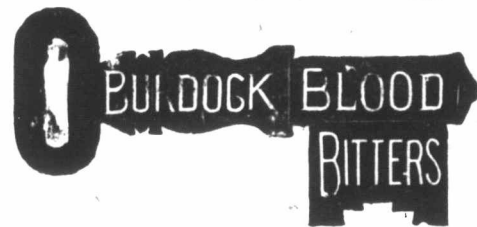
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