

they had planted lone and solitary individuals where there was need of a group of men, not only to support, comfort and stimulate one another, but to show before the eyes of those to whom they ministered a true idea of Christianity as it could only be seen in the life of Christian brotherhood and in the beauty of Christian worship. In India, at once the most difficult and most deeply interesting of the mission fields, men of deep intelligence and nurtured in religious systems more ancient than Christianity, had to be won not merely by teaching in the bazaars, but by personal contact with men of ability. Let them think of Africa, too, with countless savages sunk in almost brutal degradation. Yet every one of them moved in the image of God, and were redeemed by the all-embracing sacrifice of His dear Son. When they saw the handful of missionaries which had as yet gone forth into that land, they were tempted to exclaim, 'What are they among so many?' Nor should they forget their own brothers and sisters in the colonies and other parts of the earth, many of whom were left for long intervals without a single Christian ministrations, and exposed to every sort of temptation to forget God. It had been the glory of the Society, whose festival they now celebrated, that in its earliest origin it was not unmindful of those who were of its own household. Whilst grateful for what had been accomplished, they must not allow thankfulness for the past to degenerate into indolent complacency with regard to the still urgent needs of missionary work throughout the world."

#### OBITUARY.

Thomas Claus, who died on the 5th inst., at the age of 78, was one of the most respected members of the Mohawk Band, Tyendinaga Reserve. He was trustful, conscientious and simple-minded. It may be said of him that he was "a man in whom there was no guile." For over twenty years he was an elected member of the council, the duties of which office he discharged faithfully. He was elected delegate to the first Diocesan Synod held in Toronto, in May, 1851, in which capacity he served the parish for many years after the Diocese of Ontario was formed. When the Episcopal Endowment Fund was being raised for Ontario, he, as councillor and representative of the Reserve, proposed that the band should contribute two hundred and fifty dollars, which motion was carried and the sum immediately paid. At a meeting afterwards held in the parish church to solicit donations from the whites interested in the proposed new Diocese of Ontario and raising of funds for the endowment, a discussion arose as to who would be the Bishop, one saying he would contribute liberally if so and so were to be elected, and so on. When the discussion had lasted for some time and no real business had been transacted, Thomas Claus rose and said: "You white people have no faith; I do not wish to boast of what we have done; we have given \$250 to God. He will choose the man He wants and we should be satisfied." This little speech was such a rebuke that the discussion ended and liberal donations were made. Thomas Claus was for many years leader of the choir, and on the first Sunday in December, which was the last time he attended Christ Church, he took part in the singing. He will be missed from his seat in the church and at the Holy Communion, from which celebration he was never absent. The funeral service was conducted by the venerable missionary of the reserve at Christ Church, after which the remains were deposited in the Deseronto vault.

The pall bearers were: Peter Brant, Michael Claus, William Maraale, Randall Smith, George Munro and William Diver. John Dalton was undertaker.

#### POMPS AND VANITIES.

In a letter to the *Church Review*, Father Ignatius supports the action of an English clergyman in dismissing a young lady from his choir. We can easily imagine considerable difference of opinion on the subject, still we must all feel that his words have the true ring in them. The letter says: "It appears from the paragraph in the 'General Note' which you quoted from the *Daily News*, that Miss Gibson, one of Mr. Shepherd's choir, appeared as a 'fairy' on the stage of a public theatre in the town, and her clergyman, in very gentle language, dismissed her from the choir. The writer of the paragraph calls Mr. Shepherd's action an 'intemperate outburst!' Surely as long as our Church Catechism, Baptismal and Confirmation services remain as they do, Mr. Shepherd's action was a faithful action towards our Lord Jesus, the Church of which he was a minister, and towards the soul of the young lady in question. No one can rightly receive confirmation or Holy Communion but those who deliberately, and with their whole heart, abstain from the 'pomps and vanities of this wicked world,' who, to use our Blessed Lord's words, 'are not of the world,' because, He adds, 'I have chosen you out of the world,' or 'pomps and vanities of this wicked world,' the words have no meaning. It is the worldliness which is flooding the visible Church in all directions, together with the general toleration by 'Church authority' of the worst kind of Rationalism, which is dragging the Church down to the world's level of 'pomps and vanities' and unbelief. It is high time that a determined voice was raised with vehemence and solemn protest in the name of the Lord of Hosts. We cannot be on the Lord's side and the world's too. We must make our choice. I, for one, thank Mr. Shepherd for his Christian and brave action. If Miss Gibson does not thank him now, she will do so on her dying bed. The writer of the paragraph concludes with the information that Mr. Shepherd's action 'has been visited with very general condemnation.' Yes, of course; but then his Master, too, was 'visited with very general condemnation'—He was crucified. But every one who can realize for *himself*, by the grace of the Holy Spirit, these Scriptures, will heartily honour Mr. Shepherd for his action as a faithful Christian and an obedient and brave Churchman—Romans viii. 16; I. St. John v. 10, 11, 12, 19."

#### "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve

the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

#### SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$192 00
Two Communicants, Burwell Road.....	2 00
J. W. Owen, Oshawa.....	1 00
Mrs. McGill, Oakville.....	1 00
Rev. J. Hugh Jones, Streetsville.....	5 00
Mrs. Hallen, Waresley, Orillia.....	9 00

#### THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

#### REVIEWS.

##### BOOKS FOR SUNDAY-SCHOOL TEACHERS.

We have before us two small volumes—aids to Sunday-school teachers—which are very excellent of their kind. The first is one volume (out of five) of a "Five Years Course of Bible and Prayer-book Teaching." Price 2s. This is the volume for the third year; and it is written by the Rev. J. W. Gedge, and the Rev. J. Wagstaff. Each lesson begins with a portion of the Church Catechism, with ample and simple questions. Then comes a passage from the Scriptures, with a full analysis and excellent questions; then come notes. To the volume is prefixed a specimen of the scholars' lesson paper, which, besides giving the subject of the Scripture lesson and questions on the Catechism, supplies a hymn to be learnt and a text for repetition. It is an excellent volume. No less excellent is the second volume: "Lessons on the Acts of the Apostles," by Mr. John Palmer, who evidently well understands the work and need of a Sunday-school teacher. The book is divided into 52 sections. Every section begins with some hints to the teacher. Next comes a sketch of the lesson, next an excellent analysis of the passage, which is also a commentary; next come notes, and finally hints on the teaching of the lesson. Teachers are indeed fortunate in having such helps. Both books are published by the Church of England Sunday-school Institute.