

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, NOVEMBER 19, 1896.

[No. 47.]

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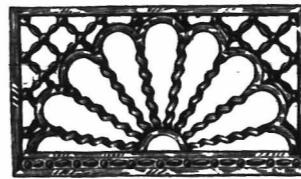
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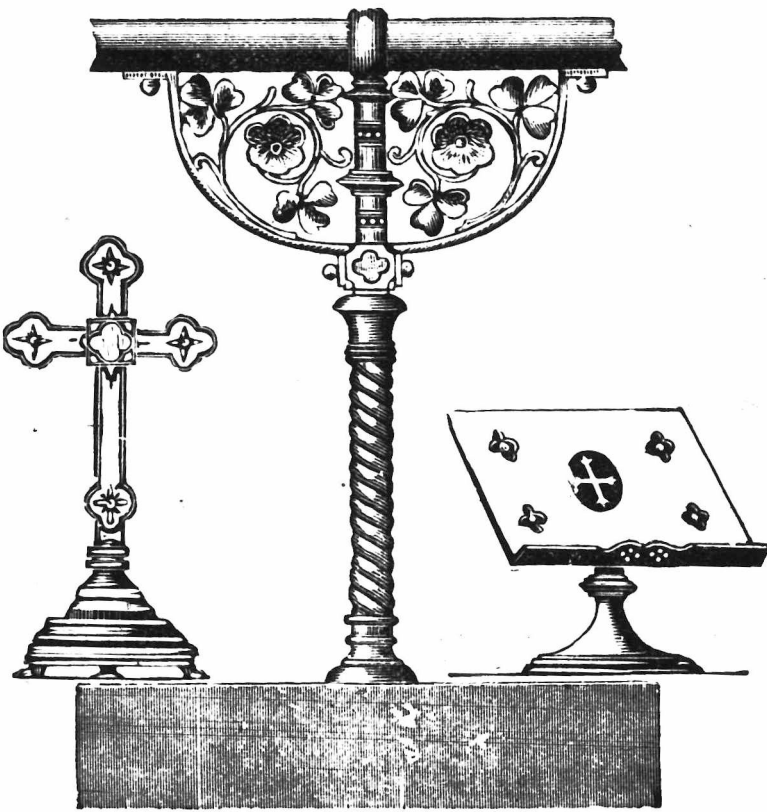
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## Lessons for Sundays and Holy Days.

November 22nd.—TWENTY-FIFTH SUNDAY AFTER TRINITY.

Morning.—Eccles. 11 & 12 James 1.

Evening.—Hag. 2, to v. 10, or Mal. 3 & 4. John 7, v. 25.

APPROPRIATE HYMNS for twenty-fifth Sunday after Trinity, and first Sunday in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 809, 818, 824.  
Processional: 165, 231, 281, 392.  
Offertory: 234, 271, 288, 298.  
Children's Service: 194, 336, 341, 573.  
General Hymns: 24, 265, 280, 286, 455, 540.

### FIRST SUNDAY IN ADVENT.

Holy Communion: 187, 313, 314, 554.  
Processional: 47, 48, 358, 463.  
Offertory: 49, 52, 208, 204.  
Children's Hymns: 51, 337, 340, 473.  
General Hymns: 206, 360, 403, 430, 474, 586.

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

On this concluding Sunday, the Church would seem to sum up all her teaching during the whole Christian year. Christ our Saviour is on this day set before us as "He who hath wrought all our works in us," while the good works into which He came to lead us are inculcated and enforced. Thus the Collect prays for power to perform these good works, and teaches us something of the spirit in which we are to perform them; the lessons lead us directly into the practice of them; while the remainder of the services point to Christ as the author and giver of them all. From this day's Collect, then, we learn to understand the light in which God regards our spiritual labours, or "good works." They are to the Christian what the fruits of the earth are to the husbandman—the free gift of God bestowed according to the measure of our own exertions. When the seed is put into the ground, the diligent husbandman uses his utmost endeavours to bring it

to maturity. Though he knows that it is the Lord alone who maketh the earth to bring forth and bud, yet he acts as if the success depended upon his own labours. While he prays God to "bless and preserve to his use the kindly fruits of the earth," he breaks up the fallow ground, waters the tender plant, and spares no pains to make it grow and thrive; and so God blesses his labours with an abundant harvest. He rewards him according to his exertions. Thus also is it with the Christian. His heart is as the ground, in which has been sown the seed of God's holy Word. We see, then, how it is that without any claim to merit of our own, we may yet pray, as we do in the Collect for this day, to be rewarded according to the plenteousness of our works. Just as the earthly labourer reaps the fruit of his toil, so do we reap the fruit of our exertions. When we sow little, we reap little; when we sow plenteously, we reap plenteously. That we may not prove unworthy of such great privileges, we must do with regard to these spiritual provisions as the disciples did with regard to their temporal gifts. Looking back upon the times and opportunities which we have wasted and misused, we must endeavour so to "gather them up," and improve them for the future, that each succeeding year may find us more closely following the footsteps, and better prepared to welcome the coming of our Lord. Especially on this day we must pray that He would so "stir up our wills" within us, that in the strength of these holy privileges and advantages we may so "plenteously bring forth the fruit of good works," as to be of Him "plenteously rewarded." Thus is our blessed Saviour and Redeemer Jesus Christ constantly brought before us as the "Alpha and Omega, the beginning and the ending." As the Church opened her year by proclaiming His coming, so now she closes it by preparing us for His return, as if to teach us that all our doings are nothing worth, unless begun, continued, and ended in Him.

### PROFESSOR CLARK ON ANGLICAN ORDERS.

Preaching at St. Margaret's Church on the recent papal utterances on Anglican orders, Professor Clark remarked it was a great pity that some Anglicans should have thought it necessary to trouble the Pope, first, on the subject of re-union, and again on that of Anglican orders. He had pointed out, some months ago, in that place, that on the question of union the Pope could have given no opinion different from what he gave. He could only demand submission, or abandon the well-considered and plainly-uttered claims of his Church and his See. It now appeared that the case was the same with Anglican orders. Popes Julius III. and Paul IV. had condemned them in the reign of Queen Mary, and Clement XI. had done the same in the reign of Queen Anne. So far, therefore, as the judgment of the Roman See was concerned, the question was closed, and need not be re-opened. As regarded the Anglican position, however, we are now exactly where we were, having no doubt whatever as to the validity of our orders, and having (as we think) good reason for our feeling of certainty. What was the Anglican position? It was set forth plainly at the beginning of the ordinal—"that from the apostles' time there have been these orders of ministers in Christ's Church:

bishops, priests and deacons." These three orders the Church of England professed to have. Her ministers had been ordained by bishops who had received the power of ordaining handed down from the apostles' time to our own. In setting forth these principles the Church of England gave no judgment as to the position of those ministers of religion who are not episcopally ordained. Up to this time the claim of the Anglican communion had been admitted by some Roman Catholics, doubted by others, and denied by others. For them the question was now settled. The Pope denies and we affirm that Matthew Parker, made Archbishop of Canterbury in the time of Queen Elizabeth, was validly consecrated; and the reason for either view must be now considered. Some of the older objections are now abandoned by Roman Catholics, but it may be convenient here to mention the principal of them. The questions were the following: 1. Was Matthew Parker consecrated at all? 2. Had Barlow, his consecrator, been himself consecrated? 3. Was the form of consecration sufficient? 4. Was there a defect of intention? 5. Had Parker been ordained a priest before? 1. The first two of these questions are now generally dropped, and they are not mentioned in the Papal Bull. The preacher, however, pointed out that the Nag's Head story was now generally abandoned. Indeed Canon Estbrook, the ablest assailant of Anglican orders, had declared that it was a pity it had ever been heard of, since it produced the belief that the objections of Catholic theologians against Catholic orders were not sincere. It was not likely that it would ever be seriously revived, so that no more need be said on the point. The Lambeth Register gives as consecrators Barlow and Hodgkins, who had been consecrated under Henry VIII., and Scorey and Coverdale, who had been consecrated under Edward VI. The genuineness of the Register is proved by several facts. It was shown to the Roman Catholic divines as soon as they challenged its existence or accuracy. There is a duplicate of the Register in Corp. Christi Coll., Cambridge. The consecration was referred to by the Earl of Nottingham in the House of Lords directly after it took place. The date of the consecration is mentioned in Machyn's Diary, a contemporaneous document. These and other points are well presented in the summary given in his History of England by Lingard, an eminent writer of the Roman Catholic Church: "To this testimony of the Register," he says, "what could the champion of the Nag's Head oppose? They had but one resource—to deny its authenticity; to pronounce it a forgery. But there was nothing to countenance such a supposition. The most experienced eye could not discover in the entry itself, or the form of the characters, or the colour of the ink, the slightest vestige of imposture. Moreover, the style of the instrument, the form of the rite, and the costumes attributed to the Prelates, were all in keeping, redolent of the theology taught in the schools of Strasburg and Geneva. Besides, if external confirmation were wanting, there was the Archbishop's Diary or Journal, in which, under the date of 17th of December, 1559, is found: 'Consecratus sum in Archiepiscopum Cantuarien.' Another confirmation to which no objection can be reasonably opposed, occurs in the Zurich letters, in which we find Sampson informing Peter Martyr on the 6th of

January, 1560, that Dr. Parker had been consecrated Archbishop of Canterbury during the preceding month." II. Had Barlow been consecrated? It is said that Barlow, who was the consecrating bishop, was not himself consecrated. The reason for this doubt is that no record of his consecration can be found, and that he himself held lax views on the subject. We cannot do better than give Lingard's statements on this point: "Though searches were repeatedly made in every likely repository, no traces of it could be found, nor, I believe, has any allusion or reference to it been discovered to the present day in any ancient writer or document. Still the absence of proof is no proof of non-consecration." (Dr. Lingard then refers to the consecration of Gardiner, of Winchester, of which no doubt had ever been expressed, although no record of it could be found. Recently, however, it has been discovered by the Dean of Winchester.) When, therefore, we find Barlow during ten years, the remainder of Henry's reign, constantly associated as a brother with other consecrated bishops, discharging with them all the duties, both spiritual and secular, of a consecrated bishop, summoned equally with them to Parliament and Convocation, taking his seat among them according to his seniority, and voting on all subjects as one of them, it seems most unreasonable to suppose, without direct proof, that he had never received that sacred rite, without which, according to the laws of both Church and State, he could not have become a member of the episcopal body." To this we may add that when he was deposed by Mary, no such reason was assigned as that he had not been duly ordained. He retired "*per liberam et spontaneam resignationem*," really, we believe, because he was a Protestant and married.

III. Was the form of consecration valid? It has been objected to it that it did not order the words "Receive the Holy Spirit" to be used; but it did; and also that it did not indicate the office of bishop in the words of consecration. But neither does the Roman rite, and the nature of the office is brought out in both, in the whole service. One objection may, perhaps, be noticed here. It has been said that the invalidity of the consecration was admitted by the passing of an Act of Parliament in the reign of Queen Elizabeth, to legalize the position of the new bishop. But this did not arise from any doubt as to the validity of the consecration, which could not have been amended in any such way, but from the uncertain state of the law. The laws of King Henry had been altered under Edward VI. These of Edward VI. had been abolished under Queen Mary, and the state of things under Elizabeth was uncertain. To put an end to all questions of legality this new statute was passed. But irregularity of consecration is a widely different thing from invalidity.

IV. Was there a defect of intention? This is a very large question. But what we have to consider is the intention of the Church, not the intention of the individual priest or bishop. If we depend upon the latter, no human being could be perfectly certain that he was baptized, confirmed or ordained. But we may, in most cases, easily ascertain whether the minister has done what the Church ordered. And there can be no doubt on this point. The Church of Rome has decided that the private character or private opinions of the minister in no way affected the validity of his acts, and we hold the same doctrine. We might, therefore, dispense with any further discussion of the question of intention.

V. Was Parker a priest at the time of his

consecration? There was a double contention against this decision. It was urged that the ordinal employed in his case had not directed the delivery of the paten and chalice to him, and had made no mention of the power of offering the sacrifice, and that he had not received the unction. The answers to these objections were very simple. Martene, a great Roman ritualist, declares that the delivery of the vessels in the ordination of priests was unknown until the 8th or 9th century; and the same might be said of the reference to sacrifice. Moreover, unction was neither primitive nor universal. It had been urged by Roman Catholic writers that whilst these forms might have been adequate in early times, a national Church had no right to omit ceremonies decreed by the Church. But this was the very question in dispute between England and Rome. We maintained our right to reject doctrines and ceremonies which were innovations, not sanctioned by primitive belief and usage. If we conceded, for a moment, that we were under an obligation to preserve and use every innovation of later times, merely because it had been sanctioned by what was called Catholic authority, we should have to surrender the whole principle of the Reformation. If, indeed, it could be said that these were the ordinances of the whole Church, East as well as West, then there might be the appearance of an argument against the proceedings of the Anglican Reformers; but these passages were not found in the Oriental Liturgies any more than in the Anglican. In regard to such demands, therefore, we must make the same answer to the Pope which was made by the Patriarch of Constantinople, when he was invited to the Vatican Synod of 1870. They received, he said, the decisions of the seven œcumenical Synods, and needed no additions to them. It was with regret that we found we could not comply with the requirements of the Roman Pontiff. He is the first bishop of the Christian Church; but it was not we who broke off communion with Rome, it was Rome which cast us out. Some Roman Catholic controversialists had argued that our bishops had no jurisdiction; but this objection seemed now to be abandoned, and need, therefore, receive no attention here. We had won for ourselves liberties which we had no thought of abandoning; and of these liberties, to a large extent, Roman Catholics had the advantage no less than ourselves. In no countries had they more liberty than in those belonging to the English-speaking peoples, who were the children of the Reformation. We had no wish to deprive them of these liberties. Let us both work out our own destinies.

#### THE NEW BISHOP OF ALGOMA.

We believe that the election of the new Bishop of Algoma gives perfect satisfaction to the Church in Canada. Several of the candidates nominated would have been quite acceptable if the choice of the Synod had fallen upon them, and outside the Synod, as within it, one or the other of those candidates might have been preferred by individuals, but the choice of the majority of the electors would certainly be the choice of the Church at large. Canon Thorneloe was not unknown to the Church people of the Dominion. He is clerical secretary of the Provincial Synod, which shows that he stands well with his brother clergy. He was very nearly being elected as Bishop of New Westminster, so that his fitness for the office has been extensively recognized. We understand also that his Churchmanship is sound and moderate, so that his administration is likely to

be just and wise. Perhaps the best assurance of his fitness is the fact that he has been a devoted and successful parish priest. Of course there will be some disappointments in connection with this election. But that was inevitable. And those disappointments may lead to serious reflections as to the wisdom of eager partisans putting forth their favourite candidates in the newspapers. Doubtless there are times when the claims of some particular person may properly be urged—especially by some competent agent or organ; but the habit of writing anonymous letters, and inserting unauthorized paragraphs in the daily papers, is not only becoming a nuisance, but is actually calculated to prejudice the claims and prospects of the person so commended. In regard to the Diocese of Algoma, it is apparent that several changes will have to be made. Our readers will probably be surprised to hear that, while the late Bishop of Algoma got \$4,000 a year, the Bishop of Toronto has been receiving \$3,000. This latter fact would be disgraceful to the diocese were it not that we believe it is known only to a few. It is surely to be hoped that such a disgrace will soon be removed. There are many laymen in the diocese any one of whom would make up the deficiency. Besides the question of the bishop's stipend in Algoma, there are other questions which will have to be considered. But on these we will not at present enter. We can only further assure the new bishop that the Church in Canada is deeply sensible of the importance of the work to which he has been called, and that he will have the prayers and the effectual help of the clergy and laity throughout the Dominion.

#### REVIEWS.

GEMS OF HOPE.—In Memory of the Faithful Departed. Selected and arranged by Fanny Bate. Price 75c. Toronto: W. Briggs.

Miss Bate has here provided us with a book which will be welcome to those who wish to preserve the remembrance of the departure of friends. Birthday books are common. We are not acquainted with any book similar to the present, which gives on one side of the page three spaces (for three days) in which the names of those may be inserted who have died on those days, whilst over against each day there is an appropriate and consolatory text. We have examined the little book with care, and can testify that the choice of texts is excellent, that each month is introduced by an appropriate poem, and that the paper, printing and binding are excellent. Those who want such a book are not likely to meet with a better.

CHRISTIANITY AND SOCIAL PROBLEMS.—By Lyman Abbot. Price \$1.25. Boston: Houghton & Co. 1896. Toronto: Rowsell & Hutchison.

Dr. Lyman Abbot, the successor of Mrs. Ward Beecher, is too well known to need any introduction to those who are interested in contemporary theology; and here he makes a contribution of value which may well be considered even by those who are far from being in sympathy with his ecclesiastical and theological line. The writer says, "Jesus Christ's object was not to save some—few or many—from a wrecked and lost world; it was to recover the world itself and make it righteous. Consequently he views the whole work of Christ from this standpoint, and discusses in the volume before us such questions as Christianity and Democracy, Christianity and Communism, Christianity and Socialism, Christ's Law of the Family, etc. Take the discourse on Christianity and Communism as an example. Dr. Abbot fully recognizes the evils of accumulated wealth and the like; but he strongly protests against the notion that property is robbery. There is a broad and deep human sympathy in these sermons, and much may be learned from them.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS

## NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

AMHERST.—A large and attentive congregation gathered at Christ Church, on Sunday, November 1st. It being All Saints' Day, the rector had given notice that the dedication of the chaste and beautiful altar presented to the church by the children of the late Canon Townshend, in his memory, would be dedicated at the morning service. The Rev. V. E. Harris, rector, was assisted by the late Canon's brother-in-law, the Rev. D. M. Bliss, of the parish of Westmoreland. At the conclusion of Morning Prayer an interesting historical address was delivered by the rector on the use of altars in Christian churches, and in the course of his remarks made the following reference to the occasion: "The service in this church, to-day, is one of more than ordinary interest to all of us, since, through the generous offerings of the children of our late beloved rector, we are enabled, this morning, to dedicate to God a beautiful and costly altar in loving memory of him who so long and so faithfully laboured in this parish. Here, in the sanctuary of this church, Canon Townshend loved to minister. No part of this House of God was so dear to him, and this was rightly regarded the most appropriate place for the erection of a suitable memorial of him. As the rector speaks to us of the loving and thoughtful deeds of one never to be forgotten by those who knew her (Mrs. Townshend), so the altar will, to the end of life, recall to many a worshiper here the faithful ministrations and earnest words and kindly acts of him who, one year ago, was laid to rest." At the dedication service Holy Communion was celebrated, at which a large number were present, including the three surviving sons of the late Canon. The altar now erected to his memory, in the parish church, was designed by his son-in-law, P. W. St. George, Esq., C.E., of Montreal, and together with the beautiful reredos, put up some years ago, to the memory of their mother, greatly beautify the chancel, already filled with fine stained-glass windows, there for many years, to the memory of different members of the Townshend and Stewart families. The parishioners of Amherst, as their own memorial to their late beloved rector, intend erecting a handsome brass lectern, for which large contributions have already been made.

OLD BRIDGEPORT, C.B.—Thursday, November 5th, was a red letter day in the history of this part of the extensive parish which is under the charge of the Rev. Rural Dean Lockyer, for on that date the new church was formally dedicated to the worship of Almighty God. The opening service consisted of full Evensong, with appropriate hymns, and with an earnest sermon from the Ven. J. A. Kaulbach, M.A., Archdeacon of Nova Scotia, who had travelled many miles from distant Truro to perform this duty of love at the rector's request. The preacher selected for his text St. John x. 22-23, which tells of our Lord's visit to the temple to attend the feast of the dedication. He traced the origin of that festival among the Jews and stated that its observance was the ground of such dedicatory services as those in which we were then engaged. He congratulated the parishioners on the possession of such a beautiful church, and said it was a deserving reward of their earnest efforts, and that it should encourage them to labour on to do yet more for God and His Church. The Archdeacon fittingly reminded his hearers that we must do all for the glory of God, and that we were privileged in being co-workers with God. He referred to the changes which had taken place since their present rector's advent amongst them twelve years ago. After dealing with other thoughts appropriate to the occasion, he urged his hearers to let the opening of this new church among them be the occasion for making a new start in the spiritual life. Let them become more earnest in their worship and especially in their attendance at the Holy Communion. He concluded by invoking the Divine blessing on the church and its worshipers. The rector said a few words with regard to the services to be held in the church, and especially dwelt upon the fact that the sittings were entirely free and unappropriated. The offertory at this service amounted to some \$30. The following clergy were also in attendance: the Revs. T. F. Draper, B.D., rector of Louisbourg, C. G. Abbott, M.A., rector of North Sydney, and John Reeks, curate of Sydney. There was a very large and attentive congregation present. Miss Robson presided acceptably at the organ, and the choir deserves praise for the way in which they rendered their part of the service. The church—dedicated to the Good Shepherd—is a pretty Gothic building, seated to accommodate about 150 people. The interior is sheathed

in ash, except the roof, where pine is used. The altar reading desks and choir stalls are extremely well done and reflect credit on the work of Mr. P. McEwen, of Halifax, by whom they were built. This church cost about \$1,800, and there is only owing on it about \$300, which (D.V.) will be removed before the bishop's visit next summer, when it will be consecrated. Mr. Lockyer has now no less than six churches in his parish and the work has grown to be too much for one man to attend to adequately. A movement is on foot to secure a curate for the parish, and we trust it may be entirely satisfactory.

CAPE BRETON.—A meeting of the Rural Deanery of Sydney was held in Baddeck on the 28th and 29th of October. The following clergy were in attendance: the Ven. the Archdeacon of Cape Breton, Rev. D. Smith, D.D., rector of Sydney, the Rev. W. J. Lockyer, R.D., rector of Port Morin, the Rev. T. F. Draper, B.D., rector of Louisbourg, the Rev. C. J. Abbott, M.A., rector of Sydney Mines; the Rev. T. R. Gwillim, of Baddeck, and the Rev. John Reeks, curate of Sydney. Evensong was held in St. Peter's Church on the evening of the 28th ult., when the above mentioned clergy took part in the service, the rector of Louisbourg being the preacher, who ably delivered an excellent sermon on the unity of the Church of Christ. On the 29th ult., St. Simon and St. Jude, there was a celebration of the Holy Communion at 11 a.m., when the rector of Sydney Mines was the celebrant, and was assisted by the incumbent of Baddeck. The sermon was preached by the Rev. Edward Ansell, B.A., rector of Arichat, who had arrived too late to attend the previous service. The preacher's theme was "the Peace of God," and was an analysis and explanation of St. Paul's words in the 4th chapter of the Epistle to the Philippians. In the afternoon at 2.30 the chapter meeting was held in the Mission House, and after routine business and the reading of a portion of chapter xii. of the Epistle to the Hebrews in the original, different matters of diocesan and parochial importance were discussed. It was decided also to try and make the future meetings of the Deanery more helpful to the upbuilding of the Church in the various parishes where meetings would be held. The thanks of the brethren are due to the Church people of the charming little village of Baddeck for their kind hospitality.

## MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—A special meeting of the Provincial Synod was held here Wednesday, 11th inst., for the purpose of electing a bishop to the Diocese of Algoma. Service was held in Christ Church Cathedral, consisting of choral celebration of the Holy Communion. The Litany was sung by the Ven. Archdeacon Bedford-Jones, of Brockville, and a very able sermon was preached by the Rev. Canon Spencer, of Kingston. The bishops, clerical and lay delegates, attended the service. The session of the Synod was held in the Diocesan Theological College.

In the afternoon the first business session of the Synod was held in the Diocesan Theological College, and was opened with prayer by Archbishop Lewis, who was accompanied by the Bishops of Niagara, Quebec, Nova Scotia, Ottawa, Montreal, Fredericton, Huron, Toronto, and Bishop Sullivan.

In his opening address to the Synod, the Archbishop referred to the great calamity which had befallen the Church of England in the death of the Archbishop of Canterbury, and expressed the hope that the Synod would agree on some minute to be entered in the journal of proceedings, expressing its appreciation of his work, and that a copy be sent to the late Archbishop's family. He considered that a joint committee of the Upper and Lower Houses should be entrusted with the duty of drawing up such resolution. His Grace then went on to explain that the Synod had been convened for the purpose of electing a bishop of Algoma and dealing with such matters as affect the interests of that diocese. At the same time, if there were any other matters of pressing importance they could be introduced and discussed. Whilst they were all sorry for the cause which had necessitated the convening of the Synod, they hoped that the Right Rev. Dr. Sullivan, who had been compelled to resign his missionary diocese, might long be spared in the new sphere to which he had been called, a sphere second to none in the Church in this Dominion.

His Grace and the bishops then adjourned to an adjoining room, and constituted themselves the Upper House. The Lower House presided over by Dean Carmichael, then proceeded to call the roll of delegates.

The election of officers was then proceeded with, all those retiring being re-elected unanimously, except Dr. L. H. Davidson, who, owing to other duties, positively declined to be re-elected lay secretary.

Prolocutor—Dean Carmichael, Montreal.  
Deputy Prolocutor—Ven. Archdeacon Brigstocke, St. John, N.B.

Clerical Secretary—Canon Thornloe, Sherbrooke.  
Lay Secretary—Mr. J. J. Mason, Hamilton.  
Treasurer—Mr. Charles Garth, Montreal.  
Auditors—Messrs. H. J. Mudge and Walter Drake, Montreal.

Assessor—Dr. L. H. Davidson.

On the motion of Ven. Archdeacon Brigstocke, Bishop Sullivan was invited to a seat on the platform.

His Lordship thanked the delegates, both clerical and lay, for what they had done for him during the fourteen years that he had been connected with the See of Algoma. He said that the step which had been forced upon him had been a very painful one; but to the end of his life Algoma would always have the warmest place in his heart.

*The Archbishop of Canterbury's Death.*—Dean Norman moved the following: "That, in accordance with the suggestion made by the Most Rev. Metropolitan in his opening address, the Upper House be respectfully requested to appoint a committee out of their number, in conjunction with a committee of this House, to be named by the Prolocutor, to draw up a resolution expressing the deep sorrow felt by the members of the Anglican Communion in the Ecclesiastical Province of Canada at the recent sudden decease of the Most Rev. Archbishop of Canterbury."

This was seconded by Dr. Heneker, and agreed to.

Judge McDonald moved to the effect that the Lower House place on record its sense of the faithful and efficient manner in which Dr. L. H. Davidson had for many years discharged the onerous duties of lay secretary, and regretting that, owing to the urgency of other duties, he had been unable to accept re-election.

This was concurred in.

A communication was received from the Metropolitan, formally notifying the Lower House of the constitution of the Diocese of Ottawa.

Dr. L. H. Davidson moved: "That this House is of opinion that it is desirable that a joint conference of both Houses should be held as soon as possible, in order to receive a statement from Bishop Sullivan in regard to Algoma, and that the Prolocutor be requested to communicate this resolution to the Upper House and ascertain when the Upper House concurring, such joint conference can be held, it being understood by this House that Bishop Sullivan is now ready to make such statement."

Mr. J. A. Worrell seconded the motion.

Canon Von Iffland moved in amendment to the effect that, the Upper House concurring, a joint committee be appointed to consider the question of the stipend of the future Bishop of Algoma.

After some discussion a vote was taken, with the result that Dr. Davidson's motion was carried.

The following messages were read from the House of Bishops:

"Message No. 1. That, in the opinion of the Upper House, the time has come when the interest of the Episcopal Endowment Fund of the Missionary Diocese of Algoma should be applied as the income of the Bishop of the Diocese. They understand that the fund now amounts to the sum of \$58,800, the interest on which may be expected to furnish an income of \$2,500 a year. This House desires the concurrence of the Lower House."

"Message No. 2. That the upper House asks the concurrence of the Lower House in a formal and hearty expression to the Rt. Rev. Dr. Sullivan of their warm appreciation of his faithful and successful efforts in bringing the endowment fund of the See of Algoma to the encouraging sum of \$58,800."

Message No. 2 was concurred in, but concurrence in message No. 1 was postponed until the Upper House had communicated its decision with regard to the request for a joint conference.

Shortly afterwards a message was read from the House of Bishops, stating that they would be pleased to join the Lower House in listening to the statement of Bishop Sullivan in regard to Algoma.

*Bishop Sullivan's Report.*—This was concurred in, and when their lordships had taken their seats in the Lower House, Bishop Sullivan submitted a report on the condition of the Diocese. The number of clergy, he said, had now reached the highest point ever yet attained in the history of the Diocese, 32 mission fields being served by as many ordained missionaries. The number of completed churches was now 77, 36 of which were erected previous to his episcopate. Of those erected previous to 1882, the majority were mere shells; but they had now been completed, and some had been entirely rebuilt. With the exception of three or four, all the churches were paid for, owing to the adoption early in his episcopate of a rule not to build until the funds were either in hand or in sight. In connection with the Indian work, enough had been accomplished to encourage hope and gratitude, but there was much yet to be done. The Mission Fund, on the 1st instant, showed a deficit of \$4,163.46, of which \$3,049 had been carried over from 1894-5. There had been no falling off from the English sources, nor had Algoma

not fulfilled her obligations; the entire deficiency was in the contributions from other Canadian dioceses. Frequent objection had been made that Algoma had been the Church's fostered child too long, and she should be self-supporting. She was perfectly willing to help herself to the best of her ability, but that ability was very limited. Outside of three or four centres, the population was almost wholly rural, and their financial standing was such as must leave them largely dependent on the Mission Fund for the maintenance of church ministrations in their midst. The Episcopal Endowment Fund amounted to \$55,000, with \$386.27 deposited on open account, awaiting early investment. The Widows' and Orphans' Fund amounted to \$18,000, with \$397 deposited on open account. For superannuation they had little or nothing to invest, the Bishop's appeals having been met with chilly indifference.

An adjournment was then made until evening, when, on re-assembling, Dr. L. H. Davidson moved concurrence in message No. 1 from the House of Bishops as to the interest on the Episcopal Endowment Fund, and this was seconded by Mr. J. A. Worrell.

Rev. C. J. Machin expressed the hope, on behalf of the Diocese of Algoma, that the House would not concur in the message just as it stood, because in the circular summoning the Synod a black thundercloud was overhanging them as to whether or not they were to continue as a missionary diocese. To Algoma this was simply appalling, as for some years to come it would require \$15,000 a year to carry on its work. He appealed to the honour of the House whether it was right to elect a bishop if the diocese was to be turned loose upon its own resources. It would be disastrous to rob the diocese of its missionary character.

After brief addresses from Ven. Archdeacon Evans, Judge McDonald, Rev. E. P. Crawford, and Messrs. Charles Jenkins and Walter Drake, Canon Davidson spoke of the marvellous growth of the Church in the United States, where the emoluments of the missionary bishops were small, and said he could not see why, under similar circumstances, the same progress could not be achieved in Canada. In the former country the stipends of the bishops had not been supplemented by grants as here, but they had gone forth into the wilderness filled with the Spirit. In the matter of residences, Algoma was furnished with one, while in the adjacent country there was none.

Ven. Archdeacon Llwyd, of Huntsville, said the Gospel of the Lord Jesus Christ had won its victories on this side of the line as well as across the borders, and went on to say that if the stipend of the Bishop of Algoma was limited to \$2,500 it would be necessary to do something in relation to the See Home at Sault Ste. Marie, which he characterized as a white elephant on their hands and altogether too large for a missionary bishop. He was not going to say whether \$2,500 or \$3,000 was too much, but, nevertheless, glorious work had been achieved in the Diocese of Algoma, incidentally alluding to the increased number of churches, missions, stations, etc., established, as well as the Shingwank Home, which was never in a more prosperous condition than it was at the present time. Last year (1895) 91 adults and 1,419 children had been received into the Church by baptism, and in the last three years no less a sum than \$82,924.04 had been contributed by the people of the diocese for stipends, domestic missions, etc., all in the nature of voluntary offerings, a tangible proof, he thought, that the hearts of the people had been reached, and through their hearts their pockets. The speaker concluded by appealing to the House not to allow the diocese to be robbed of its missionary character for at least ten years to come, when it was possible they might be able to start with a clean balance sheet.

Canon Bland, Hamilton, moved, and Mr. W. F. Burton, Hamilton, seconded, the following amendment:

That this House do not coincide in Message No. 1 from the Upper House for the reason that in the opinion of this House it does not go far enough, and they respectfully suggest that the following be substituted in amendment:—"That the moneys from the invested capital of the Episcopal Endowment Fund be not used to provide the stipend of the Bishop of Algoma, and until the next meeting of Provincial Synod the sum of \$1,000 shall be added to such income, which sum shall be paid *pro rata* by the dioceses now contributing \$4,000 per annum to the bishop's stipend."

The discussion was continued by the mover and seconder of the resolution, Dr. Davidson and Canon Davidson.

Hon. Judge Reynolds, seconded by Rev. Canon Dixon, moved the following sub-amendment:

That the words "\$1,000" be expunged, and that the words "An amount sufficient to make the bishop's stipend \$8,000 per annum" be substituted therefor, and that the amendment as altered be adopted.

*The Message adopted.*—Both the amendment and sub-amendment were lost, and the main motion carried by a large majority.

(To be Continued.)

#### ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

BROCKVILLE.—*Rural Deanery of Leeds* was held here on Wednesday, Nov. 4th. After Matins and celebration of the Holy Communion in St. Peter's, the Conference opened in St. Peter's school room at 11 a.m., with Archbishop Lewis in the chair, Rev. C. J. Young, of Lansdowne, acting as secretary. The interest taken in this Conference was evident by the large attendance of [clergy, laity and parishioners. The following representatives were present: St. Peter's—Archdeacon T. Bedford-Jones, Judge McDonald, Allan Turner, Dr. Jackson, Colonel Jackson, H. E. Snider. Trinity—Rev. J. H. Nimmo, L. deCarle, W. P. Millar, C. deCarle. St. Paul's—Rev. O. G. Dobbs, G. W. Baker. Rev. Rural Dean Nesbitt, Smith's Falls, Diocese of Ottawa, and Rev. A. T. McTear, Maitland, were also in attendance. Lyn—Rural Dean Grout, William Stafford, Holmes Latham, Lyn; Edward Davis, John Hawkins, New Dublin. Westport—Rev. J. W. Jones. Gananoque—Rev. H. Auston, W. J. Gibson. Lansdowne Front—Rev. C. J. Young, G. F. Deane, F. W. Johnston. New Boyne and Lombardy—Rev. C. A. Ffrench. Kitley—Rev. R. James Harvey, David Coughlan, William Dodds, Charles Briggshaw. Leeds Rear—Rev. William Moore, Lyndhurst; J. R. Leake, Morton. Lansdowne Rear—Rev. Wm. Wright, A. W. Johnston, Ormond Green. Newboro—Rev. G. H. P. Grout, Dr. Preston, A. Atcheson, W. H. Bolton. Conference opened with prayer, by Archbishop Lewis, after which he addressed the Conference in regard to the extension of the Church work along the line of diocesan missions. His Grace said: Before the division of the diocese a record of twenty-five years shows that five new missions were added, on an average every year, that nearly 300 new churches were built, besides a large number of old churches renovated or almost rebuilt. Formerly parsonages were few, now their absence is an exception. This advancement is due to the organization of the Mission Board of the diocese, inaugurated by himself. Before division the Mission Fund of the diocese was between \$9,000 and \$10,000 a year, received from voluntary contributions. The division took away the most prosperous part of the diocese, Ottawa city alone being a tower of strength with her great number of beautiful churches and parsonages. The greater part of this diocese is as purely missionary as Algoma. Leeds is well provided for, but the counties of Hastings, Addington, Frontenac and Prince Edward are in great need of missionaries of the Church of England. Never in his 35 years episcopate had he found a better feeling than in travelling over this territory now. Means, opportunity, inclination were favourable to the work being opened up in these counties. Of the 40,000 people confirmed by him he said 25 per cent. were from other churches, converts to the Church of England. He hoped the parishes and missions would increase their contributions to diocesan missions 25 per cent. this winter. The machinery is rusty and needs burnishing up. Clergymen, instead of calling attention to the Mission Fund collections in a perfunctory way, should present the needs of various districts, give interesting figures of how the money is spent and the amount of good accomplished. Tell every parishioner that he should be a missionary. It rests with the Church officers, priests and laity to bring the fund from \$4,000 up to \$6,000 this year. This can be done if the machinery is worked to better effect. In concluding his address the Archbishop called on those present for suggestions as to ways and means to carry out the work he had explained. The Archbishop's address was listened to with great interest by the Conference, and received liberal applause. Rural Dean Grout, the next speaker, said this was the banner deanery in the Diocese of Ontario, inasmuch as it has contributed more to the Mission Fund than any other deanery. But this was nothing to be proud of, as 1,482 families reported had only contributed \$1,274, an average of 81 cents for each family. He could not get the older members to go round collecting, and it was left to the young ladies. If the church officers would take the matter up, he had no doubt the funds for mission work would be doubled. Rev. W. J. Young read statistics which he had prepared. In the Rural Deanery of Leeds there are only three parishes assisted from the Mission Fund—Westport, \$300; Lansdowne, \$250; Kitley, \$150, making a total of \$700. This year the amount contributed to the Mission Fund was \$1,274; leaving a balance over and above the amount required of \$574. This was the largest amount by nearly double contributed by any of the rural deaneries with the exception of Frontenac, which contributes \$1,182, and assists six parishes from the Mission Fund. In the opinion

of the speaker, the present method of working and collecting for this fund, in other words, in working for the spread of the Church in this diocese, is becoming, to a certain extent, obsolete, without adequate results, as noticed in many returns. Rev. Mr. Wright said he would like to hear from some of the lay brethren who were present. Judge Macdonald said this question should be looked into as systematically as an election committee goes to work. He would ask Rev. Mr. Wright to call on his own lay brethren present to voice their sentiments in the matter. Rev. Mr. Wright hadn't the slightest doubt that his rural deanery could raise twice the amount for missions, if they would promise to work heart and soul, individually, in such away as Judge Macdonald had suggested. He thought the laity were the business managers of the churches. If they have any objections to missionaries or the methods of the mission board, they should state what they were. Archdeacon Bedford Jones looked for great results from this conversation about the needs of the Diocesan Mission Fund. In giving to missions we are giving to ourselves. He thought the name Mission Fund was possibly a misnomer. It should be called the Sustentation Fund. Our people often don't separate diocesan from foreign and other missions. Some other churches give a great deal more than we do to the Mission Fund. St. Peter's had done much better of late than formerly in this respect, and we must exert ourselves. Dr. Preston, Newboro, thought more might be done to enliven interest in mission work. A good deal rests with the laity and a good deal rests with the clergy. The example of the clergy is of great effect, and if the matter was placed before the people rightly there would be good results. Rev. O. G. Dobbs said his whole heart was in the work, and he desired to help forward this important part of the Church work. At the afternoon session, Judge Macdonald moved, seconded by Mr. J. Stafford, Lyn, that the clergy, churchwardens and lay delegates of the parishes and missions in the Rural Deanery of Leeds now assembled, have pleasure in welcoming his Grace the Archbishop of the diocese on the occasion of his present visit, and join in their hearty appreciation of his action in holding this Conference. He suggested to the friends present from the country that they urge their parishioners to set aside the produce of one cow or something of the same kind for the Mission Fund. Archdeacon Jones supported Judge Macdonald's motion, and said that substantial suggestions had also been made at the meeting of Synod last July, which should be acted upon. Mr. Stafford fully endorsed the sentiments of the motion which he had seconded, but was not prepared to say more on the subject. Rev. C. A. Ffrench would like to see some stability about the Mission Fund. It was too fluctuating. He wished the formation of a Reserve Fund could be devised on the lines of the two great societies in England. Rev. Mr. Young endorsed the suggestion that offerings be made for a stated number of years. He thought this an excellent suggestion, and would try to carry it out in his parish. Rev. Mr. Wright thought the Ladies' Auxiliary should take a more active interest in home missionary work in the diocese, instead of raising so much money for mission work elsewhere. Rev. Henry Auston thought that the Mission Fund of the diocese had suffered by the drawing off of interest to other mission work. Moved by Judge Reynolds, seconded by W. H. Bolton, that it is desirable that the missionary meetings in each parish or mission be attended by a deputation consisting of a clergyman and two laymen, that such meetings be held in all cases when practicable upon a Sunday, and that the time fixed for the holding thereof be arranged with the incumbent of the particular parish or mission where the same is to be held.—Carried. In speaking to the motion Judge Reynolds commended the work of the Women's Auxiliary. This society was doing a great work, and had taken from us that which we had never missed. Don't ask them to decrease their work for foreign missions, but to find a place in their sympathies for home missions. Archdeacon Jones spoke highly of the work of the Women's Auxiliary, and moved the following motion, which was seconded by Rev. H. Auston: This Conference would represent to the ladies, who are zealous members of the Women's Auxiliary, the duty of taking an equal interest in the missions of the diocese as of paramount importance with all the Church's mission work everywhere, and would suggest the advisability of following the example of the Diocese of Toronto in making diocesan work an integral part of the business of that useful organization.—Carried. Judge Macdonald, Rural Dean Grout, Rev. C. J. Young, Rev. C. A. Ffrench, G. W. Baker and Rev. Dr. Nimmo spoke briefly to the motion. Mr. J. R. Leake, of Morton, said that great discretion should be exercised in appointing men of ability for Church officers. All present felt that much good would result to the Church in the Diocese of Ontario from the visit of his Grace to Brockville. At 5.15 a most impressive choral service was held in St. Peter's Church, which was largely attended.

The following clergymen took part in the service: Archdeacon T. Bedford Jones, Rev. Messrs. Auston, Young, Nimmo and Ffrench.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

OTTAWA.—The bright and hearty services at St. Barnabas' are always well attended, but the seating capacity of the little church was put to a severe strain on Sunday, the 8th November, an unusual number of people being attracted by the announcement that the Rev. Father Davenport, of St. John, N.B., was to be the preacher of the day. The churchwardens did their best to accommodate all comers with seats, but many had to be turned away, notwithstanding that in the evening the aisles were so crowded as to make the usual procession a thing of difficulty. Father Davenport was the celebrant at the early Eucharist, and preached at Missa Cantata and Evensong, besides addressing the Sunday-school children in the afternoon. The services, altar hangings and sacred vestments all spoke of the festival of All Saints', and the preacher drew his inspiration from the same great festival of the church, extracting many lessons from the lives of the saints, and showing how it is possible nowadays for people to follow them in virtuous and godly living. Father Davenport went to Montreal on Tuesday to attend the Provincial Synod.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

*The Rural Deanery of Toronto.*—The Chapter met at the Synod office at 10.30. The first item on the programme was a paper by the Rev. H. P. Lowe, on "The Relation of the Lord's Day to the Sabbath." The paper was most suggestive, but according to agreement, discussion was reserved for the second paper, which was one on "Morals in Public Schools," by the Rev. J. O. Miller, of Ridley College, St. Catharines. Mr. Miller has published a book on a kindred subject, and takes a deep interest in it. His paper, and the discussion that followed, were interesting and helpful. The following resolution was passed: "That the clergy of this Deanery have great pleasure in offering their hearty congratulations to the Revs. Dr. Langtry and Septimus Jones on the anniversaries which the good providence of God has enabled them to keep, and to express the hope that many years may be added to their long and useful ministry. F. G. Plummer, Secretary."

*St. Albans Cathedral.*—On Thursday evening last, in the crypt of the cathedral, an exceedingly pleasing entertainment was given on behalf of the organ fund. Mrs. Macnab's recitation of the "Vulgar Little Boy" was remarkably good and received a deservedly warm encore. Canon Macnab's lecture on "Honeymoon Snap Shots in Sicily and Italy" was most interesting. Miss Cowley played several beautiful selections on the piano. The Rev. Mr. De Pencier made a model chairman, as his remarks were few and to the point. There was a large attendance and it was a great success.

*Professor Clark's Lectures.*—The first of the series of seven lectures on Tennyson to be given by Rev. Prof. Clark before the Toronto Teachers' Association was delivered in the Y.W.C. Guild Hall last week. The attendance was so large that a great number of those present were compelled to stand, and it was announced that a larger hall would probably be secured for the next lecture. Prof. Clark dealt with Tennyson's earlier poems. The subject of the next lecture to be held on Friday, November 27th, will be "The Princess."

*St. John the Evangelist.*—A very pleasant entertainment was given at St. John's school-house by the Women's Auxiliary and King's Daughters. Rev. A. Williams, the rector of St. John's Church, presided, and the chief features of the programme were some excellent readings by Mrs. Cora Stuart Wheeler, of Boston, and songs by Mr. and Mrs. Youngheart. There was a large attendance.

*Church of the Epiphany.*—The tenth anniversary of this church, Parkdale, was celebrated last Sunday. The Rev. L. G. Wood, M.A., preached in the morning, and the Rev. F. H. DuVernet, B.D., in the evening. Special music was rendered by the choir, assisted by Mrs. Caldwell. On Monday evening the usual social was held in the Masonic Hall, with a good musical programme.

*St. Simon's.*—The monthly meeting of the Church of England Woman's Auxiliary to Missions was held in St. Simon's school-room last week, when about 200 members of the board and visitors were present. The reports were as usual full of encouragement, and a number of interesting letters from mission-

aries were read. At noon Mrs. Tilley, of London, gave a most helpful Bible reading on "Quietness of Spirit in Work." Mrs. Tilton, of Ottawa, president of the General Board, gave an interesting address on mission work. The board were entertained at luncheon by the members of St. Simon's branch.

*St. Mary Magdalene.*—The annual three days' sale of work which has been going on at Broadway Hall, Spadina Avenue, was largely attended. The hall looked very attractive with its many pretty tables and bright decorations. Mr. and Mrs. Martin Cleworth gave a charming little comedietta, entitled "The Nettle," followed by a very amusing farce, "The Dentist's Assistant," in which Messrs. Garrow, Willoughby, Norrie, Saunders and Miss Freeman took part, under the direction of Mr. Cleworth, whose ability in stage management is becoming well and widely known.

*St. Stephen's.*—The Young People's Association of St. Stephen's Church held their first At Home of the season on Monday of last week, the president, Mr. T. Ernest Godson, in the chair. The spacious school-room was tastefully decorated and looked very pretty with its many refreshment tables scattered here and there, which were presided over by the following ladies: Mesdames Nation, Godson, Lockhart, Jennings and Miss Parkyn. The duties of host and hostess were looked after by the rector and Mrs. Broughall, Mrs. Skae, Miss Canavan and the churchwardens, Mr. Nation and Mr. John Alley. Miss Lewis provided an attractive programme in which Miss Tandy, Miss Ruthven and Mr. Turton took part, the latter introducing a song composed by the genial organist of the church, Mr. M. de S. Wedd. An orchestra added greatly to the enjoyment of the evening.

*Holy Trinity.*—The children presented in the school room of the church a very pleasing entertainment in the shape of a "Costume Concert," the object being to aid in defraying the debt on the school house building. The costumes were appropriate and the children did capitally. The audience manifested much pleasure at the various acts. Much credit for the work of organizing the entertainment is due to Miss Pearson, Miss Gertrude Thompson and Miss Gertrude Hill. Messrs. W. Hewitt and W. Kingsmill acted as stage managers and Miss Hill as accompanist.

*Whitby.*—All Saints' looked very beautiful after extensive repairs and improvements, and was re-opened on Sunday, the 8th inst., its thirteenth anniversary, with special services, in which the incumbent, the Rev. J. S. Broughall, was assisted by the Rev. Messrs. Warren and Heathcote. The eloquent curate of St. Simon's preached the sermons. On Monday evening the congregation crowded the school-house at a social re-union. The Rev. Canon Cayley, of St. George's, under whose ministrations here All Saints' Church was established, was present with Mrs. Cayley.

*Port Hope.*—Sunday, Nov. 8th, was the first anniversary of the re-opening of St. Mark's Church after restoration, and the opportunity was taken of introducing a surpliced choir of men and boys. Nothing could have been more successful. The effect of the large body of voices was most striking and the appearance of the snowy surplices over the robes of black with broad turned down collars was most inspiring. At the 11 o'clock service the rector preached on "The Ministry of Boys," choosing for his text I. Sam. ii. 18: "But Samuel ministered before the Lord, being a child girded with a linen ephod." In the evening the subject was "the surpliced choir." The congregation was very large at both services.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

*Niagara Falls South.*—A largely attended meeting of the Rural-decanal Chapter of Lincoln and Welland was held in this parish on Thursday, the 5th inst., beginning with the Holy Communion in All Saints' Church at 10 a.m. Fourteen members of the Chapter and two clerical visitors were present. A portion of the day was devoted to the reading and study of selections from the Old and the New Testament in the originals, and to the consideration of an excellent paper by Rev. Dr. Roy, one of the visiting brethren, on "The Clergy and Popular Amusements." An important matter of business was the election of Rural Dean, the choice of the majority being Rev. P. L. Spencer, rector of Thorold, who has for several years very efficiently performed the duties of secretary. A new secretary was appointed in the person of Rev. Canon Gribble, rector of Port Dalhousie. In the evening those of the members who could remain participated in the annual parish festival, thus showing their friendly interest in the

good work that is advancing under the direction of the highly esteemed rector, Rev. Canon Bull. Bishop DuMoulin has been pleased to confirm the election of Rev. P. L. Spencer as successor to Rev. W. J. Armitage, the late energetic and efficient Rural Dean.

#### HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

*Clinton.*—The 6th annual Convention of Huron Anglican lay-workers and Sunday-school teachers was held in the town hall on Wednesday and Thursday, Oct. 28th and 29th. The Right Reverend the Bishop of Huron presided, and had associated with him Principal Dymond, chairman of committee, Rev. J. Downie, chairman of Sunday-school committee, and Mr. Chancellor Cronyn. The meeting was opened with a hymn and prayer, after which Messrs. J. Ransford and J. M. McWhinney were appointed secretaries of the Convention. The bishop in opening the proceedings said the association had been gathering strength from year to year. Clergy and laity met together to discuss burning questions of vital interest, and to develop lay help and Sunday-school work. The Church in the past had failed to use the forces at her command. There was much to be done both at home and abroad, and consecrated laymen and women were needed to assist the overworked clergy. There were three ways in which the work of Christ might be advanced, preaching, bearing testimony and teaching. The object of the Convention was to bring out the energies of the laity, and he trusted that in all the debates they would have the guidance of the Holy Spirit. Another hymn was sung, after which Mr. Thomas Scullard, of Chatham, read an excellent paper on "The Teaching of Elder Scholars," pointing out the stumbling-blocks which lay in the way of a proper understanding of Scripture. These were, ignorance of the text, and of the manners and customs of the people. The object of Bible study was to bring the scholar into life-giving contact with the truth. Bible language abounds in metaphors which need to be explained, and teachers should follow the example of Christ, and draw lessons from the book of nature. A hymn was sung, and was followed by a paper entitled "The Child in the Church," by Rev. Canon Sweeny, D.D., of Toronto, treating first of the child in the home wherein the family altar is raised, and the father as the High Priest, and where the child should get a right start and good impetus. There was a marked difference between the Jewish home, where the parents were consulted by the children in all important events, and many modern homes, where the children give slight heed to parental advice. The paper treated of "The Child and the Church," showing the care the Church takes of the little ones of the flock, by bringing them early to baptism, and leading them step by step to full membership. The speaker then spoke of the child in the Church, and the duty of parents to bring them to God's House. The sermon should be of such a character as not to be above the heads of the children; a discussion followed. Rev. C. W. Hedley thought the title of the paper read a suggestive one, and dwelt upon the work of the Sunday-school. The children are too often neglected at home, and the clergy are too busy to look after them. He urged the adoption of a system recorded in Spencer's book, which was supplemental to the school, and suited to elder scholars. Mr. Jas. Woods said the object should be to bring the child-mind into contact with living truth, and pointed out that the catechism is an "instruction to be learned," and wherein much practical truth was taught. Rev. J. Downie said sermons need not be dry and unattractive to children. He thought it a good plan to have one sermon a month just for children. Mr. Dent urged the duty of early training the young in the right way and the necessity for being cautious in regard to books put into their hands. Professor Harrison pointed to the necessity of making the Scriptures real to children, and the great value of practical teaching. He also urged the importance of teaching the articles of religion especially to older scholars. Dr. Sweeny said that the Toronto association had spent \$50 in the purchase of models for teaching, and which might serve as object lessons and fix the truth upon the minds of scholars. Principal Dymond urged caution in the use of symbols lest they obscure the truth. The prophet Isaiah pointed directly to Christ, and this should be the object of all teaching. The bishop showed the necessity for exalting Christ and of simple preaching in the pulpit, so that the plan of salvation may be understood. The most successful preachers were those who told of the Blood that cleanseth from all sin. The session closed with the Doxology.

*Wednesday Evening.*—In the evening Divine service was held in St. Paul's Church, conducted by the rector, Rev. J. F. Parke, and others; the psalms being read by Mr. Charles Jenkins, and the lessons by Professor Harrison and Mr. H. A. Genett. His Lordship the bishop preached on the danger of luke-

warmness in religion and the necessity of opening the heart to Christ. The sermon was a deeply searching one, and was listened to with the closest attention by a large congregation which packed the church to the doors.

*Thursday Morning.*—The Holy Communion was administered at 8:30 o'clock by the rector, assisted by Revs. W. Lowe, J. Downie and J. W. Hodgins, to a large number of delegates. At 10 o'clock, Mrs. A. J. Broughall, of St. Stephen's rectory, Toronto, gave an admirable address to ladies on the subject of "A Higher Ideal of the Way of Life," and which was of a very helpful character and much appreciated. At the same hour the annual meeting was convened in the town hall. After the opening exercises the annual report of the committee of management was read by the secretary, Mr. J. McWhinney. The report showed a marked increase all along the lines; the number of lay readers had increased to 160; superintendents of schools, 169; bible class teachers, 104; male teachers to 305; St. Andrew's Brotherhoods to 23; Women's Auxiliary to 80, with a membership of about 1,700; Christian Endeavors, 23; Kings' Daughters, 20; Daughters of the King, 5—other associations 173, or a total of 345 associations of workers; the several organizations were alluded to in detail. Reference was made to the good work carried on by the London branch, which was thus far the only branch organized. The report was interesting throughout. The constitution was amended to admit of representation on the Board of Management from each branch association. A resolution was adopted recommending that next year the Convention be enlarged so as to take the form of a Church Congress, and continue in session for three or four days. The election of officers for next year then took place and resulted as follows: President, the Bishop of Huron; vice-president, the Dean of Huron (ex-officio); lay vice-president, Mr. Charles Jenkins; chairman of committee, Principal Dymond, sec.-treas., J. M. McWhinney; committee of management, Brant Co., A. K. Bunnell; Bruce, G. A. Ray; Elgin, Judge Ermainger; Essex, Jasper Golden; Grey, J. Robinson; Huron, T. O. Kemp; Kent, T. Burnside; Lambton, F. Kenward; Middlesex, V. Cronyn; Norfolk, J. D. Christie; Oxford, Jas. Dent; Perth, S. R. Hesson; Waterloo, Jas. Woods. Mr. Charles Jenkins then gave a thoughtful and practical address on "The Absolute Need of Lay Help." He pointed out that the title "Lay Help" was a modern one, and showed from Scripture that the entire body of Christians was a working body and without distinction of title. When the Christian Church was established there was a new state of matters introduced, and the office of the clergy was now required to guide the minds of the congregation. They were leaders, but not the whole army. In England many bishops, including the Archbishop, now license laymen to be lay readers, and to assist in Church work. Every individual has a special gift and a special work, and the Lord made His people co-workers with Him. The speaker dealt with the various phases of Christian work in a clear and forcible way, and was listened to with closest attention. Mr. J. Ransford opened the discussion, showing from Scripture that God had used laymen to bring souls to Christ by their preaching. They went everywhere preaching the word. The largest number of conversions were through the preaching of laymen in Apostolic times. Mr. James Woods thought the laity should not be exalted as against the clergy; each have their own work; the clergy as officers and the laity as privates in the army of Christ. We should value highly the historic ministry of the Church. Rev. H. E. Bray thought the address of Mr. Jenkins calculated to do much good to the laity in stirring them up to work for the Master. United effort was needed in bringing the world to Christ. Principal Dymond spoke of the clergy as a Divine order appointed by Christ, and having a work which laymen cannot perform. He pointed out that in Old Testament times the Spirit selected whom He would irrespective of their position. The greatest of the prophets were not selected from the priesthood. The Church of England recognizes lay help, and what was wanted was more system. He reminded laymen that it was not their chief duty to go out and preach. They should put themselves in the hands of the clergyman, to do what he wants done. They should be willing to act as Sunday-school superintendents, and could never prove that they are sincere and in earnest until they come forward and filled the deserted ranks of Sunday school teachers. Archdeacon Davis gave instances that had come under his notice in England of lay readers officiating in vacant parishes, and spoke of the help afforded him in his own parish by laymen and women in various kinds of work. Rev. J. Downie spoke of the help he had received in his several parishes from lay readers, and alluded to their work elsewhere. The bishop desired to thank Mr. Jenkins for his address and to corroborate his statements. Before any work for God there must be the operation of the Holy Spirit. Referring to the Jewish dispensation, there was a three-fold govern-

ment, the High Priest—the King—and the Prophets. The prophets were called from the laity, from all tribes, and women as well as men were called. The Holy Ghost acted absolutely in the selection of prophets, who all foretold the coming of Christ, and Christ when He came filled the three offices of Prophet, Priest and King. With regard to lay help, before all things they must have the fruits of the Spirit themselves. They must not sit idle and see the clergy battling for life. If gifts of God are not used in His service He will take them away.

*Thursday Afternoon.*—The hall was well filled, and after opening services, Miss Saddler, of Hamilton, contributed a paper, entitled "Women's Work," with special reference to "The Daughters of the King." Allusion was made to the women of the Bible, who ministered to the Lord and were commended by apostles. It was met that woman should be encouraged to feel that she should work for Christ, who raised her from the state of degradation in which heathendom placed her. One sphere opened to her was bringing the glad tidings of salvation to her sisters. It is her duty, when she knows a personal Saviour, to tell others of Him. It is not by standing aloof and calling, but by coming down to them, that they are to be lifted up. There were urgent calls for individual work each week to bring others to hear the Gospel message, and a loving sympathy must be shown in the troubles and trials of others. The example of Jesus, as never too weary to speak a word in season, was pointed to, and each should ask the Lord, "what wilt thou have me to do?" Reference was touchingly made to the work among women in India and elsewhere, and parish work was also pointed out as helpful to the clergyman, in holding up his hands, reporting cases of sickness, and praying for a blessing upon his labours. The thought was pressed home that if in all things Christ be not lifted up, all work was in vain; all should be done for Christ's sake. Rev. J. Downie told of the good work of the Daughters of the King in his parish, and in reply to questions said this was a distinctly Church of England organization, and was entirely under the direction of the clergyman. It was a purely spiritual work, and the duties of members were to pray daily for others, and to make an earnest effort to bring at least one person every week to the House of God. In several respects they differed from the King's Daughters. Rev. J. W. Hodgins said there was no clergyman who did not appreciate the services of women, and who was not willing to own that his success was due to faithful women. He believed, however, that if people were only thoroughly in earnest, there would be no need for these organizations. Miss Downie pointed out the nature of the work done by the Daughters of the King, such as visiting the sick, and it was very helpful to the clergyman. Mr. C. Jenkins said woman was pre-eminently qualified by her gentleness and affection to work among the sick, and spoke of her heroic deeds. Women had suffered martyrdom for Christ. Archdeacon Davis spoke of the work of the King's Daughters as being very helpful to him, and gave instances of good accomplished by these means. The bishop paid a glowing tribute of praise to the work of women among all classes, especially among the criminal classes, and everywhere exerted a powerful influence for good. Rev. Fred E. Howitt, of Hamilton, read a paper on the "Training of the Young." He pointed to the moral declension of the young of the present day. The remedy is in a return to old paths. There are three spheres of training; first in the home. Parents should realize the responsibility of training the children for God. The example set by parents is more powerful than precept. The Church was another sphere of training. Parents should see that the children attend church, and the clergy should preach so that children understand the sermon. The Sunday-school was also a place of training, not to take the place of the church, but supplementary to it. Rev. T. G. A. Wright urged the importance of home study, as well as faithful teaching. The preparation for confirmation was a matter of great moment, and there was difficulty in getting suitable books. Rev. S. R. Asbury spoke of the duties of sponsors; children were brought by baptism into the family of God, and sponsors should feel that children are their special care, as they represent the Church in relation to the children. Rev. J. T. Kerrin spoke strongly in regard to the moral declension of the young, and said the great source was the lack of parental control. He urged the importance of children's services, as it was impossible always to bring the sermon down to the children's level. Mr. J. Ransford thought the Sunday-school system imperfect; it tended toward causing parents to shirk the responsibility which properly belonged to them. Mr. T. O. Kemp said there should be more sympathy between Church and Sunday-school; children should accompany parents to church; and parents go with the children to school, and help on the work. Rev. T. L. Armstrong spoke on the subject of sponsors, and the difficulty of obtaining such. It was hard to get parents to bring their children to be baptized. The bishop

spoke of the influence of the home upon the religious life of the child. Neither church nor school should supply the place of a Christian home to the child. Mr. James Woods presented the result of the recent examination of teachers and scholars: Of the teachers there were three in the 1st class, two in the 2nd, and two in the 3rd; of scholars there were seven in the 2nd class, and three in the 3rd, of the seniors; seven in the 1st, thirteen in the 2nd, and six in the 3rd, of the juniors.

*Thursday Evening.*—Mrs. A. K. Griffin, of Brussels, spoke on "The Clergyman's Wife and the Parish." The clergyman's wife was under no contract to serve the parish, and was not, therefore, in the place of the curate. Her duties would vary according to her ability. All have alike claim upon her sympathy, but her first duty was to her husband and family. The ideal Christian home should be found in the rectory, and this was of more importance to the welfare of the parish than to accompany the husband on his visits. Yet, if she finds no time for parish or mission work, how can the clergyman expect other women in the parish to find time to help him? The indifference of others often caused her to undertake more than she had strength to carry out. The Deaconess movement was hailed with pleasure as a solution of much of this trouble, as such would be salaried officials, able to give their whole time to the work. The W.A.M.A. movement had done much to rouse the latent energies of women, but had increased the responsibility of the clergyman's wife. The bishop then gave an address on "Church Choirs," and said the Church of Christ alone taught men to sing. Infidelity had no hymns and the first real note of joy was sung on Christmas day. The whole Church should sing. This was the case in apostolic times. Choirs were necessary in our day, and he did not object to anthems, but pleaded that the members of the choir and the organists should be persons of holy lives. The Church cannot always get what is wanted in this regard, but this should be the aim of every church. Many objectionable methods of modern church choirs were pointed out as desirable to be avoided, and the right of the congregation to take part was strongly urged. The good offices of the singers were acknowledged. They had in most cases given their services freely for many years. Let each learn to sing the song of Heaven and difficulties would vanish away. Let all remember they were not singing into human ears, but into the ears of the Lord of Heaven. Very hearty votes of thanks were tendered to the people of Clinton, who had so hospitably entertained the delegates, and to those who had kindly contributed papers. A very successful convention was closed by the singing of a hymn and the benediction.

*ST. MARY'S.*—On Sunday, Nov. 8th, Right Rev. Bishop Baldwin preached in St. James' Church, a special offertory being taken up for the church debt. A new system of lighting had been placed in the building during the week, and new matting placed throughout the church and vestibule. The services were conducted by the rector. In the morning there was a large congregation. In the afternoon the bishop gave an address to the young. The church was well filled, and all listened intently to a graphic description of the fight between David and Goliath. In the evening it was impossible to accommodate all who came. Both morning and evening the bishop preached with much power. After his morning sermon he congratulated the congregation upon their unity, and the signs of success apparent, exhorting them to uphold their minister, who had their welfare so much at heart. The morning offertory amounted to the handsome sum of over \$800, and as about \$23 was given by the Sunday-school in the afternoon, and nearly \$200 in the evening, the offertories of the day amounted to a little over \$1,000. As this congregation is by no means wealthy, the offering is all the more noteworthy. The day's service closed with the administration of the Holy Communion. On Monday evening a congregational meeting was held in the town hall, everything being free. The building was crowded. The ladies served supper from 6 to 9 o'clock. An excellent programme was then given, in which the Rev. J. H. Moorhouse, of Christ Church, London, gave a good address. The Rev. Mr. Taylor, who acted as chairman, said that the previous day and that day were two of the happiest of his life. God had blessed them as a congregation, and while they had had many difficulties, they had surmounted them all, and a bright future was before them. He paid a warm tribute of praise to all the workers. Late in the evening a most happy and profitable meeting was brought to a close by the Doxology and Benediction. This account would not be complete without saying that the equivalent of a check for \$2,029 from the will of the late Mr. Morse was laid upon the plates upon the Sunday, thus making the day's offerings over \$3,000.



## ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

SAULT STE. MARIE.—*The Pro Cathedral.*—A beautiful memorial window has been placed in the west end of this church by the members of the Bennetts family. It is inscribed, "To the glory of God and in loving memory of James and Mary Bennetts, of Trelawn, in this parish, and their children," and was erected on the 18th Oct., 1896. The window consists of two main gothic lights within a frame of the same architecture, involving an upper interspace, in which, in stained glass, is a figure of the Holy Dove descending. One of the lights contains the figure of our Lord as the Good Shepherd, while the other contains that of St. John the Baptist. These subjects were chosen as being especially appropriate, as the window is immediately above the font. As a work of art the execution of these designs reflects credit upon the McKenzie Stained Glass Works, Hamilton.

## RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

WINNIPEG.—*St. John's College.*—The thirtieth anniversary of His Grace the Archbishop's wardenship of St. John's College was celebrated on Monday, November 2nd. The special commemoration service was held in the cathedral in the morning, the preacher being the Rev. W. A. Burman, B.D., Professor of the College. He preached from the Book of Proverbs: "The wise shall inherit glory;" and after a very eloquent and able discourse recited, as is the custom, the names of the several benefactors of the College. In the evening a conversazione was held. There was a large attendance despite the inclemency of the weather. A musical programme was rendered by students and friends. The awarding of the prizes and medals to students and scholars by His Grace the Archbishop was a special feature of the evening's entertainment.

The College Church Society has been continuing its weekly devotional services, attendance at which has been good. A special service was held prior to the departure of the Bishop of Qu'Appelle for England. The students conducted the service, and the address given by the bishop was well received. Canons O'Meara and Matheson also spoke of their work with the bishop during his term as Dean of Rupert's Land.

Lectures in Elocution are being given by Archdeacon Fortin, rector of Holy Trinity Church. The theological students are already feeling the benefit of them.

Rev. W. R. Beal, B.A., is leaving for the Diocese of Calgary and Saskatchewan next week. He has been appointed to Battleford, N.W.T.

## QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP, QU'APPELLE STATION.

INDIAN HEAD.—The Women's Guild of St. John held a very successful sale of work in the skating rink; \$72 was realized. It has been placed in the bank to the credit of the bell fund, which now amounts to \$100. The bells, which will cost about \$500, are to be placed in the tower of our church as a memorial to our late lamented bishop. A most kind and acceptable gift has just been made to the parish of two handsome altar frontals. They were presented by the widow of the late rector of St. Mark's, Port Hope, the Rev. J. S. Baker; this is the second gift from Port Hope. A few weeks ago two boxes containing 170 volumes of books were presented by Dr. Bethune, of Trinity College School, Port Hope, to the Barn Memorial Library.

BROADVIEW.—The addition of three brass sanctuary lamps, which were placed in the church just before our patronal festival, helps greatly to beautify the east end of the church, and brings before our thoughts more than ever the need to worship God in the beauty of holiness. We are now using every effort to obtain the necessary funds for our chancel, that we may have even in this prairie town a temple complete in all its parts, and, as nearly as human effort can make it, meet for the worship of God and the offering of the all atoning sacrifice.

GRENFELL.—The new white altar frontal which has been promised for so long may really be expected shortly. It is the gift of the Qu'Appelle Diocesan Working Association in England. The special services held on St. Michael's Day passed off very well. All the services were well attended, and especially Evensong, when the Rev. W. E. Brown, rector of Regina, preached an interesting sermon on "the office and work of the Holy Angels."

REGINA.—A handsome alms basin was recently

presented to the church by Mr. and Mrs. J. A. Paddon. A new coloured window has been put in the south-east window by one of the parishioners, the subject being "The Prodigal Son."

MOOSOMIN.—The harvest festival was held on Sunday, Oct. 25th. The church was very tastefully decorated by the ladies of the congregation. Holy Communion was celebrated at 8.30. At 11, Matins and Holy Communion were fully choral. There was a good congregation and a large number of communicants. At Evensong the church was filled to its utmost capacity. The Women's Guild, under the active presidency of Mrs. Wetmore, is working hard preparing for the annual sale of work.

## British and Foreign.

The Mercers' Company has sent a donation of one hundred guineas to the funds of the Additional Curates' Society.

Mrs. C. T. Proctor, of Birkenhead, has promised a donation of £100 for a Church Army Mission van for the Chester Diocese.

Lord Ashcombe has sent £50, and Lord Iveagh £100, to the Poor Schools Relief Fund of the London Diocesan Board of Education.

The Rev. Sidney Pelham, son of the late Bishop of Norwich, has been appointed an honorary Canon of Norwich Cathedral, in succession to the late Canon Copeman.

Recently the Bishop of Stepney dedicated the two fine frescoes which, designed and executed by Mr. Daniel Bell, have been just added to St. Matthias', Stoke Newington.

The Dean of Bristol recently dedicated a handsome chancel screen which has been placed in St. James', Bristol, by Mrs. Robert Champion in memory of her husband.

Leigh (Essex) church was struck by lightning during the storm on a recent Sunday. The belfry was set on fire. The clanging of the bells alarmed the villagers, who extinguished the flames.

From Scotland we hear that the bequest by the late Mr. Cecil C. Pitcairn, placed at the disposal of the Bishop of St. Andrews and Edinburgh, is expected to amount to upwards of £11,300.

On the day of the Feast of St. Simon and St. Jude, the Archbishop of York consecrated a new church dedicated to St. Augustine, at Hull, and subsequently presided at a public luncheon.

The Rev. Loftus Hopkins, senior curate of St. John's, Notting Hill, was presented with a gold ring, an illuminated address and a purse of sovereigns from the members of the St. John's Working Men's Club.

The Bishop of Liverpool has appointed the Rev. R. Cotter Hodgins, M.A., vicar of St. Cyprian's Church, to be an honorary Canon of the Cathedral Chapter, in succession to the Ven. Archdeacon Diggle.

The Dean of Canterbury has received a donation of a hundred and fifty guineas towards the Cathedral Restoration Fund from the Fishmongers' Company. The late Archbishop Benson was a member of the company.

A very handsome fourteenth century piscina was unearthed in Ufford Church, near Woodbridge, recently. It is hoped to find more jewels of this nature. Father Black commences a mission there in November.

There was a large attendance on Saturday afternoon week, at the funeral of the late Rev. Dr. Campion, president of Queens' College, Cambridge. The Bishop of Ely, the Rev. A. Wright, and the Rev. J. H. Gray, officiated.

A pectoral cross has been presented to the Bishop of Likoma (Dr. Hyne) by the past and present students of the *Schola Cantuarii*, Lincoln. The formal presentation was made by the Bishop of Lincoln at a meeting held recently.

The Bishop of Winchester, presiding over an S.P.G. meeting recently, thanked God for the characteristic courage which enabled a man of Dr. Temple's years to take upon himself the burden which they all wished to see his shoulders carry.

The Rev. MacDonald Munro, M.A., who was for sixteen years a Wesleyan Methodist minister, but who in 1893 took orders in the Church of England, has been appointed vicar of Stowmarket, Suffolk. Mr. Munro was after his ordination appointed curate of St. Saviour's, Everton.

The Bishop of Rochester has approved of the society of the Sacred Mission, at Brixton, which exists to test and adequately train, free of cost, those who are without means, "who are prepared to serve for life, without pay, without marriage, and without choice of work, rank or position."

The Rev. S. B. Bleau, M.A., formerly curate-in-charge of St. Mark's, Kinning Park, Glasgow, and latterly curate of Newbottle, Durham, has accepted the position, offered him by the Bishop of Glasgow, of priest-in-charge of St. John's Mission, Stranraer, in the Diocese of Glasgow and Galloway.

The Church of All Saint's, Compton Greenfield, was reopened recently, after restoration, towards which Lady Davis and Mrs. Dixon, the wife of a former rector, have liberally contributed. The Archdeacon of Bristol was the preacher. Bishop Marsden held a confirmation in the Church.

The Rev. Canon Wilson, rector of St. George's, Edinburgh, and Synod clerk of the diocese, has been nominated by the Bishop of Edinburgh to the office of sub-Dean and senior Canon of St. Mary's Cathedral, vacant by the death of Dr. Cazenove. Canon Wilson has accepted the appointment.

An indirect result of the attack on the Church in Wales was the laying last week, by Sir John Puleston, of the first stone of St. David's, Paddington, being the first church in London built for the exclusive use of the Welsh language, although there are several mission chapels where services are regularly held.

It is stated on good authority that a strong attempt will be made at the Lambeth Conference by a certain party among the bishops to condemn the use of the Athanasian Creed in the public service. Many of the younger colonial bishops are said to be in favour of the change, not to mention some at home.

After lying in a state of ruin and disuse for fourteen years, the little gem of a church at Lilancillo, in "the valley of the Angle" on the river Monnow, has been restored, and the parishioners, in spite of bad weather over head and worse roads under foot, crowded to the opening service recently, when the sermon was preached by the Bishop of Hereford.

The Rev. Carr J. Glyn has just died at his residence, Witchampton, Dorset, aged ninety-eight years. Mr. Glyn was a student of Christ Church, Oxford, and graduated in 1827. After having acted as chaplain to Lord de Mauley, he was presented in 1828 to the living of Hinton Parva, and two years later to Witchampton. He held both these livings till his death.

As a memorial to Frances Ridley Havergal, who spent her last days at Newton, in the parish of Oystermouth, Swansea, it is proposed to build a church in the village, for which a site has already been given by a local solicitor. The Baroness Burdett-Coutts has expressed her sympathy with the form of memorial, and sent a contribution.

Canon MacColl, speaking at an Armenian meeting at Eastbourne, referred to the recent speeches of Lord Rosebery, who said his policy was the policy of Lord Salisbury. Austria and Germany, and not Russia, were the great sinners in this matter. Austria wished to possess herself of Macedonia, Salonica and Constantinople, and did not care a fig for the extermination of the whole of the Armenians.

A correspondent complains from Australia, that in Sydney, on account of the Primate having been much employed in attending divers meetings, the trustees of St. James' Church, of which he is chief trustee, have taken no action in making the interior of the church fitted for Divine worship. Here is a church with a lavish supply of money for the purpose of repairs, and for years past the interior has been a disgrace to every one concerned.

## BRIEF MENTION.

An attempt is being made in London to form a trade union of doctors for the purpose of keeping up medical fees.

Berlin, by the 1895 census, had 1,615,517 inhabitants. Employed in the army of Civil Service were 72,848 persons.

Miss Hamilton, M.D., the physician of the Ameer of Afghanistan, has been obliged to resign her office and return to England on account of ill health.

Two hundred gentlemen have gone out from England to settle down in Wynaad, India, as coffee planters.

The granddaughter of the late Baron Hirsch is heir to \$100,000,000, which yields about \$10,000 a day of income.

In South Africa the High Commissioner, the Governor of Natal, and the Agent General at Pretoria are all Irishmen.

A monument to the memory of Daguerre, the inventor of the daguerreotype, the precursor of the photograph, is soon to be unveiled in the little village of Brysur-Marne, France.

Queen Wilhelmina, of Holland, having attained her sixteenth year, has just made her confession of faith as a member of the Dutch Reformed Church and has been confirmed.

Archbishop Benson left in the press an important work on St. Cyprian. Its publication had been repeatedly delayed by the more pressing claims of his office; but the proofsheets had been corrected and the preface written before he started for Ireland.

It may not be generally known that George Washington died the last hour of the day, the last day of the week, of the last month of the year, of the last year of the last century.

The Rev. P. J. Fothergill, formerly curate of St. Peter's Church, Sherbrooke, and who has been in charge of the parish of Shigewake for the last three years, has been appointed to Drummondville, Que.

The Normans introduced their own style of writing letters into England, and, according to an edict of William the Conqueror, all legal documents were written in the Norman hand.

Col. Walter Raleigh Gilbert, C.B., Chief Constable of Cornwall, who died in England the other day at the age of 83, was a descendant of Sir Humphry Gilbert, half brother of Sir Walter Raleigh.

The iron crown of Lombardy takes its names from the fact that within the gold circlet is a strip of iron, supposed to be made of one of the nails of the cross. Napoleon was crowned with this symbol at his coronation as King of Italy.

Hendon, north of London, has a tavern in a churchyard, with tombstones all around it, which has been kept there for many hundred years, and is the only licensed house in such a place. The original building was burned down 200 years ago, the present house having been built soon after the restoration of Charles II.

On November 6th, two days after the election of McKinley was assured, orders for over \$36,000 of advertisements were received by *The Ladies' Home Journal*.

## Correspondence.

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

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

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

### Historical Painting of the Late Sir John Thompson.

SIR,—I have just returned from a visit to the temporary studio of my friend, Mr. F. M. Bell-Smith, R.C.A., where I had the pleasure of viewing under the most favourable light the now famous historical paintings commemorative of the obsequies of the late Sir John S. D. Thompson, K.C.M.G., &c. Certainly the artist, so well-known for his treatment of bold and heroic subjects, is to be warmly congratulated upon so fine a series as these historical portrayals of recent Canadian events. The public would do well to avail themselves of an opportunity, all too brief, in which to study subjects that every Canadian is naturally interested in. The first of the group, representing the scene in Windsor Castle, is a very fine piece of work, containing many admirable portraits of the notables then present. Two-thirds life-size and well executed, the figures of her gracious Majesty, the members of her household, of Sir Chas. Tupper, and others, stand out with great clearness, softened by the feeling of the occasion, which the artist has well caught, and rendered permanent on his canvas. The second, on board the *Blenheim*, while approaching the harbour in Halifax, is most realistic. The draped coffin, borne by eight blue-jackets, slowly heading for the gangway—the crew massed together with

uncovered heads on the bridge—the members of the Dominion Government slowly forming into line mid a heavy, steady downpour, make a picture in which are blended a nation's sorrow and nature's tears. The third, "last scene of all, that ends this strange eventful history," is that of the funeral ceremonies in the Cathedral of St. Mary, Halifax. Rich in colour, impressive, and with great truthfulness to detail, this painting is one which will not easily fade from the remembrance. The gorgeous ritual of the Roman Church, the solemn-faced, rich-robed ecclesiastics, the dark background of wall and colour, all give an effect that should be seen to be appreciated. For just two weeks longer will this interesting series be on exhibition at No. 96 Yonge street, and it would be a very good thing to arrange that the national spirit of our youth in our public schools should have a stimulus given to it by an object lesson such as these admirable paintings would afford. J. FIELDING SWEENEY.

### More Help Wanted.

SIR,—I shall be most grateful if you will allow me a short space in your valuable paper to acknowledge the following donations to our church, and also say a few words in connection with this statement: Frere Richardson, Winnipeg, \$1; Bishop of —, \$5; H. R., \$5; Mrs. Hutton (collected by), \$13; Mrs. Hamer, \$5. I may say further that we still need \$120 to complete the church and pay for lumber, leaving out the question of pausing or seating. I see that the Governor General has set apart Nov. 26th for general thanksgiving for the harvest, &c. May I remind your readers that whilst other parts have been greatly blessed, we have suffered most severely all through this district, and I earnestly appeal for help to place us out of debt and put our church in order. Help sent to myself or Mrs. Hutton, 1013 Sherbrooke street, Montreal, will be most gratefully acknowledged. I enclose a copy of the Primate's letter in reference to our loss and endorsing my appeal. Thanking you for your kindness in the past, and asking for much needed help.

REV. ALBERT TANSEY.

Somerset, Man.

### A Further Explanation Wanted.

SIR,—Allow me in return to thank Mr. Biggar for the explanation he gives to my question with regard to the Tabernacle Court. Only one mistake in eleven years is a pretty good record: and that not really a mistake, but simply the overlooking one in a work he would naturally expect to be correct. It was not from any desire to expose an error that I asked for an explanation, but simply that I might know which was right. May I do the same thing again? On p. 130 of the current issue (Oct. 14th), second column, first paragraph, the Assistant says, "For an example of an ordination, see Acts xiii. 1-3, which describes the setting apart of Barnabas and Saul for the ministry." It happened that just an evening or two before getting up this lesson I had been reading Farrar's "Christian Ministry," and on p. 6, it says, "That transaction, therefore, can only be regarded as a valedictory benediction on the part of the college of the apostles, which was situated at Antioch, to two of their members, on the occasion of their undertaking a new mission, and not as ordination." A word or two on this point would again oblige the same COUNTRY TEACHER.

## Family Reading.

### The Meeting Place.

In a beautiful valley we all have seen,  
Where the skies are blue and the leaves are green,  
Where the birds are singing their musical lays,  
Throughout the beautiful sun-lit days,  
From a crystal spring, 'neath a red rose tree,  
The brooklet of Joy flows on to the sea.

In the heart of a forest we have all passed through,  
Where the branches above us hide sunshine and blue,  
Where the shadows are black, and the wind makes moan,  
Where there are paths that we ever must tread alone,  
Flows a river so dark and deep and wide;  
'Tis the river of sorrow we walk beside.

We come to a place before life is done,  
Where we learn to value both cloud and sun,  
'Tis a wonderful nook, both sad and sweet,  
The place where the brook and the river meet,  
And here we must dwell with friend and foe,  
'Till the river of Life has ceased to flow.

### Death only an Incident.

No one could ever bring himself to believe that he would ever possibly come to an end at death; in spite of all the daily, hourly news of death's doings over the whole earth, one's own death seems as inconceivable as ever. The preacher parades the overwhelming evidence, he reminds us that it is the one certain thing that happens to us: "You will be there carried out, over you the handful of dust will be thrown." Yes, we cannot deny it, but yet he does not persuade us; does any one of us believe it?—believe it not with the forced assent of the intellect only, but with the heart and imagination and conviction? It is in vain. Till it actually is there knocking at the door, till its first slow symptoms begin to give positive warning, we cannot take it, the imagination refuses it, the whole man repudiates it; we try to lay hold of it, we say over and over again to ourselves: "I must die, the end will come," but no, it eludes us, it is impossible. The preacher may complain of us, but ought he to complain? Is not this imaginative impossibility of accepting it just the clearest evidence of what we are? Being what we are, what we know ourselves to be, it is simply silly to suppose we come to an end at death; to suppose it is to be in direct collision with our reason and our imagination, not for selfish reasons, not because we desire some future happiness, not for that, but purely and simply because the idea is so radically inconsistent with our inward character, that it cannot adapt itself to it, cannot be harmonized with it; it is intolerable, nothing can conceivably make death look like a rational and consistent end of life. But death cannot be an end, it can only be an incident.—Canon Scott Holland.

### Weariness of Soul.

How strangely true and full of comfort is that paradox of Dr. Pusey's: "It is well with thee, thou weary soul, even because it does not seem well with thee." What God doth with thee "thou knowest not now, but thou shalt know hereafter." He Who through suffering is working in thee humility and hatred of sin, is preparing in thee a dwelling place for Himself, "Who dwelleth in the humble and contrite heart," and will compensate for His seeming absence by a fuller presence. Desolations of soul, even though chastisements of sin, are among God's choicest means of enlarged grace. By these God teaches the soul how unutterable an evil it is to be separated from Him. He teaches her to hate the memory of all sins, to cleanse herself from all lesser faults, which come between her and God. He teaches her her own nothingness, and to look for all from Him, not by any law, nor as requital, but of His own mere goodness. He stirs the inmost heart, kindles her longings, makes her love Him for Himself, increases her desires, that when they are increased and enlarged He may fill them. Dull not then thy pain by any distraction of earthly consolation.

Leave not any wonted exercise of piety because it is now insipid and lifeless; relax not in any strife, because it seems fruitless; shrink not to minister in love to others because thou seemest dead in thyself; leave not thy wonted times of prayer. If thou canst not go in gladness, go in sorrow; if not upborne by consolation, go desolate; if without any heart, yet do His will; if no good thought come, repel the evil; if thou canst not speak to God, look to Him as a servant to the hands of his master; if distracted, pray Him to knit thee in one; if thou seem repulsed, pray Him to fix thy soul on Him; if the affections seem dead, hold fast by thy will; forget thyself and remember God, and God shall make "snow like wool, and hoar-frost like ashes," and "ice as morsels" of bread. Thy coldness shall kindle thee, and dryness make thee fruitful, and barrenness shall feed thee. Only let Him not go until He bless thee.

### Your Lips.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Prof. Drummond.

## Led by the Spirit.

The Christian knows that God is judging him day by day, and at the last day God will judge him finally, and will award him his place in eternity. The thought of this is constantly before him; it colours and shapes his whole idea of the meaning of life and death. To be thus swayed by fear of sin, by love of righteousness, by expectation of judgment, is to be "Led by the Spirit": it is to have passed under the influence of those great creative ideas and truths with which the Spirit was sent down from heaven, that He might purify and fertilize the lives and hearts of men. Let us pray Him to do His blessed work in us one by one; that while time lasts, and eternity is still future, "the law of the Spirit of life in Christ Jesus may make us free from the law of sin and death."—*H. P. Liddon.*

## Reflected Light.

The morning sunlight shone through a stained-glass window, and fell upon the oak panels of the pulpit platform opposite. The wood was opaque and hard, and did not compare in value with the beautiful coloured window, but it gave back the light of the morning from its polished surface, in prismatic hues that were fair to see.

There were many in church that day who sat with their backs to the lovely window, but they could not help seeing the bright reflection of the light that came through the glass. They could not help knowing whence it came, as they looked at the oaken panels, glorified with colour.

Is it not sadly true that, in a deeper sense, many stand with their backs to the light? They do not see, for they will not look at the radiant shining, nor turn toward its source. How then shall they know of its existence, and see and feel its beauty? It is possible for those who face the light to give back its bright reflection in such wise as to convince beholders, who can but see them in life's intimate association, that there is brightness somewhere. Is not this infinitely worth while?

It is not essential that the reflector be of delicate and rare material. By nature it may be dull and hard; but it may be polished, and it may face the light and give it back. No one can add one ray to the glorious Sun of Righteousness, and there is no need for an added ray, but the lowliest follower, in his own appointed place, may receive and reflect His beams. Those who see the prismatic beauty of love, gentleness, patience, pity and forbearance, kindness and courtesy, will know that the true Light is shining, as the human lives that could never originate the rays radiate their brightness.

## Church Terms Explained.

*Turning to the East.*—As Daniel and pious Israelites prayed with their face toward Jerusalem, the holy city, so the early Christians were wont to turn to the East in their prayers, and more particularly in their Creeds and Doxologies (which partake of the same nature), as looking for the rising of the Sun of Righteousness. It is for this same symbolical reason that Christian churches were ordinarily built with the altar, towards which the worshippers turned, at the East; and that the general custom, in burying the dead, is to lay the body with the feet towards the East.

In Africa, St. Augustine (A.D. 395) says: "When we stand for Prayer, we turn towards the East, where the day begins, that the soul may be admonished to turn to God, the more excellent nature."

In Asia Minor, S. Basil (A.D. 370) asserts that praying towards the East was an immemorial custom derived from the Apostles, by a constant and secret tradition, anterior to any written documents of history.

*Unity of Christendom.*—The following prayer should be daily used by all who realize the importance of being about in God's own time, the desire of our Blessed Lord, "that they all may be one." In this very form of words goes up daily the prayer of many thousands of the faithful in our Communion as well, as in the Greek and Roman, who lament the unhappy divi-

sions which prevent the Catholic Church from being all-powerful in the conversion of the world:

"O Lord Jesus Christ, Who saidst unto Thine Apostles, 'Peace I leave with you, My peace I give unto you,' regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will: Who livest and reignest God forever and ever. AMEN."

## Good Works.

The movement of the soul along the path of duty, under the influence of holy love to God, constitutes what are called good works. Good works are works which proceed from good principles. The external form of an action cannot alone determine whether it be a good work or not. Its usefulness to others may be determined by its external form, but its moral worth depends upon the moral spring from which it flows. Good works then are properly healthy works, or works of a healthy mind. Healthy bodily actions can only proceed from healthy bodily principles, and healthy spiritual actions can proceed only from healthy spiritual principles. The enjoyment of the body consists in healthful actions. They constitute the music, as it were, which results from the organs being well tuned. It is the same with the actions of the soul. Spiritual health is not acquired by good actions, it is followed by them, and strengthened by them. They are also music, sweet music. And oh! were these spirits of ours, with their thousand strings, but rightly tuned, what a swell of high and lovely song would issue from them, a song of holy joy and praise, commencing here and still rising upwards, until it mixed with the full harmony of that choir which surrounds the throne of God.—*Thomas Erskine.*

## Noble Work Never Lost.

It is little, indeed, that even the best of us can accomplish within the limits of our own little day. Small, indeed, is the contribution which the best of us can make to the advancement of the world in knowledge and goodness; but, slight though it be, if the work we do is real and noble work, it is never lost, it is taken up into and becomes an integral moment of that immortal life to which all the good and great of the past, every wise thinker, every true and tender heart, every fair and saintly spirit have contributed, and which, never halting, never resting, onward through the ages, is advancing to its consummation. . . . The eternal world is not a world beyond time and the grave. It embraces time, it is ready to realize itself under all the forms of temporal things. Its light and power are latent everywhere, waiting for human souls to welcome it, ready to break through the transparent veil of earthly things, and to suffuse with its ineffable radiance the common life of man. And so the supreme aim of Christian endeavour is, not to look away to an inconceivable heaven beyond the skies, and spend our life in preparing for it, but to realize the latent heaven, those possibilities of spiritual good, that undeveloped heaven of righteousness and love and truth which human nature and human society contain.—*John Caird.*

## The Life to Come

How much greater the difference must be between the felicity of that heavenly kingdom to which we are aspiring, and all, even the most striking, figurative expressions taken from the things of this earth, that are used to cover some faint and imperfect notion of it to our minds. What are these things, the false glare, and shadows whereof, in this earth, are pursued with such keen and furious impetuosity, riches, honours, pleasures? All these in their justest, purest, and sublimest sense, are comprehended in this blessed life; it is a treasure that can neither fail nor be carried away by force or fraud; it is an inheritance uncorrupted and undefiled; a crown that fadeth not away; a never-failing stream of joy and delight; it is a marriage feast, and of all others the most joyous and most sumptuous; it is an eternal spring, and an everlasting light—

a day without an evening; it is a paradise, where the lilies are always white and in full bloom, the saffron blooming, the trees sweat out their balsams, and the tree of life in the midst thereof; it is a city with houses built of living pearls, the gates of precious stones, and streets paved with purest gold. Yet all these are nothing but veils of the happiness to be revealed on that most blessed day; nay, the light itself, though the most beautiful ornament in this visible world, is but a shadow of that heavenly glory.—*Archbishop Leighton.*

## "Be Ye Angry, and Sin Not."

Anger is not the same as temper, or irritability, or ill-humour, or hatred; anger is displeasure strongly excited; that is its definition. An enthusiasm for righteousness includes an enthusiasm of hatred for evil; and this last emotion is called in one word "anger." To be capable of anger is a strength, and not a weakness. Think of St. John, the very Apostle of Charity, but also the Son of Thunder, who lay upon his Master's breast, and who in his last hour bade his children love one another as the completest Gospel he would leave to them—think of him and the fire of indignation that burned in him at the thought of wrong. He could denounce not the less, but the more, because he loved much. Only he who loves much knows what it is to feel that anger which is ennobling and God-like. "Be ye angry, and sin not." The warning follows the injunction to remind us how easily the holy feeling may merge in the unholy. Self is always ready to creep in and usurp the place of the holier object. Let anger do its work, and then dismiss it; let it fire you to protest, to denounce, to witness against evil. Put the fire which is kindled in you to its righteous use, but do not make a plaything of it, or it may consume you. Aim to rise into that higher region where God is and where self is annulled; aim to be so filled with the Spirit of God that obedience is freedom, and not slavery. And this you will attain by the study of the character and the words of Christ, for they are spirit, and they are life.—*Canon Ainger.*

## Religion.

Religion, said Ruskin, is the belief in a Spirit whose mercies are over all His works, who is kind even to the unthankful and the evil, who is everywhere present, and therefore is in no place to be sought, and in no place to be evaded; to whom all creatures, times and things are everlastingly holy, and who claims not tithes of wealth, nor sevenths of days, but all the wealth that we have, and all the days that we live, and all the things that we are; but who claims that totality because He delights only in the delight of His creatures, and because, therefore, the one duty that they owe, and the only service they can render to Him, is to be happy; a Spirit, therefore, whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting and inexorable, so that heaven and earth must indeed pass away if one jot of them failed; laws which attach to every wrong and error a measured, inevitable penalty, to every rightness and prudence an assured reward—penalty of which the remittance cannot be purchased, and reward of which the promise cannot be broken.

## REVIEW.

*The Critical Review* (October) gives an account of the principal works in theology and philosophy published during the last quarter. And, as usual, the reviews are the work of able and competent men. Mr. Gladstone's studies on Butler are treated by Professor Gibb; Stout's Analytical Psychology, by Principal Vaughan Pryce; Caldwell's book on Schopenhauer, by Professor Wemyss; Hart's Life and Letters, by Professor Salmond, of Aberdeen. The short notices by the editor are numerous and good.

—God hath put virtue in the Scriptures, for He would have us healed, but if we do not make due improvement of them, it is our own fault—we could not be healed.

## The Slum-child's Heaven.

The sunlight, through the garret window gleaming,  
Fell bright across the bed,  
Where lay a sick child with her loose hair stream-  
ing  
In glory round her head.

And by the ragged bedside, softly weeping,  
Her mother knelt and prayed  
That the dark shadow, slowly o'er her creeping,  
In mercy might bestayed.

For she was all she had, and life was lonely  
In that foul city slum,  
Where Sin laughed loud in Death's pale face, and  
only  
The voice of God seemed dumb.

And, as she prayed, lifted the white lids slowly,  
And turned the golden head,  
And asked the loved voice, faint and sweetly lowly,  
"Mother, have I been dead?"

"I think I must have been, for I've been going  
Through such a pleasant land,  
Where tall trees drooped across a river flowing  
Over gray beds of sand.

"And all around green fields were lying sleeping,  
Lulled by the lazy breeze  
That down the distant hills kept softly sweeping  
And murmuring through the trees.

"It was just like the day we had last May-time,  
Out in the fields somewhere,  
That seemed like heaven all the happy daytime—  
And now I'm going there.

"Back to the world of fields and trees and flowers,  
And bright blue sunny sky,  
Where the birds sing all through the long day's  
hours  
And children never die.

"Heaven must be like that—somewhere or other—  
Full of sweet air and light—  
And you'll come to me some day—won't you, mother?  
I'm sleeping now—Good night!"

## Live to Learn and Learn to Live.

Here is an admirable motto, given by Bayard Taylor. The desire to know things is manifested early. It is called curiosity, in very young persons, but after all, is it not at its root a laudable wish to learn?

There is such a wealth of knowledge to be gained, that a lifetime is needed for storing even a part of it, a little at a time, and a life given to learning is worthily spent. It is worth while to live to learn, because that includes the highest knowledge of all—learning to live.

A disciple is a learner, and part of his knowledge comes through discipline, which is a word from the same root, and implies the treatment needful for a disciple, in his training and development. It makes all the difference in the world whose disciple a learner is, especially in learning to live. "Take My yoke upon you and learn of Me," says the One who is worthiest of disciples. True rest can be found only in this way. True yoke-fellows must keep step, must be of the same mind, or there will be friction and fret, and the work will not be done. Taking Christ's yoke may be one voluntary act, but "learning of Him" must be continuous. Living is not to be learned in one lesson, but our Master is infinitely patient, even with dull scholars. He requires none to be clever, but all to be obedient, faithful and trusting. The graduates of his school shall enter into the joy of their Lord by and by, and what they can not know now, they shall know hereafter.

"Live to learn, and learn to live—  
Only this content can give;  
Reckless joys are fugitive."

## God's Saints.

It has been well said, "Holiness does not consist in doing uncommon things, but in doing common things uncommonly well." In everything we do we may act either for God or for self. It is related of the great S. Anthony, who sought to leave all that he might serve God as a lonely hermit in the deserts of Northern Africa, that as he was one day praying in his cell he

heard a voice saying:—"Anthony, thou has not yet arrived at the measure of the leather-cutter who lives in Alexandria." On hearing which the old man rose in the early morn, and took his staff and went in haste unto Alexandria. When he came into the house of him whom the vision had designated, the leather-cutter arose, amazed at receiving a visit from so renowned a man. "Tell me," quoth S. Anthony, "what thou doest, for on thy account have I left the desert and come hither."

He answered, "I know not that ever I did anything good, and so rising from my bed every morning, before I sit down to my work, I say, 'Though this whole city from the least to the greatest enter into the kingdom of God for their righteousness, yet may I for my sins be cast away.' Before I lie down late to rest, I repeat the same words from my inmost heart, lest I fall away from God." "In truth, my son," was Anthony's reply, "thou, like a good workman sitting in thy house, hast in rest obtained the kingdom of God: whilst I, like one without discretion, have passed all my time in solitude, and yet have not reached the measure of this word of thine."

## The Michaelmas Daisy.

Sweet, shy, humble Michaelmas daisy! Blooming in modest places, but wherever found it lifts on its petals its beautiful lessons amid the glories of the autumn. We do not find its tiny crown of beauty in spring or summer, but in autumn, and at that time when the calendar of the Christian year commemorates the ministry of St. Michael and all angels. We remember that St. Michael was the great, strong archangel in the Apocalypse, who with his celestial allies fought against the awful dragon and routed him.

The Michaelmas daisy then is a floral finger lifted towards the skies and pointing out those roadways pressed by the unseen, patient, loving feet of the angels.

The Christian heart loves to contemplate their ministry. The Bible is very precious with the shining evidences of their care of man. Continually, they hover on merciful wings above this poor, perplexed, pitiful life. Abraham saw them face to face. Jacob called the place Bethel where they trod the rounds of that silver ladder springing up to the skies. The soft, beautiful shadow of their presence fell across the pathway of Moses, David, Daniel, Ezekiel. They had a shining place in the life of the mother of our Lord, and oh what glory they gave to His birth, and, ceasing not their ministry through His life, folded their wings above His resting-place in death! We love to think that they still walk the earth, that their sweet voices make ecstatic music in the air, that their beautiful faces compassionately bend over us in our pain and sorrow.

How shall we secure their loving presence? one may ask. How may we strive for it? We need not fear that they will pass us by if living aright. They are attracted by what is lovely and heavenly. They seek congenial companionship and go to it wherever it exists, or wherever they can secure it by their visits.

On the other hand, what is there to keep them in the atmosphere of harsh words, unkind acts, unloving thoughts? These things repel them if persisted in. Through the universe of God, like seeks like. The home may be poor, the furniture scanty, the table have no food that we give to guests, but under that roof love and faith, trust and prayer abide, and there the angels fold their wings. "Oh, will they not stop beneath my roof?" asks some poor, penitent soul, "my heart is so lacking!" It is to turn to God that they visit those turned from Him, and with the penitent they linger. It is over the soul returning from its wanderings to God that the angels delight to hover, and there they start a hymn of rejoicing that ends not till its story is told in the courts above.

## The Power of the Bible.

Is it not a fact that this one book has done more than all other books put together to promote and stimulate civil and religious freedom, that it has

marvellously fed and nourished the human intellect, that it has kept alive in the hearts of millions, and is at the present time awaking in the midst of all the confusions of modern society, the grand social idea of a universal brotherhood? Is it not true that the Bible is the only sacred book which never grows old, and which is capable of being translated into all languages without being seriously changed in the process, which all men everywhere can read, and all can feel addressed to themselves, though written so many ages since, and by a people with whom they have no kinship? And is it not the secret of that superiority of the Bible that it is the Book of Christ? From beginning to end it is full of Christ. His personality, His teachings, His wonderful life and death are the greatest facts in the world's history. And because the Book is the Word of Christ it is pre-eminently the Word of God. We may say of it, as Bishop Butler said of conscience, "Had it power as it has right, it would subdue the world!" And this all-subduing power accompanies it by the presence and work of that same Spirit by whose inspiration it has been given.

Men may despise and reject it, as they despised and rejected the Master. They may apparently break it in pieces, they may pierce it through and through, as they did the body of the Lord, and lay it in the sepulchre. But it must rise again more the Word of God than ever. Its power and glory will be manifested. The Word of God shall yet be seen, not as a mere collection of sacred books, but as revealing to humble readers the glorious Life which is the life of men, reigning over all its enemies, judging the world, exalted from the imperfect form of human writings to be fulfilled in the everlasting Kingdom of Truth and Love into which all nations shall press, in which God and man shall be united in perfect union and fellowship, in that new world where the Water of Life shall never cease to flow as a pure river, and the Tree of Life shall bear the fruits of joy and rest for ever.

## Hints to Housekeepers.

MOULD APPLE PUDDING.—Butter the mould well and line it with a nice crust of medium thickness, for if too thin it will not turn out well. Fill up with quartered apples, flavoured with small bits of preserved ginger and well sugared; finish with a well fitting lid of pastry, and put on the cover of the mould very securely. Boil continuously for two or three hours, according to the size, and turn out on a flat dish with great care. When it comes out firm and shapely this is a very attractive-looking pudding. Serve with a hard sauce.

ICE PINEAPPLE.—One can of grated or chopped pineapple, one pint of sugar, one quart of cold water, one teaspoonful of gelatine. Soak the gelatine in one-fourth of a cup of cold water, add one-half cup of boiling water and strain into pineapple and sugar. Stir until sugar is dissolved. Pour into the freezer. For packing the freezer pound ice fine. Take five measures of ice, three of rock salt, then three of ice and one of salt, etc. The faster the crank is turned the finer the ice will be.

DELICIOUS BROWN BETTY.—Butter a deep pudding-dish and place a layer of finely-chopped apples in the bottom; then add a layer of very fine breadcrumbs, sprinkle with sugar and spice; add a little butter, then another layer of apples, and so on until the dish is filled. The top layer should be of the crumbs seasoned to taste. Bake in a moderate oven until quite brown, and serve while hot, either with sweetened cream or a hard sauce.

A tomato puree makes a pretty border or bed for roasts, entrees or any use one may wish to put it to in the way of garnishing. Peel and cut into pieces half a dozen tomatoes, add to them a salt-spoonful of salt, a dash of cayenne pepper, the juice of a small lemon, and one cup of white stock; cook the mixture until it is a pulp. Moisten one-quarter of an ounce of arrowroot with two tablespoonfuls of sherry and stir into the cooked mixture. Press through a coarse sieve and the puree is ready to use.

**Children's Department.**

**A Child's Hymn.**

SEVEN HUNDRED YEARS OLD.

Guard, my child, thy tongue,  
That it speak no wrong,  
I let no evil word pass o'er it;  
Set the watch of truth before it,  
That it speak no wrong,  
Guard, my child, thy tongue.

Guard, my child, thine eyes;  
Prying is not wise;  
Let them look on what is right;  
From all evil turn their sight;  
Prying is not wise;  
Guard, my child, thine eyes.

Guard, my child, thine ear;  
Wicked words will sear;  
Let no evil words come in,  
That may cause the soul to sin;  
Wicked words will sear;  
Guard, my child, thine ear.

Ear and eye and tongue  
Guard while thou art young;  
For, alas! these busy three  
Can unruly members be;  
Guard, while thou art young,  
Ear and eye and tongue.

**Grandmother Harcourt's Advice.**

The children were all playing in the sitting-room, and Grandmother Harcourt was knitting near the window. Polly and Martha wore long dress skirts that belonged to their mother, and little Alice, their cousin, trailed proudly a dress that the grandmother had worn years before.

"It's my turn to be the mother now," Polly said decidedly.

"No, it isn't," Martha contradicted sharply, "it's mine. You always want the best of everything, Polly Harcourt!"

"I don't!"  
"You do!"

"Children," came in Grandmother Harcourt's gentle voice, "if you wear the clothes of your elders you must wear their manners too. Do you ever hear your mother or me speak like that?"

**Exhaustion**

**Horsford's Acid Phosphate.**

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Maine says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.  
For sale by all druggists.

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Often Cures Cases **'HOW?'**  
By its new method of introducing oxygen directly into the entire circulation.

**A CANADIAN REPORT**

St. Johns, Que., Canada, Feb. 19, 1896.  
**NEURALGIA.** I have now used the pocket Electropoise in my family since last August, and cannot speak too highly of its merits. I fully believe it does all you claim for it. My daughter, who has been an invalid for the past three years from spinal trouble, partial paralysis, and neuralgia, and had the best medical advice that St. Johns and Montreal could give, has greatly benefited by the use of this wonderful little instrument; she is now able to walk about and come down stairs forward, and with good reasons too, to a complete restoration to health. I have also tried it on myself for muscular rheumatism, and on others for inflammatory rheumatism, cramps in the stomach, inflamed sore throat, indigestion and other ordinary ailments; in all cases the effects were so convincing that I cannot speak too highly of its curative powers.  
**DYSPEPSIA.** I have recommended it to a number of my friends, and to my knowledge they all speak highly of its virtues. I consider it invaluable in a family if the directions are faithfully carried out.

Very truly yours,  
R. C. MONTGOMERIE

BOOK telling all about the Electropoise, and with 250 letters similar to above by mail to any address. **FREE**

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"No; but you're older than we are," Polly said sulkily.

"Even so; but if you speak and act rudely now, dear, when you are as old as I, how will you do?"

"We shall just have to begin trying to be good now, grandma," said Martha penitently; "and if Polly will forgive me and be friends, she shall be the mother."

"That is rightly said," Grandmother Harcourt declared, with one of her sweet smiles. "Keep trying every day to grow better, and by and by it will not be so hard."

And for the rest of the afternoon there were only pleasant words and kindly feelings in the cozy, homelike sitting-room

—Prevent sickness and save doctors' bills at this season by keeping your blood rich and pure with Hood's Sarsaparilla.

**A Child's Answer.**

Some time ago an examination on missionary work was held for members of a Sowers' Band in Australia. Various questions were set and the

children wrote their answers. One question asked was, "What missionaries have you heard speak in your parish, and where are they now?" A tiny child wrote in answer to it: "I have heard Miss Oxley and Mr. Stewart; Miss Oxley is in China, and Mr. Stewart is in Heaven." The little one realized that God had taken His servant from the sorrows of earth to the perfect joy of the Master's presence.

**Catarrh in the Head**

Is a dangerous disease. It may lead directly to consumption. Catarrh is caused by impure blood, and the true way to cure it is by purifying the blood. Hood's Sarsaparilla cures catarrh because it removes the cause of it by purifying the blood. Thousands testify that they have been cured by Hood's Sarsaparilla.

—Hood's Pills are purely vegetable and do not purge, pain or gripe. All druggists. 25c.

**Never Give In.**

Two frogs went out one day for a journey on exploration bent. Accidents will happen, however, to the best of creatures, and these two frogs unfortunately fell into a jug of cream. The sides of the jug were slippery, and, after a few unsuccessful attempts to jump out, one of them said, "It's no use. We cannot get out, and we may as well die soon as late."

"Nothing of the kind," said the other. "You can, of course, do as you like, but I shall keep on jumping as long as a spark of life remains in me. Who knows but that we shall succeed at last?"

This speech put new life into the depondent frog, and they both began to jump with renewed energy. Jump, splash, jump, splash, went on for some time, and then, lo! something happened. It was quite natural that it should. The cream began to thicken, and was at last churned into butter. The frogs then mounted to the top and succeeded in gaining their freedom!

*Nil desperandum* is an excellent motto for young folks when any work has to be done. Don't forget the frogs.

**Ants.**

See! what is this, at the foot of yonder fir-tree, supported partly by its time-worn stem? It looks like a heap of dry needles from the branch above, mingled with sand; in composition curious to behold. It certainly is a marvel in itself. It is an ant hill!

Look how the little black-coated

**Good Blood**

is essential to Health. Every nook and corner of the system is reached by the blood, and on its quality the condition of every organ depends. Good blood means strong nerves, good digestion, robust health. Impure blood means scrofula, dyspepsia, rheumatism, catarrh or other diseases. The surest way to have good blood is to take Hood's Sarsaparilla. This medicine purifies, vitalizes, and enriches the blood, and sends the elements of health and strength to every nerve, organ and tissue. It creates a good appetite, gives refreshing sleep and cures that tired feeling. Remember,

**Hood's Sarsaparilla**

Is the best — in fact the One True Blood Purifier.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

**the doctors**

approve of **Scott's Emulsion**. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. **Scott's Emulsion** is cod-liver oil with the fish-fat taste, taken out.

Two sizes, 50 cents and \$1.00  
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warriors creep out of their tiny fortification. Some are toiling up the mountain with burdens larger than themselves; slipping and rolling back as they strive to ascend, but never discouraged, always steady in well-doing. Others are repairing the damages done overnight to their tiny fort. Wonderful as the exterior is, far more marvelous is the interior, where a thousand little cells and storehouses form an agglomeration of homes, each having its appointed inhabitant or use known

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Making a specialty to 2 leaders in fine Beavers and Meltons—blue black—well tailored and trimmed, and perfect fitting, at

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These are very exceptional—the cloth very superior.

Fine Worsted Finish & Scotch Tweed Trousers, to order, \$5.

### Men's Furnishings

Our stock never lacks anything to keep it just at perfection point. Just now we emphasize Underwear, Gloves, Hosiery and Fur Hats.

## R. Walker & Sons.

to the swarthy tribe. They are very curious, those little labourers. Let us follow some of them, as they go to work. Several are just coming down the hill together. They stop at its base, and crowd round each other, moving their feelers to and fro, and rubbing them against a friend, for this is their language. They have now settled what they are going to do; giving information—not quarrelling! Oh, no, they never do that; it is so much time wasted and misspent. Each has his appointed work, and they now separate, journeying along different paths in the wood by day; but they are gathered into the same home at night, as so many members of a numerous family. One goes up a tree to the right, another to the left; one runs nimbly over the moss into the flowers, climbing over or going round obstacles which seem rocks to them, but tiny stones to us. The task of each remains the same—industry employing every moment; for their motto is, "Laziness is the mother of want."

#### Bad Thoughts.

A little girl one day said to her mother, "Papa calls me good, auntie calls me good, and everybody calls me good, but I am not good."

"I am very sorry," said the mother. "And so am I," said the child, "but I have got a very naughty 'think.'"

"A naughty what?"  
"My think is naughty inside of me." And on her mother inquiring what she meant, she said, "When I could not ride yesterday, I did not cry, or say anything, but when you were gone, I wished the carriage would turn over, the horses would run away, and everything bad. Nobody knew it; but God knew it, and He cannot call me good."

#### Good Thoughts.

The first thing a young boy or girl has to do in life is to set about becoming like Christ. This may appear to be not quite true, since life itself makes such demands upon all just that it may be sustained. Christ himself knows how necessary it is that His children should work for their daily bread.

But, nevertheless, the loving invitation to follow Christ comes early in our lives. Not, as we sometimes think, in church or in the outside world, but in the loving sweet lullabies of a good mother, and in the gentle lisps of a simple prayer; or yet, again, in the unselfishness of father or mother, who watch over us in sickness or in danger, forgetful of themselves and of their own comfort.

Oh, the sweet influences of home are so powerful in their effects upon the boys and girls! Many a time have they been the truest and most decided calls to follow Christ. But the boys and the girls are all different from one another, and what influences one does not another. They are not all moved in the same way nor by the same things. They have to be dealt with individually. They all want to live for Christ. They have been attracted to Him in some way, and they have seen and they know that life eternal is to know and follow Him. But how can they best do this?

To some of us the answer to this important question is not hard, to others it is. We want to help these last. Did you ever stop to think of the value of good thoughts? Few of us do so. We are not satisfied—and rightly so—with merely thinking good thoughts; we want to do some good things. But what if the way to do it is not, for some reason or other, open to us for the present? Shall we therefore stand still? Certainly not. What shall we do? What can we do? Why, think good thoughts and think them all the time. The effect of this will be, first, that we will do all we can to show our love to Christ; and next, we will strengthen our own char-

## No Need to Muffle Up



when your clothing is interlined with Fibre Chamois. It offers an all-weather protection that can't be equalled. Neither wind, frost, rain or sleet will penetrate it when you use the Rigby Waterproofed line and yet it is so light that it adds no noticeable weight to a suit. Its non-conducting qualities make it the most perfect and healthful warmth giver that can be had and every one should ensure their winter comfort by seeing that it is put

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acter in a way that nothing else can. And when the field of action lies before us, and we are then called upon to do, we shall work all the better for the good thinking we did, and the fruit of our good thoughts will then appear.

We can all think good thoughts. This is to please Christ; this is to follow Christ; and this to lay the foundation for good doing in the time to come.

Boys and girls are always anxious, naturally enough, to be good-looking. They sometimes adopt odd methods to bring about the desired result. Here is a recipe for good looks that never fails, and we can recommend it with a mighty confidence in its efficacy: Think good thoughts and think them all the time.

#### "Elbows Down."

"Archie," said a thoughtful mother, as the two passed through a crowded entrance to reach a concert-hall, "Archie, put your elbows down. Let your arms hang at your sides."

"Why?" asked careless Archie, not even stopping to think.

"Because you are troubling other people, and taking up more than your share of room," said the mother in a low tone, as they edged their way along.

The boy put down his elbows, but just as they gained the door, he put them up again. The next instant he turned and scowled at a boy who crowded against him and pushed him sideways in an unceremonious manner.

"I don't see what makes folks crowd so," he grumbled, as he took his seat.

"You would not feel it as you do, if you would keep your elbows down and give more room yourself," said his mother.

The day after this Archie came to his mother with grievous complaints against his two brothers, one younger,

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## "St. Augustine"

### COMMUNION WINE

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The Deanery, London, Ontario,  
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To Messrs. J. S. Hamilton & Co., Brantford:  
Gentlemen—The "St. Augustine" you sent is exactly what I have been anxious to get for some time past. I have never met with any wine so admirably suited for communion purpose.

Yours faithfully,

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Dean of Huron and Rector of St. Paul's Cathedral.

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one older. According to his showing, Mark and Ralph were always interfering with him, hindering him, and getting him into trouble.

"I am very much afraid, Archie," said the mother, "that it is nearly all your own fault. You have a fashion of sticking out your elbows when you walk so that you are continually knocking against people, and that vexes you. But your temper is like that too. You won't give others a chance because you want your own way. Elbows down, Archie, and temper smooth. That will make things easier."

Best for  
Wash Day

For quick and easy work  
For cleanest, sweetest  
and whitest clothes

Surprise is best

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**SURPRISE**  
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Best for  
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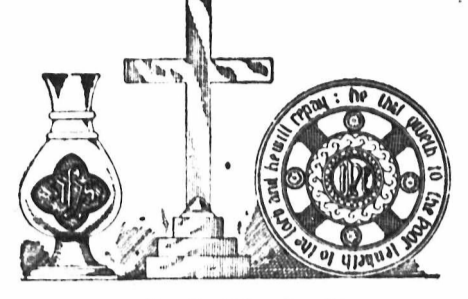
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