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AND DOMINION CHURCHMAN.

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Vol. 17.]

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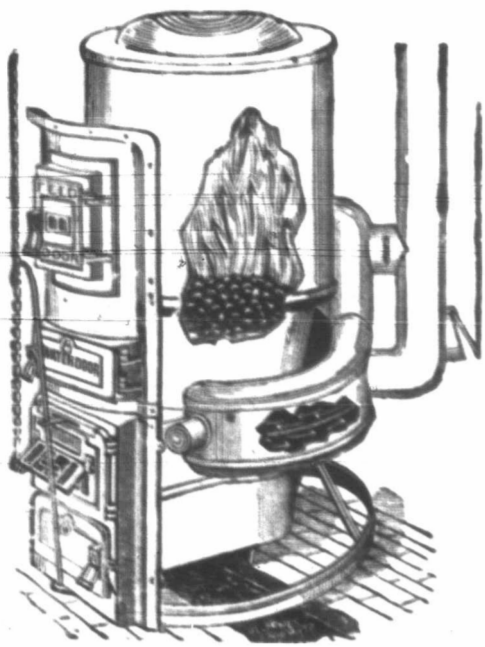
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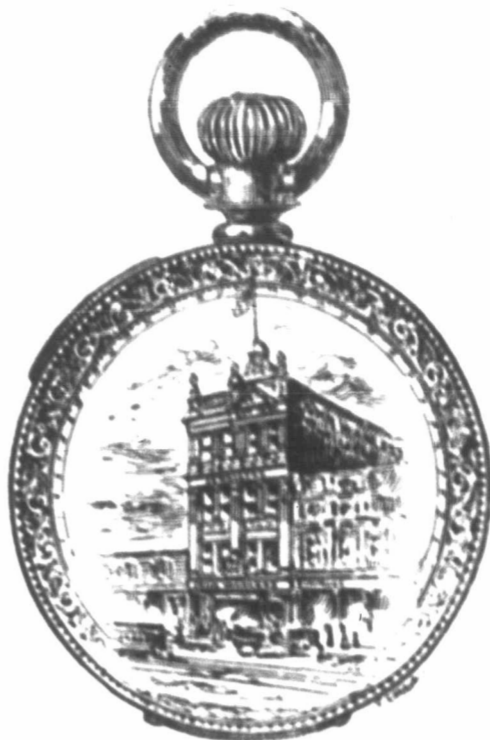
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CLERICAL MARCHING ORDERS.—Nothing so shows the lack of careful training and discipline in the clerical ranks as the loose way in which the Church's directory in rubrics, &c., is treated by many of the clergy, who forget or never notice the precise terms of their orders.

"CHARITY ABOVE RUBRICS," a saying of Bishop Tillotson's, very often quoted as an excuse for flagrant violation of rules which the clergy swear to obey, has been run to earth by a correspondent of the *Guardian*, and found to have had, originally, no application to such questions of violated ritual at all.

"THE CHRISTIAN HOME, its Foundations and its Duties," is the title of the last and perhaps most interesting and useful publication from the eloquent Canon Knox-Little. It is a thorough, practical treatise on courtship, marriage, parental responsibility, etc. Details of vexed questions are gone into with refreshing reality of treatment.

ROMISH BRAG.—"The assertion," says *The Rock*, "that Newman carried with him the flower of Oxford of his day, is mere Romish brag. Pusey, the most learned theologian, and Keble, the most spiritually minded among them, remained. So did the two Mozleys, and many more whose names may be seen in numerous memoirs."

ROMISH PERVERTS.—"It may be said of most of the perverts, not that they changed their Church because they were especially learned or able men, but they got the reputation of being learned and able by dint of puffing from their new allies, because they had changed their Church." A very fair criticism of the situation—to come from *The Rock*!

PRACTICAL RESULTS OF FREE CRITICISM.—A writer in the *Guardian* over the signature of "Moereus" gives a terrible account of the tide of immorality within his sphere of observation, which the "new light" teaching makes it impossible to stem. Young people naturally say if others may reject parts of the Bible, why may not we—if they don't suit us?

"THE CHRISTIAN HELL" is travestied in the November *Nineteenth Century* by means of Calvinistic and other extravagancies, so as to form a kind of *reductio ad absurdum*, calling for the brighter side of Christian doctrine,—which the writer parades with refreshing coolness as being "what the sceptics and free-thinkers say on the subject of Hell!"

THE PATRIARCHATE OF CANTERBURY.—Our religious compatriots in Australia and New Zealand have been discussing their degree of connection and subservience to the great central fountain of the Anglican Episcopate. The balance of the discussion is in favour of a "primacy of honour" only, as in the case of other fountain-sees or centres of missionary energy.

PRINCIPAL GRANT appears, from an article in the *Presbyterian College Journal* in Montreal, to have "gone down" before the assaults of so-called "Higher Criticism." He says, "the divine element in the Bible does not extend to the knowledge of science." He says, "to fight against this scientific criticism is to fight a hopeless battle." What will they do with him?

THE MARQUIS DI RUDINI recently described the position of the Papacy in new Italy thus:—"We have established in our midst the Papacy, which sometimes assumes a threatening attitude; but its sphere of action is limited to the exercise of spiritual power, not only by the law, which will not be contravened, but also by almost unanimous consent." Is this "limitation" the "deadly wound"?

ASSUMPTIONS OF SPENCERISM.—It is so curious a to be ludicrous how a school of philosophy which makes so much of Reason as against Faith, continually has recourse to that sophistical dodge of the stump orator—"we all know." A speculative fancy is stated as being "shown, proved, demonstrated," etc. Mere possibilities are ushered in by the use of the indicative mood as solid logical premises.

THE LATE BISHOP GOODWIN made the medium, providentially, for emphasizing the true position of the Church of England on the question of "Establishment or Disestablishment." In his recent Diocesan charge he averred that if the Church were disestablished, her spiritual position—as the historic Church of the English nation—would remain untouched and unimpaired: and yet at the Rhyll Congress he forcibly defended the Church as a useful establishment for the nation.

THE "PERFERVIDUM INGENIUM" of the dissenters at Rhyll was "thrown into a fever of excitement," we are told, by Dean Owen (that valiant Church champion in Wales) quietly entering the room during their Disestablishment meeting and taking a seat on their platform. Of course he was not invited to speak, but he was a "chiel among them takin' notes" and they had to be careful!

IN PRIESTLY GARB.—It appears from the *Iowa Churchman* that the Bishop of that diocese urges strongly the necessity or at least extreme importance of clergymen always appearing as such in all their ministrations; because their appearance serves to emphasize the value of their commission, and the worth of their authority. Carelessness in such matters produces a very injurious effect on spectators.

"EDUCATED HUMANITY SHUDDERS IN HORROR," says a writer on the subject of "the torments of the damned," at evils such as stings and fangs of wild beasts, and noxious contrivances of torture. How very funny that "educated humanity" should recoil from mere physical evils, as a result of spending a life-time in unrepented immorality, in most unlicensed corruption of heart and life-Bathos!

THE PORT BURWELL PREACHERS.—The editor of *Saturday Night* (Toronto) testifies:—"I know from personal experience there have been a dozen of them ('rascally preacher-adventurers') within twenty miles of the same church." Preaching as the chief qualification of the ministerial profession makes such an effective cloak for rascality that Church authorities cannot be too careful in examining credentials.

AN EMPEROR'S SERMONS.—The irrepressible German Emperor, whose idea is apparently that an emperor should sum up in his own person all possible trades and professions—be able to do anything and everything—has reached the climax of singularity by acting the role of chaplain ("urging his priestly rights") during his cruise in the North Sea. The *Freissinze Zeitung* says that these sermons are soon to be published.

ENGLISH WEALTH AND ENGLISH CHARITY.—Speaking at the S.P.G. meeting in Lincoln, Sir Arthur Gordon gave the annual income of Church of England people as 600 million pounds sterling. They had given eighty-one millions in twenty-five years to religious objects—a very small fraction, *not one per cent.*, of the whole. There is therefore much room for improvement—a large margin before they make up the stolen tithes.

"CHARITY BEGINS AT HOME," says the *English Guardian*, apropos of a recent controversy about the English continental chaplaincies, "and at least those resident in foreign parts cannot be denied Communion, when they are, as we contend, wrongly debarred from it by the Church of the country." Some one suggests the importation to Europe of an American Pullman cathedral car for the use of Bishop Wilkinson.

THE OWL AND THE DIPPER.—Professor Drummond, in a recent address in Scotland, tells of a friend whose two book-cases on opposite sides of his library are surmounted respectively, by a

stuffed owl and a stuffed dipper—according to the calibre of the books arranged under these two heads: the owl books being very exhaustive and heavy, the others so light that one could “dip” into them and learn them easily.

EARLY MARRIAGE; LOVE IN A COTTAGE.—Upon this subject Canon Knox-Little says:—“It would be nonsense to pretend that narrow means do not imply considerable self-denial; but the highest happiness of life is in the play of the affections.” . . . “They may be a happier man and woman together, living in a simple manner, than if they had remained apart in comparative ease and luxury, but with hearts unsatisfied.”

JESUIT TRICKS.—Those who were surprised at the discovery of an Italian priest as major domo in Hatfield House, the residence of the Marquis of Salisbury, have learned very little by the lessons of history. The only surprising and almost incredible thing is that the managers of such matters should have done anything so stupid as to employ a priest who had been a guide to visitors at the Vatican and might be recognized.

LEAVING SOMETHING TO THE IMAGINATION is a prominent characteristic of an acceptable, interesting and useful discourse. It is no compliment and no pleasure to the average intelligence of mankind to follow the prosy, long-drawn, elaborate details of a theological essay. People like a brisk rapid extension of the text or subject to practical matters, leaving their minds alert to bridge the gaps—which, however, must not be too long.

“THE LITTLE IRISH DUTCHMAN,” it seems, has been the original microbe from which all the Quebec and Ottawa corruption have been bred during the last ten or fifteen years. Having served his apprenticeship to corruption—or “boodling”—in New York, he had to seek “fresh fields and pastures new” in 1877: since which time Murphy has been teaching a “select circle” of imported and native talent how to boodle *a la* Tweed and Tammany in Canada—his refuge.

AN INSURANCE THAT PAID—THE COMPANY!—The Prince of Wales is said to have his life insured for £650,000—more than three million dollars. His annual income is about half a million dollars. If he insured at thirty (being now fifty), the premium would be about \$100,000 per annum. If he had followed the “Sinking Fund” plan of compound interest, he would have accumulated, by this, more than his expected insurance!

THE SCIENCE (?) OF DARWINISM.—Commend us to the advocates of evolution for examples of inconsequent reasoning! “Hence we see . . . these occurrences lasted many thousand years . . . during epochs impossible to measure by years . . . for untold ages.” It seems that feeling the absurdity of evolving man from an ape, they think to lessen the absurdity by spreading the process over innumerable ages. Vain subterfuge of a weak theory.

LAY RECTORS get rather severe handling from Lord Stanley of Alderly in his recent able article (*Nineteenth Century*) on “The House of Commons and the Church.” He accounts for the poverty of Welsh benefices because they are “infested with lay rectors or impropiators . . . who derive much more tithes from the parishes than do the vicars. . . . These lay rectors, who do nothing for the places from which they draw tithes, are

worse than absentees, for they are a great cause of the recent disinclination to pay tithes.”

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the *CANADIAN CHURCHMAN* the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and *the additional sum of fifty cents*, the total for the paper and the premium to our country subscribers being *one dollar and fifty cents*. The subject of one of these engravings is “Diana or Christ,” from a painting by Edwin Long; that of the other is “Not to be Caught with Chaff,” from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. *See advertisement.*

PREACHING AS A BUSINESS.

It is very difficult to manage a connection between all the more delicate functions of public life and remuneration without endangering the purity of the motives of those who devote themselves to the public weal. To take the highest range in legislation, there is probably nothing which commends the House of Lords as an institution so much to the conscience of the British Empire as the fact that they are, as a class, removed as far as possible beyond the range of temptations of a mercenary kind. They are there already by birth in that august chamber where the cream of social life and hereditary worth is at the service of the nation—where the very angel of corporate nobility presides, if anywhere, over intellectual deliberation on great national questions. How different in those quarters where the avenues to Parliament are crowded by persons seeking only (if they would speak truly) the “sessional allowance,” or whatever it may be called. The citizens of many a city are wondering whether they had not better abolish the Mayor’s salary, so that they may have at their head, at least, one who does not seek the post as an object of pecuniary advantage.

EVEN WITHOUT SALARY

the situation is not free from danger—and the less the specific remuneration of a member of Parliament or other public functionary, perhaps the greater danger. There is a danger in raising the salary of judges to such a degree—though we are far enough off that point as yet in Canada—that second and third rate lawyers will be tempted to fish for the ermine for the sake of the money. The danger now is, with us, that first rate lawyers cannot be tempted to accept the dignity, for its own sake, because doing so involves the loss of at least half their professional income. In parliamentary circles, and in municipal spheres of activity, men are too much tempted to “boodle” one way or another in order to eke out an insufficient allowance or inadequate salary by “collateral advantages,” or perquisites not quite correct. We need—especially in a new country like ours—a

class of men of solid patrician instincts, removed, by birth or otherwise, above the range of those temptations which other men are open to from greed of lucre, or some other unworthy motive—some ulterior object which can be covered by

THE CLOAK OF RELIGION

or some similar pretence. A contemporary has well pointed out the special attractions of the clerical profession as a cover for men who desire, for improper objects, to reach the inner core or upper crust of society, from which they would be otherwise excluded. The dentist, the physician, the photographer it has been observed can attain the same objects with less danger to themselves of discovery, or in case of discovery, of reprobation and punishment. But, under the cover of ministerial devotion and special unworldliness and spirituality, there is (at least so many rascals seem to think) a more effective entrance, though associated with greater danger in case of discovery. Of course, in order to take advantage of such a position for such a purpose, a man must be a thorough-going, practical infidel, fearing not God at all, and man very little. All the same, many such have been found, and the finding is not peculiar to any special form of modern Christianity. The only point is to minimize the possibility of success for such scoundrels as far as we can.

POPULAR PREACHING

is one of the easiest acquisitions, one of the surest roads to success in such an evil course as that to which we refer. A good deal has been said about the Confessional as a channel for such evil proceedings; but it may well be doubted whether, under another name and without traditional safeguards, the same thing cannot be more easily accomplished by the typical ear tickler of our day. A steady-going parish priest or deacon may starve if he cannot draw in the pulpit; but if he can use the pulpit to attract crowds—without regard to their quality—his salary will run up into the thousands, limited only by the purses of those who are drawn or interested. Once, supreme in the pulpit, the successful adventurer can go in and out without restraint or criticism—until he is discovered in wrong-doing! Then all the world is down upon him; and rightly so, but they ought to have been more careful beforehand. It goes without saying, that it is very difficult to clear away all the causes of danger in any case; but a good deal may be done to *minimize* the evil.

MARRIED CLERGY

are naturally supposed to be more safe in this matter than celibates, and Protestants are very properly watchful of this “safeguard,” and yet it sometimes breaks down,—if the marriage bond is not a congenial one. The evil grows most luxuriantly where the priestly character of the holy ministerial office is least emphasized—the sacred paternal relation of the clergyman to every member of his flock. He must not be regarded either as a convenient “absolving machine” or as a clever ear-tickler, but as a *father* to his people of both sexes and all ages. When that is shelved, and a man is exalted in public estimation by some more popular and less difficult qualification, the cloak tempts crowds of adventurers who—either from lust or money, or some other unworthy motive—will not fail to bring disaster occasionally on themselves as well as others, if their cleverness is sufficient (and every man considers himself thus clever) to generally escape the vigilance of spectators. Vigilance should not be left to spectators merely—it should be the duty of the Bishop or some such officer to oversee the overseer.

A WANDERER'S NOTES

No. 4.

It is an old story, but there is only too much truth in it, that the Church of England clergy and laity are too much indifferent to the power of the Press. They do not recognise the value of publicity, of being always in the public eye, of letting their light be seen before men. If there has been a great function in the Church, or a successful social gathering in the congregation, then the matter is described with great fullness and notices sent to all the newspapers, religious and secular. But at other times there is a dead silence; even the Church's Festival cannot extract a word of notice, and the Church paper is intensely dull. Now, in all this we are quite wrong and the whole Church suffers on account of our indolence or excessive propriety. We have none, either Bishop or system, to blame, but only ourselves. The Press is dependent upon the public, and serves the public interest; if we do not make it subservient to our own purposes, others will, and get before us in the race. If we despise the local prints we only show our ignorance of Canada, and all the tradesmen know that there is nothing pays so well as a judicious advertisement. In wandering about for business or pleasure one comes to a place and cannot know about the churches and services unless he is told, and a jotting, that is learned from his paper, will often decide his location for Sunday; in the leisure of traveling it is pleasant to be planning how best to enjoy and to promote the Church's work. But one has no divine intuition to know the unknown, and can have little interest in the congregation where the parson and people do not lead the way. It is well known that the Presbyterians, Romanists, Methodists, and others, sail on a different tack, and do so because they have experienced the benefit, and why should not we learn from the experience of others? In all matters of business they are infinitely our superiors, and religion is reduced by them to much of a business concern: as to how far they do it their enemies may sometimes tell lies. But side by side in a central block of a small village, there are two churches, not unlike in general appearance and standing of the members. One is St. Bartholomew's, Church of England, and the other, Faith, or Hope, or Charity, of the Methodist connection. The former is carried on with stately dignity and placid decorum; the services are held on Sunday, and also, perhaps, on Wednesday evening, and the clergyman is diligent in his visitations. It is all sure and slow, and the clergyman is the only person that seems to have any interest in it. A great marriage or a Harvest Feast may require a special notice in the papers for the information of the brother bucolics, but that little interest soon gets old, and then comes the chronic stagnation. But along the side of the street affairs are managed differently. Whether truly or not, the Methodist interest is said to rest on a constant excitement, which takes many shapes. The congregation is one made up of missionaries, who are constantly speaking and working for the good of the connection, praising the minister and his ministrations, inviting to the next meeting, taking part with the choir, and acting always with the one end in view. In addition to the periodical change of a minister, there are frequent interchanges of pulpits, and if some strange preacher is in the neighbourhood, he is engaged, even at the risk of his giving some very strange doctrine, which, however, is rather piquant as coming from a stranger. Lectures upon Japan, and the Mohawks, and John Wesley, and The Confessional, and the recent Ecumenical

Council are in ceaseless operation, and thus there is a constant movement of the whole body, and every congregation and member. All are interested by feeling or office, and nobody is left to think that he is left out in the cold and is useless. If he can do nothing better he can sing a song or play the clarinet at the concert, or at least give a varied experience at the class meeting: somewhere or somehow he is made useful, and also made to feel that he is of importance in the connection: if he is made teacher in the Sabbath school, he is two steps towards the ministry and not to be mentioned without deference. But the ladies are the chief propagandists, filled with the most enthusiastic zeal and pious energy.

Now no one blames them for all this energy and its form of success, but why will the members of the Church of England not profit by the lesson set before them? The Methodist works with a will, and every member shows an interest, and the whole connection go together, and because it is found to answer its purpose, even a form of Episcopate is assumed, so that Bishops are as common as D.D.'s and American colonels. They leave no stone unturned to secure success, and of course they succeed, and nothing succeeds like success *ad infinitum*. Are Church people, then, indifferent or indolent, or on the outlook for miracles to fill their mouths whether they open them or not? They seem to be wedded to an old and evil tradition, and will not believe and act with even the plainest guidings of Providence before them.

But there is even a heavier indictment still against the Church in Canada, namely, that she has lost all influence in education. Probably five-sixths of the teachers do not belong to the Church of England, and undenominational religion is what each teacher wishes to make it. All over the Province our clergy are inclined to look askance upon the schools as if they were hopeless, and they are more than half frightened at Young Men's Christian Associations and such meetings. Where we draw back, the other ministers show their interest and thus secure the popular favour, and carry the ball at their foot. In Toronto there is one avowedly Church school for boys, and at Port Hope another, but what becomes of the religious training of the thousands of our children throughout the whole Province? There is not a tithe of a tithe of them gathered into our Sunday schools, and how much of definite knowledge do they imbibe even there? But outside, in the day schools, who are the religious teachers, and why have we so few? Why has the Church as a body not tried to retain her own schools and teach her own children, and train them by means of her own teachers? Of course, by this time, we have long lost our chance and we suffer for our supineness, but we confess and condole over it, and yet there is no effort being made to all appearance to recover lost ground. We make some ado about our Sunday schools, and spend more money and labour and worry upon them than events justify, but we must profess to have some system that will ever so thinly cover the ground. All things considered, the Church of England in Canada has prospered fully better than might have been expected, or her ways conduce to promote in results, and God's work is always full of "great marvels," but He is also always a law both to Himself and to everything everywhere in the universe of being. Tom.

—Beware of despairing about yourself; you are commanded to put your trust in God, and not in yourself.

THE BROTHERHOOD OF ST ANDREW.

The object and rules of the Brotherhood are clearly set forth in the following extract from the Constitution, which is the same both in the United States and in Canada:—

Object.—"The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men, and to this end every man desiring to become a member thereof must pledge himself to obey the Rules of the Brotherhood so long as he shall be a member. These Rules are two: the Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among young men and for God's blessing to rest upon the labours of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible Classes." Bishop Tuttle, of Missouri, in his charge to the Brotherhood at the St. Louis Convention, expresses his opinion with regard to the Rules in the following words:—"Brothers mine, there was spiritual insight of no mean sort used by somebody when the lines of direction for you were marked out. Things to do were not piled up and enjoined by rules fast and hard. The aim seemed to be to get you on your knees before the Lord Jesus, and to have you give up your hearts to Him, and then no doubt seems to be entertained that your lives would be His, and other lives would be won your way and unto Him. Not great things to be done are proposed. But the how of the doing, in obedience to Christ, and the why of the doing, from the love of Christ and for souls, are counted as among things most precious for the human heart to take in. Your two simple rules of prayer and service to the Master, and for and to young men, seem to me the height of wisdom and the depth of spiritual philosophy." The Brotherhood in Canada appeals to the Church for sympathy and support on these and no other grounds. The progress in Canada during the past year has been steady, and the work done by most of the Chapters of a very encouraging order. The American Council Report for 1890-'91 refers to the Canadian Brotherhood in the following terms:—"The Canadian Brotherhood of St. Andrew, with which a fraternal alliance was contracted at the last Convention, has continued to grow in size, vitality, and influence. Its members have kept steady pace with their American brothers in all worthy efforts to push forward. The representatives of the Council who attended the Toronto Convention of the Canadian Brotherhood in February last brought back glowing reports; and the Canadian Chapters are steadfastly maintaining the true standards of our work."

Convention.—The Canadian Council, after no little consideration, have finally determined that the next Canadian Convention shall be held in Toronto on Friday, Saturday and Sunday, the 12th, 13th, and 14th of February next. The dates have been settled thus far ahead that all interested, both of the clergy and laity, may make their arrangements to keep these dates free, so as to be present at the whole Convention. The clergy of the Church generally are specially invited to make the necessary effort to be present, so as to bring themselves actually into contact with what promises to prove a great aggressive movement within the Church. Already the Halifax Chapter have promised to send up at least one delegate, and delegates are likewise expected from Winnipeg and several from the States. Every effort will be made to have some of the brightest intellects, both clerical and lay, from the United States and Canada, present to address the various meetings. Delegations from all kindred associations will be heartily welcomed, and it is hoped especially that the Lay Helpers' Associations of the different dioceses will send many representatives.

The reports received by the Council from time to time from the various Chapters throughout Canada, show that the building up of Men's Bible Classes forms in many places an important item of the work done by the Brotherhood.

A clergyman thus gives his impressions of the St. Louis Convention:—"The impressions received are many and great. Among them is the inspiring revelation of the fact that the laity of the Church are alive and true and active and loyal to the faith. The Brotherhood is the hope of the future. It is the work of the Holy Ghost."

We have read the November number of *St. Andrew's Cross* (the official organ of the Brotherhood), containing a very full report of the St. Louis Convention, through from end to end, and can recommend it, not only to all Brotherhood men, for their earnest perusal, but to Churchmen generally, as a bright, manly Church paper of the right ring.

Trinity University.—At a meeting of the Theological and Missionary Association of the College, held on the evening of Monday the 30th of November (St. Andrew's Day), Mr. N. F. Davidson, by request, delivered a short address to the members of the Association on "The Aims, Objects, and Practicabil-

ity of the Brotherhood as a Feature of Church Work. Mr. S. Woodroffe, 1st Vice-President of the Brotherhood, who has lately decided to proceed to Holy Orders and is attending lectures at Wycliffe College, was also present and spoke on the subject. The Reverend Provost Body referred to the movement as one which commended itself to every earnest Churchman, and expressed the hope that the Divinity students of Trinity would take the matter up in some practical shape, either by forming themselves into a college Chapter, or becoming members of some of the city Chapters, and thus identifying themselves with the work.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Missionary Meeting.—A well attended meeting under the auspices of the Quebec Diocesan branch of the Woman's Auxiliary, was held in the Cathedral Church Hall, on the evening of St. Andrew's Day. After the meeting had been opened with prayer, by the Very Rev. the Dean, the Lord Bishop, who occupied the chair, introduced Dr. Leo H. Davidson, Q. C., of Montreal, lay secretary of the Provincial Synod, to the audience. The address was of a missionary character, and proved exceedingly interesting. Dr. Davidson showed by a long array of carefully prepared figures the large increase year by year in money received for missionary objects from the time of Bishop Mountain to the present day. He spoke in terms of the highest praise of what had already been done by the Woman's Auxiliary since its establishment in Canada, six years ago, but showed how much more was required. The Auxiliary had raised upwards of \$30,000, besides all the clothing, etc., sent to missionaries and Indians. The lecturer said that not only the ladies, but the children too were doing a good work. He could not speak in such flattering terms of the men. He said that taking the number of communicants, and the money raised for missions, it would not amount to 40 cents per head, and contrasted it with the large amount yearly spent for liquor. He showed that not only in foreign lands was help wanted, but in our own country, where Jews and Chinamen are flocking daily, there was much for the Church to do. As the Lord Bishop, in his introduction, had spoken of the good work done at Cote St. Paul, where Dr. Davidson officiates as lay reader, he referred to it as the happiest work of his life, and that all honor was due to the Dean of Quebec, who was the first to start a mission there. A liberal collection was taken up to help to support Miss Sherlock, who has gone to Japan as a medical missionary. A hearty vote of thanks was proposed by the Dean and tendered by the Bishop to the lecturer on behalf of those present, after which His Lordship pronounced the benediction.

St. Andrew's Day.—St. Andrew's Day was observed in St. Matthew's and the Cathedral as a special day of intercessions in behalf of missions, it being a day set apart by the Archbishop of Canterbury for that purpose. At St. Matthew's there was an early celebration of the holy eucharist.

Advent.—Besides the numerous services, in St. Matthew's Church there will be evensong each Friday evening at 8 o'clock, with a special Advent sermon.

MONTREAL.

DEANERY OF CLARENDON.—Church of England Sunday School Teachers' Institute.—The meeting of this institute in the basement of St. James church, Hull, will be remembered for a long time as a most successful event. From the diocese there were present, besides Sunday school teachers, Revs. F. R. Smith, chairman, Rural Dean Naylor, H. Plaisted, H. L. A. Almon, S. A. Mills, W. A. Fyles, L. B. Pearse, J. M. Flannigan, W. S. King, and from Ottawa, exemplifying the bond of union, Ven. Archdeacon Lauder, Rural Dean Pollard, nearly all the remaining clergy and a goodly number of the teachers, among whom were noticed Mrs. Tilton and A. N. McNeil, licensed lay reader.

After appropriate opening remarks by the chairman, Rural Dean Pollard delivered an interesting and instructive address upon the motives, responsibilities and privileges of Sunday school teachers. First.—Motives as living stones in the living Temple of God to build up active Christians out of love to Jesus for His glory and the good of the Church. Children should be trained to follow our example as co-workers with God by teaching them that they are actually sons of God and should walk worthy of their high calling, by imparting through attractive methods a taste for religion as making life happy

and for the Bible as of vital importance, leading them step by step to obey the precepts of Christ in Confirmation and Holy Communion, and to consider externals as well as internals beneficial. Second.—Our responsibilities are great, inasmuch as there is only one hour a week for church education. Hence need of prayer, careful preparation and instruction and the leading of the young up from Sunday school to Bible class and active church membership. Third.—The privileges as workers with God to teach children to desire the daily renewal of the Holy Spirit granted in baptism. Teachers are not units, but members of a vast body, and if all did their duty the world would beavened with sound church people.

Ven. Archdeacon Lauder followed in a much appreciated address upon the necessity of definite teaching in Church doctrine and Bible truth. He pointed out that these were one, and if rightly taught, division would be prevented. There were different ideas about the Catholic Church; many did not understand it as a visible body, divinely organized. Children should be taught dogmatic truth, for no one would reason, for instance, with a child about the doctrine of the Blessed Trinity. With no uncertain sound the privileges of holy baptism should be impressed upon the mind and heart. It is as silly to ask a Christian, are you saved? as to ask, do you see? Heresy and schism were the work of the devil. Be students and intelligent workers from a Church point of view; constant readers of the Bible, kind to others who differ, but hold firmly to your own belief. A profitable discussion ensued, after which Rural Dean Naylor read a thoughtful, concise and timely paper upon Church History in the Sunday School. This was one of the features of the meeting, elicited hearty approbation, and on motion Mr. Naylor was asked to allow his paper to be printed.

Pending this action a resume of the paper is given. Two reasons for teaching Church history. 1. It illustrates many New Testament facts. Under this heading were instanced, among others (a) the martyrdoms of Stephen and James, first in the long role of the noble army of martyrs; (b) the encounters with Simon Magus and Elymas, the beginning of the Church's long struggle with heresy; (c) the meaning of St Paul's voyage to Rome seen in the history of the Church in Rome. 2. It helps to correct many prevalent errors. The following are a few of the instances: The first and original Church was the Church of Rome; calling members to the Roman Communion exclusively "Catholics" and the Roman Church "The Catholic Church"; that the world is divided between Roman Catholics and Protestants; that the Church of England dates her existence from the time of the Reformation and owes her life to an act of Parliament. Pursuing the theme, a plan for a year's lesson in Church history was laid down, viz.: First quarter—Primitive Church history; second quarter—Early English Church history; third quarter—From Reformation to present time; fourth quarter—Canadian Church history.

Next came the query: "Can we prevail upon the Sunday school committee to adopt such a course of lessons?" and the writer closed by suggesting a list of books for the teacher's private use, and with the statement that "an author who will write a history of the Church of Canada will confer a boon upon her members and Sunday school teachers."

In the discussion which followed the need of standard works on Church history in Sunday school libraries was pointed out.

Rev. H. L. A. Almon, of Aylmer, read an exceedingly suggestive and useful paper upon the "Grading of Sunday schools." This paper will also likely appear in print, and under that impression an abstract merely is submitted. Strict attention to the systematic and hearty co-operation of teachers with superintendents cannot fail to bring beneficial results. He described the formation of a model Sunday school and advocated the biennial grading of the scholars. The tests for advancement were termed "The Age" and "Capacity Tests." Progress was ascertained through consultation with teachers rather than by examination. Objections to grading were stated and answered, in the course of which it was shown that teachers and scholars alike would benefit by change, and that teachers gifted for certain grades should be retained therein. There were insuperable objections to non-graded schools. Mr. Almon closed by urging all to trust daily in the Triune God for strength, believing that faith would ever see many successes and steady progress in the Sunday school work of to-day, and fears for its future would vanish into thin air.

It being now 1 o'clock all repaired to the rectory, where ample justice was done to a sumptuous repast, kindly provided by the Woman's Guild.

In the afternoon discussion upon the subject of the last paper opened the proceedings, Mrs. Tilton's remarks upon the need of thorough organization being especially valuable, as coming from a tried and successful teacher.

Then Rural Dean Bogert delivered an admirable address upon the baptismal covenant as the basis of

Sunday school teaching, the leading points of which are given: 1. It is the Church's mode of teaching. 2. It corresponds with the teaching of the Bible. 3. It is the most rational basis starting with one's own existence and gradually unfolding relationship to God. 4. It includes and leads to all other teaching. In the discussion it was pointed out that in this respect the Church of England differs from other Christian bodies.

Rev. W. A. Fyles, of Quyon, spoke of the Sunday school as the nursery of the Church. The Anglo-Catholic Church of the future will be what the Sunday schools of to-day make it. Her work is hindered by the so called liberalism of the age. A good teacher from a variety of reasons can wield immense influence for good. The ideal should be God the Father, the Church the Mother, the Sunday school the nursery of the Church. In keeping with the idea, a model Sunday school was pictured. Teachers deeply spiritual, one in sympathy and aim with the clergyman, opening and closing exercises from purely Anglican formularies; type of instruction suited to varying age and ability but based on Church's year, and catechism, with some knowledge of the Prayer book and Church history. Children should also be trained from earliest years to self dental and willing help. He advocated children's services and teachers' meetings, "the crying need of which is everywhere apparent."

Rev. A. W. Mackay, on "How to Conduct a Bible Class," said in effect:—1. There should be a separate building or classroom. 2. Separate opening and closing exercises. 3. Definite plan, following Church's seasons, leading questions, simple anecdotes, good illustrations, closing early to give time for the asking of questions. 4. A library, with standard works on Church history and literature.

Mr. A. N. McNeil read a good paper upon the general subject containing ideas of a practical nature.

A vote of thanks was tendered the chairman, who had largely contributed to the success of the meeting by his tact and ready help. Tea was provided by the Woman's Guild, who deserve praise for their well directed zeal. In the evening a devotional service was held in the church, when addresses were made by Rev. A. W. Mackay to children; by Rev. H. L. A. Almon to parents, and by Rural Dean Naylor to teachers.

The choir rendered the musical part of the service in a hearty, becoming manner.

That God may bless these efforts to the furtherance of His work in our midst is the prayer of those privileged to be present at this institute.

ONTARIO.

KINGSTON.—A meeting of the committee of the Synod of the Diocese of Ontario on the unification of the Church, composed of delegates to the provincial Synod, who were requested to consider the resolutions of the Winnipeg conference, was held in the Synod hall to-day. There were present: Dr. Walkem, Q.C., chancellor; Ven. Archdeacon Bedford-Jones, Ven. Archdeacon Lauder, Rev. Canon Burke, Rev. Canon Spencer, clerical secretary; Rev. Rural Deans Baker, Nesbitt, Low, Carey, Rev. Prof. Worrell, Col. Sumner, Dr. Smythe, Q.C., James Shannon, Major Mayne, the lay secretary, and others. Rev. Canon Spencer having been elected chairman, explained the object of the meeting, after which Chancellor Walkem gave an exhaustive history of the proceedings which led to the conference and a statement of its results. The chancellor was unable to concur in the views expressed by the bishop in his pamphlet, and contended that he had misapprehended the scope and object of the Winnipeg resolutions. He took exceptions to some of the statements made in the pamphlet, and dissented from some of the conclusions at which the bishop had arrived. At the same time he said it seemed to him that the bishop concurred in some of the most important features of the scheme, and that some of his objections related to details only. The chancellor spoke for nearly two hours, after which there was a general discussion. It was then moved by Ven. Archdeacon Bedford-Jones, seconded by Rev. B. B. Smith:

That the committee begs to thank the chancellor for his luminous exposition of this scheme of consolidation of the diocese as proposed by the Winnipeg conference. The committee would in general terms express its approval of the great and important object in view, namely, uniting the Church of England in the Dominion by some scheme that will be acceptable to the Church in general, and the committee hope that at its next meeting in May further information and consideration of proposals may lead to an agreement on the subject.

It was moved by the chancellor, seconded by Rev. Dean Baker, and carried, that the chancellor, clerical and lay secretaries, the Rev. B. B. Smith and Prof. Worrell be a sub-committee to obtain information and prepare a report for the next meeting of the committee.

KINGSTON. *In Memoriam.* James A. Henderson entered Paradise Dec. 7th, 1890. Walter Walkem entered Paradise Dec. 7th, 1890. Eternal rest grant them, O Lord, and let light perpetual shine upon them.

TORONTO.

RURAL DEANERY OF DURHAM AND VICTORIA. *Plan of Missionary Services, &c.*

Parish or Mission	Date	Deputation
Cartwright	Jan. 10th.	Rev. W. McCann.
Lindsay	"	Rev. J. Creighton.
<i>Port Hope.</i>		
St. John's, a.m.	Jan. 10th.	Rev. W. H. French.
St. Mark's, p.m.	"	"
Emily	"	Rev. G. F. Hibbard.
Bobcaygeon	"	Rev. A. B. Chafee.
Fenelon Falls	"	Rev. W. J. Creighton.
Coboconk	"	Rev. W. Farncomb.
Perrytown	"	"
Elizabethville & Orono	"	Rev. W. C. Allen.
Bowmanville & Newcastle	Jan. 17th.	Rev. R. D. Creighton.
Cavan	"	Rev. E. Daniel.
Trinity Church	Jan. 18th.	Revs. E. Daniel and R. Rooney.
Manvers	Jan. 24th.	Rev. C. H. Marsh.
Ops	"	Rev. H. Burges.

N.B.—The clergy of the Rural Deanery are earnestly requested to preserve a copy of this plan, and to write for any further information to the Rural Dean or Secretary. WM. C. ALLEN, Sec. R.D.D.V.

St. Matthias.—On Thursday evening, 29th inst., the last of the series of Parochial Reunions managed by Mrs. Harrison, under the auspices of the Churchwardens and others, took place. The fact that Advent was drawing nigh may have occasioned additional vim. Certainly, the members of the various Parochial Guilds and Associations vied with one another to secure Mrs. Harrison's efforts to make a success. The result was an ovation to the spirit of united energy and tact. The bright and cheerful schoolrooms were prettily decorated, and crammed to their utmost capacity, notwithstanding the falling rain outside. Indeed the very passages were obliterated, and some could not find at last standing room within the doors. It does not do to come late to the affairs at St. Matthias, and it is safest to buy tickets long beforehand, instead of paying at the door. Among those who took part were Mrs. H. L. Dunn, and Mrs. W. Gray, the Misses Sewell, Milligan, H. & V. Wadsworth, Amina Wey, and Gertrude Timms; also, Rev. Professor Huntingford, Rev. F. G. Plummer, and Messrs. E. V. Stevenson, G. H. Birch, F. C. M. Mockridge, Davidson and Timms. When all did so well, it would be invidious to particularize, but one may say that the audience evidently appreciated the singular talent, both as singer and reader, of Trinity's new and popular Classical Professor. Though the primary and main object of the entertainments has been to bring the congregation together sociably, they have been so well managed, though the fee was very small, as to leave a large balance, over expenses, on the right side. The rector acted as chairman.

Grace Church.—The Rev. H. M. Edwardes, London University, has been appointed as locum tenens during the leave of absence of the Rector, Rev. J. P. Lewis, from the Dominion for travel in Asia.

All Saints.—The Very Rev. Dean Carmichael, of Montreal, lectured in the school room on Monday evening on "Ants." The large audience was delighted with the instructive address of the popular and eloquent dean. The lecture was on behalf of the literary society.

A meeting of the Trinity College Miss. and Theol. Society was held on the evening of St. Andrew's Day, Monday, November 30th, when an address on St. Andrew's Brotherhood was delivered by Mr. N. F. Davidson, M.A., '84. The Provost, in introducing the speaker, spoke of the very great pleasure it gave him to welcome on such occasions distinguished graduates of Trinity, and in the present case especially to welcome Mr. Davidson, who had identified himself so closely with the establishment and spread of St. Andrew's Brotherhood in Canada. The speaker began with a very happy reference to the great benefits he had derived from Trinity—the great emphasis laid upon the development of spiritual life had deeply impressed him. He then proceeded to speak of the necessity for the existence of such an order as the Brotherhood of St. Andrew,—a simple organization with one great and sole object, the spread of Christ's kingdom among young men. Toronto had a larger proportion of young men than any other city he knew of; it was the centre of great educational activity, the students alone could be numbered by thousands; then there

were the thousands of young men employed in offices, banks, and stores. These men were most of them away from home and its influences, and exposed to all the temptations a great city spreads out before them. The work of the Brotherhood lay with these, who were often difficult of access to the clergy, even supposing the latter had not their hands more than full of other work, as was generally the case. The Brotherhood was thus designed to assist the clergy and supplement their work, and young men in any case could best be approached by young men. It was remarkable what a number of young men had been found willing to take hold of the work, and therefore a success had attended the Brotherhood far beyond what had been expected. In enumerating the work actually done, Mr. Davidson spoke of the means employed in different churches for carrying out the rule of service—by young men's Bible classes, by hospitality or sick visiting committees, and in many other ways. The late convention in St. Louis, of which a full account may be seen in the "St. Andrew's Cross," was a most marvellous gathering, composed of five hundred and forty-one members, practical, active men from all parts of the continent, overflowing with life and energy and enthusiasm. He then spoke of the reasons why divinity students especially should join the Brotherhood, to be in touch with a work of so much importance and interest to young men, for the sake of the valuable training it would give them in their contact with men, and that they might be in a position the better to establish Chapters when taking up parish work, where half the battle would be won by having men to back one up. Instances were quoted of the power of the badge as a help in initiating work, and a check and aid in everyday life. When Mr. Davidson had concluded his address a discussion followed, and in conclusion Mr. Woodruff, vice-president of the Canadian branch, and the Rev. the Provost, spoke warmly of the good points of such an organization.

St. James' Cathedral.—The first of a course of sermons to young men, to be given monthly throughout the winter, was preached in this church on Sunday, Nov. 29th, by the Very Rev. Dean Carmichael, of Montreal. This course of sermons is arranged under the auspices of the St. James' Cathedral Chapter of the Brotherhood of St. Andrew, and the members of the Chapter make a special effort to get as many young men as possible into the church at these services. The spacious cathedral was crowded and fully one-half of those present were young men. The singing by the surpliced choir under the direction of Mr. W. Elliot Haslam was excellent and thoroughly congregational. The dean preached an eloquent sermon from the 5th verse of the 137th Psalm; "I wish to say that Canada, for her own success, may take, with profit, the American ideal. Why allow ourselves to dream of any possibility for this country except success? Why listen to any words which would blind our eyes to our magnificent possibilities? Canada is no longer a great fringe along a water stretch or lake and river; it is a vast Dominion, literally extending from ocean to ocean, a link binding the hoary empires of the east with the more modern empires of the west. Surely we should live to believe in this country, to bite out our tongues before we give voice to the dastard thought that might rise in our minds that Almighty God has nothing great in store for us." Speaking of the question of party, the preacher said that he was for that party which cheapens not their country, but for that which holds greater than any party success the success of Canada. "This country needs to rise to a higher ideal, and, thank God, I believe it is going to do so. There are times when the blush of shame becomes a positive symbol of righteousness. That blush of shame is on the face of every honest man who loves his country and believes in its destiny. We need to demand that the laws of God shall be observed by those who govern this country. Government by party in some cases we must always have, but to make party the excuse for using corruption, to allow it to be the excuse for such an expression as 'I did not use one cent for myself, it was used for political purposes.' Oh! the stain of it! What a base and low ideal? What an insult to the magnificent freedom that the Mother has given us to govern ourselves! What an example to our young men, standing on the verge of manhood, to say that something must be done because party demands it! Are you ready to stifle such a degrading ideal of manhood, to say, when you possess power, 'I will follow party with all loyalty as long as party recognizes God; I will never raise hand or voice in its favor when it fails to do so.' I would not have you fall into the error that the sins of our public men are, of necessity, the sins of the nation itself. The secret of our prosperity lies in the sign of a healthy public opinion, and a determination that, strike wherever it may, justice shall be done, till we can say that the purest type in the country is found in the government of the country. God give us grace, if choice lies between an un-

scrupulous genius and a plodding honest man, to follow honesty wherever it may be." Concluding, the eloquent preacher said there could be no higher ideal than "For God and country," and if they were the last words that ever he should address to the young men assembled, he could not wish for a better motto to leave them.

The choirs of the Church of England in the city are taking steps to form a choir association, with the object of improving the singing of both choirs and congregations. Preliminary meetings have been held, at which the draft of a constitution has been prepared, and will be submitted to a full meeting of clergy and choirmasters on Saturday afternoon, December 12th. Already enough choirs have promised their co-operation to assure success, and it is proposed to hold a grand choir festival next Whitsuntide, when a full cathedral service will be sung.

FAIRBANK.—The first of a series of special Advent Services was held on Wednesday evening, December 2nd, when the Rev. Canon Osler was present and was assisted by Mr. G. F. Davidson (late of the Aspidin Mission, Muskoka). The service was very hearty, and an appropriate address was given by Mr. W. Creswick, who also spoke a few words of farewell after the close of the service, expressing his regret at leaving the mission, to which he had become deeply attached. The Rev. Canon Osler added a few cheery words of encouragement, and then presented Mr. Creswick, in the name of the congregation of Fairbank, with a substantial token of their esteem and gratitude for the untiring zeal with which he has laboured amongst them during the past eighteen months. After Mr. Creswick had expressed his thanks for this unexpected gift, and the kind feelings which had prompted it, Mr. Davidson briefly requested the prayers and co-operation of the people in the work which he had undertaken. Rev. Canon Osler then terminated the proceedings by pronouncing the Benediction.

NIAGARA.

GRIMSBY.—The meeting of the N. & W. Deanery was held at this place. The Rev. G. Johnson, Wellingford, was the preacher. A pleasant and profitable time was spent in the discussion on the "Preface to the Prayer Book." A resolution of condolence was passed to Mrs. Geddes for the great loss she had sustained in the death of the good Dean of Niagara. Allusions were made in the several churches as to the loss the diocese had sustained by the removal from their midst of the Venerable Dean Geddes. Trinity Church, Chippawa, where the Dean spent the first two years after his return from England, was draped in black, and a memorial service was held on Sunday, the 22nd ult. This W. A. branch, of which Mrs. Geddes was then president, at their meeting moved a resolution "expressing their deep sympathy with Mrs. Geddes in her great sorrow." So far the reports of those who held their missionary meetings in the fall are full of promise; the attendance has been good, and the offerings better, as they should be, after the bountiful harvest this year. Thanksgiving was generally observed in all the churches by appropriate hymns and sermons, and in some cases decorations. When we consider the diocese gives this day's offertory to the "Disabled Clergy Fund" (all too much needed), we cannot see how any church can be closed, for this reason, if no other.

NORVAL.—*St. Paul's Church.*—This parish has been vacant for about two years and a half, but has at last obtained the promise of a clergyman, Mr. T. L. Aborn, B.A., B.Sc., at present second master of the Church school for boys, who expects (D.V.) to be ordained on Sunday, Dec. 20th. Though Norval Church people have long felt the need of a resident clergyman, yet they have determined to make the best of their position, and going upon the maxim that "union is strength," they have stood together, and been the means of not allowing the Church spirit to diminish. Through the kindness of those at Trinity College, students have been coming ever since the vacancy of the parish, and their services have been most acceptable, the present state of prosperity being greatly due to them, the foremost of whom was Mr. W. F. Webb, B.A., whose untiring zeal and genial spirit have won for him many friends. Last Sunday (1st Sunday in Advent), the Rev. J. H. Ross, of Bullock's Corners, held a celebration of the Holy Communion, at which more than three-quarters of the congregation remained to partake of, a fair index of their Churchmanship. Surely some of our larger congregations can take pattern by them.

HURON.

GALT.—The first Sunday in the Christian year has for some time been set apart by the Rector of the parish as Sunday School Anniversary Day, the

appropriateness of which, in connection with the beginning of the Christian life, is evident. On this day, bright and hearty services are arranged, special sermons preached by some special preacher. A children's service was held in the church in the afternoon, offerings for Sunday school work presented, and the church beautifully decorated for the occasion. On Sunday, Nov. 29th, such services were held, and the rector having under his oversight the adjacent mission chapels at Preston and Hespeler, now served by students, and soon to be supplied by a Deacon to act as curate, arrangements were made for such anniversary services throughout the whole parish. The Rector officiated at the mission stations morning and afternoon, having a celebration of the Holy Communion at both places, attended by nearly fifty communicants; Mr. James Woods, lay reader, taking the service at Preston in the evening, and delivering an appropriate address on Sunday school work. The services in the mother church at Galt were conducted by the Rev. Rural Dean Craig, B. D., rector of Clinton, who preached special sermons, and addressed the children in the afternoon. Rural Dean Craig is an excellent preacher whose retiring disposition has kept him somewhat in the background, but whose qualifications for effective parish work and whose abilities as a preacher are exceptional. His discourse on Sunday morning to parents and teachers was an impressive and powerful appeal on behalf of Christian childhood, and his simple and practical address to the little ones in the afternoon was admirable. Thanks, Rural Dean, come again. A hearty welcome and cordial greeting await you! As for the church, attractive always, it never looked more beautiful. According to our custom, one of our town florists arranged the decorations. Plants and flowers adorned the church in rich profusion, the bright array of chrysanthemums (the golden flower) being specially attractive and appropriate. Bright and hearty hymns and anthems were sung, all in keeping with the joyous occasion, making the whole day, as in former years, an interesting and eventful one in our parochial life. The offertory was, as usual, very liberal. LAUS DEO.

ALGOMA.

UFFINGTON.—The following report of a visit paid to the mission of Uffington and outstations, has been sent in to the Bishop by the Rural Dean of Muskoka. In the central station, the church of St. Paul has been improved with extra groins running round the walls, giving better finish to interior of roof, and by insertion of oriel window in the west gable. The outside also has received two coats of paint. A bell has been purchased, and hung in the church hall turret, and a bank wall has been built along the line of the site, on the west slope, the space filled in with earth, and cemetery accommodation to a limited extent provided. This at a total cost of \$113.17, raised thus: local \$35.85, outside collection \$77.82. The parsonage also has been greatly improved by a cellar 8x10 blasted out of the solid rock, and an extension built to the rear of the house 24x18, of two stories, giving on ground floor kitchen and woodshed, and overhead two bedrooms and study; a verandah six feet wide, two hundred feet long, running round the house, has also been added and four hundred feet of fencing done: house and roof, verandah and fence painted two coats with vulcanized paint; total cost of parsonage improvements \$503.57, of which \$98.64 was provided locally. The improvements to parsonage which Mr. Burden has effected makes it to be quite a model and convenient country parsonage, with appointments all complete; unpaid balance of cost, \$156, yet to be provided.

PURBROOK.—*Christ Church*.—An inspection of this church last year revealed grave defects in the condition of roof and walls. With characteristic energy and skill, the missionary addressed himself to remedy these defects. This has been most effectively done, and the structure greatly improved, by removing the roof, reducing the height of walls to 10 feet, taking out the east end, and building an apse 16x12, putting on a new and open roof, $\frac{1}{2}$ pitch, adding vestry 8x9, and porch 8x9. The new parts are on stone foundation, the walls are plastered stone finish, and the windows are all filled with leaded coloured light; entire cost so far, \$289.80, provided thus: local \$80, outside collections \$89.80, leaving a balance yet to be provided of \$120, and there remains yet to be done—Interior—wood, oil stained and new furniture; exterior—stone foundation under old part, and painting of building, estimated cost \$53.

LEWISHAM.—*All Saints*.—This station is the weak one of the mission. It is difficult of access from other points in the mission, having its market and natural outlet in the direction of Orillia. After years of struggle, a church has been built costing about \$300. But during these years the church population has almost entirely left the neighbourhood. And the Rural Dean advises that the church property be

offered for sale, and the proceeds applied to the relief of church work in the settlement of Clear Lake, the next station, but several miles north east, and where there is a hopeful church interest.

VANCOUVER.—*St. Stephen's*.—The church here is a perfect gem, although small. It is beautifully proportioned, and churchly in its design, and except for detail work yet to be done, and within the local power, is in its furniture and appointments complete. One acre has been purchased and deeded to the diocese, chopped, logged, cleared up and fenced; the church is frame, on stone foundation, nave 32x17, apse 12x18, vestry 8x9, porch the same, roof open $\frac{1}{2}$ pitch, walls plastered stone finish, windows gothic filled with leaded coloured lights, chancel and nave furniture all complete. Entire cost \$441.62, local collections and labor \$185.75, collected outside \$134.76, S.P.C.K. grant \$121.11, no debt; yet needing to be done, and within local power,—interior, oil staining; exterior, painting with vulcanized paint, estimated cost \$35. This mission, embracing the foregoing stations, with Clear Lake, and the Travis settlement, as very hopeful fields, if worked up, is left by the Rev. H. W. Burden, missionary for three years past, and whose health compels him to retire, in a most complete and workable condition, soon, it is to be hoped, to be again occupied by a missionary who will consolidate and perfect the good work the retiring missionary has so well brought on to its present satisfactory condition. With the temporalities so effectually provided for, space is afforded for a more concentrated attention being given to the more purely spiritual side of the people's requirements, although Mr. Burden has by no means neglected or overlooked this important part of his work. Summarised, the work of Mr. Burden's incumbency may be given as follows. He has built two churches, and rebuilt another, and completed the exterior of another; he has made one graveyard, by carting soil thereto, and fenced two, and extended and embellished the parsonage house. The whole at a total cost of \$2,309.46, with a debt remaining of only \$276, for which he has made himself personally responsible, and which it is earnestly hoped the many warm hearted and liberal friends of Algoma will not suffer him to lose, or to wait long for. As Mr. Burden left at the end of October, the Rural Dean of Muskoka, Huntsville, will gladly receive contributions to liquidate the \$276 owing, practically speaking, to Mr. B., and will acknowledge all sums received in the diocesan organ, *A. M. News*. THOMAS LLOYD, Rural Dean.

Diocesan Library.—The Rev. H. W. Burden, before leaving Uffington, very kindly donated 42 volumes of "The Ancient and Modern Library of Theological Literature," as a permanent memento of his connection with the diocese of Algoma. The volumes are quite new and will form a valuable addition to this most helpful and privileged institution of our missionary diocese. THOMAS LLOYD, Librarian, Huntsville.

ILFRACOMBE.—The Rev. L. Sinclair desires to inform all correspondents with him that no postal communication has been carried to or from the centre of this Mission during the last week, in consequence of the flooding of the government road. This is a repetition of what happened in the Spring, and the poor settlers here have no help; even the navigation has been blocked all summer and remains so. The vehicle of the mail contractor was caught in the flood on the 24th inst., and since no mail has gone or come. Mr. Sinclair hopes this will explain the delay of communication until the mail travels. This communication has to be carried by the clergyman to Huntsville.

ROSSEAU.—Mr. Clifford, Churchwarden, begs to acknowledge through CANADIAN CHURCHMAN the receipt of five dollars from a good kind friend for building fund of new parsonage at Rosseau.

RUPERT'S LAND.

WINNIPEG.—The Ven. Archdeacon Reeve was consecrated Bishop of the Mackenzie River in Holy Trinity Church, on Sunday morning, November 29th. The important event drew about 1,000 people to witness the solemn ceremony. The following was the order of clergy and bishops who marched in procession: The Rev. H. T. Leslie, secretary of the diocese of Rupert's Land, and the Rev. A. C. Garrioch, missionary at Fort Vermilion, Peace River; the Rev. C. R. Littler, incumbent of Selkirk; Archdeacons Fortin and Phair. Then followed assistant Bishop Gilbert of Minnesota, accompanied by his Chaplain, Archdeacon Appleby; Bishop Pinkham and his Chaplain; Rev. A. Wright, of Fort Lacombe; Bishop Anson, of Qu'Appelle, and his Chaplain, Canon Precentor Coombes; Bishop Walker, North Dakota, and his Chaplain, Canon Pentreath; then Bishop-elect Reeve, and his Chaplain, Rev. W. J. Garton, incumbent of Gladstone, late missionary at Fort

Rae, Peace River, and lastly, the Metropolitan of Rupert's Land and his Chaplains, Dean Grisdale and Canon Matheson. The service opened with the processional hymn, "The Church's One Foundation." The Metropolitan then read the Communion Service, Bishop Gilbert reading the Epistle, and Bishop Walker the Gospel. The sermon was preached by the Very Rev. Dean Grisdale from Acts i. 8.

The Dean referred to his long and intimate personal friendship with the Bishop elect, and said if past experience was any guarantee of what was to come, if there was any such thing as continuity of character and purpose, the Church might hope to witness an episcopate of great and personal usefulness. He promised the Bishop elect, in the name of the congregation, that he would carry into his new responsibilities their prayers and sympathies.

Bishop Anson, of Qu'Appelle, and Bishop Pinkham, of Calgary, then accompanied the Bishop elect to the vestry, and after he had been properly vested, returned with him and presented him to the Metropolitan, saying, "Most Reverend Father in God, we present unto you this godly and well learned man to be ordained and consecrated bishop." The official documents authorizing the consecration were next read by the register of the diocese, Mr. John Machray, barrister. These documents were four in number, and were, (1) the resignation by Bishop Bompas of part of his diocese to be constituted into the new diocese; (2) the nomination by the C.M.S. of the Ven. Archdeacon William Day Reeve, of Chippewyan, as a fit man for the bishopric; (3) the acceptance of Archdeacon Reeve by the Archbishop of Canterbury and the appointment of the former by the Archbishop as Bishop of Mackenzie River; (4) the acceptance of Archdeacon Reeve by the Metropolitan of Rupert's Land, and directions as to the consecration.

The Litany was intoned by Rev. Canon Coombes; prayer was said for the bishop about to be consecrated and the Metropolitan proceeded to examine the bishop elect on certain articles. In answer to the questions proposed, the bishop elect declared his belief that he was truly called to this ministration, and his belief in the sufficiency of the Holy Scriptures; he promised to exercise himself in the same Holy Scriptures, to exercise faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word; to show himself an example of good works unto others; to maintain quietness, love and peace among all men; to be faithful in ordaining, sending or laying hands upon others, etc. At this stage the bishop elect put on the rest of the episcopal habit, Rev. Mr. Garton officiating as chaplain. The hymn, "Come Holy Ghost, our Souls Inspire," was sung, the clergy singing one line and the congregation the next, and alternately; prayers were offered, and then the Metropolitan and bishops present laid their hands upon the head of the elected bishop kneeling before them, the Metropolitan saying, "Receive the Holy Ghost, for the office and work of the bishop in the church of God, now committed unto thee by the imposition of our hands, in the name of the Father and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands; for God hath not given us the spirit of fear, but of power and love and soberness."

The next part of the ceremony was the delivery of the Bible to the new bishop, with an exhortation to give heed unto reading, exhortation and doctrine.

The Metropolitan afterwards proceeded with the communion service.

The offertory, which was very good, was devoted to the clergy widows' and orphans' fund of the ecclesiastical province of Rupert's Land.

The rector of Holy Trinity Church, Venerable Archdeacon Fortin, announced the hymns and took part in the Holy Communion.

Among the visiting clergymen present was Ven. Archdeacon Appleby, of Minnesota, who, during his stay in the city is the guest of Dr. Jones.

Rev. Mr. Garrioch and Rev. Mr. Wright from the far north, were also present.

Bishop Walker, of North Dakota, preached in Holy Trinity Church, an eloquent and impressive sermon. Dr. Walker took for his text Luke xvi. 25: "For remember thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." The reverend gentleman drew a striking picture of the social inequality of the present day, the prodigious abyss between classes, the differences of rich and poor. Was it, he asked, God's order or our disorder? In the even-handed justice of God there was provided a Divine compensation. He pointed out that inequalities exist by the will of God; for the perfect equality of to-day would be the confusion of to-morrow. He remarked that the poor were often culpable in envy, pride, selfishness and hate. Wealth, he said, was no allotment for personal pleasure. Equality should be the bond of our brotherly duty to link us man to man. The sin of Dives was neglect of duty; for we are not told he was a vicious epicure, a sot, or an oppressor

of the poor; and there is no trace of cruelty to Lazarus, but his life was without any but a selfish purpose, forgetful of any world but his own. After drawing a graphic picture of Dives and Lazarus, the Bishop declared that a life of selfish forgetfulness was sin; he spoke of the ignorance of the needs of others, of social inhumanity, which was rife in the world. Every man, he said, with a competence, who knows not Lazarus at his door, is a Dives. Bishop Walker spoke of the terrible reality of suffering most manifesting itself to day on the other side of the world. Sad suffering, he said, is not of God's allotment, but of our neglect; selfish enjoyment can harden the heart, even as the dripping snow forms the glacier. The moral judgment of God was to be found recorded with keen irony in the 22nd verse of the same chapter: "It came to pass that the beggar died. . . . the rich man also died, and was buried." After contrasting the two chambers of death as he had contrasted the living surroundings of the two men, in an eloquent peroration he concluded that beyond the grave the good providence is vindicated; the life of holy suffering has its reward and the life of selfish indulgence has its reward.

Dr. Walker was listened to with rapt attention by a large congregation. Gonod's service was well sung. In the enforced absence of Mrs. Temple, Mr. Ross sang "O Lord, God of Abraham" with good effect, the recitative being especially well rendered. This was followed by Wesley's "Blessed be the God and Father," the solo passages being sung by Mrs. Wade and Mrs. L. A. Hamilton. At the voluntary the organist played "The Dead March in Saul," in consequence of Mrs. R. D. Richardson's death. Canon Matheson read the prayers and the Metropolitan of Rupert's Land gave the benediction. There were five other clergy also present.

Correspondence.

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

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

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

The Bishop of Ontario on the Winnipeg Conference.

No. III.

SIR,—His Lordship of Ontario having, to his own satisfaction, demolished the whole scheme which the united wisdom and experience of the Winnipeg Conference had evolved, proceeds with becoming modesty to say:—"I do not like to conclude without suggesting a scheme of Church consolidation, which I think would accomplish the object desired," &c. He then proceeds to assume that the object desired, "indeed the only *raison d'être* for the existence of a general Synod, is as a precaution against a possible conflicting legislation by Provinces." Now I would respectfully ask his Lordship, who told him that the real object, the *raison d'être* of a general Synod was "to prevent conflicting legislation." How such an utterly absurd conception of the object of a general Synod can have entered any man's head is to me amazing. Synods are the legislative assemblies of the Church, and a Synod of the whole Church would, one would suppose, be called into being to legislate for the whole Church—to consider and determine what was best to be done by way of enactment, and sometimes, though very rarely, by way of restraint, to promote the efficiency and well-being of the whole body. I should have thought it would have occurred to any one, that an active, organized, energizing body—needing to adapt itself to its ever varying surroundings—would also need some organization by which it could effect that adaptation, and provide for new and unforeseen emergencies. A general "appellate tribunal" would necessarily grow out of this general Synod, as one of its first acts, but it manifestly could not take its place, if the Church in Canada is not going to lie forever in fragments. We do not merely want a legal ecclesiastical appellate tribunal, which can give decision upon the meanings of disputed enactments of past years, or past centuries. We want a legislature that can enact new laws, when needed, and repeal or amend old ones, according to the requirements of the passing years. I pointed out in my first letter that neither Diocesan nor Provincial Synods have any power by the Act of Parliament under which they are acting, to pass canons affecting either doctrine or worship, and yet surely the living Church must have power to deal with such living issues. Have we any Divine assurance that heresies will not arise in the future as they have arisen in the past. Is it not more than probable

that the Church will have to pronounce before long upon new false doctrines about what the Church herself is, about what Holy Scripture is, about what the Sacraments are? And must not the Church have some organ by which she can make these pronouncements? And may we not hope that before long those Pan-Anglican Synods of which I believe the Bishop of Ontario was the real originator—will become the final legislative body with an appellate tribunal, to which, when need requires, questions of this kind may be carried from every Province of the Anglican Communion. I do not intend to discuss the details of the Bishop's appellate tribunal; as a workable scheme, it is ill-considered and absurd. After sketching his plan, the Bishop says: "There would be thus an analogy between the working of this Synod and that of a Supreme Court of secular jurisdiction. As the Supreme Court unifies states and civil provinces by keeping local legislatures within the lines of the Constitution, and thus secure unity of the nation, so our Supreme Synod of appellate jurisdiction might so control the legislation of Provincial Synods as to prevent conflicting canons being enacted by the different Provinces." But are not the Bishop's facts all wrong? Is it not the House of Commons at Ottawa, the Legislature at Washington, the Parliament at Westminster, that controls the legislation of Provinces and States, and prevents their mutually injurious enactments? Supreme secular courts are only asked to interpret the Provincial or State statutes. They cannot annul or disallow them. The Bishop says:—"The Synod," i.e., this appellate tribunal, which he is urging shall have no coercive jurisdiction, "but the Provincial Synods affected shall abide by the decision of the appellate Synod." But suppose they won't shall. Who can make them if there is no coercive jurisdiction. I think, sir, I have given sufficient proof of the truth of the Bishop's words that he had not had time to consider the matter before he wrote about it.

Yours, &c.,
JOHN LANGTRY.

Year Book and Clergy List.

SIR,—I was rather surprised to-day by receiving a circular from a Toronto publisher, stating that he proposes in a few weeks to issue the initial number of "The Year Book and Clergy List of the Church of England in the Dominion." Desiring to have it as complete as possible, he requests me to fill up a slip with certain information.

I do not know whether this gentleman has been authorized to issue "The Year Book of the Church," but it seems fitting that he should state whether he has authority. As far as appears, he has undertaken on his own account to issue "The Year Book." It may be all right, but I hesitate to give the information desired until this point is settled.

According to the report of the last session of the Provincial Synod, that body authorized a committee to prepare and issue "The Year Book of the Church of England." So that any publication claiming to be "The Year Book of the Church" must be issued under the direction of that committee, to be of any authority in the Church.

CLERICUS.

Nov. 27th, 1891.

Ilfracombe Poor.

SIR,—My attention has been called by the members of the Woman's Auxiliary in Toronto, to the fact that Mrs. Greville Harston has appealed publicly for clothing and Christmas gifts, on behalf of the Ilfracombe poor. Will you kindly allow me to inform the readers of your esteemed paper that no one is entitled to make any public appeal for the mission of Ilfracombe, except the Incumbent in charge. The clergyman is the receiver and distributor of all donations sent for the benefit of the mission. This plan has been followed of late by the Auxiliaries, and I trust will be continued in the future, as their help is much required. I have no right to interfere with a Christian lady sending charity to any of her private friends for distribution, as Mrs. Greville Harston did last year, but I am bound to make known the fact that these gifts were not received by me, neither did they in any sense prevent my having to apply to the Woman's Auxiliary to supply gifts for the various Christmas trees of the mission, and clothing for the poor.

L. SINCLAIR.

Incumbent Ilfracombe Mission.

"A Presbyterian Paradise."

SIR,—Will you kindly allow me to call the attention of your readers to the Church in the west, in the Diocese and Province of Rupert's Land. I will first quote a Presbyterian paper: "Two hundred preaching stations in which successful work was done last summer, are vacant during the present winter. A summer session is to be held in Manitoba Presbyterian College, Winnipeg, to provide mission labourers for the winter's supply." In order

thus, to "push" the work of their Church, "the general assembly shall provide \$1,500 to pay the expenses of increased staff." "The Red River Valley (Manitoba) is becoming, under God's blessing, a Presbyterian Paradise, through this valuable student labour."

The Presbyterians here are intensely aggressive, much to their honour, and are heartily supported by their brethren in the east, with the result that large numbers of our people are lost to us because the Bishop of Rupert's Land has neither the men nor the money.

I cannot set forth the very pressing claims of this diocese, but I feel sure that if the Rev. Canon O'Meara of St. John's College, Winnipeg, will give an account to your readers of the work done by the College and Cathedral staff; the generosity and labours of our noble bishop; the number of "preaching stations" vacant; the many families lost to us because of the few labourers in the vineyard, then, sir, I feel sure that something will be done to "push things" here. By the Synod report I see that "Wycliffe College" gives \$400 a year to the mission work of Rupert's Land. What does "Trinity" do?

The Master says "Go." The needs of the people cry "Come." What will you do?

H. D.

Nov. 27th, 1891.

Lay Preaching.

SIR,—We have here within a radius of some few miles, a vacant mission and a good many mission stations, which during certain seasons are served by Divinity students; hitherto I have been unable to learn by what authority they are sent, and to whom they are responsible, and who has the oversight of them; I believe that some of them, if not all, preach, as well as conduct Divine service. Now I think it desirable that there should be some information on these points, and also as to whether they have the Bishop's license to preach. I append extracts from the canons relating to this matter. The services of these young laymen may be very valuable, under proper restrictions, more especially at the present time, when we have such an insufficient supply of ordained ministers, but they certainly should be appointed by and responsible to the Bishop, and hold his license to perform certain ministerial duties, but the limits of these should be strict and clearly defined, that there might be no encroachment on those of the ordained ministry, of which there seems to be considerable danger.

East Simcoe, Nov. 26, 1891.

R.

Canon VI. of Provincial Synod, page 108, of Canons, etc., of Diocese of Toronto: "No person shall perform the office of Lay Reader except he shall hold the Bishop's license." II. Rules adopted by House of Bishops relating to Divinity students, &c., page 158, sec. 14: "A Candidate" (for ordination) "may be licensed by the Bishop to act as a Lay Reader in his own diocese, and without such license a candidate may not take upon himself such function."

At page 142, sec. 13 (49): "No person whatever, not examined and approved by the Bishop of the Diocese, or not already licensed for a preacher, shall take upon him to expound any Scripture or matter of doctrine; but shall only study to read plainly and aptly the homilies set forth by lawful authority, or such other sermons as may be approved by Bishop or Curate." This last section was adopted, but not confirmed, but is in force, if the Canons of the Province of Canterbury are binding here until altered or amended? except the part in italics.

Notes and Queries.

SIR,—You will oblige many of your readers, who are not able otherwise to obtain the information, by giving the meaning and derivation of the word "Kenosis," which occurs in several late numbers of the CANADIAN CHURCHMAN, in the last instance reference being made to the "Kenosis" controversy in the *Church Times*, which I have not had an opportunity of reading.

Ans.—The word is taken, for theological purposes, from Phil. ii. 7, "made Himself of no reputation"—literally—"emptied Himself." The controversy recently has turned upon the question: "Of what did He empty Himself, and how far?" The key to the solution seems to be chiefly in the word *form* ("of God, of a servant") and the construction of the whole clause—translating literally—"but taking a slave's form, emptied Himself." That is to say, "He changed His manifestation from the Divine to the lowliest human type." There are some who try to make out that He divested Himself of His divine knowledge; but there is no reference to knowledge—essential intellectual consciousness—in the passage. It is altogether a question of condescension and humiliation as to condition. What He gave up was His eternal glory as God, hiding His Divinity

under the form of a slave—mere humanity, a creation of the Divine. This seems to be the contention of Canon Bright, and those who think with him; the object of the others being apparently to prove that Christ could make a mistake as to historical facts, or innocently accept and endorse an erroneous human view or fancy, having set aside His omniscience.

British and Foreign.

Seven parishes have promised to contribute £1,000 each towards the fund for the endowment of the proposed fifth bishopric for Wales, to be formed by the partition of the diocese of St. David's. The new diocese will probably be called Brecon and Swansea.

The national monument to Bishop Morgan, who translated the Saxon Bible into Welsh, is now being erected in the Cathedral enclosure at St. Asaph.

We are sorry to hear a report that the Dean of Lichfield (Dr. Bickersteth) is seriously unwell. The Dean has been fifty-five years in holy orders, and seventeen years Dean of Lichfield.

The Bishop of Jerusalem (Dr. Blyth) sailed for the Holy Land on Wednesday morning. There was a celebration of Holy Communion at the village church of Saltwood, Kent, at 7.30 a.m., at which the Bishop and his daughter communicated and thirteen others, as a farewell service before starting on their long journey. The Bishop has received considerable help while in England for the furtherance of his work in Palestine and Egypt.

The Earl of Strathmore, as chairman of a committee of gentlemen in the diocese of St. Andrew's, has purchased a house and garden near St. Ninian's Cathedral, at a cost of £2,500, and presented it as a deanery to the Cathedral trustees. Last year the Provost of St. Ninian's was nominated Dean of the whole Diocese of St. Andrew's. He is a son of the late Dr. Gilbert Rorison, author of the well-known hymn, "Three in One and One in Three."

The Trinity Church *Record*, New York, has the following announcement:—"The Rev. Dr. Holland will give the Advent lectures in Trinity Church. The subject he has chosen is: 'The Religion of Character.' Dr. Holland is an eloquent preacher and a profound thinker, and will undoubtedly attract business men, and we expect to see Trinity filled, as usual, at these mid-day services."

A correspondent informs us that "it is definitely fixed that the benediction of the Mackonochie Memorial Chapel is to take place on Sunday, December 13th. In the unavoidable absence of the Bishop of London, the Bishop of Argyll and the Isles (by express permission of the Bishop of the diocese) will officiate at the ceremony. His lordship has for many years been closely connected with St. Alban's through the late Father Mackonochie, and was himself one of the searching party who found the body of the late vicar in the snow. A second edition of the 'Life of Father Mackonochie' has just been issued."

Bishop Selwyn, of Melanesia, has been informed by Sir James Paget and Mr. Pickering Pick that the injury to his leg, caused by his long illness, will render him physically unable to perform his work in Melanesia any more. He has therefore been compelled most reluctantly to inform the Primate of New Zealand that he will resign his see whenever it is most convenient to the Mission and to the New Zealand Church. The Bishop is gaining ground slowly, and can now get about from room to room on crutches, but his recovery will be a very slow process.

At a special service in the palace chapel at Llandaff recently the Bishop received the following ex-Calvinistic Methodist ministers and their

wives into the communion of the Church—viz. the Rev. H. P. James, of Caerphilly, and the Rev. J. W. Jones, of Blaenavon. Immediately afterwards his Lordship confirmed them, together with the Rev. Josiah Thomas, ex-Calvinistic Methodist minister of Llandaff, and the Rev. Samuel Griffiths, ex-Congregational minister of Swansea, who, together with their wives, were admitted into the Church a short time ago. The gentlemen named are now all engaged as lay readers in different parts of the diocese.

The Archbishop of York has written to the Rev. Canon McCormick, D.D., Vicar of Hull, expressing strong desire that there should be more churches in Hull. A meeting of Churchmen of Hull was held recently, at which the Archbishop's scheme was submitted. It is that a fund of £20,000 should be raised, and in order to start it, his Grace offers to give £1,000, on condition that the remaining £19,000 is subscribed.

Since last week some five hundred names have been added to the memorial to the Archbishop of Canterbury, in relation to the recent ordination of a deacon for Spain by the Archbishop of Dublin. This new list includes the names of the Bishop of Shrewsbury, the Dean of York, H. B. Swete, Regius Professor of Divinity, Cambridge; V. H. Stanton, Ely Professor of Divinity, Cambridge; R. J. Wilson, Warden of Keble College, Oxford; five Archdeacons, and 489 Fellows of colleges, rectors, vicars, and curates.

Testimony to Church progress in Wales continues to accumulate. A very remarkable confirmation was held by the Bishop of Llandaff at Blaenavon recently. There were 133 candidates, and of these 43 were ex-Baptists, 20 ex-Wesleyans, 10 Primitive Methodists, 4 Calvinistic Methodists, 12 ex-Congregationalists, 1 ex-Bible-Christian, 15 no denomination, and 28 Churchmen and Churchwomen.

Sunday School Lesson.

3rd Sunday in Advent. December 13, 1891.

THE CHRISTIAN NAME.

I. WHAT A NAME SIGNIFIES.

Repeat first question in Catechism. "Name" means 'the knowing.' We know people by their names, call them by them, talk of them by them.

II. GOD HIMSELF HAS A NAME.

We do not say "The Almighty Being Who made the world," or "The Almighty Saviour Who redeemed the world," but we say, "God" and "Jesus Christ." God has often taken a Name for Himself.

God's Name is that by which we know Him. We pray "Hallowed be Thy Name," i.e., we pray that we may reverence and worship God according as He has shown Himself to us. We worship what we know (St. John iv. 22).

The Jews called Him "Elohim" the "Mighty One,"—or "Lord of Sabaoth," Lord of Hosts. They knew Him by His Might in the creation of the world. God gave Moses a new name by which the people should know Who sent Him, "Jehovah."—"I am,"—i.e., "I live for ever." (Ex. iii. 13-15). Jesus Christ the same, etc. (Heb. xiii. 8). All Christians call God by another name—"Father," (Rom. viii. 15). St. John tells of another name—"Love," (1 St. John iv. 8). Another name to be told to those who are saved at last (Rev. iii. 12).

III. THE CHRISTIAN NAME.

A name is what we know any person by. Everyone has a surname and a Christian name. If I want a person, I call him by name. God calls us one by one, by our names. (Is. xliii. 1). God loves us one by one, and calls us one by one. (Prov. xxiii. 26). Name reminds us of Baptism, when we received our name (See Catechism).

Every time you hear your Christian name it should remind you that you are a Christian. Your Christian name is a kind of holy name, ought to remind us of how holy we should be. Sad to be a Christian only by name. See what Jesus Christ said to those who had Christian names but not

Christian hearts (Rev. iii. 1). See promise to those who are Christians in very truth (Rev. iii. 5).

Family Reading.

"Changed Lots; or, Nobody Cares"

CHAPTER VII.

(Continued.)

"It is good for the child to ride, see how her colour is coming back," said Nance when Danny grumbled, and all went short that "Lil" might be satisfied, and she reigned like a true queen over the loving hearts in her little kingdom.

By the time she was quite strong and able to run about, the blackberries and the nuts were ripe, and mushrooms were to be found in the fields; the children spent their days picking first one then the other for Nance to sell in the villages.

It was all play for Dorothy. Had she not always longed to pick these things, and nurse had never let her pick anything lest she should tear her frocks or wet her feet.

It happened to be a fine dry season. Open air life had ever been a coveted joy to the restless child; now she might be out all day and no one wished her to do anything but please herself, if she were tired she might rest with the old black and white sheep dog at her feet as guard, while Jem worked on industriously, never reproaching her for laziness.

She wished to go home, she told herself soon, but not till the blackberries were over.

She talked to Jem about it sometimes, but never to "mother," as she had long ago learned to call Nance. One day she had said "I am not your child, you are not my mother." And poor Nance had burst into such a passion of grief that Dorothy had been frightened and shocked; she had a very warm heart of her own, and she readily understood the love which had been given her and returned it.

The idea which had come to her before her illness had lately taken entire possession of her; the fairies seeing how naughty and disobedient she was, had changed her into a little gipsy girl, and the child whose place she had taken was in her nursery at home waiting till she was good enough to return.

Poor Jem was very much puzzled by her remarks on the subject, but he remembered the doctor's words, and never contradicted her, turning the conversation as soon as he could and making her happy first with one prize and then with another.

First it was a dormouse, then it was a young squirrel, and for each he cleverly made boxes, till they were tame enough to run about the caravan. Then he reared a nest of young goldfinches for her, and for these he managed to buy a very old cage, Even the wished for rabbits were not denied her.

Jem caught some for her, and old Danny won her smile by making a small hut for them which could travel on the top of the van; Dorothy had never accorded more than a half-frightened civility to old Danny; now she thanked him graciously, but distantly.

"Won't you give gran'fer a kiss, my pretty?" said the old man quite humbly; he had often grumbled lately to Nance that Lil had grown "very queer."

"No, I can't," said Dorothy, colouring with distress, for she felt she was appearing ungrateful. "You are not my grandfather, but I thank you very much indeed."

The old man muttered some angry words as he turned away, and Jem looked his disapproval as he lifted her on Turk.

They were just starting to gather some blackberries which were now covering the hedges in profusion; it was a very lovely afternoon in October, and the caravan had stopped on a piece of waste land just outside a town in Dorset.

"Why are you so nasty to granfer, Lil?" asked Jem reproachfully, before they had gone far.

"I wasn't nasty," said Dorothy haughtily; "and my name's not Lil."

"What is it then, Lily, eh?" asked Jem, with some curiosity.

"No it isn't, it's Dorothy; my real name is Dorothy, I've told you so lots of times."

"Dorothy! Lor! what an odd name to think of;

who ever heard of such a name?" said Jem, trying to smother a laugh.

"It's not an odd name! You shan't say it's an odd name!" And now Dorothy burst into tears, and sobbed as if her heart would break; a sudden wave of memory had come over her with the sound of her name. Would no one believe her and take her home, or was she really turned into the little gipsy she appeared.

Jem stopped the donkey, or rather old Turk being no longer driven, stood still, and cropped the ragged little tufts of grass by the roadside, while Jem, throwing one arm over the donkey's back, begged Lil lovingly not to cry; he would call her whatever she liked, only old Danny had been very kind about the rabbits, even if he was not her granfer."

"I'm not Lil, I'm not Lil," sobbed Dorothy, who had lost all self-control. "I'm Dorothy, I'm Dorothy Chisholm, you shall not call me Lil."

"Yes, yes, my pretty," said poor bewildered Jem, "but that's such a long name, I couldn't call you all that now, could I?" He remembered the doctor's words, it would never do to contradict Lil's fancies, she was not quite well yet.

After a time Dorothy grew calmer, and dried her tears.

"They used to call me Missie, too," she said sadly; "they often called me Missie."

"Then I'll call you Missie, if you like; now there's a dear, don't cry any more, your poor head don't ache, do it?" said Jem anxiously, and Dorothy soon forgot everything but the blackberries.

A day or two after this they came up with the other caravan; and Dorothy shrank in terror from the sight of Joe and Lisbeth, thereby confirming Nance's opinion that the child had been ill-treated in her absence. Nor would anything induce her to have anything to say to Joe's other children; Lil had never cared to be with them in the old days, but growing up among them she had never been unfriendly; it puzzled Jem greatly that she could not now be induced to speak to them.

"If you are not civil they'll spite you," he said warningly, and when his words came true, and in fighting her battles he received a black eye, she grieved for days, but still remained obdurate.

At last, however, compassion for little blind Jenny broke down her resolution. The neglected baby would sometimes wander away alone, and one day Dorothy found her in what she thought a very dangerous place, close to the heels of one of the horses, and forgetting everything but the baby's helplessness, she struggled with her in her arms back to Joe's van, and when Lisbeth took the child roughly from her, scolding and shaking it, Dorothy nearly choked with anger and indignation. She controlled herself however, and went back sorrowfully to "mother" with the story.

"Nobody cares for that child," was Nance's answer, and the words remained in Dorothy's heart.

"Nobody cares for her!"

From that day forward she was distantly civil to the whole family, and never missed an opportunity of doing something for the blind child till the poor little creature learnt to follow her about like a dog.

Jem watching her, said to himself: "Lil has a good heart, there's none of them like our Lil."

To be Continued.

Dickens' Pet Daughter.

THE GREAT NOVELIST'S FAVORITE "MAMIE" TO WRITE OF HER FATHER.

Pretty "Mamie" Dickens was already considered by those who knew Charles Dickens best to be the novelist's favorite daughter. To none of his children, perhaps, was Dickens more affectionately attached, and the "pet daughter" saw much of her father under all circumstances. When even the dogs were chased out of the novelist's study, Mamie was allowed to stay. The daughter is now a full-grown woman, living quietly just outside of London. For the first time since her father's death, Miss Dickens has been persuaded to write of him whom she knew so well. During 1892 there will be published in *The Ladies' Home Journal*, of Philadelphia, a series of articles by Miss Dickens under the attractive title of "My Father as I Recall Him." Fortunately for the thousands

who will read what she writes in these series, Miss Dickens has a retentive memory, and she made copious notes during her father's lifetime. She will tell in this series everything she remembers of her father; how he educated his children; his family life and his personal habits; how he wrote his famous books; his love of flowers and animals; how Christmas was spent in the Dickens household; how the novelist romped with his children; the famous people who came to the Dickens home, and his last years and closing days. No articles ever published have in them so much promise of telling the world things which it has never known of Dickens, and Miss Dickens' story of her father's life will be eagerly looked for in thousands of homes where the name of Dickens is like a household word.

Shadows.

Shadows of the morning, on the way!
Shadows of a morning, fresh and gay!
Shadows of the morning, like a maiden's tears adorning
For her bridal,—oh! how soon ye pass away!

Shadows of the midday, cool and calm,
Shadows of oasis, and of palm!
Where a weary pair are resting, after heat of desert,
blest in
Airs that wander in those shadows, breathing
balm.

Shadows of the evening, how they fall!
Sombre, dank, and heavy, like a pall!
Slow at first, they quicken; then they thicken,
thicken, thicken,
Till they rush upon us, myriads, veiling all.

Shadows of the midnight, dark and drear!
Shadows of the midnight, fraught with fear!
But for hopes we fondest cherish, faiths we dare
not let to perish,
O ye awful, awful shadows! And so near!
A. G. B.

Social Laws for Girls.

You think the laws of society are severe. You do not believe that conventionality is a great sword held up, not to strike you, but to protect you, and you shrug your pretty shoulders, and say: "I know I was doing nothing wrong, and I don't care what people say." Now, my dear, you must care what people say. The world is a great judgment court, and usually the innocent and the ignorant are protected by it, though occasionally some one falling into the mire of scandal and gossip is brought into the court all bedragged and disfigured; and the judge, not being able to see the virtue which is underneath, decides against the victim, and all because she did not care what the world said. I wish you would think even of the most innocent things.

Sometimes I fear you think I am a little bit severe, but I have known so many girls who were so thoughtless, yet so good, and only found protection in the sword of conventionality. It may hang over your heads as did that of Damocles, but it is a warning, and will protect you from evil speaking, from the making of injudicious friends, and it will insure you more pleasure than if all the world ran helter skelter and became like a wild Irish fair day.

Conventionality protects as does the best mother, frowning at, and forbidding, not only that which is wrong, but also that which looks wrong.—*Ladies' Home Journal*.

The Only Proof.

The only proof the world can have that sin is destroyed in a believer is in the "good works" which he performs. He may speak of thrilling experience and ecstasies of joy, but unless he does something the world will have no faith in him. When the disciples were filled with the Holy Ghost, they at once entered upon their great work—"they began to speak with tongues, as the Spirit gave them utterance." They did not take time to shout, to relate thrilling experiences, or to proclaim the joys they felt; but they began to preach the Word in "other tongues," and caused the people to say, "We do hear them speak in our own tongues the wonderful works of God." When Peter and John had been "let go" from the prison in which they had been immured because they had

healed the lame man at the gate of the temple, and preached the Gospel to the crowd which was attracted by the miracle, they "went to their own company," and "prayed," and "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness."

—Walter S. Johnson, an Englishman, says: "There is one great difference between the churches of this country and those of England. In the latter you will see every Sunday at the public services hundreds of children, all with their prayer-books, joining in the services as earnestly as their elders. Here they go to Sunday school, and their parents do not seem to expect them to attend church also. One reason of their lack of interest in the Church services I believe to be the fact that the hymns are new to them. The music of the Sunday school is not the music of the Church, and when the children grow up they forget the Sunday school songs and do not learn the Church hymns. In England the canticles and psalms of the Church are used in the Sunday schools also, and the children can sing the psalms better than their elders. The English way may not be any better, but it certainly makes churchgoers of the children, and the Sunday schools can do no more than that."

Hints to Housekeepers

THE REASON WHY.—The reason why Burdock Blood Bitters leads all other medicines in the race for popularity is because it is absolutely pure, cannot harm the most delicate invalid, and never fails to cure biliousness, dyspepsia, bad blood, constipation, etc.

CANNED TOMATOES.—Put into the upper dish one generous tablespoonful of butter and one teaspoonful of flour. Stir over the lighted lamp until the butter bubbles; add one pint of canned tomatoes, one-fourth of a teaspoonful of pepper and one level teaspoonful of salt. Cook for ten minutes, stirring frequently. For some tastes a teaspoonful of sugar is a desirable addition.

ENJOYING A BLESSING.—Dear Sirs,—Last summer my younger sisters were taken very badly with croup, indeed we were almost in despair, having little hope of curing them. Finally we applied Hagyard's Yellow Oil, and to our great joy it cured them perfectly, and they are now enjoying the blessing of perfect health. Annie Johnston, Dalhousie, N.B.

FRENCH PEAS.—Turn one can of *petit pois* in a strainer and let about a quart of cold water run over them. This is to rinse off the water with which they were surrounded. Put them in the chafing-dish with one tablespoonful of butter, one teaspoonful of sugar, one gill of water and one level teaspoonful of salt. Place over the lighted lamp and cook for five minutes.

COLD WEATHER TRIALS.—Dear Sirs,—This fall and winter I suffered from neuralgia in my face and had the best medical advice without avail; I at last thought of trying B.B.B., and after using one bottle have not felt any symptoms of neuralgia since I regard it as a fine family medicine. J. T. Drost, Heaslip, Man.

CREAMED LOBSTER.—You will have enough to serve three people if you use half a pint of cream, one pint of lobster cut into small pieces, one heaping tablespoonful of butter, one level tablespoonful of flour, a grain of cayenne, one teaspoonful of salt and one teaspoonful of lemon juice. Season the lobster with all the cayenne and a little more than half the salt. Put the butter in the granite-ware dish and place over the lamp. When the butter is melted add the flour, and stir until the mixture is smooth and frothy; then gradually pour in the cream, stirring all the while. When the sauce boils up stir in the lobster. Now put hot water, to the depth of one inch, in the lower pan. Set the upper pan on this and place all over the lamp. Put on the cover and cook for ten minutes, stirring frequently. At the end of this time stir in the lemon juice and serve at once.

Children's Department.

Just for To-day.

Lord! for to-morrow and its needs
I do not pray:
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray:
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey:
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say:
Set Thon a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season gay:
Let me be faithful to Thy grace,
Just for to-day.

And if to-day my life
Should ebb away,
Give me Thy sacraments divine,
Dear Lord, to-day.

So, for to-morrow and its needs
I do not pray:
But keep me, guide me, love me, Lord,
Just for to-day.

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In every locality there is an opening for a live man, to make money by giving exhibitions with a Magic Lantern or a Stereopticon to Sunday Schools, Academies, Public Audiences, Lodges, Societies, Families, etc.

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One Grandfather.

There is one glory of youth—an other, like the sun shining in his strength, of wise maturity; still another—mild, chastened, beneficent—of old age. It is beautifully symbolized by the silver crown that refines the plainest features.

"Mamma!" asked a serious-eyed child, looking up from her favorite "Sunday-book," "Pilgrim's Pro-

READ THIS LIST

FOR

CHRISTMAS

In it we make no mention whatever of the regular staples, such as Diamonds, Sterling Silverware, Watches, Fine Jewelry, Clocks, Bronzes, &c., &c. Everyone knows that in these lines Ryrie Bros.' stock cannot be excelled; but we name a few articles to show you that we abound in novelties most appropriate for the Christmas Season: Riding Whips in gold, silver and ivory mountings, from \$5 to \$15 each; Driving Whips, very choice, from \$12 to \$25 each; Solid Ebony-back Hair Brushes, with raised silver monograms or crests to order; very fine Leather Cigar and Cigarette Cases, Wallets, Pocket Books, Card Cases, with or without silver monograms; Rogers' Fine Cutlery; Silver Hair Brushes, Cloth Brushes, Cologne Bottles, Trinket Trays, Court Plaster Cases, Manicure Sets, Button Hooks and other Toilet Goods; Elegant Silver, Gold, Pearl and Ivory Mounted Umbrellas, Ink Stands, Gold Pens, Paper Knives, Letter Openers, Book Marks, Calendars, Memoranda Tablets, Doctor Prescription Books, and other Library Goods; Mexican Onyx Tables, in brass, silver and copper mountings; Dinner Gongs, in a variety of styles; very fine Piano and Banquet Lamps; Palm Pots and Vases.

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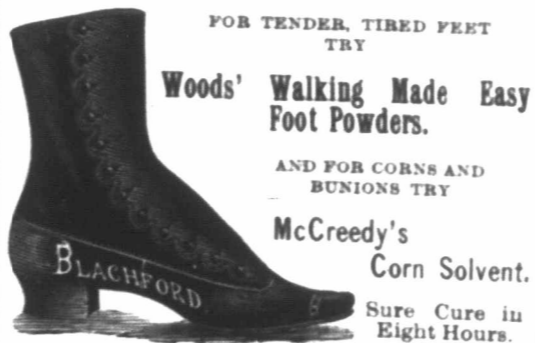
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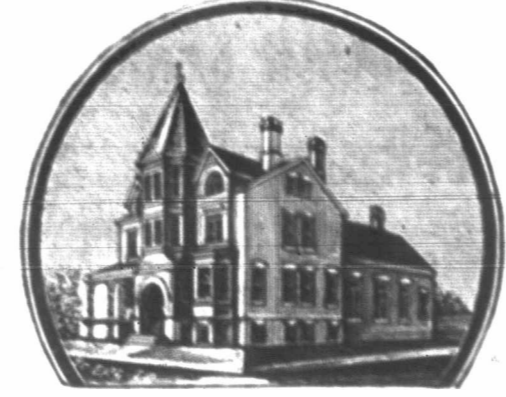
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