

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 24 ]

TORONTO, CANADA, THURSDAY, NOV. 24, 1898.

[No. 47.



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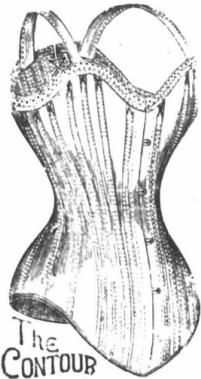
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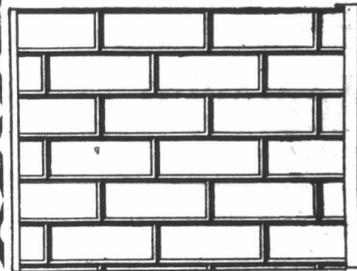
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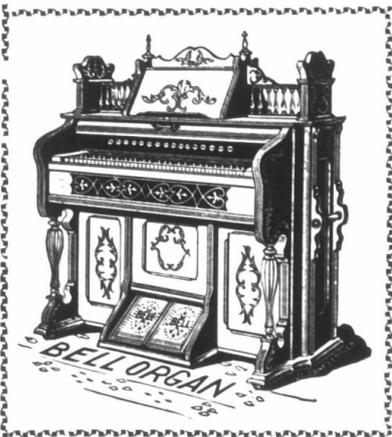
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

November 27—1st SUNDAY IN ADVENT.  
Morning—Isalah 1, 1 Peter 1, to 22.  
Evening—Isalah 2, or 4, 2. John 10, 22.

Appropriate Hymns for First and Second Sundays in Advent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

### FIRST SUNDAY IN ADVENT.

Holy Communion: 51, 107, 311, 313, 318.  
Processional: 47, 48, 50, 217, 268, 362.  
Offertory: 49, 53, 203, 226, 288.  
Children's Hymns: 45, 334, 565, 568, 569.  
General Hymns: 52, 205, 287, 477, 479.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 304, 311, 314, 521, 559.  
Processional: 7, 30, 33, 233, 393, 529.  
Offertory: 213, 358, 359, 360, 526.  
Children's Hymns: 215, 330, 346, 473, 550.  
General Hymns: 4, 12, 206, 227, 438, 534.

### OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE  
Second Sunday in Advent.

Isaiah v., 4. "What could have been done more to my vineyard that I have not done in it?"

A remarkable mingling of tenderness and remonstrance in these prophetic utterances. Prophet Isaiah in more senses than one the Evangelical Prophet. God by him appeals to the House of Israel, and through that to us also. He is disappointed and He reasons.

i. Application to Israel.  
1. The Almighty disappointed. He looked for grapes and got wild grapes. Surely

not too strong. Consider the history of this stiffnecked and rebellious people.

2. He declares that He has done His best for them. A remarkable challenge. We may not understand all that it means. But we must believe its truth. God loves all men and all nations. Chose Israel not for its own sake alone—for the sake of the world—yet conferred high honour and privileges upon chosen people. And received little in return. He might well put this question: What could have been done more?

ii. Application to Christian Church.

1. If such an appeal, how much more to the Church of Christ. Fulfilment of Prophecy—Realization of expectations. That which Abraham desired we see. That which the Law prefigured we possess. Provision made for all our needs. Remission of sins, renewal of nature, joy of reconciliation and fellowship.

2. What results have followed? Much doubtless for which we have reason to be thankful. Yet how have men marred the work of God! By their divisions, heresies, superstitions.

3. Might not God make this appeal: What have I left undone? What could I have done more or better? Look back. Are the failures to be laid to God? Are not His demands good? Has He not provided all aids for the fulfilment of them? Has He not offered every inducement? What could He have done more?

iii. Application to individuals. Let us come nearer to ourselves.

1. Some may say—they have not had the opportunities that many others have had. Can any, however, say that they have done the best possible for themselves? As well as God has done for them?

2. Many, however, will not deny that "Goodness and mercy have followed them all the days, etc.," and that they have made but a poor return. If God puts to us the question—What could I have done more? are we in a position to answer Him with reproaches? Can we lay the blame of our failures upon God?

### THE REVISED VERSION.\*

We rejoice in the various indications around us that the Revised Version of the Scriptures is attracting increasing attention and attaining to a wider circulation and influence. During the last three weeks we have had first, an edition of the Revised Bible with references, a folio edition for reading in churches, and a set of extracts from the Revised Version, recommended to be

\*The Holy Bible: The Revised Version; with Revised Marginal References. Prices from \$1.50 in cloth up to \$6.25 (in various bindings); with Teachers' helps up to \$11; also with Apocrypha: Toronto: Upper Canada Bible Society. Report of Commission on Marginal Readings in the Bible to the General Convention. New York: Whittaker

printed in the margin of the Bible, and to be substituted for the readings of the Authorized Version in the American Church—to say nothing of a Revised Version of the Apocrypha, which was published three or four years ago. These are significant facts. Many persons were grievously disappointed that the great and fruitful labours of the revisers had not received a readier and a wider recognition. They were not aware that the version of the time of King James, which is now so highly and rightly honoured among ourselves was met by the same opposition; yet this was the case. And there are many who, like the Bishop of Durham, are quite satisfied with the progress which the new book has made, although they lose no opportunity of enforcing its claims. One serious drawback to the general use of the book was the absence of marginal readings to which all careful students of the Bible had been long accustomed. This defect, we are most thankful to say, has now been supplied, and this in a manner which leaves nothing to be desired. All who have used the traditional marginal readings must be aware that a great many of them are quite worthless and worse, because they waste the student's time and dishearten him in his pursuit of Scripture teaching. Many of them, for example, are mere references to words which have no real connection with the meaning of the passage to which they are attached. The present readings are the result of most careful and conscientious work, carried on for years by one of our most valuable and accomplished biblical scholars, the late Dr. Scrivener, who in the latest revisions was assisted by Dr. Moulton, a scholar no less eminent. As a result of their labours, a series of references are given of different kinds which are carefully discriminated under the following heads: 1. Quotations, or exact verbal paragraphs. 2. Passages referred to for similarity of idea or of expression. 3. Passages referred to by way of explanation or illustration. 4. Historical and geographical references:—names of persons, places, etc., which recur. 5. Passages referred to as illustrating differences of rendering between the Authorized and Revised Version. So far as we have already examined these references, we find them in all respects satisfactory—almost beyond belief; and we are persuaded that no one will be disappointed in the use of them. Teachers, preachers, and students, may now, therefore, feel confident that the best appliances for their work are now provided. The translation of the Apocrypha may be had separately or bound up with the Old and New Testaments. The companies were chosen by the translators of the Canonical Scriptures, and their work is done in the same thorough manner. The alterations are very numerous. We have not actually counted them in any part, but they seem at least as numerous as those in the New Testament,

and much more so than those in the Old. Another token of the progress of the Revised Version is the publication of a folio edition for use in churches at the price of three pounds. It is apparent that printers would not engage in an enterprise of this kind unless there was a demand for such a book. It is already used in Canterbury Cathedral and other churches, and it is possible that many persons now alive will see it in common or even universal use. Another evidence of the need felt for a more accurate rendering of our sacred books is found in the action taken by the Episcopal Church in the United States. The General Convention of 1895 appointed a commission of Bishops and Presbyters to consider what, if any, marginal readings for the English version might be authorized for use. The committee has now published its report, recommending: 1. That the Text of the version of 1611 should be left unaltered. 2. That the alternate readings here printed should be placed in the margin, to be used at the discretion of the minister. We have examined these references and find them excellent as far as they go; and perhaps they go far enough for the present. The promoter of this scheme is the Bishop of Vermont, so well-known among ourselves as Father Hall, the eloquent mission preacher, and the wise and devout leader in devotional exercises and retreats. We congratulate His Lordship heartily on the success of his enterprise.

#### IRREGULAR SERVICES.

A very striking article in the October number of the Church Quarterly Review—entitled "The present crisis in the Church of England"—demands attention on various grounds, but particularly in reference to the subject of the Public Service of the Church. The writer is apparently a High Churchman, for he holds that the irregularities in the performance of Divine service are greater among Low Churchmen and Broad Churchmen; but he does acquit High Churchmen entirely of such offences. A great deal of this state of things, the writer says, is attributable to the "Act of Uniformity Amendment Act" of 1872—a remark which would seem very astonishing to many who are very proud of their handiwork in passing that law. Many of our readers are aware that, up to that time, all deviations from the prescribed psalms, lessons, etc., whether for Sundays or holidays or ferial days were illegal. It can hardly be contended that such a state of things was desirable, or could be continued without great inconvenience. In case of special services the Law had to be broken or else inappropriate psalms and lessons had to be used. As a matter of fact, the Law was broken often, sometimes with the consent of the Bishop, sometimes without it. One could of course fall back upon the maxim that the Law cared nothing for trifles; but it was, to say the least, awkward for a Law administrator, who might bring the Law to bear upon one of his clergy, to be told that he was himself a Law-breaker. We are therefore unable to agree with the opinion, partly advocated by the writer in the Church Quarter-

ly, that the Act of 1872 was a mistake, and that the powers of the bishops ought to have been abridged to a greater extent by that Act. We are, indeed, disposed to agree with the Archbishop of Canterbury's interpretation of the Act, that it was intended to give very great liberty to the bishops in the drawing up and sanctioning of special services. We do not see, indeed, how this can be prevented. Since no action can be taken against a clergyman for irregularity in the conduct of Divine service without the consent of the Bishop, it is clear that nothing sanctioned by the Bishop can be regarded as an irregularity. Nor is this an evil. It is, in the highest degree, unlikely that a form of service felt to be needed by an incumbent, and sanctioned by his Diocesan, should be in any respect objectionable. But, for the same reason, we think there should be no introduction of new services at the mere will of the incumbent. In one respect we are grateful to the writer in the Review. He condemns very strongly the omission of the Communion office from the Sunday services. Indeed, he goes so far as to say that the Communion Service, or at least the Ante-Communion, containing the Collect, Epistle, and Gospel, should be used at the principal service of the Sunday, the forenoon service, and such a course is evidently most desirable, where it can be had. But it would be rather hard upon a clergyman having three or four services in the Sunday, and one of them being an early celebration of the Holy Communion, to require him to read the Ante-Communion again at a later service. But, if so much may be granted, what shall we say of those parish priests who seem to think they are fulfilling their obligations to the Church, when they entirely omit that part of the service which gives its character to the Sunday or the Holy Day? On a former occasion we drew attention to this abuse, and we fear that it still prevails. We cannot profess to agree with the article in all points, but we strongly recommend it to the notice of our readers.

#### THE COFFEE HOUSE QUESTION.

By a Layman.

A movement having been again started to establish coffee houses in Toronto, it may be useful to narrate one of the first efforts made in this direction. In 1858, when resident for the winter in Brighton, England, I was one of the lay visitors of the parish of St. John, where the poorest classes lived, largely made up of those whose precarious incomes are derived from watering-place visitors. The drink evil was terribly prevalent, and little wonder, for the wretched people were glad to spend their time in the well-warmed and lighted taverns, amid company, and where games and music could be enjoyed. Talking over our visiting experiences one night with Dr. Beard, Mr. Hole, and the Rev. Mr. Stapleton, curate of St. John's, at the house of the latter, we decided to secure a large room, fit it up with comfortable chairs, clean tables, and furnish coffee and light refreshments at a nominal price. We found a nice, central room, had it well lighted, heated,

and made as attractive as we knew how. A working tinsmith, named Pilfold, volunteered to serve as caretaker and waiter, while his good wife made coffee, tea, and did what was in her power to further our scheme. Newspapers and magazines were plentifully supplied, as were draught and checker boards. Smoking was allowed, and every night we had music, provided by some of the numerous wandering minstrels, who played in Brighton streets and taverns. The clergy and lay visitors avoided being seen in the room lest those it was provided for should distrust our intentions, as we knew how very independent they were, in spite of their poverty, and especially how they resented any attempt to curb their social liberties. In that room a man could have as good a cup of coffee as in the best hotel, a roll and butter, a meat pie, hot, and spend a few hours pleasantly, if so disposed, for the price of a glass of gin or beer. "Three o' gin," proved, however, a more popular drink than coffee. Every night in that parish hundreds of poor laundry women, porters, labourers of all varieties, itinerant musicians, beggars, fakers and boatmen, spent a large part of their day's earnings in drink. What success had our experiment? None, whatever! Those whom we desired to serve, "all, with one consent," declined to enter the Coffee Room, so that, after being several months open in winter, when a warm shelter would, we fancied, bring a crowd of visitors, we gave up the effort. Some years later, in 1864, I took part in a similar movement in South Staffordshire, where a Coffee Room was opened in several towns. One of these was closed, as we found that men got drunk on the premises, as free beer was provided by adjacent publicans, who passed it in surreptitiously through back windows, and some of their agents entered with bottles of spirits, with which they "treated" the crowd. We, however, learnt this fact before these disgraceful tactics commenced, that, card-playing must be allowed, and other games provided for as well as music to attract customers to places of this class. When we gave permission for cards, there was a great howl raised in certain pulpits against the Coffee House. To meet this, I invited the late Lord Lyttelton, a man of eminent piety and benevolence, to address a public meeting on the subject. He defended the playing of cards with much vigour and logic, and the London Times even published his remarks verbatim. But, when affairs were very promising, when our large premises, capable of entertaining over a hundred customers, were well filled and crowded at times, the distribution by publicans of free beer and spirits, amongst the visitors, ruined the enterprise, as we found it impossible to prevent this mischief. I may add that, as part of our scheme, we gave a free concert every week, at which the attendance was always over five hundred of the labouring-classes, chiefly colliers. It was this which angered the tavern-keepers, as, on our concert night, their places were almost deserted. This, in my humble judgment, is the key to the drink problem. Men,

after a weary day's work, need recreative amusement; the taverns provide it, and the patronage they cater for they get. Men do not drink to excess for love of drink, but for the social enjoyments with which drinking is associated. They want company, a smoke, conversation with their fellows, music to their taste, warmth, light, and generally, relief from the burthen of daily cares. Persons in a higher class have the same longings which they can have satisfied at home, or in the houses of friends. As the humbler classes have the same human desires and instincts as their betters, those who are in earnest as temperance reformers should reflect upon this, and provide their less fortunately placed brethren with opportunities for social enjoyment, analogous to those which the well-to-do classes find so attractive, and so recreative. My fellow-townsmen, the celebrated Corn-Law-Rhymer, Ebenezer Elliott, put this in a few words: "Outbid the house of gin." Until the attractions of taverns and saloons are "outbid," their business will flourish, in spite even of prohibition, which I regard as an effort to do by the law what can only be achieved by moral agencies, and by following Elliott's advice, as above expressed.

#### RELIGIOUS INSTRUCTION IN THE PRIMARY SCHOOLS.

Communicated.

The discussion which recently took place in the Provincial Synod upon this subject was marked by the fulness and excellence of the speeches, and still more by the unanimity of the Synod upon the resolution of Rev. H. Symonds, as amended by Rev. D. Williams, of Stratford. It is not that those who, like Rev. Dr. Langtry and Prof. Worrell of Kingston, believe in Voluntary Schools as the ideal have changed their views, but that all were agreed that half a loaf is better than no bread, and that by standing all together and co-operating with any other Christian communions, who are willing to assist, such concessions may be secured from the various Provincial Governments, as will ensure to our children at least, a solid foundation of Biblical Instruction. The arguments adduced by the mover of the resolution to prove that there is no prejudice against such instruction, on the part of the teachers, were conclusive, and Principal Rexford and Chancellor Heneker's account of the religious instruction given in the province was extremely interesting and encouraging to the delegates from the province of Ontario. The matter now stands thus: The Provincial Synod has appointed a committee, consisting of the bishops and representatives of the dioceses of the Ecclesiastical Province, and the members of this committee residing within any civil province, form a committee for that particular province. These sub-committees are instructed to act with any diocesan committees that may exist, and in conjunction with any other Christian bodies, to urge upon the governments the necessity of Religious Instruction, and to secure such concessions as are possible. The unanimity with which the Synod agreed to this resolution is

of the happiest augury for the success of its object. Nevertheless, much hard work lies before the committee before they can hope to see their aims accomplished. The task assigned them is in many respects one of great delicacy, involving the exercise of Christian courtesy, self-sacrifice, and tact. So far as Ontario is concerned, we are convinced that nothing can be accomplished without the co-operation of at least the Presbyterian and Methodist communions, and the first step to be taken is, in our opinion, to find out upon what terms they are willing to confer with us. It is quite unreasonable to expect them to join us after we have prepared a cut and dried scheme. Any step which may reasonably give ground for the supposition that we are asking them simply to support our scheme will threaten the success of the committee's labours. Whilst it is desirable that the Ontario committee should act without delay, there must be no hurry involving the retracing of mistaken steps. Line upon line must be the committee's motto. By acting strictly along the lines laid down by the General Synod, and by the resolution of the Provincial Synod, we believe that when next these bodies meet, the committee will have substantial progress to report.

#### CONSECRATION OF THE COLLEGIATE CHURCH OF ST. GEORGE THE MARTYR, JERUSALEM.

On St. Luke's Day, this event, destined probably to have far-reaching consequences in the history of Christianity, took place, by the joint act of the Bishop of Salisbury (as delegate of the Archbishop of Canterbury), and Bishop Blyth, the Anglican Bishop in Jerusalem and the East. The ceremony constitutes a new historical starting-point. Never before has the Anglican Church been able to represent itself in the East in its true character, as a faithful descendant of the Apostolic Church founded by our Lord on this sacred spot, and claiming by its authorized ritual and ceremonial an equal place in the sisterhood of Catholic Christendom. No one who had the privilege of taking part on this deeply interesting occasion, and of hearing Bishop Blyth's sermon, can ever again doubt the wisdom of reconstituting the bishopric. The function was attended by three delegates of the Orthodox Church (including two Archbishops), an Archbishop and a priest of the Armenian Church, the Bishop and a priest of the Syrian Church, the Bishop and a priest of the Coptic Church, the Superior and another priest of the Abyssinian Church, and three pastors of the Lutheran Church. The authorities of the Latin Church, namely, the Latin Patriarch and the Custos of Terra Santa, together with the Prior of the Dominican Convent, all wrote most kindly to Bishop Blyth, expressing their regret that they could not attend or send delegates, but assuring him of their good-will, and promising the co-operation of their prayers at the Throne of Grace. The whole consular body was present with the sole exception of the Austrian Consul, who was unavoidably prevented, by the coincidence of a visit of several hundred Tyrolese pilgrims. Nowhere else, in the entire absence of any political interest, could such a representation of Catholic Christianity have been gathered together, and it is satisfactory to note that none went away disappointed. Catholics were surprised to find how Catholic

we are, and unbiased Protestants recognized the absence of those points against which alone the battle of the Reformation was fought. The group of buildings, the erection of which is entirely due to the untiring exertions of Bishop Blyth, consists of a quadrangle, having on the east side the church and vestry, on the south side the warden's house (the residence of the Bishop), on the west the library (not yet built), and gate tower, on the north the sub-warden and Fellows' lodgings, of which only the lower story is built. The whole will eventually be connected by a cloister, running round the four sides. The Bishop of Salisbury, attended by the Rev. W. S. Murray, as staff-bearer, and Canons Hutchings and Watts, as chaplains, was received at the tower gateway by Bishop Blyth, attended by Canon Oldfield, as staff-bearer, and the Revs. A. H. Kelk (head of the L. J. S. Mission), and J. Longley Hall (Palestine secretaries of C.M.S.) his chaplains, and a procession of about 30 clergy, headed by Mr. Dyer Edwards, bearing a very beautiful and ancient silver processional cross, presented by himself, and followed by the English Consular body. The bishops being seated in their chairs, under the tower, the Bishop of Salisbury presented the letter of the Archbishop of Canterbury, authorizing him to act on His Grace's behalf. Bishop Blyth then presented his petition for consecration, this being accepted, the procession wound its way round the quadrangle, singing Hymn 396 (A. and M.), up to the west door of the church. After the usual summons, the doors were opened, and the keys presented to the Bishop of Salisbury, and the procession traversed the ambulatory, singing the 24th Psalm, until the altar was reached, upon which the keys were placed, and a copy of the Archbishop's letter was formally presented to the representative of the Orthodox Patriarch. After a short litany had been said by Bishop Blyth, the two bishops, attended by their chaplains and staff-bearers, solemnly proceeded to the dedication of the font, chancel, steps, lectern, pulpit, stalls, choir seats, the two altars, and the Holy vessels, the intervals being occupied by singing suitable passages of Holy Scripture. After the sentence of consecration had been signed by both bishops, and read by the acting registrar, Mr. George Jaffry, the beautiful and dignified English service of the Holy Communion was proceeded with, the Bishop of Salisbury being the celebrant. This service was closely and intelligently followed by the representatives of the other churches. The whole ceremony was much brightened, and the Bishop's heart cheered, by the presence of some 35 English visitors, who came out with the Bishop of Salisbury, nearly half of them being English clergy, who took part in the procession. The offerings amounted to a little over £107.

#### REVIEWS.

The Church Worker. Volume for 1898. Price, 2s. 4d. London: Church of England Sunday School Institute. 1898.

The Church Worker is well-known as a magazine for Sunday school teachers and Church workers generally, and it contains a large amount of matter most useful to those who are engaged in these good works. Among the contributors are several well-known names—notably those of Professor Gwatkin and the Bishop of Ripon. The former furnishes a brief but excellent paper on the Continuity of the Church, whilst the Bishop has a valuable paper on the Progress of the Church of England during the Victorian Era, and a second, which did duty as a speech, on The Bible—What it is, and how

to read it. But these are only examples of many admirable and useful contributions.

The Day's Work. By Rudyard Kipling. Price, \$1.25. Toronto: G. N. Morang. 1898.

It is superfluous to inform our readers that a new volume of stories by Mr. Kipling affords first-rate reading. We are informed that the general public are so deeply impressed with this fact, that more than twenty thousand copies of "The Day's Work," were ordered before it was published. Few will be disappointed in the contents of this volume, even although they may have read some of the stories in magazines before, as we have done. Some readers will like every one of them. Others will like some of them, and some will like and dislike stories which others dislike and like. As for ourselves, we find such stories as "The Tomb of his Ancestors," "William the Conqueror," "The Brushwood Boy," and others first-rate, and "My Sunday at Home," and "An error in the Fourth Dimension," excruciatingly funny. "Bread upon the Waters," is also capital. But the quality of the whole volume is very high indeed, and no one will regret the money or the time expended upon it.

The Gospel of Matthew, in Broad Scotch. By William Wye Smith. Price 25 cents. Toronto: Imrie, Graham & Co. 1898.

We can testify that this is excellently done; and if any enthusiastic Scot wishes to read the first Gospel in his "mither tongue," he will find it here. We are not, ourselves, quite satisfied as to the necessity of such a version, seeing that all Scotch men and women can read the English version. Mr. W. W. Smith is apparently of a different opinion, and if he can find patrons, he proposes to bring out the whole of the New Testament in "Braid Scots."

Christian Rationalism. Essays on Matters in Debate between Faith and Unbelief. By J. H. Rylance, D.D. 12mo., pp. 220. \$1.25. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

In these six essays there is a refreshing tone of freedom and boldness that pleases one, and also a pungency of expression that fixes the attention upon a fault without wounding the feelings of the enemy. The essays are all upon interesting topics, such as Free Thought, Reason and Faith, Inspiration and Infallibility, and so forth. The sixth is of a different character from the rest, but as directly useful, "An Historical Foot-hold for the Faith." The first may be taken as a fair sample of the whole. After considering the question as to what connection there was between Free Thought, so-called, and Infidelity, the essayist dwells upon the essential freedom of all thinking, and the evils that have attended the attempts to restrain this freedom. The fault can never be in that which belongs to all thought, but in the character of the thoughts that usurp the name of being free. Authority has often been used as an instrument of blind oppression, and the human spirit has revolted, and in the first outburst of liberty has spoken and acted unwisely. But the Church is stronger to-day from the encouragement given to enquiry, than it ever could have been when the leading idea was one of obedience. So long as Thought is sober, intelligent, reverent and thorough, working with a vigilant fidelity, its character will give ample guarantee for its sympathizing with the truth and accepting the Gospel as a reasonable service. In the quarrel between Faith and Unbelief the defenders of each have made mistakes, and should draw back from weak positions.

Magazines.—The Homiletic Review continues its useful course. Among the writers are Dr. Cunningham Geikie, Dr. McCurdy, of Toronto; Dr. Joseph Parker, and other well-known names. The subjects seem to be equally well selected, consisting of helps to Bible study and sermon composition, outlines of sermons, helps to exposition, together with pastoral and social suggestions. For young clergymen this is a most useful work.

The November number of "The Century" commences a new year in that magazine's existence. The cover contains a colored picture of Alexander the Great, on his famous war-horse, Bucephalus, which is drawn by the Parisian artist, M. Grasset. In this number is the first of a series of articles dealing with the life of Alexander the Great, written by Mr. B. I. Wheeler, Professor of Greek in Cornell University. Captain Charles Sigbee begins his "Personal Narrative of the 'Maine,'" with a paper entitled "Our Reception at Havana." Mr. James Russell Lowell writes on "His Impressions of Spain," and the third of a series of papers describing "Life and Society in Old Cuba," from the pen of Mr. J. S. Jenkins, also appears. An article written in a humorous vein by Mark Twain dealing with matters happening in the year A.D. 1904 is written more or less in a prophetic spirit. "The Many-sided Franklin," and "Building up a World's Fair in France" are two articles which are sure to attract attention. The first commences a series of papers written by Mr. Paul Ford, which will deal fully with Mr. Franklin's character and life as a whole. A new historical novel, written by F. Marion Crawford, entitled "Via Crucis," is begun, which contains in addition to the above a great deal of most excellent reading matter.

The current number of McClure's Magazine contains, amongst other interesting reading matter, a sketch of Colonel Theodore Roosevelt, the well-known commanding officer of the Rough Riders in the late campaign, who is now also the Governor-Elect of the neighbouring great empire state of New York. "The Inner History of Admiral Sampson's Campaign," gives to the public for the first time the full and true story of the hunt for and final destruction of Admiral Cervera's fleet." Mr. H. J. W. Dann's picturesque account of "The Mystery of Vesuvius," and Mr. Fitzgerald's story of his ascent of the two highest mountain peaks in the Western Hemisphere, are of thrilling interest. This number also contains the concluding portion of the late Mr. Frederick Ramsden's diary of the doings in Santiago during the siege and bombardment of that city. There are, in addition to the above, several well-told short stories, and the illustrations and letter-press of the magazine, as a whole, leave nothing to be desired. From start to finish it is a very good number.

#### ANNUAL MEETING OF THE ARCHDEACONRY OF PETERBOROUGH.

(Continued).

The interest of this year's Archidiaconal Conference was greatly augmented by the presence of the Rev. Rowland Bateman, for many years a missionary of the C.M.S. in the Punjab, and his friend, already so well and favourably known, Mr. R. Maconachi, of Burnt River. Both these gentlemen spoke on the subject of "India as a Missionary Field." Mr. Maconachie commenced by pointing out the vast disproportion between the men labouring and the money spent in the Home field and the Mission field. He showed the fallacy of the contention that so long as there are any unconverted people amongst ourselves we need not devote our-

selves to Foreign missions, and pleaded for a greater interest in Foreign missions. The population of India is immense. One in every six of the world's inhabitants is born in India. The number of Protestant missionaries is about 1,000 or 1 to every 250,000 of the people. With many difficulties India presents some advantages as a Mission field. The door is open and the religion taught is the religion of the dominant class. Mr. Maconachie concluded by referring to the solidarity of the British Empire, the power and wealth of which is to be used for the welfare of the people entrusted to her rule. The Rev. Rowland Bateman referred to the very great difficulties against which the missionary had to contend in the Punjab. He has to deal with the subtlest forms of human thought amongst minds thoroughly conservative and thoroughly active. There are three great systems to be dealt with. There is the citadel of Hindooism, a great self-contained system from which no one intends to detach himself. It cannot be met with argument. It neither wishes to be converted nor cares to convert others. The next great system is the Mahommedan, which is the opposite of the Hindu. The Mahommedans are aggressive, and meet the missionaries' claims by presenting their own. Mr. Bateman gave amusing instances of the kind of questioning to which the missionary must submit at the hands of both the Hindu and the Mahommedan. Then there were the aboriginal inhabitants who were sunk in a degradation from which they had no desire to be raised. In spite of all this multitudes are being brought into a state of salvation year by year. In 1868 there were only 6 native Christians in the part of India in which he worked. Now there are over 6,000, with 80 or 90 congregations, 8 or 9 of which were looked after by natives formerly opposed to Christianity. The meeting then adjourned for luncheon, at which a very hearty vote of thanks to the ladies for their warm hospitality was passed. After luncheon the Rev. E. Daniel moved and Mr. Knight seconded the adoption of the report on Lay Readers in the Archdeaconry, which was unanimously carried. The next subject on the paper was "Preaching," considered under the three heads of (a) Expository Preaching, (b) Preaching to Instruct, and (c) Mission Preaching. The Ven. Archdeacon Allen was the first speaker. He pointed out how great a force in affairs public speaking had always been. What the orator has been to the State the preacher has been to the Church. The Canons of the early Church revealed its sense of the importance of preaching. Written sermons were usual in the Early Church. Origen began to preach extempore only at the age of 60. The question was sometimes asked, "Does preaching do any good?" His reply was "that depends upon the preacher." Upon the whole he thought the average of preaching was equal to that of most previous ages. Expository sermons consist mainly of the systematic interpretation of sections of Holy Scripture. It was much used in the Early Church, as for example, by Chrysostom and Augustine. The Puritans, too, were fond of it. Dean Alford lamented its scarcity in the Church of England. He thought there was never a time when so many helps were to be had in the study of Scripture. He commended to the serious consideration of the clergy expository preaching and reminded them that it was one excellent way in which they could fulfil their ordination vow to instruct the people out of God's Word. The Rev. J. H. Talbot, of Oshawa, said that he supposed that by preaching to instruct, doctrinal sermons were intended. The preacher should avoid "views," and deal with the things certainly set forth in the Prayer Book. We should present clear teaching upon the Incarnation, the Atonement, the Holy Spirit and similar fundamental subjects. He recommended short courses of sermons on Doctrine delivered in simple language and in a positive and not controversial style. The Rev. W. H. French spoke of some of the objections urged against "mission preaching." But there is need of the periodical arousing of the impenitent and careless, of whom there were some in all parishes. The

gits of the missioner were described. Sin, Repentance and faith are the main topics of Mission sermons and the people should be urged to come to a decision. Mr. Knight, the Rev. G. Scott, and Rural Dean Webb, joined in the discussion that ensued. The next matter to engage the attention of the Archdeaconry was the consideration of the offer made some years ago by Mr. Williams of a house to be used as a Home. This offer had been accepted, but so far no practical steps had been taken to carry out the wishes of the donor. It was decided to open the house and to advertise for residents. The primary aim is to offer a comfortable home to ladies in reduced circumstances, but who may be able to afford a small sum for board and lodging. The sum of \$81 was then subscribed for present expenses and the matter was left in the hands of a committee of which the Rev. E. Daniel is the convener. Mr. Wm. Grace then moved a resolution requesting the Bishop to change the date of the Synod from the second to the third week in June on account of the County Councils, Quarter Sessions and County Courts, being summoned on the second Tuesday of June, which prevented a great many able laymen from becoming lay representatives to the Synod. A hearty vote of congratulation to the Archdeacon upon the celebration of his jubilee was passed and votes of thanks were adopted to the Archdeacon for the ability and courtesy with which he had conducted the meeting; to the rectors and wardens, and the ladies of St. John's and St. Mark's churches for their hospitality and the excellence of the arrangements; to the preachers; to the organists and choir of St. John's church; to Rev. R. Bateman for his presence and address on missions, and to the secretaries. The meeting closed with the Benediction pronounced by the Archdeacon.

In connection with this meeting of the Archdeaconry, an important public meeting was held in the Town Hall, to hear Hon. S. H. Blake, Q.C., and Mr. Barlow Cumberland on the subject of "Religious Education in the Public Schools." The evening was disagreeable, but there was a fair attendance. The Ven. Archdeacon Allen presided and on the platform were Hon. S. H. Blake, Mr. Barlow Cumberland, the Mayor of Port Hope, Rev. E. Daniel, and Revs. Laird and Young, the Presbyterian and Methodist ministers of Port Hope. Powerful speeches were made by Messrs Blake and Cumberland, and Messrs Young and Laird also spoke in support of the cause of religious education.

#### THE BISHOP OF ATHABASCA'S TOUR.

It is with great pleasure I once more take up my pen to write some account of our work in the diocese this year. As it had been thought advisable for Mrs. Young to visit Wapuskow, she started March 18th with dogs. Her companions were Messrs. Bruce and George, assistant missionaries at St. John's Mission, who rendered her every assistance during the journey. Shortly after my return from Peace River via Wapuskow, early in March, a fresh outbreak of the Wetigoo trouble occurred. It was accompanied with a revival of their former heathen rites by some of the Indians. Led by an old medicine man, Wapoos, the medicine tent was set up, conjuring practised over the affected man and two dogs sacrificed. As there was reason to fear the man becoming a dangerous lunatic, and so the possibility of a recurrence of the Trout Lake tragedy, on the representation of the H. B. Co.'s clerk and our missionary, a mounted policeman and interpreter were sent out. They availed themselves of the mission party for guidance. The kindness of Sergeant Anderson rendered Mrs. Young's trip more endurable than it might otherwise have been. The trip was a hard one, as the comparatively mild weather in the early part of March changed to a cold stormy time. On account of a blizzard on Sandy Lake the party had to take shelter in a deserted house for a day and night. The monotony of their stay was relieved by the roof being twice on fire. Mrs. Young being at

Wapuskow necessitated a change in my proposed route for the summer visitation of missions. I left the Landing May 30 in my "Chemong" canoe. Early the third day we reached Pelican Portage. Here a couple of Indians were waiting for us. Canoe and provisions had to be portaged up a steep hill and across a series of muskegs, about six miles, to the Pelican River. Everything was over by noon next day. Embarking in my canoe and in a birch-bark, we started up the river, which might be described as consisting of various sized stones and a series of small rapids, necessitating the men being as often out as in the canoes. Heavy bush fires were burning on every side. The air was often dense with smoke, the only benefit arising from it being that the mosquitoes were almost nil. A soft, clear summer's evening, with its lights and shades in the sky reflected on the calm water, made the crossing of Pelican Lake very pleasant. With the exception of duck and wild fowl, our two canoes were the only moving objects on the lake. We reached the mission about 5 p.m. on Monday, thankful to find all well, and Mr. and Mrs. Weaver rejoicing over the safe arrival of a son. On Tuesday morning the Indians gathered for service. Including Mr. Weaver's baby, six were baptized, four being from 10 to 15 years old. Addresses were delivered by myself and by Mr. Murdoch Johnstone, a fluent Cree speaker. The afternoon was enlivened by some athletic sports got up by our young missionaries and the traders; running, jumping, throwing the stone, etc. The rest of the week was spent in visiting the tents and houses. Sunday, June 12, was a day of continuous and very interesting work to myself and Mr. Weaver. During morning service I inducted Mr. Johnstone as lay reader. He comes from St. Peter's Indian reserve, and has acted as catechist at points on Lake Winnipeg. He is very faithful and earnest in his work. In the afternoon, assisted by Mr. Weaver, I administered the Holy Communion, and together we visited the tents, inviting the people to evening service, which was very well attended. Our hearts were gladdened by the baptisms of a man and his wife, together with their two children, the two former having just emerged from heathenism. Later the same evening two children were baptized at the tents. Having secured a reliable French half-breed as guide for the route I proposed taking I purchased in addition to my Chemong, a birch-bark canoe. We started on a fine day, which enabled us to cross the lake in comfort. On entering the Wapuskow River, the difficulties before us were soon apparent. The unusually low stage of water rendered navigation (at the best of times arduous) almost impossible. The river consisted of a series of rapids increasing in force and volume the further we went. Our guide and an Indian who accompanied us were soon discouraged. On the third day we met a brother of the former, who told us we could not get through. I also received a note from my former host at Trout Lake, Alec. Kennedy, who was some fifty miles down the river, urging me to return. I had to insist with great firmness on going forward. In fact, it was almost impossible to do otherwise, as all my arrangements would have been upset. But a mutinous spirit showed itself, and every fresh difficulty was triumphantly paraded as a proof of the folly of going on. On the ninth day things came to a crisis. Our men insisted on going to shore for no apparent cause, telling me in six days they could reach Wapuskow Lake on foot. I answered them that they could do as they liked, giving them ten minutes to consider, and telling them that in any case we should go on. The Indian, who had drawn half his pay and had evidently never been so far away from home, turned back. The French half-breed, though the ring leader, being reminded that he would lose all his pay, and possibly get into serious trouble for breaking his contract and deserting us in the wilderness, at last agreed to go on. He took the stern of the birch-bark. Mrs. Young having to sit in the bow. I placed my son in the stern of the other canoe, and took my place in the bow. As he was young and active, I felt sure that he would be able to pole

better than I. He justified my opinion and proved himself an expert steersman, his powers being put to the test as the lower rapids were strong and dangerous. Our supplies of provisions got very low. The tracks of game, however, especially of bear, were plentiful. A moose jumped into the river close to the canoes, our Indian fired but missed. Ten minutes later a bear deliberately crossed in front of us; our guide bowled him over with a bullet in the neck. We camped there and spent a day in drying the meat; never was fresh meat more welcome. Heavy rainstorms raised the river a few inches, rendering navigation a little less difficult. On the sixteenth day we reached a camp of our Vermilion Indians, receiving a hearty welcome from some of our old scholars. A pleasant time was spent with them, interspersed with singing, reading and prayer. With the assurance on their part that they would follow us to Vermilion we continued our journey and that evening reached the mouth of Loon River, so called after its junction with the Wapuskow River, some seventy miles up its course. On several occasions our hearts were saddened by evidences of the customs which are still practised by the Wood Crees among the recesses of this vast country. At points on the river where their camps had been, poles were painted in rings and offerings of fur, horns, etc., were placed. Two days up stream brought us to Vermilion, endeared to us by the fact that for four years it was our home. The Rev. M. Scott was away visiting Indian camps near the Little Red River, but Mrs. Scott welcomed us, bright and cheerful as usual, though we were sorry to find her more crippled than ever. The Rev. A. J. Warwick was preparing for a visit to England. The death of Mrs. E. J. Lawrence last March has caused a sad blank in our community at the mission station. For many years she assisted her husband in the Irene Training School, of which he was principal. Since his resignation they had settled at Vermilion. Mrs. Lawrence's amiable disposition and her hospitality endeared her to all. Our second Sunday here was a busy one, especially for Mr. Scott. Early in the morning he had to row about two miles up the river in order to bring over candidates prepared for confirmation, who, during the absence of their father, had no means of crossing the river. In the meanwhile, assisted by Mr. Warwick, I held a service in Cree for our Indians, making a special point of impressing on them the need of reading God's Word, parts of which are printed in clear syllabic characters and obtainable by all. At 11 a.m. all had gathered in church.

Mr. D. Curry, a former student of Huron College, who, for the past three years has acted as schoolmaster and catechist in the diocese, was admitted to deacon's orders, after which I held a confirmation, and Holy Communion was administered. Mr. Curry takes charge of Christ Church mission in place of the Rev. H. Robinson, who is commencing a mission among the Beaver Indians near St. John's on the Upper Peace River. On July 19 we started by canoe for Chipewyan, a distance of 300 miles, reaching our destination on Friday, 29th. As I expected to be here about a fortnight I held a confirmation on the 31st, giving notice that Holy Communion would be administered on the following Sunday. But the arrival of the steamship "Grahame" on Thursday necessitated our departure the next day. We were thus deprived of the pleasure of participating in their first communion, with those who had just been confirmed, having previously been most carefully prepared by the Rev. J. R. Lucas. We lose his services with regret. He has proved himself a good linguist and has a knowledge of the Chipewyan language. We welcome the return of the Rev. G. and Mrs. Holmes to their old mission at Lesser Slave Lake. Mr. Holmes since his return, has written very cheerfully about the work and its prospects, as also about those of the school. The Rev. W. G. White, whose absence has been much felt by the Indians at White Fish Lake, has now returned to his mission, accompanied by Mrs. White and their little daughter. He is building a small church and is in much need of help to

complete it. For those of our friends who are disposed to further our work, I submit the following list of our chief needs: Assistance: 1. In meeting the salaries of the Rev. H. Robinson, Rev. D. Curry and Mr. Murdoch Johnstone. This represents at least \$300.

2. Towards the erection and completion of churches at Wapuskow, White Fish Lake and Christ Church Mission.

3. Towards the clothing and board of Indian children at Wapuskow. (One Sunday school in Eastern Canada has already generously offered to support a child there at the cost I have named, of \$40). We receive no Government grant there.

4. Towards the expenses of the boarding school at Lesser Slave Lake.

The following is at present the list of clergy and missions in the diocese: Rev. J. R. Lucas, St. Paul's Mission, Chipewyan; Rev. G. Holmes, St. Peter's Mission, Lesser Slave Lake; Rev. M. Scott, St. Luke's Mission, Vermilion; Rev. A. J. Warwick, Irene Training School, Vermilion; Rev. C. Weaver, St. John's Mission, Wapuskow; Rev. W. G. White, St. Andrew's Mission, White Fish Lake; Rev. H. Robinson, Mission, St. John's, Peace River; Rev. D. Curry, Christ Church Mission, Peace River.

We cannot sufficiently thank our friends for their kind help so liberally shown in subscriptions and bales during the year, and duly received through the Miss. Leaves Association of England and the Woman's Auxiliary of the C. of E. in Canada. In conclusion, I would add in the words of St. Paul, I. Thess. v., 25: "Brethren pray for us."

RICHARD ATHABASCA.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

St. John's.—St. Thomas'.—The renovation of the interior of the parish church has been completed, and the result of the work is in every way satisfactory.

The 19th Sunday after Trinity, October 16th, was observed throughout the whole of the diocese as a day of intercession on behalf of the work of Sunday schools.

Greenspond.—The Rev. H. J. Reed, the rector, who recently resigned the living, was, before he left, presented with a farewell address by his parishioners, expressive of their appreciation of the good work done by him. The address was accompanied by a purse of money.

Scilly Cove.—A meeting of the parishioners was held in the schoolroom of the church on Oct. 8th last for the purpose of considering the ways and means of rebuilding the church, which had been for some time in a dilapidated condition. It was resolved, after some discussion, to make temporary repairs at once, and later on to rebuild the church.

The following appointments have been made in the diocese recently: Rev. T. R. Nurse, Incumbent of Catalina; Rev. S. A. Dawson, Incumbent of Greenspond; Rev. L. Godden, Incumbent of Brooklyn; Rev. E. G. Greenham, Incumbent of Harbor Breton; Rev. T. P. Quintin, Incumbent of Spaniard's Bay; Rev. H. J. Read, Incumbent of Channel; Rev. H. K. Woodward, Curate of Heart's Content.

### NOVA SCOTIA.

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

Truro.—The Ven. Archdeacon Kaulbach and Rev. E. P. Crawford, of St. Luke's cathedral, Halifax, recently exchanged for a Sunday. We regret to learn that the Rev. J. Underwood, the curate, is

detained in England by sickness. The Rev. M. Morgan, a graduate of King's, is at present taking his place. Mr. Morgan will present himself for Priest's Orders next Advent. Truro rejoices in the possession of a beautiful stone church, erected through the exertions of Archdeacon Kaulbach.

Herring Cove. The Rev. C. R. Clerk, late of this place, has for the present retired from the active ministry. He is still suffering from the effects of his long illness.

Hammond Plains. St. Nicholas'. Mr. Wm. Schmidt, for many years lay reader at this church, is removing to Lunenburg. His loss will be most severely felt. For years he has kept up fortnightly services at Kemptown and Hammond Plains.

Charlottetown, P.E.I. The Bishop is expected in Charlottetown about the end of the week. While in this city he will hold a week of special services, alternately at St. Peter's and St. Paul's. During his visit to the Island he will hold confirmations at Charlottetown, Summerside, Georgetown and Souris. The parish of Georgetown with Souris is now in charge of the Rev. J. W. Godfrey. The two places are nearly forty miles apart and have to be worked by the railway. Georgetown, Prince Edward Island's winter port, is a quiet old place and has a large old-fashioned church. There is also at Georgetown a parochial day school, maintained by an old endowment originally given by the S.P.G. Souris is a rising progressive town on the north-eastern shore. It is a popular watering place. Here the late rector, the Rev. W. M. Woollard, built and paid for a beautiful church. Cherry Valley, at one time included in the parish of Georgetown, is now worked from St. Peter's, Charlottetown. A central board of the W.A. and of the D. & F.M.S. has recently been formed in Charlottetown, and is doing a good work. The parish of Crapaud is still vacant.

Halifax.—The Bishop and Miss Courtney gave an "at home" last week. There were 600 invitations and a very large number attended.

### FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Chatham.—St. Paul's and St. Mary's.—Harvest thanksgiving services, which had been unavoidably postponed for two weeks, were held in these churches in this parish on October 30th last. There were large congregations present notwithstanding the very unfavourable weather. The services throughout were of the usual festal character. The offerings amounted to \$679.92; \$662 of which was paid in to the repairs fund of St. Mary's church and the balance was placed to the credit of the parochial fund.

### QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q.

Lennoxville.—At a special Convocation of the University of Bishop's College, held in Bishop Williams' Hall, on Wednesday, November 16th, Sir John G. Bourinot, the Clerk of the House of Commons, received the honorary degree of D.C.L. Dr. R. W. Heneker, Chancellor of the University, presided, and there were also on the platform, Mr. Justice White, Rev. Dr. Dumbell, Rev. Prof. Scarth, D.D., Wm. Morris, Esq., Rev. Prof. Alnatt, D.D., Rev. Prof. Wilkinson, M.A., Rev. Prof. Parrock, M.A., and Messrs. Rush, Holme, Hudspeth, Brewer and Le Roy, lecturers of the College. After the Chancellor had conferred the degree upon Sir J. G. Bourinot, and he had returned thanks for the honour done to him by the University, he proceeded to deliver a lecture on the subject of "Political Science," in the course of which he reviewed the national progress of Canada, her relations with the Mother Land, and also with the

American Republic. Sir John Bourinot's address was a most learned and eloquent one, and at its close Mr. Justice White moved a hearty vote of thanks, which the lecturer briefly acknowledged. The proceedings of Convocation were then brought to a close.

### MONTREAL.

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

Montreal. St. James the Apostle.—The congregation of this church are taking steps to provide that edifice with a new organ. Tenders have already been called for, and it is expected that the work will be put in hand very shortly.

Westmount.—Church of the Advent.—This progressive parish under the vigorous direction of Rev. H. Kittson, M.A. has just about completed the financial arrangements, amounting to over \$1,100, for an extension to the church; the new wing is to be between and flush with the transept, and extending along as far as the southeast corner of the building, thereby giving additional accommodation for nearly 200 persons. The extension will also be specially useful for the Sunday school, which is largely carried on in the church. The work will be begun at once and finished by Christmas, without interfering with the regular services of the church. *Laus Deo.*

Cote St. Paul.—Church of the Redeemer.—The ladies of this parish gave a most successful social on Tuesday evening the 15th inst., to welcome Rev. W. A. Fyles, B.A., to his new charge. The parish hall was gaily decorated and bright with electric light and Chinese lanterns. The platform was monopolized by a long table laden with good things, behind which was placed a portrait of our Most Gracious Queen, the loyal motto shining out in golden letters, "God Save the Queen," and above all Union Jacks were conspicuously displayed. A very large and handsome bordered carpet gave a homelike appearance to the room, on the centre of which stood a table mysteriously veiled. The ladies having received their numerous guests, which included men and women, girls and boys, in fairly equal proportions, Dr. Davidson, Q.C., was asked to take the chair. In addition to the rector there were four of the neighboring clergy present, who if not exactly located at the four points of the compass, were called on to say a few words of welcome, according to a geographical order. Dr. Ker, of Grace church, in the south, being unavoidably absent, as it transpired that on the same evening the Diocesan College Council were giving a reception to Principal Hackett; however, Rev. Messrs. Frank Charters, of St. Henry; H. E. Wright, B.A., of Lachine; C. G. Rollit, as representing the old rector, Canon Ellegood, as well as himself, and T. Everett, of Westmount, duly responded to the call, and each one of these gentlemen was deservedly very kindly heard. Vocal and instrumental music by Messrs. Wilkes and Huston, of Montreal, was also much appreciated. In the absence of Mrs. Gilmor, the senior member of the Ladies' Guild, owing to the death of her husband, which was feelingly referred to by the chairman, Mr. Skocroft stepped to the table and said that he had been requested by the ladies to present a testimonial to Dr. Davidson, on his retiring from the charge of the Mission, which he had held for nearly 23 years. A beautiful and costly time-piece was then disclosed and at the same time one of the young ladies handed to Mrs. Davidson a beautiful bouquet of roses. After some heartfelt words of thanks to his people for their kindness, the Doctor asked the rector to take the chair, and with a grasp of the hand and a few solemn words right from his heart the Doctor said he was handing over to him the dearest work of his life, "And may God give you grace to carry on the work." The rector thanked the Doctor and his confreres for all their kind words of welcome, and his people for their cordial reception, both on behalf of himself and of his

sister; and everyone seemed to feel that there is a good future in store for the Parish of Cote St. Paul.

#### ONTARIO.

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

Athens.—The thirty-sixth meeting of the Chapter of the Rural Deanery of Leeds was held in this parish on Tuesday and Wednesday, Nov. 8th and 9th. Evensong was said in Christ church on Tuesday, Rev. C. T. Young, Lansdowne, preaching from I Tim. iv, v. 16. At the conclusion of the service Rev. Canon Grant, R.D., announced that he had sent in his resignation as Rural Dean to the Archbishop, who had accepted it, and had appointed Rev. Wm. Wright of Athens, in his stead. He mentioned that as His Grace, the Archbishop, had been pleased to appoint him to a Canonry in St. George's cathedral, Kingston, he thought he might well be relieved of the duties which as Rural Dean he had done his best to carry out for the past seventeen years, and he was sure that the appointment of Rev. Wm. Wright as his successor would be well received in the deanery. The Chapter assembled for business the following morning at the rectory, the newly appointed Rural Dean presiding. The usual routine business was transacted, and on the invitation of Rev. R. J. Harvey, Frankville was chosen as the next place of meeting on Feb. 7th and 8th, 1899. A vote of condolence with Mrs. Moore in the recent bereavement she has sustained in the death of her husband, the Rev. Wm. Moore, M.A., rector of Lyndhurst, last August, was moved by Rev. G. H. P. Grout, M.A., and seconded by the Rev. A. L. McLaer. The secretary, the Rev. C. J. Young, moved that: "In view of the esteem in which the retiring Rural Dean, Canon Grout, was held by members of this deanery, they desire to place on record their appreciation of his services, and at the same time they tender their congratulations to his successor, who for more than twenty years has been connected with the Deanery of Leeds." This was seconded by Rev. R. J. Harvey, and carried by a standing vote. At the afternoon session the secretary read the recent charges given by the Primate of England on the question of Doctrine and Ritual and a discussion took place on these subjects. The Chapter adjourned at 4.30 p.m. Evensong was said at 7 p.m., after which the large congregation, together with others and the clergy, assembled in the basement of the church, where a very pleasant evening was spent, the occasion being the twenty-fifth anniversary of the ordination of the rector, the Rev. Wm. Wright. Addresses were given by the clergy present, and a purse was presented to the rector by the congregation as a small token of the esteem in which he is held by them.

Belleville.—St. John's.—The second annual conference of the clergy, churchwardens and lay delegates to Synod of the Rural Deanery of Hastings took place on the 10th inst. in this church, the Rev. D. F. Bogert, Rural Dean, presiding. On the 9th at 8 p.m. the Chapter meeting of the clergy was held and the conference proper opened at 8 a.m. the following morning, when Holy Communion was celebrated in the church. The conference resumed at 10 a.m. when interesting papers on "The Holy Eucharist in its Sacrificial Aspect" and "The Ideal Layman" were read by Rev. E. Costigan, of Deseronto, and Rev. A. Jarvis, M.A., of Napanee, respectively. A general discussion on each paper followed its reading. The next evening at 7.30 a service was held in the church, when the Rev. Canon Burke preached. At 8.30 Mrs. D. F. Bogert tendered an "At Home" to the delegates. The delegates present were: Clergy—Rev. A. Jarvis, Napanee; Rev. E. Costigan, Deseronto; Rev. W. W. Burton, Madoc; Rev. T. Leech, Bancroft; Rev. A. G. Smith, Indian Reserve; Rev. A. H. Lord, Queensboro; Rev. D. Jenkins, Roslin; Rev. Canon Burke, St. Thomas' church; Rev. C. J. H. Hutton, Rev. A. Stunden, Christ church; Rev. D. F. Bogert,

St. John's church. Lay—Dr. Ackerill, Christ church; Mr. Long, Shannonville; Mr. John Bleck, St. John's church.

#### OTTAWA.

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

Hintonburgh.—The following address of farewell was recently presented to the Rev. W. H. and Mrs. Green on the occasion of their leaving that parish to engage in a fresh field of labour at Chrysler, Ont.: "Dear Friends—With feelings of deep regret we have learned that you have decided to leave our midst for a new field of labour and we desire to express to you, and each of you, our sorrow in parting with you, who have so long and earnestly laboured among us, as our spiritual adviser, friend and neighbour, and we desire to thank you kindly for the earnest endeavours you have set forth for our welfare, both spiritually and morally, and for the many kind acts, through friendship, you have extended to us since you came among us. As you enter a new home among strange people, and a new field in which to labour, we hope and trust that the home may be a pleasant and happy one, that the strange people may ever prove themselves your sincere friends, and that you may succeed in every respect in endearing yourself to them, thus ensuring their aid and making your endeavours successful and your work pleasant. In bidding you farewell we wish you every success in your new home, and may God's blessing attend you at all times. We, the undersigned, tender to you our mite (\$75), simply as a small token of esteem and respect, and we hope that you may find time to visit among us, when we assure you a hearty welcome at all times. (Signed.) F. Byers, C. Burnsides, W. T. Mason, F. J. Merrill."

Hintonburgh, Nov. 15, 1898.

Stirling.—The Rev. C. J. Hutton preached in the various churches of this parish on Sunday, Nov. 13th, laying before the various congregations the important matters concerning the funds of the diocese and particularly about the election and consecration of the coadjutor bishop. He is canvassing the parish this week. A drama, written by B. C. L. Griffith, is to be rendered in the Stirling Music Hall on the evening of Thanksgiving day, Nov. 24th. The drama is entitled "Married yet Single." The proceeds of the evening will be given to the building fund of St. Paul's church, Flinton. The Bishop of Ottawa is to visit this parish on Dec. 10th, when he will consecrate the new church of St. Lawrence at Wellman's Corners and administer the Apostolic rite of confirmation at St. John's Church, Stirling. Mr. J. Boldrick has kindly given the parish the use of two large rooms in the business part of the town, one of which has been nicely fitted up as a chapel for week-day services, Bible classes, etc., and the other for the use of the Woman's Guild.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

On Thursday afternoon, the 10th inst., a meeting was held by those who were in favour of the subject of Christian Unity, when a constitution was adjusted, and the following council appointed: The Rev. Principal Grant, Rev. C. H. Shortt, Rev. H. Symonds, Ashburnham; Rev. Wm. Frizzell, Rev. Mr. Heathcote, Rev. Prof. Wallace, Rev. S. T. Chown, Rev. R. M. Hamilton, Brantford; Rev. G. O. Troop, Montreal; Rev. W. H. Hincks, Rev. G. C. Mackenzie, Brantford, and Allan M. Dymond. Mr. Symonds will be chairman of the council, and Mr. Heathcote secretary-treasurer. At 8 p.m. on the same day, this newly-formed Canadian Society of Christian Unity held its first public meeting in the Guild Hall, McGill street. Principal Grant was chairman, and on the platform, among others, were Principal Caven, Provost Welch, Chancellor Burwash, Rev. C. H. Shortt, Rev. S. D. Chown, and Rev. Herbert Symonds of Ashburnham, Peterboro. Principal Grant ex-

plained that the society was open to all sects and both sexes, seeking to bring about a better condition than the present in Christian Churches. Speeches were also delivered by the Revs. Chancellor Burwash, of Victoria University; Principal Caven, of Knox College, and Provost Welch, of Trinity University.

The time for receiving the names of those teachers and scholars who are purposing to write in the forthcoming Inter-Diocesan S. S. Examinations, which will take place on Saturday, Dec. 3rd next, has been extended to Wednesday, the 23rd inst.

St. John the Evangelist.—The Rev. Provost Welch gave a very entertaining and highly instructive lecture in the school-room of this church on Thursday evening, November 17th. The occasion was the regular monthly meeting of the members of the Church of England S. S. Association. The Provost's lecture was entitled "How we got our Bible," and in it he gave an interesting sketch of the various stages through which the English Bible passed, before the authorized version, which is the one now in most general use, was reached. The Bible, he said, was made up in all of 66 different books, 39 of which were written in Hebrew and the remaining 27 in the Greek language. The whole lecture from the beginning to the end was replete with valuable information and was greatly enjoyed by those present.

#### HURON.

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

Markdale.—Christ Church.—The new rector of this church, the Rev. J. R. Newell, arrived and took charge of the parish a few days ago. He comes here from Port Dover. Last Sunday he preached to large congregations both at Berkeley and in this place, and his sermons made a very favorable impression upon all who heard him.

Forest.—Christ Church.—The annual harvest thanksgiving services were held in this church, Sunday, the 30th ult. Despite the inclement weather, there were large congregations present at both services, which were conducted, both morning and evening, by the Rev. F. G. Newton, rector of Warwick village. The choir, under the able direction of Mr. Tom Maylor, rendered appropriate music, Simper's noble anthem, "The Lord is Loving Unto Every Man," being very well and reverentially sung. The proceeds of the special collections amounted to close on \$50. On Sunday, the 6th inst., twelve children received the Sacrament of Holy Baptism. This is a most gratifying advance on past history, for your correspondent has seen whole years pass by here without the church once being utilized for this holy purpose. There is no doubt but that the Church is growing stronger and stronger in Forest.

London.—The diocese of Huron is well represented on the first draft of the programme for the coming meeting of Trinity Alumni, at Trinity University, January 9th to 11th. Bishop Baldwin will conduct the "Quiet Hours" on Jan 10th, from 10 a.m. to 1 p.m., and deliver the principal address at the evening missionary meeting on the same day, and Rural Dean Deacon, of Stratford, will give a paper on "The Best Means of Rendering Rural Deanery Meetings Useful to Clergy and People." The meetings of Perth County deanery, over which Mr. Deacon presides, are among the most successful in the diocese.

#### ALGOMA.

GEORGE THORNLOE, D.D., BISHOP, SAULT STE. MARIE.

North Bay.—St. John's.—The annual harvest thanksgiving services in connection with this parish were held on November 6th. The Lord Bishop of the diocese was present and preached at both the morning and evening services. The

church, which was very nicely decorated, was well filled on both occasions. The thank offerings to the day amounted to the sum of \$50. On the following day at 2 p.m. the Bishop, in the presence of about 40 people, consecrated the cemetery, and in the evening a special service was held in the church, when the Rev. Charles Percy, of Sturgeon Falls, preached. The incumbent, the Rev. W. A. J. Burt, thankfully acknowledges the following sums of money towards the liquidation of the debt on the church: Major Henry McLaren, Hamilton, \$5; Mrs. Reuben Miller, Pittsburg, Pa., U.S.A., \$5; James Humphrey, Esq., Scarborough, Ont., \$5; Mrs. Horace Blachford, Toronto, Ont., \$5; special offertory, Bala, Muskoka, Ont., per Rev. Charles Bragdon, Buffalo, U.S.A., \$10; Mr. J. A. McCaul, from juveniles summering at Woodington, Muskoka, Ont., \$3.05; Mr. Smallpiece, Toronto, Ont., \$2; Miss Bakewell, Pittsburg, Pa., U.S.A., \$2; Mr. J. Labatt, London, Ont., \$2; Miss Temple and Mrs. Barnett, Toronto, Ont., \$1; Mrs. J. G. J. Burkholder, Hamilton, \$1; Mr. H. Musson, Kansas City, U.S.A., \$1; Mrs. Robert Baldwin, Toronto, \$1; Mr. Jackson Sanford, Hamilton, \$1; total, \$44.05. Subscriptions towards the debt on the above-mentioned church will be thankfully received and acknowledged in "The Canadian Churchman." They can be sent to either the Lord Bishop or else to the incumbent.

**Webbwood Mission.**—The Lord Bishop of the diocese visited this mission from November 12th to 15th. His Lordship was able to visit four of the six centres. On Saturday, the 12th, he arrived from Sault Ste. Marie at Waldorf, where evensong was read by the catechist of the mission; four infants were baptized, and a most powerful sermon preached by the Bishop. The service was well attended, and very bright and hearty. On Sunday morning the Bishop and catechist (F. Brittain-Storer), were driven to Massey, where matins were read, and a sermon preached, and Holy Communion celebrated by His Lordship. On Sunday afternoon the Bishop and catechist took train for Nairn Centre, where evensong was read, and ten children and one adult were baptized, and a most useful and eloquent sermon preached by the Bishop. The pretty little church was crowded by an attentive congregation. On Monday morning the Holy Communion was celebrated by the Bishop, and at noon His Lordship and the catechist returned to Massey, from whence they drove to the Indian mission on the Spanish River Reserve. Here they were met by the Indian missionary, Rev. F. Frost, who read evensong in the Indian language, and the Bishop baptized three Indian infants, and gave a most suitable address. The Indians gave the Bishop and his companions a most hearty reception, and crowded the school-house at this service. Late in the evening the Bishop and his companions returned to Massey, from whence, on Tuesday, the 15th, the Bishop returned to Sault Ste. Marie, and the Rev. F. Frost to Garden River. His Lordship's visit has much cheered and strengthened the people and workers in this mission.

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE,  
WINNIPEG, MANITOBA.

**Dinorwic.**—St. George's.—Through the assistance of kind friends, and the exertions of the parishioners, the Church people in this place were permitted to worship God, on Sunday, November 6th, for the first time in this beautiful little church, which was erected during the past summer. Matins, with Holy Communion, were said at 10 a.m., litany at 3 p.m., and evensong at 7 p.m. The Rev. H. D. Cooper, incumbent, officiated at all the services, which were attended by good congregations. As yet, the church is only finished on the outside, but it is hoped to finish the church entirely in the spring. The Church of England people gathered together for the first time in May last, when they decided to build a mis-

sion room. A committee was appointed to raise funds, and when sufficient money was on hand to buy the lumber and nails they began to build. By the voluntary work of the congregation, encouraged and assisted by the incumbent, the building has been so far completed as to enable them to worship in it. The church is small, 18 x 24, with a chancel 8 x 10, and vestry adjoining, and will seat 75 comfortably. The altar, retable, prayer desk and lectern, have been made by the incumbent. The stove is a gift from one friend, and the lamps are gifts from several friends. The parishioners are expecting other friends to send other chancel furniture and hangings. It was decided to hold a gathering of the people from this and Wobigoon congregations on Tuesday, the 8th inst., which was socially and financially a success, when all outstanding balances were fully paid, and the church free from debt. This is the first building erected by any congregation between Fort William and Rat Portage for the worship of God, and the Church people here are more than thankful in being permitted to have this proud distinction, and hope that their small beginnings may encourage other and more pretentious places to do the same.

#### QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP OF INDIAN HEAD.

**Buffalo Lake.**—St. Columba's.—Last Lent we published a letter from the Rev. W. Watson, incumbent of Moose Jaw, appealing for funds to help build a lumber church. On Wednesday, November 2nd (All Souls' Day), the Lord Bishop of Qu'Appelle consecrated the recently-completed church, under the patronage of St. Columba. It will be remembered that the congregation for several years, during the incumbencies of Revs. W. E. Brown and W. Watson, worshipped in a room of a granary, 10 feet by 12 feet, but obtaining help from friends in England and Eastern Canada, and contributing liberally themselves, they have now been able to build this exceedingly neat little frame church, complete with nave, chancel, porch, bell-tower, gothic windows, raised altar, with altar cross, etc., at a cost of \$1,000. The consecration service was held in the morning, the Bishop delivered an address on the life of St. Columba, and celebrated the Holy Eucharist, assisted by the Rev. W. Watson, now rector of St. Vincent, Minnesota, who sang the litany and read the epistle, and the Rev. I. S. Chivers, the present incumbent of Moose Jaw, who supplied the music. After partaking of breakfast at the settlers' homes, the Bishop, clergy and laity returned to the church, and evening prayer was said by Mr. Watson, Mr. Chivers reading the lessons and playing the harmonium, and the Lord Bishop read one of Bishop Westcott's sermons on the life of St. Columba. The services were well attended by the Church folk, most of whom are bachelors, the day being observed by them as a general holiday. A few people also came from Moose Jaw, 14 miles distant.

#### British and Foreign.

The Rev. E. C. Carter has been appointed vicar of St. Jude's, Whitechapel.

The Duke of Westminster has given £500 to the St. Asaph Diocesan Fund.

The ancient parish church of Ryther has been re-opened by the Archbishop of York.

The Rev. J. E. MacRae, M.A., curate of St. Saviour's, Pimlico, has been appointed one of the staff of Edinburgh Cathedral.

A memorial tablet was recently unveiled in Baronscourt church, Ireland, to the memory of the late Dean Bowen, of Raphoe.

The Rev. V. S. S. Coles, Principal of Pusey House, Oxford, has been appointed Senior Chaplain of King's College, Taunton.

The first wedding which has taken place within the walls of Bristol Cathedral for 148 years, was celebrated there a couple of weeks ago.

A general Church mission has just taken place in Birmingham. Services were held in 53 different churches. The mission lasted for eight days.

The death of the Rev. Charles Watcang Bardsley, M.A., formerly vicar of Ulverston, and brother of the Bishop of Carlisle, is announced, aged 54.

A memorial to the late Miss Christina Rossetti, erected in Christ Church, Woburn Square, was recently dedicated by the Lord Bishop of Durham.

The Archbishop of Dublin recently dedicated the new communion table in the Lady Chapel of Christ Church Cathedral. The table is of carved oak.

The Rev. Canon Jackson, who has been a Canon of Edinburgh Cathedral ever since its erection, has formally resigned the canonry, owing to his non-residence in the diocese.

The Rev. Joseph Wood, D.D., Headmaster of Tonbridge School, has been appointed Headmaster of Harrow School in succession to Dr. Welldon, Bishop designate of Calcutta.

The 25th annual festival of the London Church Choir Association was held recently in St. Paul's Cathedral. The choir numbered 1,300 voices, and the Bishop of St. Alban's preached.

A cot has been endowed in perpetuity in the Hospital for Sick Children, Great Ormond St., London, in memory of the late Lewis Carroll, the author of "Alice in Wonderland," etc.

The Rev. J. Draper, late rector of Whitechapel, and the Rev. A. H. Thornton, curate of Rotherham, are accompanying Bishop Pym to Mauritius next month, with a view to taking up work in that colony.

Lord Kelvin recently laid the memorial stone of the new church in Gardner street, Glasgow, for St. Peter's mission. A large number of the friends of the mission were present and witnessed the proceedings.

The Bishop of London preached recently at the dedication festival of the church of All Hallows, Barking-by-the-Tower. A new central roof has recently been completed, and the large east window has been filled with glass.

A marriage is expected to take place in February next, at Christ Church, N.Z., between the Right Rev. Cecil Wilson, Bishop of Melanesia, and Miss Ethel Julius, the second daughter of the Bishop of Christ Church.

A processional cross, which is a most beautiful work of art, has been presented to the Dean and Chapter of St. Paul's Cathedral, by Mrs. Barry. The total dimensions of the cross are 9 feet 4 inches high, by 20 inches across.

The Church Missionary Society, with the consent of the Dean and Chapter, are going to hold a great service in the Collegiate Church, Southwark, on Wednesday, the 23rd inst. The sermon is to be preached by the Lord Bishop of Ripon.

The death of the Rev. Alexander Wilson, vicar of Tottenham, is announced. Deceased was in his 85th year, and was appointed a prebendary of St. Paul's Cathedral in 1878. He was for a number of years prominent in the educational world.

The church of St. Mildred, Bread street, in the City of London, was lately re-opened, after restoration, in the presence of the Lord Mayor and sheriffs, who attended in state. The Ven. Archdeacon Sinclair preached from the words "One generation shall praise Thy works to another."

A university settlement and clergy training college was opened lately by the Bishop of Manchester at Salford. It is named Ordsall Hall, and its first principal is the Rev. W. Hudson, an Oxford man. It will aim at combining the methods of Oxford House with those of the Leeds Training School.

The Lord Bishop of Bath and Wells re-opened the parish church of Stoke Pero, on St. Luke's Day. This church, which has just been restored, is one of the smallest churches in England, and can seat only 40 persons. This is ample accommodation, however, as there are only 50 persons, all told, in the whole parish, which is situated on the confines of Exmoor, about 1,000 feet above the sea-level.

### Correspondence.

All letters containing personal allusions will appear under the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### THE W.A. DOES NOT WORK IN THE INTEREST OF THE PARISH.

Sir,—In thanking Miss Osler for taking notice of my letter upon the Woman's Auxiliary I regret that we cannot have her paper published, since it consisted merely of a few extempore remarks in opening a discussion. The paper or address I alluded to was that announced in the programme of the annual meeting of the Toronto W.A. last April, and referred to in the annual report, pp. 14, as upon the question, "Shall the Parochial Branch W.A. consist of all women workers in the parish, and undertake both parochial and missionary work, or are separate organizations best?" On this question Miss Osler spoke in the affirmative, arguing, if I understand the question, that all women workers in the parish should belong to the W.A., that there should be no other organization, and that this one society, the W.A., should do both parochial and missionary work—the work of a "Coal Club" for instance. The W.A. is primarily, no doubt, an auxiliary to the Board of Domestic and Foreign Missions, and its work therefore strictly to aid that society in its objects. But this was found to work injuriously to diocesan missions, and it became necessary, in the Diocese of Toronto at least, to so alter the constitution of the society as to incorporate diocesan missions in it. Now the same injury that was done by the original society to diocesan missions is done by the society as at present constituted to parochial work. In most parishes—small parishes at any rate—there are only a few women with leisure and means to devote to active church work. These women all belong to the W.A. There are many branches of the W.A. which are as loyal to their own parish as to the missions, and which therefore divide their time and energies between the two. But other branches hold strictly to the constitution of the W.A. As a W.A. they would do nothing for the parish, and as belonging to another organization would entail upon its members double work, or else weaken the W.A. and lessen its efforts, they are unwilling to form a society to aid in parochial work. And so the rector finds only one woman's society in the parish, and when he appeals to it for aid he is refused on the ground that what he asks for is not the work of the W.A. Miss Osler knows the inner life of many a parish, and finds that the W.A. members are among the most earnest general workers. But she does

not know the inner life of all parishes or she would not ask "in what parish are the home poor neglected while bales are sent away?" I can assure her there are some parishes where this is the case. In reply, apparently, to my complaint that all the work done by the only woman's society in a parish is done at the dictation of an outside authority, Miss Osler thinks it better that work should be done under some central authority than on suggestions made by "individual parochial authority," that is, I suppose, by the rector of the parish. What then is the central authority which thus deposes the rector from the position he has always been supposed to hold in his parish? The main work done by the parochial branch of the W.A., that which occupies their time and prevents them doing any other work, is of course, the Dorcas work of the society. Now it is hardly to be supposed that the Bishops and the Board of D. & F. Missions, or the Advisory Board of the W.A., with the Bishop as chairman, spend their time over such matters. No, according to the constitution of the W.A. the Provincial Dorcas secretary finds out the wants of the various missions and divides these among the several diocesan branches; and according to the amended diocesan constitution applications are sent to the secretary-treasurer of the Dorcas Department, who forwards them to any of the branches willing to undertake them. The central authority then, the real rector of the parish, so far as the women's work in the parish is concerned, is the lady who happens to be the secretary-treasurer of the Dorcas Department of the W.A. Now, clause 10 of the constitution for junior branches says, that the objects for which the branch shall work shall be decided by the superintendent and the rector of the parish. Why is this clause in the constitution of junior branches and not in the constitution of senior branches? Is it because the rector's capacity is limited to the work of children, I would suggest then that the "amended diocesan constitution" should become an "amended parochial and diocesan constitution," and that recognition should be given to the position and authority of the rector of the parish by the introduction of a clause somewhat similar to clause 10 of the constitution of junior branches. May I add that the "unhappy divisions" to which I referred are not the divisions of a dozen years ago, but divisions caused by a feeling of severance between the leisured and the working classes, resulting from the power belonging to a large and fashionable society in which the latter can have little part and which sends bale after bale of goods out of the parish while neglecting the work that needs to be done within it. "A SUFFERER."

#### THE PROVINCIAL SYSTEM OF CANADA.

Sir,—The resolution of the diocese of Niagara looking to the formation of an Ecclesiastical Province of Ontario, brings this subject before the notice of the Church. At present, our Provincial system is very incomplete and irregular. The large Province of Canada embraces ten dioceses, stretching from the Atlantic sea-board to the head of Lake Superior. The Province of Rupert's Land contains eight dioceses by name, embracing even a larger territory, but of comparatively weak conciliar strength. British Columbia, with three dioceses, is not yet a province, even by name. The time is approaching when a re-arrangement may become practicable. The Provincial system will prove its usefulness in the Church when it is formed into natural divisions and given suitable powers. The General Convention of the American Church has recently committed itself to the principle of the Provincial system. In our Church the power for "the erection, division, or re-arrangement of provinces, with the consent of any existing provinces affected," is declared to be in the hands of the General Synod. What, then, is the best and most workable arrangement for the Church? The answer seems to be either two complete provinces or four provinces for the Dominion. Under the first arrangement, British Colum-

bia united to Rupert's Land would make a province of considerable conciliar strength. There are ten bishops in this territory at present, and three dioceses, those of Rupert's Land, Columbia, and New Westminster have the right of independent election. On the other hand, the distances over which the delegates would have to travel are very great, and the central portions of the province do not supply populous meeting-places, a very desirable point in bringing many people from a distance. In a word, we should have the same difficulty that is felt at present in Eastern Canada, but greatly accentuated. The alternative is, then, to make four workable and fairly-balanced provinces, each united within themselves by some degree of community of interest. With new dioceses, that have been already "proposed," we may look forward to a division on some such lines as the following. One or two rearrangements of dioceses are made, as suggested by a greater convenience of approach.

I. Maritime Province (five dioceses), estimated number of clergy.—1. Quebec, 68; 2. Montreal, 110; 3. Nova Scotia, 110; 4. Fredericton, 80; 5. Newfoundland, 65; 6. (Cape Breton), 0; total, 433.

II. Ontario Province (six dioceses)—1. Toronto, 184; 2. Ontario, 76; 3. Huron, 156; 4. Niagara, 70; 5. Ottawa, 58; 6. Algoma, 32; 7. (East Moosonee), 6; total, 582.

III. Rupert's Land Province (seven dioceses)—1. Rupert's Land, 80; 2. Saskatchewan, 24; 3. Qu'Appelle, 20; 4. Calgary, 26; 5. Athabasca, 8; 6. West Moosonee, 5; 7. Mackenzie River, 8; total, 171.

IV. British Columbia Province (five dioceses)—1. Columbia, 24; 2. New Westminster, 30; 3. Caledonia, 10; 4. Selkirk, 5; 5. (Kootenay), 0; total, 69.

The desire for some such rearrangement is not yet general throughout the Church. Indeed one great need of the Church before it can be brought about is this: A sense of the adequateness of and a thorough confidence in the General Synod as the representative body of the whole Church. Not until the General Synod has become more thoroughly rooted, not until it embraces without gain-saying every diocese in the Dominion, not until we are prepared to accept its general rulings for the Church's welfare—not until then will we allow the present anomalous state of things to be further remedied.

PRESBYTER CANADENSIS.

#### "THE CLERGY RELIEF FUND."

Sir,—I am in receipt of a printed appeal from a committee of the Synod of Huron asking for subscription in aid of those clergymen who so severely suffered by the 100 per cent. reduction of their grants. I am in full sympathy with the appeal, but the method suggested by the committee that 200 individuals give \$10 each to raise the necessary amount, appears to me to prejudice the object in view. The great bulk are excluded who would cheerfully give but who could not afford \$10. Why should this privilege of assistance and sympathy be extended to a few only? Cannot the appeal be general? I would suggest to the clergy and my lay brethren that the purpose of the appeal be read to the congregations and a general collection taken up the following Sunday, so that both rich and poor could join in so worthy an effort. I am told that the clergy generally intend giving 2 per cent. of their salaries, and this augmented by a general collection from laymen will greatly alleviate the deplorable cases of hardship and real distress prevailing now in the homes of some of our clergymen.

LAYMAN.

#### THE CHURCH'S WEAKNESS IN THE COUNTRY.

Sir,—May I write a word or two on the all important question of loss in the country of church people. (1) Want of real consecration of the men. "Lo, I am come to do Thy will, O, God." Going into the work with a single eye to the advancement

of Christ's Holy Church in that mission, and the salvation of the souls committed to his trust. Too many men go into the missions and keep their eyes open and their bag packed, just staying until something "better" socially or financially or both tumbles up. (2) Zeal without discretion: men rush in, going to show the world how the work can be done. Missions have all the societies in the church at once. Must have services just as he left them at Trinity or elsewhere, or some favourite church. Tries to get his earnest young people to sing the difficult chants, new hymns, etc., and fails, in consequence is a laughing stock to the parish and his choir breaks up because they lose heart. He gets discontented and leaves. (3) Want of common sense. Instead of entering into his people's ways and showing them real sympathy he constantly runs down Canada (if an Englishman), or the country if he comes from the city; or he has a wife who does not like the society, and either tells them so, or shows it by her discontented life. And in many ways he shows want of common sense in little things, but all the same, things which tend to success. It is not only the flagrant sins or shortcomings which cause failure, but the little mistakes and failures. (4) The want of "grace of endurance." Getting tired, thinking have been long enough in this place, and restlessness to get away. The parishioners see this, they watch the parson much more closely than he imagines, and if he loses heart they will too. (5) He must have the ritual just as "he" likes it; non-essentials are made essentials against the wishes of his oldest and best people. And little things in themselves insignificant, but to his old faithful people significant, are pushed forward, and splits are made quite easily, but very hard to heal again. Of course we know men are only human, and have many imperfections, but a man who wants to enter the ministry, and is not ready to go where his Bishop sends him, and stay there until his Bishop sees it will be advantageous to remove him, and while there enters into the lives of his people and works for their interests and the advancement of Christ's Church in that place, had far better take another profession. Early marriages in poor missions are simply suicidal. A girl who accepts a man in a poor mission, and the parents who sanction her doing so, or urges him to leave his parish in order that he can marry, are as much to blame as the man himself. But there is another side to this question. The Church's duty towards the Home Missions. The Mission Fund is ridiculously inadequate in all our dioceses. And why? Because the laymen don't know its needs, and why? Because they are not told; and why not told when we have missionary meetings, parochial cards, collections, etc.? Because of the indifference of so many of our clergy to the interests of the missions; and those who have been in the missions themselves, and have become fat rectors, and board-work parsons, are often the worst men to interest themselves in the work, remind one a good deal of the "chief butler and chief baker." The laymen will support this fund, as is seen by the returns of the special effort made in the Toronto diocese last year, if it is shown them in a business-like manner what is wanted. What is wanted by the laymen is confidence in the administration of the funds by the boards, and men sent upon deputations who thoroughly understand the whole working of the missionary fields in the diocese, and have ability to put it plainly to the people, and also men whose heart is in the work. Men who are appointed to go on deputations who go when they don't really have their heart and soul in the work or who don't take interest enough in it to work up their addresses, should refuse to go. I contend that this is the cause of the want of interest shown in the past in the mission funds by our laymen, and not their fault. Again, the moral support and sympathy of the city clergy towards the mission clergy. A curate of a city church is helped and cared for, but a mission clergyman is left to care for himself; this is true, and it is terrible. What a help and encouragement to us in the country is the visit of our best men. The people love to see and hear them; the

poorer the mission, the more important and the better they like it. What an incentive to the bravest, self-sacrificing young men to have a visit, a kind word, a little fatherly advice. All this tends to help this great work. First of all, a working rural dean, with a grain of common sense. A man who holds the office of rural dean when he knows, as he must know, what great importance attaches to the carrying on of the work, and sees he is not doing it, either from inability, or want of time, or other cause, should resign, get the Bishop to make him a canon if he wants a handle to his name, but don't keep the office of rural dean if unable to do the work, because every parish in the deanery suffers by his failure. I feel that the above reasons are at least amongst the many that have caused the failure to maintain the Church in the country places. And the carrying out of the suggestions above have been the means of making successful parishes. Look at Millbrook, the Ven. Archdeacon Allen's work is just the result of patience, perseverance, and sanctified common sense, with contentment; and what he has done there can be done all over, if the clergy will only do the work on the same lines.

F. D. WOODCOCK

### Family Reading.

#### TINY TOKENS.

The memory of a kindly word,  
For long gone by.  
The fragrance of a fading flower,  
Sent lovingly.  
The gleaming of a sudden smile,  
Or sudden tear.  
The warmer pressure of the hand,  
The word of cheer,  
The hush that means "I cannot speak,  
But I have heard!"  
The note that only bears a verse  
From God's own Word;  
Such tiny things we hardly count  
As ministry—  
The gifts deemed they have shown  
Scant sympathy;—  
But when the heart is overwrought,  
Oh! who can tell  
The power of such tiny things  
To make it well?

#### YOUR MOTIVES.

Don't be too sure about your motives. They are very agile, cunning, deceptive. You hide, protect, defend, and shelter them. You seek alliances for them. You dress them up in pretty clothes. Your blood is interested for them. It is an old story how blind parents are to the faults of their own children. Sometimes when everybody else can see that a child is a mean little scamp, his parents are sure that he is a lovely little angel. Just so it is with your motives. Don't be too sure about them.

Don't talk too much about your motives. It's a delicate business, this matter of your motives, and the fact is people are a great deal better satisfied with the judgment they form by watching your motives in action, than with anything you may say about them, or claim for them. It does no good at all for you to proclaim: "Now my motive in this is perfectly noble and high. I am sticking this knife into my brother from pure love to him and the cause of Christ. Before God I am actuated by pure love, and my wounds are the faithful wounds of a friend. My anger is indignation for the Lord of hosts. I call God to witness that I am upright, true, fair, loving, brotherly, acting in the spirit of Christ." You might as well save your breath. No wise man will pay the slightest attention to all these declarations. In fact, this kind of thing is disgusting to all right-minded men.

It makes, and rightly makes, a bad impression. Intense zeal in a declaration of a good motive raises suspicion of a bad one. The fact that you feel a necessity of professing a high and good motive is indication that you perceive a bad or doubtful look about the act it produces. Do what you do in demonstration of the spirit of Christ. That will go a great deal farther than any loud professions.

#### UP THE HILL IS INTO THE LIGHT.

"How hard the way is!" cried one, toiling along the up-hill path in deep shadow. "Isn't there a pleasanter way round? Must we go straight up?"

"Yes, we must go straight up," was the answer of the elder companion. "There is no easier way. Up the hill is into the light."

Many a time pleasure-seekers and treasure-seekers find themselves toiling along in the dusky shadows up a steep path. They are thwarted, hindered, hampered, in the press of life; but up the hill is into the light.

At the end of life's long ascent "the city lieth four-square;" in "the mount of the Lord it shall be seen," and "the sun shall no more go down."

#### HINTS TO HOUSEKEEPERS.

Spiced Grapes.—Twenty pounds of grapes, pulp them, put skin in one vessel, pulp in preserving kettle, and boil for about twenty minutes, then put through colander, keeping out the seeds, add pulp to skins, then add three-quarters of a pound of sugar to one pound of grapes, and add three pints of vinegar, and half a pound of whole mixed spice, tied in a muslin bag, and boil for one hour and a half or two hours, put in air-tight jars. This is very nice with roast turkey or chicken.

Celery and Green Tomato Sauce.—Six large bunches of celery, one peck of green tomatoes, six green peppers, without seeds, six small onions, chop all finely together and boil three minutes, in enough vinegar to scarcely cover them, then pour this off; to about three pints of new vinegar, add three cups of brown sugar, one cup of mustard, one tablespoonful of ground cloves, two tablespoonfuls of curry powder; pour this over the other boiling hot.

Scalloped Mushrooms.—Peel a quart of button mushrooms, put in a saucepan with half a teacup of butter, a teacup of cream, half a teaspoonful of salt, and a saltspoonful of pepper, thicken with cracker meal and let boil down. Put the mixture in a baking-dish, cover the top with grated cracker and bits of butter. Set in the oven until brown.

Deviled Mushrooms.—Peel a quart of mushrooms, break in pieces, season with salt, pepper, and a squeeze of lemon juice. Mash the hard-boiled yolks of three eggs; mix with the raw yolks of two eggs, a pint of stale breadcrumbs, and an ounce of butter. Fill small shells with the mixture, and cover the tops with grated breadcrumbs and bits of butter. Set in the oven to brown.

Veal Broth for Invalids.—Cut two pounds of lean veal into small pieces. Sprinkle a little salt upon these and put them into a saucepan with a quart of cold water. Let the liquor boil, skim carefully, then simmer as gently as possible. Strain it, let it get cold and remove the fat from the surface. Thicken with a little arrowroot before serving. Time to simmer the veal, three hours.

Ham Omelette.—Three eggs, two gills or half a pint of milk, two tablespoonfuls of flour, one gill of grated ham (cold boiled ham will do). Beat the eggs, milk and flour well, then add the grated ham, and fry in nice lard or the drippings of roasted ham.

Children's Department.

IF

All who hate would love us,  
And all our loves were true,  
The stars that swing above us  
Would brighten in the blue:  
If cruel words were kisses,  
And every scowl a smile,  
A better world than this is  
Would hardly be worth while:  
If purses would untighten,  
To meet a brother's need;  
The load we bear would lighten  
Above the grave of greed.

If those who whine would whistle  
And those who languish laugh,  
The rose would rout the thistle,  
The grain outrun the chaff,  
If hearts were only jolly,  
If grieving were forgot;  
And tears and melancholy  
Were things that now are not—  
Then love would kneel to duty,  
And all the world would seem  
A bridal bower of beauty,  
A dream within a dream.

If men would cease to worry,  
And women cease to sigh;  
And all be glad to bury  
Whatever has to die—  
If neighbour spake to neighbour,  
As love demands of all;  
The rust would eat the sabre,  
The spear stay on the wall,  
Then every day would glisten,  
And every eye would shine:  
And heaven would pause to listen,  
And life would be divine.

MORE HASTE LESS SPEED.

"Are you attending to what I am saying, Algy?"

Algy gave a jump. He was standing in his father's study, but his mind was busy just then with a pottery establishment of his own at the end of the kitchen garden.

"Perhaps I had better send Cecil," went on his father, looking at the letter he held in his hand (Cecil was Algy's elder brother, and much his inferior in intellect, the latter privately believed; but he was a good messenger); "but he is busy just now and I don't want to disturb him."

"Busy grinding away like a dull old donkey!" muttered Algy to himself; then added, in a loud, eager tone, "Oh, no, Papa, I can do it just as well as Cecil."

"Well," said Mr. Otway, "I will give you two letters. The first is for Wotton the carrier, in the High street. There is no answer. The other is for Colonel Hardwicke, and you are to wait for an answer from him. I hope you will be careful, Algy."

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"Yes, yes, Papa, of course I will," said Algy, rather impatiently.

"Here is the one for Colonel Hardwicke, then. Let me see you put it in your pocket. What is it, Birch?"

"Please, sir, Mr. Borrett wants to see you at once."

Mr. Otway wrote a few lines hastily on a slip of paper and put it into an envelope.

"I can't wait to direct this, Algy; but be certain to give it to Wotton himself and it will be all right."

Algy thrust the second letter into another pocket, and was off like a shot. There was a frown on his brown face as he ran down the road to the town; he did not want to waste the holiday, that might have been spent at his beloved pottery, doing messages, but neither did he want it to be supposed that only Cecil could do messages. However, the frown changed into a laugh and a "Hello!" as he caught sight of a particular chum of his marching along with a radiant face, and brand new fishing rod over his shoulder.

"I have leave to fish in the stream at Alsover," he said, with a dignity of manner that impressed his friend mightily. "Come along, Algy, and you shall have a turn at the trout, too," he added magnanimously.

"What a bore," cried Algy. "I have got to take two notes first, and one is for some one quite a long way off."

"Can't they wait?"

"Well, Papa did not say they were of importance: if I could just catch one trout I should be satisfied."

But experience proved that it took a long time to catch "just one trout," and the church clock, booming 1 o'clock, made Algy give a horrified exclamation. There was not a moment to be lost, for the school-room dinner was at half past 1, and his mother did not like them to be late; so he flung down the rod and dashed off. Of course, as ill luck would have it, Wotton was not in his shop. There was only a small boy in charge, who said Mr. Wotton was at his dinner; and Algy knew very well that it took a long time to detach Mr. Wotton from that.

His father said he was to give the note to Wotton himself; but Algy felt he really couldn't wait, and it would be quite safe with the boy. He dragged the letter hastily out of his pocket, and flung it down on the counter, saying, "Give that to your master at once; then he rushed out of the shop, too hurried to heed that the boy was calling something after him.

When he reached Colonel Hardwicke's, hot and breathless, he was ushered directly into the study. Colonel Hardwicke was a newcomer. Algy had never seen him before, and now he recoiled a little, as he found himself in the presence of an odd, fierce-looking old man, with a hooked nose and bright black eyes. "Just like a brigand," thought Master Algy.

Colonel Hardwicke looked first rather curiously at the note, and then rather curiously at Algy.

"Who gave you this?" he asked. "My father," said Algy, a little pompously, for he was beginning to recover his usual assurance.

"Come with me, then," and the old man marched Algy out of the room, before him through the hall, and up a narrow staircase to a little room in a tower at one corner of the house.

"Shall I wait here for the answer, sir?" said Algy, feeling rather uncomfortable, he scarcely knew why.

Colonel Hardwicke said nothing, but walked out of the room, shutting the door sharply behind him. The room was quite empty, and Algy stood in the middle of the floor feeling rather foolish.

Ten minutes passed, but Colonel Hardwicke did not return. Algy yawned, looked out of the window, and wondered if his mother would be very much vexed at his being so late. He was dreadfully hungry.

too. When quite a long time had passed, Algy thought he would go and look for a servant to tell Colonel Hardwicke that he could not wait any longer; but when he tried to turn the handle of the door he started as if it had been red hot. The door was locked!

Algy turned first red, and then white. He had always considered himself very brave, but now he felt a horrible desire to cry; he was a prisoner in the house of this savage-looking old man.

"Oh, why did Papa ever send me?" he thought, twisting his fingers miserably, as all kinds of stories of brigands, kidnappers and robber-chiefs began to trouble his mind.

He crouched down in the window corner, growing more and more frightened as the day wore on, and no one came to him in his hungry loneliness. The monster meant to starve him, that was clear. Now and then he felt a sort of melancholy pride in reflecting how self reproachful his father would feel at having sent him into such danger, but at last he could do nothing but cry.

He nearly screamed with joy when, after what seemed ages, he heard voices on the stairs—anything was better than this solitary misery.

The door opened and there was his father and the monster the best friends possible.

"My dear boy," said his father, "I am afraid you have been very hungry and lonely, but"—and there was a suspicious sound of laughter in his voice—"it is your own fault."

"My own fault, Papa?" and Algy glared at the old gentleman.

The latter smiled a grim smile. "You see my orders," and he handed Algy a paper.

Algy grew scarlet as he read, "Please keep Tom carefully locked up until I call for him; it is better not to give him food." He had given his father's message to Wotton about his new setter to Colonel Hardwicke, instead of the letter intended for him. He hung his head, too much ashamed to say he was sorry.

"There, my boy, we will say no more about it," said Mr. Otway kindly. "You will be a more careful messenger in the future."

"I'll try," murmured Algy, more thoroughly humbled than he had ever been in his life, and the last straw was when Colonel Hardwicke said gravely:

"Don't you think Tom may have some food now?"

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Every morning when Tom came home to breakfast Old Duffy went down to the gate to meet him, and in the evening, when he started for the engine house she would go with him a little way. When her four kittens were born she was not easy until she had coaxed him up into the barn loft and he had properly admired them. What clean, fat little kittens they were! Two jet black, and two yellow, just like their mother.

When Tom wanted to pay these kittens a visit he had to climb a ladder, then cross a beam, open a door, and go through a low, narrow doorway. This door was generally closed, but there was a hole through which Old Duffy came in or went out, as the case might be.

One night Old Duffy was awakened very suddenly. The air was full of smoke, and outside there seemed to be some unusual excitement. There was a sound of many feet running to and fro, and voices were shouting "Fire! Fire! Fire!"

The cat sprang up in a fright,

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seized a kitten in her mouth, and tried to rush through the opening in the door; but she was driven back by clouds of smoke through which leaped angry red flames, and with the kitten still in her mouth she jumped upon the sill of the loft window. The room was full of smoke.

"Me-aw," she cried piteously. Tom's father was in the crowd below; he heard the cry, and holding up his arms toward her he called:

"Come, Duffy! there's a good Duffy! Jump!"

Old Duffy looked down hesitatingly. She could hear the roar of the flames beneath her, and she seemed to know that the only way of escape was through the window. She crouched down and made ready to jump. Just then one of the kittens gave a soft little me-aw.

The cat turned from the window and went back to the basket which contained her family.

"Purr-me-ow!" she said gently to the kittens.

Brave Old Duffy! She could not save her kittens, and so she would not save herself.

Then came the hissing of a fire engine! And more commotion outside! And then a fireman's ladder was raised against the window, and the cat heard Tom's cheery voice. It made her purr for very joy.

In a moment Tom lifted Old Duffy and her kittens and the basket and carried them down the ladder amid the cheers of the crowd.

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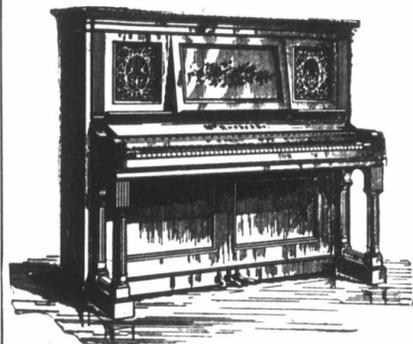
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