

Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.
(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY, NOVEMBER 12, 1896.

[No. 46.]

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Lessons for Sundays and Holy Days.

November 15th.—TWENTY-FOURTH SUNDAY AFTER TRINITY.

Morning.—Amos 3, Heb. 9.

Evening.—Amos 5, or 9. John 4, v. 31.

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

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 259, 317, 323, 553.
Processional: 35, 298, 391, 516.
Offertory: 20, 232, 367, 545.
Children's Hymns: 228, 337, 340, 565.
General Hymns: 193, 266, 290, 307, 453, 548.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 309, 318, 324.
Processional: 165, 231, 281, 392.
Offertory: 234, 271, 288, 293.
Children's Service: 194, 336, 341, 573.
General Hymns: 24, 265, 280, 286, 455, 540.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

This season of practical teaching is now drawing to a close. During the course of it we have learned our duty, and discovered our temptations. We have seen the way in which God would have us walk, and the helps and assistances by which He enables us to walk in it. But this is not all. The knowledge of the many things which we ought to have done, will have shown to us how many things we have left undone; the contemplation of the holiness to which we are called will have made us sensible how great are our shortcomings. This day, then, we come before God as unprofitable servants. We throw ourselves upon His mercy, and beg of Him a full and free pardon for our many transgressions. And as if to make us do so more earnestly, the latter part of the Collect discovers to us the awful nature of sin. Sin is like a dangerous and deceitful chain, which winds itself about us, taking us into snares before we are aware. If one link or band is allowed to

press upon us without being removed, the next step which we take will enwrap us in another, and so on until our whole body becomes entangled, our limbs fixed and unable to move. Thus also is it with us who need to be cured of the deadly disease of sin, and restored to spiritual life. Christ, though no longer visibly present amongst us, has appointed certain outward signs, the devout use of which will be to us like spiritually touching the hem of our Saviour's garment. Such are the water in baptism, and the sacred elements in the Holy Communion, whereby our souls are cleansed and strengthened. The cleansing and strengthening which they supply come from "the virtue" which "goes out of" Christ Himself; but it is only when by faith we use these holy signs, that we receive the pledge or assurance of the benefits being actually imparted to us. Thus also in some degree it is with absolution, the blessings of which we are this day seeking. Oppressed with the weight of our past transgressions, we acknowledge and bewail our manifold sins and wickedness, and pray to God to absolve us from them. In the Chapter for this day, especially, it is shown how we who have been made whole, may hereafter "serve and please God in newness of life." With many plain rules for our daily conduct, these lessons teach us, as did those for the last two Sundays, how every action is to be influenced by the love and fear of God, and reverence for His laws. With us then it remains to profit by the teaching which is thus provided for us; to come to Christ with a deep sense of our infirmity, and with a true and lively faith to use the means appointed for our cure. So may we hope that the blessings bestowed upon those of whom we read this day may be extended also to us. By the "virtue" or grace which goes forth from Him, our blessed Lord will "absolve us from our offences, and deliver us from the bands of our sins." By the same divine grace with which He has thus purified and cleansed us, He will strengthen us with all might and make us fruitful in every good word and work; and so, step by step, will He lead us on, until He make us meet for the inheritance of the "saints in light."

THE LATE ARCHBISHOP'S ANSWER TO THE POPE.

A MESSAGE FROM THE DEAD.

In view of the world-wide importance of the late Archbishop's memorandum, written, as it were, on the brink of the grave, which has been communicated by Mr. Arthur Benson to the *Times*, we have thought it desirable to re-print the same:

MR. A. C. BENSON'S LETTER.

"SIR,—I venture to enclose for publication some paragraphs written by my father, the late Archbishop of Canterbury, very shortly before his death. On Saturday, the 10th of October, the day following his passage from Ireland, he travelled with my mother from Carlisle to Chester on his way to Hawarden. In the train he wrote the first draft of the document; my mother copied it out for him, and on the Sunday morning, after the early service, he put his last corrections to it, shortly after which he left the house to walk to the morning service. It is possible that later additions and corrections were to have been made; but I have felt it a duty to publish, exactly as it was

left, the last public pronouncement that came from his pen. I beg to remain, very faithfully yours,
"ARTHUR C. BENSON.

"Addington Park, Croydon, Oct 20th."

THE LATE ARCHBISHOP'S LAST WORDS.

"Some letters which I receive expect (I believe mistakenly) that positiveness of assertion may still have an effect on some who mistook the kindness of a personage for the thawing of the frozen Church-policy to which he is committed. If there remain any such, after the strong disavowals that have been made, they ought not to be thrown over; they are the very persons to be treated with tenderness. I write these to say that a statement will shortly appear which may, I hope, comfort any who think it is required. Infallibility has, happily, this time ventured on reasons. But the subject of orders, as needful to a perfectly-constituted Church, has been as jealously scrutinized in England as by Rome, and with much more knowledge of facts. Authorities of theirs have till lately, at any rate, taught mere ludicrous fables about English orders, and the late Papal document exhibits ignorances of which their own scholars and critics are as well aware as we. The result of scrutiny with that fuller knowledge was, and is, to establish that our holy orders are identical with those of the whole Catholic Church. They are in origin, continuity, matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one modern point of subjection to the Pope, on which point at the Reformation we deliberately resumed our ancient concurrence with the whole Catholic world besides. There is not a break anywhere in our orders, sacraments, creeds, scriptures, spiritual gifts, in all that compacts and frames the "holiness" of the "one Catholic Apostolic Church" of the ages. And, as it would be an evil unfaithfulness to saddle with foreign allegiance the gifts that we derive from Christ, so now this remarkable challenge, with its accompanying offers, undoubtedly moves Churchmen to consider what we are exposed to through our unworthy separations, to be really in love with unity at home as well as abroad, not to be deceived by pretensions to unity and assertions which have historically created the widest and deepest of all separations, but to draw closer together in faith, firmness and forbearance."

A PRESBYTERIAN ON THE LATE PRIMATE.

Rev. Dr. Cooper, of the East Parish, Aberdeen, prefaced his sermon recently by a reference to the late Archbishop of Canterbury. "In him," he said, "the Church of England had lost a Primate of rare insight and sympathy, in whom liberal views were combined with devoted Churchmanship and steadfast adherence to the once delivered faith. He was a man who had secured, as she had told them, the high regard of his Sovereign and the confidence alike of clergy and of laity, and in whom great learning was matched with winning and gracious manners and deep spirituality of mind. Dr. Cooper then referred to the eminently friendly attitude of the late Archbishop to the Church of Scotland (Presbyterian). His early studies in the history and constitution of the Church had led him to see that if there were bishops in the Primitive Church, yet presbyters

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enjoyed a far larger share in its government than is allowed them under English prelacy. "It is not possible," he wrote, "to point to any ancient Episcopal Church which is not at once seen surrounded by its senate, presbytery, or council." Soon after his elevation to the See of Canterbury, he told Dr. Milligan that few objects were dearer to him than a reunion between the two national Churches of Great Britain, and said he thought he saw his way, when the time came, to an arrangement of our differences which we might be able to accept. When on a visit to Lord Aberdeen at Haddo House, he went with his host and hostess to the parish church, and those of our ministers who met him there entertained a lively recollection of his kind and respectful remarks concerning us. Then, when disestablishment was threatened, he said publicly that the Church of England must not only defend herself, but her sisters in Wales and Scotland. It seemed hard, added Dr. Cooper, that at a moment when the time had come, or nearly so, for the two national Churches drawing closer to each other, and when one of the late Archbishop's suffragans, the Bishop of Salisbury, had written a pastoral to his people—in which he states that in his opinion the first body which the Church of England should approach is the Established Church of Scotland, and advocates, for the sake of our colonies, as well as of the population of Great Britain, a union of the Church of England with Presbyterians, which would make us, he said, so strong that nothing could stand before us—it seemed hard, he repeated, that a Primate who might have lent the movement so much strength should have been suddenly called away. Who knew but the sympathy which had been awakened by this bereavement of the Church of England, and the lesson which the Primate's sudden call had left to be up and doing, might, in the Providence of God, be part of a preparation for the bringing about of a result so much to be desired.

CHURCH CLUBS.

BY REV. HENRY TATLOCK, OF ANN ARBOR, MICHIGAN.

At the Toronto Conference, Sept. 23rd, 1896

The Church Club is an institution of recent origin. The number of clubs thus far formed in the United States is only twenty-four. Of these the oldest has not reached its decennial anniversary, while the majority have come into being within the last three or four years. As yet, therefore, the idea which the Church Club is intended to embody has been but partially developed. The movement is in a state of inception rather than of full and effective operation. Enough has been accomplished by the older and more vigorous clubs to show that the thought which led to their formation was well conceived, that the Church Club when properly constituted and wisely managed is fitted to render important service in the expression of the Church's life; but it is not to be expected that so young an institution should have a very full history. In introducing the discussion of the subject it will be enough for me to state what the Church Club is and to name the principal objects which it is intended to promote. The Church Club is a society of laymen, organized for

the purpose of stimulating the efforts of its members in behalf of the Church. In several of the strongest clubs clergymen are by constitutional provision made ineligible to membership. In others clergymen are admitted on the same footing as laymen. But whether clergymen be received into the organization or not, the Church Club is universally recognized as a laymen's institution. This, in fact, is its distinctive feature. Whether it be wise, in view of this fact, to admit clergymen to membership is a question upon which there is difference of opinion, as is shown by the differing action of various clubs. The primary object of the club is to quicken the interest of laymen in the work of the Church and to deepen in them the sense of personal responsibility for that work; and it is the conviction of many, and especially of those who inaugurated the movement, that this object can be more certainly secured if the



REV. HENRY TATLOCK, OF ANN ARBOR, MICHIGAN.

direction of the work of the club devolve upon laymen alone. When this principle is adopted there is nothing to prevent the use of the services of the clergy in the prosecution of the purposes of the club. The clubs which are composed exclusively of laymen constantly call clergymen to their aid, sometimes to address them on special topics at their meetings, sometimes to deliver public lectures under their auspices. To me it seems wiser that the Church Club should be composed of laymen only. In any Church organization in which the clergy and laity are brought together on equal terms, the clergy, nevertheless, take and are cheerfully accorded a kind of precedence. They are the more active in proposing new measures and the more eager in debate. The result is that there is a tendency on the part of the laity to retire somewhat into a state of expectancy and silence. In a society the prime ob-

ject of which is to kindle into life and zeal the layman's interest in the Church, it is desirable that the conditions should be such as to afford the fullest opportunity for free and spontaneous action on the layman's part, and to give him sole and undivided responsibility in the determination of the society's aim and the conduct of its work. The clergy on their part will gain more by observing the operations of the club than by taking part in them. What the club talks about and what it says, what work it undertakes to do and how it seeks to do it, will be precisely the voice from the pews which will be most suggestive and most stimulating to the clergymen. The clergy need not fear to trust the laity in a society by themselves. In all matters connected with the Church the laity as a whole are conservative. It is among the clergy that we are to look for the aggressive, radical, and revolutionary spirits. The

general purpose of the Church Club may be said to be to quicken the zeal and stimulate the activity of laymen in behalf of the Church and of the work which the Church is set to perform. As contributory to this general end several specific objects may be named. And first, to promote sociability and friendliness among the laymen of different parishes. This may be considered a subordinate purpose, but it is far from being an unimportant one. It lies at the foundation of the success of the club in all its more serious endeavours. The first requisite is that the laymen of the city or diocese be brought together under such circumstances that they shall become pleasantly acquainted with each other. This object is accomplished by holding meetings for the discussion of chosen topics, with or without a supper or dinner (preferably with). The simple device of bringing together in this manner a large number of laymen representing many different parishes creates a condition which gives to the members a feeling of common interest and a new sense of strength, and which elevates their aim and invites them to high and comprehensive efforts. And this natural result of the meeting together of laymen for friendly intercourse and the exchange of ideas constitutes a second object of the Church Club, which is to develop larger, and more comprehensive views of the interest and responsibilities of Churchmen.

The parochial system has its advantages, which I need not stop to name, but it also has its disadvantages. It fosters congregationalism. Under this system there is a tendency for the members of a parish to allow their thought and effort for the Church to be bounded by the supposed interests of the parish, a tendency for them to think and feel and act as if they were members, not of the Holy Catholic Church, nor even of the National Church, which is a branch of the Church Universal, but only of the particular church or congregation to which they are locally attached. Out of this narrow, self-centred feeling many evils grow, diminishing the strength and marring the fair beauty of the Church on every side. It is one office of the Church Club to overcome this tendency to bring together the representatives of different parishes and set before their minds the larger objects and higher aims which they all have in common, the objects and aims of the Church

itself. For the accomplishment of this purpose, the special topics proposed for discussion or the particular enterprises suggested for accomplishment may be of either a local or a general character. The Church Club is chiefly an institution of the city, and in every large city there are many questions confronting the Church which no one parish is able to solve. There are common difficulties which all parishes feel alike, and there are hard problems and great undertakings which may be essayed only by the combined wisdom and united strength of all the parishes in the city; as for example, the problem of elevating the physical, moral and spiritual condition of the multitude which no Church touches. And there are the questions of diocesan concern and the still wider questions of the policy and method of the whole National Church, the questions of missionary work and Church extension in all their phases, which are proper topics for earnest consideration by the Church Club. It is the method of some of the more active clubs not only to discuss practical subjects in a general way, bringing to bear upon them such light as the members may possess, but also to institute the thorough investigation and study of particular topics, the results of which are published; and it will be readily conceded that there are not a few matters connected with the extension of the Church's work which laymen are especially well qualified to fathom and expose to view. As illustrations of this sort of work I may mention two reports, which I have had the honor of receiving, of investigations conducted by the Church Club of New York, one on the necessity of additional Church facilities and agencies in that part of the city of New York which lies below Fourteenth street, and the other on the defects and possibilities of Sunday schools. As an example of work set on foot by a Church Club, mention should be made of the East Side House, in New York City, an institution on the plan of Toynbee Hall, which was established by the Church Club of New York, and which is doing a large and beneficent work. As it is not the policy of the club to engage in such enterprises further than to aid in their inauguration, this house is now incorporated and stands upon an independent basis. A third object of the Church Club is to encourage the study of the history, doctrine and polity of the Church. This purpose is sought in two ways, first by papers and addresses followed by discussion at the regular meetings of the club, and secondly by public lectures of a more systematic and exhaustive character, and yet popular in style, delivered under the auspices of the club. This second method has been used with distinguished success by the Church Club of New York. Under its auspices a course of five or six lectures, by as many different speakers, is delivered annually in New York, which is afterwards published in book form and thus becomes a permanent contribution to Christian literature. Nine such courses have thus far been delivered, and no doubt the books are known and valued by many of the members of this conference. To show the character and scope of the topics treated in these lectures, it may not be amiss for me to give the general title of each course. They are these: 1888—The History and Teaching of the Early Church, as a Basis for the Reunion of Christendom. 1889—The Church in the British Isles. Sketches of its Continuous History from the earliest times to the Restoration. 1890—The Post-Restorative period of the Church in the British Isles. 1891—Catholic Dogma. 1892—The Church's Ministry of Grace. 1898—The

Six Ecumenical Councils. 1894—The Rights and Pretensions of the Roman See. 1895—Christian Unity and the Bishops' Declaration. 1896—The Church Liturgical Hymns. The lecturers who have discoursed on these themes include many of the most learned and distinguished of the bishops and clergy of the Church, among them that illustrious scholar in this city, the Reverend Professor of Philosophy in Trinity College. The effort to foster the study of the history and teachings of the Church both among its members and in the community at large, is rightly regarded as one of the most important purposes of the Church Club. Ignorance of the history of the Church and half knowledge and confusion of ideas as regard its doctrine, constitute at once the weakness of its adherents and the strength of its opponents. To give the Church the power to grow as it is inherently fitted to grow, a chief requisite is that the Church shall be known. It is hardly too much to say that the mother and nourisher of sectarianism is ignorance of Church history. To dispel this ignorance, few of the Church most know that history ourselves, and we must know it not in a narrow but in a comprehensive way; we must not only know the doctrine of the Church, but we must also have an intelligent acquaintance with the doctrines of the religious bodies which have departed from the Church. To be a successful teacher I must not only know my subject, but I must also understand my pupil's mind. I must know both the truth which I wish to impart and the error which I wish to dislodge. It is one of the functions of the Church Club to stimulate its members and others among the laity to possess themselves of a knowledge of the Church which is clear, which is full enough to be appreciative of the position of others, and which will thus be potent for the purpose of argument and instruction. The three objects which I have now described constitute the chief purposes of the Church Club, and I am sure that it will be readily granted that any club which even measurably attains these ends has a sufficient reason for its being. As I have said, the Church Club movement is in its infancy. The first club to be formed was that of New York, which was organized in 1887; the second that of Massachusetts, organized in 1888, the third that of Delaware, organized in 1890; the fourth that of Rhode Island, organized in 1891. Since then twenty other clubs have been organized in various cities and dioceses throughout the country. Small though the number be, it is not small when the time since the movement began is taken into account. It seems to me a most propitious sign that laymen of the Church here and there are banding themselves together for the high and earnest purposes for which these clubs are formed; and I think this movement is significant of two things: that the circumstances of the Church are favorable, and that her vitality is strong. It shows that the circumstances of the Church are favorable. The time was when learning was chiefly confined to the clergy. That time has long since passed. To-day in the now Roman portion of what we call Western civilization, learning is diffused, and we are as likely to find intellectual culture and power in the pews as in the pulpit. Especially is this true in the cities. Add to this fact the other fact that among the laity there is also to be found the purest devotion to the Church and the Church's mission, and you have the two elements which constitute the condition out of which the Church Club has sprung. With a laity of a broad intelligence

and Christian zeal, which is thus keenly alive to the situation of the Church, which both sees its opportunities and realizes the hindrances to its progress, a movement like that of the Church Club is a natural and inevitable product. This movement is also a proof that the vitality of the Church is strong. It is a mark of all vigorous life that it has the power of adapting itself to new conditions, and the Church Club is a fresh proof that the Church possesses this power. The marvellous growth and splendid work of the Brotherhood of St. Andrew is a proof that the Church has that power, that with her apostolic ministry in three orders she yet can use the services of her laymen in her spiritual work; and the Church Club is another proof that that power is in the Church, that with her ministry which is commissioned to teach, she yet can allow her laymen to teach themselves and to provoke one another to good works. The Church has not always had this power of adaptation. Time and again her life has been so sluggish and her actions so formal and mechanical that she has allowed the greatest opportunities to pass by her without making the slightest effort to embrace them. But thank God, the Church's life is now so vigorous and strong that she has in good degree the power to recognize her opportunities and the willingness to employ all helpful means in seeking to embrace them.

REVIEWS.

MAGAZINES.—*Harper's Magazine* for November will be eagerly sought by those who read the first portion of *The Martian*. The lamented death of the author lends an additional interest to this second instalment of his delightful novel. George Du Maurier's was a unique personality—artist, musician, a disposition of the most lovable kind, and what a writer he could be, he has unaffectedly proven. The magazine is generally excellent. *The First President of the United States* (Woodrow Wilson), finely illustrated, is a timely contribution; and Poultney Bigelow's *White Man's Africa* is a readable and refreshing piece of composition, describing in diary form a trip to the "Cape." There is much other matter too voluminous to be here reviewed, but far too good to be lost.

In *Scribner's Magazine* for November, the page of contents offers a varied and interesting programme, ranging from *Panther Shooting in Central India*, to what one might describe as sublimated "whist," and a good thing for America is the substitution of a scientific game of cards for that pot-house horror, poker. The number is all that its patrons might desire. *Sentimental Tommy* is concluded; we shall miss J. M. Barrie, whom we hope to meet again in due season. *Over the Chilkoot Pass*, is a spirited piece of business, presented with infinite care. The maps and illustrations are studies, indeed all the engravings are admirable, that to Mr. Barrie's final chapter being especially noteworthy. There are several stories of a domestic kind, vigorous and pathetic, and other treasures which readers may find for themselves.

The *National Magazine* for November exhibits a high standard of excellence in every department. *The Annunciation*, with some copies of "Masters Old and New," who drew inspiration at that prolific fountain of art, will be viewed with admiration. Every subject in the number is especially interesting, and grandly illustrated. The stories too are attractive, as are also those who have been photographed for the Living Fashion Plates.

Massey's Magazine is an established favourite. Its alliterative title and general sprightliness have a little to do with it perhaps; such trifles are not to be despised, although good paper, good printing and good authorship are essential to ultimate success, which features the magazine possesses in no slight degree. The November number contains an excellent portrait of Mr. Hall

Caine, and his sweet-faced wife, and some views of Manx-land. "With Parkman through Canada," by William Clark, will be read with interest. The story of Champlain preserves an unfading charm, and in these papers the professor has told it briefly in his inimitable way. "Western Mines and Miners" is a timely contribution; the illustrations are perfect pictures filled with life and incident. Taken altogether the number is one which its most exacting friends might approve.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

MONTREAL.

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

MONTREAL.—The Montreal Diocesan Theological College Association held its 8th annual Conference in the new college buildings on the 20th and 22d ult. The intervening day was occupied chiefly with the formal opening of the magnificent new house which Mr. A. F. Gault has so generously presented to the governors. On Tuesday evening the annual business meeting was held. The following are the officers for the ensuing year: Hon. president, the Lord Bishop of Montreal; hon. vice-pres., the Principal; pres., Rev. E. I. Rexford; vice-pres., Rev. T. E. Cunningham; secretary-treas., Rev. Frank Chartiers; recording secretary, Rev. James A. Elliott. At half-past nine on Wednesday morning the students, alumni and officers of the college assembled in the chapel for Holy Communion. In the chancel were the Primate, the Bishops of Montreal, Huron and Quebec. The Primate delivered a short, pointed and impressive address. He briefly alluded to the shadow that had fallen on the college and church in the death of the late Principal. His words were for students and clergy—the subject matter of their message to the people. He said, "there are a great many interesting subjects on which an able and well-read speaker may enlighten, inform and interest his hearers, and perhaps there may be times and special circumstances calling for their treatment, but preaching the Gospel must ever be the setting forth and magnifying the Lord Jesus Christ as the Saviour of all." At 11 o'clock the opening service was held in the Convocation Hall, when His Lordship the Bishop of Huron preached, as is his wont, most eloquently; and in the afternoon the formal conveyance of the property was completed. The College Association met again on Thursday morning in one of the class-rooms, with a good attendance of graduates and city clergy. The first paper on the programme was read by Rev. Frank Pratt, B.A. It was entitled "Helps to the Devotional Life." "Helps," he said, "must be such as are adapted to the life of both clergy and laity of the Church, i.e., they must be Anglican and Catholic; neither the pietism of the mystic nor yet the extravagance of the sectary. They must be practical, affecting not only the clergyman's life, but the united life of him and his people." As helps to the individual's devotional life, the speaker recommended the works of Kempis, Liddon, Newbolt, Bishop of Wakefield and others. Passing to the corporate life of the Church, he said she has provided abundantly for the needs of her children, in the daily services which she has deliberately decided we should use; and strongly urged upon the clergy the advantages of carrying out the requirements of the Prayer Book in this respect. He answered many objections to this practice and claimed that if the Church of Rome found it possible to have daily prayers in church, it ought not to be impossible for us. Rev. T. E. Cunningham, M.A., rector of St. Luke's Church, Montreal, followed with a paper on a kindred subject, "Hindrances to the Devotional Life." He began by saying, "We are born again by water and the Spirit. We acknowledge Christ as our Lord and Master and we look to heaven as our final resting place. How is it that so few of us attain the full measure of the perfect man in Christ Jesus? Why don't we make greater progress in the Christian life, and why don't the fruits of holiness ripen on the soil of our hearts? Because something hinders us. Like St. Paul our experience is, "When I would do good evil is present with me." There are two kinds of hindrances, external and internal. The external hindrances enumerated were: poverty, riches, misfortune, society. Internal hindrances include self-satisfaction, indolence, depression. These hindrances are met in the strength of Christ. "Bravely let us journey on till we reach the sinless home where we shall rest forever safe in the sunlight of heaven's unfading joy." In the afternoon Rev. E. I. Rexford, B.A., gave an address on the "Religious Education of the Young." He drew a distinction between education and instruction, and pointed out the danger of parents

and teachers resting satisfied with giving instruction and neglecting the more important matters of training or education. Education called forth the faculties of the child, and religious education should train the child to virtuous life and habits. The field of education he found in the homes, the school and the Church. In each of these instruction and training had its place. In the public school there was a definite course of instruction laid down. It would be well for parents and teachers to take note of this and make use of this work in connection with the home and Sunday-school teaching. He urged the need of making a part at least of the Sunday sermon specially suited for children, lest the time be found irksome, and listless habits of thought be engendered in the young. The value of the Catechism as a basis for religious instruction was emphasized and the necessity of reverential conduct in church and Sunday-school insisted upon. The clergyman in his social relationship was the subject of two papers, by Rev. Jas. A. Elliott, B.A., rector of Cowansville, and Rev. H. E. Horsey, M.A., rector of Abbotsford. Mr. Elliott began by saying that the work of the clergyman was to elevate, to purify, to regenerate society, by setting before it the Redeemer of the world. Every means that can be used effectively for this purpose should be employed to the full extent of its power. The most powerful forces for evil are social in their nature, and the most potent for good are probably social also. He insisted upon the wisdom of clergymen taking heed to the usages of society, for it certainly would not tolerate manners in clergymen which were flouted in laymen. Familiarity with the department of the most refined will not stand in the way of our reaching the less cultured, unless we are pigs or fops. At the foundation of all true gentleness is a genuine respect for the people we meet. He urged attention to personal appearance, correctness in speech, self-respect, duty of apologizing when in the wrong, gratitude and promptness in correspondence. These qualities enable us to meet every stratum of society without losing caste or having to win the respect and approval which ought to have been ours from the first. In discussing the points of contact between the clergy and society, the speaker mentioned family dinners, the Church social, etc. He deprecated the tendency to indelicacy in conversation about the sexes, and denounced in indignant terms the clerical flirt. In reference to the manly sports of the day, golf, bicycling, shooting, foot-ball, etc., if the clergyman is suitably constituted, let him take part. These occupations ought to cultivate patience, endurance, quickness of judgment, and skill, all admirable qualities in a Christian. Care was urged in the attitude taken in reference to theatre going, card parties, dances, etc. Some men might join in these with profit, all could not. The object of our ministry must be supreme, and what we could not do to further that, ought to be left alone. Mr. Horsey followed on the same subject, painting the ideal clergyman. Christ is the clergyman's ideal; to follow His example and be made like unto Him should be our ambition. Our duty is, first of all, to be true and honest in all respects, in thought, word and deed—not hasty to condemn others, one who keeps his promise, whose word is as good as his bond, punctual in all matters of business, not easily annoyed. Honesty in words includes silence at times, and concerning some things not a gossip, but a good listener, a safety valve for all, but not repeating; never betraying, a confidence; cautious as to what we say to others; regular in all our habits, in our study, in visiting and in the services. The clergyman should strive to enter into the life and difficulties of the people, endeavouring to understand and serve them. We must see how people live and work if we desire to help them. How can a minister preach to poor out-cast and hungry so long as he knows only of ease and refinement. If we find their position not congenial to us we can understand how the modern Church may not be congenial to them. In reference to amusements the speaker said each parish must work out the matter in its own way. The town and country have different ideas of social life. He urged upon the clergy the duty of paying attention to the amusement of their people, even if it took up time that might be more agreeably spent in other ways, and concluded with strongly recommending the establishment of circulating libraries. Each subject was discussed with animation, and the Conference was pronounced one of the most successful in the history of the Association. Before closing the Association suitably expressed its deep sense of loss at the death of the late Dr. Henderson.

MONTREAL.—Lecture in Synod Hall (Oct. 29). On last Thursday evening, under the auspices of the M. D. W. A., Mr. Jacob Khadder, a native of Jerusalem, at present a C. M. S. student of King's College, N.S., delivered a most interesting and instructive lecture on the Holy Land. The lecturer was kindly assisted by a number of ladies and gentlemen, habited in the native costumes mentioned in the lecture, and

who also occupied seats on the platform. Many articles commonly used in the East were also shown, making clear and adding interest to many accounts given in Holy Scripture. At the conclusion of the lecture a vote of thanks was given to Mr. Khadder, together with the offertory, which with similar sums, will help him through another year at College, prior to his ordination for the ministry, under Bishop Blyth at Jerusalem.

ONTARIO.

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

BROCKVILLE.—Trinity.—Sunday morning, 1st of November, Rev. Dr. Nimmo preached an admirable sermon from the text: "In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." As is the custom in the Church of England upon All Saints' Day, Dr. Nimmo referred briefly to those of his congregation who had been removed by death, and dwelt upon the divine hope inspired by the comforting words of his beautiful text.

LANSLOWNE FRONT.—The foundation of the Church of the Redeemer, Rockport, is completed, and part of the lumber was drawn recently, so that work upon the new church will soon be in progress again. The indefatigable Rev. Mr. Young, of Lansdowne, is no doubt looking out for a new church site.

GANANOQUE.—A very successful social, the first of the season, under the auspices of Christ Church, was held at the home of Mr. and Mrs. W. H. Britton on Thursday evening, 29th ult. A good programme of music, vocal and instrumental, readings and recitations, made up the evening's enjoyment. Refreshments were also served by the hostess before the company retired for home.

LEEDS REAR.—A number from here attended the confirmation service at St. Luke's, Lyndhurst, on Friday, 30th ult. The church was filled to overflowing. The class presented by the rector, Rev. Wm. Moore, M.A., numbering sixty-three and consisting of "young men and maidens, old men and children," was an intelligent and appreciative one, a credit to any parish. The service was simply the beautiful Confirmation service, immediately following which was the Archbishop's address, in which he dwelt on the three cardinal features of good Churchmanship, viz.: 1st—to be well read members; 2nd—to be well matured members, by the sacraments and means of grace provided by the Church; 3rd—to give to the world the example of a godly life, which, said His Grace, speaks more eloquently than many sermons. There was then a short season of silent prayer, when the organist, Miss Minnie Sheffield, played the hymn, "Come Holy Ghost, our souls inspire," being sung by the people, kneeling. The candidates were then presented to His Grace for Confirmation, who was assisted by the Rev. Wm. Wright, of Athens, holding the pastoral staff, and Rev. Mr. Young, of Lansdowne. The service was brought to a close by the singing of hymn No. 271, after which His Grace pronounced the benediction.

NEWBORO.—The Ladies' Guild of Emmanuel Church, Portland, held a social on Friday evening, 30th ult., at the residence of Mr. Frank Preston, near Forfar, the proceeds of which—amounting to \$36—go towards erecting a tower on the church. Rev. Mr. Grout and Mrs. Grout came down from Newboro for the festive occasion. To Miss Hattie Donovan, of Portland, is due great credit and thanks for her energy in helping to make the social such a great success; assisting Miss Donovan was the choir. An admirable programme of vocal and instrumental selections was agreeably divided by the appearance of refreshments. The social ended about half-past eleven with the National Anthem.

FLINTON.—On Sunday, Oct. 25th ult., the new Anglican Church of St. Paul was opened in the village of Flinton by His Grace the Archbishop of Ontario and Metropolitan of the Ecclesiastical Province of Canada. The services of the day were as follows: In the morning at 11 o'clock His Grace administered the apostolic rite of Confirmation to 25 candidates, and gave a powerful address, exhorting them to be intelligent, reading Churchmen and Churchwomen—to study carefully the Bible and the book of Common Prayer, and to remember that the Church of England is an apostolic historical body—that she derives her existence from apostolic times, and is no modern sect cut off from another body. After the Archbishop's address the Holy Eucharist was celebrated, His Grace being the celebrant. In the evening at 7 o'clock Evensong was said by the mission priest, Rev. H. J. Spencer, and the sermon was preached by the Rev. Canon Spencer, who took for his text St. John i. 51, showing very forcibly

Christ as the one mediator between God and man. Both morning and evening the beautiful edifice was crowded to its utmost capacity, many visitors coming from Tweed and Cloyne and other neighbouring villages to join with their fellow Churchmen at Flinton in their praise and thanksgiving to Almighty God for the many blessings He has poured out upon them during the past year.

KINGSTON.—All Saints.—Sunday being the patronal festival, was kept as a high festival in this church. The majority of the communicants were present at the 8 a.m. service, and at 11 a good congregation assembled for the Missa Cantata. After the choir had entered the procession was formed in the chancel and passed round the church singing "Who the Multitudes can Number?" There was no sermon, but the rector gave a short address from the chancel step, explaining the "special intention" of the service, and urging prayer for all past worshippers, whether living or dead, mentioning by name some of the more prominent ones who had departed this life. The mass music was Marbecke throughout, and was heartily sung by both choir and people. In the evening the rector preached on the teaching of the Church concerning the Saints. The four lessons of the day were taken as illustrating, 1st, their gradual and peaceful purification, free from material torment and stress of temptation; 2nd, their interest in our course, of which they are witnesses, praying continually for the perfecting of the Church; 3rd, their justification before the world; and 4th, their position as judges of the world together with Christ their King. The next morning the Holy Eucharist was solemnly celebrated for the dead at 7.30 a.m., a good congregation being again present.

St. George's Cathedral.—There was a very large congregation at this church. White banners and hangings and the white flowers on the altar spoke of the day as the festival of All Saints'. The choir was out in full strength, and the beautiful hymns of the festival were rendered with much expression, the processional being "How Bright Those Glorious Spirits Shine," and the recessional, "Who Are Those Like Stars Appearing?" The voluntary during the offertory was a cornet solo by trumpeter Wirtz, of "A" battery, accompanied on the organ by Mr. Harvey. The clear mellow notes travelled sweetly through the large building, and the gradual rising in tone and volume of both instruments at the closing of the piece was most effective. The Dean preached on the state of the blessed dead, their awaiting in the intermediate state, the great day of our Lord's coming, when to them would then be opened the full happiness of heaven.

A similar outrage to that perpetrated at St. Thomas' Church in this city (Toronto) was committed in All Saints' on Nov. 4th. The person or persons forced an entrance into the furnace room and so into the church, where they broke open the cupboards and vestment chest, turned the alb inside out and threw it and the stoles on the floor, with the veil and burse which covered the holy vessels. The chalice had evidently been used as a common drinking cup, although a tumbler stood beside it; the altar linen was crumpled up, and the cruets emptied. Nothing of value was stolen, nor seriously damaged. The only thing missing was the intercession paper of the C.B.S., as to which a very curious point occurs. At Evensong on the 4th inst., Father Rayson could not find his C.B.S. manual, which always lies on the prie-dieu in the vestry. He therefore placed the intercession paper on the prie-dieu and locked the doors for the night. In the morning the manual was back in its place, but the paper had disappeared. A few months ago St. George's Cathedral was entered, and exactly similar desecration committed. Only the priest's and bishop's vestments were touched, stoles thrown about, wine drunk or poured away, etc. In neither case were the alms boxes touched nor any attempt to steal made. The holy vessels are not kept in St. George's, and so escaped sacrilegious treatment. It is evident that sacrilege has been in all these cases the deliberate object, and the perpetrator is possibly the same person, or at least inspired from some central agency which attacks only "High churches." All Saints' Church has hitherto been open daily from 7.30 a.m. to 5.30 p.m., but the rector says that until a safe has been provided for the most sacred things in the church he fears he must close it for fear of further sin. The congregation is very poor and unable to provide one itself, indeed even the repairs to locks and doors will prevent other needed things being done.

OTTAWA.

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

RENFREW DEANERY.—The Lord Bishop of Ottawa has just completed his first annual visitation of this

deanery after ten days hard work and long drives, leaving us on Friday to enter upon another ten days' travel through the adjoining Deanery of Pembroke. Until recently, Renfrew Deanery covered the whole county and part of the adjacent district of Nipissing, a deanery of magnificent distances, and *par excellence*, the missionary district of the new Diocese of Ottawa. Its recent division into two deaneries will greatly facilitate Church extension. Some idea may be formed of the bishop's labour in visiting each station in these two great missionary deaneries, when it is known that ere he again reaches Ottawa on November 3rd, after an absence of three weeks, he will have travelled nearly nine hundred miles, of which over two hundred were journeyed with horse and buggy. Leaving Ottawa on the 12th October, the bishop was received at Arrprior that evening, and given a cordial parish welcome, a large number gathering in the town hall to meet his Lordship, and to present an address. On the following morning confirmation was administered in Emmanuel Church, to some thirty candidates. The same evening the bishop attended a reception given in his honour by the parishioners of Renfrew, and graciously responded to the address of welcome. The next morning, Wednesday, the K. and P. line was taken to Calabogie, where service was held, and return made to Renfrew for confirmation the same evening, there being thirteen candidates, five of whom were converts from other religious bodies. A special feature of the Church's work at Renfrew is the Sunday-school, where out of a total of eighty-four on the roll, the average attendance is seventy-seven. Leaving Renfrew on Thursday morning, the bishop attended a parish reception that evening at Eganville, the parish hall being fairly filled, and, of course, the usual address presented. The next morning, Friday, his Lordship was driven to Clontarf, an outstation of Grattan Mission, where Holy Communion was administered. The following day the bishop visited the present headquarters of the Grattan Mission (Scotch Bush), and after service had a conference with the parishioners on some matters of local importance. Sunday was a busy day. The bishop confirmed in St. John's Church, Eganville, twelve candidates (the Archbishop having administered confirmation in the same church ten months ago to fifty-eight candidates), and celebrated the Holy Communion. In the afternoon four candidates were confirmed in Lake Dore Church, and in the evening the bishop again preached in St. John's Church. On Monday the train was once more taken, and service was held that afternoon at Killaloe, in the proposed new Long Lake or Madawaska Mission. Then a long drive was taken over what might aptly be termed a stone road, that is, the stone in its natural state. The scenery was very fine, but the roads were ———. The driver (the priest in charge) held the horses well in hand; the bishop held the seat, and the Rural Dean held his pipe. Rockingham was reached after dark, and the bishop and clergy hospitably entertained at the comfortable residence of G. H. G. Watson, Esq. The next morning confirmation was administered to eleven candidates and Holy Communion celebrated. In the afternoon, after a further drive of eleven miles, confirmation was administered in the pretty little church at Combermere, to thirteen candidates. The next morning we were again on the road bright and early, for a twenty-mile drive to Bark Lake, making a short stop at Barry's Bay in passing. The service at Bark Lake was followed by a conference between the bishop and people regarding the erection of a church, and the establishing of regular services. An amicable understanding was reached. At this station the bishop postponed the confirmation until the people, having more regular services, could be better prepared for confirmation. There were a number desirous, but had not opportunity for preparation. The next day, Thursday, the train was taken for Whitney, the second most distant mission station in the diocese, being one hundred and forty-five miles from Ottawa, as compared with Ratherglen in the Pembroke Deanery, which is two hundred and twenty miles from Ottawa. The concluding service of the tour was held that evening at Whitney, and a conference afterwards between the bishop and the people. On Friday, after an early call to administer baptism to a little infant a few days old, the train was taken at 9 a.m., and on reaching Eganville in the afternoon the bishop proceeded direct to Cobden Mission, and the Rural Dean returned to the rectory after a ten days' tour of the whole deanery, more hopeful even than ever of the future prospects of the Church throughout this missionary district under the fostering care and unwearied attention so freely given in every instance by our bishop. The only regrettable thing in the whole tour was that we had not the Mission Board along with us. For two or three years we have tried to secure the Church's ministrations for the outlying posts. Now there are two resident Presbyterian preachers there before us, and one Methodist, and each of these bodies already have their own places of worship. We have no

churches, no priest, no deacon, no lay reader, no services. The bishop is deeply interested in the opening up of this work, and is hopeful of being able to arrange for permanent services to begin this winter. One of the immediate results of the bishop's visit will be the erection of a church at Bark Lake, and parsonage at Combermere. The feeling appears to be almost unanimous that a few years of such close and personal contact with our bishop will bring a wondrous change in the condition and strength of the Church throughout the country parts of the diocese.

PREMBROKE RURAL DEANERY.—The Bishop of Ottawa, attended by Rural Dean Read, has just made his first visitation of this deanery with satisfaction to himself, and to the intense gratification of the people.

DOUGLAS.—On Friday, Oct. 23rd, after a toilsome journey from Whitney, his Lordship held a confirmation in Christ Church. It is now nearly twenty-seven years since this church had an episcopal visit; the candidates attending the principal church of the parish to which Douglas from time to time been attached. It is hoped, however, that Douglas may once more become a centre. The church, beautifully situated, is now being renovated, through the energy of the Rev. J. Arthur Shaw. Five adults were confirmed.

COBDEN.—Here a reception to be held in the town hall had been arranged, but owing to the lengthy service at Douglas, caused a weary waiting to the large numbers assembled, the bishop being about an hour and a half later than the time appointed. However, his kind and pathetic reply to the loyal address presented to him, and the hearty shake of the hand that he gave to each, more than atoned for the delay. The next day, Oct. 24th, at St. Paul's, the Rev. J. Arthur Shaw had the joy of presenting thirty-four candidates, and of hearing them instructed in Church doctrine in a way which, for clearness and kindness, could not be excelled. At the Communion, seventy-eight persons received, who, by their reverent demeanour, showed that they had been fully taught in Sacramental truth as expounded in the Catechism.

PREMBROKE.—By the Winnipeg train the bishop left for the county town, where he was received at the station by the officers and many others of the congregation. Some twenty-five carriages were in attendance, in which the men of the congregation escorted their new Diocesan to the rectory. This was a spontaneous mark of respect on the part of the laity, and as such, was much appreciated by his Lordship. Sunday was a red-letter day in the history of Holy Trinity, as it was twice crowded to its utmost capacity. Fourteen persons were confirmed, and ninety-eight received the blessed Sacrament, while the earnest addresses given were much admired and eagerly followed by all. On Monday evening a reception was tendered to his Lordship in the town hall. The hall was beautifully decorated, and crowded (almost too much to allow moving about) not only with Church people, but with all the leading citizens of the town. Addresses were presented by Mayor Fortin on behalf of the town, and by Mr. W. T. C. Bethel on behalf of the congregation, and responded to by his Lordship in his usual felicitous manner. The rector, assisted by Dr. Josephs, and others, introduced those present to the Bishop, who won all hearts by his kindness of manner. During the evening selections of music were given, and the ladies, famed for their hospitality, invited all to partake of refreshments in the Council Chamber. The clergy of the Deanery were all present with the exception of the Rev. W. Y. Daykin, who lives more than a hundred miles away. The local ministers were prevented by absence from being present, while the Roman bishop, hindered by duty in church from attending, sent his best wishes and most cordial salutations.

STAFFORD.—On Monday morning the Bishop visited the flourishing parish of Stafford, holding service in St. Stephen's Church, which was crowded to the doors. The candidates, mainly adults, assembled in the rectory, and preceded the bishop and clergy to the church. There was presented a touching spectacle, the like which the writer has never seen before, full of teaching. In the midst of the candidates were a young man (a farmer) and his wife, each with a child in their arms, coming to receive the gift in the apostolic rite. The people followed their chief pastor's exhortations and teaching with the greatest attention, and crowded up to receive the Holy Communion from his hands. Stafford parish is flourishing under the guidance of an energetic rector, Rev. C. O. Carson, sustained by a loyal and happy people. We wish them good luck in the name of the Lord, and hope that the improvements begun at St. Stephen's will soon make it rival St. Patrick's in beauty.

PETEWAWA.—This is one of the poorest and most widely extended missions in the diocese, and owing to the scattered position of the people, the bishop

found it necessary to make this visit to the mission at three points. On Sunday afternoon he drove out from Pembroke to St. George's, Alice, and administered confirmation to twelve persons, the church being filled almost to suffocation. Here, as in the preceding parish, signs of improvements were noticeable in the building; and a new organ led the vocal music. On Wednesday evening there were eight confirmed at All Saints', Petewawa, and the next morning there was an early celebration, at which the newly confirmed made their first Communion. This little congregation show by their reverent demeanour careful training, and give an example which others might copy with advantage. On Thursday the bishop made the first Episcopal visit ever paid to Tennants, when the spacious log Church of St. Cuthbert boldly lifts up the banner of the Cross. Here twelve were confirmed, and notice given of first Communion the following Sunday at eight o'clock. Great credit is due to the missionary, Rev. John Fairburn, for the rapidity in which the incumbrances on the various properties in the mission are being paid off.

BEACHBURG.—On Tuesday the bishop drove to the pretty village of Beachburg. This mission appears to be animated with new hope, as at last the heavy debts incurred for church and parsonage a good many years ago have been liquidated. In accomplishing this good work Mrs. Arthur Wigglesworth has taken a prominent part, and shown a commendable activity. St. Augustine's Church was crammed to the doors, eight were confirmed, and made their first communion the next morning. There is a noble field for work in this mission, the garden of Reufrew, and it is to be hoped that the people will second the wishes of their new missionary, the Rev. W. J. Moody, to strengthen and extend the Church in their midst.

TORONTO.

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

Religious Instruction in Public Schools.—A deputation from the Synods of the Church in Ontario waited on the Ministers at the Parliament Buildings recently on the subject of religious instruction in public schools. The Synods desire to have the Bible introduced as a Text Book in the schools, and memorized and taught and examined upon, and a Catechism introduced, in which answers are given in the words of the Bible itself. They also wish the ministers to have the right to instruct the children of their own denominations half an hour daily during school hours, the first part of the day preferred. The following members of the council were present: Hon. Messrs. Hardy, Harcourt, Dryden, Davis, Harty and Gibson. Hon. Mr. Ross was not present. The deputation, which was introduced by Hon. S. H. Blake, was composed of Revs. Dr. Langtry, Prof. Clark, Mr. Broughall, Principal Sheraton, Rural Dean Jones, Provost Welch, Dr. Pierson, Mr. Clougher, J. C. Roper, J. McLean Ballard, C. L. Ingles, Dean Innes of Huron, Canon Bland of Niagara, Messrs. Barlow Cumberland, Senator Allan, W. F. Summerhayes, Judge Senkler, S. G. Wood, Mr. Heaven and Mr. Hoodless. The Attorney General stated that the subject had been under discussion, and would be fully considered.

Church of the Redeemer.—The 25th anniversary of this church was commemorated last week, when special services were held. The morning's sermon was preached by the rector, Rev. Septimus Jones, who gave a sketch of the church's history. He was appointed rector of the parish when it was founded in 1871. Services were held in a small wooden church opposite North street until eight years later, when the present handsome stone structure was erected. At the beginning the congregation was small, but now there are 800 communicants and many organized charitable and missionary societies connected with it. In the evening the sermon was preached by the assistant rector, Rev. L. G. Wood. The choir rendered several anthems under the direction of Mr. Walter W. Robinson.

St. Luke's.—The people of this church celebrated, last Thursday evening in the school-room, the 26th anniversary of the founding of the church. Mr. J. T. Symons occupied the chair, and among the very large number present were Rev. Dr. Langtry and family, Rev. A. J. Broughall, Rev. Canon Sweeney, Rev. Canon Mockridge, Rev. Canon Cayley, Rev. J. C. Roper, Rev. J. H. Mockridge, Rev. T. Street Macklem, Mrs. Clarkson Jones, Mrs. J. S. Willison, Mrs. Williamson, the Misses Cole, Miss Florence Ruyard Boulton (authoress of "A Bicycle Tour in Europe"), Miss Rae, Miss Kemp, the Misses Dick, Miss Fitzgerald and many others. Mr. Clarkson Jones, the first churchwarden, read an address to Rev. Dr. Langtry, who has been rector of the church since its formation, congratulating him upon his long association with the church and the success which has been achieved. Rev. Dr. Langtry made

a pleasant and appropriate reply, and speeches were delivered by Canon Sweeney, Canon Mockridge and others. Tea was served by the ladies, and a musical programme was rendered, a pleasant time being spent by all.

St. Matthew's.—A special appeal has been made by the rector of St. Matthew's for \$1,200 within the next three weeks. At the monthly business meeting of the branch of the Woman's Auxiliary last Tuesday afternoon, Mrs. Williamson, the president of the central society, delivered an address on auxiliary work, and Mrs. Summerhayes reported the business done at the half-yearly meeting at Barrie, which she had attended. Mrs. Shore presided, and there was the largest attendance of members in the history of the branch.

St. Clement's.—In the school-room, Tuesday evening the 3rd, a successful social and concert were given, the Rev. John Osborne presiding. Miss Montgomery was well received for her recitations and Master Fred Summerhayes was warmly applauded. The attendance was good.

The St. John's Church Branch of the Woman's Auxiliary are greatly indebted to their amiable and generous hearted president, Mrs. J. W. Scales, for the unalloyed delight of listening on Monday afternoon, Nov. 2nd, to the charming and talented authoress, Mrs. Cora Stuart Wheeler, at present in our city. The amazing versatility of Mrs. Wheeler's gifts, as well as her creative power, as evinced in prose and poetic writings, is at once apparent, giving on this occasion, as interesting to a Branch of the Auxiliary to our North-West missions, a charming legend from Indian folk lore, etc. Mrs. Wheeler captivates her audience by her melodious voice, by her keen sense of humour and depth of expression. Mrs. Wheeler possesses great adaptability, addressing her ever changing audiences on any subject with ease and fluency. On the Saturday previous, in one of the lecture rooms at Massey Hall, Mrs. Cora Stuart Wheeler gave a brilliant address to a delighted audience on "The Club Life of American Women."

St. Albans Cathedral Floating Debt.—Collections made by Canon Macnab since the meeting of the Toronto Synod, June 12th, 1896, on behalf of the special committee.

BARRIE.—*Trinity Church.*—Sunday offertory, \$11 02; Canon Reiner, \$10; F. A. Lett, 5; R. V. Pepler, 5; A. B., 1; J. H. Bennett, 1; C. Way, 5; E. S. Lally, 5; G. McKeggie, 5; M. Atkinson, 5; H. O., 1; H. L., 2; J. H., 1; W. Loan, 1.50; R. H. C. Browne, 1; Dr. Raikes, 1; J. Choppin, 5; Allan Jones, 5; H. E. Giles, 1.

ORILLIA.—*St. James'.*—Edgar Hallen, \$5; R. D. Hallen, 5; Mrs. C. H. Gossage, 3.50; D. O. Hatley, 1; J. Haywood, 5; G. Evans, 1; Dr. Corbett, 1; A. E. Ardagh, 1; Mrs. Ardagh, 5; S. L. Robinson, 1; Rev. Canon Greene, 5.

COBourg.—*St. Peter's.*—Sunday offertory, \$33.48; Canon Sprague, 10; G. M. C., 10; Mrs. Wells, 5; J. M. Dickinson, 5; M. H., 5; F. H., 5; Mrs. Leo, 5; Judge Ketchum, 5; J. W. Dumble, 5; J. C. D., 3; R. Bowen, 3; H. Cruso, 2; Miss Yates, 1; Mrs. F. Jones, 1; Col. Skill, 1; L. Lambe, 1.

APSLEY.—*St. George and St. Stephen's.*—Offertories, \$4.

HEADLANDS, STONY LAKE.—Sunday offertories, \$27.41.

LAKEFIELD.—*St. John Baptist.*—F. G. Tate, \$10; Mrs. Tate, 10; Rev. A. W. Mackenzie, 5; T. G. Grieve, 3; J. F. Lillicrap, 1; Capt. Halifax, 1; Mrs. Dumb, 1.

SHANTY BAY.—*St. Thomas.*—Sunday Offertory, 26 35.

PENETANGUISHENE.—*St. James.*—Rev. G. M. Kingston, \$5; W. P. Band, 5; A. B. Thompson, 5; W. M. Thompson, 5; G. S. Spohn, 5; Mrs. S. Thompson, 5; C. Wastell, 5; J. R. Jennings, 5; Mrs. E. Copeland, 5; C. Wright, 2; Allan Stecker, 1; W. H. Hewson, 1; L. R. Trevelyan, 25 cents; Anon, 40 cents.

PORT HOPE.—*St. John's.*—Sunday Offertory, \$12.25; Mrs. A. Andros, \$1; A. Sly, 1; Robt. Sly, 1; Mrs. Daniel, 2; Miss Riordan, \$1; A Churchwoman, 2; W. H. Brown, 50 cents.

GRAFTON.—*St. George's.*—Rev. W. H. A. French, \$2; Mrs. Cameron, 1.

PORT HOPE.—*St. Mark's.*—Per Offertory, \$5.

PETERBOROUGH.—*St. John's.*—Rev. J. C. Davidson, \$5; R. M. Dennistoun, 5; C. Fessenden, 5; Dr. Halliday, 5; W. D. Parker, 5; G. A. Smith, 5; H. Long, 2; Judge Weller, 2; W. C., 2; J. W. H., 2; Dr. Bucher, 2; H. Nesbitt, 1; C. H. E., 1; Mrs. D. G. Hatton, 1; Mrs. Durand, 1; Mrs. G. W. Graham, 1; Mr. Barlee, 1; E. M.B., 1; Mrs. Veruon, 1; Miss C. Corrigan, 1; Mrs. Scully, 1; Lewes Rye, 1; Miss Henbeck, 1; A. W. Connor, 1; Mrs. Agnes Denison, 50 cents; W. C. Bourn, 50 cents; S. C. M., 50 cents; G. G., 50 cents; Anon, 50 cents; Anon, 50 cents; W. D., 25 cents.

CAMPBELLFORD.—*Christ Church.*—The Rector's

family, \$5; W. T. Hunt, 5; A. Mutholland, 5; Mr. and Mrs. Bedford, 5; A. L. C., 2; Mrs. E. A. Bog, 2; H. Rowed, 2; A. Denmark, 2; W. Ivey, 2; Mrs. Moffit, 1; J. Peter, 1; R. Linton, 1; W. B. Archer, 1; T. S. Tait, 1; C. and E. Naucarrow, 1; Dr. Mallory, 1; J. F. Linton, 1; F. J. G., 1; J. W. Dinwoodie, 1; W. Toms, 1; W. Atkinson, 1; J. Maynard, 1; C. J. Bedford, 1; Miss N. Latreille, 50 cents; Miss C. Cuite, 25 cents.

PARKDALE.—*St. Mark's.*—S. W. Black, \$5; F. Kelk, 5; J. P. Pettigrew, 5; Miss L. Mills, 5; F. Jenkins, 5; J. B. Wadsworth, 5; Rev. C. L. Ingles, 5; Mrs. W. H. Holland, 1; A. W. Godson, 2; Mrs. G. Hodgson, 1.

CANNINGTON.—*All Saint's.*—J. Sinclair, \$5.

PARKDALE.—*Epiphany.*—C. F. Wurtel, \$5; A. Ardagh, 5; W. Wedd, jr., 5; J. C. Kirby, 2; G. Reynolds, 1.

Miss C. Phillpotts, Toronto, \$1; E. C., 2.

MIDLAND.—*St. Mark's.*—\$4.45.

TECUMSETH.—The parish of Tecumseth has been favored recently with the ministrations of the following clergymen: Rev. H. G. Gaviller, of Buffalo, diocese of Western New York. The Rev. Rural Dean Graham, B.A., of Shelburne, Ont., diocese of Huron, and the Rev. Canon Murphy, B.A. of the parish of Innisfil, diocese of Toronto. The mission of Beeton and Tottenham has been taken in charge temporarily by the Rector of Tecumseth, who feels deeply indebted to the Rev. G. B. Morley, of Tudamore, who ably assisted him on Sunday, Oct. 18th, by holding three services, two in Christ's Church, Tottenham, and one in St. Paul's Church, Beeton. During the day attendance at the services and at the Lord's Table was most encouraging, the offertory liberal, and the interest in the Church work greatly increased. Mr. Henry James Turner, of Tottenham, has been licensed by his Lordship, the Bishop, as lay reader, to assist the rector, the Rev. A. C. Watt, in the Sunday services. On Wednesday, Oct. 28th, an interesting event took place in Trinity Church, Bond Head. Mr. Edward C. Bell, the clergyman's churchwarden in St. John's Church, Tecumseth, was united in the bonds of holy wedlock to Miss Leone Leatherhand, assistant organist in Trinity Church, Bond Head, by the Rev. A. C. Watt.

To the Clergy and Laity of the Archdeaconry of Peterborough.—MY DEAR BRETHREN,—You have been duly informed by the Rev. H. Symonds, the Secretary-Treasurer of the Archdeaconry, that our third conference will be held at Cobourg, on Tuesday and Wednesday, Nov. 17th and 18th. With the programme now put in your hands, I desire to send you my most earnest and cordial invitation to this gathering. The conference held last year in Peterborough was, I think, to those who attended, both pleasant and profitable; and I have good hope that the coming one will be equally, if not more so. The subjects proposed for discussion are important and interesting, and I feel sure interchange of thought upon them cannot fail to be profitable. Such gatherings of clergy and laity are eminently fitted, by promoting unity, to give more strength to our work, and to relieve that dreary sense of isolation by which the lives of many of our brethren are saddened and weakened. You will see, from the programme, that several lay brethren have consented to deal with some of the important matters before the conference; and it will much strengthen the lay element—a thing most desirable—if the clergy will try and induce at least one representative to come to us from each of their parishes. Let us pray that, under the guidance of the Holy Spirit, our coming conference may be able to do something for the glory of God and the good of His Church. Yours faithfully, T. W. ALLEN, Archdeacon. Address all enquiries to Rev. H. Symonds, Ashburnham, Peterborough.

NORWAY.—A branch of the Guild of the Good Shepherd has been formed among the girls of the village, with a membership of 25. The officers will be elected at the next meeting. The duties of the society are to visit the sick and poor and supply the chancel of St. John's with flowers. A very pretty badge, a gold cross on silver, bearing the inscription, "In hoc signo vinces," is worn, and the enthusiasm is unbounded.

PETERBOROUGH.—Monday, the 2nd inst., the Rev. Carl Smith, accompanied by Mrs. Smith, left here for Berlin, where he assumes the rectorship of the Anglican parish there. The Rev. Mr. Smith has been curate in charge of the South Ward mission, and has endeared himself to the people under his charge, as well as commended himself to the citizens generally. Last evening at a large assemblage of the members of the mission the rev. gentleman and his wife were presented with a complimentary address, accompanied by a handsome onyx clock, from the Women's Auxiliary and Senior Girls' Guild. The Boys' Brigade also presented Mr. Smith with an address and parlour lounge.

NEWMARKET.—*St. Paul's*.—On October 16th the annual harvest thanksgiving service was held. In anticipation of this, ample preparations were made by the faithful and willing workers of the parish. The church nave, chancel and sanctuary were beautifully decorated with the kindly fruits of the earth. At 10.30 a.m. the Holy Communion was celebrated, at which a goodly portion of the offerings of the day were presented to God and laid upon His altar. In the evening the service was choral, in which the large congregation heartily joined. The Rev. Canon Sweeny, D.D., of Toronto, preached an excellent sermon from the words: "Except the Lord build the house their labour is lost that build it; except the Lord keep the city, the watchmen waketh but in vain," Psalm cxxvii. 1. The teaching of the above mentioned words was earnestly and vividly pushed home. The collections for the day were largely in excess, it is said, of any previous year. They amounted to almost \$110. The Rev. H. V. Thompson, the rector of the parish, and the good people therein, are much encouraged. The events of the 16th of October are looked upon by them as some of the results that come from hard-working, faithful people who are striving to pay off, under great difficulties, a church debt of nearly \$5,000. The rector of the parish has just received a kind letter from his lordship the bishop of the diocese, in which the latter commends Mr. Thompon in his effort, with the meagre stipend of \$500 a year, to remove the heavy debt of almost \$5,000. The bishop states in the course of his letter that the present rector "is deserving of much sympathy, and I heartily recommend his appeal to the support of Church people." It is to be hoped that all who desire to treat their church as they do their homes will send some of their generous donations to Newmarket to free the handsome church from its great and distressing debt. "He who gives quickly gives twice."

NIAGARA.

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

HAMILTON.—The members of the congregation of the Church of Ascension spent a very enjoyable time in the schoolroom of the church, Wednesday evening, 4th inst. The spacious room was uncomfortably crowded, but everybody seemingly enjoyed themselves. Those present were the guests of Rev. W. H. Wade, the rector, this being the fifth anniversary of his pastoral connection with the church. The schoolroom was tastefully decorated and looked very pretty. Mr. Wade made a short address in opening the entertainment, thanking the members of the congregation for their hearty co-operation with him in his labours during the last five years, and he hoped that they would continue their good work as long as he was spared to be their pastor. Charles Powis, on behalf of the congregation, then made a short address. He spoke in a pleasing and complimentary way of the work done by Mr. Wade since he became their rector, and hoped that he might long be spared to minister unto them. The orchestra in connection with the Sunday school was in attendance, and under the leadership of P. Grossman rendered several selections. The members of the Daughters of the King Society were also present and made the evening more pleasant by passing around refreshments.

St. Mark's.—The Ladies' Aid Society of this church held a very successful high tea and sale of work in the Public Library Hall, on Tuesday evening, the 3rd. The attendance was large and a very pleasant social evening was enjoyed. The ladies in charge were Mrs. T. D. Walker, Mrs. R. T. Lancefield, Mrs. Hooper, Mrs. W. E. Brown, the Misses Heming, Bowditch, Slater and others. The affair was very successful financially, and quite a sum was realized. The monthly meeting of the diocesan Board of the Woman's Auxiliary was held on Thursday morning, the 5th inst., in *St. Mark's*. Mrs. Henry McLaren, the President, presided.

St. John the Evangelist.—At the evening service, Sunday, Nov. 1st, in the church, the new rector, Rev. Samuel Daw, was inducted by his Lordship, Bishop DuMoulin. Every available seat was occupied. The Rev. Mr. Daw was presented to his Lordship by Stuart Strathy and H. H. Robertson, the churchwardens. Bishop DuMoulin preached the sermon. In conclusion he spoke of the congregation's new minister and his accountability to God in his new charge. He asked the congregation to love, pray for and stand by its new pastor.

THOROLD.—On the evening of Nov. 2nd, Bishop DuMoulin administered the rite of confirmation in *St. John's Church*. It was the Bishop's first visit to Thorold, and the service was well attended. There were nine candidates for confirmation. The service opened with the Hymn, "Stand up! stand up for Jesus," and the other Hymns sung during the evening were Nos. 207, 157 and 271. Before confirming

the candidates, the bishop made his address, explaining what is meant by confirmation, and showing the duties of all those who promise to be true soldiers and servants of God. The Sunday school room had been tastefully decorated by the members of the "Woman's Auxiliary," and after the service the congregation assembled there, in order to become personally acquainted with his Lordship. The next afternoon the bishop went to Allanburg, where he preached a short sermon, and in the evening he went to *St. Paul's Church, Port Robinson*, where he administered confirmation to three candidates.

NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER.

VANCOUVER.—Our fifteenth annual synod was held in Vancouver, Oct. 15th, 16th and 17th. Present 19 out of 24 clergy, 80 out of 53 lay delegates. An animated discussion took place on the condition of the Episcopal endowment and the action of the S. P. G. in transferring the grant of £800 per annum from the Indian mission to the bishop, in order to make up the deficiency in the Episcopal income. It was shown that owing to the depreciation of New Westminster property, where most of the Episcopal Endowment Fund is invested, the annual income of the bishop, instead of being \$8,000, probably would not now reach \$1,000. It was this circumstance that induced the S. P. G. to make over to the bishop's use the grant that for 17 years or more had been made to the Indian missions in the diocese. The Indian missions are now maintained by the archdeacon, and in this connection the following resolutions were passed by Synod: Moved by Archdeacon Small, seconded by Rev. W. B. Allen, "that the members of this Synod desire through the bishop to make a unanimous appeal to the venerable S. P. G., for help towards the deficiency in the Episcopal income, in order that the present expedient may speedily be obviated, and the diocese enabled to gain the services of an archdeacon wholly to archdeaconal work, without any detriment to the Indian work."

Moved by Rev. H. J. Underhill, seconded by Rev. R. E. Leonard, "that the Synod of the Diocese of New Westminster hereby request the bishop to ask the S. P. G. to institute a searching investigation into all particulars connected with the Episcopal Endowment Fund, and especially into the causes that have led to its present unsatisfactory condition."

The committee on Revision of Constitution and Canons presented the results of their work. The amended Canon on the election of a bishop compels the Synod to elect the bishop, not giving it the option of asking any bishop or bishops to select for it. A new Canon on Clergy Widows' and Orphans' Fund was put in.

The committee's report was passed with a few trifling amendments and laid over for final reading at the next session of Synod.

The Chinese Mission was reported as suffering grievously from lack of funds, necessitating the standing still of the work, but the committee was reappointed to make every effort for its success.

A resolution of the Synod setting forth the great loss the Church suffers from the death of Archbishop Benson, was ordered to be forwarded under the seal of the Synod to the Bishop of London.

The following were elected as members of the executive committee for the ensuing year: Clerical Secretary, H. G. Fiennes-Clinton; Reverends W. B. Allen, E. P. Flewelling, L. N. Tucker, H. J. Underhill; Lay Secretary, W. J. Walker; Messrs. A. W. Black, W. Myers Gray, N. C. Schon, E. A. Wylde.

The bishop gave us a long address at the opening of Synod the most important parts (in our judgment) being his reference to the unsatisfactory condition of education under the present secular system, with the hope that this may be soon amended, and his statement on the marriage question, insisting on the importance of refusing to "marry" divorcees and of being careful not to lower in any way the sacredness of the marriage tie, or to sanction marriages with the prohibited degrees according to Church law.

COLUMBIA.

WILLIAM W. FERRIN, D.D., BISHOP, VICTORIA.

NANAIMO.—The Rev. R. A. Bosanquet, M.A., Oxon., was publicly instituted as rector of *St. Albans, Nanaimo*, by the bishop of the diocese on Oct. 10th, and inducted by Archdeacon Scriven with the old forms of ringing the bell, etc. There was a large congregation. In his address the bishop expressed the hope that the members of *St. Albans Church* would not be content to know Mr. Bosanquet merely through his sermons, but that they and he would soon become close friends, helping and assisting one another in all that was for the glory of God.

The Rev. C. E. Cooper, M.A., Curate, rector of *St. Matthias, Wellington*, has been unanimously elected

by the clergy Rural Dean of the district of Nanaimo. The appointment has received the sanction of the bishop.

British and Foreign.

Rev. Carr Glyn, vicar of Kensington, has been appointed Bishop of Peterborough.

Miss M. H. Foster has sent a contribution of £500 to the Clergy Sustentation Fund at the Church House, Westminster.

Mr. Norman Watney has promised a donation of £500 to the College Sustentation Fund, Church House, Westminster.

From Australia it is announced that the Anglican Synod sitting in Sydney has decided to elevate its Primate to Archbishop rank.

A Rome correspondent says the Pope has expressed himself greatly grieved at the untimely death of the Archbishop of Canterbury.

The Ecclesiastical Insurance Office has paid to the Clergy Sustentation Fund a donation of £500 out of its profits for the general purposes of the Fund.

A handsome brass eagle lectern has been placed in Sleights Church, Yorkshire. The base is a replica of the famous Southwell model, and is supported on three lions.

In response to the appeal of the chairman of the North Sea Church Mission, an anonymous donor has sent £100 towards the cost of keeping the "St. Andrew" at sea this coming winter.

The Right Rev. Mandell Creighton, Bishop of Peterborough, has been appointed Bishop of London in place of the Right Rev. Frederick Temple, who was recently appointed Archbishop of Canterbury.

There is one fact in the life of the late Primate which has escaped attention. When he was a student at King Edward's School, Birmingham, he carried off all the five, or Governors', prizes in one year.

At Oxford, the Freshmen's sermon was preached at *St. Peter-le-Bailey Church* after the usual evening service. The preacher was the Rev. Canon Taylor Smith, who is returning this week to West Africa.

In the Church of *St. Katherine Cree, Leadenhall street*, recently, the annual "Lion Sermon" was preached by the Archdeacon of Essex. The sermon has been delivered in the same church for 251 years in succession.

The Representative Council of Scotland held its sittings at Inverness; the Bishop of Brechin, the Primus, presided over a large attendance of members. The Council after discussion agreed to meet in Glasgow next year.

The work of rebuilding, enlarging and beautifying the churches in the Sister Island goes on steadily. A gift of £25,000 has been received by Mr. Hallows, the rector of Arklow, from one of his parishioners, to rebuild the parish church.

Recently the Bishop of Liverpool in his charge said: There is all over our diocese a most deplorable deficiency of the means of grace. I am afraid that myriads of people never go to church, keep no Sunday, and are scarcely reached by pastoral visitation.

In spite of the abnormally bad weather in Ireland, the various Diocesan Synods are well attended. At Clogher a resolution of sympathy with the persecuted Armenians was passed on the motion of Mr. J. C. Bloomfield, which was supported by the Earl of Erne.

Lord Burton, in laying the foundation-stone of a new church at Derby, said that there had been half-a-dozen new churches in the town in the last 80 years, and spoke of the immense responsibility of the Church in keeping pace with the increasing population.

The remains of Lady Malcolm, of Poltalloch, were cremated in the Maryhill Crematorium, Glasgow. At the chapel attached to the Crematorium the Bishop of Glasgow and Galloway, who was accompanied by his chaplain, read the office for the burial of the dead.

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Archbishop Benson's Last Letter.—The Archbishop of York has received a letter addressed to himself, written by Archbishop Benson on the morning of his death, and since found among his papers. The letter had reference to a joint reply to the Pope's recent Encyclical.

While some workmen were engaged at Crediton Church recently in removing a ceiling, they found a leather bag containing 500 old silver coins, varying from sixpence to half a crown. The bag was nineteen and three quarter pounds in weight. One of the coins is dated 1470. They were removed to the local bank.

On the occasion of the presentation of colours to the London Diocesan Church Lads' Brigade, of which the Bishop of London is president, a Church parade was held at St. Paul's Cathedral. The Brigade, which has as its principal object the religious training of boys between twelve and seventeen years of age, consists of eighty companies with a total membership of 2,500.

The Right Rev. Frederick R. Wynne, D.D., Bishop of Killaloe, Kilmenera, Clonfert and Kilmadnagh, was found dead recently on the sidewalk near his residence in Dublin. The wife of the Bishop of Killaloe was found dead in her bedroom soon after the body of the bishop was discovered on the sidewalk. An investigation of the strange death of the Bishop of Killaloe and his wife shows that the Prelate recently left Killaloe for his home in Dublin on account of his wife's health, and had left the house to fetch a doctor for her, when he fell dead near his residence. His wife, it seems, must have died soon after the bishop left the house.

SUTTON IN THE ISLE.—*Parish Church.*—It is rarely one has the privilege of witnessing the completion, at one time, of so extensive a work of art, even in important towns, as that which has just been effected in the parish church of St. Andrew, and which was unveiled recently, and dedicated with due ritual and circumstance by the lord bishop of the diocese. The work alluded to comprises no less than the filling of the whole of the noble east window, a space of about 27 ft. by 15 ft., with stained glass; the erection of a Caen stone reredos, measuring 10 ft. by 13 ft.; and the filling of the large niches on each side of the window, with nearly life-size figures of St. Etheldreda and St. Andrew. That such beautiful and grand additions to the already splendid church, the cathedral of the fens, should have been carried to a successful issue within the short space of a few months, is simply wonderful. The greatest credit is due to Messrs. Jones and Willis, of Russell street, London, for the able manner in which they have designed and executed the whole of the work. This eminent and enterprising firm now undertakes every branch of Church work at their several Metropolitan and Birmingham establishments, including glass, wood, iron, and brass, and their skill is conspicuously shown in the beautiful window, rich in colour, and at the same time gracefully light in style and tone, harmonizing admirably with the architectural features of the church, in the artistically proportioned and charming reredos, and also in the figures. With reference to the window, the artists have endeavoured, whilst retaining to a certain extent the conventional line, to preserve as much truth to nature as is consistent with the materials to hand. They have adopted, according to the custom of Messrs. Jones and Willis, the use of water-colour, which enables them to retain the original sparkle and brilliancy of the glass, which is often lost when oils are used. The canopies above all the subjects and figures, and also the bases, are treated in the perpendicular style in silvery toned whites, with richly diapered background in ruby and blue. For chasteness and delicacy of design, and elegance of proportion, the reredos is worthy of the highest praise. The exquisite whiteness of the Caen stone, carved and moulded in the late Gothic style, to correspond with the architectural character of the church, makes a striking contrast with the rich window above it. On the centre panel is shown, in high relief, the "Agnus Dei," while the side panels are adorned with the passion flower, and Ely lily, respectively artistically intertwined with sacred monograms, the whole having a rich diapered background. The canopies, supported by six rich brown and white alabaster columns, are fine examples of open traceried work, surmounted by a battlemented cornice. Four richly-carved pinnacles and a cross complete a reredos which speaks volumes for the taste and skill of Messrs. Jones and Willis.

The one most inspiring sight at the meeting of the St. Andrew's Brotherhood is the corporate communion. This year about 600 men assembled for the purpose at an early hour, with the Lord Bishop of Edinburgh, in Scotland, as celebrant.

BRIEF MENTION.

During the last year 150 Chinese converts were baptized by the Rev. Hopkin Rees, a Welsh missionary of the London Missionary Society, located at Tientsin.

Cotton cloth made in India is mentioned by Herodotus, B.C. 400.

The fetes in connection with the Queen's accession jubilee will commence in February.

An "honorary missionary" is one who supports himself from his own means. There are seventy such missionaries connected with the Church Missionary Society.

The most valuable sword in England is the one presented by the Egyptians to Lord Wolseley. It is valued at \$10,000.

A Church that generally supports missions will support everything else which ought to be supported.

One trade that has been practically ruined by the cycle is the walking sticks.

Some congregations in Manitoba are practicing the sowing of a few acres on each farm for the benefit of their church.

Panic was originally a fright induced by accidentally having seen the god Pan, who was very terrible of aspect.

The Lord Chief Justice of England receives £8,000 a year, and, after 15 years' service, is entitled to a pension of £4,500.

Our grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.

Mr. S. M. Wilcox, late a Congregational minister, has been ordained deacon by the Bishop of Chicago.

The Bishop-elect of Duluth, Archdeacon Morrison, of Ogdensburg, has preached in Kingston several times. He was ordained at Quebec. He a graduate of McGill University, and officiated first in Montreal diocese.

On Sunday, October 18th, there was a muffled peal rung on the chimes of Old Christ Church, Philadelphia, in memory of the late Archbishop of Canterbury.

The River Jordan makes the greatest descent in the shortest distance of any stream. During its course of 120 miles it has twenty-seven falls and descends 3,000 feet.

"Devotion to duty, simplicity of life, and unselfish love for the souls of men, characterize the missionaries in the East," says Sir. Charles Elliott, former Governor of Bengal.

One of the quaint remembrances of Robert Louis Stevenson's South Sea life is that of his Honolulu mouse. A small shelf hung over the couch whereon he used to lie when ill and try to forget his pain in "tooting" on the flageolet. Out on this shelf the little mouse would venture and soon became so tame as to delight in the novelist's caresses.

When the late Archbishop Benson was a student at King Edward's school, Birmingham, he carried off five prizes in one year, namely, those for English verse and English prose, Latin verse and Latin prose, and Greek verse. This was a feat that had never been previously accomplished, not even by Bishop Lightfoot, who, as a boy, was one of the greatest prize-winners of his day.

Correspondence.

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

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

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

"Query."

SIR,—In your issue of 22nd October the following item appeared amongst the British and Foreign paragraphs: "Recently the Bishop of Llandaff ordained a fourth deaconess for the diocese, in the chapel of the Deaconess' Institution at Penarth, etc. The candidate so ordained was Florence Ely Brough, who has received 'Holy Orders.'" Where is the authority for such an appointment found, and, if a proper one, what powers does such an "ordained" person hold as compared with the regular deacons and priests of the Church? Also in same issue, under heading "Church Terms Explained," Sacrament, while I have often heard of the Romish idea of seven sacraments, I was not aware that the Anglican Communion ever taught that there were more than two, properly so-called. Will some of your clerical readers kindly enlighten

A PUZZLED LAYMAN.

The Roman Controversy,

SIR,—With reference to Rev. C. A. French's letter in your last issue, and the present Roman controversy, it would be a good thing to recommend Churchmen to obtain Bishop Wordsworth's "Theophilus Anglicanus," and to study it well. To further supplement Mr. French's letter, Bishop Wordsworth states that "true Catholic Communion is Communion with the past, as well as with the present, and the Church of England communicates in doctrine, orders and sacraments, with the Catholic Church from the beginning, and thus she communicates with the Primitive and Apostolic Church of Rome; whereas the present Roman Church, by her corrupt and novel doctrines and practices, and by making those doctrines and practices to be terms of communion with the truth, has fallen away from the Catholic Church, and from her former Catholic self. She is in these respects a branch cut off from the True Vine: a limb severed from the mystical Body of our Blessed Lord and Saviour Jesus Christ, who is 'the Way, the Truth and the Life.'

W. M. H. QUARTERMAINE.

Renfrew.

The Seven Sacraments.

SIR,—The answer in the Catechism excludes all but two "as generally necessary to salvation"; however, we may at least regard the Word of God, Confirmation, the ministry and marriage, as "sacramental" things; and, sir, I cannot refrain from congratulating Rev. Mr. Creighton on the recent preferment of his illustrious namesake to the See of London by translation from Peterborough—to whom, doubtless, the subject might be advantageously submitted. L. S. T.

Marriage within Prohibited Degrees.

SIR,—It is the contention of Rev. Mr. Rayson that the canon law being still in force here, a marriage between a man and woman who may be closely related, is not void, but only voidable by sentence of an ecclesiastical court, which court does not exist in Canada. The difference between Mr. Rayson and Mr. Douglas involves consideration of all the statutes before and since Confederation, in order to settle the question; and even then, unless a case was before the courts for decision, the result would be without legal force. It is evident this state of the law in Canada should be remedied at once by a short declaratory Act. G. M.

The Preacher's Duty.

SIR,—Mr. A. Bisset Thom's letter is to my mind altogether too much like the scolding of God's message by Ephraim, in Isaiah's time. They said "Whom will he teach knowledge, and whom will he make to understand doctrine, them that are weaned from the milk, and drawn from the breasts." As though we were children in the nurse's arms, he deals with us, "precept upon precept, line upon line," the same lesson again and again. Their words were those of ridicule and contempt, in scornful mimicry of the nurse's language to her child. What is there in this message of the Lord of Hosts that we should listen to it? What are His commands, His warnings, His threatenings? They are nothing more than the bugbears that frighten children. So Mr. A. Bisset Thom says, "We do not want to be told that we ought to do certain things, and that we should refrain from doing certain other things." "Men—many of them as well educated as, some better educated than, their clergymen, will not listen to mere platitudes; they do not require these (sic) sort of sermons. Can we wonder then that of the ordinary congregations four fifths are women?" The poor simple creatures! "Women," this time not weanlings. But would it not be far better if A. Bisset Thom, and all that ilk, instead of imitating the "drunkards of Ephraim," would copy the example of the grand old man, W. E. Gladstone, who is a constant worshiper in the public services of the Church, and glad to listen to God's message, though doubtless uttered very frequently by men vastly inferior intellectually to himself. God's Word must ever be "line upon line, precept upon precept," but as we receive it "with meekness," its meaning becoming more and more revealed to us, it will be ever fraught with richer blessings. God's precepts and promises, though old, will be "new every morning," the welcome supplies of our inward spiritual life. WILLIAM ROBERTS.

The Marriage Law.

SIR,—G. M.'s letter in your last issue has called my attention to the fact that as regards English law I was mistaken, and on this point I owe an apology to Mr. Douglas. By the Act 5 and 6, Will. IV., ch. 54, all marriages within the forbidden degrees, whether of affinity or consanguinity, were

rendered absolutely and *ab initio* void for the future, instead of merely voidable. But that Act, which remedied the confusion of jurisdiction in England, has not been adopted here, whereas the old law quoted by V. C. Esten, was by the Constitutional Act. Hence, these marriages which are void in England are only voidable here, and there is no jurisdiction by which they can be declared void. Of course the substance of Lord Lyndhurst's Act may have been adopted here subsequently to the decision I quoted last week, and if so I hope Mr. Douglas or some other lawyer will give the necessary reference. If it is not yet adopted the attention of the authorities should be called to the anomaly with a view to remedial action. There are still I believe some voidable marriages in English law as to which the last paragraph of my last week's letter is true, but the majority of such cases, *i.e.*, those within prohibited degrees, are now void.

ROBT. W. RAYSON.

Cultivation of the Soil.

SIR,—A subject of very great importance to a large number of your readers—if not indeed to all—is the progress made towards a more successful cultivation of the soil—that is to say, producing larger crops. Perhaps you will allow me space, although the subject is not exactly "Church news," to notice the results of the year as to the wheat crop in England. On an experimental farm, a part has been sown with wheat every year for 53 years, and on a piece which has had no manure for 56 years, the crop per acre this year is 16½ bushels of 61½ lbs. to the bushel. On a piece manured every year with farm yard manure the crop is 44 bushels of 64 lbs. On three pieces manured with different artificial manures, the crop is 39½ bushels of 63½ lbs. to the bushel. The figures are all above the averages of 10, 34, or 44 years, and the weight per bushel has not before been equalled. In one district in Cornwall the crop reached 50 bushels to the acre, and in Yorkshire and Herts it was 48 bushels. In fourteen counties it was from 36 to 40 bushels, and in nearly all the rest it was 30 to 35 bushels. This good return is, no doubt, a result of many years' careful farming, assisted this year by a favourable season; still, the weather helps those who help themselves, and it is very desirable that efforts be made here to rival our good friends in the Old Country. Will any of your readers begin?

A. B. C.

Family Reading.

Evening.

O light that knows not end or space,
O day that knows not fall or rise,
Thy glory shines upon my face
E'en while this fleeting daylight dies.

O sun supreme in central night,
Whose orb the widest orbit knows,
To thee from these sweet gates of night
My soul in rapture overflows.

As noontide wraps the world in light
So let thy truth be mine all day,
And let me move from right to right,
As day succeeds again to day.

O light that knows not space nor end,
O day that knows not rise nor fall,
From strength to strength our souls ascend,
And find thee still their all in all.

Falsehood.

Falsehood for a time may be victorious; it cannot conquer in the end. In history it may reign even for half-a-dozen centuries, but its throne is never permanent. It may indeed mark the ground, as the serpent leaves his trail; it cannot altar the form of solid fact. It may indeed, like a cloud-wreath of storm, stain the heavens for an hour; it cannot obliterate the burning blue. In literature it may daze a dozen critics, create an undeserved reputation, or break a noble spirit; but, like the authorship of Ossian's poems, or the true parent of poor Chatterton's forgeries, sooner or later "the truth will out." In private life, it may confuse a contemporary, or deceive a chance acquaintance, but its evil presence will be detected by a constant and sincere companion. In the inner life it may even deceive, at last, the deceiver, but conscience at some time surely will whisper, and at any rate, there is coming a judgment day. Falsehood cannot conquer in the end.—*Canon Knox Little.*

Archbishop Benson's Hymn.

At the funeral of the late Archbishop of Canterbury the choir sang the following hymn, which, it is believed, was written or translated by Dr. Benson himself:

If there be that skills to reckon
All the number of the blest,
He perchance can weigh the gladness
Of the everlasting rest,
Which, their earthly warfare finish'd,
They through suffering have possess.

Thro' the vale of lamentation,
Happily and safely past,
Now the years of their affliction
In their memory recast;
And the end of all perfection
They can contemplate at last.

In a glass thro' types and riddles,
Dwelling here we see alone;
Then serenely, purely, clearly,
We shall know as we are known,
Fixing our enlightened vision
On the glory of the Throne.

There the Trinity of persons
Unbeclouded we shall see;
There the unity of essence
Shall revealed in glory be,
While we hail the threefold Godhead,
And the simple unity.

Therefore, man, take heart and courage,
Whate'er thy present pain,
Such untold reward through suffering
It is given thee to attain.
And for ever in His glory
With the Light of Light to reign. Amen.

Idleness.

BY REV. ROBT. E. LEE CRAIG.

After all, life is not a dream, and obligation is not a mere fancy. Nor is life an existence without aim and without purpose. Life is real, life is earnest, and the days of one's pilgrimage here are not to be whiled away in simple pleasure nor to be spent in stupid idleness. Life in its best sense, in its high and sacred meaning, calls for energy and endurance and toil and sweat. The plain and rusty bee is a better symbol of man, a better type of his life as it toils from sunrise to sunset, gathering honey from the hawthorn and the thistle, as well as from the fragile daisy and the lily of the valley; yes, this busy worker is a better type of the patience, the determination and the toil that should characterize man's life, than is the gorgeous butterfly that with slow beat of wing wends its way from flower to flower, seeming in its listless course to care more for the scintillation of its colours in the sunlight, than it does for the sustaining sweet of the clover blossom or for the delicate nectar in the meadow's buttercup.

What a pitiful sight and disgusting character an idler is! I care not how much money a man may have, it matters not whether his income relieves him from the necessity of toiling for his daily bread, in this world that the Creator laboured in the making, and who ordained that men should eat bread in the sweat of their face, in this world, whose Redeemer's hands were hard with the carpenter's work, in this world, whose every advancement, whose every inch of progress has been won through struggle and toil—it is every man's place, yes, there is a divine and eternal obligation resting upon every man to work. Every man in this world, who is able and strong, should work, should be doing something by thought and word and deed to carry out the old command, to subdue and replenish the earth, to make its deserts bloom, to let the sunlight into its jungles, to build homes in its wildernesses. The man who does not work must forfeit the esteem of his community and at last lose his own self-respect. I repeat, it matters not whether he lives upon his income, his only by inherited right, if he does not work, and lives upon the interest of moth-eaten bonds, if he is content to suck the dirty rag his grandfather left him, with no recognition of the responsibility and stewardship of property, he is a drone bee in the hive, he is a parasite on society. The man who does not work does dishonour to the great name of man. He gives up

the divinest energy, the surest manifestation of those qualities and instincts which constitute the highest and noblest manhood. He is like the dumb cattle in the field. He simply eats till he is full and then stands under the shade trees of pleasure, with no more enjoyment, no more appreciation of that rest which follows labour, than the dumb ox has. Tolling society, men who work, have a divine right to ask all aimless, lazy loafers, "Why stand ye here all the day idle?"

Church Terms Explained.

Surplice.—A white linen frock reaching to about the knees, very full, and with wide sleeves, still wider at the wrists. It is not open in front, but is passed over the head and secured at the neck by a button.

Sydesman.—A corruption of "synodman." He was a person whose duty it was to assist the church-wardens in laying ecclesiastical offences before the bishop at synods or visitations. In the present day sydesmen are persons chosen by the church-wardens, and deputed by them to assist them in collecting the offertories, and otherwise discharging their duties, and to act for them in their absence.

Tract.—A Psalm, or other part of the Scripture, sung in penitential seasons at the end of the Gradual, in place of the Alleluia.

Transept.—Churches which are built in the shape of a cross have two wings, one on each side, projecting at right angles with the nave and chancel. These are the transepts, north and south, forming, as it were, the arms of the cross.

Trine Immersion.—Thrice dipping in Baptism. Practised in the Church of England.

Triptych.—A painting, carving or piece of tapestry containing three panels side by side, the outer ones folding over the central one; it is sometimes placed over the Altar.

Tunic or Tunic.—A vestment worn by the sub-deacon or epistoler at the Holy Eucharist, a garment with wide but short sleeves.

Archbishops in Olden Times.

Very curious are some of the incidents recorded concerning Archbishops four centuries ago, in an article in the August *Windsor Magazine*. "One of the churchwardens solemnly complains to the Archbishop that his churchyard is 'haunted with hogs'—though it does not appear whether this statement implies grazing or ghosts. What could exceed the pathos of the following return by wardens asked to describe the condition of their parish—'Desperate?' The parochial clergy too appeal to the Archbishop. A vicar complains that a canon (who had apparently received his education at the monastery where no grammar was taught) came and addressed him as follows:—'Howbeit thou beareth thee bold, and was instituted by my lord of Canterbury, he hath nought to do here, for we are exempt from him, so tell him.' Another priest is interrupted by an irate parishioner during the solemnization of the marriage service. It was evident that the tediousness of wedding festivities felt by those not directly concerned is not a thing of to-day, for we are told that this guest suddenly shouted to the officiating clergyman who was putting the necessary questions enjoined by the rubric, 'If thou ax them any more here, I will styk thee.' A sidesman states that when attempting, during service time, to get a parishioner out of a public-house to attend worship (was this one of their duties?), that person offensively, but somewhat enigmatically, told the officer to go and 'shake his ears.' The peaceful residents of Kennington parish may be surprised to learn that a former parishioner, named Richard Ricards, threatened, in the year 1511, to slay his vicar. These cases of insubordination are the more incomprehensible when it is remembered that humiliating penances, excommunication, confiscation, torture, and death by burning, were punishments dealt out by the authorization of the prelates of the day."

—A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.

The Lord's Prayer.

The following beautiful poem has been ascribed to various authors—amongst others to James I. and Bishop Andrews :

THE LORD'S PRAYER.
 If any be distressed, and fain would gather
 Some comfort, let him haste unto
 Our Father.
 For we of hope and help are quite bereaven
 Except Thou succor us
 Who art in heaven.
 Thou showest mercy, therefore for the same
 We praise Thee, singing
 Hallowed be Thy name.
 Of all our miseries cast up the sum :
 Show us Thy joys, and let
 Thy kingdom come.
 We mortal are, and alter from our birth ;
 Thou constant art,
 Thy will be done on earth.
 Thou mad'st the earth, as well as planets seven.
 Thy name be blessed here
 As 'tis in heaven
 Nothing we have to use our debts to pay,
 Except Thou give it us.
 Give us this day
 Wherewith to clothe us, wherewith to be fed,
 For without Thee we want
 Our daily bread.
 We want, but want no faults, for no day passes
 But we do sin—
 Forgive us our trespasses.
 No man from sinning ever free did live.
 Forgive us, Lord, our sins,
 As we forgive.
 If we repent our faults, Thou ne'er disdainest us :
 We pardon them
 That trespass against us.
 Forgive us that is past, a new path tread us.
 Direct us always in Thy faith,
 And lead us—
 We, Thine own people, and Thy chosen nation—
 Into all truth, but
 Not into temptation.
 Thou that of all good graces art the giver,
 Suffer us not to wander,
 But deliver
 Us from the fierce assaults of world and devil
 And flesh, so shall Thou free us
 From all evil.
 To these petitions let both Church and laymen,
 With one consent of heart and voice, say
 Amen.

Wisdom.

It is generally supposed that wisdom comes with birth and nature, and that persons are wise because they are born so. There is, no doubt, a difference in this respect between one and another ; yet all, more or less, may be wise, if they cultivate with patience what is in them. And how often is it seen in the world that by this self-education the foolish are made wise, and by the neglect of it the wise are made foolish. Wisdom is something which may be compared to the stores of the bee. From flower to flower the bee goes, which it turns into honey, and, after collecting as much as it can carry, returns to the hive. So is wisdom formed and stored in the mind. We go to and fro in the world using our senses, gathering in impressions and knowledge, and return home to meditate upon it, and roll it over in our minds, and so to turn it into wisdom.

Wisdom is partly the fruit of observation and reasoning. The wave spread upon the shore returns to the ocean, leaving at times a valuable stone behind. So from our reasonings and reflections in the quiet of home there is left, time after time, one more grain of wisdom to be added to the store already laid up. Far more valuable is the wisdom of God laid up in the mind by the Spirit than the largest deposit made in the bank, because this grain of wisdom is life eternal. All true spiritual wisdom, whereby sinners flee from the wrath to come. " cometh down from the Father of lights." We are made to see our own sin, mourn over our own folly, pray for light and wisdom, long for pardon and peace, through Christ Jesus ; and such are made wise unto salvation by grace alone.

" He Shall See of the Travail of His Soul."

When the precious blood of our Saviour had fallen, was it lost ? Was it as waters that are poured upon the ground and cannot be gathered up again ? Did He suffer for nought ? Rather might we believe that a good seed falling into good ground bears no fruit ; rather might we believe that the broad and mighty river will not rush to the ocean waiting to receive it, than believe that Christ can have laboured and suffered for nought, and that the travail of His soul can have been in vain. He is sure to see the fruit of it ; He has begun to see it ; He began to see it at the very hour when He rose from the dead ; He is seeing it now ; but He shall see it on a larger scale, and with a fuller scope when the day comes, and the words of the prophet shall be fulfilled : " He shall see of the travail of His soul, and be satisfied." " He shall see," it is the expression of a fact ; it is an absolute certainty, for, lo, He says Himself to the Father, that He shall lose none of them that are given to Him, and not only we sinners are the gift of the Father to the Son, but we are the very object of the prayer of Christ : we are the answer of the Father to the Son, " Ask, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession." He who taught us that whosoever asketh receiveth, Himself heard the word from the Father : " Ask, and I shall give Thee " : and when we ask that the uttermost parts of the earth shall be given to our Lord, we are simply praying His prayer ; we are carrying it on, we are uniting with Him in it, and that is the true meaning of praying in the name of Christ, and we are sure to be heard by Him who heareth Christ always.—*T. Monod.*

Catarrh Means Danger,

Because if unchecked it may lead directly to consumption. Catarrh is caused by impure blood. This fact is fully established. Therefore, it is useless to try to cure catarrh by outward applications or inhalants. The true way to cure catarrh is to purify the blood. Hood's Sarsaparilla, the great blood purifier, cures catarrh by its power to drive out all impurities from the blood. Thousands of people testify that they have been perfectly and permanently cured of catarrh by Hood's Sarsaparilla.

God is Love.

Remember " God is love," and the revelation by Christianity of that dearest truth is the seal of divine sanction set to her mission among men. " God is love," and to bring that home to the heart of a sinner is, in fact, to revolutionize his life. A new universe burst on the minds of the men of his generation when Columbus succeeded in crossing the Western ocean ; a new vista opened up to science when the telescope brought within range of human eyesight the splendours of immeasurable worlds ; new eras of thought have been marked by the rise and work, have been placed as monuments on the graves of great thinkers in every region of man's intellectual activity. A region wider than many rolling oceans, more illimitable than the fathomless spaces of the mighty sky, deeper than any fresh departments of the thoughts of humanity, is opened before the eyes of those who will to gaze upon it by the Cross of Jesus Christ. What is that new world ? The answer is, God.—*Canon Knox Little.*

The Aged Christian.

In the case of even a true Christian it is a sad thing when, as years go by, his religion appears to be always growing more a thing of the head and less a thing of the heart, and while we are well assured that no one will lament that more than the true Christian himself, let us remember that such a train of thought must not be pushed too far. It would be very wrong if the aged believer were to fancy that because his religious feelings are growing less keen, less easily excited than in former years, he must, therefore, conclude that he is backsliding from God and leaving his first love. He is causing for himself needless sorrow

when he so acts and thinks. It is just that he has grown older, and so less capable of all emotion ; but his choice of Christ may be just as firm, and his religious convictions as deep as ever.

It is only to such as have really some good ground for hoping that they have believed in Christ that all this should be any ground of comfort. But if a man be not a believer, and if, when he listens to the declaration of the doctrines of the Cross, he understands them but does not feel them ; if he knows thoroughly well that whosoever does not betake himself to the great atonement of Christ must perish eternally, and if he knows, too, that he himself has never gone to Christ and never prepared to die ; and if, with all this, he does not care—ah, then there is a sad and a fearful explanation of how he comes to be so. Let it be your earnest prayer and endeavour at once to go to Him who came to seek and save the lost, lest the Holy Spirit, without whom you can do nothing, may be finally grieved away.

Hints to Housekeepers.

To beat the whites of eggs quickly put in a pinch of salt. The cooler the eggs the quicker they will froth. Salt cools and also freshens them.

SCOTCH FIG PUDDING.—Scrape two ounces of suet and rub into a breakfast cupful of grated bread crumbs ; add one cleft of orange peel cut very fine, one cup of milk, two eggs, one tablespoonful of sugar, one teaspoonful of ginger and one teaspoonful of cinnamon. Then add one-half a pound of finely chopped figs and a pinch of salt. Put in a buttered pudding mould or dish, and steam three hours and a half.

MACARONI PUDDING.—A favourite macaroni pudding is made by soaking one-half a pound of macaroni in cold water until soft. Line a pie-dish with good suet crust, in which suet finely chopped makes the shortening. Ornament the edge round the rim of the pie-dish. Then lay the macaroni in the dish, strewing raisins over each layer and sprinkling with sugar and a little allspice. Pour over this sufficient custard to fill the dish, and bake in a quick oven for half an hour.

CHARLOTTE RUSSE.—One pint rich cream, one teaspoonful of vanilla, half a small box of gelatine, one dozen ladies' fingers, one cup icing sugar, whites of two eggs. Whip the cream, then add the sugar, then the whites of eggs, then the gelatine. Line the dish with ladies' fingers dipped in the white or an unbeaten egg. Grease the dish before putting in the cakes. Put the dish and cakes in the oven to set, then pour in your mixture and set it out to stiffen. Put the gelatine in a cup and just wet it with cold water and let it stand about an hour. When ready to use it pour on boiling water enough to cover it, and when melted pour into the cream. This never fails.

It is said that oilcloths are made softer and much more durable by giving them two coats of linseed oil with a brush, and when that is thoroughly dry, adding a coat of varnish. Never wash an oilcloth with lye, or any such cleansing fluid ; it eats the life out of it. Go over it first with a flannel cloth and hot, clean water. Then follow with a bath of skim milk, or just skim milk alone, if not too much soiled. This will keep the cloth new a long time.

CHICKEN SALAD.—Boil the chicken till very tender, free it from bones and gristle, and chop. Chop a good sized head of celery and mix with the chicken, season to taste with pepper and salt. Make a dressing by beating the yolk of one egg until light, add one-half teaspoonful mustard, one-half teaspoonful sugar and a pinch of salt, mix together until smooth, then put in two tablespoonfuls of salad oil and four tablespoonfuls of vinegar, and beat until perfectly light and smooth and mix with the chicken.

SPANISH CREAM.—Soak one-third of a box of gelatine in one pint of milk one hour. Heat the milk until it is boiling, then stir in the yolks of two eggs beaten with one-half cup of sugar. Remove from the fire and stir in the whites of the eggs well beaten. When it is cool stir in one teaspoonful of vanilla ; turn in a mould.

Children's Department.

Strength in Happiness.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things now, here, in this life. Especially is this the case with this divine gift of the gladness of the soul. Do not rest content with any mere small, finite, temporal thing, and call that joy; it is some mere passing earthly elevation of spirits. That is merely a selfish impression. That is not connected with any feeling of regret for our imperfection, as true joy must ever be. In true joy there can be no selfishness. It is the delight that comes from consciousness of the nearness of God, consciousness of love to Him, consciousness of sin forgiven, consciousness of living for the good of our brothers and sisters of the human family.

The Whole Story

Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purifies and enriches the blood, tones the stomach and gives strength and vigor. Disease cannot enter the system fortified by the rich, red blood which comes by taking Hood's Sarsaparilla.

Hood's Pills cure nausea, sick headache, indigestion, biliousness. All druggists. 25c.

Have a Care.

We cannot be too careful of our manner of criticizing others or even of repeating unkind remarks. Many a time trouble has been made between two friends simply because some one has chosen to repeat a thoughtless speech made by one of them. It is only safe to criticize when we are quite sure that what we say will be helpful. Unless we believe that, it is much better to keep still. An angry rebuke

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This useful and interesting book, by the Rev Canon Mockridge, D.D., reviewed at length in the CANADIAN CHURCHMAN (Oct. 29, 1896), contains a complete history of the Anglican Church from its earliest times, in Canada, to the present date. It is handsomely illustrated, containing a full-page portrait of each of the forty-seven Bishops.

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may prevent the offender's repeating the act which called it forth, but it leaves a resentful feeling which may be just as harmful.

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An Indignation Meeting of Birds—A True Story.

By SAMUEL SOCKWOOD.

Several times I have been eyewitness to the emotions of a high order among birds, for instance, sympathy with other birds in distress.

When a college student I was taken very ill, and gaining strength but slowly, the doctor ordered me into the country.

I boarded at a farm-house and gave myself entirely up to the woods and fields.

Through an entire summer I studied lovingly the ways of the birds, and determined to raise some young thrushes and take them with me to my city home in the autumn.

My selection was a nest of brown thrushes.

Every day I watched them; I resolved to allow the old birds two weeks; then I would assume the rearing of the young ones.

At last the day came, and all my preparations were made. Taking with me a cage, I worked my way through the dense underwood. Very carefully I removed the nest, and was trying to get it into the cage when the female bird arrived. She uttered a cry, almost a shriek, and disappeared, but returned immediately with her mate.

The two birds made a wild effort to drive me away, even flying at me with every demonstration of rage and distress. Then, to my surprise, they both left.

I now felt so mean that I at once set about putting the nest back in the bush; but it gave me a good deal of trouble, as I could not make it stay in its place.

What now? The two old birds were back, accompanied by a whole bevy of wild birds. The entire coppice was alive with them. They seemed bent

on picking my eyes out. I had to screen my face by holding the cage before it.

Altogether, it was an extraordinary scene. It seemed to me there were at least fifty of these indignant little bodies, or perhaps a dozen species, some flying at me, and all making angry demonstrations.

Such an uproar—mewing, shrieking, twittering, and other cries, a babel of bird sounds! It all meant distress. All talked at once. The one keynote of the discord was distress and indignation.

I got out of that swamp a wiser and a better youth. My conscience smote me, and my only solace lay in the thought that I had done my best to undo the mischief I had wrought.

The next morning I again went to the swamp to see how matters stood. How softly I worked my way through the bushes! How deathly still everything was! The young birds had gone. I did so want to know how the old birds had managed matters, and how it fared with the little ones.

But the most remarkable act in my knowledge of a bird in sympathy with another in distress was performed by a robin not two hundred yards from my house. It was a deed of daring, and in the highest degree heroic.

A sparrow-hawk had pounced on a sparrow in the street, and was bearing it away. A robin from his maple tree witnessed the act and instantly started in pursuit.

High in the air the noble little fellow caught up with the buccaneer, and one could hear the short, jerky cries of the hawk as the robin was "pegging in" and making the feathers fly.

The hawk dropped his prey, and the robin returned to the maple tree, where he had left his mate. The sparrow made the best of speed to get back to his kind.

Was not that nobly done for the robin!—so brave and so magnanimous, too.

Responsibility for Our Best Gifts.

Best gifts are most likely to be abused, or at least over-used. The severely logical mind, or mind best capable of the clearest and most accurate processes of reason, is the mind most likely to place undue dependence upon the importance of logic; the artist whose greatest strength is in seeing breadth of effect is in danger of unduly depreciating the beauty of form and texture in the more minute components of a natural scene; the sensitive organization, the emotional, sympathetic nature, is in danger of being over-influenced by these resources,—great, rich, and important as they are.

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This is the complaint of thousands at this season. They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

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B. P. A. O. N.

Footprints.

We often think of the Arabs of the desert as a savage people, and many of them are so; but at least one among them is more devout than some men who boast of great wisdom, and try to deny holy things.

"How do you know there is a God? You have never seen him!" said an infidel to an Arab in whose tent he was resting while crossing the desert.

Taking the man outside his tent, the Arab pointed to the footprints made by a camel that had passed, and asked in return; "How do I know whether it was a man or a beast that passed my tent last night while I slept?"

"Why, that's plain enough," answered the man scornfully; "you can tell by the footprints."

"And so I know there is a God by the footprints of a Creator greater than man, that are plain enough everywhere about me," said the Arab reverently.

Let us examine some of the footprints for ourselves. Take up a handful of brown earth. Where is the hidden life that brings forth from such a dark mass a wonderful carpet of green, or sends up stalks whose bright blossoms delight the eye, and fill the air with fragrance?

Break off a brown twig. What is it within that tiny, dark bit of wood that stirs and pushes until the hard wall is broken through, and the curious leaf buds appear? Notice the dainty, satin-lined cradle, with fold upon fold of rare covers that have sheltered the tiny things while they were making

ready to come forth. Who designed and fitted the royal covers?

Ah! you are just on the threshold of the wonderful workshop of an infinite Creator. How He hides the life for a time, and then brings it before us again in blade and leaf, bud and blossom, we cannot tell. But we do know that no designer of any king's household on earth can make things of such royal, perfect beauty as those found on every hand in this world of ours. Man can but copy. In the originals we can see the footprints of an infinite Creator.

'Twould Hurt Dolly.

Among the stories which were told by certain aged physicians at a reunion of medical men of the times when surgical operations were conducted without anaesthetics, none were more touching than the following:

A little girl, not more than eight years old, was injured in such a way that it was necessary to amputate one of her legs. She proved to have wonderful pluck, and, instead of binding her, as was customary in such cases, she was given her most cherished doll to hold.

Pressing it in her arms, she submitted to the amputation without a single cry.

When it was done, the physician in charge, seeking to brighten matters up with pleasantry, said:

"And now, my dear, we will amputate your doll's leg."

Then the little girl burst into tears. "No, no!" she gasped, between her sobs; "you should not—it would hurt her too much!"

Sit Up Straight.

Your backbone was not made for a barrel hoop; so do not curve it around, but rather straighten it out. God made man upright, not round-shouldered, humpbacked, or bending over.

If you bend over too much in your studies, get a lower seat. Saw the legs off an old chair, and then sit down so low that your chin will come just above the table, make the hind legs a little shorter than the fore legs, and then read and write with your arms on the table, and it will take out some of the crook from your back.

One mother whose daughter was getting the habit of stooping, used to have her lie flat on her back without a pillow, for an hour each day, while she read to her out of some interesting book. In a little while she was as straight as need be, and a picture of health and strength.

In some countries the women carry pails, tubs, and heavy loads upon their heads—this keeps them erect. Throwing back the arms is another means of keeping straight. Remember you may add years to your life by standing up straight; and you may not only have a longer life, but a stronger,

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when you have clothing that keeps you warm in any weather. Just a layer of **Fibre Chamois** through your coats, vests or wraps provides a healthful comfort that will last all winter, no matter how severe the weather. The waterproof Rigby process makes it impenetrable to rain or sleet, its light weight leaves you free and unburdened so that any exercise is possible and its non-conducting properties keep out every whiff of cold air or frosty winds. It only costs a few extra

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of anything depends upon the publicity it receives

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