

Canadian Churchman

AND DOMINION CHURCHMAN
A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, OCTOBER 17, 1895.

[No. 42.]

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Lessons for Sundays and Holy Days.

October 2.—19 SUNDAY AFTER TRINITY.
Morning.—Ezekiel xiv. 1 Thessalon i. 5 v.
Evening.—Ezekiel xviii.; or xxiv. 15. Luke xiv. 25. to xv. 11.

APPROPRIATE HYMNS for nineteenth and twentieth Sunday 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:

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 190, 314, 315, 557.
Proclamation: 242, 281, 281, 601.
Offertory: 27, 235, 258, 541.
Children's Hymns: 298, 331, 473, 569.
General Hymns: 35, 181, 202, 277, 547.

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 193, 312, 318, 555.
Proclamation: 281, 299, 432, 445.
Offertory: 271, 275, 426, 431.
Children's Hymns: 265, 346, 435, 568.
General Hymns: 21, 269, 307, 430, 538.

NINETEENTH SUNDAY AFTER TRINITY.

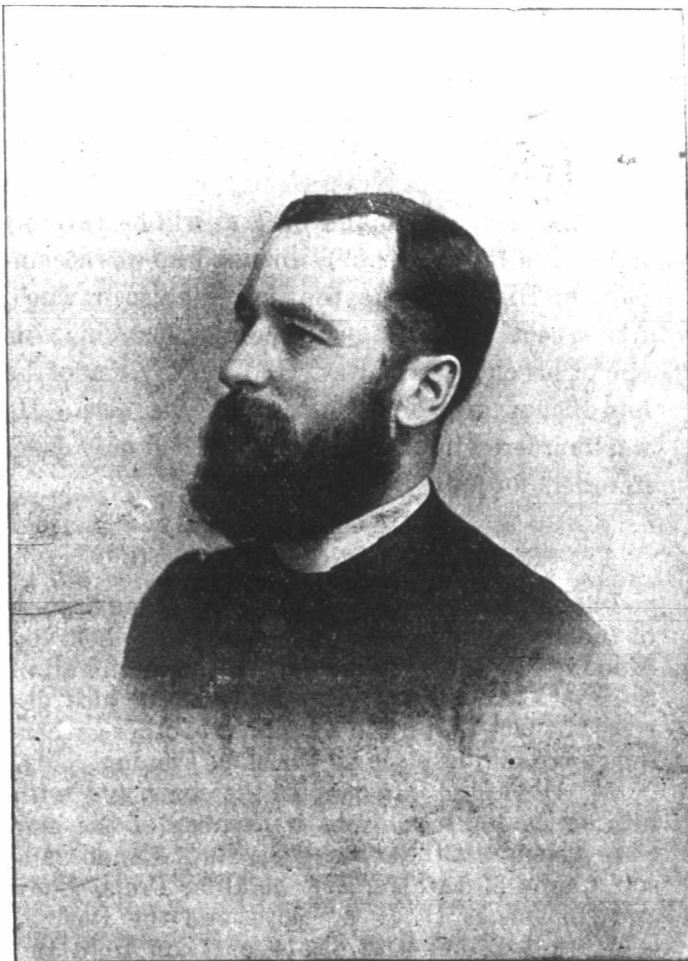
THE HOLY SPIRIT IN OUR HEARTS.

In the communion service, after each one of the commandments of God, as they are in turn rehearsed, we are taught to pray, "Lord, incline our hearts to keep this law." Unless God's Holy Spirit inclines or directs our hearts towards obedience, we cannot obey. On Whitsunday, when dwelling upon the thought that God Himself is the teacher of His people, we prayed for a right judgment in all things; that we might in all cases judge or find out what it was our duty to do; and it is the same Holy Spirit who, having shown us our duty, can alone direct us in doing it. It is only by God ruling our hearts in all things, small as well as great, that we can lead the life described in the Epistle—the life that Christians are bound to lead. There are great sins to be avoided—"putting away lying," "let him that stole steal no more," "let no corrupt communication proceed out of your mouth;" but there are others also, which we are only too apt to think little sins, such as "evil speaking," or fits of "anger;" and there

are simple duties to be performed, so simple even as being "kind one to another;" but in none of all these can we do as we ought unless we are "renewed in the spirit of our minds," for, as the Collect says, "without God, we are not able to please Him."

HURON LAY WORKERS' CONVENTION.

The programme of the Lay Workers' Convention at Windsor, on the 23rd and 24th inst., has now been issued. Its contents have been already anticipated by previous announcements in our columns. All the arrangements point to a successful and most interesting meeting, at which the presence of Mr. Eugene Stock will be no small attraction. He will give the address at the evening service in All Saints' Church, Windsor, on the first night of the convention. At this service the lessons and psalms will also be read by laymen.



REV. CANON SWEENEY, M.A., D.D., RURAL DEAN OF TORONTO.

REV. CANON SWEENEY, D.D.

We heartily congratulate the R. D. Chapter of Toronto on their selection of Rev. Canon Sweeny, M.A., D.D., rector of St. Phillip's Church, to be their Rural Dean for the next ensuing term of four years, and extend to the Rural Dean elect our best wishes for his success in the important office to which his brethren have elected him. We hail the appointment with every satisfaction, knowing that all parties in the Church will receive fair treatment at his hands, since we have ever looked upon him as standing for moderation, toleration and impartiality. May the Church's interest in the Deanery of Toronto be well to the fore during the next four years. Canon Sweeny is the son of Col. Sweeny, late staff officer H. M. pensioners, Montreal, and formerly of H. M. 83rd and 12th Regiments. He came to Canada in 1869, and was educated in Montreal, graduating at McGill University, taking his degree of B.A. in 1878 and M.A. in 1881. He was admitted to the diaconate in 1880, and to the priesthood in 1881. For a short time he was rector of St. Luke's Church, Montreal, and on the 16th of

December, 1882, he was appointed rector of St. Phillip's Church, Toronto. Taking an *ad eundem* degree of M. A. from Trinity University, Toronto, Mr. Sweeny proceeded in that University by regular course to the important degrees of B.D. and D.D., which last he obtained in 1888. In the following year the Bishop of the Diocese appointed him an honorary Canon of St. Alban's Cathedral, Toronto. Canon Sweeny is a good active worker in the Church, and many branches of it outside his own parish have received and still receive his attention. For a time he was a member of the Board of Management of the Domestic and Foreign Missionary Society, and has always been an active promoter of the Sunday School Association and of the Church of England Temperance Society. Rev. Canon Sweeny is the third rector of St. Phillip's Church, also the third Rural Dean of Toronto.

GOOD WORDS.

A clergyman in Ontario Diocese writes:—"I am very anxious that THE CANADIAN CHURCHMAN should be in every family in my parish, as I consider it a capital instructor. Send me some sample copies and I will begin at once to introduce it. An almost positive I can get forty and perhaps more subscribers." This testimony is most gratifying, and should other clergy follow this praiseworthy example, we should feel that we were obtaining assistance, to us invaluable, in securing the objects we have ever in view. We desire to make THE CANADIAN CHURCHMAN a real aid to the clergy in promoting Church principles and in making it an instructor to their people.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

It is constantly affirmed that the true life of the Church lies in its missionary work. It is one of those sayings which must be repeated and declared again and again until, by continued reiteration, it attracts attention. These are days when missionary questions must come to the fore. In fact, we are living in a missionary age. All over the world a great work is going on. Quietly and unobtrusively, the strongholds of heathenism are being weakened and the Gospel of the Kingdom established. The ordinary public may be in ignorance of this work, for the simple reason that the records of it are to a great extent unnoticed and unread. It is only when some shocking deed like the murder of Bishop Patteson in Melanesia, or of Bishop Hannington in Africa, or the massacre of a band of missionaries in China, is made prominent in the newspapers, that the general public become aware that work of a truly Apostolic character is really going on. But going on it is, and no Church can afford to lag behind when so many are pressing onwards to achieve, if possible, the truest triumph of Christianity—the conversion of those who are in darkness, to the light of the Gospel. It is with some satisfaction, then, that we turn to the late triennial report of the Domestic and Foreign Missionary Society of the Anglican Church in Canada, as it was read recently in Montreal at the Provincial Synod, and there learn that since the formation of the Society in 1883, its income now for one year is about the same as it was for the first triennial period, or for the first three years put together of

its existence. This income, even as it stands now, may not be what, from the wealth and prestige of the Church of England in Canada it might be expected to be, yet it is an indication that men and women are at least beginning to realize the importance of grappling with the missionary question. The Church of England herself is now a vast missionary organization throughout the world. Her Episcopate is set up in distant lands and is exerting an influence the magnitude of which few people perhaps realize. And when we look back upon the history of this movement, we find that it is due almost entirely to the missionary societies that were formed in England for the purpose of conveying the Gospel message to the colonies and to the heathen. These societies were not established without opposition, nor are there yet wanting men who complain of them. The cost of managing them has come in for continued attacks, yet they have gone on with their work supported by those who had within them sufficient spirit of enterprise to see that societies could not progress without a certain amount of expenditure. Their management meant work—hard, assiduous toil,—and work that is to be relied upon must be paid for. The amount of money spent in England by the Society for the Propagation of the Gospel on its deputation work, alone, must be very great—yet this very work constitutes the chief source of its revenue. The Society has found that it pays to send men all over England advocating missions and collecting money for their support. And, of course, the management of this money requires officers, and officers must have offices to work in—and so the expense has increased to the alarm of timid ones. But the fact remains that the great societies of England have made the Anglican Church what she certainly was not before they existed, an active and vigorous missionary organization. The Church in the United States adopted the plan of resolving itself into a great missionary society, with a proper and efficient staff of officers and all other requisites for pushing its claims and extending its work, with a result that fully vindicates the action. Other religious bodies have found the necessity of working in the same manner. Their missionary operations had to be put upon a sound business basis, but they were not long in realizing that the money spent in expenses, which, of course, frightened some people, came back to them increased many fold. The Church of England in Canada has now her Domestic and Foreign Missionary Society, and already good results have proceeded from it. The Board of Management, finding the work of honorary officers unsatisfactory, and availing itself of the experience of all other missionary societies, adopted recently the system of paying for the work which the duties of the Society demand. In order to make this as light as possible, at least at the beginning, the two offices of Secretary and Treasurer were combined and placed in the hands of one person, whose whole time is to be devoted to the business and interests of the Society. It is satisfactory to know that the General Board of Missions (or the Provincial Synod) did not reverse this praiseworthy action of the Board of Management. The discussion of the question called forth many speeches of a statesmanlike character in support of the line of action that the Board has considered it necessary to take. The Domestic and Foreign Missionary Society of the Church of England in Canada, therefore, is now fairly embarked upon its business-like career. With the support of a loyal people, anxious to see the Canadian Church taking her true place in the

mission field, good results in time may be hoped for. This society has already called forth the warm sympathy and hearty co-operation of the women of the Church, who, in their "Woman's Auxiliary," are doing their best to aid it in its objects and aims. It remains for the Society itself to push its claims upon the Churchmen of the Dominion.

THE LATE BISHOP OF NYASSA LAND.

The Right Rev. Chauncy Maples, the news of whose death by drowning in Lake Nyassa last month reached us by cable a few days ago, was consecrated on St. Peter's Day last, in London, together with four other clergymen, and had thus only been a bishop barely three months. He succeeded Bishop Hornby, whose health, after two years' work in Central Africa, broke down. Dr. Maples was an Oxford man and took his degree in the year 1874. One year later he was ordained deacon by the Bishop of Oxford. In 1876, after receiving priests' orders from the same bishop, he went out to Africa and joined the Universities Mission in Central Africa. He was first stationed at Masasi, but in the year 1883 was transferred to Newala. Three years later he was appointed Archdeacon of Nyassa and had his headquarters at Likoma. He held his position until May of the present year, when he was offered and accepted the vacant bishopric of Nyassa. He was only 43 at the time of his death and his loss will be severely felt. The Rev. Joseph Williams, who was accompanying His Lordship at the time, was also drowned. About the same time that he lost his life one of his clergy, the Rev. G. W. Atlay, son of the late Bishop of Hereford, lost his life also. He was murdered by the natives. He had only been in orders for four years.

C. M. S. MEETING IN TORONTO.

The first public meeting of the Canadian branch of the Church Missionary Society was held on Monday evening, October 7th, in the large hall of the Y.M.C.A. There was a large attendance despite the fact that quite a number of other gatherings were taking place on the same evening. Mr. N. W. Hoyles, Q.C., occupied the chair, and with him on the platform were a number of the city clergy, amongst them being the Revs. Canon Sanson, Canon Mockridge, Dr. Sheraton, Profs. Cody and Du Vernet, C. J. S. Boyd and the Rev. J. O'Meara, together with the deputation from the Parent Society, who were seated on either side of Mr. Hoyles, viz., the Rev. Percy Grubb and Mr. Eugene Stock, one of the chief secretaries of the C.M.S. Promptly at eight o'clock the meeting was started with the singing of a hymn, after which Canon Sanson read a portion of Scripture, following it with an extempore prayer. The chairman then called upon the Rev. C. J. S. Boyd to make a few remarks. This gentleman is shortly going out to China as a missionary, and naturally he confined his remarks to that country. He dwelt upon the vast population of that land, some three hundred million in all, and mentioned that amongst that seething mass of human beings but 1,200 Protestant missionaries of all denominations were to be found, which gave one missionary to every 240,000, or thereabouts, of the population. He concluded his remarks by making an earnest appeal to his hearers to send out more men to that heathen country. The next speaker who addressed the meeting was the Rev. Percy Grubb. He devoted the greater part of his remarks to the suggestion of various schemes whereby the missionary spirit might be helped on and a much greater interest taken in missionary work, without in any way adding to the already existing parochial organizations. In the course of his address he made mention of a parish in the North of England, where there is but a population of 300 all told, and wherein there is but one rich man, the squire of the place. From that parish last year, whose

population are almost all of them colliers, the C.M.S. received nearly £250, of which sum the squire himself gave a tenth part. The interest which is evinced in missionary work in that parish has to be seen to be appreciated. Mr. Grubb next went on to say what a large amount of good might be done for the missionary cause if the boys in the public and private schools were given an opportunity to hear missionary addresses. In this connection he mentioned that the head master of Harrow (the Rev. J. C. Weldon) had recently started a series of lectures in the school chapel upon the missionary heroes of the past half-century. At a meeting held in Exeter Hall shortly after he had delivered the first of these lectures at Harrow, Dr. Weldon mentioned that a day or two after this lecture had been given he had received a letter from the parents of one of his boys, who wrote to tell him that in consequence of this lecture this lad had determined to go out into the mission field so soon as he finishes his education. Mr. Grubb spoke also of the good work being done in private schools all over the country, and mentioned especially Margate, where there are a large number of preparatory schools. In that town no less than 26 have definite missionary organizations existing amongst them. Mr. Eugene Stock followed and delivered a powerful and eloquent address on missionary work. He dealt entirely with the actual work done in the various mission fields, and gave his audience a great deal of interesting information regarding what he himself had seen in India some three years ago. Whilst in that country he had travelled some 6,000 miles, traversing the whole country from East to West and from North to South. Wherever he went he was received with open arms and met with large bodies of native Christians. Speaking about the way in which missionary work is looked upon by Europeans, he said that of course there were large numbers of men, both in the army and the civil service, who were constantly crying it down and saying that the missionaries never did any good, etc., etc., but these men were not Christian men themselves, so that nothing better was to be expected of them. He said, however, that he had found quite a number of men, both in the army and the civil service, and men, too, of the highest rank, who took the greatest interest in missionary work, and who helped it on in every way possible. He mentioned meeting in Calcutta, during his stay there, the Comptroller-General of the whole of India, the Judge Advocate-General of India and the Lieut-Governor of Bengal, Sir Charles Elliott, all of whom were Christian men, and who did much for the cause of Christian missions. Passing on from India to Africa, the speaker touched upon the aspect of Christian work at Mombasa and in Uganda, and just before he finished he read the few closing sentences of the last letter which had been received at Salisbury Square from the well-known missionary, McKay, of Uganda, who for fourteen years had laboured in that land without taking any furlough. The letter was addressed to himself, and in it he urged upon Mr. Stock the great necessity which there was then for more men in Uganda, and saying that he could not possibly come home until ten men had been sent out. Mr. Stock also spoke of the great work that medical men and lady missionaries are doing in the mission field at the present time all over the world. He closed by urging all to help on the missionary cause in every way possible. The choir of Little Trinity Church had seats on the platform, and they led the singing throughout the meeting.

BROTHERHOOD OF ST. ANDREW.

Programme.—Friday, October 25th, 8 p.m., Opening Service, in St. Luke's Church, corner St. Joseph and St. Vincent Streets, with address by the Rev. E. A. Welch, M.A., Provost of Trinity College. Saturday, October 26th, 7.30 a.m., Corporate Communion, in St. James' Cathedral. Celebrant—the Right Rev. the Lord Bishop of Toronto; 8.30 a.m., breakfast at St. James' school-house (provided by the kindness of the Toronto branches of the Woman's Auxiliary); 9.30 a.m., Meeting for Organization of Convention, St. James' school-house. Addresses of welcome by the Right Rev. the Lord Bishop of Toronto,

and T. R. Clougher, Chairman of Toronto Local Assembly Council; 10 a.m., Conference. Chairman Rev. Canon Sweeny, D.D., St. Philip's, Toronto. (a) "The Source of Power," (b) "The Use of Such Power"; 12 noon, Open Discussion: "What Constitutes a Brotherhood Man?" Discussion to be led by John W. Wood, Secretary of the Brotherhood of St. Andrew in U.S.A.

1 to 2.30 p.m., Lunch in St. James' school-house. 2.30 p.m., consideration of following matters: (1) International Convention. (2) Revival and Extension of Brotherhood Work in Ontario. 3 p.m., Question Box. 3.30 p.m., Conference. Chairman—R. V. Rogers, Q.C., St. James, Kingston. Subject: "What to Do and How to Do It." To be followed by General Discussion in three minute speeches. 8 p.m., Open Meeting. Addresses:—1. "Church Going." Silas McBee, 2nd Vice-President of the Council of the Brotherhood U.S.A. 2. "The Layman's Movement." Allan M. Dymond, Toronto. 3. "The Brotherhood." The Right Rev. T. U. Dudley, D.D., Bishop of Kentucky. Sunday, October 27th, 1895. 8 a.m., Holy Communion in city churches. 11 a.m., morning services in various city churches, with special sermons where possible. 3.30 p.m., Men's Mass Meeting, Association Hall. Addresses:—1. "The Church's Message to" (1) The Indifferent, The Right Rev. T. U. Dudley, D.D.; (2) The Sceptic, Silas McBee; (3) The Impure, Rev. Canon DuMoulin, D.C.L. 7 p.m., Service in St. James' Cathedral, with sermon by the Right Rev. T. U. Dudley, D.D. 8.30 p.m., Farewell Meeting—St. James' Cathedral—led by the Rev. J. C. Roper, M.A., St. Thomas', Toronto.

REVIEWS.

- ON BEING ILL. 2. ON THE LOSS OF FRIENDS. 3. ON CHILDREN. By Anthony W. Thorold, D.D., Lord Bishop of Winchester; 25 cents each. New York: Thomas Whittaker.

These booklets can receive no higher commendation than to say that they form an exact transcript of the author's sweet and amiable Christian character. None but an intense lover of children could have written of children so affectionately as the late prelate has: None but one who has known affliction could have given so true consolation on the Loss of Friends. There is no mere sentiment or trace of unreality, but sober Christian thought. They are invaluable in the working of an ordinary parish, and the leatheret binding gives the small volume a tasteful appearance for a present.

THE CARBONELS. By Charlotte M. Yonge, author of "The Heir of Redclyffe," etc., with illustrations by W. S. Stacey. 8vo pp. 299, \$1.25. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

Miss Yonge's work is too well known to admit of special commendation. This is a simple story, pleasantly written, and showing a common phase of English life sixty or seventy years ago, before the Church's renewal in strength and beauty. Miss Yonge is quite at home in the ring of village gossip and rising discontent, but the "chestnut" of the barrel organ carried out of the church should be allowed to pass with oblivion.

A NEW BOOK BY TALMAGE. R. H. Woodward Company, Baltimore, Md., will soon issue a new book by Talmage. It gives an account of his recent travels around the world, and will be very liberally and beautifully illustrated, several hundred illustrations being used. The book will be sold by subscription.

MAGAZINES.—*The Expository Times* for September has its usual supply of suggestive hints for the exposition of Scripture, a curious article by Mr. Boscawen on the Egyptian Heaven, and many other readable articles. The great text is a very great one, 2nd Cor. xiii. 14, and most preachers will receive help from the notes here supplied and the method of treatment suggested. Mr. Headlaw continues his excellent papers on the Theology of the Epistle to the Romans, and the admirable exposition of the 1st Epistle of St.

John, by Dr. Rothe, is brought to a conclusion. There are some useful notes on the "twenty misused texts," three being treated in this number. The sixth volume is here ended.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

MONTREAL, Sept. 18th.—The seventh annual conference of the Montreal Diocesan Theological College Association began in the hall of the college. The conference opened in the morning with Divine service and celebration of the Communion in St. George's Church. Rev. Principal Henderson also preached his annual sermon to the Association, taking his text from the sixteenth chapter of St. John and the 3rd verse, "And these things will they do unto you because they have not known the Father or Me."

The conference opened in the college hall at two o'clock in the afternoon, His Lordship Bishop Bond in the chair. After a hymn and prayer His Lordship delivered a brief inaugural address. The minutes of the last meeting were then read and approved, after which the Rev. Rural Dean Armitage, of St. Catharines, Ont., was called upon and gave a few words of greeting as representing Wycliffe College, Toronto. His greeting was received with applause, His Lordship saying that his words were indeed reciprocated most warmly. Rev. Principal Henderson then took the chair on His Lordship being called away.

Rev. F. H. Graham here arose and proposed that the meeting put on record the deep regret it felt and its distinct feeling of loss on the death of the late Rev. W. A. Mervyn, of Christ Church Cathedral, who since the last conference had been removed from their midst. The motion was unanimously carried, and the chairman made a few touching remarks to those present, all standing. He had not known a case where anyone had been among them for so short a time and made himself so many friends as the late Mr. Mervyn, and it was with the greatest regret and sympathy that his removal from their midst by death was felt.

Rev. Canon Sweeny, D.D., was then called upon and read a paper on the subject of preaching. Preaching, he said, was something more than the act of delivering discourses on religious subjects; it was the momentous action upon which hung issues beside which those of the world's decisive battles, or political campaigns, were as nothing, for its action, if faithfully performed, won souls for the inheritance of His Son. He gave an interesting idea of what should take up the time of a clergyman on each day of the week. The structure of a sermon, its text, were dwelt upon, as was also the preacher himself, as the preacher in his study, in the pulpit and in the world. Canon Sweeny's address was one that could not have been more appropriate to the occasion. It was one that must necessarily have been deeply interesting to the members of the College Association. The selected speakers on this topic were the Revs. F. H. Graham and A. C. Asch, who each gave short and interesting addresses on the subject.

The public meeting in the Synod hall in the evening was well attended. His Lordship Bishop Bond occupied the chair, and opened the meeting with a few introductory remarks. The Lord Bishop of Algoma was then called upon to address the meeting, which he did, dwelling particularly on the need of Christian unity, while yet holding with intensity of firmness to those particular religious convictions in theological truth. He also spoke of how we should maintain an attitude of loving charity to those differing from us. He dwelt on the college, its work in the past, and expressed the greatest hopes for its future success. Another very able address was delivered by the Rev. Canon DuMoulin, of Toronto. His theme of address was the English Bible, and he urged upon all theological students and clergymen the necessity of a thorough acquaintance with the Bible as the first qualification for their work among the people. Canon DuMoulin's address was listened to with great attention.

The chairman, after thanking the speakers of the evening for their instructive words, brought the meeting to a close with the benediction.

The second day's session began with a devotional hour, led by the Lord Bishop of Huron. His theme was the knowledge of God. All the messages of the Bible, he said, converge to this knowledge of Jesus Christ, a knowledge not merely intellectual, but a personal union with Christ. Concluding, His Lordship said: "Aim at the reproduction of the life of Jesus Christ and your ministry will be a ministry of power. This can be had by the indwelling power of God, the Holy Ghost."

The first paper of the morning, which was given

up to the discussion of Ritualism, was by the Rev. Principal Henderson and was entitled "What Ritualism is." The speaker divided his paper, a most interesting one, into two parts, first what it is not and second what it is. Speaking on the first division, he said it was not to conduct service according to the taste of the one who officiates. It was not merely the vestments, music or outward acts in themselves, nor mere symbolism. These things were not wrong in themselves, but might be put to a wrong use. He distinguished between ritual and ritualism as authorized and unauthorized, and spoke of their essential differences. Speaking afterwards of what ritualism is, he said that it was sometimes made use of to express false doctrine, especially as regards the teaching of the presence of Christ in the elements of the Eucharist. Our attitude to such ritualism as that, he said, must be uncompromising opposition.

The second paper on Ritualism was by the Rev. Geo. Forneret, M.A., entitled "Our attitude towards sound doctrine and Ritual advance." Speaking first on "Sound Doctrine," the speaker said that in some doctrines all schools are at one. There was diversity in the methods of using the means of grace. There were three types of mind who found embodiment in three leading schools—High, Low and Broad Church. These types of Churchmanship reacted upon the mind, he said, and inclined to make extremists in one of these directions. The Rev. Mr. Forneret then spoke on "Our attitude toward Ritual advance." The question was "What is the Church's law on Ritual?" The ambiguity of this should be done away with by an authoritative declaration of the Church. In conclusion he said: "Preach Christ as the way, the truth and the life; let us have charity towards all, and let every man be fully persuaded in his own mind."

The speakers selected to speak on this subject were unfortunately absent yesterday and some other of the members took part in the discussion. Rev. Dr. Ker made an especially instructive address that made a deep impression. One thing he said that Ritualism was doing was the rescuing of the Holy Communion from degradation. The Rev. G. Abbott-Smith deprecated the idea that in that conference only one particular "stripe" of Churchmanship should be represented. He protested that no school of thought had a monopoly of divine truth and that no party should arrogate to itself the name of Catholic. He urged that this discussion should be maintained in a spirit of charity and tolerance.

The conference reassembled at 2.30 in the afternoon, Rev. Principal Henderson in the chair. The afternoon session was productive of some clever papers and interesting discussions. After the proceedings had been opened in the usual manner, the Rev. Rural Dean Sanders, B.A., was called upon to read a paper on "The Book of Daniel and its Historic Aspect." The paper was a most instructive one. The address was listened to with great attention and accorded warm applause. The Rev. C. C. Waller, one of the speakers selected on this subject, also gave a thoughtful address.

The next paper was by the Rev. Dr. Ker, and was one of the best ever given before the association at any of its conventions. It was entitled "Prayer Book Difficulties," and was an earnest effort to bring those difficulties, which must cross the path of all clergymen, to the notice of the members. It was a scholarly argument. He spoke of the lack of definiteness in the Anglican Church, a fact that was not evident in the Church of Rome, Presbyterianism and Methodism. This lack of definiteness, he said, had left them, the great Church of the Anglo-Saxon people, numerically fourth in the Dominion of Canada. Dr. Ker's address was listened to with great attention, and was followed by some interesting remarks on the same subject by the Rev. F. Charters, and by one of the students of the college, Mr. H. A. Naylor, B.A., who was accorded warm applause. Several other members of the clergy present also took part in the discussion that followed, and the meeting was brought to a close with the usual hymn and prayer.

In the evening the annual business meeting of the association was held in the College hall. The Rev. Principal Henderson presided and there was a large attendance of members. The Secretary-Treasurer, the Rev. G. Abbott-Smith, presented the financial report for the year, which showed the funds of the association to be in a most satisfactory condition, better than ever before. After the usual round of routine business had been transacted, and which took up the rest of the time of the meeting, the election of officers for the ensuing year was proceeded with. It resulted as follows: President, ex-officio, Rev. Principal Henderson; Vice-President, Rev. Dr. Ker; Secretary-Treasurer, Rev. Rural Dean Sanders; Recording-Secretary, Rev. W. P. R. Lewis; Elective Members of Committee: Rev. F. H. Graham, Rev. G. Abbott-Smith, Rev. E. I. Rexford, Rev. F. Charters and Rev. L. V. Lariviere.

At the next morning's session an interesting paper by the Rev. L. N. Tucker, of Vancouver, B.C., for-

merly of Montreal, on "The Relation of the Church to Political and Social Questions," was read by the Rev. G. Abbott-Smith.

Previous to the business session, a "quiet hour" was conducted by the Bishop of Montreal in the college chapel, the devotional exercises including an address from His Lordship.

With the resumption of business, the paper of Mr. Tucker was read, in which he explained that "the subject was one of intrinsic difficulty and somewhat unapproachable from the vagueness of the terms used to define it."

"The word 'social' is not as definite in my mind as I would like it to be. We sometimes speak of society as including only a small and by no means always a superior portion of the community. We call social distinctions the little barriers wherewith the pride or the customs of men divide them up into cliques and sets. Widening the import of the term, we say man is a social animal, and we speak of social life in reference to the contact of man with man in his domestic, civil and public relations. We speak of the social evil when we refer to the unlawful intercourse of the sexes. We then use the word socialism to indicate certain theories regarding the possession and distribution of all kinds of property. And, therefore, social problems may refer to balls, cards, theatres, parties, and all the games and amusements of social life, or they may refer to the relations of the poor and the rich, the classes and the masses, of capital and labour, and even to the whole class of questions involved in the term socialism. This latter meaning is the one I will adopt in the present paper.

"In like manner the word Church is not as definite in meaning as it might be. Supposing it to mean the Church of England, does it refer to the Church in her corporate capacity or simply to individual members? If in her corporate action, what is the organ or instrument whereby her attitude is to be marked? The mere decisions of Synod, with no agencies to carry the decisions into effect, are of very little use in the solution of vital and far-reaching questions.

"1. 'The relation of the clergy towards political questions.' Clergymen are citizens. As such, they are interested in the highest welfare of the state. Then religion has the promise of the life that now is, and of that which is to come. The material condition of the people has a powerful influence on their moral and spiritual life. And, therefore, the clergyman may vote. As one of the more intelligent and influential members of the community, it is his duty to be well informed on the leading political questions of the day. But he rarely descends into the political arena, either in his pulpit or Synod, without sacrificing much of the influence he owes to his sacred office. His pulpit is meant for the inculcation of morality and religion, not for the teaching of statesmanship. It is well for the clergy to preach a religious education in the public schools, but the practical work of legislation rests with others than them. Sensible governments will respect the feelings of the Church in all moral and religious questions. But all governments are jealous of the encroachments of the Church on their own peculiar province. The duty of the Church in this sphere is to teach that God rules in the affairs of men, that justice alone exalts a nation, that statesmen have a sacred and important trust committed to them, that they, like other men, must render an account to God, and not only to their constituents, that the ballot is a sacred ministry, that bribery is a sin against God as well as a crime against the State and against our fellow men.

"(2.) The same thing may be said in reference to social problems. There can be no question that the advance of modern civilization is in the direction of social developments. The hard lot of the poor, the tendency of wealth to accumulate immoderately in the hands of a few, the facility with which the strong can injure and crush the weak, the heartless operation of business methods—all this makes us feel that modern civilization is very far from the Kingdom of God. Here again the clergy are bound to inform themselves as far as they can regarding the principles that underlie all social, commercial and industrial life. They are bound to sympathize with the weak, the suffering and the poor, however little they may be able to improve their lot. Their sermons should not be on the subjects of capital and labour, strikes and combines, for these subjects will probably be much better treated elsewhere. But if their minds are well furnished regarding these subjects, all their sermons will be saturated with them. They can generally preach on the subject of money as one of the gifts and talents committed to men of which they are only stewards—not owners—and for the use of which they must render an account. They can preach on the text, 'Who is my neighbor?' and show by creation, by redemption, by sanctification, by all the conditions of human life, and by all the hopes of the life to come, that men are all brethren, that society, like the human body, is made up of many members, each member needing and needed by

all the rest, and that our neighbour is not only our family, our relatives and our friends, but all mankind, especially the sick, the poor and the sorrowing, in their temporal distresses, and the ignorant, the sinful and the heathen, in their spiritual poverty and need."

At the conclusion of the paper, a discussion ensued, the selected speakers being the Rev. Messrs. Lewis and Thompson. Others of the clergy present also spoke upon the subject under review. The conference was brought to a close by the Bishop, who in a few words referred to its importance and the good results likely to accrue from the several sessions. The delegates and their friends subsequently partook of lunch, which was kindly provided by the Alumni of the college. Among the distinguished guests at the lunch were the Bishops of Huron and Nova Scotia; the Rev. J. C. Roper, and the Rev. Dyson Hague.

ONTARIO.

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

GRENVILLE DEANERY.—The first meeting of the clergy of this Deanery was held at Kemptville on Sept. 3rd and 4th. At the services in the beautiful parish church on both Tuesday and Wednesday evenings, addresses were given by the Rev. Rural Dean Emery and the visiting clergy. The Rev. H. B. Patton, M.A., Prescott, was elected sub-dean, and the Rev. A. L. McFear, Maitland, secretary-treasurer. The order of business at future meetings was decided upon and also that Prescott be the next place of meeting. The circulation of Church literature and other topics of interest were discussed, to the mutual edification and encouragement of those present.

TORONTO.

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

Rev. Canon Macnab has removed to 173 Howland avenue.

KESWICK.—Owing to increasing ill-health, the Rev. C. R. Bell is about to retire from the charge of this mission; and he has recently received the following address, signed by twenty-nine of the visitors to that pretty watering place, accompanied by a handsome cheque: "The visitors at Roach's Point and Di Grassi Point desire to express to the Rev. Mr. Bell their deep gratitude for the many services in Christ Church he has put it in their power to attend during the summer months. More particularly they have appreciated his kindness in the frequent celebrations of the Holy Communion. They unite in the earnest hope that his health and strength may benefit by rest and change, and they assure Mr. Bell that he takes with him their heartfelt prayers and good wishes."

FAIRBANK.—The harvest festival in St. Hilda's Church was held on Thursday, October 3rd. The following clergy were present: The rector, the Rev. T. W. Paterson, M.A., the Rev. Prof. Clark, the Rev. C. L. Ingles, M.A., and the Rev. G. F. Davidson, B.A. The service was fully choral. The Rev. C. L. Ingles sang the first half of the service and the rector the latter. Prof. Clark preached a powerful sermon from Psalms xxvi. 7. The rector pronounced the benediction. The church, which was most beautifully decorated, was crowded to the doors. The thank offerings go to the Sisters of St. John the Divine for the poor. The congregation desire to acknowledge the kindness of St. Mark's choir, Parkdale, for their great trouble in providing the music for the occasion, and also of the clergy who took part in the service, more especially of Prof. Clark. On the Sunday within the octave there was a celebration. The Rev. J. H. McCollum, M.A., who was the celebrant, preached a most excellent sermon. In the afternoon Miss Playter brought her class from the cathedral to the children's service, and the church was comfortably filled. In the evening there was a most hearty harvest service. The congregations were large at all the services. The congregation on Sunday morning was the largest regular one since the church was built, and the number of communicants the highest. During the summer the porch has been painted; steps to the vestry have been put up. A proper notice board, a bishop's chair and a pulpit, have also been placed in the church. There remains yet much to be done, and any help towards paying off the debt, beautifying the church, or making the service more fitting, would be thankfully received and would be help to a most deserving mission church, as the people are poor but hard-working. An organ, prayer books, hymn books, hangings, frontals, vestments, etc., etc., are a few of the things needed. Any help would be received and gratefully acknowledged by the student in charge, Trinity College.

N.B.—A set of communion vessels is very badly needed.

NIAGARA.

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

MILTON.—The date for the opening of the new Grace Church in Milton has been fixed and will take place on Tuesday, November 12th.

HAMILTON.—An interesting ceremony took place in this city on the afternoon of Friday, the 4th, at 82 and 84 Hess Street S., when the Lord Bishop of Niagara held a Service of Benediction of the new House and School of the Sisters of the Church, in the presence of a good number of the parents of the pupils and friends of the Sisters. The service consisted first of evensong in the chapel of the House, with appropriate hymns and collects, and an earnest address from the bishop, during which he touched upon the excellent work that the Sisters are doing, and the great duty of all to come forward and support and encourage them, under the additional care and anxiety of the boarding school which they have just opened. The singing was very hearty, the pupils of the School forming a choir. From the chapel they adjourned to the school-rooms, the bishop leading the way with his pastoral staff, where the hymn, "Heavenly Father, Send Thy Blessing," was sung, and a few prayers said, after which all present were invited to inspect the two houses, which together form a very attractive boarding school in the healthiest part of Hamilton.

HURON.

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

WINDSOR.—Conclusion of Report of Missionary Deputation from Japan.—At the evening service the prayers were read by the Rev. Canon Hincks, the rector; the first lesson was read by Mr. Robinson, and the second was again taken by Mr. Yoshero Saiki. At this service Mr. Robinson gave a lengthy address, in which he maintained the deepest interest of the congregation throughout, in continuation of his subject, but entering more into the details both of his own missionary career and experiences, and of the history of Japan, her customs, religious and secular. He also gave some account of the progress of Christianity in general, and of the Church in particular, in that country, where it is officially called "The Church of Japan." Mr. Robinson said one of the first great missionaries was St. Peter, who exhorted men that they should sanctify the Lord God in their hearts and give a reason for the hope that is in them, and he would answer the question why he had taken up missionary work in Japan? In the first place it was because he believed in the Bible, and St. John had said the whole world lieth in wickedness, and St. Paul had said, how shall they hear without a preacher? He did not hold the mistaken view entertained by some that all would eventually be saved in some way. In the second place, he was a soldier of the Lord Jesus Christ, having been thus enrolled in his baptism, and the first duty of the soldier was obedience. In the Word of God he had plainly seen the command to go; and felt that it was meant for him. The soldier of the Lord should not be less loyal than the soldier of Her Majesty the Queen, nor less obedient. "Thirdly, I love His appearing, waiting and watching for the great day to come. Blessed are all they whom, when he cometh, he shall find so doing. If we neglect to hasten His coming by preparing the nations by the preaching of the Word, how can we say that we love His appearing?" He believed in one Holy Catholic and Apostolic Church, a holy universal missionary Church, abundant in Apostolic labours. He first realized the command to go in the year 1886. The Provincial Synod had passed a resolution looking to the sending of one or more missionaries to heathen countries; but no sufficient steps had been taken to provide the necessary means. A couple of years were passed awaiting the action of the authorities, when the rapid political and educational development of Japan seemed to open a door in that direction. He could have found employment in that country through the C.M.S. of England, but he thought it altogether desirable that Canada herself should be able to provide the means, and brought the matter earnestly before a meeting of the Alumni Association of Wycliffe College, of which he was then a student. The result was that a missionary committee was formed, which undertook to provide \$500 a year for a missionary to Japan, and Mr. Robinson was nominated for the post, and was accepted in the missionary jurisdiction of Bishop Bickersteth, being appointed to the Mission of Nagoya, where he has laboured during the past seven or eight years. While the Chinese are more or less hostile to Christianity, the Japanese are on the whole favourable. The attitude of the latter was aptly expressed by a bishop who said that it was one of "respectful hesitancy." There is at any rate an open door. And it seems the wisest to make the most of a field which, if reclaimed for Christ, would furnish the strongest ally in pushing forward missionary enterprises in other lands. There is

every prospect of Japan becoming a Christian nation. The common people, as in the Apostles' days, hear the Word gladly; but the Buddhist priests, though, as a rule, jealous and cynical, frequently furnish converts to the faith of Christ. Japan is highly civilized, having made such rapid strides in recent times in the arts both of war and peace, that she is called the Great Britain of the East. Her educational institutions are of all grades, from kindergartens to the great University of Tokyo. The people are sober and industrious and of a reverent temperament, there being no such thing as either intoxication or profanity among them. They may even be said to be religious, or rather superstitious in the sense in which St. Paul so characterizes the Athenians. About 300 years ago the Jesuits were received in Japan, and made many converts; but having attempted to interfere in the politics of the country, they were banished and many suffered martyrdom, and a standing decree was published abroad and posted up throughout the country, couched in stringent and threatening terms, against all missionaries, and was strictly enforced for about 200 years, when the decree was relaxed and missionaries began to be received as teachers. Their religion seeming to be different to that of the Jesuits, the decree was everywhere taken down during the thirteen years preceding the year 1872. Eleven of the native Christians came out and organized a Church. Missionaries then learned the Japanese language and began to translate the Bible into it. Their work was completed about seven years ago. The Japanese Christians are divided into four groups, and their numerical strength is in the following order: 1st, Presbyterian; 2nd, Congregationalist; 3rd, Methodist; 4th, the Church of Japan. The total number of Christians is reckoned at about 4,000. The Church of Japan was organized about eight years ago, and has adopted the Prayer Book of the Church of England, with some modifications suggested by the Prayer Book of the Church in the United States. It is already translated into Japanese. There are 30 native clergymen in Japan, and the Church would not die out if no more missionaries were sent there. Mr. Robinson's converts number 40 persons, among whom is a Buddhist priest. In addition to these, others are in preparation to embrace Christianity. Two years after Mr. Robinson went to Japan, the Canadian Board of Domestic and Foreign Missions sent two missionaries out, viz., the Rev. Mr. Waller and Miss Smith, who are stationed at Nagano. At Nagoya there are as missionaries eight married men and seven single women, the latter engaged in teaching and hospital work. Besides the work at his mission stations, Mr. Robinson has established, as a venture of faith, a very successful orphanage, which is supported by the voluntary contributions of those whose hearts are moved to make them without special solicitation. It numbers more than a dozen inmates. They consist of orphans whose parents were killed in the wrecks of buildings, destroyed by earthquakes, and of abandoned children. In conclusion, Mr. Robinson appealed to his hearers to devote not only a liberal share of their means to the missionary cause, but also their sons and their daughters, for they could not be devoted to any more noble career than rescuing the heathen from their darkness and degradation and causing them to rejoice in the knowledge and love of the glorious Gospel of our Lord Jesus Christ. As some of the Sunday-schools had undertaken to support one or more children at the Indian Homes, so he hoped to see the day when individual congregations would undertake to support a missionary of their own in foreign lands. On Monday evening a very large audience turned out to hear a magic lantern lecture by Mr. Robinson, portraying some of the striking scenery and architecture of the country, together with many features of the customs, manners and mode of dress of the people. The lecture was ably delivered and listened to with the deepest interest throughout. Mr. Yoshero Saiki ably presided at the magic lantern while the lecture was in progress. The lecture being concluded, and some congratulatory remarks having been offered by the Rev. Canon Hincks, Mr. Yoshero Saiki was called upon to address the audience. He presently made his appearance dressed in his native Japanese costume. He ascended the dais and bowing, made some introductory remarks in excellent English, in the course of which he professed more aptitude in, and a greater preference for his own language. He therefore addressed the audience in Japanese, calling upon the Rev. Mr. Robinson to act as his interpreter. Mr. Saiki made an excellent address, in which he expressed his gratitude for the interest those present had shown in the work of the missionaries in Japan, and in eloquent periods in his own tongue bespoke their continued sympathy and co-operation. The collections of Sunday and Monday evening amounted to \$38.64. The Rev. Mr. Robinson and his companion return to Japan within a few weeks. We are sure that all Canadians who have had the pleasure of listening to them, will wish them God-speed, and pray that an abundant blessing may attend their labours.

WINDSOR.—*All Saints' Church*.—The annual harvest thanksgiving services were held this year on the 29th of September, it being a Sunday, and the Feast of St. Michael and All Angels. The church had been suitably decorated with festoons, made from grain in the sheaf, tasseled stalks of corn, evergreens and flowers. Standards, columns and sanctuary, all were adorned with the emblems of the harvest. There were present and taking part in the morning service, the Rev. T. Beverley Smith, B.A., the curate, who read the prayers; the Rev. C. C. Johnson, Canon of St. Alban's, Toronto, who read the lessons; the Rev. H. H. Waters, rector of St. Paul's Church, New Orleans, who read the Ante-Communion service, and the Rev. Dr. McCarroll, formerly rector of Grace Church, Toronto, now rector of Grace Church, Detroit, by whom the special sermon was preached. Appropriate lessons, psalms and hymns were chosen for the service, which was rendered throughout with spirit and feeling, the surplined choir of All Saints' being reinforced by a goodly number of the vested choir of St. Paul's Church, Detroit. Dr. McCarroll delivered an eloquent sermon from a text taken from the parable of the unjust steward: "How much owest thou unto my lord?" By many details in the way of statistics, and by the portrayal of the many advantages which had accrued to mankind by the blessing of God in the civil, religious and material world, he showed how much men had to be grateful for, and that gratitude was a debt due to the Maker and Giver of all things, in whom we live and move and have our being; one indeed which was so great that the momentous question, "How much owest thou unto my lord?" could never be satisfied, for we owe ourselves, our souls and bodies and all that we possess, even the deepest, most constant love of our hearts, to the bounteous Father of all. In the evening the service was semi-choral, the selected psalms being sung throughout. As in the morning, there was an opening hymn and a recessional. The Rev. Canon Hincks, the rector, read the service, taking the lessons. The Rev. W. O. Waters, B.A., rector of St. Andrew's Church, Detroit, delivered an able and telling discourse from the text, I Chron. xxix. 14: "For all things come of Thee, and of thine own have we given Thee." In discussing the origin of the universe and all that it contains, he referred to the illogical attitude of the agnostic and the infidel, their modes of begging the question, and the shifting sands upon which they build up negations to the truths of Divine Revelation. Having shown the relation of the creation, including man, to the Creator, he proceeded to set forth his stewardship and responsibility. The sermon was listened to with profound attention by a large congregation. The new St. Andrew's Church, Detroit, which is now being built under the energetic direction and supervision of Mr. Waters, is to be a memorial church to the Right Rev. Bishop Harris, D.D., late Bishop of Michigan. The offerings for the day amounted to about \$80. This sum, together with the proceeds of the harvest home social gathering, is to be devoted to the liquidation of the consolidated debt of the church. On Monday evening, the 30th September, the harvest home festival was held in the parish school-house, for which an interesting programme of both vocal and instrumental music had been provided. The rector presided and opened the proceedings in the usual manner and gave a brief address. He congratulated the members of the congregation upon the unity and concord which prevailed among them, and the hearty spirit of co-operation which had characterized them during the period of nearly two years that he had ministered among them. He was much gratified by the excellent arrangements that had been made to celebrate the festival of the harvest in a worthy manner, and was glad to see the spirit of joyfulness which became the occasion. The Rev. H. H. Waters, rector of St. Paul's Church, New Orleans, on a visit to his old Canadian friends, was present, and entertained the audience with a humorous and otherwise interesting address. A silver collection was taken up which brought the total amount of the harvest home contributions to about \$100. Truly it may be said of this people, "They joy before Thee according to the joy in harvest."

MEAFORD.—The annual Thanksgiving service at Christ Church came off successfully on Sunday, Sept. 29th. Although the day was showery the attendance Sunday morning was large as usual, and at the evening service the church was crowded. The afternoon service of the Sunday school was interfered with by rain, yet the attendance and good attention given were very creditable. The decorations of the church this year were quite beautiful. The abundance of fruit, flowers, grain, etc., were arranged to the best advantage, and those who took part in making and placing festoons, flowers and banners are to be congratulated, as the whole had a most charming effect, which was noticeable especially in the evening under the electric light. The choir, which had been carefully trained, did its part well, and Miss Foster, the organist, deserves great praise for

the success of the musical selections and the way in which they were rendered. The sacred solo given by Miss Frederica Paul was very much appreciated, as indeed have been the solos given by her so frequently of late to the delight of the congregation. The Rev. W. Henderson, of Warton, preached the sermons, and all three were spoken of as most interesting and earnest. The young ladies of St. Agnes Guild beg to acknowledge the kindness of those who assisted them in the church decorations, and also of the following ladies who sent in flowers for the occasion: Mrs. B. Barracree, Mrs. James Randle, Miss Paul, Mrs. McCarroll, Mrs. Watson, Mrs. Sheriff, Mrs. Hare, Mrs. Edwards and Mrs. T. R. Moore. Mr. Job Almond deserves thanks for trouble taken to provide grain. The offerings for the day amounted to about \$70, and this together with the assistance of the Ladies' Aid Society, enabled the Churchwardens on Monday to reduce the debt \$100 and pay the interest up to date.

The Bishop of Huron has issued a pastoral urging the clergy and laity of the Diocese to be present at the Lay Workers' Convention at Windsor, Ont., on the 23rd and 24th inst.

WELLESLEY.—On Monday, Sept. 30th, the beloved wife of William Morton, M.D., of this place, entered into rest. The funeral took place on Thursday, 3rd Oct. The remains were taken to Cross Hill Church and were followed by a very large number of people drawn from far and near, for the deceased was held in high esteem. The burial services were conducted by Rev. James Ward, now of Haysville, Rev. C. R. Gunne, now of Gorrie, and Rev. Mr. Wright, the Incumbent of Crosshill. The two first named clergy were former pastors of the deceased, and drove long distances to be present at her funeral. Rev. Mr. Morton of Dundas, brother of Dr. Morton, was among the mourners.

MILLBANK.—The usual Harvest Thanksgiving services were held here Sept. 29th. The church was most beautifully decorated with flowers, grain, fruit, and evergreens, and a beautiful motto, "Praise the Lord, O Jerusalem," adorned the organ corner. The attendance was large and a substantial thankoffering was taken up at the offertory.

MILVERTON.—Arrangements have been made for a mission in this church, beginning Nov. 25th, and continuing at least a week, conducted by Rev. C. H. Shortt, of Toronto. This being the first mission ever held in this parish, it is looked forward to with much interest.

ALGOMA.

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

EMSDALE.—Monday, September 28rd, Rev. Rural Dean Machin arrived at Emsdale for the purpose of inspecting the work and property of the mission, and kindly preached the harvest thanksgiving sermons. Arriving at Emsdale Monday evening, the harvest thanksgiving service commenced on Tuesday afternoon (24th), 8 o'clock, the church having been beautifully decorated with grain and the fruits of the earth. The Rev. J. Pardoe, of Novar, read the prayers. The service was bright, an excellent sermon being delivered which filled all hearts with joy for their native land, and explained how much gratitude was due to Almighty God for all His gifts to man, both temporal and spiritual, through His Church. After service a vestry was held at which the Rural Dean expressed himself pleased at what was done and being done. September 25th.—The next station taken was Eberston, and was also nicely decorated with leaves, grain and the various products, showing the interest taken by the congregation to make the church look well at that season. One of the richest gifts was from the Sunday-school children, whose treat was held the same day, viz., two chairs for the sanctuary. The Rural Dean and incumbent, after dinner, walked round the land, to see that the stakes were in their places, and to give him, the Rural Dean, a knowledge of the locality and the land belonging to the Church. September 26th.—The next station was Sand Lake, at which place a nice church is being built, but as it was not ready to hold service in, we were compelled to go again to the barn of Mr. J. Wilkin, where we have been holding services during the summer months for the last three years. This we found beautifully decorated with leaves, and texts brought by a lady from England (the daughter of a clergyman), who had come out to visit her brother, one of the members of the congregation. Here again, after service, the Rev. C. H. Machin gave words of encouragement to the people to continue in the good work they had so nobly begun. This church we hope to be able to use before long, but we are short of money to do that part which requires skilled labour. It is strange that for a modest building like this people will not give, or give so slowly that their charity loses its nobility.

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

INDIAN HEAD.—On Sunday, the Feast of St. Michael and All Angels, the harvest thanksgiving services in connection with the Church of St. John the Divine were held. There was a celebration of the Holy Communion at 8 a.m., when the priest in charge was the celebrant. The Rev. C. W. Mosse, assistant missionary to Canon Body in the diocese of Durham, in the absence of Mr. Dobie, took matins and gave a most helpful and instructive address on the Angels. Mr. Dobie took the service in the evening. Mr. Mosse again preached a most helpful sermon from the words: "Except a grain of wheat fall into the earth and die, it abideth alone; but if it die it beareth much fruit;" showing that the more perfect we grow in the Christian life, the more we die to our old life and become new creatures. The church, which seats more than 100 persons, was crowded, many having to stand. The sermon was listened to with rapt attention. On Wednesday, October 2, a very successful bazaar was held in the skating rink, in connection with the Ladies' Guild, which has only been in existence since June. Useful and fancy articles were displayed for sale, and refreshments were also served. Over \$60 was realized. In the evening a concert was given in the reading room, which was filled with an appreciative audience. Nearly \$40 was realized, and it was felt by every one that the day had been most successful, and the ladies who have worked so hard for the past weeks have been well repaid. It is proposed to hand over \$50 of the proceeds to the Churchwardens for purchasing matting and carpets for the church.

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.

Crumbless "Altar" Bread.

SIR.—You have given publicity to a letter with the above heading in your "widely circulated paper," and I trust you will accord me the same kindness. As I read that letter I became, and doubtless the majority of your readers, immediately convinced that the writer had forgotten his Prayer Book rubric, or if he had not he must have purposely cast it aside. There need be no reading between the lines to discover at least three points: (a) The word "crumbless" savours at once of superstition. (b) The word "altar" is an unauthorized expression, having been expunged, as every "Church of England man" knows, or ought to know, from our Prayer Book at the glorious Reformation, for extremely obvious reasons. (c) In-tea-l of suggesting a new recipe, "J. Fisher" ought to have remembered the rubric (sadly overlooked in these days of superstition), "And to take away all occasion of disension and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten." Such a reminder (by J. Fisher) would have been far more beneficial and useful to his brother clergy than his novel recipe, and acceptable to the great body of the Protestant laity.

G. S. WINTER.

Prince Albert.

The Late Andrew Slemmont.

SIR.—I hasten to pay a tardy tribute to the memory of the late Mr. Andrew Slemmont, of Baysville, which the pressing call of serious illness in my family alone hindered me from expressing long ere this. The late Mr. Slemmont had been for the past ten years my right hand man in all work and efforts connected with the Church in Baysville. The Sunday school has lost a warm friend, a diligent teacher, a staunch and intelligent Churchman, and above all a man whose whole heart and life was in his work, and for the Church. He was never afraid or ashamed to vindicate Her cause. In season or out of season he would exhort to Churchmanship, explain Her changeless principles, defend Her doctrine and promote by all legitimate means Her interests, spiritual and temporal. Recognizing the fact that the Church of the children is the Church of the future, he bent his energies to the establishing of a sound system of instruction for the young, and to this end the Sunday school was the scene of his constant and unwearied efforts. He counted all loss but gain

if he only succeeded in influencing the young for good, and by the children one and all he was respected and beloved. He has been taken from us. My prayer is that others emulating his zeal and fired by a like enthusiasm, may be found to fill his place in promoting the glory of God and the welfare of His Church.

JAMES BOYDELL.

Incumbent of Bracebridge and Baysville, Ont.

"Life in a Look"

SIR.—I have waited four weeks since writing my last letter on the above extraordinary pamphlet, and I must confess I am somewhat disappointed that not one priest of the Diocese of Huron has ventured to take up the cudgels in defence of it. It cannot be that my letter was not worth noticing. It contained statements which should make every Huron priest start up in righteous indignation, if they were false. At any rate they owe it to themselves that some action should be taken with regard to the pamphlet in question. And the only action consistent with loyalty to the Church is that "Life in a Look" be publicly repudiated as contrary to the teachings of the Prayer Book, and that the publication thereof be stopped. I am very much obliged to Mr. Beardmore and F. O. W. for their testimony to the truth contained in my letter; the more so since their names do not appear in the clergy list. Mr. Hewitt's communication did not touch my case, and therefore needed no reply. There are other points of difference between its teaching and that of the Church besides that great one which was the subject of my former letter, to which I will now briefly refer. The Church teaches that every child when baptized is thereby "regenerated," "made a child of grace," "a child of God." I say, the Church teaches—if words mean anything—the doctrine of the Regeneration of Infants by Baptism. The Church may be wrong; she must be, if "Life in a Look" be right. Thus it reads: "What Nicodemus was anxious to know was, how a man could be born when he is old. Our Lord said it was by faith in Himself as uplifted on the cross. Standing before this tremendous sacrifice, and believing on Christ thus offered, the sinner not only obtains the full and eternal pardon of his sins, but also full spiritual health; that is, he is born again, a new heart being given to him, and a new spirit put within him. . . . Whenever a sinner believes in Jesus Christ as the bearer away of his sins, at that moment he is also born again," etc. (pp. 55, 56). That extract is sufficient to show that there is no room in "Life in a Look's" economy of grace for our little ones, since they cannot possibly exercise that antecedent faith which it, not the Church, makes necessary. No wonder every sect applauds "Life in a Look" to the skies. Again, the only regeneration of which the Church teaches is inseparably connected with an outward and visible sign, "water," and the use of a Christ ordained form of words: "In the name," etc., and is associated in our minds with certain very necessary accessories, such as a font, and an officiating minister. The teaching of "Life in a Look's" regeneration is associated with nothing visible and may be accomplished at any time or place. Further, the effects of regeneration: The Church teaches that the regenerated one—the member of Christ, the child of God—may be eternally lost through wilful sin, that he must pray for "grace to continue in" that saved state in which by Holy Baptism he was placed. It is true that she assures us for our comfort (Acts xvi.) that "not every deadly sin willingly committed after baptism is a sin against the Holy Ghost, and unpardonable;" and that, "by the grace of God, we may arise again and amend our lives." But that assurance also shows how heinous (in the mind of the Church) and soul destroying wilful sin is in the case of the baptized, i. e., of the regenerate. On the other hand, no one can read "Life in a Look"—particularly the last two chapters—and not discover a contradiction of the Church in this particular also. Page 55 says of the regenerate that they have (by the One Offering) "been once and forever washed" . . . "Separated," . . . "Consecrated," . . . "and once and for ever made holy in Christ," that "the sanctification of the believer is absolutely complete," that "he stands now, as he shall ever stand, perfect in the righteousness of Christ," etc. Such teaching (next to the tacit repudiation of the "One Baptism for Remission of Sins") is the most grievous error I see in the pamphlet under discussion. Now it doesn't matter very much what the righteous soul—the soul bent on doing the will of God—believes about "Final Perseverance." But in the majority of instances that doctrine is doing the devil's own work; it removes the one restraint, the restraint of fear, the fear of hell, which alone keeps a certain class of persons from sinking into the most selfish worldliness. Who does not know such characters—people who will roll off their tongue the very texts so ingeniously strung together, who will flippantly tell one that they "believe that their sins were done away on the cross," and that they are therefore "saved

for all eternity!"—but whose lives are as unlike Christ as it is possible for them to be. At one time nominally Churchmen—in some cases devout communicants; but now self constituted preachers with this "Life in a Look" Gospel in their mouths; dipping one another in some pond; "breaking bread" in their own houses; slandering God's Priesthood, and ridiculing Infant Baptism, "in season and out of season;" giving nothing to missions; in everything living for themselves, their own farms, families, bodies, and souls, as though God had sent them into the world to prepare for an eternity of selfishness! And these people profess to be "saved!" And why not, if to be saved for all eternity makes no greater demands upon us than a belief "in Jesus Christ as the bearer away of our sins upon the cross?" or if as an *atoned* Plym. has put it, we are saved by simply accepting the stupendous truth that sin is put away." But that is not the teaching of the Church of England. Mr. Editor, it seems to me that there should be discipline in the Church. Such a flagrant denial of the first principles would not be tolerated for a moment in any other religious body. This is not a mere matter of "High" or "Low" views; it is a matter of life or death to the Church. As the Bishop of Algoma wrote sometime ago, "Unless we have sound Church teaching on Prayer Book lines, we are simply playing into the hands of the denominations." And all I want is liberty to give that teaching, in the plain, undiluted language of the Catechism and offices of the Church, without having my work undermined, and my position as a teacher assailed, by the silly mischief-making literature of "Life in a Look." Next week, with your kind permission, I will give your readers some excellent thoughts from the writings of Chas. Kingsley, bearing upon the value of Prayer Book teaching.

R. B. WATERMAN.

Franktown, Oct. 2nd.

Aggressive Church Work.

SIR.—Knowing that the columns of your very interesting paper are always open to those engaged in aggressive Church work, I write to ask if you will, by inserting this letter, help us in this branch of the Holy Church's work. This mission, known as the South Burleigh and Buckhorn mission, covers about 400 square miles of territory, and besides South Burleigh with Stony Lake, includes the townships of Smith, Harvey and Cavendish. The population numbers several thousands, the majority of whom are nominally Protestant Dissenters, and from my experience in visiting them, I am able to say that the only reason why they are such is because they have no knowledge of the Church (or at the best a very imperfect and erroneous one) or of the Gospel she teaches. The mission was opened just one year ago to-day, and I am thankful to say that by God's goodness much real good has been done, and under very trying circumstances. By definite Church teaching the people are being awakened to a sense of their ignorance of the Christian Faith as contained in God's Holy Word, and to their need of a definite and vital religion. Our services are always well attended, and in many cases the people cannot find even standing room in the buildings we use. We have flourishing and rapidly increasing Sunday schools and branches of the Church Temperance Society, which are very popular, the meetings being always well attended. In addition to these, branches of the W. A. and G. F. S. are being formed. With the help of two lay readers I am at present working four stations thoroughly, but during this fall and winter I do hope and trust that we shall be able to extend Christ's Kingdom and to carry the Gospel of the Kingdom, with the various means of grace, to other parts of the mission where as yet Church services have never been held. This will entail a great deal of driving; at present we possess only one horse and cutter for our winter's work. We should have at least one more, and we are in immediate want of the horse. A man who was formerly a Dissenter but who is now becoming a steady Churchman, very kindly lent us a horse for the summer months, but requires it now for his fall and winter work. The Mission Board Grant is \$600 per annum and this keeps the three of us. Our people have been rather heavily taxed during this summer; crops are poor and money is scarce. I write to ask if any of your readers who are really interested in aggressive Church work will help us to purchase the necessary horse, cutter, robes and harness, for which at least \$100 is needed—for Christ and His Church.

F. H. HARTLEY.

The Mission House, Young's Point, Ont.
Oct. 1st, 1895.

A conference of mission clergy was held recently at Keble College, Oxford, under the presidency of Canon Body, of Durham. Amongst others present was the Rev. W. Hay Aitken. The conference was preceded by a service in the college chapel, at which the Bishop of Reading gave an address.

The British and Anglo-Saxon Church.

SIR.—Freeman tells us: "One point which cannot be too strongly insisted upon at this stage, is that the Church of England, which was founded by Augustine, has nothing whatever to do with the early British Church. In after-times certain British dioceses submitted to English ecclesiastical rule, that is all. The Roman planted, the Scot watered, but the Briton did nothing." What Freeman and Stubbs lay down as scientific historians, it ill becomes ordinary mortals to deny or question. But we must bear in mind the Irish-Scot got his Christianity from the Briton—and also that as English historians, Freeman and Stubbs follow the fortunes of the Anglo-Saxon conquerors. They seldom notice the British and Celtic element for the simple reason that it contributed very little in forming the English constitution. That this element was quite considerable Freeman shows by the survival of the British and Celtic language after the Roman and the Anglo-Saxon conquests, which "still remains the language of a not inconsiderable part of the Isle of Britain" (Ency. Brit., Vol. VIII., page 264). This language is still retained over Wales and a part of Monmouthshire, the Highlands of Scotland, and until quite recent years over Cornwall (viz., Corn Wales or Wales in the Corn) and over Ireland. While granting that the Anglo-Saxon Church, in common with the Anglo-Saxon state and race, conquered all along the line, yet they did not completely annihilate, for Freeman says: "In after times certain British dioceses submitted to English ecclesiastical rule. That these dioceses were British in origin, in tradition and sentiment, is beyond question—even the Diocese of Llandaff includes that part of England (Monmouthshire) which to this day is British in language and sentiment." I have already shown that certain presidents of these dioceses, having received ordination elsewhere, do not destroy the historic continuity of these churches. While granting that the Welsh dioceses were in some ways gainers in thus submitting to Canterbury, it was by no means an unqualified gain. The speeches of some of the most learned members of the Church in Wales, in convocation during the past year, show clearly what they lost—for they bitterly complained of the way in which the tithes from parish after parish had been alienated and applied to monastic and other institutions in England—thus producing the miserable weakness for which the English clergy so often reproached the Welsh Church. Then the English Government, sustained by the sentiment of England, defied all British feeling by filling the best appointments in these British dioceses, or churches, with men not only out of sympathy with British sentiments, but who could not understand their language. These speeches are living evidences of a British sentiment, which is derived from the same source as the churches these men served, viz., the old British Church. The following sentence from a sermon preached by the chairman of the Congregational Union, before that body at Swansea, South Wales, manifests the evil and loss to the Church which springs from ignoring the fact I am trying to prove: "That restless being, the Saxon, who, wherever he goes, turns the world upside down, has come hither also." English thoughts and habits of life, as well as English language, are rushing in upon us like a flood. But speaking for myself, I would say let us follow in the footsteps of our fathers. Our neighbours in England are excellent people, and we will learn from them all the wisdom we can. The perseverance that never yields—their faith in themselves, their truthfulness, their love of order, the quiet reverence of their worship, are things to be desired by all; and their splendid literature, which contains the thoughts and wisdom of ages—we will take possession of that. We have a right to do so, for did not Moses command the Israelites to spoil the Egyptians who oppressed them? We also have been oppressed by our neighbours; they have sent us laws in a strange tongue; judges who, in the courts of justice, were and are at the mercy of interpreters, and bishops who could not speak the language of their flocks." Freeman shows us England would not tolerate this kind of treatment herself—and soon lost all respect for a people who would tolerate it: "The first two or three bishops of each See were necessarily strangers, but as soon as Englishmen were fitted for such offices, they held them to the exclusion of strangers. It is hard to find a foreign prelate in England between Theodore of Tarsus, and Robert of Jumieges." This is one of the reasons Freeman gives for the Church being so really national in England. The old National Church of Wales (although now recovering) had almost become the Church of the Anglicized better classes. One does not like to say too much in this connection about affairs nearer home—but surely it is now about time that the Canadian Church became more Anglican in the sense of following the manly independence of the English Church at a time when England contained no more people than Canada does to-day. This, according to Freeman, is one of the steps

towards making the Church the Church of the people.

WM. BEVAN.

Mount Forest, Oct. 5, 1895.

In Memory of Andrew Slemmont.

SIR.—It was not until I read the Rev. G. C. Mackenzie's letter, in your issue of the 3rd inst., that I was aware of the death of that faithful, devoted and fearless servant of the Church, Andrew Slemmont, lay reader, and Sunday school superintendent. Most sincerely do I echo back the hope that "some efficient and loving pen" will give to the Church, at an early date, a detailed account of his loving labours and unflinching fidelity, in setting forth the Faith of our Church. If this were put in pamphlet form, for public distribution, it would be very helpful now that the subject of lay-readers is drawing considerable attention. A staff of lay-readers such as he whose loss the Church now laments, would win the deep gratitude of hundreds of the laity. It was only as lately as August last that I wrote him a note of thanks for some leaflets and a small "Home and School Church Catechism," which he kindly sent me, unasked, and which has the approval of five of our Canadian Bishops. Personally, I was unacquainted with him, but came to know him through the columns of our good Church paper, THE CANADIAN CHURCHMAN, some twelve years ago. Andrew Slemmont has passed away from us, but not his memory. "The memory of the just is blessed," and "the grave will propagate his praise." *Requiescat in pace.*

C. A. D.

Galt, Oct. 7th.

Anglican Fallacies.
No. III.

SIR.—Palmer in his "Origines Liturgicæ," speaking of Northumberland, tells us that it was "chiefly converted by Aidan"; while Canon Ormsby in his "Diocesan History of York," after describing the work done by Paulinus in Northumberland, tell us that "to Rome the conversion of Northumberland was undoubtedly due." Further, Lightfoot is repeatedly quoted as styling Aidan "the true Apostle of England." Even Dr. Lingard calls him "the Apostle of the Northumbrians." Now it seems to me after a careful re-study of the subject, that the importance of the labours of Aidan has been unduly magnified by most Anglican writers; while that of Paulinus has been equally lessened. It is the object of this paper to show that Paulinus stands out in history as the true Apostle of Northumbria, and that to him, and not to Aidan, as most Anglican writers assert, its real and lasting conversion is due. It will be noticed that at the opening of this paper I have placed in juxtaposition two opposite statements by two widely-read Anglican writers. One of these only can be in accordance with history, and it will be my endeavour to show which is so. I am fully conscious that most of my readers will agree with Palmer at the start, as I have long since learned the truth of Bishop Dowden's statement in his "Celtic Church in Scotland," viz., "There has been among some historians in this country a foolish exhibition of rooted prejudice in the dislike shown by them to acknowledge the indebtedness of the British Church to Rome." I would only change one word in the foregoing sentence, viz., some historians to most historians. I begin my examination with a brief review of the foundation of the Mother Monastery of Iona. About 563, the priest Columba landed upon the little Island of Hy, or Iona, off the coast of Argyshire. Here he built his famous monastery whose monks converted the northern Picts, and for twenty-nine years assisted to revive and extend the work accomplished by Paulinus. Columba owed his training to two separate teachers of the name of Finnian, the one belonging to Moville, who had been trained at Candida Casa in Galloway; while the other belonged to Clonard, and had been trained at the Monastery of St. David's, in Wales. Under the former Finnian Columba was consecrated deacon, and under the latter, priest. It is an evidence of the carelessness of certain popular writers that Lane in his "Illustrated Church Notes," refers to the training of Columba as though it was received under but one Finnian. He even represents Columba as surreptitiously copying a manuscript belonging to Finnian of Clonard, to which action Columba's subsequent exile to Iona was due; while the manuscript belonged to Finnian of Moville. The importance of this mistake cannot be too fully estimated, since there is good reason for asserting that the manuscript in question was a copy of St. Jerome's version of the Scriptures, which had been brought to Candida Casa by Ninian, who was in Rome at the time of its publication. From Candida Casa it had been brought into Ireland by Finnian of Moville. This only shows how careful one must be in accepting statements in the works of second-class writers. Now there is every reason for believing the tradition that Ninian had not

only been trained at Rome, but that he had there received episcopal consecration at the hands of the then Pope Damasus, who was Bishop of Rome from 366 to 384. We are told in the Ency. Brit. that "there is some evidence that the founding of Candida Casa took place in the year of the death of Martin of Tours, 397." A note in Giles' edition of Bede, informs us that Ninian was a contemporary of Pelagius, who was spreading his heresy (400) while Ninian was teaching the Catholic faith. Ninian was thus the Apostle to the Picts, being the first Christian missionary to that northern part of Britain, subsequently called Scotland. In Ninian, therefore, we see that a Roman mission with Roman orders was the first to break the heathen darkness of wild North Britain. Nor did this original planting of the Cross become extinct, for Kentigern, one of its offspring, when Bishop of Glasgow, met and exchanged courtesies with Columba, thus evidencing the harmony existing between two separate and independently founded British Churches. Galloway, Fife, Forfar, Stirling, Perth and Aberdeen, were converted by Ninian and his disciples; while the Picts to the north of the Grampians, and the inhabitants of Argyll, were converted by Columba and his disciples. Dr. Mackay tells us (Ency. Brit.): "It seems certain that Abernethy was earlier than Dunkeld, a centre of the Celtic Church distinct from Iona. When the waning Christianity of Ireland was revived in the middle of the sixth century, it was by the labours equally of ecclesiastics from these two separate Churches, viz., the Welsh British Church, and the British Church of the Southern Picts of Scotland. From St. David's and from Candida Casa two separate streams of teachers crossed over into Ireland, the former taking the usages and orders originally derived from Gaul, the latter those from Rome through Ninian. It must not be forgotten, however, that the Gallic episcopate which had transmitted its Orders to the early British Church, had its origin in the seven Latin missionary prelates who, it is safe to assume with the best historians of France, came from Rome, circa 250. Thus the orders of both streams were equally derived from Rome. Turning now to St. Patrick, it seems to me after no little study of the question, that he was consecrated to the episcopate at Candida Casa. Palmer shows that the original Irish liturgy was the same as the Primitive Roman liturgy. From whence did Patrick get this liturgy? It seems certain that he was not consecrated at Rome, or indeed that he was never at Rome. It was not from his supposed sojourn in Gaul, where after all, it cannot be proved he ever studied, that he derived it, since the liturgy in use there was not the Roman. Dr. Sullivan thinks that Patrick was educated at Candida Casa, where he was also raised to the priesthood (Ency. Brit.). I think Dr. Sullivan is correct, and that Patrick was made bishop also at Candida Casa, as well as priest. Further, it was in the North of Ireland that Ninian finally settled in 420. From the foregoing it will be seen that the North of Ireland, which gave to Columba and Kentigern (the latter was consecrated by an Irish bishop) their orders respectively of priest and bishop, had herself derived her orders from Rome, first in St. Patrick, secondly, in Ninian, and thirdly, through teachers like Finnian of Moville, all these hailing from the Monastery of Candida Casa. Even assuming that the North of Ireland had derived episcopal orders from Wales, these also can be traced eventually to Rome, so that Mr. Hole makes a mistake in asserting that "the Celtic Church had its own episcopal succession, which was distinct from Roman and Kentish, and it was in no communion whatever with Rome." From Kent it was of course distinct, but not from Rome, seeing that it was originally derived from Rome. Again, the Church of Ninian and Kentigern was undoubtedly in communion with Rome, and so was the southern province of the Scots of Ireland from 683. The two divisions of the Irish Church, the North and the South (to the former the Columbian Mission was affiliated), were termed respectively the northern and southern provinces of the Scots. Some time prior to 633, the southern province had declared itself independent of the North, but in 633 the decided separation came when the South accepted the Roman Easter, thereby coming into communion with the Catholic Church; while the North refused to adopt the new system, by which she shut herself out of union with the rest of Christendom, except the Welsh British Church, and the Columbian foundations.

ARTHUR E. WHATHAM.

(Continued in next issue.)

Lay-Readers.

SIR.—When the lay-reader starts in on a dual life, he materially weakens that influence which a true and holy layman exercises in the world's mart, and will never be accorded the position of one who has been regularly prepared, ordained and consecrated for the peculiar functions of the holy ministry. The world's history establishes that it is most perilous to perfection in any sphere of life for a man to multi-

ply his avocations. Again, the parallel sought to be established between Ignatius Loyola, his followers and the modern lay reader, is utterly inappropriate. The famous founder of the order of the Society of Jesus, or the Jesuits, was not a layman engaged during the week in business or pleasure. He was under solemn vows to devote his whole time and his whole life to his special office as the founder of an order of preachers. Whether, had he been a member of the "Established Church" he would have been frozen out, is problematic, and merely "begging the question." Again, John Wesley was no layman, but an ordained and consecrated priest of the Church. His actions prove conclusively the evil of combining ministerial duties and secular occupations, in that the end of his order of lay preachers has brought about the severance of vast multitudes from the Church. It is a popular saying that the Church drove the Methodists out of her fold—but like many other popular dicta, it is false. The real truth is that human pride and impatience of discipline, obedience and submission to constituted authority, led the professed followers of John Wesley to set up an independent standard and to separate themselves from the Body. Listen to St. Jude when he says, "These be they who separate themselves, sensual, having not the Spirit." The laity have as golden opportunities as the clergy to do the will of God. Let the layman remain a layman until such time as the Spirit of God calls him to offer himself for the holy ministry—then let him leave the secular pursuits of the world that he may entirely devote himself and all his time to the functions of the clergy. If our laity will give "as God hath prospered them" in their business pursuits, there would be ample funds in the hands of the Church to send regularly ordained ministers to those scattered congregations of the faithful that it is proposed to serve by the ministry of lay-readers. Lastly, where, in all the economy of the Church of God, as revealed in the pages of Holy Scriptures, Old or New Testament, is the parallel to or the precedent for the modern lay-reader? I am not writing against the propriety or expediency of employing laymen licensed to read the Holy Scriptures or even to preach the Word under exceptional circumstances—but I combat the opinion so widely expressed now-a-days, that we ought to encourage lay-reading as a recognized order in the Church; but under the most exceptional circumstances—or as a distinct work—unless safeguarded by solemn vows, and by entire removal from the ordinary avocations of the business world.

CHAS. E. WHITCOMBE.

British and Foreign.

The new mission church of St. Mark, Jarrow-on-Tyne, was opened lately by the Rev. Canon Body.

Archdeacon Cooper, of Brisbane is to be consecrated Suffragan Bishop of Ballarat at an early date.

The Bishop of Durham recently entertained two well-known Methodist ministers at Auckland Castle.

The Rev. V. F. Hammoud, vicar of Drighlington, Yorkshire, has been appointed rector of St. John's, Greenock.

Dr. Randall Davidson was confirmed in his new See recently in the Church of St. Mary-le Bow, Cheapside.

The musical festival at Cardiff was a brilliant success, thanks to Sir Joseph Barnby, who trained the choirs on the spot.

The Rev. Canon Ilderton, rector of Ingram, Alnwick, died lately, aged 84. He was educated at Cambridge and was ordained in 1834.

The parish church of St. Modwen, Burton-on-Trent, has been re-opened by the Bishop of Lichfield after an extensive restoration.

The vacant rectory of Bath has been offered to the Rev. Canon Quirk, now vicar of St. Paul's, Walworth, and recently vicar of St. Mary's, Beverly.

The Rev. W. Minniken, who did much good work in years gone by for the Church in Scotland, died lately at Perth, aged 84. He was ordained in 1842.

Archdeacon Archdale, of the Diocese of Ferns, is one of the oldest clergy in the Church of Ireland. He was ordained in 1828 and is now in his 92nd year.

The Bishop of Peterborough dedicated the new chancel of the parish church of Coalville, Leicestershire, a short time ago. On the same day His Lordship dedicated a new organ, new choir stalls, a large painted memorial window, a new pulpit and other things.

The memorial chapel in Wantage Parish Church, erected to the memory of the late Dean Butler, was opened and dedicated lately by the Lord Bishop of Oxford.

The Hon and Rev. J. S. Northcote will, in all probability, be appointed chaplain to the Speaker of the House of Commons in the place of the Dean of Canterbury.

The bells of St. Michael's, Coventry, are to be replaced in the tower of the church very shortly. The bells will not be rung, but chimed. The peal contains ten bells in all.

The Bishop of Chester recently preached at the re-opening of Holy Trinity Church, Leeds, which has been fitted throughout with electric light. Prebendary Bullock is the vicar of that church.

The Rev. John Trew, who has been for the past fourteen years rector of St. John's, Greenock, recently bade farewell to his late congregation, prior to his departure to an important charge in Bradford, Yorkshire.

The Duke of Cambridge—who was accompanied by his former subaltern, the Archbishop of York, both being mounted—was received with deafening cheers at York on his last appearance there as Commander-in-Chief, a short time since.

Mrs. Alexander, the wife of the Lord Bishop of Derry, is still very ill, but hopes are now entertained of her ultimate recovery. Prayers have been offered throughout the united dioceses of Derry and Raphoe for her complete restoration to health.

It is proposed to erect a memorial to the late Miss Stewart, recently murdered in China. The memorial will take the shape of a stained-glass window to be erected in the Church of Little Stukeley, Hampshire, of which parish her father is the rector.

The Rev. J. H. Fry, chaplain of St. John's Church, Boulogne, has been appointed to the chaplaincy of St. George's Church, Berlin, by the Bishop of London. The church was built by the Empress Frederick. Mr. Fry was at Boulogne for eleven years.

The late Bishop of Winchester willed the whole of his theological library in trust to the Dean and Chapter for the use of the new Church House at Wolvesey, or else for the use of a Clergy School, whenever such a school shall be founded in the diocese.

The new organ in Doncaster Parish Church was dedicated lately by the Archbishop of York. Both that prelate and the Bishop of Bath and Wells preached at Doncaster on the occasion of the harvest festival. Dr. Hopkins, organist of the Temple Church, presided at the organ on the occasion of the opening ceremonies.

The Rev. H. E. Maddock has been appointed a canon residentiary of York. He was Fellow and Librarian of Clare College, Cambridge, and is now vicar of Patrington in the North Riding of Yorkshire. From 1875 to 1878 Mr. Maddock was Professor of Classics at Trinity College, Toronto. He was presented by his college to his present living in 1884.

On St. Matthew's Day, in accordance with the will of Mr. John Bancks, assistant treasurer of Christ's Hospital in the year 1619, the Blue Coat boys and the Corporation attended Divine service at Christ Church, Newgate Street. The new vicar, the Rev. E. H. Pearce, said the prayers, and the sermon was preached by the Rev. Arthur Chilton, a former Grecian.

The Bishop of Winchester bade farewell to the clergy of his late diocese lately in the Church of St. Saviour's, Southwark. Every available inch of room was occupied. There was a special celebration of the Holy Communion at which the bishop himself was the celebrant. In place of a sermon the bishop gave an address of some length, dealing with his five years' work in the Diocese of Rochester.

On a recent Sunday in Napier, New Zealand, the dean (Dr. Horell), in the course of his sermon in the cathedral, appealed for the sum of £1,000 towards defraying the debt on the building. During the week immediately following he received over £1,200, made up in great part of small sums of money. The whole of this money was contributed by members of the cathedral congregation.

Mrs. Henry Brent, formerly of the rectory, New-castle, has gone with her three daughters to reside permanently in Denver for the benefit of the health of her eldest daughter.

BRIEF MENTION.

Cold weather is stamping out cholera in Japan, and it only exists in Kobe.

Buffalo has a furniture firm, "Irish & English"; Mr. Irish is English and Mr. English is Irish.

The Very Rev. Dean Carmichael is in Minneapolis, Minn., attending the annual Convention of the Protestant Episcopal Church of the United States.

Wilkie's famous picture of the Abbotsford family has been bought for \$4,000 for the Scottish National Gallery.

The Rev. A. Stewart, M.A., of Orillia, entered upon his ninety-second year last Thursday.

It is calculated that in ninety years, at the present rate of increase, Australia will contain 40,000,000 citizens.

The most enthusiastic woman horticulturist in Europe is Miss Alice Rothschild, whose collection of roses alone is said to be worth \$50,000.

Sour stomachs sweetened by the use of K.D.C.

In the Persian Gulf there are springs of fresh water that furnish supplies to passing vessels.

Rev. Charles H. Yatman, the well known Evangelist, is about to make an evangelistic tour to Hawaii, New Zealand, Australia and South Africa.

The amount paid in the form of interest to shareholders in public companies in England annually is something like £220,000,000.

Two illustrious women who celebrate this year the seventy-fifth anniversary of their birth are Florence Nightingale and Jean Ingelow.

The old rectory at Grasmere, in which Wordsworth lived from 1811 to 1813 while engaged on "The Excursion," has been torn down. It was built in 1687.

K.D.C. Pills tone and regulate the bowels.

Krupp, the Canon King, has set aside 1,000,000 marks as a fund for the benefit of his employees. In addition to this he gave on Sedan day 100 marks to each of the 1,620 veterans of the war of 1870 working for him.

The Rev. Mr. Smith, of Sharbot Lake, is busy building a new rectory. He deserves great praise for the way in which he has pushed business and secured a subscription list that would be a credit to a much larger place.

Use K.D.C. for all stomach troubles.

Gen. Count Waldersee, who has just received the rank of field marshal, is the eighth living German who has received the baton.

The Duke of Sutherland's two sons, the Marquis of Stafford, who is 7, and Lord Alistair Gower, who is 5, attend the village public school at Golspie, with the children of his tenants and workmen.

The Marquis of Lorne, who has just entered the House of Commons for the first time, adds—as a son-in-law of the sovereign—a new and unparalleled feature to its personnel from his near relationship-in-law to the sovereign.

The people of Woodstock, through the Ladies' Auxiliary to the Hospital Committee, have furnished a ward in memory of the late secretary-treasurer of their committee, Mrs. Andrew Pattullo. The ward will be named the "Isabel Pattullo Ward."

Disagreeable Duties.

We naturally incline to shirk them. We elect to perform nothing but the agreeable ones. But God will not humour our inclination. He will not encourage our weakness. He knows that the performance of nothing but agreeable duties would leave excellent elements of our character uncultivated, uneducated, undeveloped. Hence He calls us to perform disagreeable duties, even very repulsive ones. And how many times we have thanked Him for the results! Even in the very act of doing them we have come upon choice revelations. We have discovered in ourselves possibilities and powers of which we had not dreamed. We have gathered lessons of inestimable value. We have taken on richer strength, added treasures to our wisdom, and gained an experience which will continue to serve us through life.

An Interlude.

In the silence and shadow of leaves,
Bow down thy head and rest;
Drink of the dream that the tree-top weaves
Over the earth's warm breast;
The tender and balmful grass,
The brooding motherhood,
And let but a few short moments pass
In learning that life is good.

Somewhere, with tumult rife,
Is a world of sorrow and shame.
And men are made by strife,
As the metal is fused by the flame;
To-morrow thy feet may turn
From the cool and calm of the wood,
But forget to-day there are paths that burn,
And remember that life is good!

Ay! though it wounds and grieves!
There is strength in the lees of pain.
O heart, be still in the shelter of leaves,
And find thyself again!
Find thyself and be glad
Of the earth's true motherhood,
For the lesson of living is great and sad,
But the gift of life is good!

Our Strong Points.

It may seem like a contradiction to say that a man's strong point often proves to be his weakest. It is a fact, nevertheless. We have only to study the characters of men as set forth in biography to satisfy ourselves of the truth of this.

What was the strong point in the character of Moses? Meekness. And yet we find him once or twice giving way to a fiery outburst of temper. What was the prominent feature in Job's character? Patience. Yet he once appeared to lose all patience with his friends. For what was Solomon noted? For wisdom. Yet he made some woefully foolish blunders. For what was Elijah distinguished? For courage. He was brave enough to defy the wicked king of Israel, his courtiers and the priest of Baal, and yet on one occasion we find him under a juniper tree on the verge of despair. For what was Peter specially characterized? Boldness. Still he once lamentably played the coward.

Now what do these examples teach us? The first lesson that they suggest is that we dare not trust in our own strength. "He that trusts in his own heart is a fool." "Let him that thinketh he standeth take heed lest he fall."

Again, when we know our weakness we should try to guard against it, and to pray for strength to overcome it. We are apt to leave our strong points unguarded, and so the enemy often gains a victory over us. When the Turks were besieging Constantinople, they poured shot and shell into some of the very strongest parts of the city wall, because they expected the Greeks would be centered around the weakest parts. This is just what our great adversary sometimes does with us, and thus he gains the mastery over us.

The Secret of Being Beautiful.

Beauty is not found by what we put on, but by what we put in. We are told of Moses that "his face shone and he knew it not;" and that was because Moses had been on the mountain top with God. The charm of his face was the soul breaking through, when it had been glorified by communion with the Highest.

It is a fact that the very form of the features gradually changes so that they adapt themselves to the character of the spirit within. This is the thought of Dante when he describes Beatrice in Paradise, and says:

"She smiled so joyously
That God seemed in her countenance to rejoice."

But we do not need Dante to discover this fact for us. We all have noticed the soul at times breaking out, and making revelation of itself. Anger shows. When it becomes dark within, the curtains of the eyes are pulled down, and on the face there is night. You do not need to listen for any words. The soul shows itself. And when the spirit abounds with joy, the face gleams. The man may be dumb, but by the glow within the soul stands revealed. Every true sculptor seeks not to carve a body merely, but a speechless soul. Now the impressive thought connected with this

fact is, that it is not only true momentarily, but true abidingly; that the paramount desire, the prevailing mood which we are cultivating within us from day to day, is gradually but surely stamping itself upon the face. We are every one of us growing from within, out. In the long run there are no secret sins. In the long run: "Verily, verily, I say unto you, there is nothing hidden but that shall be revealed."

I have sometimes visited the penitentiaries for the purpose of preaching to the prisoners; and I have noticed how very few wicked souls wore happy faces; and that as the years went by, and the average age of the prisoners increased, there were none. The time was once when many of them were buoyant and full of glee; but they were comparatively innocent then. To-day all that is changed; and the body has not only grown to fit the soul, but has taken its very shadows from it. The face looks deformed; but that is because the soul became deformed first. This is the reason that the prisoner is compelled in the courts of law to turn and face the jury. It is because the soul is on trial, and they look at the body to find out what the soul is.

Thus as the years go by, in the formation of a man's very expression, "God requireth that which is past." It becomes a very index of that unconscious element in his character; and that something which we can never exactly define, which either attracts men to him, or repels them from him. The writings in our face are tell-tales of past associations. He whose whole personality unconsciously shines, will be he who "with open face, beholding, as in a glass, the glory of the Lord, has been changed into the same image, from glory to glory, even as by the Spirit of the Lord." He has become like that upon which he has looked. He has been changed by beholding. His character, like the sensitized plate of the photographer, has taken upon itself the likeness of the sun, by lying in the sun. It was a deep and true thought in the old painters, to make St. John, "The disciple whom Christ loved," look like Jesus.

What is the unconscious influence of our lives upon men, as we meet them casually from day to day? When we have passed them on the street with the conventional "Good morning," is the world less bright, or brighter? Is it easier for them to be true, or harder? That depends upon the thoughts we have been thinking, the company we have been keeping in the years gone by. St. Paul was as weak as any of us when he attempted to stand alone; but the reason St. Paul moved the world, was because he lived; yet not he, but Christ lived in him. If there is little light coming from us, it is because there is little light coming in, for the impress we make upon men's lives is not always according to how we speak, but it is always, in the long run, according to how we shine. There is no beauty in all this world so beautiful as, "the beauty of holiness." "Let your light so shine!"

St. Luke the Evangelist.

St. Luke, the beloved physician, the evangelist and historian of the Apostolic Church, A.D. 63. What his personal history was, apart from the slight notices in St. Paul's Epistles and the inferences to be drawn from his own writings, is wholly unknown. Tradition says that he was a native of Antioch. He was not one of the Apostles, and was probably not converted till after the Ascension. He was the companion and beloved friend of St. Paul, after whose death he preached the Gospel in Greece and Egypt. He is said to have had a taste and genius for painting, and to have left behind him pictures of our Saviour and the Virgin Mary. Some very curious anecdotes are found in the writings of Metaphrastes and other Greeks in support of this opinion; and there are many ancient pictures of the Blessed Virgin still extant which are ascribed to the period of St. Luke—one in particular, which was placed by Pope Paul V. in the Borghesian Chapel via St. Mary Major. Another picture of her was sent to the Empress Pulcheria, who placed it in the Church of Our Lady at Constantinople. And an inscription was found under an old picture of the Virgin in the vault of the Church of St. Mary, in via Latina, which run thus: *Una de VII. a Luca*

depictus. He is considered the patron saint of fine arts, and is supposed to have written his Gospel much later than St. Matthew and St. Mark wrote theirs.

The Ministry.

The relation between Pastor and people is one of mutual dependence. The people look to the Pastor for instruction, for counsel, for sacraments. He is an ambassador, a minister, a steward. The Pastor looks to the people for his just support, for sympathy and love. If, for any reason, they withhold his just dues, he must suffer. If he contract debts which he cannot pay, he has brought dishonour on himself and people, and reproach to the Church of Christ. They have no right to take it for granted, that because he got on some way last week, he will get on some other way next week. Do not, I pray you, treat the messenger of Christ as you would not your hired servant. Whatever you do, do it cheerfully, do it lovingly, do it promptly. Show me a parish which is as it ought to be, as the Lord's dear family, and I will show you a people who are faithful to their Pastor, and a Pastor who is bound by the closest ties to the people.

The Heavenly Teacher.

What is the world? A school-room, in which the heavenly Father is teaching all his children, through laughter and through tears, through toils and through holidays, through inspirations given by himself and inspirations that are got from a hundred helpful hands and hearts around about.

And death is but the calling home, when school life is over, and real life begins. Why is it that to some of you life is only a summer's holiday, and to others of you life is only an hour of drudgery and toil, and to others life is a magnificent march through God's school-room to God's eternal habitation? Not that some are wiser than others, have studied life more thoroughly, are more rational, but that somehow in some there is a power of reverence, a power of conscience, a power of faith, a power of love and hope, that sees behind the Creator what the Creator hides from the others' eyes, and reads in the hieroglyphics of life what to others are meaningless symbols on a dead, dead stone.

Fashion in Old Jerusalem.

As far back as seven centuries before the Christian era there were very gaily dressed women in Jerusalem. The prophet Ezekiel tells of them. They had garments of silk adorned with brodered work; their bodies were swathed in fine linen; they had shoes of badger skin; they wore ornaments of gold and silver, rings in their ears, bracelets on the wrist, a chain around the neck, a jewel over the brow and a crown upon the head.

The prophet speaks of the earrings which were worn by the women of Jerusalem; but these ornaments were worn by Jewesses ages before the time of Ezekiel, even in the days of Moses, and earlier yet. There were earrings among the other gifts in the oblation given to Moses, as described in the Book of Numbers. The first biblical reference to them is in the part of Genesis which tells how Rebekah obtained as a gift a "golden earring of half a shekel weight" from Abraham's servant, who "put it upon her face." At a later period the patriarch Jacob procured all the earrings which belonged to his household and hid them under an oak tree. Subsequently to that time earrings are frequently spoken of in the Bible. Even Job, the patient man of Uz, must have owned a lot of them in the latter part of his life, for when all his brethren and all his sisters and all his acquaintances came to comfort him under his afflictions, "every one of them gave him an earring of gold."

In the very early periods of Jewish history women seem to have been as fond of dress and decorations as they are in modern times. When the daughters of Jerusalem were appalled and bejeweled in the way described by Ezekiel their garments and ornaments must have been nearly as expensive as those of the grand dames who now shine in society. The wearing of "divers colors," however, does not seem to have been a mark of honour.

Bringing Our Sheaves with Us.

The time for toil has passed, and night has come—
The last and best of the harvest eves;
Worn out with labour long and wearisome,
Drooping and faint, the reapers hasten home,
Each laden with his sheaves.

Last of the labourers, Thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain
As with a heaviness of heart and brain.—
Master, behold my sheaves!

Few, light, and worthless, yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And stayed and toiled till it was dark and late;
Yet these are all my sheaves.

Full well I know I have more tares than wheat,
Brambles and flowers, dry stalks and withered
leaves;
Wherefore I blush and weep, as at Thy feet
I kneel down reverently and repeat:
Master, behold my sheaves!

I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value nor utility;
Therefore shall fragrance and beauty be
The glory of my sheaves.

So do I gather strength and hope anew;
For well I know Thy patient loves perceives
Not what I did, but what I strove to do;
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves.

The Hidden Treasure.

CHAPTER XVIII.—CONTINUED.

I think the answer may be found in this—that these men and women who thus took their lives in their hands and went forth to witness for their Lord in the midst of an adulterous and perverse generation, lived daily very near to God. They felt and realized in a wonderful way, God's love for them, His constant care for them, His superintending providence, letting nothing happen which was not for their good. Master Garrett at Oxford, when in danger of being apprehended, kneeled down weeping in his chamber and read the tenth chapter of St. Matthew with many tears and prayers, and the words were to him a living, loving reality. These men literally, and in no figurative or exaggerated sense, gave up all for Christ. They literally left all and followed Him, and to them was fulfilled that promise in all its fullness—"ye shall have tenfold more in this life with persecutions, and in the world to come, life everlasting." With many the conflict was sharp and the victory sometimes doubtful; but sooner or later the Word was fulfilled and the strength given according to the day.

So Jack Lucas found it, riding that autumnal day on the road to Holford. For a time the conflict was fierce and the enemy strong—so strong that the young warrior more than once groaned aloud in the bitterness of his soul, and was ready to cry out, "I sink in deep waters! Lord, why hidest Thou Thy face in the time of trouble?" But by degrees his mind grew more calm. He could not trust himself to argue with the tempter, or even to fight with him, but like Christian in the dark valley, he was fain to put up his sword and betake himself to another weapon called All-prayer; so he cried, "Oh Lord, I beseech Thee, deliver my soul!" And so it was, that the Master he served was pleased to come to his aid and give him the victory for that time. A wonderful calm and peace descended upon his spirit, and he was able to enjoy the beauty around him, and to take pleasure at being in the country once more.

He arrived at Holford in good time, and rode at once to the Hall. To his great disappointment he found that both the Knight and his lady were away. They had gone to visit a sick friend in a neighbouring parish.

"But they will be at home in the afternoon!" said the porter, as Jack expressed his regret; "so if your business is urgent you might as well wait for their return."

"I think I will do so!" said Jack; "and meantime I will go to visit mine uncle and the priest at the village!"

"Aye, the old man will be glad to see you, and his reverence as well!" said the old butler, who had come out to speak with Jack. "I promise you the father gave our Knight a rare good character of you, for I heard him myself. He said you had given him great help at a pinch, and had much to tell of your scholarship, especially of your Latin."

"It was no very great help I gave him," said Jack; "but he is a good-natured old gentleman. Well, Master Butler, I will go down to the hamlet and see the priest and mine uncle, and return about the time the Knight is expected."

CHAPTER XIX.

HOLFORD AGAIN.

Jack found the old shepherd in his accustomed seat on the hillside with Bevis lying at his feet. He could not but think that Thomas had grown visibly more infirm during the few weeks of his absence.

"I have been quite well!" he said, in answer to Jack's anxious enquiries; "but either because I have missed your good company, or because I am so many weeks older, I do not feel quite my usual strength. But then I am an old man, dear son. I am fourscore and six years old, and cannot expect to use my limbs as lightly as when I followed our old Knight to the wars seventy years ago. But what brings you to Holford this fine day?"

"I have an errand to the Knight from one of his friends in Bridgewater!" replied Jack hesitating; "at least—Uncle Thomas, I would like to tell you the whole story, but I suppose the Knight should know my errand before anyone else. Only, uncle, will you pray that I may have wisdom to guide me, for my mission is something delicate?"

"Surely, surely, dear son, thou hast my prayers at all times. The Knight hath been very kind to me of late. He hath ever been so, indeed, but there seems to be a new bond of union, if I may so say, between us. I have also had more than one visit from our good friend Master Fleming, who, as you doubtless know, hath been several times at the Hall, and never without seeking me out. I have been greatly blessed in mine old age in being allowed to see again the light which shone on my youth. But how has it fared with you, dear lad? Methinks you too look older than when I last saw you!"

"I almost feel as if I had never been young!" said Jack sighing. "I have so much to think of. Uncle Thomas, I do feel guilty in keeping this matter secret from my father. He hath ever been the best and kindest of fathers to me, and I cannot bear to think that I am deceiving him. I think I must soon tell him all."

"I am not sure but you are right, my dear lad," said the old shepherd. "I like not concealment more than yourself, and, as you say, your father hath every right to your confidence."

"If the secret had been mine alone, he should have heard it long ago!" said Jack. "But there was yourself and Master Fleming."

"Think not of me, my son!" said Thomas Speat. "I am, as I think, already suspected and watched, and at best my time is short. You had best consult Master Fleming, however, before moving in the matter. He may see reasons for secrecy which I do not, and you know the matter once out can never be got in again."

"I have told one who will, I fear, have less mercy on me than my dear father!" remarked Jack. "Anne knows all about my share in the secret, and I cannot tell how she will use her knowledge."

"How happened it that you told her?" asked the shepherd. Jack repeated the story, adding: "I do not know but I was wrong, but I could not see her so unhappy without striving to comfort her. I seem to have done no good, however, but rather harm; for I am sure she has been more unhappy than she was before, and she grows more and more hard and cold to me every day. She told me this morning that she would keep no terms with heretics, and that she would be true to her vow and to the Church if she walked over the dead body of every friend she had in the world. I would fain be beforehand with her, at least with my father."

"It is a hard strait!" said the old man sigh-

ing. "Yet I suppose Anne felt as you do, that she must follow the dictates of her own conscience."

"If she were only doing that!" replied Jack. "But I cannot help fearing that she is acting against her own conscience and trying to stifle its voice."

"If so, she is indeed in evil case and needs all our prayers!" said Thomas Speat. "Be very gentle and patient with her, dear son, and seek you wisdom of God, nothing doubting but it shall be given."

(To be continued.)

Hints to Housekeepers.

Rice cooked in milk, slightly sweetened and salted, and browned in the oven, makes an excellent substitute for potatoes at dinner if used with roast beef or lamb. A rich, and quite acid, hot lemon sauce of butter, a little sugar and lemon juice, should be poured over the rice before sending it to the table.

Cold lamb for luncheon or supper may be made very appetizing if cut very thin and heated in a sauce, made from a tablespoonful of sweet butter, a dessertspoonful of onion juice, a tablespoonful of cucumber, and a tablespoonful of parsley chopped fine, and mixed with a tablespoonful of lemon juice or vinegar.

Nothing is better for brittle nails than to rub them occasionally with refined vaseline. To improve the shape of the finger-tips and make them graceful and tapering, pinch them after each washing of the hands. A few months of this treatment will make a decided change in the appearance of the hands.

GINGER PEAR.—Four pounds of fruit, four pounds of sugar, four pounds lemons, four ounces ginger root. Take hard winter pears, peel and cut round, not quarter them; dissolve sugar with a cup of water add fruit and ginger; cook lemons in a little water until tender; put all together; toil to the thickness of jam. To be eaten with charlottes or ice cream.

CORN MUFFINS.—Take a cupful of granulated corn meal, three-fourths of a cupful of boiling water, the same of cold sweet milk, a heaping teaspoonful of sugar, a level teaspoonful of salt, and a beaten egg. Mix together the meal, sugar and salt; scald with the boiling water, add the cold milk, stir in the beaten egg, and bake in muffin cups or in shallow pie pans.

CHICKEN TOMATO SOUP.—Clean and cut up the chicken, place on to cook in a deep kettle with a gallon of water. Stew slowly till the meat will readily separate from the bones. Take out the chicken and put away to cool. To the stock add a third of a can of tomatoes, an onion sliced fine, pepper and salt; thicken with a tablespoonful of cornstarch mixed with a little cold water; let it boil slowly an hour and a half.

NUT AND FRUIT JUMBLES.—Cut twelve Brazilian nuts into thin slices; blanch and split into halves twenty-four almonds. Chop twelve figs and a half pound of dates. Mix these altogether. Pour over them one quart of water and soak overnight. Next morning cook slowly for one hour. When ready to serve add one sliced orange and a sliced ripe banana, or you may add one picked pineapple. This quantity will be sufficient for two meals.

MEAT JELLY.—Take pieces of cold meat—ham, beef, etc., that has been left over—three-quarters of a cupful. When hashed fine add four small, spiced gherkins, cut in fine pieces, add half a box of gelatine, soaked in half a cup of cold water till soft. Add boiling water one pint, half a cup of spiced vinegar from the pickles—more if the vinegar is not strong. Stir in the meat and pickle. Pour in the moulds. Serve when hard.

A delicious soup is made from a tinned puree of peas or beans, seasoned with two bunches of water cress, a handful of sorrel leaves, one or two small spring onions, and part of a bunch of parsley. Mince the herbs and simmer them in one ounce fresh butter. When well cooked add to the soup, cook slowly ten minutes and strain. Just before serving, add the beaten yolk of an egg and a tablespoonful of sweet cream.

How To Use Cottolene

the new shortening, like all other things must be rightly used if you wish the best results. Never, in any recipe, use more than two-thirds as much Cottolene as you used to use of lard. Never put Cottolene in a hot pan. Put it in when cold and heat it with the pan. Be careful not to burn Cottolene. To test it, add a drop of water; if hot enough, it will pop. Cottolene, when rightly used, delights everyone. Get the genuine, sold everywhere in tins, with trade-marks—"Cottolene" and *steer's head* in cotton-plant wreath—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Montreal.

"A Friend in Need is a Friend Indeed."

I am a young lady, perhaps I ought to say a very young lady—some people call me a little girl, but that is quite a different thing. My parents are very rich, and I am an only child. We live in a fine house in a grand square, and I have fine clothes, and many amusements. I drive with my mother, or ride upon my pony every day, and, in short, I have everything I can wish for.

My companions say that I am quite spoilt, and that I turn up my nose at them. I don't know how I do that, as there is no joint in one's nose, but they say so, and many other things of the same kind, insinuating that I am very disagreeable. Perhaps I was, but I am going to try to improve, so I don't so much mind talking about it now; and, if you like to listen, I will tell you one of the reasons that I have arrived at a better frame of mind.

It is not a very long story, and to begin at the beginning, you must know that I have many aunts and uncles, who all try as much as they can, I suppose, to please my parents, to what the neighbours choose to call spoil me

—that is, to give me everything I may happen to fancy.

Well, a little while ago I saw some children in the square with the sweetest little dog in the world, a lovely little white creature, like a ball of wool, with dear little black eyes almost hidden by its long coat, and a sweet little tiny black nose, and long feathery ears, and a beautiful tail, which it wagged most gracefully. It had all manner of pretty tricks, too, walking about upon its hind legs, and begging so prettily, and always doing whatever it was told.

I was quite angry to think that any other child should possess such a beautiful creature, and that I should not have one, and I went home directly and said that I must have a dog. One of my uncles who was present said at once that I should have one directly; and, behold! the very next morning a dog arrived; but, oh! how different—my only idea of a dog at the moment was a little white fairy king, covered with white feathers, walking about on its hind legs, and behaving like a little gentleman. Enters a large brown dog, very long, yet very short, that is, very long in the body, and large in the head, but with very short legs—with no pretty tricks, but looking very frightened, and crouching behind anything to hide itself.

They told me it was called a *dachshund*, that it came from Germany, and that such a dog was just now very fashionable as a pet.

I was utterly disgusted. What did I care about the fashion? I wanted, as I always did, what I had set my fancy upon at the moment, and that was a wee-wee white doggie, walking on its hind legs, with a blue velvet collar round its white throat, and tinkling bells hanging to it, like that which the young lady in the square had.

Why should she have what I had not? And so I was very cross and sulky, and would not look at the poor *dachshund*. He seemed to know I was his mistress, and looked up at me so beseechingly. He had pretty loving eyes; but then he was a great common-looking dog, with no pretty ways, and so I pushed him away, and would have nothing to say to him.

Some one said he must have a name. Now, if it had been the little white one, I should have called him Pet, or King, or Beauty, or Beau, or some nice name to suit him. But for the poor *dachshund*, I only thought of the most common vulgar name I had ever heard a dog called. Bob, or Bobby, seemed to me quite appropriate, and so Bob he was to be.

If it had been the white beauty, he should have slept at the foot of my bed, and been cradled half the day in my arms. He should have fed out of my hand, and sat upon my lap; but I turned Bobby out of the room to be taken pity upon by the servants, and to seek a refuge for the night in any hole or corner he could find downstairs.

Well, several days passed by. I took no notice of Bobby, but still, there he was, always following me about, till, one night, we all went to bed as usual, and I was soon sound asleep, and dreaming that the little white dog lay at the foot of my bed, when I was awakened by a whining and scratching at my bed-room door.

At first I thought it was the dog of my dreams, and jumped out of bed; but the whining and scratching continued louder and louder at the bed-room door. I opened it; there stood Bobby, whom I had almost forgotten, in a most excited state. He jumped upon me, and tried to pull my dress. I was quite angry, and beat him—what business had the creature to disturb me?—but suddenly I smelt an extraordinary smell of burning, and I saw smoke rising from the lower part of the house. Bobby began to bark furiously, and to try to pull me away. I was quite frightened. I screamed and ran to my parents' room. They got up, and in less than five minutes the whole household was roused. Every one came out of their rooms, and rushed down stairs calling for the police—only just in time. The despised Bobby had saved not only my father's property, but perhaps all our lives.

It soon appeared that burglars had broken into the house—my father was known to possess a great deal of valuable plate, a temptation to them of course—and to make their escape easier, had set fire to the house.

Poor Bobby sleeping unseen in his corner down stairs, heard them, and knowing my room, rushed up to awaken me. What an interference of Providence! my mother said. But little mischief was done; the police were in time; the thieves were caught, with their spoil upon them; and the fire was soon put out.

Bobby fawned upon me, as much as to say, "I did what I could. I am very fond of you, though you do snub me."

Need I say that he received his due meed of praise and caresses? and I knew then what a good dog he was, and made up my mind to love him, and to think less of a white feathery coat, and tinkling bells hanging to a blue velvet collar, and more of others, and especially of this good creature, who had done us all such a great service.

From that time he has never left me, and there is a picture of us ready to go out together. He is seated on a basket-chair, which he is very fond of, and he is saying to me, "Now, then, let us go out together, and take a nice run in the park; although my legs are short I can run very fast, and we will enjoy ourselves. It is so nice to think that you love me now; I always loved you so very much."

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The Made-Over Gown.

"How do I look, grandma?" Grandma White now turned around and looked at shy little Ruth in her pink wool gown. "You look good enough to eat," she said; "just as pretty as a pink."

"Does the dress really look well?" asked Ruth, earnestly. "Wouldn't you know that it was Aunt Mary's old dress that she had made over twice for herself? And it's pieced and pieced—O you don't know!"

"Dear me! I never should dream of it. Your mother has pieced it so nicely it doesn't show at all."

"I'm so glad," sighed Ruth. "I wouldn't care if it wasn't for Belle Brooks; but she always has such nice

Exhaustion

Horsford's Acid Phosphate.

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

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

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Out of Town Residents

Should write for samples of anything required. Our Mail Order Department is prompt and accurate.

R. Walker & Sons.

clothes, and always makes fun of mine. The other girls laugh at the things she says, though sometimes they tell me afterward that they are sorry."

"Never mind Belle Brooks," said grandma. "Be kind and pleasant to every one, and pay no attention to rude speeches; that's the best way."

"I know it, and I try to do so; but when Belle says such things I can't help crying sometimes."

Grandma kissed the little girl goodbye. "I hope you'll have a good time at the party," she said.

When Ruth reached Mrs. Rand's where the party was, she was sent upstairs to take off her wraps; then she came down to the parlour, and there

was Belle Brooks in a gay new silk gown, the only silk among all the girls.

She did not speak to Ruth, or appear to notice her, but presently said, loud enough for all to hear: "If I had come to a party in my Aunt Mary's gown, I should expect they'd think I was Aunt Mary herself."

Some of the girls looked shocked, some laughed. Poor Ruth's cheeks flamed up as pink as her gown, and she went quickly out of the room and upstairs.

Mrs. Rand was in the back parlour and heard Belle's cruel speech; but the girls did not know it. She came now, opened the *portiere*, and said, very quietly, and without looking at Belle:

"If I had come to a party in a dress once worn by worms, I would try and not act so people would think I was a mean little worm myself." Then she went upstairs to find Ruth.

The girls all looked scared, and no one said anything. Belle's face was very red at first; then I think her good angel must have whispered to her, for she arose and went upstairs, too.

And I think they must have had a peacemaking up there, for when the girls came down, soon after, they came smiling hand in hand.

Did You Ever Think

That you cannot be well unless you have pure, rich blood? If you are weak, tired, languid and all run down, it is because your blood is impoverished and lacks vitality. These troubles may be overcome by Hood's Sarsaparilla, because Hood's Sarsaparilla makes pure, rich blood. It is, in truth, the great blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

Mary's Present.

"Come here, Mary," said her papa. "Can you tell me how old you are?" "I shall be six years old to-morrow."

"Yes," said her papa; "to-morrow is your birth-day. I would like to make my little girl a present. What would she like best?"

"O, papa, give me a bird in a pretty cage," said Mary; "a bird that can sing like May Allen's."

"Will you take good care of it, and give it water and seeds every day?"

"O, yes," said Mary; "I will be very kind to it."

How a Woman Paid Her Debts!

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 148 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS. B.

The Donkey.

"You said you would take me to see the donkey," said Willy.

"So I will," said Jo; "if mamma is willing, we will go to-day."

Jo's mamma said they might go, if they did not stay too long.

As they were crossing the field, the donkey made a loud noise.

"How he roars," said Willy; "are you sure he will not hurt us?"

Jo laughed to hear Willy talk so, and then he said: "A donkey does not roar; a lion roars, but a donkey only brays."

"Are you sure he will not harm us?" asked Willy.

"No; he will not hurt any one," said Jo; "he is as gentle as a kitten. Mr. Cole lets me ride on his back sometimes."

"I should be afraid to ride on such a big animal," said Willy. "Is he as big as an elephant?"

"No; he is not so big as a horse," said Jo. They soon came to an old stone fence, and there was the donkey, waiting for his master to take him home for the night.

"I know the way to Mr. Cole's house," said Jo, "and we will lead him home."

"Will you ride on his back?" asked Willy.

"I would not be afraid to," said Jo; "But I would not do it, unless Mr. Cole said I might."

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Who Came While Effie was Away.

"Has anybody been here to-day, mother, while I was gone?"

Effie had been away all day, since breakfast, and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said mother, putting on her thinking cap. "Yes, I have had one visitor."

"Oh! have you, mother? Who was it?"

"She did not tell me her name," said mother, with a quizzical little smile.

"Did not tell you her name? How very queer! Where did she come from?"

"She did not say."

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"Ah! for several reasons. For one thing, she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet, new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No; she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone, I wish now that I had done them all."

"I would give anything to see her, mother. Will she ever come again?"

"No," said mother, "she cannot come again, because she died at sunset."

"Died, mother? How dreadful! and yet you are smiling. I think you are joking somehow—are you?"

"Not joking exactly, Effie, dear, but I am talking in a little parable which I think you can guess, when I tell you that her sister is coming to-morrow at sunrise—her twin sister, so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from to-day's guest."

"You say you don't know her name, mother?"

"I didn't say that. I said she did not tell me her name. But I do know it—it is *Thursday*."

"Thursday!" cried Effie, laughing.

"You just mean to-day, then."

"Yes, to-day."

"And your visitor to-morrow will be named—"

"Friday, of course."

Effie was very much amused at the idea of the Thursday visitor and the Friday visitor; but, when she woke up in her little bed the next morning, she said slyly to herself: "How do you do, Mrs. Friday? I wonder what you have brought me to-day? At any rate, I am going to do all the things you ask me, 'cause you have got to die at sunset, you know."

And, right away, Mistress Friday asked the little girl to get up and dress in time for morning prayers.

A Word to the Boys.

If you have anything to do, do it at once. Don't sit down in the rocking-chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first. Keep this motto: Be on time, in small things as well as great. Habit is everything. The boy who is behind time at breakfast and school will be sure to get "left" in the important things of life. If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jellyfish kind of a person. Depend upon it that life is very much as you make it. The first thing to decide is, what are you going to make it. The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men in the world who wouldn't be missed if they were to drop out of it to-morrow. Don't be one of this sort. Be a power in your own little world, and then, depend upon it, the big world will hear from you.

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Rye.....	0 00	to	0 50

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Beef, hind.....	7 90	to	8 00
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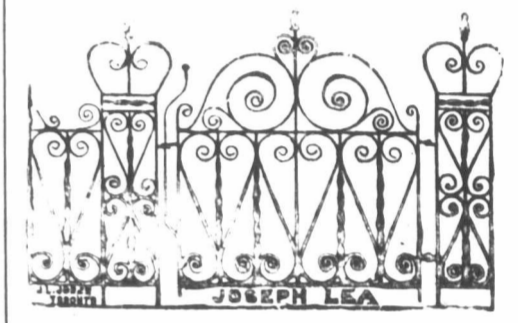


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