

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, OCT. 27, 1898.

[No. 43.



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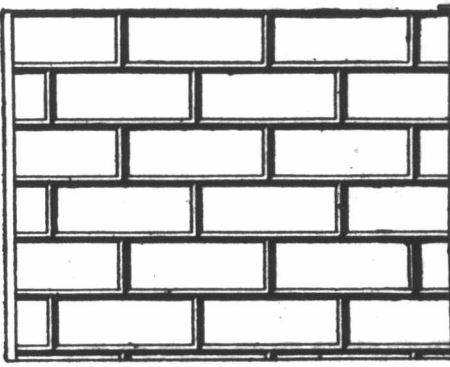
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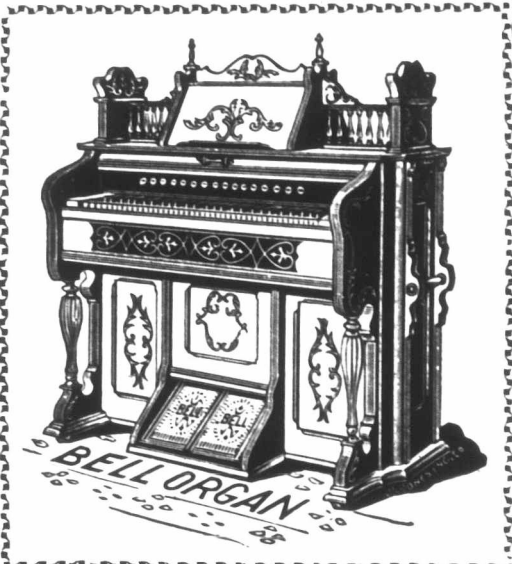
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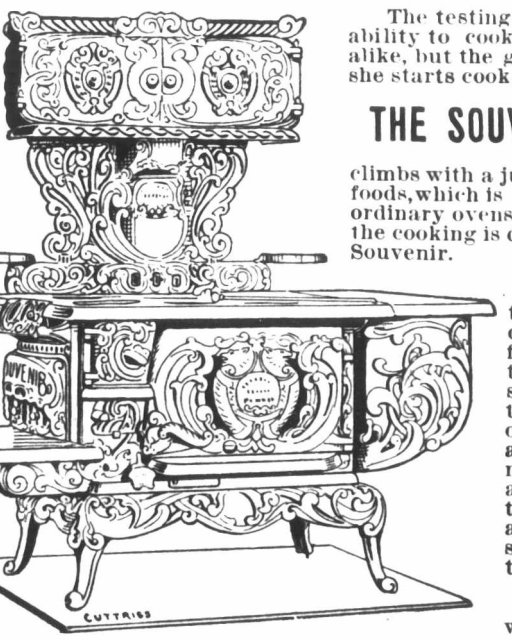
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Canadian Churchman.

TORONTO, THURSDAY, OCT. 27, 1898

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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 30—21st SUNDAY AFTER TRINITY.
Morning—Daniel 3. 2 Tim. 1
Evening—Daniel 4 or 5. Luke 20, 27—21.

Appropriate Hymns for Twenty-first and Twenty-second Sunday after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 177, 182, 187, 316, 320, 323.
Processional: 2, 268, 298, 306, 381, 516.
Offertory: 240, 266, 295, 365, 367.
Children's Hymns: 169, 220, 336, 339, 341, 438.
General Hymns: 210, 221, 223, 252, 261, 308.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 263, 299, 309, 310, 312, 524.
Processional: 390, 393, 478, 532, 545, 547.
Offertory: 248, 262, 362, 546, 603.
Children's Hymns: 258, 331, 333, 337, 340, 542.
General Hymns: 306, 477, 522, 536, 604.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Gospel for the Twenty-second Sunday after Trinity.

St. Matt. xviii., 33. "Shouldst thou not also have had mercy on thy fellow-servant, even as I had mercy on thee?"

Few things move more deeply the indignation of men than unmercifulness. In itself inhuman. Peculiarly so in those who are

objects of mercy. We need it ourselves. We have received it from others. This the point brought out in the parable.

i. Note the occasion and the manner of dealing.

1. A real difficulty with St. Peter. With many a mere evasion. Doctrine of Rabbis to forgive seven times. Peter honestly wanted to know his duty.

2. Our Lord pointed out the error at the root of the question. Forgiveness not a matter of arithmetic. A spiritual principle coming out of love. The seventy times seven showed this. The mere repetition worthless without the Spirit. Where the true spirit is found, its operation is eternal.

3. Enforced by a kind of parable; Striking and incisive. (1) A debt owing. (2) Remitted. (3) A much smaller debt insisted upon. (4) Remission withdrawn.

ii. Our own position that of pardoned men. i. Divine compassion looked on our misery: which came chiefly from our alienation from Him. Yet He had mercy.

2. He remitted a heavy debt. How much we owed. Could never pay. Hopelessly in debt.

3. God forgave and more. Brought us back. Lifted us up to a place of sons. Could we forget?

4. How shocking to forget and refuse to man what God had granted to us! To assume our own freedom. To forget our debt remitted.

iii. The consequences of such a Spirit.

1. As represented a withdrawal of mercy. Clear meaning. So in enforcement of Lord's Prayer.

2. Here a difficulty. (1) Seems to make God's forgiveness dependent on ours. (2) Seems to say that pardon given may be recalled.

3. Not difficult to solve this question. (1) God's pardon is free. Originated. Offered. Bestowed. (2) But mere forgiveness insufficient. (a) Case of brazen serpent. Israelites forgiven, but dying, needed life. (b) So with ourselves. If grace of God really imparted, then the spirit of forgiveness. If not, no true life. If not in love, not in God.

iv. A call to earnest self-examination.

1. Examine thoughts towards sinful and suffering. (1) Grant resentment right, indignation good. (2) But a danger of hardening into ill-will.

2. Consider words. Censorious, bitter?

3. Even deeds. Less common. Yet sometimes. Thus dishonour Christ, hurt our brother, do harm to self. "Be ye kind one to another." (Ephes. iv., 32).

WE SHOULD REMEMBER THE POOR.

"Only," says St. Paul, "they would that we should remember the poor; which very thing I was also zealous to do." And in thus writing he was but imitating the example of the Lord Jesus who put this among the notes of

His Kingdom: "The poor have the Gospel preached unto them." Of all this there can be no doubt. To argue the matter would be to assume that we were carrying on a controversy with Pagans and not with Christians. We may differ in our theories; Some may think one way better than another; but at least we all acknowledge the duty. We all admit that "we should remember the poor." And this is the way we do it. "Isaac Hanna, an aged and infirm man, gave himself up at No. 1 Police Station last evening. He said he wanted to be sent down for the winter. He presented a post-card to the court this morning. It was written to a local paper, and stated that, on information secured in its columns, he had endeavoured to gain admittance to one of the charitable homes provided for old men in the city, but he had discovered that the home was for old men who could pay, and not for poor ones. Hanna asked for and got six months in jail." This is not fiction. It is an extract from the news columns of the Globe newspaper, and we believe it is an accurate account of fact. Were it not for the fact, we should say that such an occurrence was impossible in this or any Christian country. But there is the fact! Not long ago a meeting was held for the sake of considering if any better method could be discovered of providing for the aged and indigent poor, the pensioners of industry, as they were called. Some of the speakers urged that Poor Houses should be provided throughout the Province—not necessarily for each county, but in such a manner that they should be accessible to the poor of every county. Several of those present maintained that there was no necessity for any such provision—that the Houses of Industry and Providence and other institutions of the same kind were sufficient for all the needs of the country. It was urged, on the other hand, that this was not what was wanted, because a poor man or woman could be admitted to those places only by favour, whereas it was contended that they should have a right to shelter and maintenance. Several lamentable cases have come before the public during the last year—one of a poor consumptive boy finding the county goal the only place to die in, another of an aged woman falling senseless on the street through exhaustion in her search for a place to lay her head in—and there was no place but the prison. Another we record above. Quousque tandem? O Lord, how long? Are we Christians, and do we make old age and poverty a crime? And we talk of civilizing the nations!

THE ARCHBISHOP OF CANTERBURY ON RITUAL.

Archbishop Temple has been addressing the clergy of his diocese on the present troubles in the Church; and his utterances

seem to have been received with some surprise and even with a measure of discontent. When Dr. Temple was appointed to the Diocese of Exeter, he was regarded as a rather Low, Broad Churchman. But this was never quite an accurate estimate of his position. Broad and liberal he was certainly in every sense of the words, but very far from being in sympathy with the Low Church Party, who are credited with being the narrowest of the Schools in the Anglican Church. Toleration he gladly accorded to all, but he was more partial with the excesses of Ritualists than many other bishops. This was seen also when he became Bishop of London, and he takes very much the same line as Archbishop. We have before us a report, cabled across the Atlantic, of a series of charges quite recently delivered to his clergy. The Archbishop, we are told, "caused a profound impression in Church circles, and deeply aggrieved the Low Church party. The Primate declared plainly that the doctrine of the Real Presence, as embodied in the doctrine of consubstantiation, is permitted, though not expressly taught, by the Church of England; that, although compulsory confession is absolutely illegal, voluntary confession is legal, and no clergyman is justified in refusing to hear it, and he commended prayers for the dead, but forbade invocation of the saints or the Virgin. He declared the elevation and reservation of the sacrament and use of incense are non-permissible, but he approved of a certain revival of ritual, in conformity with the prescriptions of the Prayer-book. Practically, the Primate sanctions all the doctrines and practices which the Low Churchmen have so vehemently condemned, and the High Churchmen are proportionately elated. Though they disagree with some points, most of the clergy will fall into line with the Primate's charges or injunctions." This report is interesting in several ways. Undoubtedly in its leading features it represents the utterances of the Archbishop; but partly through abbreviation, partly through a slightly imperfect understanding on the part of the reporter, we think we detect some colourings which are likely to be removed when a complete report of the addresses are before us. For example, his remarks on Confession, represent no more than the accepted teaching of the English Church. There are, of course, extreme men on both sides; but the teaching of the Church allows confession and does not either enforce it or forbid it. We doubt very much whether the Primate commended "Prayers for the dead," as he is reported to have done. If so, he must be getting on. He might well have said that Prayers for the dead are legal in the Church of England. This can hardly be disputed, and it has been affirmed by the Ecclesiastical Courts. He certainly was right in condemning the Invocation of Saints; the Elevation and Reservation of the Sacrament, although many sound Anglicans have advocated the reservation for the benefit of sick. As the law now stands, however, it is obviously illegal. One phrase is not quite clear. "He approved of a certain revival of ritual (or the ritual) in con-

formity with the prescriptions of the Prayer-book." We suppose this means that the Archbishop saw there were two sides to the question—that if some had too much ritual, others had too little; and if there were some who added to the services in the Prayer-book, there were some who did not carry them out in their fullness. In that case, the Archbishop seemed to think "a certain revival of ritual" would be a good thing. We quite agree with the Archbishop. There are two ways open to us. We may agree to tolerate each other to any extent; but this seems going too far. Or we may allow a certain considerable latitude but within the limits of the Law. But this must cut both ways. If the High Churchman may not exceed the Law, then the Low Churchman may not fall short of it.

REVIEWS.

The Hope of Immortality. By the Rev. J. E. C. Welldon. Price, \$1.50. London and New York: MacMillan. 1898.

The author of this handsome volume is a well-known scholar, having executed several excellent translations of Aristotle's writings and other classical works. He is at present Head Master of Harrow, and is designated to be Bishop of Calcutta. The present work sustains the high reputation he has already gained, and is certainly one of the most satisfactory works on the subject which it handles. This is no small praise. For there have been a great many publications on the subject of late, notably the great work of Dr. Salmond, and many of them not unworthy of their theme. This present work is less extensive than Dr. Salmond's, yet it is not wanting in a certain completeness, and it is one of the best-written books that we have had in our hands for a long time. The substance of the book is largely made-up of the author's Hulsean Lectures, delivered in the University of Cambridge. After a brief Introduction, the author takes up successively (1) the Nature of the Belief, (2) the History of the Belief, (3) the Value of the Belief, (4) Evidences external and (5) internal and (6) the Christian Amplification of the Belief. The principal arguments for the essential immortality of man (Dr. Welldon knows nothing of Conditional Immortality), are found in these considerations: That man is the climax of the visible creation, that his spiritual being is the nearest to God, that man himself expects immortality, and that this hope is the strongest in the most god-like human natures, that without human immortality the great cosmical process is bereft of its full significance, that this has been the universally prevalent faith of all nations. But he goes beyond this to arguments from the Being of God. Then he proceeds to internal evidences, e.g., the immateriality of the soul, sustaining his argument by the authority of Plato, the Fathers, Des Cartes, Leibnitz, and others. Finally, he takes up the Christian amplification of the Belief. The subject is of supreme importance. If we lose the hope of immortality a death-blow will be struck at religion and even at morality. The treatment of the subject here could hardly be surpassed. To the clergy and to all students of man and his destiny the book will be invaluable.

Stories of Starland. By Maly Proctor. Toronto: G. N. Morang. 1898.

This is a most useful and a very charming book by a lady who, both by birth (she is

the daughter of the late Mr. R. A. Proctor), and by personal acquirements, is abundantly qualified to write on the subject of Astronomy. The information is given in the simplest and most attractive manner—in the form of dialogues between an invalid boy and his sister, who begins by telling him some ancient stories of the Sun, passing from these to an account of the relations of the heavenly bodies, as they have been ascertained by modern science. Not only is the language of the simplest, without being babyish, but the reader is enabled to illustrate distances, etc., by familiar illustrations. For example, a journey to the Sun—"Suppose you walked four miles an hour, and ten hours a day, and kept this up for hundreds of years, you would be more than six thousand years on the way. When you reached the sun, you would be footsore and weary, and as old as the hills." Then it is told how long it would take for a common ball to get there. Then the size of the sun is shown in a diagram, then the formation of sun and planets out of star-mist. It is a most charming book for children, admirably written, printed in clear, large type, and adorned with a multitude of most excellent engravings.

Magazines.—The Homiletic Review for October is a most excellent number, full of material good and usable for the Bible Class and the Pulpit. The reviews are serviceable. The sermonic section has some excellent discourses on the Perfect Ideal of Life, Is Jesus wanted on earth? Acquaintance with God, etc. The suggestions are also extremely good. After a careful perusal, we can most confidently recommend this useful publication and this good number.

The Expository Times (October), keeps its high level. The notes begin with a commendation of Dr. Welldon's excellent book on the Hope of Immortality—which we commend elsewhere. Dr. Ramsay, of Aberdeen, writes on the Greek of the early Church and the Pagan Ritual. Dr. Edward Konig on the Unity of Deuteronomy. But the list is too long for us to attempt an enunciation. The writers are, as usual, men of the first class, and their work is first-rate.

The Outlook carries on its work as one of the ablest, brightest, and best written of all our magazines. In the last two numbers a prominent place is occupied by criticisms of the conduct of the recent war. Many of our readers will remember the very free comments of Mr. Richard Harding Davis in the New York papers during the campaign. He now returns to the subject in Scribner, and the Outlook follows him. It seems very clear that General Shafter is to be brought to judgment formally or informally. But it is not he alone who can be held responsible for all the mismanagement. We shall all look forward to these inquiries with the greatest interest.

GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES AT WASHINGTON.

Visit of the Deputation from the Church of England in Canada.

On Friday the 7th October, the Canadian deputation was received at a joint session of the convention. We give a report of the proceedings as it appeared in the Washington newspapers:

The Joint Session.—At this point the regular proceedings were suspended to receive the delegation from the Church in Canada and the House of Bishops, which came to sit in joint session with the House of Deputies as the Board of Missions.

Bishop Doane, presiding officer of the House of Bishops, ascended the platform and took a seat be-

side the Rev. Dr. Dix. Near them sat Secretaries Hutchins and Hart, of the House of Deputies and House of Bishops. The bishops entered the church and took seats with the delegates from their respective dioceses.

Members of Delegation.—The delegation consists of His Grace, the Most Reverend John Travers Lewis, D.D., LL.D., Archbishop of Ontario and Metropolitan of Canada; the Very Reverend J. Dallas O'Meara, D.D., dean of Rupert's Land, and his honor, Judge Herbert S. McDonald of Ontario. Absentee members of the delegation are: Dean Carmichael of Montreal, the Bishop of Fredericton and Chancellor Worrell, Q.C., of the diocese of Toronto. The delegates are the official representatives of the Episcopal Church in Canada and are entertained at the Arlington Hotel in this city as the guests of the convention. They were met at the hotel by the bishop coadjutor of Minnesota and the bishop of Marquette representing the House of Bishops, Rev. Dr. Sills of Maine, clerical delegate, and Mr. J. M. Woolworth of Nebraska and Mr. Peter White, lay delegates, on behalf of the House of Deputies. The Canadian dignitaries and the escort committees were driven in carriages from the hotel to the church, where they were taken through the west door to the platform and assigned to seats on the left of the presiding officers, Bishop Doane and Dr. Dix. The visitors were all dressed in dark clothes, the Archbishop and the Dean in the prescribed garments of their station. Archbishop Lewis is a tall, well-formed, hale old gentleman, with genial, expressive face, fringed at the sides by sparse iron gray whiskers. His lips and chin are clean shaven, and he has the ruddy complexion of a man of great vitality and splendid constitution. His eyes are most kindly and penetrating, and his voice and tones proclaim his Irish birth when he reaches a climax of expression. Dean O'Meara is a stout, compact, energetic man, nearing middle life. His hair is turning gray and his whiskers, covering the lower part of his face, are slightly frosted. He is quick, nervous and magnetic. His voice is most excellent and delivery faultless. Judge McDonald is as much an American as a Canadian in appearance. He is probably fifty years old and has the pallid complexion of the student and lawyer. He wears spectacles, but takes them off in moments of oratorical effort, or when desiring to emphasize his meaning. He speaks very rapidly and is a brilliantly posted man on modern American subjects, having frequently crossed the border.

Bishop Doane, in his address of welcome, said that as chairman of the House of Bishops, side by side with the House of Deputies, it was his pleasant duty to make the convention's guests most welcome and to extend to them that beloved fellowship which is one in America, England and Canada. It was impossible, he said, for the River St. Lawrence to divide the dioceses in Canada from the dioceses in the United States in their feelings of brotherhood and fellowship.

He said that all, bishops, deputies and the women present, recognized the fact that the ties between the two great English-speaking nations had been drawn closer and closer, and all felt that the Church offered, in its great system of law, that which must in the future, as it had in the past, fasten even more closely the natural relations. In conclusion, he bade the guests a warm welcome to the meeting of the two houses of the general convention.

Archbishop Lewis responded first to the address of welcome. He said in part:

"Right Reverend Fathers, Reverend Brethren of the Clergy and Brethren of the Laity of the Episcopal Church of the United States: It is my great privilege and I feel it an honour to represent the Canadian Church before you to-day. My colleague and myself have been commissioned by the Church of the Dominion of Canada to convey to you our greetings in the Lord, our heart's sympathy with you in the work, and to assure you of our devoted prayers for your future progress. The greeting that we convey to you to-day I hope you will not consider the barren compliment for the consideration

of the public opinion of either nation. It comes from the very depths of our hearts. We Canadian Churchmen have a deep admiration for the Episcopal Church of America, and if you will allow me to say it, I think I will tread upon the sensibilities of no one, but it does seem to me as if Providence intended that this great nation should take a greater part than she has ever done before in the political civilization of the world, and my reasons are righteous ones—I think it will redound to the honour and glory of our Lord and Saviour Jesus Christ, and our common Christianity will be promoted thereby. I trust that there are men here present who will live to see the ties binding us drawn still more closely, and that we shall endeavour to promote that unity of spirit and bond of peace which shall make the Church of England proud of her daughter Church, the Protestant Episcopal Church of the United States. These are our aspirations, and I am speaking with no stilted eloquence. I am giving to you the honest opinion of my heart. We came to wish you God-speed and all spiritual blessings."

The Very Rev. Dean O'Meara followed the Archbishop. He said in part:

"In speaking to you as what I may call a western member of the Canadian delegation, I may say that I represent a large constituency. A constituency whose territory in length reaches out two thousand miles, and as to its breadth, as the North Pole has not yet been discovered, I cannot speak definitely. It is divided into eleven dioceses. It gives me particular pleasure to be the bearer of the warm and cordial greeting of my fellow Churchmen in the west to this great gathering of the American Church, for we in the Canadian West owe no small debt of gratitude to the American Church. When I went as a deacon twenty-five years ago to begin my work at Winnipeg, there was but one diocese. I felt that but one organization was utterly inadequate to meet our growing present needs. It came into the breast of that good man, the Archbishop, to launch out on the venture of faith, and he divided his diocese into four. History justifies his course. Twenty-three years ago we met in our first provincial synod, a little handful of missionaries and settlers. On that occasion was the need felt for encouragement. We needed all we could get, and, sir, we got it, and got it from the American Church. Bishop Whipple and a goodly band of his true-hearted clergy came over to see us and give us a helping hand and wish us God-speed on our new departure, and they did us good indeed. Virgil tells us of an archer so strong that his arrows flew so swiftly from his hand that they kindled as they flew and opened a pathway of light. The words that Bishop Whipple spoke then to our young and struggling Church were the arrows of God from the strong archer of the Lord, and those words have never died out from the hearts and feeling and memory of the Church of Rupert's Land. So I say that we owe a debt of gratitude to the American Church. The twenty-three years that have rolled by since then have seen many difficulties and discouragements, but, thank God for His sustaining grace, we have been enabled to realize that though the difficulties may be the stumbling blocks of the weak, they are the stepping stones by which the Lord will lead the great-hearted believing." Dean O'Meara then spoke of the growth of the work among the Indians and also mentioned the fact that the Canadian Church had been able in a measure to repay the debt of gratitude which it owed to the American Church in establishing Church service and schools in the Yukon districts of Alaska.

He also said.—"But I am here to do more than to give thanks for the past, for I wish to express also my hope that the two branches of the Episcopal Church may draw closer and closer together. God bless and strengthen the American Church."

Judge Herbert S. McDonald, a member of the deputation, then addressed the convention. He spoke briefly but feelingly of the close relations between the sister Churches, and said that as a lay-

man of the Church of England in Canada he felt it a privilege and an honour to be the bearer of the greetings of "his Church to the American Church. As we are brought together from time to time, we realize more and more that we are indeed members of one Catholic Church and have the one apostolic succession which has come down since the Church of Christ was first established on earth. Your work and our work is much the same. You have the Indian problem; so have we. You have the immigration problem; so have we. There is a constant interchange between us, and so it seems to me that the relation of your Church and ours is closer than the relation to any other branch of the Catholic Church. Events of the last few years have drawn together more closely than ever the two great English-speaking races, and it seems to me that you are just now entering upon your destiny, the destiny of every Anglo-Saxon nation—the colonization of a portion of the world." The speaker then produced a copy of yesterday morning's Post and read from it a paragraph of Lord Herschell's remarks at the meeting of the International Commission assembled at Quebec, as follows: "One thing," Lord Herschell said, "has been demonstrated to me since I became a member of this Commission, and that is that there will never be war between these two great English-speaking nations. Such a war would be fratricidal, and, thank God, I have seen enough of Americans and know enough of Englishmen to be satisfied that it will never come."

Dr. Dix, president of the House of Deputies, responded to these remarks and wished the deputation farewell. He said: "I express, on behalf of the Deputies assembled, their high regard and esteem, and may express also their pleasure at this unfortunately short interview. The triennial visit of the Canadian delegation is a great refreshment and strengthening to us. We express to you our thanks for your salutation and the assurances of our loving sympathy. As we are about to meet as a Board of Missions this interview cannot help but be an inspiration to our coming work. The branches of the Catholic Church, the English, the Canadian, and the American Church are one in hand and heart. One Lord, one faith, one baptism, that is the great leverage underlying the present movement bringing us all together for aggressive action in behalf of God and civilization wherever the two flags float."

Bidding farewell to the assembled bishops and deputies, the Canadian deputation withdrew and the two Houses resolved into joint session as the Board of Missions.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

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

St. John's.—St. John the Baptist Cathedral.—The Mother Church of the diocese has been enriched of late by the addition to its treasures of a lovely banner, representing the patron saint, St. John the Baptist. The materials were the gift of the rector and Mrs. Browne, and the work, which was a labour of love, was done by Miss Bradford, the sister of the Rev. J. H. Bradford. This task took her three years to accomplish.

NOVA SCOTIA.

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

Westville.—The Bishop recently visited this flourishing little town in the county of Pictou, and consecrated the new church and held a confirmation therein. The church is dedicated to St. Bees (or Bega). The Rev. G. H. Ball, late of Chester, N.S., is doing good work here. A harvest thanksgiving was held last month and passed off most successfully.

Port Greville.—During his recent tour the Bishop visited this parish and inducted the newly elected rector, the Rev. R. C. Cumming. The Rev. R. Johnson, of Parrsboro, assisted at the services and His Lordship preached from the text, "He that heareth you heareth Me, and he that despiseth Me despiseth Him that sent Me." Mr. Cumming, who is a graduate of King's College, and recently ordained to the priesthood, is a young man of much promise who has already made his influence felt in this new parish.

Parrsboro.—This parish is beautifully situated on an arm of the Bay of Fundy, and has of late years become a popular summer resort. A great deal of wooden ship building is still carried on here. This industry, now so sadly decayed, attained at one time considerable dimensions in Parrsboro, and it is said that the largest wooden sailing vessel ever built was constructed here. Despite the decadence of this industry the place still ranks as one of the most prosperous and progressive of our minor seaports. For many years the rectorship was held by the Rev. S. Gibbons, who, an Eskimo by blood and a protegee of Bishop Feild of Newfoundland, was in many respects a very remarkable man. A most eloquent preacher, a ready debater, an able writer and an untiring worker, Mr. Gibbons, had he been spared, would have probably risen to prominence in the Church. He died about two years ago from the effects of an accident. The Rev. R. Johnson, who succeeded him, was educated at Warminster Missionary College, England, and was for a short time priest-in-charge of New Germany. He has proved himself a worthy successor.

Halifax.—St. Luke's Cathedral.—The funeral took place last week of Miss May Wood, youngest daughter of Capt. Taylor-Wood, who died after a few days' illness. The rector officiated. The deepest sympathy for her parents, who are almost prostrated by their sudden bereavement, has been expressed by all classes in Halifax. Capt. Taylor-Wood, who is a distinguished ex-Confederate naval officer, a grandson of President Zackary Taylor, and a nephew of the late President Davis, is a very prominent and honoured member of St. Luke's. He is an enthusiastic worker in the Brotherhood of St. Andrew and an active member of the vestry.

St. George's.—A very successful harvest festival was held in this church last week. Rev. E. P. Crawford preached. This church, known as "The Round Church," is one of the historic churches of Halifax. Including spire, chancel, vestibule and nave it is circular in construction and possesses a double tier of galleries.

Londonderry.—The Rev. David Neish, late of Halifax, who has been appointed priest-in-charge of this parish, is meeting with much success in his work.

New Germany.—The rector of this large parish, the Rev. G. P. Melloe, is suffering from throat trouble, which will necessitate a year's rest. He will shortly visit England for treatment and rest.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. John.—Throughout the diocese generally services have of late been held in commemoration of the harvest. There is nothing in connection with them of novel interest, the form of service being the same as used previously. But the expression of thanksgiving we may believe was as hearty as it was general, and it is pleasing to think of these sweet services of ours—at all times to be characterized as services of praise—taking on a special character of thanksgiving. Our prayers have been answered, and these beautiful broad fields of Canada will continue to speak to the human heart, telling it of God's love and goodness. Where should praise for this blessing be heard if not from the heart of

Canadians. Everywhere there is plenty, and it is sincerely to be hoped that all who are now singing and speaking their praises will be practical in the way of expressing it in contribution to the Church's need. Here in the Diocese of Fredericton there is the greatest need of increased subscriptions to the Home Mission Fund; and knowing this, every faithful Churchman must have beautified these services with one prayer, that God would move all His children, for Christ's sake, to accept the harvest as from Him, with a readiness and a desire to use it for His glory.

The committees of the Diocesan Synod met in Synod Hall, Germain street, last week. This was the quarterly meeting, and the usual routine of business was transacted.

The Ven. Archdeacon Brigstocke and Rev. J. M. Davenport have returned from their visits to England.

St. Luke's.—The Rev. F. W. M. Bacon, curate of this church, has been offered the living of Musquash, and in all probability he will accept the offer.

St. Mary's.—The usual bi-monthly meeting of the C. of E. Sunday School Teachers' Association was held in the school-house on the evening of the 11th instant, when a carefully prepared paper on "Object Teaching" was read by the Rev. W. LeB. McKeil, of Fairville. All the schools belonging to the association were represented.

St. Jude's.—On Thursday evening, the 13th inst., the Lord Bishop of the diocese publicly instituted the new rector, the Rev. J. S. Parkinson, into the living.

Woodstock.—The Ven. Archdeacon Neales, who has been alone since the Rev. W. B. Belliss was elected to the rectorate of St. Mary's, has now obtained the assistance of Mr. Arthur Raymond as lay reader.

Prince William.—A new rectory has been built in this parish. It stands on the site of the old one, which was burned several years ago, and near St. Clement's church.

St. Andrews.—The Rev. Canon Ketchum, D.D., rector of this parish for about forty years, is taking a well-earned rest in Portland, Maine. He intends remaining a month. Dr. Ketchum has spent upwards of fifty-two years in faithful ministerial labour in this diocese. Ordained shortly after Bishop Medley came to Fredericton, he was one of the warmest friends of the late Bishop all his life, and it is a gratification to his many friends in the diocese to see him now actively and vigorously engaged in this blessed diocesan work, which he has been developing from its inception.

St. David.—Harvest thanksgiving services have been the order of the day in this Mission, and no less than six churches were decorated with grain, vegetables and splendid fruit. The hymns and other music were appropriate to the occasion. One excellent feature of these services was that all the vegetables and fruit were afterwards carried to the rectory, thus providing the rector's family with their winter supply. On the 6th Oct. a special service was held in Christ church, St. Patrick, for the purpose of baptizing eight adults preparatory to their approaching confirmation. The solemnity of the service made a deep impression upon the congregation, many of whom did not belong to the Church. On the following Sunday the rector presented each person with a baptismal card to keep this most solemn service in their remembrance. The Bishop is expected to visit this parish about the 1st of November.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC, P.Q.
Quebec.—Holy Trinity Cathedral.—The Lord Bishop of the diocese held an ordination for priests in his cathedral on Sunday morning, September 11th, when he advanced two deacons, viz.: The Revs. W. A. Gustin and F. G. Vial to the higher Order of the Ministry. The Very Rev. Dean Norman presented the candidates to the Bishop for ordination. The Bishop preached the sermon from the words "Were there not ten cleansed, but where are the nine? St. Luke, xvii., 17. A large congregation gathered together in the cathedral to witness the service.

The Church Reading Society, which was formed in this diocese, on Tuesday, March 22nd last, according to a resolution then passed, held its first meeting at Bishopsthorpe, on Friday, October 7th. A systematic course of study of the Bible, the Prayer Book, Church History and Doctrine will be pursued at these meetings, which are open to both men and women alike.

This diocese has sustained a very severe loss in the recent death of the late Mr. Robert Hamilton, whose name will go down to posterity, as the name of an unbounded benefactor, a devoted churchman, and a loving Christian man.

MONTREAL.

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

Rawdon.—The annual harvest thanksgiving service was held in this parish on Wednesday, Oct. 5th. The church was very tastefully decorated for the occasion, and the musical portions of the service were well rendered. The Rev. G. Gagnon, M.A., rector of De Ramsay, preached a most appropriate sermon, basing his remarks on Psalm lxi. A large congregation attended the service, and a good collection was made at its close.

Montreal.—The tenth annual conference of the Montreal Diocesan Theological College Association, was opened on Wednesday morning, October 12th, with a celebration of the Holy Communion in the college chapel at 10.15 a.m. The Rev. T. E. Cunningham, rector of St. Luke's church, acted as celebrant, the Bishop and a large number of clergy being present. At the close of the service, a quiet hour was conducted by the Rev. E. L. Rexford, who also delivered a series of fifteen minute addresses on the work and personality of the Holy Spirit. He alluded to the intimate relationship which existed between the third Person in the Blessed Trinity and the human nature of Christ. The Holy Spirit, he said, was the agent in the creation and preparation of that nature; he was also manifest at the baptism of Christ, and this gentle and benign influence was fitly symbolized in the dove. The relationship established at that time between the Son and the Holy Spirit continued throughout the earthly ministry of the former, and numerous illustrations were given in the Gospels of the manner in which Christ had been sustained by the Spirit. The speaker, in conclusion, spoke of the relationship of the Holy Ghost to the institution founded by Christ, namely, the Church. His work there consisted of the purifying and cleansing of its members from all sin.

After the service, all present lunched together in the college dining-hall, and at 2 p.m., the regular business sessions of the conference commenced, when papers were read upon the following subjects: "The Clergyman," (a) In the study, Rev. N. P. Yates, B.A.; (b) In the Pulpit, Rev. W. P. Lewis, B.A.; (c) In the Parish, Rev. A. C. Wilson. "The Bible in the Sunday School," Rev. J. Irwin Strong. All the papers were of a very interesting character. Mr. Yates, in his address, laid much stress upon the necessity of the clergyman making the English Bible a constant subject for serious and prayerful study. Mr. Lewis, who followed, said, amongst other things, that it was the duty of the preacher in these days to so know his day, and the power of the Word of God, that he could reconcile the two, and make men see that

the Gospel was worth living for. The speaker made a strong plea for earnestness, rather than eloquence. In concluding, he said that the preacher's office was three-fold, viz.: (1) As a priest, he must declare God's truth; (2) as a pastor, God's love; (3) As a prophet, God's light. Mr. Wilson said that a clergyman should be a man of large sympathies. He must get to know the members of his flock in their homes, become acquainted with their wants, and learn how best to supply them.

A few words of counsel were then given by the Lord Bishop. The clergyman in the study, he said, was the very root. In the pulpit he should never forget that he was there as an ambassador of Christ, to say to the people: "God is reconciled to you in Christ, be ye reconciled to God." He was there as a watchman also, to lift up his voice and not to spare, though with humility and love. He must go into the parish with the consciousness that he was working among members of Christ, and his endeavour must be to make these Christ-like.

At the close of the Bishop's remarks, a paper on "The Bible in the Sunday School," was read by Mr. Strong, after which a general discussion took place, in which the Revs. E. Judge, F. H. Graham, James Elliott and others, took part. The day's proceedings were then brought to a close.

On Thursday morning there was a celebration of the Holy Communion in the college chapel at 9.15. At 10 a.m., the session was resumed, when three scholarly addresses were delivered on "Historic Views of the Incarnation." (a) Patristic, Rev. G. Abbott-Smith, M.A., B.D.; (b) Scholastic, Rev. H. E. Horsey, M.A.; (c) Modern, Rev. F. H. Graham, B.A., by the three above-named gentlemen. Mr. Abbott-Smith, in the course of his remarks, said that the key-note of the view taken of the Incarnation in the Athanasian Creed, was the universal significance of Christ's coming in the flesh. At the same time, he said that the student of theology would have to go far to find a stronger presentation of the Incarnation as a living fact, and as a natural and necessary means of man's reconciliation with God and restoration of the Divine image which he lost by his fall from original righteousness, than is contained in this creed.

In the absence of the Rev. H. E. Horsey, his paper was read by the Rev. S. H. Mallison. In it the writer said that the aim of scholastic theology was to systematize traditional Church doctrine by the aid of the philosophy of Aristotle. From the study of the Holy Scriptures and the teachings of the apostles, the early fathers had produced the doctrinal standards of the Church. According to St. Anselm, the necessity of the Incarnation was conditioned by man's sin, and the other leaders of scholastic theology had followed in his footsteps, accepting, as he did, all the dogmas on Church teaching, and then by reason, proving their truth.

The Rev. F. H. Graham presented the views held by modern theologians with regard to the incarnation.

This paper gave rise to considerable discussion, most of the speakers severely criticizing Mr. Marshall's book, and repudiating his conclusions.

The last paper read at the morning session was one by the Rev. Rural Dean Saunders, B.A., on "Conditional Immortality."

At the afternoon session, which commenced at 2.30. "The Temperance Question," and "The Second Advent," were the two chief topics of discussion. The first-named was dealt with by the Rev. James Carmichael, and the Rev. E. P. Judge. The former treated the question from a Scriptural standpoint, and the latter on the relation of the temperance question to present circumstances. The Rev. Basil Marriott read a paper on "The Second Advent, in Relation to the Millennium," and the Rev. F. Stacey dealt with the same subject, "In Relation to the Signs of the Times."

There was a general discussion on these papers, after which the general business-meeting took place, bringing the convention to a close. The

following officers were chosen for the ensuing year: President, Rev. James Elliott, B.A.; vice-president, Rev. W. A. Fyle, B.A.; secretary-treasurer, Rev. W. Saunders, B.A.; recording-secretary, Rev. J. H. Mallinson, B.A.; officers of Executive Committee, Revs. T. Cunningham, M. P. Yates, F. H. Graham, F. Pratt, and C. Rollit.

At 8 p.m. there was a general re-union of the graduates, which proved to be a very pleasant social event.

The acting-principal, the Rev. Professor Steen, has been obliged to apply for a six months' leave of absence, owing to ill-health. He will leave Montreal directly upon the arrival of the new principal, the Rev. Dr. Hackett, who is expected in that city on or about the 24th instant.

ONTARIO.

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

Camden East.—St. Luke's.—A very pleasing event took place in this parish recently, when about 150 of the parishioners gathered together, in order to celebrate the 25th anniversary of the marriage of their rector, the Rev. F. D. Woodcock and his wife. During the course of the evening, a presentation was made to them, on behalf of the congregation, by Mr. A. W. Benjamin, of Yarker, which presentation took the form of an address of congratulation and a well-filled purse of money. The rector, on behalf of himself and his wife, made a very appropriate reply. The address was signed by the churchwardens of the parish and various mission churches in the district, of which Mr. Woodcock has the charge.

Merrickville.—Trinity.—Harvest thanksgiving services were held in this church and Christ Church, Burritt's Rapids, on September 28th, and were attended by good congregations, Trinity church in the evening being quite full. The decorations of both churches, made up of the various products of field and garden, were tasteful and effective. The services were: In Trinity church, Holy Communion at 8 a.m., Morning Prayer with sermon at 11 a.m., and Evening Prayer with sermon at 7.30 p.m. In Christ church Evening Prayer with sermon at 3 p.m. The preacher at the morning service was the Rev. J. W. Forsythe, of Oxford Mills, who delivered an excellent and appropriate sermon. The preacher in the afternoon and evening was the Rev. R. B. Waterman, rector of Franktown, who also gave eloquent and edifying addresses. The clergy present besides the Rev. W. Roberts, rector, and the two preachers were, the Revs. Canon Nesbitt, Smiths Falls; Jos. Forsythe, rector of Truro, N.S., and Dr. Muir, Merrickville. The music was well and heartily rendered. The offerings, too, were good. One envelope addressed to the rector contained a most kind and courteous letter and a cheque for \$20 for his own use. The day was throughout most happy and encouraging and we have good reason heartily to say "Laus Deo."

OTTAWA.

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

Carleton Place.—St. John's.—The annual conference of the clergy and laity of the rural deanery of the County of Lanark, was held in the vestry-room of this church on Tuesday, the 11th inst., the Bishop of Ottawa presiding. There were present, amongst others, the Revs. Canon Lowe, Canon Muckelston, Lowe of Tennyson; Fairbairn, Waterman, Hague and Quartermaine, and of the laity, Messrs. Savage, Warren, Prescott, Saunders, Hall, Dickson, Jones, Richey, Weagant, Livingstone and Johnston. The sessions both morning and afternoon were of a most interesting character, several very good papers being read. In the evening the Rite of Confirmation was administered to some thirty-five candidates. All the clergy who had been at the conference were present, as well as Mr. G. A. Field, from Farnham. The Bishop gave a very earnest and instructive address to the large congregation present, and afterwards spoke to

those newly confirmed. A celebration of the Holy Eucharist was held on Wednesday morning, at which those who had been confirmed the evening before made their first communion.

Ottawa.—The following are the Bishop's engagements up to the 26th November instant:

Trinity College, Toronto, convocation and annual meeting of the Council, 25th and 27th Oct.

Ottawa, 28th October, clergy stipend by-law committee.

Hawkesbury, 30th October, confirmation.

L'Original, 30th October, confirmation.

Vankleek Hill, 31st October, confirmation.

East Hawkesbury, 1st November, confirmation.

Ottawa Mission, 3rd to 13th November.

Subsequent visits to Carp, Richmond, Cornwall and Williamsburg, Iroquois, etc., for confirmation.

Committee meetings will be held on November 21st to 26th at Ottawa.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Trinity University.—General Statement.—The Convocation of Trinity University offers courses of lectures upon various scientific, literary, historical, art and other subjects, to the residents of the towns and cities of this province, subject to the conditions stated herein. With a view to making arrangements for any of these lectures, correspondence is invited from clergymen and the officers of educational, literary and scientific organizations. One or more of the lectures may be chosen for any given place; but the committee will limit the number of lectures where it may seem necessary to do so. All correspondence about lectures is to be addressed to Rev. Professor Cayley, M.A., Trinity University, Toronto.

Lectures.—The following is the list of lectures and lecturers for the next session (1898-9): The Rev. Dr. Welch, Provost of Trinity College.—(1) George Eliot; (2) Cambridge Fifteen Years Ago; (3) John Bunyan; (4) Archbishop Laud; (5) Some English Translations of the Bible; (6) The Revised Version of the New Testament; (7) Religious Revivals of the Eighteenth and Nineteenth Centuries. The Rev. Professor Rigby, M.A., Dean of Trinity College.—(1) Richard Brinsley Sheridan; (2) Early History of European Universities. His Honour Judge McDonald of Brockville.—(1) Walks in and about London; (2) A Fortnight in Italy. The Rev. E. C. Cayley, M.A., Professor of Theology in Trinity University.—(1) Matthew Arnold; (2) The Oxford Movement in Relation to the Church and the Age. The Rev. E. W. Huntington, M.A., Professor of Classics in Trinity University.—Why some things are beautiful, others not. The Rev. Herbert Symonds, M.A., Rector of Ashburnham.—(1) The Religious Elements of the Poetry of Browning and Tennyson; (2) The Problem of Christian Unity; (3) Dante. M. A. Mackenzie, M.A., Professor of Mathematics, Trinity University.—(1) Kipling; (2) The Soudan; (3) North Polar Exploration. A. H. Young, M.A., Lecturer in Modern Languages, Trinity University.—(1) Faust; (2) King Arthur and the Holy Grail. The Rev. J. C. Farthing, M.A., Rector of Woodstock.—(1) Fresh Light from Ancient Monuments upon Familiar Truths; (2) The Nation's Debt to the Church. The Rev. H. H. Bedford-Jones, M.A., Lecturer in Theology, Trinity University.—(1) Sir Walter Scott; (2) Some Modern Novelists; (3) *A Trip to England in 1897 (lantern views). The Rev. W. H. White, M.A., Lecturer in Classics, Trinity University.—Charles Dickens. H. C. Simpson, M.A., Lecturer in Physical Science, Trinity University.—The Search for the Philosopher's Stone. N. B.—In the case of subjects marked with an asterisk, a guarantee of probably \$5 will be required for the magic lantern used to illustrate the lectures.

Terms for the Lectures.—The terms upon which the lecturers have agreed to lecture are—(1) At least two weeks' notice shall be given the lecturer

of the date upon which his lecture will be required; (2) The lecturer's expenses shall be paid; (3) The proceeds of the lectures, over and above the expenses, shall be absolutely at the disposal of the organization under whose auspices the lectures may be given.

Church of England Sunday School Institute.—The teachers' examination for 1899 will (D.V.) be held on Saturday, April 29th, in St. George's school-house. The examination will consist of four divisions:

Division A.—Preliminary.—1. Holy Scripture, St. John xi. to xxi. 2. Church Catechism.—The Christian Covenant and Christian Faith (to the end of the answer after the Creed).

Division B.—Intermediate.—1. Holy Scripture.—St. John xi. to xxi. 2. Prayer Book.—The Christian Covenant and Christian Faith (to the end of the answer after the Creed); and the Litany. 3. Lesson.—To be selected from the Scripture portion. A brief outline lesson will be provided for the candidates in this division who wish to use it.

Division C.—Advanced.—1. Holy Scripture.—Leviticus i. to vii., and St. John xi. to xxi. 2. (a) Prayer Book.—The Christian Covenant and Christian Faith, together with the Litany and Articles xxi. to xxiv. Or (b) Church History.—English Church history from 1049 to 1688. 3. Lesson.—To be selected from Leviticus i. to vii., or St. John xi. to xxi. The last day for receiving applications from candidates is Monday, March 27th, 1899. C. R. W. Biggar, local secretary, 249 Simcoe street, Toronto.

St. James' Cathedral Sunday School.—On Oct. 16th the teachers and scholars took an affectionate leave of A. W. Grasett, Esq., who for 16 years had been their faithful superintendent. The usual programme was omitted, and the following substituted: Being the day set apart for the Intercession for Sunday Schools, the rector, Bishop Sullivan, opened proceedings by giving an interesting and helpful address, bearing on that subject. The whole school were assembled, infants included, and testified to the good training they are receiving, by their rapt attention. After appropriate prayers and litanies had been recited by all, the rector read a very handsomely illuminated address to Mr. Grasett, on behalf of all present, and begged his acceptance of the accompanying gift, a well fitted travelling bag. Mr. Grasett in a few well chosen words thanked the donors, and took his leave of them, amidst a general feeling of regret that such a step was needful, but Mr. Grasett feels that his frequent absences are injurious to the welfare of the school, and as they are unavoidable, he retires. The school closed in the usual manner.

Minden.—A very interesting meeting of the local company of the Church Boys' Brigade took place recently in Delamere's Hall. The gathering, which was of a special character, was very largely attended. Advantage was taken of the occasion to present Messrs. Broughall and Ryerson, who were on the eve of returning to Trinity University, Toronto, after spending their vacation here, in order to resume their studies, with an address, which read as follows:

"Minden, 22nd Sept., 1898.

"Messrs. Broughall and Ryerson,
"Missionaries St. Paul's Church,
"Minden.

"Gentlemen.—On the eve of your departure from our midst to resume your collegiate course, we desire to express our warm appreciation of the interest you have taken in our welfare, and the time you have expended in building up and establishing the Minden 'Church Boys' Brigade,' while faithfully discharging your missionary duties here. We wish you to carry with you to whatever field of labour you may be engaged in, the feeling that the best wishes and fervent prayers of the young people of this mission follow you, and they ask a hearty God-speed for you in your work wherever you may be placed.

"We tender, herewith, a very small token of our

love and respect for you both, as a slight souvenir of your short stay among us.

"Signed on behalf of the Minden 'Church Boys' Brigade."

"F. C. NOICE, Captain.

"W. CURRY, Lieut. and Sec."

Accompanied by a copy of the address to each was a very neat blotting pad surmounted with a silver equestrian figure of handsome design. The recipients, who were completely taken by surprise, made suitable replies. They have during their stay in this place been indefatigable in their efforts to build up the Brigade and to further the interests of the members in every way possible.

Deer Park.—Christ Church.—On Sunday evening the 9th inst., the Rev. J. G. Waller of Nagano, Japan, preached in this church, giving a most interesting account of his work as Canadian missionary in that place. On the following Monday evening he lectured in the school-house on Japan. The lecture, which was illustrated by upwards of a hundred stereopticon views of Japan, its people and its Missions, was very pleasing and instructive. On Sunday evening, 16th inst., Sunday school intercession day, the Rev. C. L. Ingles preached a helpful and suggestive sermon on Sunday schools, the rector of Christ Church meanwhile taking the services at St. Mark's, Parkdale.

Peterborough.—All Saints.—Events have justified the warm hopes entertained on the occasion of the opening of All Saints' Church a year ago. The year has been one of progress from both a religious as well as a material point of view. The energetic and devoted curate, the Rev. W. Leslie Armitage, has laboured very faithfully and has been favoured with the hearty co-operation of his congregation. Three services, in addition to a Sunday school service, were all largely attended. The Rev. G. C. Mackenzie, of Grace church, Brantford, was the special preacher. The choir, which is trained by the curate, added greatly to the life and spirit of the several services. The anniversary celebration was concluded by a very successful congregational reunion on Thursday night last. The Rev. J. C. Davidson of St. John's, and the Rev. H. Symonds of St. Luke's, Ashburnham, were present and cordially congratulated both curate and congregation upon the progress and prosperity with which God had blessed them.

Brampton.—Christ Church.—The annual harvest festival was celebrated in this church on Tuesday, the 11th and Wednesday the 12th inst. The service, which was fully choral, was rendered in a manner befitting the English Church. The Rev. W. Walsh, the incumbent, read the lessons, and the Rev. Rural Dean Swallow of Woodbridge preached an eloquent sermon befitting the occasion. The interior of the church bore ample testimony to the loving hearts whose hands had decorated the edifice so beautifully with grain and the fruits of the season. The musical programme, under the management and leadership of the People's warden, Mr. W. C. Young of the Merchant's Bank, was all that could be desired. The supper and concert in the school-room on the evening of the following day was a decided success in every way.

NIAGARA.

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

Hamilton.—The annual meeting of the Synod of the Diocese of Niagara opened on Wednesday morning, October 5th, in Christ Church Cathedral with Holy Communion, at which the Bishop of the Diocese officiated and was assisted by Rev. Canon Bland, rector of the cathedral, and other clergymen of the diocese. The business meeting opened in the cathedral school-house at 11.30 o'clock. Bishop DuMoulin presided, and Archdeacons Dixon and Houston were at his side. Rev. W. R. Clark, clerical secretary, and Mr. J. J. Mason, lay secretary, were in their places.

Messrs. W. F. Burton and H. H. Robertson presented a report on the certificates of lay delegates. Half a dozen parishes were reported to have not paid their Synod assessments.

J. J. Mason, secretary, submitted the annual report of the auditors, Messrs. R. L. Gunn and C. S. Scott. The face value of debentures in the Bank of Hamilton to the credit of the diocese on March 31st was \$103,452.81.

Rev. Canon W. R. Clark, M.A., of Ancaster, was unanimously re-elected clerical secretary, on motion of Archdeacon Houston. Mr. J. J. Mason was re-elected lay secretary and also secretary-treasurer of the Synod. Messrs. R. L. Gunn and C. S. Scott were also re-elected auditors.

There was a very full attendance of clerical delegates, but the number of laymen present was but small. The roll-call being finished Bishop DuMoulin delivered his annual charge to the Synod. In opening he referred to the postponement of the Synod meeting on account of his illness, thanking the members for their thoughtfulness for him and expressing the hope that his recovery after a tedious illness had been complete. He then made reference to the Lambeth Conference, which took place shortly after the last meeting of the Niagara Synod, and to the recent Provincial Synod at Montreal. He regretted the small attendance of lay delegates at the meeting, and referred to the fact that other religious bodies make arrangements for the billeting and accommodation of delegates for, sometimes, two or three weeks at a time, and expressed the opinion that the Church of England should do the same.

Feeling reference was made to the departure from Canada of Lord and Lady Aberdeen and a recommendation was made that a committee of the Synod be appointed to prepare an address expressive of the Synod's feeling of loyalty and affection towards them.

During the year ten ministers were ordained; 737 persons were received into the church by confirmation. Reference was made to the ministerial changes and to the church improvements, also to the appointments.

The Bishop spoke very strongly and emphatically on the question of intemperance. Unfortunately, he said, the evil effects of over indulgence in intoxicating liquors could be seen on all sides, even in the church. He urged upon every clergyman and layman to do all that could be done to promote temperance and the Church of England Temperance Society. The recent wave of prohibition that had recently passed over the country, however, he referred to as dangerous, yet for his own part he would gladly give up his personal liberty for the sake of others, if necessary.

The work of the Sunday School Institute, the Society for the Promotion of Christian Knowledge, the Brotherhood of St. Andrew and the Women's Auxiliary were referred to and highly commended; also the Sisters of the Church. Strong appeals were made on behalf of the Widows' and Orphans' Fund, the Aged and Disabled Clergy Fund and the Episcopal Endowment Fund.

In his address the Bishop also announced the appointment of Rev. Geo. A. Forneret, rector of All Saints' church to the position of a canon in the cathedral.

The Bishop's address was referred to a committee consisting of Mr. W. F. Burton, Rev. Canon Worrell, Rev. Canon Bland, Rev. W. H. Wade, Mr. C. E. Bourne, Mr. J. J. Mason and Rev. Canon Clark.

Rev. Canon Sutherland, chairman, submitted a full report from the Standing Committee, and the report was taken up clause by clause. Under the head of investments the following information was given: During the year ending 31st March, 1898, loans on mortgages were made to the amount of \$55,700, namely, \$4,000 at 5 per cent., \$3,100 at 6 per cent., \$25,000 at 5 per cent., \$4,000 at 6 per cent., \$2,000 at 5 per cent., \$3,100 at 5½ per cent., \$2,000 at 5½ per cent., \$8,500 at 5 per cent., \$4,000 at 5 per cent., and on debentures to the amount of

\$3,000 at 4 per cent. Since the closing of the books, loans on mortgages have been made to the amount of \$12,000, namely, \$4,500 at 5 per cent., \$5,000 at 5 per cent., and \$2,500 at 5 per cent.

The Synod now holds in mortgage investments \$205,418.92, and in debentures \$108,286.46.

The following clauses of the report carried without much discussion:

That subject to the conditions of the by-law, Rev. T. Geoghegan be placed on the clergy trust fund pay list for \$400 per annum, from April 1st, 1898, provided that all other claims preferred by him against the diocese or the funds thereof be abandoned.

That the conditions required by the canon on mortgaging and selling church property having been complied with, the committee consented to (a) the mortgaging of the church property at Jarvis for \$2,000, (b) the sale of a part of the church property at Burlington to the H. E. R. R. Co., (c) the sale of part of the parsonage property of St. George's church, St. Catharines, (d) the mortgaging of part of the church property of the Church of Ascension, Hamilton, for \$8,000, (e) the mortgaging of the church property at Fergus for \$2,000.

At this stage of the proceedings the House adjourned for luncheon.

At 2 o'clock the house reassembled and continued the discussion on the report of the Standing Committee, previous to which, however, several parishes were reported as not having made any remittances during the past year on account of the Widows' and Orphans' Fund of the diocese. The report introduced a canon, one object of which was to provide that only such superannuated and disabled clergymen as may reside in the diocese shall be entitled to sit and vote at the meetings of Synod. This proposition the Rev. C. E. Whitcombe opposed, and in amendment to the motion to adopt the canon he moved that the non-resident clause be struck out.

Canon Bland explained that the Synod, at a previous session, had instructed the Standing Committee to obtain the legislation that was embodied in the canon. The committee had simply carried out instructions.

While the subject was under discussion the Bishop made the statement that the canon could not in any way affect him. To-morrow, through the Providence of God, he should find it necessary to resign his office he would have to sink into utter insignificance. He would not be allowed to sit in the meeting or to vote, and could not even be asked for advice. At the Lambeth Conference of Bishops he had seen old veteran bishops whose backs had become bent carrying the cross, and whose heads were hoary, denied the privilege of voice or vote because they then were not the incumbents of sees. If the bishops were so treated, why should the second order have greater privileges? It was a strange thing that all three of the superannuated clergymen of Niagara diocese, for some reason or other, chose to go past the city of Hamilton and the diocese of Niagara to reside in the large, and, to his personal knowledge, expensive city of Toronto, leaving Hamilton clergymen very badly in need of assistance which they could give if they were here.

The amendment was beaten, and the clause as printed carried by 64 to 10.

Canon Gribble demanded a vote by orders, the constitution requiring a two-thirds vote of both orders, if demanded. The vote of clergymen was 35 for and 12 against the clause, and the laymen voted unanimously in favour of the canon; therefore it carried.

Rev. Canon Bland, chairman of the Committee on Religious Education in Public Schools, submitted an exhaustive report, prepared by the secretary, Mr. Kirwan Martin. The report stated what action had been taken by other Synods and summarized the recommendations of the General Synod at its meeting in Winnipeg in 1896. The recommendations made by the committee were:

1. That a committee on religious instruction in the Public Schools be appointed and directed to co-operate with the Ontario Committee of the Provincial Synod.

2. That such committee be instructed to place in possession of the Ontario Committee of the Provincial Synod, for its consideration, the scheme of religious instruction adopted at the Inter-diocesan Conference of 1896, and approved by this Synod.

The committee, without recommending or approving of the recommendations of the Provincial Synod at Winnipeg in 1896, reported those recommendations to be as follows:

(a) That it is essential for the community and the children that there should be religious instructions in the primary schools.

(b) That a half hour each school day, and if possible the first half hour, should be given to such religious instruction.

(c) That reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion, or by the teacher in case of communion agreeable to this.

(d) That where the above cannot be carried out we shall rejoice at the introduction into the school course of studies of such religious instruction as shall include the teaching of (1) selections from the Old and New Testament and (2) the apostles' creed, the Lord's prayer and the ten commandments.

Appended to the report was a comparison of the English, Irish and Ontario school systems.

In a discussion which followed, Rev. C. E. Whitcombe said he could not see that much could be hoped for in the way of further legislation when the provisions of the Act are at present so poorly carried out. The Ontario school legislation, he said, was very beautiful, but, he thought, it was not enforced—he did not know through whose fault.

Mr. Kirwan Martin and Canon Bland having spoken, Bishop DuMoulin expressed the opinion the Church of England could not hope for much more from the Ontario Government. The Church of England, he said, might approach the Government with a strong voice, but it stood alone in the matter, for the other religious denominations did not join with it, and the Government could not be expected to listen to a single voice, no matter how strong that voice might be. Much, however, could be accomplished by the clergymen if they would take full advantage of the privilege which the Ontario Department of Education at present gives them of entering the Public Schools at certain times and giving the children instruction in the Church's doctrine.

The report was adopted, and the committee was reappointed, with the change of two or three names.

Canon Bland for the same committee read a report on Voluntary Schools. It stated that the committee had had submitted to it a scheme for definite religious instruction to the children of parents so desiring. This scheme provides that where 50 or more scholars in cities, or 20 or more in rural districts, desire instruction in any religious belief, and any congregation or church provides a suitable building, such building may be handed over to the Public School Board, and shall become a public school, and the School Board shall take it over and appoint a teacher or teachers of the particular denomination of the congregation providing it. In other respects the school shall be managed and conducted in the same way as a public school. The congregation or church providing the school shall appoint one person as manager, and no teacher or other officer shall be appointed or dismissed without the consent of this manager. In case of difference between this manager and the School Board the matter in dispute shall be referred to the Minister of Education.

The report contained a clause alleging that under the existing conditions the Roman Catholics enjoy privileges which are denied other denominations.

The report was adopted.

(To be continued).

Welland.—Holy Trinity Church.—On the evening of September 29th, Michaelmas Day, the Holy Rite of Confirmation was administered to thirteen candidates in this church. Bishop DuMoulin's eloquent sermon was listened to by a large and attentive congregation. Special harvest thanksgiving services were held in the church on Oct. 9th, the preacher for the occasion being the Rev. N. F. Ferry, rector of St. Thomas' Church, St. Catharines, whose earnest and helpful sermons were appreciated by large congregations, the beautifully decorated church being filled to its utmost capacity. The musical part of the service was effectively rendered by the choir, Miss Gilchriessie presiding at the organ. During the collection of the offertory, Miss Lock sang a beautiful solo, entitled "Come unto Me." The special thanksgiving service at Holy Trinity Church, Fonthill, took place the same day, that pretty little church being appropriately decorated with fruit, flowers, and grain by the energetic parishioners. The music was very hearty, Miss Williams, the efficient organist, presiding at the organ. The congregation was a large and attentive one. The Rev. Dr. Johnstone, the rector, was called last month to Pittsburgh, Pa., by the serious illness of his only brother, Mr. John Johnstone, C.E. His many friends are glad to learn he is now convalescent.

Hamilton.—The Rev. M. M. Fothergill is at present pleading the cause of the Church Prayer Book and Bible Society in this diocese. During his stay in this city, he was the guest of the Lord Bishop of the diocese. Mr. Fothergill has also visited Toronto, Oshawa, Newcastle, Port Hope and Cobourg in the interests of this society, in each of which places liberal collections were made on behalf of its funds.

Jarvis.—St. Paul's.—The annual thanksgiving services were held in this church on Wednesday, September 30th. The proceedings of the day began with celebrations of the Lord's Supper at 11 a.m. The Rev. J. Francis, of Cayuga (a former rector of the parish), preached an excellent and appropriate sermon. He was assisted in the service by Revs. F. C. Piper, the rector; E. A. Irving, of Dundas; J. R. Newell, Port Dover; A. Francis, of Port Maitland, and E. H. Maloney, of Nanticoke. The beautiful new church was tastefully decorated, and the choir rendered special music. In the evening, Rev. Wm. Bevan, of Hamilton, was the preacher, and was assisted in the service by the above-named clergymen. The thank-offering was a liberal one, and the whole proceedings gave marked indications of unity and life in the parish.

HURON.

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

Sarnia.—The eighth Diocesan Convention of the Huron Lay Workers' and Sunday Schools' Association will be held in St. George's school-house on Thursday and Friday, October 27th and 28th insts, respectively. The Lord Bishop of the diocese will deliver the opening address on Thursday at 3 o'clock p.m.. Amongst others who will read papers at this meeting, are the Revs. J. C. Farthing, J. H. Moorhouse, C. W. Hedley and W. S. Sayres, of Detroit; Principal Dymond, Mr. R. E. Jamieson, of Detroit, and Mesdames Williamson and Gahan. There will be a corporate communion of all the lay workers in the diocese in St. George's Church, on Friday morning, at 9 o'clock.

Petrolia.—Christ Church.—The annual harvest thanksgiving services were held in this church on Sunday, October 2nd. The sacred edifice was very tastefully decorated by a number of the young ladies belonging to the parish. The services throughout the day were of the usual festal character, and the singing of the choir was excellent. The rector preached at both the morning and evening services, and the special offertory collected throughout the day amounted to the sum of \$128.

On Sunday, October 9th, the congregation had the pleasure of listening to two excellent addresses by the Rev. H. Gomery, Canadian agent of the Society for Promoting Christian Knowledge. This society was instituted in 1608, by five earnest members of the Church of England. The following facts of one year's work will show how "a little one has become a thousand." The S.P.C.K. circulated in one year recently, by means of grants and sale, 684,057 bibles, prayer-books, and portions, in more than seventy-five languages, as well as six millions of bound books, and five and a half millions of tracts. It promised \$51,025 for the building of more than 130 churches, schools, colleges, etc., in Canada, India, Australia, China, Africa, and other parts of the Empire, and \$37,742 for the endowment of colonial and missionary bishoprics and clergy.

Kirkton and Biddulph.—Harvest thanksgiving services were held in the mission parish of St. Paul's, Kirkton, and St. Patrick's, Biddulph, on Sunday, October 10th, conducted by the Rev. E. N. English, M.A., Principal of Hellmuth Ladies' College, London, and the incumbent, the Rev. Wm Stout. Large and appreciative congregations assembled to greet the rev. gentleman and to listen to his discourses, which were of surpassing excellence. Having been a former incumbent, his visit was a time for recalling happy associations and pleasant recollections of more than fifteen years ago, between pastor and people. The offertories, which were purely voluntary, and unaided by any previous effort to augment them, were the largest recorded in the parish for sixteen years, that in St. Patrick's, \$11.83; and at Kirkton, although a similar service was held at the same hour by the Methodists, the offertory amounted to \$26.78. Parochial work is progressing admirably in this parish.

Belmont.—St. George's.—The annual thanksgiving service, for the harvest, in connection with this parish, was held on Sunday evening, October 9th, and was a great success, both as regards attendance and offertory. Before seven o'clock the edifice was filled to its utmost capacity, even the aisle having two rows of chairs placed in it. The service was conducted by the Rev. J. W. Ten Eyck, of London, who preached a very appropriate sermon, taking for his text, Deut. xvi., 10., which was listened to very attentively by the large congregation present. The offertory amounted to over \$16. Mrs. Racey and those ladies who took the active part in the decoration of the church, deserve special mention for the beautiful manner in which it was done, as festoons and wreaths of various designs adorned the walls and chancel, and wherever a bouquet of flowers could be put, there it was seen.

The choir, under the leadership of the organist, Miss Little, acquitted themselves most creditably in the rendering of the musical portion of the service.

ALGOMA.

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

Emsdale.—The harvest thanksgiving services in this mission were held at the various stations, viz.: Ebberston, September, 20th; St. Mary's, Sand Lake, September 21st; St. Mark's, Emsdale, September 22nd; all of which were beautifully decorated considering how much the crops had been damaged by the frost in this district. The sermons were all preached by the Rev. Thomas Geoghegan, of St. Peter's Church, Hamilton. At St. Mark's, the Rev. C. H. Buckland assisted with the service, and the Rev. Thomas Geoghegan's visit was much enjoyed by the various congregations. The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, the sum of \$5, for Church purposes, from Mrs. Maitland Young, Hamilton, per Mr. E. W. Streatfield; also \$5 from Miss Compson, for Sand Lake, which has been much improved by the wardens and others, who have worked hard to make it more fit to hold service in during the winter. Everyone must suppose there is help

wanted yet, as we are striving to build a drive-shed in that exposed position by the lake, as it is wholly unfit for farmers' horses to stand out in the storm in winter or the heat of summer. Any person wishing to send help to the incumbent will find it promptly acknowledge in the "Canadian Churchman."

British and Foreign.

The Rev. F. D. Pritt has been appointed Archdeacon of North Queensland.

The new Bishop of Bombay will leave England for his diocese on the 2nd of November next.

The Primate will consecrate the new Bishop suffragan of Southampton on St. Andrew's Day.

The Ven. Archdeacon Moule, late of Shanghai, has been appointed rector of Compion Vallence, Dorchester.

The death of the Rev. Richard Enraght is announced, who was at one time vicar of Holy Trinity, Bordesley. He died at the age of 61.

The Rev. W. H. Brown, incumbent of Monivea, county Galway, has been instituted by the Lord Bishop of Tuam to the office of Provost of Tuam.

The Rev. C. J. Beresford, curate of Holy Trinity, Sittingbourne, has been appointed sub-warden of the S.P.C.K. Training College for Lay Workers at Stepney.

The celebration of the centenary of the C.M.S. will take place on All Saints' Day, when the Bishop of Exeter will preach the sermon in St. Bride's, Fleet street.

The Church House at Iona was filled to its utmost extent at the recent annual autumn retreat which was held on the island. Father Osborne conducted the retreat, and the Bishop of Argyle and a number of clergy from all parts of the country were present thereat.

It has been settled in England, consequent upon various difficulties as to precedence which have of late arisen in Calcutta, that the Rev. J. C. Well-ton will go out to India in December next as Archbishop and Metropolitan of the established Church of England in India.

The Collegiate Church of St. Saviour, Southwark, was lately the scene of a very interesting service when the 272nd anniversary of the death of the Right Rev. Lancelot Andrewes was celebrated. He was successively Bishop of Chichester, Ely and Winchester and lies buried in the newly-restored church.

A great thanksgiving service was held a few Sundays ago in Winchester Cathedral for the fall of Khartoum and the overthrow of Mahdism. It was organized by the garrison, and the local volunteers attended in a body and their band assisted. A solemn "Te Deum" was sung at the close of the service by a vast congregation, which completely filled the nave.

The Archbishop of Canterbury when officiating at the reopening of the School Chapel at Rugby the other day, also unveiled a stained glass window erected therein by Old Rugbeians to the memory of Dean Gouldburn, formerly head-master of the school, as also a marble medallion of his predecessor in the See of Canterbury, who was at one time an assistant master at Rugby under Dr. Temple.

In recognition of the completion of twenty-five years as rector of Holy Trinity Church, Windsor, the Rev. A. Robins has been presented with a

piece of silver plate, an illuminated address and a cheque for £100 from his parishioners. A liqueur stand has also been presented to him by the non-commissioned officers of the 2nd Life Guards, the church being attended by the troops forming the Windsor garrison.

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.

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

HURON COLLEGE.

Sir,—As secretary of Huron College my attention has been called to a letter signed "Justitia" in your issue of October 13th. The writer wishes to know in what manner the Thanksgiving Day collections in behalf of Huron College are disposed of by the bursar. In referring to the bursar's statement as audited by Mr. G. F. Jewell, F.C.A., I see that these collections for last year amounted to \$400.03, and that this sum together with other receipts was paid over to the bursar of the western university to be applied to the salary of one of the professors who is paid by Huron College. If Justitia will kindly send me his name and address I shall be most happy to supply him with the fullest information with regard to the receipts and expenditures of Huron College. I hope that my answer, called forth by his letter, will remove any misconceptions in his mind as to the administration of Huron College funds. The college is doing a good work and fully appreciates the help received through the Thanksgiving Day collections, and we trust that there will be a hearty response to the appeal this year.

G. B. SAGE.

London, Oct. 16, 1898.

[We are quite satisfied Justitia's letter was not intended as a reflection on the bursar of Huron College.—Ed. C. C.]

IS THE CURATE RIGHT?

Sir,—Is it right for the curate or any minister of the English Church, who happens to belong to the Prohibition party, to use in the thanksgiving prayer "especially for the moral victory we have gained during the past week?" I think it is generally understood that it is used for those who have been prayed for and after recovering desire to return thanks to Almighty God.

CHURCHMAN.

ARCHBISHOP VILETTE.

Sir,—As my rector always lets me read your valuable paper I am writing you respecting Dr. Vilette, Archbishop and Metropolitan for the old Catholics of America. According to reports this gentleman was ordained deacon by the late Bishop of Fond-du-Lac, priest by Bishop Herzog, and was consecrated by three old Catholic Bishops to the Episcopate. It is quite possible that I am wrong, but I cannot see why this Archbishop has not valid Episcopal orders. If he has not, I wish you, as the Editor of our best Church paper, would give us laymen reasons for his not having them. Although I am a Churchman I think it is a most serious matter to deny valid orders in any Church if they really exist. No one denies that the Romans and Greeks have valid orders, and if Father Vilette was consecrated by three valid bishops, one cannot see why our Church should repudiate the claims of such an Archbishop. We are told that the present Bishop of Fond-du-Lac repudiated Dr. Vilette because he tried to found a new sect here in America, but if he has been consecrated by three

bishops, this appears to be a very slight reason. If Archbishop Plunket had a right to consecrate a Bishop in Madrid, and if our American Church had a right to consecrate a Bishop for Mexico, I fail to see why the three bishops in Goa had not a perfect right—if they so wished—to consecrate a bishop for America, who did not believe in Roman Claims, and still less in the rabid Protestantism and free thought in America. As a Church The N. Y. Churchman has shown that we have not done our duty to either China or Japan, and that we need to look seriously into the question of our foreign missionary work. Archbishop Vilette has now raised to the priesthood the well-known Father Ignatius. The English Church has for 38 years refused this able mission preacher the priesthood, because he would not give up the dress of a monk, and for no reason affecting his moral character, and yet in your last issue you call Father Ignatius "an ecclesiastical mountebank." This is so manifestly unfair to a man who has done a splendid work for Christ that I hope you will withdraw it. Archbishop Vilette and Father Ignatius are either respectively an Archbishop, and Priest of the Church of God, or they are not. If they have valid orders, let them be admitted. If they have not please give us satisfactory reasons for their not being what they claim to be. It is said here that the spiritual acts of Archbishop Vilette are considered valid by the Pope of Rome. As a working man, I would like to see printed in your paper an article telling us what you know about Archbishop Vilette's old Catholic movement in this country. Archbishop Vilette certainly lays claim to Apostolical succession, and it is only right that we should have reasons given us for his not having them by our Church Editors. If no reasons are forthcoming, I for one shall consider that he is a validly consecrated Archbishop, even if he has been a friend of Chiniquy, and become a convert to our faith at one time. Please give us a history of Archbishop Vilette's movement from its start in America.

ENQUIRER.

IS IT FAIR TO LEAVE COUNTRY CLERGY UNAIDED?

Sir,—At the Provincial Synod it was stated that the Church of England is very weak in the country in Ontario. That the statement is only too true few would care to dispute. The only wonder is that she maintains any hold on the people when it is considered how little the Church system, or want of system does for country parishes and missions. Is it right or even fair to leave the country clergy isolated and unaided to face overwhelming odds? If not what can be done to assist the clergy and missions in the weaker parts of the country with the strength and vitality of the cities. It cannot be denied that the country clergy feel that they are uncared for and sometimes looked down upon by their more favoured city brethren. This may not be true. However, if the Church is to keep, not to say regain, her position in the country districts, some way must be found of aiding and encouraging her scattered clergy, who are so nobly, often through pain and weariness, proclaiming the faith. The Methodists send out their ablest preachers to small country places to relieve sick and over-worked preachers, which has the effect of encouraging both minister and people, while our clergy deem themselves fortunate if, in time of distress, they can obtain a student to assist in their duty. Yet many Toronto churches have three or four clergy in each nearly every Sunday. We need some system whereby city clergy, who I am sure are willing to do all they can, may be enabled to go to missions for a Sunday. The result would be three-fold: The energy and life of a city parish would be brought into the lonely, secluded parsonage and parish. The visiting rector would learn of the needs and difficulties of the Church in districts where church people are few and scattered. He would return with larger, with deepened sympathy to tell his people of his experience, and they

would respond more liberally to every diocesan appeal. Will not our Church University help in this matter?

ALBERT W. SPRAGGE.

Family Reading.

COME TO ME.

"Is thy journey, aged pilgrim,
Great, too great for thee?"
Pleas a tenderer Voice than angels'.
"Come to Me.

"Traveller of many summers,
Of the silvery hair,
Wrinkled brow and eye betraying
Years of care,

"Come to Me; I know thy burdens,
Failing strength and heart;
Trust thyself to One who loves thee
As thou art.

"I have trodden life's rough pathway;
I its toil have known;
Trodden it with bleeding footstep,
Faint, alone.

"Long thy staff thy only comrade
Day and night hath been;
Now thy strength to grasp it fails thee,
On Me lean.

Everlasting arms are round thee,
Thine My pillowing breast;
I will be thy Rock and Refuge;
I thy Rest.

"Through the depths of Jordan onward
Through the dread to be,
Yes, for ever and for ever,
I am He."

—Dr. Bickersteth in "From Year to Year."

THIS LIFE NOT ALL.

If we would accustom ourselves to thinking of the life beyond this as we have a right to think of it, as it is rational and proper for us as believing Christians to think of it, such thinking would be of immense helpfulness to us under all conditions and circumstances of life, and especially in times of loss or grief, of disappointment, defeat and sorrow; for, after all, how can any defeat or disappointment in any matter of purely earthly and material concern affect in any degree the real current of our spiritual life, hinder us in the attainment of any joy or satisfaction belonging to our immortal state, eclipse from us by so much as the faintest shadow any glory which may fall upon us in the land of eternal day?

In spite of all our Christian teaching, in spite of all our professed beliefs, we have a way of thinking and of acting as if this life were the end of all for us; as if all our privileges, opportunities, and capacities for growth and attainment began and ended here; as if what we lost here, what we missed here, even of the highest and noblest things, we had lost, had missed forever. Thus one who has hungered and thirsted for larger knowledge, larger intellectual attainments, for wider and loftier visions of life, but who has been prevented by poverty or other circumstances from satisfying such hunger and thirst, acts as if what had thus been lost and unattained were forever after lost and unattainable. Another who has cherished hopes of gaining greater heights of spiritual power, of finding a wider field for the exercise of spiritual gifts, for philanthropic or humanitarian service, but whose

lines of life have been so cast as to dash his hopes and narrow his range of activities, proceeds henceforth as if such high hopes once overthrown were overthrown forever, as if this life concluded the possibilities of even such noble ambitions as these.

Surely this is not the right way of thinking about this life or the life hereafter. If what the Bible teaches us and what we profess to believe concerning our immortal state of existence is true, then we must believe that in the directions whereof we have spoken the other life will open before us opportunities infinitely greater than any we could possibly have here; that we shall have another chance not only to gain what we have lost or missed here, but to rise to heights of knowledge and spiritual power wholly unreachably under any earthly conditions. Instead of this life ending all for any achievement rightly belonging to our immortal souls, it can only at the very best mark a feeble beginning for any such achievement:

Even at the best and under the most favoring conditions, what is the development of any faculty of the soul possible in the brief space of a human life, measured against the possible development in the endless flight of time? If the opportunity of the human life is lost, what does it signify so long as the opportunity of the eternal life remains? What is the wisdom of a Kepler or a Newton gained in a little round of years to be thought of as against the wisdom possible to be gained in the clearer light and happier conditions of a measureless spiritual existence? If God has conferred such gifts of wisdom and power upon some of his children, what may He not have in store for those who love and serve Him in the life to come?

DOUBLE-MINDEDNESS.

What are the causes of the deplorable attempts at double-mindedness—this endeavour, in the worst sense, to make the best of both worlds? The causes are mainly two—indolence and unbelief. On the one hand, men do not try to grapple with the problem of their own faith. Finding it inconvenient with their aims and desires, they content themselves with the thing they call Agnosticism, which often means nothing in the world except that they will not trouble themselves to make up their own minds about questions which, of all others, are the most tremendous and the most pressing. The other, and no less fatal, form of this infidelity is that which professes God with the lips, but denies Him in the heart. Of every form of neutrality, of all hypocrisy, whether conscious or unconscious, the worst and commonest cause is some besetting sin, some bosom-transgression, which seems to have become a part of the very nature. What is the end of a life which is thus only half sincere? Terrible to say, it can only end in one thing, unless it be broken off and abandoned, and that one thing is spiritual death. "She that liveth in pleasure," says Scripture, "is dead while she liveth." Are there no such living dead here? The dead who have died lie in hundreds beneath us; may there not be hundreds of dead who are living all around us? The poet saw in the lowest hell the soul of the friar Alberigo, and was amazed, because he knew that the man was still alive, and he asks for an explanation; he receives the awful answer that sometimes a man seems to live above, and eat and drink and sleep and put on clothes, but in reality his soul has sunk down even in his lifetime into the abyss. He has become that most fearful kind of ghost, not a soul without a body, but a body without a soul.—Dean Farrar.

OPPORTUNITY.

Let not your time in idle dreams be spent;
 Improve the talent which is only lent;
 Regard that day as lost in which not one
 True deed of Christian kindness has been done.
 Your heads with projects fair are often filled;
 Too many castles in the air you build.
 You plan the things which may be done and said.
 But linger till the favoured time is fled;
 And then with much regret the past you view,
 And frame your feeble purposes anew.
 Opportunity is time's fairest flower;
 Then, ere it withers, seize it; watch the hour
 When you may speak a seasonable word,
 And tell the grace and mercy of your Lord.
 The day of his return is hastening fast;
 Your witness to the world will soon be past.
 The sorrows of the saints will then be o'er,
 And you can minister to them no more.
 Then haste the widow's mourning heart to cheer;
 Oh, haste to dry the helpless orphan's tear!
 Visit the sick, afflicted, and distressed;
 Direct the weary to eternal rest.
 What'er ye find to do, do with your might,
 Since time is ever rapid in its flight.
 May you as faithful servants ready stand;
 Be this your watchword, "Jesus is at hand!"

ENGLAND, AND WHAT WE SAW
THERE.

Written for the Canadian Churchman by
 Mrs. E. Newman.

(Continued from last issue.)

"Museums are invented to kill people." This observation was made by a friend of mine. Try the South Kensington, and you will admit my friend is right. I do not know why the South Kensington should be worse than the British, but it certainly is; possibly because we tried to see everything there in one day, whereas to the British Museum we were able to pay several visits, as our apartments were in Tavistock Square, close to Great Russell street. In the South Kensington Museum is a beautiful collection of paintings, the bequest of the late Mr. John Sheepshanks. Immense rooms, full of rare china, Flemish, German, English, Delft, etc. Then the lace, something to dream of! and wonderful tapestry; ebony furniture, inlaid with ivory, from Tippoo Sahib's palace, in Seringapatam, and Marqueterie furniture. Large models, in plaster, of cathedral doors and arches; and a cast of the prentice pillar in Rosslyn Chapel. Such funny little ancient pianos, without legs, intended to be placed on a table; among these we saw Handel's piano, and the old "spinnet," upon which our great great grandmothers performed, besides numerous old musical instruments, of various age and date. Egyptian relics, pottery, antique coins, cases of old signet rings, ornamental wood and metal-work, glass, jewels and idols. In fact, picture to yourself everything under the sun, in every age, from every country in the world, and you have seen the South Kensington Museum. But oh, how tired we were, and how thankful, as we shot into the light at Gower street station, on the "underground," at 6 p.m. Now, the British Museum we were able to enjoy in a rather more dignified manner. My particular fancy led me to the Assyrian rooms and the Elgin marbles, my daughter was wild to see the "mummies," but then C.'s tastes are decidedly "low." When visiting the Canadian exhibitions, as a child, she always made straight for the pigs; not that there is any connection that I can see between pigs and mummies, except, it may be, that they are both of the "earth, earthy." There are mummies on slabs, and mummies in coffins, and mummy-bones all brown and crumbling, dis-

played on tables; huge sarcophagi, great painted cases, covered with hieroglyphics, large enough some of them to contain half a dozen of these dried specimens of humanity. It was gruesome to stand by those still forms and think of all they could tell us if their "withered tongues" could speak; one's thoughts reverted to Horace Smith's address to a mummy, "Speak! for thou long enough hast acted dummy." (There are, too, mummified sacred animals, in all two large rooms surrounded by these silent witnesses of bygone dynasties. But farewell, mummies, and take your rest. "Thou wilt hear nothing till the Judgment morning, When the great trump shall thrill thee with its warning.")

There are about 54 rooms, vestibules, and galleries, but space is too limited to tell you of the wonderful sculptures, the Greek and Roman bronzes, the Etruscan terra-cottas, the gold ornaments and gems, the vases, the famous Portland vase, belonging to the Duke of Portland, found near Rome, nearly 300 years ago, smashed to atoms one day by a lunatic, but repaired, and now carefully guarded. In the Egyptian section is the celebrated Rosetta stone, of black basalt, the key to the interpretation of ancient hieroglyphics found by the French at the Rosetta mouth of the Nile, in 1798. The Assyrian and Nimroud galleries and the Babylonian rooms contain a collection of antiquities unequalled in the world, an education in itself. The colossal-winged and human-headed bull, and human-headed, winged lion; bas-reliefs from the palace of Sennacherib, at Nineveh, excavated by Sir Henry Layard. See the plates in Layard's Nineveh. Casts of figures, portions of huge, stone animals and great carved slabs of stone, we wondered how they were moved. The Elgin room contains the celebrated Elgin marbles, sculptures brought from Athens by the Earl of Elgin, when ambassador at Constantinople, and sold to the British Government. These sculptures adorned the Parthenon or Temple of Pallas Athene, on the Acropolis of Athens. In the centre of this immense room stands an exquisite model of the ruined temple, and entirely circling the walls, are the carved slabs—the "frieze" from the Parthenon, a history in stone, and intensely interesting. The entire length of the original frieze was 524 feet, only about one-half the original marbles are here—the bas-reliefs represent a procession in honour of the goddess; cavalcades of men and horses, processions of sacrificial victims and musicians, and groups of horsemen, where copies are inserted, they are easily recognized by the different colouring—they are lighter in shade. There are also detached pieces of sculpture, portions of columns, and human heads and figures, and a colossal lion. There are casts also of groups still remaining at Athens. My readers, doubtless, have heard enough about the British Museum. The topic is an endless one. There is a magnificent library and large reading-room, the latter is circular, with a high dome, and surrounded by well-filled book cases, and smaller reading-rooms for manuscript. A copy of every book printed or published in England, with copies of all the newspapers, are preserved in the British Museum.

JESUS AS A HELPER.

This morning I was reading a passage that came sweetly to my heart: "For He knoweth our frame, He remembereth that we are dust." I am weak—Jesus knows it all. I have my anxieties—He feels them all. I am very imperfect—He understands it all. You sit down by your friend and tell him your ex-

perience. You ask him, "Did you ever feel so?" If he has, you are gratified to think some other person feels as you have felt. Go and tell Jesus how you feel. He says: "I have felt the same." Blessed be God, there is not a sorrow of my heart but Jesus understands it. There is not an anxiety, not a depression, but He helps me to bear them.—Bishop Simpson.

BE OF SOME ACCOUNT.

Have a mission in life. Be of some account. Do not court responsibility, neither shirk it when it is laid upon you. See God's hand in every movement, and note its bearing upon you personally. He has use for you somewhere, and often where you least expect. Fall in line with His will from time to time. He may not have a conspicuous place for you to labour, but He will bring out, if you follow His guidance and are faithful, your talents in the sphere where you can do the best for Him and for others.

HINTS TO HOUSEKEEPERS.

Entire Wheat Bread.—One cup of wheat flour, one quart of entire wheat flour, one quarter of a cake of compressed yeast, one pint of water, or milk if preferred, one teaspoonful of shortening (either lard or butter), a half-teaspoonful of salt, molasses according to taste. Beat hard with a spoon, and let rise over night. In the morning mould, and let it rise again. This quantity will make two loaves.

Shrimp Soup.—Take one pint of shrimps and pound in a mortar with the juice of half a lemon and a lump of butter. When smooth, pass through a colander, and add pepper, salt and nutmeg. Take as much breadcrumbs as there is shrimp pulp and moisten with water; melt a piece of butter in a saucepan, with a tablespoon of flour; mix the shrimp and breadcrumbs and put in the saucepan, stir well, adding water until it boils and begins to thicken; after it is removed from the fire, and cold, remove fat, strain again; heat before serving.

Irish Potato Pie.—Have ready some mashed potatoes, seasoned with pepper, salt and a little chopped boiled onion. Place a layer of potatoes in a pie dish, then a layer of thin slices of cold meat, another layer of potatoes, and so on till the dish is full, having potatoes for the last layer. Brush over with melted butter, and bake till everything is cooked through, and a nice brown colour on top.

Quirled Potatoes.—Prepare the potatoes the same as to boil. Let them cook thoroughly, then mash and season well, and press them through the colander into the dish you wish to serve them in. Set them into the oven to brown.

Scalloped Irish Potatoes.—Peel and slice thin, then in a tin basin put a layer of potatoes, sprinkled with pepper, salt and a little flour, a small piece of butter; then another layer of potatoes, then seasoning, until you have your basin filled. Then fill your basin half full with sweet milk, and bake half an hour.

French Mustard.—Slice up an onion in a bowl, cover with good vinegar, and leave two or three days. Pour off the vinegar into a basin, and put into it one teaspoonful of pepper, one teaspoonful of salt, one tablespoonful of brown sugar, and mustard enough to thicken. Smooth the mustard with a little of the vinegar, as you would flour for gravy. Mix it, set on the stove and stir until it boils, when remove and use it cold.

Children's Department.

THREE P'S.

Ho, boys, I'd like to say to you,
As if I were your father,
With earnest mind and good intent,
A word—or three words rather.

Pluck, Purpose, Perseverance they;
I call them simply glorious,
For they who have and use them well
Shall surely be victorious.

Purpose sees something to be done
For our own good or neighbor's;
Pluck dares to do it and in faith
For the great object labors.

But Pluck and Purpose both are vain,
As teaches many a story;
'Tis Perseverance wins the day,
And leads the boy to glory.

NAN'S SYMPATHY BUREAU.

Nan was in the cozy sitting-room, her rosy face resting in her hands, watching the bright tongues of flame in the cheerful fireplace, now darting up in spiral beauty, only to fade away again in a tiny volume of smoke.

"I'm just like them!" she exclaimed, slowly. "I try to do something to be useful, and—well, I'm just like you, little flames; somehow I can never accomplish anything."

The last was said aloud, and as Nan threw back her curls she noticed Grandma Allen standing in the doorway.

"Tut! tut! my little girl," reproved grandma, gently; "if we do the best we can, we are not the ones to measure the good we do—we can't!"

"I—suppose—so," said Nan slowly, "but then, what can a girl no older than I do? If I had money, I might establish reading-rooms for the poor, or lunch counters, where poor working girls could get a nice, warm lunch without paying anything for it, or something else really worth doing; but, grandma, it takes means, and all that I have in the world would hardly buy one magazine, or a single plate of doughnuts."

"Never mind, child, there are things you can do just as worthy as those you mention—things, too, that perhaps no one else could possibly do."

Just then the warning bell rang, and with a good-bye kiss Nan

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gathered up her books and hurried away to school.

All the morning she kept thinking of grandma's remark: "Things that perhaps nobody else could possibly do."

"I wonder what they can be," and Nan rested her serious little face in her hands, with her elbows on the desk.

As she was standing near the cloak-room door at recess, she overheard Maud Atkins refer to Beth Johnson's grief at her mother's death.

"I pity her," said Maud, "but I don't feel that I can do anything for her; she's not of our set. Her mother has done our washing for years, you see—that's how I happened to know of her."

Nan turned, and as she did so she saw Beth, who hadn't left her seat at recess, with a mournfully pinched face, fondly regarding a tiny plain gold ring, worn dangerously thin.

"Her mother's," thought Nan. Quietly slipping to her side, Nan took one little hand in hers, and when the girls came back to their seats at the ringing of the bell Beth's face wore its first smile since her mother's death.

All the remainder of the session Nan felt happy. "I guess it's what grandma meant," she thought.

The next day and the next, she found some little way to help, all unconsciously, somebody about her. The old coloured janitor felt pleased all day long at the smile with which she greeted him as she passed him in the entry.

"Bless her honey chil'—she's a sunshine ray fo' sure," he murmured, as he closed the door behind her.

Miss Norcross, the teacher, as Nan took her hand and bade her

a pleasant good-night, felt the cares of the day grow lighter and her work less irksome.

"I tell you, Nan," said her brother Ted, one morning, as she whispered to him not to mind the weather, for another day would surely come in which he could try his new bicycle, "you do a fellow good just by your sympathy. I'd advise you, little sister, to put out your card—'Sympathy Bureau! Conducted by Nan Armstrong, who is always ready to sympathize with anyone in trouble. Office hours, from morning till bedtime.' And as for pay—"

"Pay! O Ted," interrupted Nan, smiling, "that comes without asking. Ever since I've tried to be kind and helpful to others—"

"You've found," broke in Grandma Allen, "a joyful, contented little self all the time—and that there are some things that nobody else could possibly do!"

"Yes; and what you said, grandma dear, led me to find out what they are," said Nan, sweetly, giving grandma a love kiss as she spoke.

HELPING SOMEWHERE

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where could I find him?"

"Well, he said, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of Man will be found at your side. Are you "helping somewhere?"

HIS NAME SHALL BE IN THEIR FOREHEADS.

"How will God write it, papa?" asked little Eve.

"Write what?" asked her father, looking off his reading.

Eve got up from the low stool where she had been sitting with her book, and came across to him.

It was Sunday evening, and these two were keeping house whilst mother was at church.

"See what it says," said she,

resting the book on his knee, and pointing. Then she read it out: "And His name shall be in their foreheads," she read. "It's out of the Bible," added she; "and I know it means God, because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee. "God will not write it at all," said he.

"Not write it?" exclaimed Eve in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eve looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eve hesitated. "Who wrote it there?"

"It wrote itself," said Eve.

Father nodded. "Right," said he. "Day by day, and year by year, the white hairs came, until at last it is written quite as plainly as if somebody had taken pen and ink and put it down on paper for you to read. Now, when I look in your mouth, what do I see written there? I see 'This little girl is not a baby new; for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eve laughed. "What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty and see."

"I know," said Eve. "In their faces, doesn't it?"

"And if they are good?"

"In their faces, too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angels will read upon our foreheads that we are God's. So you must try, day by day, to go on writing it."

—The man of faith is never in a hurry for God to explain Himself.

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WILL DICK AND THE SQUIRREL.

The boys went out one morning to look at the traps they had set in the edge of the woods for small game, such as rabbits and quails. As Will stooped down and looked into his trap, there sat a little brown squirrel looking straight at him with his eyes.

"Hello, Bunny! How did you come here?"

Dick came running up, with Towser at his heels. Towser stood by the trap, and barked and barked, as proud as if he had "treed" the squirrel himself.

"Let's have some fun," suggested Dick.

"Let's turn him loose in the middle of the field, where he can't get to a tree, and set Towser after him. He can't miss catching him."

"No, I wouldn't do that," said Will. "It isn't any use."

"You are too tender-hearted," retorted Dick.

"I believe in fair play," said Will. "It is no use to set Towser on him when he can't get away. You can kill him and have him for dinner, but you must do it fair."

Dick put his hand cautiously under the trap, so as not to let the prisoner escape. To his surprise, the little captive put his mouth into his hand, as if to eat out of it.

"Whoever saw the like?"

He took the squirrel out of the trap, holding it loosely, as it was not trying to get away. Then, slipping from his hand, it perched on his shoulder, and sat there quite contented. How was he to kill such a confiding little creature? Yet, after taunting Will with being tender-hearted, he was ashamed to say that he couldn't kill the squirrel.

"He is so tame he will make a good pet for Amy," he said. "I'll carry him home to her."

That got him out of the difficulty. "Oh, you dear, stupid Dick!" she said. "It's my own little Sprite!"

Amy reached out her arms, and Sprite ran to her, putting his mouth into her hands and asking for his breakfast, for he was hungry after his long imprisonment, and quite unconscious of the narrow escape he had made.

Dick never told Amy his amiable intentions toward Sprite, but he said to himself: "I wouldn't have killed little Amy's pet squirrel for a hundred dollars, and I wouldn't have set Towser on him for a thousand."

A RAT WITH A BELL.

My friends, the O'Briens, had taken an old-fashioned country house for the summer, and found

to their dismay that it was infested by an army of rats.

Such bold creatures as they were, too! In the day-time they contented themselves with scrambling in the walls, but at night they ran along the hallways, and the thud of their fat bodies dropping from step to step on the stairway was a too familiar sound. They skimmed the pans of milk in the dairy, they sucked the new-laid eggs, and they nibbled at the pies on the buttery shelves. There was really no living in the house with them. Much against his wishes, Mr. O'Brien provided himself with traps and rat poison, but despite his efforts the plague of rats continued to increase.

At last the children, Ned and Molly, begged that they might be allowed to try an experiment, to which Mr. O'Brien gladly consented.

Ned speedily borrowed a trap, which would catch and hold a rat without injuring it, and a piece of freshly-toasted cheese was fastened on as bait. By the next morning a rat had been caught. Ned boldly lifted it out by the scruff of the neck, and Molly wrapped a heavy towel around its struggling body. A jingling sleigh-bell on a leather string was tied about its neck. This done, the amazed animal was set at liberty, and it made straight for its hole.

Strangely enough, it met with no warm reception inside the wall.

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Its mates flew right and left, terrified at the steady ting-ting of the bell. By nightfall every rat had left the house—that is, every rat but the one with the bell around its neck, who scrambled about in noisy, but solitary state.

A few weeks later, when I was visiting at the O'Briens', I heard a faint ting-a-ling in the walls, and presently from a cranny in the wainscot a rat came out and began to nibble at some crumbs of cheese upon the floor. The children nodded wisely at each other, and when I exclaimed at this unusual sight, my host, with pardonable pride, told me this true story of how the children drove out the rats.

WHERE VAN LEFT OFF.

Van is four years old, and very proud of the fact that he can dress himself in the morning—all but the buttons "that run up and behind."

Van isn't enough of an acrobat yet to make his small fingers thus do duty between his shoulder blades, so he backs up to papa and gets a bit of help.

One morning Van was in a great hurry to get to some important work he had on hand, the marshalling of an army, or something of the sort, so he hurried to get into his clothes, and, of course, they bothered him, because he was in a hurry and didn't take as much pains as usual. Things would get upside down, "hind side fore," while the way the arms and legs of these same things got mixed was dreadful to contemplate. So I am afraid it was not a very pleasant face that came to papa for the finishing touches.

"There, everything is on now!" shouted Van.

"Why, no, Van," said papa, soberly, "you haven't put everything on yet!"

Van carefully inspected his clothes, from the tips of his small toes up to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smiles on yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Van, and I'll button it up for you!"

And, if you will believe me, Van began to put it on then and there! After that he almost always remembered that he could not really call himself dressed for the day until he had put a sunny face atop of the white collar and the Scotch plaid necktie.

WISE LUCY.

The writer knows a little girl of twelve or thirteen years, who is a good deal of a philosopher, and who is not lacking in heroic principles. I have this conviction because I was visiting at her father's house one day not long ago, and after dinner chanced to pass through the kitchen where this little girl, whose name was Lucy, was washing the dishes. She was singing so cheerily while she

worked away at the great pile of dishes before her that I said: "You like to wash dishes, don't you, Lucy?"

"No, sir, I don't like to wash them at all. I'd rather do anything else in the world than wash dishes."

"Then how can you sing while you are washing them?"

"Well," was the reply, "I have them to wash whether I like to do it or not, and it seems easier to do it while I'm singing than while I'm pouting."

"That is Lucy's way of making disagreeable duties light," said her mother, when we were out of the kitchen. "Next to dish-washing she dislikes darning stockings more than any other work she has to perform, but she sings as merrily as a lark when she has stockings to darn, and never makes any fuss about it."

"She is a wise little girl," I said; and I thought of some boys and girls I know, who, although older than Lucy, lack her wisdom and her fidelity to duty.

As great and wise a man as Phillips Brooks once said that he believed the common tasks of life were the hardest, and that all great duties were easier to perform than little ones. There is an inspiration about a great duty that is lacking when it comes to the common, menial tasks of life. But the common, uninteresting things must be done, and those who do them well and faithfully and cheerfully manifest a kind of heroism that is approved of God.

Each of us has, it may be, our pet aversion among the things apportioned to us as work in this life, and the manner in which we perform these tasks is often the test of our courage and manliness. It is worth a good deal to be able to do the disagreeable duties of life cheerfully, and so I think that Lucy was a good deal of a philosopher, and that she had learned a lesson that will help to make her a brave, happy, cheerful woman, and one who will have the heroism to perform the commonest duties of life well.

THE SWORD OF DAMOCLES.

There was once a king whose name was Dionysius. He was so unjust and cruel that he won for himself the name of tyrant. He knew that almost everybody hated him, and so he was always in dread lest somebody should take his life.

But he was very rich, and he lived in a fine palace, where there were many beautiful and costly things; and he was waited on by a host of servants, who were always ready to do his bidding. One day, a friend of his, whose name was Damocles, said to him:

"How happy you must be! You have here everything that any man could wish."

"Perhaps you would like to change places with me," said the tyrant.

"No, not that O king!" said Damocles, "but I think that if I

could only have your riches and your pleasures for one day, I should not want any greater happiness."

"Very well," said the tyrant, "you shall have them."

And so, the next day, Damocles was led into the palace, and all the servants were bidden to treat him as their master. He sat down at a table in the banquet hall, and rich foods were placed before him. Nothing was wanting that could give him pleasure. There were costly wines, and beautiful flowers, and rare perfumes, and delightful music. He rested himself among soft cushions, and felt that he was the happiest man in all the world.

Then he chanced to raise his eyes toward the ceiling. What was it that was dangling above him, with its point almost touching his head? It was a sharp sword, and it was hung only by a single horse-hair. What if the hair should break? There was danger every moment that it would do so. The smile faded from the lips of Damocles. His face became ashy pale. His hands trembled. He wanted no more food; he could drink no more wine; he took no more delight in the music. He longed to be out of the palace and away, he cared not where.

"What is the matter?" said the tyrant.

"That sword! that sword!" cried Damocles. He was so badly frightened that he dared not move.

"Yes," said Dionysius, "I know there is a sword above your head, and that it may fall at any minute. But why should that trouble you? I have a sword over my head all the time. I am every moment in dread lest something may cause me to lose my life."

"Let me go," said Damocles. "I now see that I was mistaken, and that the rich and powerful are not so happy as they seem. Let me go back to my old home in the poor little cottage among the mountains."

And so long as he lived, he never again wanted to be rich, or to change places, even for a moment, with the king.

A SAD MISHAP.

"A monkey that was permitted to run free, had frequently seen the men-servants, in the great country kitchen, with its huge fire-place, take down a powder-horn that stood on the chimney-piece, and throw a few grains into the fire to amuse the maids. Pug having seen this, watched his opportunity, and when all was still, he clambered up, got possession of the well-filled powder-horn, perched himself very gingerly on one of the horizontal wheels placed for the support of saucepans, right over the waning ashes of an almost extinct wood fire, screwed off the top of the horn, and turned out its contents into the grate. An explosion followed, which sent him half-way up the chimney.

Before this happened, he was as trim and well-conditioned a mon-

key as you would wish to see, but he came down from the chimney all singed and bare, and in a perfect cloud of soot. He was a dreadful sight, and he knew it. For days he went into hiding, but hunger at last drove him out, and he sneaked into the house, all begrimed, and looking terribly scared.

"He recovered after a good deal of care, but like some other great personages, he never quite got over his sudden elevation and fall. He became a sadder and a wiser monkey, for if, at any time afterwards, he became troublesome, it was only necessary to take down the powder-horn in his presence, and he was off to his hole like a shot, screaming, and clattering his jaws like a pair of castanets."

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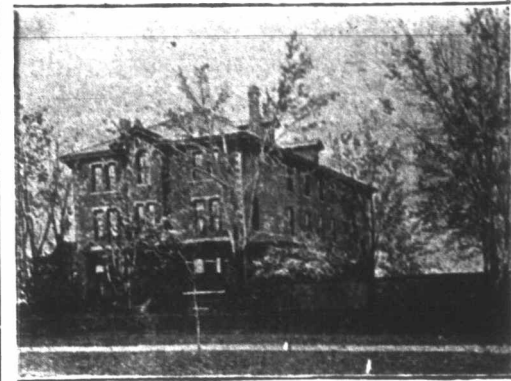
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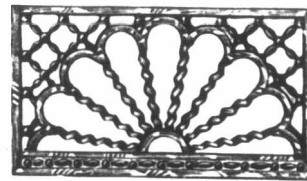
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