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THE VOICE OF THE HELPLESS.

I hear a wail from the woodland,
A cry from the forests dim;
A sound of woe from the sweet hedge-row,
From the willows and reeds that rim
The sedgy pools; from the meadow grass
I hear the pitiful cry, alas!

It drowns the throb of music,
The laughter of childhood sweet,
It seems to rise to the skies,
As I walk the crowded street;
When I wait on God in the house of prayer,
I hear the sad wail even there.

'Tis the cry of the orphaned nestlings,
'Tis the wail of the bird that sings
His song of grace in the archer's face,
'Tis the flutter of broken wings,
'Tis the voice of helplessness—the cry
Of many a woodland tragedy.

O! lovely, unthinking maiden,
The wing that adorns your hat
Has the radiance rare that God placed there,
But I see in place of that
A mockery pitiful, deep and sad,
Of all things happy, and gay and glad.

O! mother, you clasp your darling
Close to your loving breast;
Think of that other, that tender mother,
Brooding upon her nest!
Is the little chirp from the field and wood,
Does no sound touch your motherhood?

That little dead bird on your bonnet,
Is it worth the cruel wrong?
The beauty you wear so proudly there
Is the price of a silenced song;
The humming-bird on your velvet dress
Mocks your womanly tenderness.

I hear a cry from the woodland,
A voice from the forests dim;
A sound of woe from the sweet hedge-row,
From the willows and reeds that rim
The sedgy pool; from the meadow grass
I hear the pitiful sound, alas!

Can you not hear it, my sister,
Above the heartless behest
Of fashion that stands, with cruel hands,
Despoiling the songful nest?
Above that voice have you never heard
The voice of the helpless, hunted bird?

WHAT A WOMAN DID.

We were going from A. to S. one day. My nephew, a lad of fourteen, was driver; beside him was a grandchild, and before, a pair of favorite horses. We came round a sharp turn in the road, and at the foot of a steep hill found a quadruped and a biped. The former was a noble-looking horse, the latter an unmistakable brute. The horse was harnessed to a farm wagon, containing perhaps half a ton; the man was beating him, and shouting loud enough to be heard a mile away. I told Eddie to stop, and I said to the man, "Please don't whip that horse any more." He answered churlishly that he thought he knew his own business. I thought he did not, but kept it to myself. I kept talking to him pleasantly, as I wished to gain time for the panting horse. After a few minutes, I said, "You think, probably, that women don't know how to manage balky horses, but I have been accustomed to ride and drive ever since I was twelve years of age. If you'll allow me, I would like to try your horse, and if I fall with him, I will help you up the hill with my team." He looked annoyed, but after a little hesitation said, "All right, you can try." I stepped from my carriage and went at once to his horse's head, which I loosed from the vile check. He dropped his head, and, as if he knew I was his friend, he turned his face towards me for a good look. I patted him on the neck and face for a minute, and we soon were on the best of terms. Soon I mounted the wagon, and indicated my wish by slightly pulling one rein, and saying "come." He started promptly, and went straight up the hill to the top, when I stopped him! His owner followed. To his credit be it said, he removed his hat, helped me from the wagon, and said, "I thank you; you have taught me a lesson."

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In this Clifton Conference Mr. W. J. Pike read a paper on the "Leakage Question," and quoted Cardinal Vaughan as saying that he believed it to be no exaggeration to say that thousands of children were lost to the faith every year in Great Britain through proselytism.

The *English Churchman* announces, on the authority of the *Daily Chronicle*, that the Roman Catholic Bishop of Salonica has joined the Orthodox Church. The Bulgarian Government has granted him a pension with permission to reside in Sofia.

The Bishop of Christchurch, New Zealand, has caused the following circular to be issued to the clergy:—There are many clergy in the diocese who, either in consequence of the number of centres in their parishes or districts, and therefore of the celebrations of the Holy Communion, or through the number of communicants on festival days and other occasions find that the recital of the words required to be said to each communicant at the distribution of the elements requires more time than is convenient or edifying. In all such cases I consent to the omission of the latter sentences, beginning "Take and eat this," and "Drink this," provided that the whole be said in an audible voice to the first recipient, and that the earlier part be said to each communicant according to the rubric.

The *Japan Mail*, the leading paper in the English language published in the Sunrise Kingdom, recently contained a communication from one of the business men of Yokohama, in which occurs the following language: "In the missionary force here or anywhere else men of every shade of opinion or quality can evidently be found. That there are men who have entered the field from some secondary or worldly motives may be true, though I myself have not met any such. But pray show me a human enterprise of such magnitude that is completely free from every spot or wrinkle. Indeed, if missionary work is contrasted with others, it appears to be the ideal of all economy, honesty, and effectiveness. And in the missionary ranks can be found men who for self-sacrifice, for self-devotion to duty, and for godliness of life reflect honor not only upon the whole of Christendom, but upon the human race at large—men whose labor is entitled to the sympathy of every cultivated man that is in earnest concerning the real progress of the human family."

Mr. F. G. Bowles, M.P., gave utterance to one of the worst perversions of history when, on the coinage debate, he alluded to Gibbon's version of St. George being a Cappadocian pigdriver, who was put to death for defrauding the Roman armies on contracts for meat, and the hon. members who laughed ought to have been ashamed of their ignorance. The story has been refuted over and over again, and in these days there is not a man with a reputation to lose who would dare to repeat it. Putting aside Gibbon's infidel bias, he had not the advantage of the sifting of the whole subject that we possess. There is now not a shadow of doubt that he confused St. George with George the Arian, the usurper, of the see of Alexandria, the infamous persecutor of St. Athanasius and the orthodox Christians, whom he endeavored to drag into Arianism by butchering great numbers, banishing their Bishops, plundering

the houses of orphans and widows, until the very heathen, exasperated by his cruelties and scandalous behaviour, put him to death. This was under the Emperor Jovian, A.D. 363. The true St. George was a valiant soldier under Diocletian, A.D. 284, who tore down the persecuting edicts against the Christians, and for that reason was put to death. The dragon he is represented as slaying are the temptations incidental to a soldier's life, which he bravely trampled under foot.

The Rome correspondent of the *Standard* states that the letter of the Archbishop of Canterbury, in reply to the appeal of the Pope to the English people, has produced a profound impression in the Vatican, and a great sense of disappointment, the views and intentions on the subject of re-union of many English Bishops having been misinterpreted there:—"Leo XIII. will reply in detail to the objections of the Archbishop of Canterbury, a Jesuit Father, and a distinguished prelate being charged to examine the letter, and select the points to be answered. The English Roman Catholic Bishops will also be invited to intervene in the question." The *Osservatore Romano* says:—"The Archbishop of Canterbury took a wrong view of the question, for the Pope addressed himself neither to the pseudo-episcopate nor to the pseudo-clergy of Anglicanism, but to the English people, calling them to unite with the Roman Church, and inviting them to seek the truth by the powerful and efficacious means of prayer." The journal adds:—"The question is not whether the Anglican Church should unite with, or submit to, the Roman Church, but that Anglicanism should disappear, when the Anglicans become Catholics, as several have already done among their clergy and their highest social classes." On the other hand, the *Univers* publishes a letter whose writer considers that Archbishop's declaration "is not calculated to discourage those who pray and strive to bring about the union of the Churches."

Rev. Dr. Lyman Abbott was hurt one day last week while riding on horseback, the animal having fallen and rolled on him. Fortunately the doctor was less injured than was at first feared, and is likely soon to be in his pulpit again. He has shown that the bicycle is not the only dangerous thing to ride; but he, like his brethren who ride the wheel, will no doubt continue to think that the accident may happen to any one, and that the pleasure of riding more than compensates for its risks.

The oddest Temperance Society in the world, says a London journal, is the abstaining commune of Achlyka in Siberia, all of whose members are strict teetotallers every day in the year, except one. Regularly on the first day of September, year after year, all the adult members of the commune assemble in the Parish church, and everyone takes a solemn vow before the altar to drink no wine, beer, or spirits "from the morrow" of the following day for a whole year. The clause "from the morrow" is introduced in order to give them a reward for their virtue in the shape of a whole day of drunken carnival. As soon as they leave the church they begin to indulge in a horrible Bacchanalian drinking, which continues throughout the day, until neither man nor woman in the village is sober. This is naturally followed by considerable physical suffering, and then by mental remorse, whereupon the penitent parish enters upon its twelvemonth of model sobriety, and all live like the Rechabites. Some students imagine that this queer proceeding may be a prehistoric tribal custom.

The Church Evangelist.

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"Pessimism."

In a recent issue of this journal a respected correspondent took us severely to task for the Pessimism of the article on the missions of the Church. Pessimism is no doubt a very bad thing in any one, and a very sinful thing in a Christian. We hardly think, however, that the article in question was open to the charge of unqualified Pessimism, as our friend assumed. The word Pessimist has only come into general use in recent years. It is derived from the Latin word *pesimus*, the superlative of *malus*, bad, and is rightly translated "*worst*." It first came into use, if we mistake not, as the description of those despairing philosophers, who letting go their faith in the truths of the Gospel, saw nothing for themselves and others but decay and death, and who took the gloomiest view of the future of the world's history. And so a Pessimist is properly one who sees nothing but calamity and disaster in the future of the Church and of the world. No doubt everyone who goes on murmuring and complaining, and uttering the language of despair, is in his way a Pessimist.

It is not Pessimism, however, to point out defects and failings and needs, with the belief and hope implied or expressed, that they can be remedied or supplied. The Christian prophet, for instance, who sees the wrongs and iniquities of society, exposes them, in order that they may be remedied, denounces them in the name of Christ, conceals none of them, excuses none, apologizes for none, endorses none for the sake of popularity, or office, or emolument—this is the attitude not of the Pessimist, but of the real optimist. That citizen of Toronto, for instance, who to-day lays bare the real extent and peril of the calamity that has befallen the city in the collapse of its water supply, and the need of instant remedy, is not a Pessimist; even as he is no true optimist who would conceal the extent of the evil, and set himself to persuade people that the water supplied is pure and wholesome. Even so we were surely no Pessimists in calling attention to the chronic condition of the various Mission Funds, and then appealing to all Churchmen to set themselves to devise some remedy, for a remedy must and can be found for this state of things. If this is Pessimism it is optimistic Pessimism, a Pessimism which sees and calls attention to those defects and needs and faults which attach to all human affairs, but which calls attention to them with the persuasion that they can be—and with the determination that, God willing, they shall be remedied and supplied.

This is the very position which we intend to vindicate as our own, in the conduct of this journal. We are Pessimistic, Optimists. We will conceal no defects, spare no neglects, be silenced by no respects, where reform is possible.

Pessimism distrusts and dishonors God.

Pessimism is practical unbelief.

We are no Pessimists.

"*Laissez faire* is Pessimism. Indiscriminate, stolid conservatism is Pessimism. We all know the posture, the calling, the cry of the Hebrew prophets. Were they Pessimists? Was John Baptist a Pessimist?"

"The Church is nothing if it is not a witness for Him who put Himself at the head of all reformers by confronting the self-satisfied, and by convincing the world that it must be set right because it is so wrong.

Better the truth-teller, who uncovers what is bad to turn it into good, than the flatterer, who calls evil good and lets it go from bad to worse.

Pray for Your Bishop.

"A Bishop needs prayers." So writes the Bishop of Western Michigan. And if in the American, not less in the Canadian Church.

In putting forth a prayer for use in his Diocese, Bishop Gillespie shows cause for prayer on his behalf in terms with which all our Bishops would thoroughly agree.

A Bishop needs Prayers. His Diocese should be to him in this regard what a parish is to its rector. He has many important decisions to make, and his mistakes involve the interests of the Diocese. He is necessarily often brought in delicate and painful relations to the clergy and the people, and he has not that intercourse with them that will heal any feelings that may be aroused. He is in lonely journeyings, in uncongenial situations. He has perplexities, disappointments, heavy burdens of responsibility to bear. Brethren pray for us.

A PRAYER FOR THE BISHOP.

"Almighty God, our Heavenly Father, who hast purchased to Thyself, an universal Church, by the precious blood of Thy dear Son, mercifully look upon the same; and especially so guide and govern Thy servant, the Bishop of this Diocese, and adorn him with innocency of life, that he may faithfully serve Thee in his Office, to the glory of Thy Name, and the edifying and well-governing of Thy Church, through the merits of the same, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.—AMEN.

Intercession in Behalf of Sunday School Work.

Under the sanction of the Archbishops of Canterbury and York, the Church of England Sunday School Institute in England has suggested that Sunday and Monday, October 20th and 21st, should be observed as days of Intercession in behalf of our Sunday schools and Sunday school work. The Inter-diocesan Sunday school Committee, in their report adopted at the late meeting of the Provincial Synod, suggested a similar observance of these days by the Church in Canada. The Archbishop of Ontario has accepted the suggestion, and has expressed a hope that there may be an observance of these days in all Dioceses, so that the Church in Canada may unite with the Church of England throughout the world in seeking God's blessing upon this important branch of our common work.

Our bishops therefore suggest to the clergy to bring this subject before their congregations on Sunday, the 20th instant, and also to add some suitable collects or prayers either in the course of service or at the close of the sermon and before the blessing.

It will not do, however, to leave the matter until the day itself. It will be necessary for the clergy and Sunday school superintendents to make thorough preparation next Sunday to secure a proper observance of the days of Intercession.

It would also be very suitable to bring the matter before the children themselves in Sunday school and to offer special Intercession. And in some places it may be feasible on Monday, the 31st instant, to hold some special social gathering of the children and their parents, dwelling for a portion of the time with prayer and singing upon the blessings, which are assured to those who are brought up in God's faith and fear. The following prayers are suitable, and have Episcopal sanction for use in Church:

Second Collect of Good Friday, Collects of 25th Sunday after Trinity, and of St. Simons and St. Jude, and any of the following:

Most merciful Father, we beseech Thee to send upon Thy servants, who teach our children, Thy heavenly blessing; that they may be clothed with righteousness, and that Thy Word, spoken by their mouths, may have such good success, that it may never be spoken in vain. Grant also that our children

may have grace to hear and receive what they shall deliver out of Thy most Holy Word or agreeable to the same, as the means of their salvation: that in all their words and deeds they may seek Thy glory and the increase of Thy Kingdom; through Jesus Christ our Lord. AMEN.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto Thy Divine Majesty; we make our humble supplications unto Thee for the children of our Sunday schools. Let Thy Fatherly Hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. AMEN.

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate our children in their Baptisms by Thy Holy Spirit, to receive them for Thine own children by adoption and to incorporate them into Thy Holy Church. And humbly we beseech Thee to grant, that they being dead unto sin and living unto righteousness, and being buried with Christ in His Death, may crucify the old man, and utterly abolish the whole body of sin; and that, as they have been made partakers of the Death of Thy Son, they may also be partakers of His Resurrection, so that finally, with the residue of Thy Holy Church, they may be inheritors of Thine Everlasting Kingdom, through Jesus Christ our Lord. AMEN.

The Literary Bible.

One of the most striking features of the literature of the present day is the apparent ignorance of the Bible, and in the mad race for position in the literary world this evil is more apparent.

In the curriculum of our colleges of to-day every author who is supposed to form one of the supports of literature is studied with as much care as though the very existence of the literary world depended on this one support, while the Author of the great book of nature, the very Creator of this all-absorbing theme, the only Author whose works have stood the test of 1800 years of criticism, is not included in even the minor classics.

It is impossible to give a reason for this neglect of the Bible, for it is beyond dispute the masterpiece of literature, not of a national character, but rather international. As Scott has said: "Merely as a treasure house of style, of racy expression, of apt illustration, of piercing metaphor, of poetry that exhausts language and leaves it quivering, there is but one book, the Bible," and to borrow the advice of a famous professor of rhetoric, "young gentlemen, if you wish to be eloquent, all you need to know is your Bible and Shakespeare. In them are the winged words of English," and he might have added—of every other language of the world, for it can be said of the Bible and of no other book, that, in it, its lines have gone out into all the earth and its words to the end of the world.

Personal Religion.

There is always great danger lest mere ecclesiasticism take the place of personal godliness. For religion has its secular side. It has its outward and visible forms, in Church and Church organization, in ministry and sacraments. These may occupy, and necessarily do occupy much of the care and thought of men, and it is no wonder that such care and thought should be taken to be religious care and thought, because engaged about religious things.

But manifestly a man may be much interested in his parish let us say, in its prosperity, growth and increase, as a visible organism and yet have no real spiritual godliness.

A man may be a great theologian, a great Biblical scholar and critic without a spark of living faith. It is possible to dwell in the husk. How many thousands of us do dwell in the husk and feed on the husk!

For the outward exists for the inside. The husk

exists for what it keeps and covers.

Zeal for the Church is really necessary. Zeal for God. Interest in a parish and its activities is not absolutely evidence of a devoted soul.

The clergy are apt to judge so. They so identify all parish interests with religion, that they are apt to estimate the religious character of those around them by their zeal for the parish and its prosperity.

Now, we are not deprecating, much less condemning, the care and interest, earnest and devoted, of either clergyman or layman to the outward things.

We only desire to emphasize the distinction, the purpose and end of all these things—Church, sacraments, preaching, prayers, chants, Bible reading—all is that souls may become Godly.

Care for the husk is well enough, but if the kernel is living and healthful the husk will live and prosper also.

If a parish is in debt and decaying (and there are a number such) it is because there is a lack of religion in it. Godliness is absent, therefore the church roof leaks. Religion is wanting, and so the minister is unpaid and the front gate is off its hinges. Piety is not found in our homes and therefore our Rector does not seem to suit our people.

Perhaps piety and religion are not active in the rectory itself and then—well! It is a bad business and Satan has everything his own way.

The most pressing need in the Church just now is not money, nor members, not learning and not eloquence, but souls converted, alive with devotion and alight with the flame of Godliness in chancel and pews.

The New Woman. The following incident and its accompaniment in Methodism. A panning comment clipped from a contemporary indicates a dangerous drift that has set in among our Methodist friends, and is probably the first act "In the beginning of the End." Women won a decisive victory in the Rock River Methodist Conference to-day. By a vote of 142 to 27 this, the largest and most important Conference in the West, and one of the largest in the nation, declared that women should have the right to sit as delegates in the General Conference and have a voice in the consideration of all questions affecting church government. The question was decided practically without debate. This declaration, backed as it will be in Cleveland next May by the eloquence of Bristol, of Curts, of Jackson, of Cady, of Swift and of Spencer, will have great weight with the General Conference of 1896, and the men who aspire to General Conference seats in 1900 expect to see a new century of Methodism ushered in by woman's participation in church legislation.

The Archbishop of Canterbury's Pastoral Letter recently issued by the Archbishop of Canterbury, of which we gave the full text last week, says *Church Bells*, can hardly be over-estimated. The terms of the document are weighty and dignified. It is a great matter that no official pronouncement should have been made by the authorities of the Anglican Church as an immediate reply to the Pope's letter to the English people. That missive, as is now almost generally known, was intended to be published in two separate and distinct parts; one addressed to the English people generally, and one to English Roman Catholics. There is no doubt that his Holiness Leo XIII. is genuinely anxious to bring about some rapprochement between the Anglican and Roman branches of the Catholic Church, and his "letter" was of the nature of a "feeler," to ascertain how far any advance on his part would be met on our side. The Archbishop's Pastoral comes with special appropriateness at the present time. After referring to the fact that, at two successive Lambeth Conferences, the Bishops of the Anglican Communion earnestly commended the question of Reunion to the special prayers of all Christian people, his Grace turns to the papal letter. He points out the want of knowledge of the history and position of the English Church which are therein implied in the Pope's address, to submit ourselves to the supremacy of the Bishops of Rome.

CONTRIBUTED ARTICLES.

The Significance of the Harvest Festival.

The Harvest Festival is not an innovation; it is a return of the good old times. Special feasts in Jewish days, special services in Christian times marked the yearly commemoration of the fulfilment of the promise of God that "seed time and harvest" should never cease. But like the Jewish feasts, our own services have seen a death and a revival. By the grace of God we are now walking under the canopy of the revival.

We are now in the midst of the glorious celebrations of Harvest Thanksgiving. It would be well to refresh memory by a glance along the past history of such Festivals.

1. What Festivals, centering round the Harvest had the Jewish Church?

Besides other significant memories, each of the three great Feasts were especially Harvest Festivals.

(a) *Passover*. This was at the beginning of the Harvest. No produce of the field was to be eaten until the first ripe sheaf of wheat had been waved before the Lord.

(b) *Pentecost*. The first fruits of the wheat harvest—two loaves of the newly gathered wheat—and other offerings, were made to God.

(c) *Tabernacles*. Occurred on the 15th day of our September. It was the real Harvest Home—the close of the day in gathering. The people were to assume their old time nomadic life for a week and live in tents of green boughs of olive, palm or myrtle. And a special offering of thanks, indicated by the far more numerous sacrifices, took place.

2. What has the Church of England ever had to correspond to these glad some Feasts?

Turn to our Prayer Book, we find provision made for two beautiful services, which have been all but lost to the Church.

(a) *A Service of Supplication*. This was to be held on the Rogation Days "being the Monday, Tuesday and Wednesday before Holy Thursday, or the Ascension of our Lord." The custom dates from the following incident:—About A. D. 460, the city of Vienne in France was visited by very severe earthquakes and the Bishop, Mammetus by name—resolved to dedicate the three days before Ascension Day to an annual custom of procession with clergy and laity through the streets of the city, chanting Litanies or Rogations, deprecating God's anger.

The custom soon became general. In A. D. 511, the Council of Orleans ordered the keeping of Rogation; and in England, in A. D. 747, the Council of Cloveshoo adopted the observance and so it was continually in the Church until the last century.

Recent years have seen it revived and almost generally observed. May its use never falter again.

(b) *Service of Thanksgiving*. Observed on Lammas Day, August 1. The day is still noted in the calendar. This Festival dates from Saxon times. Lammas means loaf-mass, because of the loaf presented as first fruits upon the altar, made of the new wheat and used in the accompanying celebration of Holy Communion.

This was the Harvest Thanksgiving of our forefathers. This service, too, had fallen into desuetude, but within the last fifty years, the now customary Harvest Festival Services varying in date from August to October, have taken its place.

Do we not well then in these modern days and as at this present season, to meet together in the House of God, and make that House not only a House of prayer but of praise too? Every encouragement should be given to the people to bring, each one, an offering in kind to the Church. Let it be made a service for the people, in every sense. Not a means of raising money, but of inspiring thankfulness in hearts too often prone to forget this most necessary and acceptable form of worship to Almighty God.—C. SYDNEY GOODMAN.

And Why Not?

Passing through crowded High Street, Whitechapel, in the east end of London one sultry August afternoon three years ago, wearied with the ceaseless roar of the traffic, the noise of the ever hurrying impatient crowds of wayfarers, the din of railroad whistles and the shouts of the itinerant street vendors I longed for some quiet spot where for a few minutes I could obtain repose for my tired mind and rest also for my no less wearied body. Presently I came to the church, I think it was called St. Mary's and read on the door that "this church is always open." I went in and found the rest I so greatly needed in its peaceful quietude. I did not leave it without a prayer to Him to whose glory it was erected, for guidance in the future and for protection in the past.

Why can not our city churches be also "always open." In Kingston, St. Georges Cathedral, is and many a travel stained wayfarer goes in, to rest perhaps chiefly, yet often times not leaving the sacred

place without bending the knee and perhaps uttering the prayer of the publican of old, "God, be merciful to me a sinner." In Toronto St. James' cathedral stands always open and a great boon it is, but what about the other churches? With one or two solitary exceptions they are nearly all fast closed excepting perhaps for a brief period in the afternoon.

This should not be so. The church should be open at all reasonable hours, so that weary and sin laden mortals might there find, or have the opportunity of finding, rest for their bodies and refreshment for their souls. The cost would be infinitesimal and the advantages would be great. And why not?

The Drift.

Dissent says the *Guardian* presents two faces towards the Church to-day. The one is the face of a foe, haughty, angry, and not a little envious. The other face has almost a wistful look. While the one face should be watched, and warily watched by every Churchman, the other demands, great as the contradiction may seem, sympathetic study. The angry face is a face filled with bitter memories of the times when the Church made the way of Dissenters hard. The wistful face is quite otherwise, and is rather as the face of one that looks and almost longs for a future that seems afar and yet approaches nearer each decade of years. There are now and then expressions of self-weariness in the wistful face, of regrets that are never uttered, and of hopes that are suppressed.

The English Dissenters, with a few Presbyterians over the border, are falling into line with Church worship and Church work in a most wonderful manner. This movement is almost entirely unconscious, and it is, therefore, so much the more remarkable. It is no sudden spasm or effort; it is the growth of years, and its evolution still continues. Could some of the Dissenters of the last century look in upon their children to-day they would be more astounded than pleased. The old square chapel, with high pulpit, big galleries, and dwelling-house windows, with large family pews downstairs, and the "table pew" for the singers, have all gone into the limbo of forgetfulness; and to-day the Gothic church, with high-pitched roof, stained-glass windows, arches, and columns with no galleries, and with organ chamber, choir stalls, font, and, in some instances, altar table, have taken their place. The old order has indeed changed, and the change has been a revolution, and is not yet ended.

A similar drift towards Church methods of worship has set in. Organs have ousted the "table pew choir." No deacon now "lies" out the hymn. Chanting has been introduced, with Introits, Anthems, Psalms, and Amens. The "worship" has grown until it occupies nearly two-thirds of the morning service, and the sermon has declined in length, though not in culture, taste, or literary finish. But a much more serious drift is seen in regard to the sacraments in the modern Dissenting chapel. Up in Scotland some noted Presbyterians have begun to set the Eucharist in its rightful place in worship. Nearer home the Methodist Conference reaffirmed the solemn duty of baptism as the one entrance into the Church. Congregationalists have not yet followed on that line; but the present disaffection with the position of baptism in their communion points to the beginning of a movement for which Dr. Dale's suppressed chapter upon Baptism, in the *Congregational Church Manual*, prepared the way. That chapter, if it had any meaning—and all that Dr. Dale writes is full of meaning—was, as the late Dr. Allan said, sacramental. The same is true of Dr. Dale's chapter in the same book upon the Eucharist. Strong language was used therein—too strong for that time, but most significant as to the trend of the deep-seated and most scholarly thought in the Congregational body. Dr. Dale wrote as only a man who believes that the Eucharist is more than a "memorial" could write. And what Dr. Dale thinks to-day his younger brethren, apt learners at his feet, will think to-morrow. It is not too much to say that amongst Dissenters worship is growing in reverence, devotion and beauty, and in that worship the great sacrament is slowly taking its rightful place.

But, further, the drift into line with the Church is evident in other directions. On all hands the parochial system, peculiar in England to the Church, is winning the sympathy of Dissenters and stimulating them to practical imitation. At the "Free Church Congress" at Manchester, this was clearly in evidence. The advocates of the parochial system may not just now quite realize what it means for Congregationalism; they will see that soon enough. But, in yet another direction we see how wonderfully the Dissenters are falling unconsciously into line with the Church. They think and speak of Episcopacy in a way enough to make their fathers shiver in their coffins. Episcopacy they admit was first, is primitive, and, in a modified sense, historic. Years ago the Bishop seemed like some monstrous mountain of difficulty for ever blocking the way of return to the Church. To-day the

Dissenting leaders are disposed to accept the Episcopate as primitive and Scriptural. The stone is indeed rolled out of the way. I will give one other illustration of the drift into Church lines. Writing about the congress of the seven denominations at Manchester, a well known Dissenting journal says:—"The great feature in the session . . . was the affirmation of, the visible unity of the Church of Christ!" To some members of the congress this was a surprise; but it came with dominant impressiveness. And so, deepening, broadening, yet drifting in one direction, and one direction only, the tendency of Dissent is toward Church lines in worship, in work, in a better conception of the Church and the sacraments, while the old prejudice against the "parish" and the Bishop is dying a natural death.

Are there not some pregnant lessons for Churchmen in these facts? One certainly is self-evident. There must be no lowering of the Church standards, no falling in the fullest teaching of her truths. The Church has leavened Dissent not by compromise, nor by feeble utterances and stammering declarations. Clear, concise, and bold setting forth of the Church, with her Episcopate, her parish, her liturgies, her sacraments, and her visible unity, must be the order of the day. The deepest, most scholarly, and most spiritual thought of Dissent is falling into line with the Church. Is this a time for the Church to waver, to speak indistinctly, and to indulge in vague words as to "unity" on other lines than those of her own historic life? If ever Churchmen were called to be such it is now. If they are sometimes inclined to be self-critical, and to think that all things are better in Dissent, let them look upon that profoundly interesting and wistful face that is turned with such unmistakable signs of self-weariness towards the Church.

But is there not another lesson? If ever there was a time when the Church ought to turn a mother's face towards those who are without, it is surely now. Only those who have lived "without," and yet have "entered in," can know what the movement that has been described above means. They only can tell how hard the face of the Church has often seemed to them when one word of sympathy, one look of forgiving love, would have brought those who were without, within the fold. Let all be granted that may be said as to the attitude of a certain phase of Dissent; surely so grave and grand a Church as ours can afford to be generous in thought and conduct. Nothing that is dear to the Church need be sacrificed by any act of Christian courtesy. To recognize the deep and beautiful Christianhood of thousands of individual Dissenters is only to recognize undoubted facts. And therein lies a pleasant duty, not only of the Church's leaders—a duty they well discharge—but a duty belonging to all her priests in their several parishes. There the task may be more difficult; yet it will bring a larger reward. There are many social amenities and Christian courtesies which find a fine field for use and operation in every parish, in times of sickness and bereavement, and amongst the children of Dissenters. Let these opportunities be seized, and many a parish priest will then discover how much there is amongst individual Dissenters, and especially amongst the more cultured of them, that falls into line with Church truth and teaching. The opposite line of conduct will often repel a sensitive soul that has already turned its face toward the Church and touched the wide threshold of her doors.

"Does this 'Drift' mean that the Dissenting denominations are coming back into the Church and seeking organic union with her. No. It means nothing of that sort for the present generation. But who can tell what it may mean for the individual Dissenters born in Dissent, but already filled with the new spirit, and already longing for that which only the Church can give. The future of Dissent in England, as a religious life, worship, and work, depends far more upon the Church than many Churchmen may suppose. By an unfortunate policy thousands of individual Methodists have been driven away from the Church. By a similar policy thousands of Dissenters with their faces Churchward may be driven away for ever. The Church, to say the least, ought to be too proud to insult, annoy, or coldly treat a single soul without. Her work is to win, teach, guide, and bring home those who are almost waiting to be led into all the truth. Anyway, let Churchmen watch with careful and tender sympathy this remarkable falling into line with Catholic and Church truth of thousands of English Dissenters.

The Suicidal Mania.

The Rev. F. L. H. Millard, Diocesan Inspector of Schools, preaching lately in St. Cuthbert's Church, Carlisle, directed the attention of his hearers to the lamentable prevalence of suicide. He remarked upon the fact that the crime of suicide had become very common, and also that there was a great feeling of sympathy among the public for the man who wilfully took his own life. Day after day, as one opened the newspapers, there was the announcement of the suicide of so-and-so. Love, hatred, jealousy, envy, loss, were sufficient justification for the deed; and they were

so hardened to the crime, that they could read, with indifference if not with sympathy, the hideous news headed "The Suicidal Mania."

It was time that an effort was made to try to change public sentiment on so detestable, so cowardly a crime. The crime was so alarmingly on the increase that for trivial reasons even boys and girls would emulate the hideous example of their elders. One would think that the more civilization increased, the more education was spread abroad, the less savage self-destruction would abound. But it was just the reverse. The more advanced intellectual districts were just those where suicides were most common. They boasted the advantage of their enlightened civilization, they prided themselves on their extended education, and yet there was the army of self-murderers in the most increasing rapidity every year. Surely there must be something very rotten about it all, if that was one of the outcomes of it.

What did they think were the causes of this hideous thing? Set on one side the poor helpless lunatic, who after all formed but a small portion of the whole, and see why others took their own lives. There was the low craving for notoriety; there was weariness of life; and an antipathy to living; there was the influence of bad example; there were family worries, disappointments; there was the sense of shame that followed on loss or the detection of crime; there was poverty; there was financial difficulty; there was an undue haste to be rich; there was the gambling fever; there was religious apathy and indifference, and low unworthy views of life that followed; there was the demon of drink; and in some cases those things drove reason away. The man was to be pitied; for doubtless many suicides were committed by persons laboring under some permanent or temporary form of insanity, and such cases must excite their deepest sympathy. But when this was not the case; when the act was committed by persons to all intents and purposes perfectly sane, when that verdict so often given was a mere lie—what then? When common sense told them that the jury's statement, "Suicide white of unsound mind," was but a kindly form of describing the act of a self-murderer what then? They shrank instinctively from the man who committed the sin of Cain, but were they equally repulsed by the sin of an Ahitophel or a Judas? The suicide was a murderer of the first degree. He was guilty of an act that was not, and never could be, justifiable. No matter what troubles and anxieties a man had to face, no matter what shame and loss he had to bear, it could not be right of him to deliberately throw away God's highest gift. It must ever be the most flagrant breach of the sixth Commandment possible.

Away, then, with the cheap sentimentality that regarded suicide as the act of a poor unfortunate which demanded sympathy, or at least to be condoned. Such sentimentality was creating untold evil, for the very indifference to the crime which it betokened was adding to the number of suicides, and helping further to corrupt their already sufficiently corrupt society, by moulding a public feeling which in some sort tolerated or justified self-murder. Let them keep their feelings of kindness and sympathy for those who bravely struggled against the difficulties of life, and learn to execrate and make others execrate as the foulest of murderers those hardened wretches who ventured upon self-destruction. It would do much to check the increase of suicide if the would-be suicide knew his memory would be execrated by the society in which he lived. But suicide was more than murder; it was the meanest cowardice, and it they branded the suicide as the meanest coward, it might deter some foolish would-be heroes from so foul a deed. Looking at the matter from a higher point of view altogether, they were told in Revelation xxi. 8 that the fearful, and abominable and murderers shall have their part in the lake that burns with fire and brimstone. What an act of consummate folly did self-murder become—for a murderer could not inherit the kingdom of Heaven. Or travel still higher. Look at the life of Jesus and listen to His message of pardon and of peace. Estimate life at the value He had placed upon it. One look at His sanctified life would destroy all desire for self-effacement.

The Worth of the Body.

The two elements of Christ's person have alternately suffered obscurity—some giving pre-eminence to the divinity, and others emphasizing the humanity, but neither party remembering that a mediating Messiah must be perfect God and perfect man. This defective Christology has been matched by an anthropology equally mischievous. At present in the scientific world the material nature of man is exalted at the expense of his spiritual nature. This conception of man, which in some quarters has gone the length of affirming him to be nothing more than organized matter, has naturally called the attention of Christian thinkers to the idea which Christianity provides for the body. Nevertheless, much of our thinking is tinged by conceptions which, passed to us by way of the

asceticism of the primitive and mediæval Church, are nothing less than survivals of Manichæism. There is a peculiar subtlety about the idea that has made it current in all ages. Even Plato was not able to get entirely away from the teaching of his master that "the soul reasons best when it comes to be alone with itself, bidding good-by to the body." This notion is even now current, particularly among those of exalted piety. No one would formally endorse the Manichæan heresy that matter is essentially evil, but practically they do so by acting as if the seat of sin were in the flesh. This is doubtless due to a mistaken interpretation of Paul's presentation of the conflict between good and evil, as a battle between the spirit and the flesh. Sin is manifest through the flesh, and from Paul's vivid way of writing it is easy to infer that the flesh is also the seat of evil. But Paul was too good a psychologist to have made so palpable a blunder. He everywhere emphasizes the fact that the essence of sin is selfishness and that its seat is in the will. As for the body, it is an "instrument of righteousness," a "member of Christ" (1 Cor. vi. 15), and if the flesh is corrupt it is not so essentially, but because that which uses it is so.

This conception of the worth of the body may be traced through the whole Bible. The rites of purification in the Old Testament and the emphasis laid on the venality of those sins which defile the body, are prophetic of the completer doctrine of the New Testament. The redemption of Christ saves the whole man, demanding that "the spirit and soul and body be preserved entire" for the day of the coming of the Lord. To this end the miracles of Christ point. The sinfulness of man has warped the order of nature. Miracles are the divine correction of this disorder. Those which Christ performed were especially for the body, and show what store he set upon that which had too often been scorned and neglected. The fact, too, that it was possible for the world to become flesh, shows that evil may proceed only from volition. The Incarnation is conclusive evidence that, since God may identify himself with a human body, it is capable of being put to divine uses. The Ascension is a further confirmation and amplification of this truth, showing that flesh may be glorified and may exist forever in a divine environment and as a divine instrument. The Resurrection is a pledge that the redemption and glorification of human flesh, begun here, shall be finally completed. And as he saves the environment of the soul, the body, so Christ saves the environment of the body, the universe. "Creation itself also shall be delivered from the bondage of corruption." Thus in a new heaven and a new earth: the ideal of humanity interrupted by the fall, is realized in a redemption which saves the whole man—a being of flesh and spirit.

This view of the worth and nature of the body gives Christianity a unique place and power. It makes it a great force on the side of purity and right living. Proclaiming that the body is the temple of God, Christianity forbids anything that defiles or mars it. It is also a gospel of hope. It shows that the soul is not entangled in a poisonous mesh. It declares that the body, though limited in power and often infirm, is an instrument placed at the soul's disposal. This instrument is made of such noble material, so finely adjusted, that God Himself can use it for His own divine purposes. And furthermore it is an instrument which is not to be cast aside after a time—it is to be glorified so that even in its final estate the soul will rejoice at its noble companion.

If this, then, is the nature of the body, Christianity is on the side of everything needful for its healing or development. Whatever in art or science contributes to its well being is to be hailed with joy. Raiment, food, recreation, and work are not to be neglected or despised. They are means whereby the body may be hastened towards its ideal of redemption. So, too, Christianity is by this view pledged to all social and moral reforms. Crime, poverty, and disease are incompatible with it. When unabated they are denials of its efficiency. And therefore the Church, by her corporate members, is bound to foster anything that may serve to lessen social ills—free baths, coffee houses, hospitals, and what-not of that description. She need not be a visionary, but she must recognize and forward any and every device, however humble or revolutionary, that promises to better the physical condition of the great soul-sick and body-sick masses. The full recognition of this opportunity and privilege will be the dawning of the day when the desert of social ills shall blossom as the rose. The full recognition of Christ's purpose to redeem the body as well as the soul will empower the Church to occupy with efficiency that large sphere of usefulness which she has hitherto neglected.

The Tramp Problem.

The tramp has become one of the most conspicuous and significant blemishes upon the surface of modern civilization. He is a nuisance everywhere. He also is frequently a cause of heavy expense and sometimes of annoyance and even fear. In many country neighborhoods the tramp is fed, lodged and humored

simply because people are afraid of him. The cost of the various wayfarer's lodges, refuges, etc., of which nearly every town now has one for the benefit of the tramps, and of the food and fuel used in them, must amount to many thousands of dollars a year.

A sharp distinction should be made between tramps and honest wayfarers. In current discussions about the unemployed much attention is devoted to tramps. But although all tramps are to be classed among the unemployed many of the unemployed are by no means tramps, even when they go from place to place on foot seeking work. The tramp is one who will not work steadily, it at all, and who begs or steals his way through the country, a dirty shiftless, dangerous loafer, a lully when he cannot otherwise persuade people to feed or shelter him, and often responsible for fires, thefts and assaults. Such vagabonds need resolute treatment, especially as they have become dangerously numerous and reckless.

We believe, however that the tramp problem may be solved easily. If every town were to establish a tramp's house, under the charge of a properly qualified and well armed man or force of men, and were to inflict fines for all aiding of tramps except at this house, and were to insist that every tramp receiving food or lodging there should make ample payment by hard physical labor, and if the tramp's refusal to work—as well as any attempted theft or violence by him within the town limits—were punished promptly and thoroughly at the whipping post under humane but effective regulations, the tramps would disappear in a very few months. This remedy would cost considerable in some localities for the short time during which it would be necessary. But it pay in the end.

The Social Side of Religion.

There may be old fashioned people here and there who are mightily amazed at the enthusiasm with which Christian Endeavorers and others mass themselves in our large cities and at the *esprit du corps* which so largely exists—testified by badges, popular hymns and other things connected specifically with the objects of such orders. These old-fashioned souls have not abandoned the idea of the essential solitariness of religion—that it must be most largely an affair of self-examination and private prayer, and they perhaps suspect that enthusiasm of this kind is not lasting and does not lead to as deep and searching results as does the more quiet and recluse form of devotional exercise. The fact is, however, that the world is every day getting more social; for social contact is essential to progress and progress of a certain kind there must be in religion as in everything else. By this, of course, we do not mean the kind of progress which seeks new definitions, such as are in themselves too often a painful departure from the Bible's clear teachings. It is not to learn some new thing of this kind that these earnest bands come together, but to exchange experience, thought and purpose—to gain the increased spring and elasticity which the rubbing of elbows grants, and to imbibe not new opinions so much as new vigor and new encouragement for the future.

A stranger visiting a home in which visitors rarely enter is apt to be impressed with what we might call the crankiness of the family, and especially is this apt to be the case if there are no young children to disturb the cast iron conventionalities and the cast iron selfishness of such a life. The various household articles must occupy just such a position and woe to him or her who violates any thing. The family opinions are set as the family habits. Whatever is—that is within the scope of their life long regime—is right, and whatever is intended to be in the way of a change outside is apt to be wrong. Thus good people get strangely narrowed simply for want of outside contact and for want of being shown gently, yet pointedly, how far behind the age they are and how much of a shaking up they need.

This condition of extreme narrowness and sequestration, of course, does not apply to the bodies of whom we speak, many of the members of which are still very young, with all that youth means of zeal, adaptability to changing conditions, receptiveness of ideas, etc. They, too, have their constant association, each with the others, in their local fraternities and can discuss methods of Christian work just as truly and in a large sense as effectively as they could do in the heat and crowding and excitement of a great national convention. Still, it is human nature to settle down on the lees, as it were, if bottled up too long. This thing of shifting one's body hundreds of miles into new geographical and sectional conditions, seeing new faces and striking up against new varieties of opinion, thought, manner and style of work, is a grand help. It is powerfully expansive, giving the previously cramped up worker pinions, as it were, and lifting him to higher planes of hope and future endeavor. And "endeavor" is the word which is the keynote of such a gathering. It is not to learn what a great national body of Christian brothers and sisters think so much as to learn what they are going to try to do—what seems to be the

true objective point for the next attack upon unbelief or indifference—to look over the whole territory in a sort of bird's eye view instead of having our vision focalized upon our own little bailiwick.

In these gatherings, moreover, there is no spirit of unrest as regards faith. There is no discussion of vital principles from the standpoint of possible change. Youth devoted to the Lord is not apt to be skeptical. And youth carried on to age in this sort of fraternal loyalty in Christian work is as little apt to be corroded with the evolutionist or skeptical fads which beset some theologians who have lived much in the library or who have fallen into the habit of seeing how far they could go even in the pulpit and upon the lecture platform, in ingenious speculations which tend to upset faith among those who have not the time for independent thought and study and who look at these as their teachers. Therefore, we believe that such bodies as we have referred to are most powerful instruments towards keeping up the loyalty of Christian young people in that they keep up first of all the feeling of brotherhood and brotherly sympathy—the glow and fire and flame of true churchly devotion. The church cannot drift into evolutionism or rationalism as long as these practical young Christians are coming on the stage. If they thus fulfil a really conservative office, in spite of the breezy progressiveness of their methods, may they not hope to increase that effectiveness most largely by those great annual meetings which rivet the fraternal links that bind them together?

We would not underrate prayer, the reading of the Bible and self-examination. There may be deceptive enthusiasm about a crowd. There no doubt often is, as regards some of its individuals. Still without contact, without the shaking up, the rattling of dry bones into new life, the vivifying effect of fraternalism in religion we are all likely to become lifeless and formal. We must balance the two forces and strive to keep each in healthful operation. They are the proper corollaries and supplements of each other. The man of private prayer ought to be the man who loves the society of those who are animated by a common hope and trying under God's grace to work out a common spiritual destiny.—N. Y. Observer.

Half-Hours for Mothers with the Children.

This column will be given as a help to those who try to interest their children in the Sunday school lesson. It will follow the course of lessons adopted by the Provincial Synod for general use in the Church in Canada. While taking up the key-note of the lesson it will supplement rather than anticipate the work of the teacher by treating the subject very simply and supplying further information and illustration. Those who desire the complete lesson can obtain the "Teacher's Assistant" from the office of THE CHURCH EVANGELIST for 30c. a year.

TEXT.—Rom. iii. 8, R. V. "Why not . . . Let us do evil that good may come? whose condemnation is just."

Read Gen. xxvii. 6-30.

Place, Beersheba, (Gen. xxvii. 10. Find on map.) Period, eighteenth century, B.C. Patriarchal age. Persons, Isaac, Rebekah, Esau, Jacob.

Names and meanings. Beersheba, the well of the oath, Isaac, he will laugh; Rebekah, the Enchainer (because of her beauty and charm); Esau, hairy; Jacob, a supplanter, one who trips up the heel, i. e. takes the place of another.

INTRODUCTION.

This history belongs to the third division of the book Genesis. Eleven chapters takes us from the creation to Abraham. In thirteen more we have the history of Abraham. Then twelve chapters about Isaac and his sons, and the last fourteen about Joseph and his brethren.

In the second and third divisions we find that God chose three people and promised that in their seed all nations of the earth should be blessed. We find three others side by side with them who neither receive the promise nor the blessing.

1. Lot, Abraham's nephew, who lived among wicked men that he might get rich. Did he get what he sinned for? Was he rich in Zoar when all that he had was burnt up in Sodom?

2. Ishmael, Isaac's half-brother; God took him into covenant, and the descendants of Ishmael, the Bedouins of the desert, are a free people to this day, worshipping the God of Abraham—but Ishmael did not have the special blessing, (Gen. xvii. 21.)

3. Esau, Jacob's brother. He loved earthly things and did not care for heavenly things; he despised his birthright, he married two women who worshipped idols, he lived as if this present life was all, and God rejected him, for you know our Saviour was descended from Jacob; look in the first chapter of St. Matthew and see if you can find Jacob's name.

We can see Esau's character in his descendants, the Edomites, "Esau is Edom," (Gen. xxxvi. 1.) See what is said about them,

(Obadiah 8-14.) The four wicked Herods in the New Testament were Edomites.

I. THE DECEIT PLANNED.

Now let us turn to our reading. We know from Gen. xxv. 29-34 that Esau did not care for his birthright but Jacob longed for it. Rebekah, Jacob's mother, would not trust God and leave it to Him to do His will about the birthright. Perhaps she thought "Jacob cares for it but Esau does not, and Jacob is a good, loving son to me; I will try to get the best blessing for him." But how did she try? She taught her son, who was a man at least 40 years of age, how to deceive his old, blind father and when he hesitated she said, "Obey my voice," and when an Eastern mother says that, even to a grown up son, he is expected to do as she tells him. (Read vs. 6-10.) Isaac lived more than twenty years after, but he seems to have thought that he would soon die (v. 4) perhaps he was ill. Now read v. 11-12. Does Jacob hesitate because his mother wants him to do a wicked thing, or because he is afraid he will be found out? Do you think that is the right way to feel about it? Jacob did not hate deceit but he did not want to "seem" to be a deceiver. Some children will tell a lie to get what they want and think no more about it, but if they are found out and despised for their falsehood they are very miserable. There are boys and girls who would take nice things from their mother's cupboard or even snatch fruit or candy in a shop if they were not afraid of being found out and punished. They do not like them, but have they an honest and good heart? Could they be trusted if they thought nobody would know what they did?

II. THE DECEIT ACTED OUT.

We are told (Gen. xxv. 27) that Jacob was "a plain man," meaning quiet, harmless, or perfect. He was "a dweller in tents;" he stayed at home in the great encampment and probably looked after all the men who kept the sheep and cattle, goats and camels. Isaac had great flocks and herds, Jacob could easily go and take a kid, for no one would question the master's son or wonder why he did it. The goodly sweet-scented raiment (v. 15-27), perhaps smelling of sandal-wood and spices, was the right of the eldest son; it was still Esau's. So we see Jacob had never claimed the birthright. Read v. 16. People who live much in the open air sometimes get hairy where their skin is bare, sailors on their cheeks, farmers on their arms, and Esau must have had soft fine hair on his neck and hands. The "bread" (v. 17) would be flat cakes baked upon the hot hearth-stone (see ch. xviii. 6) Read v. 19-20. Perhaps Jacob hoped to deceive without saying anything but we see that he soon had to tell a downright lie to be found out.

"O what a tangled web we weave

When first we practice to deceive."

How terrified he must have been when his blind father's hands were feeling him and how ashamed as he went on adding lie to lie (v. 24.)

III. A GOOD MOTIVE; AN EVIL WAY.

Now we want to see why Jacob did so mean and wicked a thing. Was it to get more riches than his brother? No; Isaac was very rich, he had plenty for both sons. Did he want to rule over Esau? No; he was not a masterful man. It was the promise of God made to Abraham that he wanted; he must have heard of it for he was fifteen when his grandfather died. He knew some thing of the Saviour who should come, for Abraham knew. (St. John viii. 56.) Jacob longed to hear that in his seed should all nations of the earth be blessed. Was this right? Yes. Then how was Jacob in the wrong? Read our text, which is from the R. V., what does St. Paul tell us about those who say "Let us do evil that good may come?" He says "their condemnation" (i. e. the judgment they bring upon themselves) "is just"—they deserve to be punished.

A little ten-year-old girl called Mary had her wilful little three-year old brother to mind, and when she wanted to get him home she would say "Run, run, Dickie, there's a big savage dog coming;" but Dickie began to find that it was not true and to wait to see if the dog would really come. One day there really was a savage dog and Mary cried out to Dickie and tried to pull him away but he dragged back and would not come and the dog bit both the children; Mary had told lies to make Dickie obedient, but all lies must fail at last.

And Jacob did evil that good might come but his deceit did not win the blessing he lied to get. God gave it to him afterwards, but he punished him severely for his sin. Tell me how. 1. He had to go far from home for fear of his brother. 2. He never saw his mother again. 3. He had to work for Laban twenty years and was deceived by him. 4. His own sons cruelly deceived him.

Now say this after me and learn it by heart, it was written by a good man called Thomas a Kempis. "For no worldly thing, nor for the love of any man, is any evil to be done."

WOMEN'S AUXILIARY



THE LOVE OF CHRIST
CONSTRAINETH US

Semi-Annual Meeting of the Huron Woman's Auxiliary.

The Huron Diocesan Branch of the Woman's Auxiliary held its Semi-Annual Meeting of the Board of Management at Woodstock, on the 2nd of October. The morning session, which met in the school-house attached to New St. Paul's church, was opened with a hymn, reading and prayer, after which the roll was called, about forty-three Branch Presidents and members of the London Board of Management answering to their names. In addition to these, the two Woodstock W. A. Branches were fully represented, and from Ingersoll, Haysville and Wilmot Branches many members had driven to Woodstock to be present—a gratifying proof of their interest in mission work. The President, Mrs. Baldwin, read a letter from Mrs. Boomer, expressing her great regret that illness prevented her from being present, in person, for in heart she would be with the meeting through every hour of the day. It was moved by Mrs. Trainor seconded by Mrs. Craig, and carried by a standing vote, that a resolution, embodying the sorrow of the meeting at missing her from its midst and the expression of its hope that, by God's blessing, she may be speedily restored to health and activity. As some arrangement for the due carrying on of Mrs. Boomer's work till she shall be able to resume it has necessary, Mrs. Falls, Grosvenor street London, as appointed by the President to be Convener of the Education Committee, and Miss Weir, Brantford, editor of the Letter Leaflet *pro tem*. Resolutions of sympathy with Miss Kerby, Huron's lady missionary on the Grand River Reserve, who has lately lost her mother, with the Rev. F. Frost of Shezindah on the death of his wife and with the English Church Missionary Society on the severe loss that Body has sustained by the martyr-deaths of the Rev. Robert and Mrs. Stewart, were also passed standing. Business was then proceeded with. A notice of motion which had been sent in at the annual meeting in March, suggesting a change in the Constitution was withdrawn. The minutes of a meeting of the Emergency Committee in London at which the suggestion of the Rev. F. Swainson, missionary in charge of the Blood Reserve, that Miss Aldridge should be appointed Huron's lady missionary in the place of Miss Wilson, was adopted, which appointment was then ratified by the meeting. The Dorcas Secretary, Miss Marsh, stated that as she was to be absent from London for a time, Miss Greves, London West, would act for her during her absence. Letters from the Bishop of Mackenzie River, Rev. F. Frost, and Rev. F. Swainson were read, also Mr. Swainson's Report. The President stated that Mr. Matheson of Onion Lake having, after long pleading, found a lady willing to join him and his wife in their work among the Indians and half-breeds, it had been suggested at the Triennial meeting that all the Dioceses should unite to provide her salary—\$25 annually from each of the six Dioceses would suffice. The president then drew attention to the addition made by the Triennial Meeting to the Woman's Prayer of the W. A. which is to conclude with the words, "Who ever liveth and reigneth with the Father and the Holy Ghost, world without end." Miss Young of Aylmer, who has resolved to consecrate her life to work in the great harvest field, and who has been accepted by the Board of Foreign and Domestic Missions, was then introduced to the meeting, which she addressed. She said she was to work with the Rev. Cooper Robinson in Japan, as soon as the money for her maintenance could be raised, and she was sure that it would be supplied. The printed appeal of the Bishop of Moose on behalf of his great untrodden Diocese was read, and the President spoke of the great perils to be encountered by the Bishop on his return journey by canoe from Fort Churchill to Moose Fort. A suggestion which was adopted, came from the Petrolia Branch, that, for the next annual meeting a paper, setting forth as plainly as possible the duties of Diocesan officers, and the duties of Branches towards the Diocesan officers, be prepared and read, and then fully discussed by the meeting. The President told the meeting how disappointed and humiliated she had felt when it was shown, at the Triennial Meeting that the Huron Diocesan Branch was the only one that had not fully made up the annual sum of \$100 promised for the lady medical missionary in Japan. The subject of pledges was discussed and the Branches urged to contribute to these before making any further distribution of their funds.

The meeting then adjourned for lunch, which was served in the school-room of old St. Paul's Church, where the afternoon session was held. In the interval between the two sessions, the members

of the Educational Committee took occasion of the presence of its members not residing in London to hold a meeting. This work of securing to the daughters of isolated missionaries a good education is one to which Mrs. Boomer has devoted all her energies, and the members of the Committee are most anxious that it should not suffer by her temporary enforced inactivity. How needed and how valued the work is, is proved by the urgent appeals made on behalf of little girls growing up in lonely mission-homes where the over-taxed, hard-pressed fathers and mothers—in some, alas, there is no mother, she has laid down her brave, patient life in the Master's cause—have no time to devote to the daily instruction of their children, who are growing up solitary little beings with no suitable companionship, and no incentives to study. It was very regretfully that the Committee passed a resolution, re three urgent appeals laid before it, that it could not undertake more than it is doing at present, unless it would obtain some co-operation from the other Diocesan Branches. It feels that this is a labor of love that should appeal, not only to the members of the Auxiliary, but to all who love the mission cause, and wish to send others, if they do not go themselves, to the field; and to every parent whose own little ones have every educational and social advantage.

The greatest material need of Domestic Missions is schools, where the children of the missionaries could have secured to them a happy home and a good education:—a man whose lot is cast where he can not have this last for his children, feels that, whatever he can endure himself of hardship and privation, he has no right to sacrifice his children—this it is that compels so many missionaries to give up the work. Such schools we shall have in time, but meanwhile the Education Committee of the W. A. is doing what it can to help some of these children. Many small contributions from parents more favorably circumstanced would help on the good work very effectually.

At the afternoon Session, the report of the Triennial Meeting in Montreal, taken for the Huron Branch by Miss Ermatinger, was read by Mrs. Richardson. Mrs. Baldwin and Mrs. Richardson both spoke of the perfect harmony and spirit of love that had reigned in all the sessions of the Triennial meeting. The members of the Education Committee then pleaded for increased interest in, and increased help for this Branch of W. A. work. A voluntary offering was made for the fund, as a tangible token of the sympathy of the meeting with Mrs. Boomer in her hour of trial. A very heartfelt vote of thanks to the Woodstock ladies for their most gracious hospitality, and kind forethought for the comfort of their guests, was passed. His Lordship the Bishop of Huron then gave a Bible reading, the subject chosen being the first seven verses of the first chapter of Ephesians, from which he drew many beautiful and helpful lessons, urging those present to do all in their power for the deepening of spiritual life. In the evening a public missionary meeting was held in the school-room of new St. Paul's Church, which was addressed by the Bishop of the Diocese, the Rev. Percy Grubb, secretary of the English C.M.S. and the Woodstock clergy. The Huron Auxiliary will retain very pleasant memories of the Woodstock semi-annual, the meeting was unanimous and happy, and the kindness shown by the members of the two earnest W. A. Branches to their guests was unbounded.

It is now three years since Mrs. Tilton warned the Huron W. A. that "telling work may come in the future." The first beginning of every new enterprise are glad and full of promise; enthusiasm hides the difficulties which beset the work; we reckon with the known, but not with the unknown, we set a goal for ourselves, but set it too near, or too low, we forget to make provision for possible complications and every work undertaken in God's service, in obedience to His commands, in faith and prayer, will be crowned with success, will produce blessed results in His good time, we shall see them and rejoice, and give God the glory, it may be even here in this lowly life; more probably in the fuller perfected life beyond "our bourne of time and space." But between the bright hopeful beginning, and the blessed consummation, lies the "testing work,"—the burden and heat of the day, the long tryst with difficulties and discouragements, with what seemed insurmountable barriers, and tasks beyond our strength. Has it not been so with our W. A. work? Do we not know by many a sign and token that the first keen enthusiasm, some of the bright illusions, are ended. The "testing work" has begun; the full extent of the task we have set ourselves is beginning to be realized; we had, at the outset, a vague consciousness of the great needs in the mission field; we have looked more closely into them, and as we look they grow and grow; we see that the goal we thought firmly grounded is one that recedes as we advance. We give of our substance to spread the work, but are we honestly doing all we can? When we are discouraged and conscious of the evil mixed with the good, do we take the difficulties and doubts and discouragements to God, and ask Him to lead us, and show us, and make us singly hearted and in earnest? When we deplore the inability of our Branch to give to this or that need,

are we sure that we have given all we could into the treasury of God? Let us be patiently persevering in prayer work and self-denial, and above all let us never yield to any feeling of discouragement let us never say of our effort to help "cui bono?" Let us think of the millions who have never heard of the Cross of Christ; who have no comfort in sorrow; no sure hope in dying, and pray and give—Christ bids us do both. Let us ask God to make all things well. Let us not fear the "testing work" it will teach and help and strengthen us. It will purify our work, our offerings and ourselves, purging away all that is weak and displeasing to God.

MISSION FIELD.

The Missionary Work of the Church.

A whole day of the late Provincial Synod, including an evening session, was spent in discussing the missionary work of the Church of England in Canada. This in itself is a harbinger of better things yet to come for the Church in this country. When a Church sets herself to the discussion of Missionary questions she is feeling her way towards the work that her Lord commissioned her to do. Committees also are now engaged in discussing Missionary propositions to be brought up before the General Synod at its session next year, in Winnipeg; and doubtless some scheme will be elaborated by which the whole Church, throughout the Dominion, may have her Missionary society.

A Missionary Society is an actual necessity for a Church. There must be an organization at home for the encouragement and support of those abroad. And this organization must devote itself to the arousing of Missionary interest and zeal, to the collecting of money for the furtherance of its aims and all other matters in keeping with its high and lofty charter,—and that an organization of this kind now exists in connection with the Church of England in Canada is the subject of much congratulation. It has been before the country now for about twelve years, chiefly through its semi-annual appeals which it makes to all the congregations of this ecclesiastical province,—one for the support of Domestic Missions, the other in aid of foreign work.

But it has attracted special notice lately, because of the questions regarding its management recently debated in Montreal. Some members of the Provincial Synod took exception to the action of the Board of Management in putting the affairs of the Society in the hands of a paid officer. This elicited many warm speeches in defence of the action of the Board. It was pointed out that the experience of all societies was the efficient work could not be relied upon if placed in the hands of honorary officers, themselves engaged in other and more active duties, and that if the Domestic and Foreign Missionary Society ever hoped to be truly progressive the line of policy adopted by the Board of Management was the true one for it to pursue.

We see every reason then, why the Board should receive the warm support of the members of the Church in its endeavor to put the Society upon the same business-like and efficient footing as the sister society in the United States or the English Societies or those in connection with the Presbyterians, Methodists, and Baptists of this and other countries,—all of which could never have done the great work that they have done, had they not set apart and appointed men whose sole duty it should be to advocate and urge forward the principles they were called upon to uphold and advance.

The Report of the Board, read recently in Montreal, clearly indicated that a good work is going on, not only in the domestic but in the foreign field. The Society has in affiliation with it the Woman's Auxiliary, whose existence has made itself felt wherever it has been established, the Wycliffe College Missionary Association and the Canadian Branch of the (English) Church Missionary Society. And among these a fair amount of missionary work is being done.

But great possibilities lie before the Church in Canada. Already she has her own missionaries in the foreign field, confined at present to Japan, who are wholly dependent upon her for their support,—and if the Society can draw forth the sympathies of the members of the Church in what it now has in hand it will be a good beginning of a far more influential and extended work in the future.

We recognize that this will take time, but that the Board is proceeding in the right direction to achieve it we have no doubt and we gladly bespeak for it the sympathy and support of the members of the Church throughout the length and breadth of the land.

Are Missions a Failure?

A good many parish clergymen are beginning to doubt the value of the missions and "revivals" which of late have been so prevalent. Men of tried and proved experience have found that the effect is apt to be fleeting in the long run, and does not appreciably raise

the religious and moral tone of their parishioners. The question is one of interest, and perhaps our correspondent may have something to say on it. It will always remain a debated question among Churchmen. To many men and women of sober and unobtrusive piety, the accompaniment of a "revival," and the unconventional methods of the mission-preacher often repel rather than attract. But because the ordinary means of grace satisfy established believers, we must not assume that they do not occasionally need supplementing by special effort, if we wish to gain those who are without. Church history affords convincing proof that there are occasions when special efforts can be made with advantage. The Flagellants in the thirteenth century represented an extreme protest against one aspect of religious life; the Wesleyans in the eighteenth century gave practical protest against a dead theology which subsisted on evidential sermons, and denunciations of enthusiasm. The Tractarian revival of this century was a protest against dreary irreverence and hopeless Erastianism. In each of these movements there were excesses and follies, but each in its way did a great and good work for which we are all the better to-day. At the same time, while recognising the value of "revival" Movements and Missions, it is necessary to utter a word of warning against extravagances. Many a Mission has been marred by a scene of hysterical excitement, or by a rash and unscriptural utterance from the mission preacher. "The best thing corrupted becomes the worst," says the well known Latin proverb, and that thought should guard the lips of every missionary. It is not in the whirlwind of emotional enthusiasm that souls are won to Christ, or permanently abide with Him, but rather in the still small voice of fervent and single-hearted piety, in loving God and in doing His Commandments. The Church has ever taught that religion should be not only on our lips, but in our lives, and that it is not sufficient to cry "Lord! Lord!" and do not the things which our Lord commands. That sudden conversions do occur is patent to all believers, but they are rare. The old test applies to Missions as to everything else—"By their fruits ye shall know them."—Selected.

BROTHERHOOD OF ST. ANDREW.

OBJECT—The sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom amongst young men.

RULES—1. of Prayer, to pray daily for the spread of Christ's Kingdom among young men and for God's blessing upon the labors of the Brotherhood. 2. Of Service. To make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the services of the Church and in young men's Bible classes.

Address: Spencer Waugh, General Secretary, 40 Toronto Street, Toronto.

Brotherhood of St. Andrew Provisional Convention, Toronto.

The Committee in charge of this Convention consider themselves fortunate in having secured Bishop Dudley of Kentucky and Messrs. Silas McBeck, Second Vice President of the American Council and John W. Wood the General Secretary of the American Brotherhood to take a part in the coming Convention. This has enabled them to prepare a programme of more than usual strength. They feel that if the Brotherhood and Churchmen generally can but be got to realize what an important gathering this may be made that they will attend in such large numbers as to ensure the success of the gathering. Reduced rates and ample hospitality should make this feasible to any one who really desires to attend. Nothing can more inspire men for aggressive hard work than attendance at these Conventions. The Provisional Programme is as hereunder.

PROVISIONAL PROGRAMME.

FRIDAY, OCTOBER 25th, 1895.

8 p. m.—Opening service in St. Luke's church, corner St. Joseph and St. Vincent streets, with address by the Rev. E. A. Welch, Provost of Trinity College.

SATURDAY, OCTOBER 26th, 1895.

7.30 a. m.—Corporate communion St. James Cathedral, Celebrant the Rt. Rev. the Lord Bishop of Toronto.

8.30 a. m.—Breakfast at St. James school-house provided by the kindness of the Toronto branches of the Women's Auxiliary.

9.30 a. m.—Meeting for organization of Convention, St. James school-house, with addresses of welcome by the Rt. Rev. the Lord Bishop of Toronto and T. R. Clougher, Chairman of the Toronto Local Assembly Council.

10 a. m.—Conference, Chairman Rev. Canon Sweeney of St. Philips', Toronto.

A.—The source of power—(1) Prayer, (2) Holy Communion.

B.—The use of such power—(1) Service—(2) Man to man contact.

12.—Open discussion as to "What Constitutes a Brotherhood Man." Discussion to be led by J. W. Wood, Secretary of the Brotherhood of St. Andrew in U. S. A.

1 to 2.30 p. m.—Lunch, St. James' school-house.

2.30 p. m.—Consideration of following matters—(1) International Convention. (2) Revival and extension of Brotherhood work in Ontario.

3 p.m.—Question box.

3.30 p.m.—Conference, Chairman, R. V. Rogers, Q.C., St. James, Kingston. Subject—What to do and how to do it. (1) What to do. (2) The spirit for the doing. (3) The way to get about it. (4) The duty done. To be followed by general discussion in three minute speeches.

8 a.m.—Open meeting, Association Hall, Chairman the Bishop of Toronto. Addresses—I. Church going, Silas McBee, 2nd vice president of the Council of the Brotherhood, U.S.A. II. The Layman's movement, Allan M. Diamond, Toronto. III. The Brotherhood, The Rt. Rev. T. U. Dudley, Bishop of Kentucky.

SUNDAY, OCTOBER 27TH, 1895.

8 a.m.—Holy Communion in city Churches.

11 a.m.—Morning Services in various city Churches with special sermons where possible.

3.30 p.m.—Men's mass meeting, Association Hall. Addresses—I. The Church's message to (1) The Indifferent, Bishop Dudley. (2) The Sceptic, Silas McBee. (3) The Impure, Rev. Canon DuMoulin, D.C.L.

7 p.m.—Service in St. James' Cathedral, with sermon by Bishop Dudley.

8.30 p.m.—Farewell meeting, St. James' Cathedral, lead by the Rev. J. C. Roper, M.A., St. Thomas', Toronto.

The First Maritime Convention,

The first convention of the Brotherhood in the Maritime Provinces was held in St. John, N. B., on Saturday and Sunday, Sept. 28th and 29th.

The Convention began with a service in Trinity Church on Saturday morning at which the Rev. W. Eatough delivered the address, and basing his remarks on Gal. vi. 14 "But God forbid that I should glory save in the cross of our Lord Jesus Christ."

After the service the Convention met in the rooms of the Church of England Institute and after Prayer by Archdeacon Brigstocke proceeded to the transaction of business. The following officers were elected H. C. Tilley, Chairman; H. E. Mahon, Halifax, Secretary; H. H. Pickett, Asst. Secretary. After greetings had been forwarded to the Convention at Louisville the roll was called showing an attendance of forty-eight delegates from twenty-three Chapters, this number was increased at the afternoon session. The address of welcome was delivered by Mr. H. C. Tilley, Council member for St. John, and replied to by Mr. A. B. Wiswell, Council member for Halifax.

The morning conference was opened by the Rev. N. I. Perry of Halifax who spoke on "Brotherhood Work in Cities." He was followed by W. G. Smith of Truro on "The Opportunities of a Travelling Man" and the Rev. J. Parkinson of St. Mary's whose subject was "Work in the Country." After lunch which was kindly provided by the ladies of the different parishes the Convention assembled for its afternoon session. Mr. Harry Pike of St. George's New York was the first speaker; subject "The Layman's Position in the Church." He was succeeded by Sir. Leonard Tilley who spoke strongly on the necessity of lay workers in the Church. In the discussion which followed, the following took part, Rev. W. Eatough, Ira Corrwall, Rev. Mr. Dickson, Halifax, Geo. Bryant, Amherst, and others.

The second conference was on the subject "The Brotherhood Man; His Motive; His Work; His Life." The speakers were W. S. Fisher, W. T. Peters of Rothesay and the Rev. W. H. Barnes. The discussion which followed was entered into freely by many present and many useful and practical lessons were deduced. The afternoon session closed with an address by Mr. A. B. Wiswell on "The Brotherhood Vow." The discussion which followed was very animated but very helpful and amongst others who spoke were Louis W. Leherill of Kingston, Ontario, and the Bishop of Nova Scotia.

At 8 p. m. an open parliament was held when the subject for discussion was "Where are the Men?" It was opened by Archdeacon Brigstocke who said the subject implied that the men were not where they ought to be. In our churches women predominate while in our prisons men are in the majority. It has been considered unmanly to go to Church. What is the remedy for this? It is in the teaching and practising of the lessons of the Incarnation. A very interesting discussion then followed and many practical three minute speeches were made in which Church-going was urged first as a duty, second as a privilege. The discussion was summed up by Bishop Courtney who urged Brotherhood men to lead such lives that they would be an example to those whom they were working for.

Sunday, the second day of the Convention began with Holy Communion in Trinity Church at 8 a. m. at which almost all the delegates and many other men were present. The mass meeting for men in the Opera House in the afternoon was largely attended

and was a decided success, the spacious building being well filled with men. The Chairman was H. C. Tilley, President of the Convention, and with him on the platform sat most of the Clergy of the city. The singing which was led by an orchestra was, as is usual at Brotherhood Conventions, a "feature" of the meeting. The Rev. R. P. McKim, Rector of St. Luke's, was the first speaker and in a brief speech spoke of the difficulties and obstacles men had to contend with in attaining the ideal. He was followed by the Rev. J. M. Davenport who spoke on self-control.

The Rev. J. De Soyres was the next speaker and in a fluent and forcible address described the objects and work of the Brotherhood. If the Society should to-day pass out of existence it would not have lived in vain. He also alluded to the unity existing between its members and to the fact that all theological differences were dropped. Bishop Courtney was the last speaker. His address was both eloquent and impressive and was listened to very attentively. He dwelt on the subject of the Christian Church, its blessings, objects and duties; of the necessity of living and reproducing in ourselves the Spirit of God. He concluded with a powerful appeal for assistance in the work of the Church. After the benediction the large gathering dispersed evidently very much moved and impressed by what they had seen and heard. The evening sermon was given by Archdeacon Brigstocke in Trinity Church. His text was I. Cor. xv. 58, "Be ye steadfast, immovable always abounding in the work of the Lord." His address was a strong appeal to the delegates to be Brotherhood men in deed as well as in name. The usual farewell meeting followed after which the delegates dispersed and the Convention adjourned. It was in every way a satisfactory one and more than fulfilled the expectation of its promoters. It was marked by strong characteristics such as enthusiasm, earnestness and unity and will be of much use in strengthening and developing the Brotherhood in the Maritime Provinces.

Thoughts for Quiet Hours.

So live with men as considering always that God see thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered petals drop away when the full flower has blown.

I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.

A comet draws more attention than the steady star; but it is better to be the star than the comet; following out the sphere and orbit of quiet usefulness in which God places us.

Shun all that is distracting and disquieting, both within and without. Nothing in the whole world is worth the loss of thy peace. Even the faults which thou hast committed should only humble, but not disquiet thee.

The honored poet, Christina Rossetti, lately passed from earth was in the habit, it is said, of placing in the contribution box at church not merely pieces of money, but articles to which she was personally attached, such as rings and favorite jewels. Three of her best liked rings were, at her request, thus given to the Lord after her death. There is a valuable lesson in this for all of us. What God wants is not so much our money as ourselves. "The gift without the giver is bare."

When Mr. Froude was a student at Oxford, the controversy about faith and works ran high. An examiner asked a candidate in the schools what was the value of works. Not knowing the theological views of the questioner, he carefully and cautiously replied—"A few of them would do a man no harm."

Cling fast to the Hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.



MISCELLANEOUS.

ENGLAND'S PENAL-COLONY IN THE ANDAMAN ISLANDS.

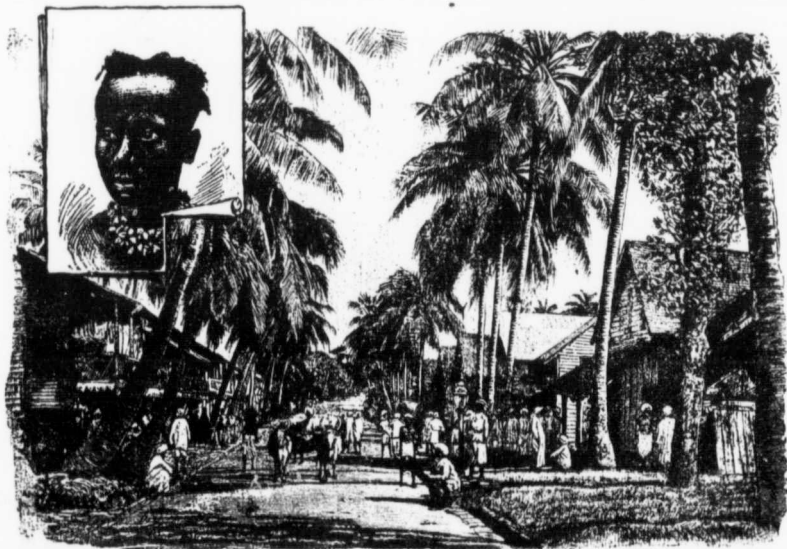
OTTO E EHLERS, who visited the islands in 1891, contributes to *Westermann's Monats-Hefte*, Braunschweig, Germany, an interesting description of the English penal-colony and of the aboriginal inhabitants. We translate the following from his paper:

The Andaman Islands are situated in the Bay of Bengal in 9 to 11 degrees N Latitude, and 92 to 93 degrees E. Longitude. The penal-settlement is in South Andaman, and, at the time of my visit, contained 12,197 exiles who had been banished from British India for various serious offenses. Eight thousand and seventy-five were murderers, 44 poisoners, 1,841 robbers, 502 burglars, with a remnant sentenced for numerous offenses, hard to classify.

The scenery of Port Blair is charming. It is indeed a land "where every prospect pleases." A visit to the colony requires the special permission of the Chief Commissioner. The visitor

enjoying the fullest personal freedom and engaged in all sorts of occupations, as clerks, boatmen, gardeners, overseers, night-watchmen in the houses of the Europeans, and God knows what all. Even the local band, although dressed in uniform, was composed wholly of convicts. All the domestic servants from the chief butler to the sweeper are almost without exception, drawn from the ranks of murderers. When I learned that the chief cook of the officers mess was a professional poisoner, it struck me that his selection for the post was a somewhat rash proceeding, but he was a splendid cook, and this had been allowed to outweigh all minor considerations.

The convicts are all incorrigibles and under sentence for life. They receive regular wages for their services, and after fourteen years' good behavior are allowed to take up waste land, or pursue any other occupation and lead the lives of freemen except in so far that they are under police supervision. These "self-supporters," as they are called, are allowed to marry female convicts, or if they were married before sentence, their wives are permitted to rejoin them. Excellent provision is made for the education of the children of these unions. Of the 2,800 of these freemen in



BUSINESS STREET, PORT BLAIR

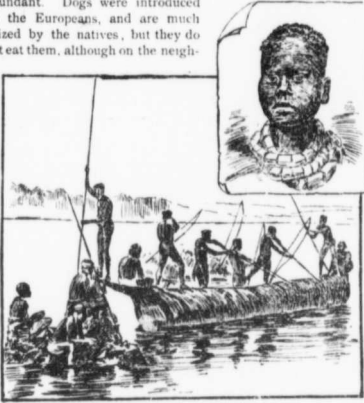
is landed on Ross Island, at the entrance of the harbor. This island is barely a mile in circumference, is fringed with coconuts, while the center of the island, which rises about 200 feet, is sprinkled with bungalows in gardens and green trees embowered, the summit being occupied by the residence of the Chief Commissioner and the castellated barracks of a little company of 140 British infantry. In an enclosure lower down are the wooden barracks occupied by 300 men of a Madras infantry regiment. The island is covered with a rich and diversified vegetation—coconut palms, mangoes, casuarinas, acacias, etc., while across the blue waters the enraptured eye rests on an emerald isle rising some 1,200 feet above the sea.

I must say that the penal-colony is something very different from what I had pictured it. I looked for the clank of chains, desperate-looking characters, anxiously watched by soldiers with fixed bayonets, and overseers with cats-o'-nine-tails at hand, and instead I found the convicts on Ross Island well and cheerful, en-

joying the fullest personal freedom and engaged in all sorts of occupations, as clerks, boatmen, gardeners, overseers, night-watchmen in the houses of the Europeans, and God knows what all. Even the local band, although dressed in uniform, was composed wholly of convicts. All the domestic servants from the chief butler to the sweeper are almost without exception, drawn from the ranks of murderers. When I learned that the chief cook of the officers mess was a professional poisoner, it struck me that his selection for the post was a somewhat rash proceeding, but he was a splendid cook, and this had been allowed to outweigh all minor considerations.

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our socialist on the products of the field and of the chase and of the waters. None the less, their menu is a liberal one, although it includes roast rats, sea-serpents, iguanas, grubs, and other dainties, which the more fastidious European neglects in a country where fish, game, and yams are abundant. Dogs were introduced by the Europeans, and are much prized by the natives, but they do not eat them, although on the neigh-



ANDAMANESE SHOOTING FISH.

boring Nicobar group dogs are eaten. Their principal weapon is the bow and arrow. Spears are seen occasionally, and harpoons are relied on for turtle-hunting. For some centuries past, shipwrecks have rendered them familiar with the use of iron for arrow-tips, knives, and other minor purposes.

The indispensable costume of the women is a tuft of pandanus (screw-pine) foliage, about a finger long, and of similar breadth. This is never laid aside even in the family circle. This simple costume is sometimes supplemented with a waist-girdle, attached to which behind is a great bunch of pandanus arranged like an ostrich's tail. Necklaces of all sorts are also worn for display, and some attention is devoted to the treatment of the hair, which is cut short and frequently shaved in front.

Painting is as general among both sexes as among Parisian women. Against the presumption that these people are of African stock is the fact that they do not know how to produce fire by means of two sticks. Every hut has its fire kept constantly burning, and it is probable that the original source was lightning or volcanic fire. The Andamanese, like the people of all warm countries, mature early, but ordinarily marriage is postponed until the man is eighteen and the girl sixteen. The marriage formalities are very simple. Many of the children have been taken into the English schools, and show themselves apt pupils up to a certain stage and ready to conform to civilized customs, but on arrival at puberty they are for the most part impatient of the restraints of civilization, and betake themselves to the woods.

The Danish Rigarkir has come into possession of a valuable old document from the times of Valdemar Sejer. It is dated January, 1250, and permits the French Monastery of Clairvaux to export from Denmark hides and skins without duties. The document was found in the Troes archives and is perfect in every respect. Its seal contains an excellently preserved likeness of the King.

HIDDEN TEXTS.

Find out the text and give the reference: 50 texts will be given between July 1st and Christmas, and certificates sent at New Year to the children answering the greatest number correctly.

FROM	LET	LORD	AND	ISRAEL
THE	IN	HOPE	FOREVER	HENCEFORTH

THE FORESTS OF CALIFORNIA.

IN *Worthington's Magazine* Boston, February, is a beautiful illustrated article on "The Forests of California," by Charles Howard Shinn.

Nowhere else on the face of the earth are such magnificent coniferous forests as still remain in California. There are forests in level valleys, where for many miles one seems traveling over the tree-clad plains of Russia, there are forests rising thousands of feet up the sides of vast mountains, or filling gorges whose hidden rivers are a day's journey from the trails that wind along the crests of the ridges between.

The great Californian forests are mainly clustered in three immense bodies of timber—the Redwood belt, the Coast Range pine-belt, and the Sierra pine-belt. Each of these consists of lesser groups, either massed, or in nearly parallel strips, determined by differences in altitude, and small isolated groups are near them or far distant, in the midst of barren mountains, once heavily forested.

In the profusely illustrated article before us there are specimens of varieties of forest trees, but the unique *Sequoia gigantea*, in its scattered groups, growing in the wilder parts of Mariposa, Calaveras, Tuolumne, and King's River region, deserves to be specially named among the California conifers. Its smooth, straight deep-red shaft, three hundred feet high or more, crowned with the most vigorous leaves and boughs, the grandest top that ever a conifer had, is the glory of the Sierras, dwarfing by its titanic proportions the great pines about it—pines whose vast boles are ten and twelve feet in diameter. The mountain-dwellers call this tree, also, the "Redwood," and have cut down many grand specimens, especially in Tulare County, to furnish lumber for the villages. Two very large trees have been felled during the past three years to furnish specimens to send to the Chicago Fair. The stump of one was thirty-three feet in diameter. These wonderful trees throw out buttresses of roots and bark to steady



TREE KNOWN AS THE "GOVERNOR COMMISSIONER," MARIPOSA GROVE.

the great trunk, and fifty men can sometimes climb eight or ten feet up, and lean against projections, so that a photograph shows them massed against the sloping base of the tall tree-column.

The large trees are often very strongly individualized in their character. Sometimes, a number of trunks spring from the same root, and occasionally two giants-side by side are united for fifty or a hundred feet.

Also:

FOR	THE	THANKS	UNTO	OF
HIS	LORD	MERCY	ENDURETH	O
EVER	FOR	GIVE	LORD	

NOTE.—Do not send in any answers until January 1st, when all should come together.

LETTERS TO THE EDITOR.

✱ We do not hold ourselves responsible for the opinions expressed by our correspondents.

ST. JUDE'S CHURCH, NAPANEE.

Editor of "The Evangelist":

Sir,—It has occurred to me that you might like to hear some account of the services held in the new Anglican church of this place Sunday, 25th Aug., together with your correspondent's impressions of the building and its appointments.

The services were conducted by Rural Dean Baker, of Bath, who also preached very appropriate sermons. The attendance in the morning was about seventy, at night over 120. Both the services were bright and hearty, more so indeed than in most village congregations, and this because the choir—a few of them from Newburgh—had been well taught, and not only sang but in the responses read in unison, which, as example is infectious, led the people to respond generally and thereby enhanced the effect. At the evening service one of the hymns was "Jesus, lover of my soul," to a tune familiar alike to Methodists and Church people, and there being many of the former there, the way in which it was rendered was very striking and inspiring.

The sermon in the morning was on "Bodily Worship," from 1. Cor. vi: 7-10, from which he showed that God's glory in divine worship could not be properly promoted except by the united agency of the body and the spirit: while that, at night dealt with worship generally, and was based on Psalm xcvi: 7-10, whence he showed that churches were houses of worship, not preaching houses merely, and that the work a Christian went to church to do was to worship God, to pay Him worship, or as they commonly spell it worship, not only to hear preaching—a purpose important of course, but wholly secondary, because relating to man's good and not to God's glory, the chief object to be kept in view in divine worship.

The Rural Dean did not fail of course, to congratulate the Rector and congregation upon the very satisfactory results of their labors in the completion in so short a time of such a goodly house of prayer, and very properly took pains to say that after all it was only what might have been expected, seeing the success that has uniformly attended Mr. Woodcock's tireless efforts in every department of his work in the extensive Parish of Camden East since his appointment to it.

The little church of St. Jude (that is its designation) is indeed, as the preacher remarked, a gem of ecclesiastical architecture, in form and finish so perfectly churchly—having pews, chancel, organ chamber, vestry and porch and neat stained glass windows of appropriate ecclesiastical pattern—that there is little if anything lacking that could be desired. The interior arrangements too are in keeping with all the rest, being as complete as the structure itself. Some liberal and noble donor—who chooses to remain unknown—having presented an altar, credence, Bishop's chair, desk, lectern, and pulpit—all of butternut, correctly designed and of the best workmanship—nor stopped here, but added a superb font: while the Kilburn sisters of London, Eng., have supplied a beautifully embroidered altar cloth, and a full set of linen cloths, also embroidered, for use at eucharistic services.

St. Jude's, therefore, it will be seen, commences its career of usefulness as perhaps no other church ever did in this part of the Province of Ontario. This small congregation had

scarcely any existence three years ago. The entire cost of construction, \$16,000, was raised by subscription and otherwise within the last six months, and though now completed, its indebtedness is not more than \$100. Its equipment in the way of such things as are needed for the decent and orderly celebration of divine service is scarcely lacking in any particular, and its members can boast of giving toward the support of their clergyman, this first year of their existence as a church, notwithstanding all they have paid toward the building fund, more than any similarly situated congregation of which the writer has any knowledge. To the various groups of church people in this Denary circumscribed as we ourselves once were, (i.e., without the ministrations of religion) and they are legion, may we not say in all brotherliness of spirit, "Go ye and do likewise?" Yours, CHURCHMAN.

AGGRESSIVE CHURCH WORK.

Editor of "The Church Evangelist":

Sir,—Knowing that the columns of your most interesting paper are always open to those engaged in aggressive Church work, I write to ask if you will, by inserting this letter, help us in this branch of the Holy Church's work.

This mission known as the South Burleigh and Buckhorn Mission covers about 400 square miles of territory, and besides South Burleigh includes the townships of Smith, Harvey, and Cavendish. The population numbers several thousands, the majority of whom are nominally Protestant Dissenters, and from experience in visiting them I am able to say that the only reason why they are such, is because they have no knowledge of the Church (or at the best a very imperfect and erroneous one) or of the Gospel she teaches.

The mission was formed just one year ago to-day, and I am thankful to say that by God's goodness much good has been done under very trying circumstances.

By definite Church teaching the people are being awakened to a sense of their ignorance of the Christian Faith as contained in God's Holy Word, and to their need of a definite and vital religion.

Our services are always well attended, and in many cases the people cannot find even standing room in the building we use. We have flourishing and rapidly increasing Sunday schools and branches of the Church Temperance Society, which are very popular, the meetings being always very well attended. In addition to these, branches of the W. A. and G. F. S. are being formed. With the help of two Lay Readers, I am at present working four stations thoroughly, but during this fall and winter I do hope and trust that we shall be able to extend Christ's Kingdom and to carry the Gospel of the Kingdom with the several means of grace to other stations in the Mission, where as yet Church services have never been held. This will entail a great deal of driving: at present we possess only one horse and cutter for our winter's work. We should have at least one more, and we are in immediate want of the horse. A man who was formerly a Dissenter, but who is now becoming a steady Churchman, very kindly lent us a horse for the summer months, but requires it now for his fall and winter work. The Mission Board Grant is \$600, and this keeps the three of us. Our people have been rather heavily taxed during this summer. Crops are poor and money is scarce. I write to ask if any of your readers who

are really interested in aggressive Church work will help me to purchase the necessary horse, cutter, robes and harness; at least \$100 is needed—for Christ and His Church.

I am, sir, your obedient servant,
T. H. HARTLEY,
Mission House, Young's Point, Ont.,
Oct. 1, 1895.

Editor of "The Church Evangelist":

Sir,—You have asked from your readers their views as to the low ebb of missionary income in the Canadian Bishoprics of the Church of England: I will do my best to enlighten you from this the Queen's Bishopric of the Pacific seaboard.

The first thing is "officialism." In the year 1874, the Bishop and a body of clergy and laity took upon themselves to meet "as a Synod" (which they were not), and to pass about five hundred by-laws or "Canons" (to do which they had no right) to bind the laity for all times. And ever since the clergy have been more and more drawn off from the work of their parishes to the framing of unworkable constitutions, and ways for everything which run smoothly only on paper. A two-thirds share of representation for the laity on all bodies is the need, and let these bodies be fewer. The next is too much "bricks and mortar." Instead of the clergyman bending his powers to getting together men, as the mainstay of the parish, every sinew is strained to put up a church building, and the folks to fill it are left to take their chance, which they do.

Thirdly, I would say the slight touch between the Church of England at home and beyond seas. Why do not leading English Churchmen who have made a name for themselves give a year or two now and again to those "parts of the Church of England itself," here? How can there be life when all is so still? One dull round that never seems to shift?

Thanking you for the outspokenness allowed in your columns—an earnest of a great hereafter for your paper and acknowledging with Mr. A., the wants of a sound hymnal (not on Ancient and Modern" gloss).

I am, sir, yours truly,
P. A. VIDLER,
Victoria, B.C., Sept. 18, 1895.

CHURCH IN CANADA.

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

The Rev. Herbert E. Bowers, M.A., has been appointed by the Bishop to the Rectory of St. Paul's, Vancouver B.C.

Rev. Rural Dean Nesbitt, of Smith's Falls, while attending the Provincial Synod at Montreal, was taken ill with inflammation of the lungs.

Several of the deputations appointed to conduct missionary meetings, will be at their work this month in different parts of the Diocese of Niagara.

The Bishop of Algoma has been again appointed by the committee of the Colonial and Continental Church Society to the chaplaincy of Christ Church, Montreal, for the coming winter season.

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

The third annual conference of the clergy, church wardens, lay delegates to Synod, Sunday school teachers, and other church workers of the above Deanery, will be held in the Parish of Cornwall, on Wednesday and Thursday, Oct. 9th, and 10th.

At a meeting of the Rural Deanery of Toronto on the 7th inst., the Rev. Canon Sweeney was elected Rural Dean. A cordial vote of thanks was passed to the Rev. Septimus Jones, on retiring from the office, which he has held for the last four years.

The Bishop of Niagara will visit the Deanery of Wellington for confirmations during the latter part of this month, and has arranged to hold his annual Conference with the clergy and laity of the Deanery at Drayton, on Tuesday October 29th.

A grand missionary conference is to be held by the Bishop of Nova Scotia, the clergy and laity of the Diocese, in Truro, about the last of this month. Some 100 delegates are expected. A distinguished United States bishop will be present. The congregation of St. John's church will entertain the delegates.

The funeral of the late Rev. J. O. Ruggles took place Sept. 25th, from St. Luke's cathedral, Halifax. The interment was at St. John's cemetery, Three Mile House. At the cathedral the plain but impressive burial service of the Church was conducted. The coffin had been placed in the chancel early in the day. It was covered with beautiful floral offerings.

The meeting of the Rural Deaconal Chapter of the County of Renfrew was held in St. Paul's church, Pembroke, on Tuesday Sept. 25th. The clergy were all present, even the new incumbent of Combermere, except Revs. Daykin, of Mattawa, and Orr, of Roachburg. St. Paul's never before witnessed so many surplized clergy within its chancel rails.

Harvest Home Festival services were held in St. George's church, Toronto, on Sunday 6th inst. The preacher in the morning was the Provost of Trinity University, and in the evening Canon Du Moulin. The church was tastefully decorated with fruit, flowers and grain. The offerings during the day amounted to \$217.

The Bishop having visited all the churches of New Westminster and Vancouver, B.C., intends, during the next month, to visit stations in the upper country. Arrangements have been made for visits to Yale, Linton, Vernon, Pentton and Nelson. Bishop Dart will return to New Westminster in time to meet Synod which has been summoned for November 6th.

The Rural Deanery of Durham met at Millbrook last week. The appointment of Rural Dean was made during the meeting and Rev. W. C. Allen was the choice. The new Rural Dean, who succeeds Rev. W. Crighton, whose term of office had expired, is a son of Rev. Archdeacon Allen, Millbrook, and has been curate of St. Thomas church, Millbrook, for several years. He is a popular clergyman and an earnest worker in the church.

The Harvest Thanksgiving services of St. Paul's, Vancouver, B.C., Diocese of New Westminster, were very successful. The congregation at all services being very large. The church was tastefully decorated with fruits, flowers and the beautiful mosses which are to be found in such profusion in the woods of British Columbia. The Rec-

tor, the Rev. H. S. Bowers, was preacher both morning and evening and the contributions in response to his earnest appeal were very liberal.

On Saturday afternoon 28 ult., Archdeacon Allen, of Millbrook, held a meeting at the house of Rev. Mr. Davison to arrange for the Archdeaconal conference. The Diocese is divided into two conferences and one will meet here on November 27th and 28th. The programme of the conference which will last two days, was arranged and will be announced later on. It will include several important present day subjects. It is expected thirty clergy will be present for the two days. Those who were present at Saturday's meeting were Archdeacon Allen and Rural Dean Allen, of Millbrook, Rural Dean Cooper, of Campbellford, and Rev. H. Symonds.

The Harvest Home Festival held at Grace church, Toronto, on Wednesday Oct. 2nd., was eminently successful. The church was prettily decorated with fruits, flowers, and grain interspersed with wreaths of autumn leaves. The musical portion of the service was bright and attractive, the congregation large and contribution liberal. His Lordship, the Bishop of Niagara, who was the preacher on the occasion, delivered a most eloquent and forcible address. The services were continued on Sunday last, the preacher in the morning being the rector Rev. J. Pitt Lewis, who referred to the fact of its being the 17th anniversary of his appointment of rector of that parish. He promised to give in the near future an account of the lights and shadows covering that period of time. In the afternoon the Rector addressed the children of the Sunday school and at night a sermon was preached by the new Provost of Trinity College.

The annual convention of the Huron Lay Workers' is to be held this year at Windsor, Ont., in response to the invitation of the Rector and congregation of All Saints' church in that city. On October 23rd and 24th. The proceedings will be particularly interesting from the fact that the eloquent and popular bishop of Huron, The Right Rev. Maurice S. Baldwin, D.D., will be a prominent speaker as well as the president, his name being down for an address having for its subject, "A Missionary Church;" and also that Mr. Eugene Stock will be present, and speak on some leading topic. The vicinity of the city of Detroit has also made it practicable to secure the friendly assistance of some of its most active Church workers and residents, which will no doubt tend to enliven the proceedings and contribute to the success of the convention. The local secretaries are Rev. T. R. Smith and Mr. J. L. Kent, Windsor, Ont., and entertainment is offered to all comers.

The Markdale Standard gives the following account of the Harvest Home services in Christ church, Markdale, Diocese of Huron, on Sunday week:—"Christ Church annual harvest festival last Sunday was all that one could wish, except the weather, over which none have control. The elements will play and vicillate and we know not what a day may bring forth. The decorations wrought by the deft fingers of Christ church ladies were plain but harmonious and were very striking for simplicity and elegance. Not less conspicuous among the ornamentations was a big loaf of bread and a large cheese lent for the occasion. Considering the downpour, the morning congregation was fair. An appropriate sermon was preached by the Rector, Rev. M. M. Goldberg from Ex.

xxiii. 16. 'The feast of the Harvest' in the evening the church was full of devout and thankful worshippers and the service was hearty. The minister preached from the words 'And they shall be mine saith the Lord of hosts in that day when I make up my Jewels.' The preacher dwelt chiefly on the word 'Jewel' which was very characteristic. The choir did well; the anthem during the offertory 'How manifold are thy works O Lord' was an excellent effort. Collections good."

The annual harvest thanksgiving services, of St. James', Guelph, were held on Tuesday Oct. 1st. At the celebration of the Holy Eucharist (10.30 a.m.) the Rev. J. K. Godden, M.A., of Acton gave a very earnest and instructive address, while at evensong the sermon was preached by the Rev. J. C. Farning, M.A., of Woodstock. The church was very prettily decorated the altar looking particularly handsome in its festal adornment. The vested choir numbering over thirty voices and assisted by auxiliary choir of ladies tendered the musical portion of the service excellently. Master Willie Wilson of St. Simons' church, Toronto, sang two solo's very sweetly. He has a contralto voice of great compass and power. The offertory amounted to \$75.00.

It is hoped that the Rev. S. J. Woodroffe, of Homer, a former vice-president of the Canadian Brotherhood of St. Andrew, will preach on Sunday, October 20th, St. James' church, Guelph. The evening sermon will be specially a Brotherhood one. Bearing on the convention to be held in Toronto at the end of that week.

Last Thursday week, the new church in the village of Harrowsmith was solemnly dedicated to the worship of Almighty God. The services in the morning consisted of matins and celebration of the Holy Eucharist, with a most impressive sermon by the Rev. J. K. McMorine, of St. James' church, Kingston, who emphasized the fact that all worship on earth in the church should lead up to and prepare us for higher worship in heaven. A public dinner, generously and liberally provided by members and friends, was served in the town hall at 12.30 o'clock when a great many sat down to a most sumptuous meal. At 4.30 o'clock the church was photographed by the Rev. John Fisher, of Thomasburgh, and at five o'clock the bell rang for tea. Evensong was said at seven o'clock and a very appropriate sermon preached by the Rev. Rural Dean Carey, of St. Paul's church, Kingston. In the course of his sermon the rural dean described the church as being "a perfect little gem." Both morning and evening the building was thronged with worshippers. The clergy who took part in the service during the day, were Rev. Rural Dean Carey, Rev. J. K. McMorine, Rev. J. R. Serson, Rev. F. D. Woodcock, Rev. R. Coleman, Rev. J. Fisher and the Rector. The amount of money contributed during the day amounted in hard cash to the sum of \$94.

The annual report of All Saints' church, Toronto, just published, shows that during the past year the total receipts were \$10,048, made up and contributed as follows:—Envelopes, \$6,094; donations, \$352; contributed towards the church debt, \$500; special collections, \$401; Sunday school collections, \$1,507.86; Chipmunk Mission Band, \$25.00; Girls Mission Band, \$28.00; Women's Auxiliary, \$212; Literary Society, \$249; choir receipts, \$197; church decorations, \$129; Willing Workers, \$88; Boys' Brigade, \$69; Gleaners \$11; Ontario street mission, \$60. The Sun-

day school is the largest probably not only in this Diocese, but in Canada. There are 120 officers and teachers; 1,432 on the rolls; and an average attendance, 1,128. The infant classes alone have an average attendance of 355. The various church organizations, including the choir, Sunday schools, Literary Society, Gleaners, Women's Auxiliary, Girls' Mission Band, Boys' Brigade, and other organizations are reported to be in a very healthy condition. The Sunday school will have to be enlarged very much to meet the continued growth in attendance. Rev. Arthur H. Baldwin, M.A., has been the only Rector of the church. He is one of the most respected and popular of Toronto's clergy, and is a man of great personal magnetism, energy, and liberality. His congregation and Churchmen generally in the Diocese of Toronto know him and respect him for the great work he has done for the Church in Toronto.

The Lord Bishop held a confirmation throughout the parish of Prince William, Diocese of Fredericton, on the Feast of St. Michael and All Angels. The Bishop arrived at Magaguadavic on Saturday so as to hold the confirmation in All Saints' church on Sunday, morning at 10.30. The church looked very beautiful with its flower bedecked altar and its tastefully laid out Chancel and Sanctuary. But the best of all was the most reverent and attentive attitude of the large congregation assembled there to listen to the wise words of their good Bishop, and many an eye was moistened with tears when his Lordship in a quiet voice told the candidates for Confirmation that they were never too young to receive any of God's great gifts to men, and to believe him when he, now advancing in years and with hair now quite white, told them that it is seldom that people get better as they grow older. Fifty candidates most of them males, were presented to the Bishop and received the gift of the Holy Ghost. In the afternoon of the same day the Bishop proceeded to Prince William, about 20 miles distant from Magaguadavic, and in St. Clements church there confirmed twelve persons. There the church was very tastefully decorated. The parish of Prince William had been without a priest for over a year, but last June the Bishop sent the Rev. Augustus A. Bryant there for three months, and regular services have since been held and fifty-two persons presented for confirmation. Does not this show that the harvest is indeed ready and that all that is wanted is workers to gather in the grain.

DIocese OF QUEBEC.

On Sunday, Sept. 22nd, at an Ordination held in the Cathedral Church, the Bishop admitted his eldest son, the Rev. E. A. Dunn, Curate in charge of St. Paul's, Quebec City, to the Holy Order of Priesthood. A thoughtful and instructive sermon was preached by the Ven. Archdeacon Brigstocke, Rector of Trinity Church, St. John, N.B., who took for his Text, 2 cor. v. 20. "Now then we are ambassadors for Christ, as though God did bid us by us, we pray you in Christ's stead, be ye reconciled to God."

Of all the different aspects of the office and work of Christian ministers, he thought none was more comprehensive than that of an ambassador, sent forth as the duly accredited Messenger of Christ and his Church, and bearing God's message of love and reconciliation.

In order to show that the claims of Ministers to such work were no arrogant pretensions, the preacher

dwelt first on the Christian ministry as a Divine institution, proving its Divine origin from Holy Scripture, and declaring that, although, during the last three centuries, both the fact of a Christian ministry ever having been formed, and its form had been disputed, yet the claims of the Church of England on the validity of her Orders were as strong as the claims for the elements used in the Holy Sacraments of Baptism and the Lord's Supper.

And then, secondly, the preacher spoke briefly of the message of the Christian Ambassador, affirming strongly that it was the "Old, Old Story" of "Jesus Christ and Him crucified," the "Life and Light of men," "He that was dead and is alive for evermore."

He condemned so-called topical and sensational sermons and urged the preaching of the "Gospel once delivered to the Saints," adding that there was also a need of Faith in both preacher and hearers.

He concluded by giving the Candidate for the Priesthood some friendly encouragement and advice, urging upon him to remember that although his high calling was appalling in its responsibilities, yet it was magnificent in its reward.

The candidate was presented by the Dean of Quebec, after which the Bishop sang the Litany with the special suffrage in behalf of the Candidate. Then followed the service of Holy Communion with the Bishop as Celebrant, the Rev. H. J. Petry as Epistoller and the Rev. R. H. Cole as Gospeller. At the close of the Gospel, the Bishop resumed his seat in front of the Holy Table and delivered the Solemn Address, with the questions that follow; and then, after a brief period of silent prayer for the Candidate, the Veni Creator was sung in alternate lines by the Bishop and Choir. This led with Solemn Prayer to the Laying on of Hands in which the Bishop was assisted by the four present Clergy in Priest's Orders.

Three candidates had been already ordained Deacons, and on the following Sunday the Rev. J. N. Hunter, was ordained Priest or St. Peter's Church, Sherbrooke. The occasion in Quebec was one of great interest not only to the Rev. E. A. Dunn and his family, but also to the members of the Cathedral, to whom he has ministered gratuitously on Sundays and week-days for years. The solemnity of the service was enhanced by the fact, that in and through it, a father commissioned a son to labor in the vineyard of our Common Master.

ECCLESIASTICAL NOTES

A movement is on foot in the Diocese of Exeter for perpetuating the memory of the late Prebendary Sadler, Vicar of Honiton. A meeting is to be held while the Diocesan Conference is in session in November, when it is expected the memorial will take a definite shape.

The Dean of Ely in a recent sermon said that every citizen in a Christian state ought to have a subsistence before any one had a superfluity; that luxury could only justifiably come into existence when penury had vanished, and that even then luxury only ceased to be culpable when it served to make a man a more useful, more helpful, and more loving member of the community. In the kingdom of Christ, the law of life is not supremacy but service.

The Archbishop of Canterbury has written a letter to Bishop Potter, of this city, announcing that preparations are

being made for another Lambeth Conference of Bishops of the Anglican Communion to be held in July, 1897, and to commemorate the thirteenth centenary of the coming to England of St. Augustine. Special request is made for suggestions as to topics of general interest and importance suitable for discussion in the Conference.

A despatch from Cape Town to a news agency says that Bishop Maples of Nyassaland and a companion were drowned in Lake Nyassa on September 12th, and that the Rev. Mr. Atlay, a missionary, was recently murdered on the Zambesi River by natives. Mr. Atlay's body was recovered. Later despatches from Cape Town say that the companion mentioned as having been drowned with Bishop Maples was the Rev. Jos. Williams a missionary. The two were drowned at the same time. The Rev. Mr. Atlay was murdered by natives in the Portuguese quarter. He was a son of the late Rev. James Atlay D.D., Bishop of Hereford.

The oldest dean, the Dean of St. David's, has tendered his resignation to the Bishop of the Diocese, with whom the appointment of a successor rests. The Very Rev. James Allen, who is in his ninety-first year, is the oldest living graduate of Trinity College, Cambridge, and was ordained in 1835. He has been Dean of St. David's since 1878. Few ecclesiastical dignitaries have lived in a more simple and primitive manner. In his home among the Welsh hills he has been in the habit of cooking his own meals and performing many other humble domestic duties, in order that he might apply his income to the maintenance of the ancient and romantically-situated cathedral.

The Communicants' Union of Calvary parish, New York, is composed of all the communicants of the parish, who send their names to the clergy, pleading themselves by God's help, to receive the Holy Communion frequently, as often as circumstances permit and the sense of duty calls. To use the parish collect daily, remembering especially the work of the Church, chapel and Missions in private intercession. To endeavor to read the Word of God daily, and to strive to remember each morning, in an act of devotion, the responsibility resting upon them as communicants. Meetings are held in Calvary church on the Friday evenings before the first Sunday in each month, and in Calvary chapel on the Wednesday evening preceding the first Sunday.

Dr. Talbot, the Bishop-Designate, of Rochester, has addressed a farewell letter to his parishioners at Leeds, in which he states that he has only once refused a bishopric—that of St. Alban's in 1890. The Diocese of Rochester contains two million inhabitants, of whom one and a half million are dwellers in South London. It thus has a population as large as the whole of Wales, and four times as large as Leeds, and it increases at the rate 35,000 a year. It is curious, by the way, that since the days of the famous Dr. Hook, Leeds has been a regular stepping-stone to the episcopal bench. Since 1859, when Dr. Hook resigned, there have been five Vicars of Leeds—Atlay, Bishop of Hereford, Woodford, Bishop of Ely, Gott, Bishop of Truro, Jayne, Bishop of Chester, and lastly Dr. Talbot, who will be consecrated Bishop of Rochester on October 18th, at Westminster Abbey.

The mayor, councillors and officers of the town of Ballarat, East Australia, attended St. Paul's church in their official capacity on Sunday morning last. The Rev. T. Tapley Short, M.A., conducted the service. The Bishop preached from Deut.

xxviii. 2, 3. "If thou shalt hearken unto the voice of the Lord thy God, blessed shalt thou be in the city," speaking first of the occasion when the words were uttered, then of that on which he was preaching, and lastly of the great principle that was true for both. The preacher paid high tribute to the administration of the town and the character of its office-bearers; but did not fail to breathe an aspiration for the time when Ballarat would be united into one grand city, second only to the metropolis herself among the Victorian centres of population. Passing lastly to the secret of true civil life, he deprecated the ever-increasing severance between things secular and religious, and traced the influence of the fear of God in the discussion, votes and influence of mayors and councillors; closing with warm wishes for the true welfare of the town.

Dr. Pritchard, in his well-known work to prove the unity of the human race, cites two things. One is that the average length of life is much the same all over the world, and the other is that all races come to marriageable age about the same time. This has been sometimes disputed, and we have been told that some races are much more precocious than others, although the precepts of Mohammed fixing eighteen for girls goes far to confirm Dr. Pritchard's opinion. The Bishop of Jerusalem, who was in Scarborough last week, told of a case which lately has come under his notice, and which proves not only that childhood is much the same in all races, but also the positive cruelty of child-marriage. In the case in question a girl of twelve was married to an elderly man for the reason that he had been left a widower, and he wanted someone to look after his young children. After a short time the young bride found her way to the Bishop's hospital, and told him she had been divorced. Enquiry showed the reason was that she had been too fond of playing in the streets with other children. Fancy the poor little step-mother neglecting the children she was married to look after, leaving her charges and slinking out to play with other infants, presumably in the gutters of the streets, and then say if nature ever intended such a child for married life.

The Federal Convention of the Church Assemblies at Gethsemane church, Minneapolis, Minnesota, on Wednesday, October 2nd, and holds its sessions for about three weeks. For the sake of those who are not familiar with the Church in her legislative capacity, a few elementary facts may be given. The Convention meets once in three years, and consists of all the bishops, who compose the upper house, and four clergymen and four laymen from each diocese, of whom the lower or house of deputies is composed. The number of bishops, though not all are likely to be present, is seventy-eight. The number of deputies entitled to seats, 460; that is from the fifty-three dioceses, 212 clergymen, and the same number of laymen, also from the eighteen missionary jurisdictions, which are represented by one clerical and one lay deputy each, eighteen of each order. Acts of legislation may originate in either house, but in the words of the constitution, "all acts of the Convention shall be authenticated by both houses." One of the chief subjects of legislation this year is the revision of the constitution and canons. On Friday, October 4th, the two houses will meet together and be transformed into a board of Missions, and will sit from time to time as the missionary work of the Church requires.

In a Yorkshire church, lately, a pair of spectacles was put upon the alms-plate. The churchwarden courteously handed them back, supposing them to have been put there in absence of mind, but the

donor again deposited them on the plate, and, not wishing to make a scene, the official finished his collection, and the spectacles were duly presented with the other alms. However, after the close of the service he took them down to the donor (who was a stranger to the place), and said he feared they were given by mistake. Judge of his surprise on being assured it was no mistake—that the reader of the prayers had made so many blunders in reading that he presumed he could not see, and so presented him with a pair of spectacles. This was rather rough on the reader, but perhaps the hint was conveyed as delicately as possible, and it is far better to tell anyone of their mistakes than to allow them to continue them. The idea is suggestive of many correctives to bad reading, notably the want of teeth, and if a set of the missing molars is hardly possible to be presented "in kind," yet a cheque for their purchase might be very acceptable to some poor curate. Bishop Baring, of Durham, is credited with a polite intimation as to what was wanting in a curate's reading, though whether it was successful is not known. The Bishop appeared unexpectedly in a church where prayers were being read by a heavily-moustached curate. Naturally curiosity was excited, and it was expected the visit was for the purpose of hearing the curate, and, if satisfactory, giving him a living. The Bishop left the church, and the next move was anxiously waited for. In a few days a parcel arrived, sealed with the Bishop's seal. Could this be the presentation already made out? No, it was—a razor!—the Bishop thus delicately hinting what was deficient in the curate's acceptability.

A YOUNG GIRL'S TRIALS.

HER PARENTS HAD ALMOST GIVEN UP HOPE OF HER RECOVERY.

Pale and Emaciated, Subject to Severe Headaches. She was Thought to be Going Into a Decline—Now the Picture of Health and Beauty.

From the Richibucto, N.B., Review.

There are very few people, especially among the agriculturists of Kent County, N. B., who do not know Mr. H. H. Warman, the popular agent for agricultural machinery, of Molus River. A Review representative was in conversation with Mr. Warman recently, when the subject of Dr. Williams' Pink Pills was incidentally touched upon. Mr. Warman said he was a staunch believer in their curative properties, and to justify his opinion he related the cure of his sister, Miss Jessie Warman, aged 15, who he said had been "almost wrested from the grave by Dr. Williams' Pink Pills." Miss Warman had been suffering for nearly a year with troubles incident to girlhood. She suffered from severe and almost constant headaches, dizziness, heart palpitation, and was

pale and bloodless, and eventually became so weak and emaciated that her parents thought that she was in consumption, and had all but given up hope of her recovery. Her father, Mr. Richard Warman, who is a well-to-do farmer, spared no expense to procure relief for the poor sufferer. The best available medical advice was employed, but no relief came, and although the parents were almost in despair, they still strove to find the means of restoring their loved one to health. Mr. Warman, like everybody else who reads the newspapers, had read of the many marvellous cures effected by the use of Dr. Williams' Pink Pills, but like some others, looked upon these stories as "mere patent medicine advertisements." However, as everything else had failed he determined that Pink Pills should be given a trial, with a result no less marvellous than that of many other cases related through the press. Dr. Williams' Pink Pills have completely cured the young lady, so that in a few months, from a helpless and supposedly dying girl, she has become a picture of health and activity. The Warman family is so well known in this part of the country that no one would think of disputing any statement made by any of its members. Mr. H. H. Warman, on account of his business as salesman for agricultural machinery, is personally acquainted with nearly everybody in the county, and we feel assured that any enquiries made of him concerning the statements made above will be readily answered.

The gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Warman, prove that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood and bring a rosy glow of health to the cheeks. They are a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Co., Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company at either address.

My Baby

was a living skeleton; the doctor said he was dying of Marasmus and Indigestion. At 13 months he weighed only seven pounds. Nothing strengthened or fattened him. I began using Scott's Emulsion of Cod-liver Oil with Hypophosphites, feeding it to him and rubbing it into his body. He began to fatten and is now a beautiful dimpled boy. The Emulsion seemed to supply the one thing needed.

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