

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 7, 1899.

[No. 34.]

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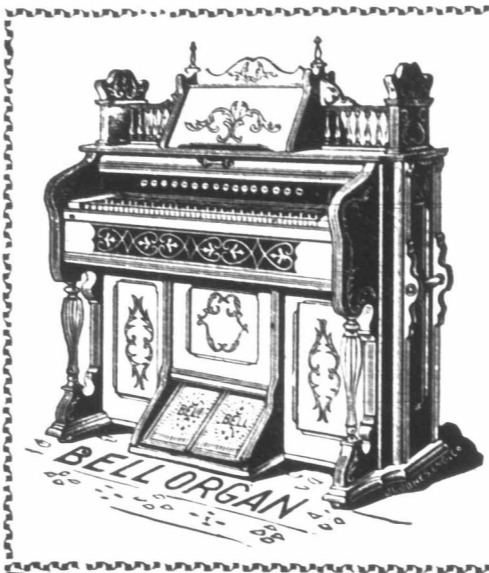
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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 7, 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIFTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings 18; 2 Cor. 1: 23 to 2: 14.

Evening—2 Kings 19, or 23: 1-31; S. Mark 10: 1-32.

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

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.

Processional: 35, 37, 189, 232.

Offertory: 167, 174, 212, 275.

Children's Hymns: 182, 223, 332, 335.

General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.

Processional: 390, 432, 478, 532.

Offertory: 366, 367, 384, 388.

Children's Hymns: 261, 280, 320, 329.

General Hymns: 290, 295, 477, 536.

Priestly Ideals.

We make no apology for presenting to those of our readers who are, by their sacred calling, our spiritual guides, the thoughts of one of the greatest minds of the Church in the present day, Canon Newbolt. In a recent lecture, delivered to clergy, he laid before his hearers the following ideal of their high office: "Do let us remember that spiritual power and spiritual excellence stand before everything else. That our greatest glory and joy must be to be ecclesiastics—vigorous, active, spiritual men. If people took as much pains to make themselves spiritually proficient as they do in making themselves intellectually so, the Church and the world would be very different. Men ought to be able to feel that in the clergy houses of the land there lives a race of men in very close contact with God, ready to watch the questions of this world, its social and political difficulties, on the side of God."

Lay Co operation.

Whose fault is it that in so many parishes there is no co-operation between the clergy and the laity? Probably there are faults on both sides; clergy are loth to call in the services of laymen, feeling that in some cases the time and labour given is grudged; but is this really so? We think that often the clergyman, who wants efficient lay-help given, makes the mistake of going first to the leading men of his parish (leading, that is to say, in the social scale), rather than to the more obscure, but no less efficient worker, who, from his own calling, knows how to lay out time and labour to the best advantage, and with the truest economy. Of course there is great gain in being able to publish a well-known name as a Churchwarden, but the duties of the office are, or should be, something more than nominal.

The Church is a Democracy.

We think that laymen may, as a rule, be pardoned if they are somewhat shy of volunteering for Church work, some from a very wholesome fear of being inefficient for the work required, some from a dread of having their offer of service snubbed at the outset, or at best received coldly. The clergy ought never to forget that socially the Church is a democracy, in which all men are, in the sight of God, equal. We have known the vicar of a large parish, who had for his Churchwarden an inn-keeper, and for his best Sunday school teacher a butcher, with the happiest results. The reproach cast upon the Church of England a few years ago was that she was languishing from sheer respectability; let us take care that we, in Canada, do not lay ourselves open to the same reproach.

Lay-work Brings its Own Reward.

On the other hand, let no loyal Churchman be discouraged from offering himself to his clergyman for lay-work; and when services are accepted, let him give his whole heart and soul to the work. It will, in very truth, bring its own reward; nothing is so thoroughly well learned as that which is acquired by the very study incident to teaching; nothing is so conclusive to the true elevation of mind and spirit as the effort to raise the minds of others to high and lofty thoughts and aims; in no way is the virtue of thankful contentment with one's own lot more surely to be attained than by visiting among the poor, the sick, and the afflicted.

Adult Communicant Lads.

One of the questions of the day, which forces itself on the mind of the parish clergyman, is how to keep together his young adult lads after confirmation. Among one grade the formation of "Lads' Brigades" is doing excellent; but those are not suited to all classes of society. Field sports in summer, and athletic and gymnastic clubs in winter, are excellent in their way, so too are art

classes and elementary schools of technology for higher education; and for lighter recreation; classes for instruction in choral singing and instrumental playing; nor should the merits of a good dramatic club be ignored. By such means the best instincts of the younger members of the congregation are fostered, and knit into the web of Church life, to their own profit, and the ultimate good of the parish.

Disused Choir-boys.

We always feel sorry for the disused choir-boy, during the interval between the failure of his boyish treble, and the attainment of the manly bass. What is to be done with him in this interval? We answer; encourage him to learn to play some musical instrument, preferably a stringed instrument; by so doing he will become a much more efficient singer later on. But, for the sake of the rest of the parish, entreat him to practice with doors and windows shut, and in the summer time in the open fields, or on the hillside, until he attains a moderate degree of proficiency. And, if his voice never returns, he will, at least, become a musician.

Poet, Scholar, Bishop.

Bishop Christopher Wordsworth, of Lincoln, was known to the small world of theologians as a ripe scholar, a deep thinker, a lucid writer, a clear reasoner; and his works, the fruits of his labours, are storehouses of accumulated learning. But, like his gifted kinsman, the poet of Rydal Mount, he had a genius for verse, and the true instinct which led him from the sombre path of scholarly prose to the higher flights of poetry, which, like a true son of the Church, he attuned to the glory of God. Seldom does a Sunday pass without one of his hymns being sung in our Church, though possibly the authorship is unknown to many. But surely there should be a niche in "Poets' Corner" in the abbey, of which he was for many years a canon, for the writer of the hymns: "O, Day of Rest and Gladness," "Gracious Spirit, Holy Ghost," "Hark the Sound of Holy Voices," "Father of All, from Land and Sea," and the noble Easter hymn: "Alleluia! Hearts to Heaven and Voices Raise," and the triumphant song of Ascensiontide, "See the Conqueror Mounts in Triumph."

The Duty of Truthfulness.

Preaching a few weeks since at Westminster Abbey, Canon Gore delivered a noble address on the duty of truthfulness, reminding his hearers that not only when speaking on oath, as in a court of justice, but at all times, in all places, and under all circumstances, we are speaking in the presence of the Living God, and are bound, therefore, to lift all our conversation to the level which was formerly held by Jews, who took a special oath in His name. He said that Englishmen have long prided themselves on being, in comparison with other nations,

a truthful people; but that this is not the true standard, which should rather be, are we, as a nation, truthful in comparison with His requirements?

Truth in Theological Controversy.

Canon Gore reminded his hearers that we have been passing through a period of theological controversy; and, on this head, added these notable words: "Christians surely in their zeal for the truth should know that truth is moral as well as theological. It is a terrible thing in controversy for the truth to show any degree of recklessness as to whether the particular imputation made is strictly not more than true in the particular case in which it is made. It is an awful thing, in contempt of the strict truth, to pour a vague atmosphere of suspicion and infamy over a whole class of people."

God Present Everywhere.

In a passage of rare beauty of language, after reminding his hearers of the special presence of God, where two or three are gathered together, and in the commemoration of the Passion of His Son, and the Communion of His Body and Blood, he added: "These special presences of God, the intensified presence of God for special purposes and under special circumstances, all these are but to lead us out into that universal presence of God, Who is through and in all things, the whole earth being full of His glory. God is everywhere. If you mount the top of a hill and look quietly out on the scene of beauty under the sunshine or by the setting sun, what is it you see there as the whole of nature lies before you—that nature which, while it works as a machine, is also sleeping like a picture—what is it that is there, as all things are so fused and glorified into sweet nature that it seems hardly material at all, too glorious in its spirituality—what is it? It is literally true, nature is but the thin veil through which the uncreate beauty of the Eternal Spirit is speaking to your soul. God's beauty is showing itself in all the beauty of the world, God's power is working in all the power of the world, in all the great forces of wind or water or electricity. It is but parts of the one whole power of God which is at work, ultimately filling men's minds, men's characters. By that sacred strange gift of free-will, men pervert and distort God's gift, but the power of thought is but the echo and reflection of God's thought, and men's will of God's will, and human character of God's character. God is everywhere; God is in all things. True worship is nothing else than this—it is seeing God in all things and all things in God. All elements of beauty, all elements of power, all traits of worthy character in men about you, are but so many thin veils through which the eternal love and beauty and power and goodness of God are speaking to your souls, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of His glory." Heaven is His throne, His high and intensified presence is there, but earth is His footstool, and Jerusalem, for all the strangeness of the conduct of its inhabitants, is the city of the great King."

On Choir-training.

How is it that the voices of so many of the boys and men in our Church choirs sound so harsh and unmusical? One reason is patent to every practical musician; they have too little, if any, individual training. Usually at choir practices the organist occupies the organ stool instead of the conductor's seat, and practices the full choir together, with a full organ accompaniment, paying no attention to individual voice training, or the teaching of the separate vocal parts. A choir-master, who really knows his work, in teaching boys to chant psalms or canticles, will not rest satisfied till each boy can sing a verse alone, and unaccompanied. It is only by such individual training that due variations of light and shade, good intonation, and clear enunciation of the words can be attained.

Choir Monopoly.

Why should the organist and choir have the monopoly of the Church music? Their proper sphere is to lead, not to silence, the responsive devotions of the congregation. We are rapidly getting rid of the select quartette party, but we have not yet mastered the art of choral congregational singing. Efficient members of the congregation should be invited and welcomed to attend choir-practice, to learn the trick of pointing the psalter, and of part singing in the chants and hymns. Obviously the church is not the best place for this, where a school or any other building or room can be had.

THE REFORMATION SETTLEMENT.

Whether there was in England any event or series of events that might be described as the Reformation Settlement, is a matter of dispute, and we need not care to discuss it. Certainly there was a series of ecclesiastical changes, both in the setting forth of Christian doctrine, and in the ordering of Christian worship, which must have had, and which were intended to have a certain significance; and although these changes did not proceed in a certain manner, straightforward, but advancing and receding at different times, yet there was not only a tolerably consistent principle acting in them, but there was a certain result attained, and finally embodied in our Prayer-book and Articles; and this result may be fairly enough described as the Reformation Settlement. At the present moment, we are far from a universal agreement as to the meaning of this "settlement," and each party is endeavouring to give its own opinion of its meaning, so that we may hope that, before long, we shall come to some understanding as to the limits of doctrine and ritual observance within which we are required to move. We have now before us a volume of considerable pretensions and value, entitled the "Reformation Settlement,"* by Dr Malcolm Maccoll, rector of one of the London city churches, and Canon of Ripon. Canon Maccoll is well-known to English

*By Dr. Malcolm Maccoll, price 7s. 6d. London and New York: Longmans; 1899.

Churchmen as an ardent and thick and thin supporter of Mr. Gladstone. He speaks of himself as not being a politician, which reminds us of the words of Horace: "Risum teneatis, amici?" Mr. Maccoll is a Gladstonian, a Radical, a Home Ruler, and not a Politician! Well, but he is not a Politician here, except indirectly, and in subservience to his main purpose. But in this respect he knows how to use political arguments. Now, we mean to give some little attention to Mr. Maccoll's book, not with merely polemical or critical designs, but as furnishing occasion for a discussion of several subjects which are of present and permanent interest and importance. And we mean to do so, on the one hand, as being willing to learn from Mr. Maccoll, who can teach us a good deal, and, on the other, as being on our guard against occasional subtleties and sophistries, for he can be both subtle and sophistical—quite unintentionally, we are sure, for his whole book is pervaded by an atmosphere of sincerity and frankness. But, however valuable qualities of this kind may be, they do not infallibly protect their owner from error, and they are not unlikely to give him an amount of authority with the unwary to which he has no real right. The author begins with an able and lengthy letter to Sir William Harcourt, reviewing some past relations between politics and Church matters, which need not here detain us. He makes a good point when he speaks of the foolish fervor under which the Ecclesiastical Titles Bill was passed, and the "crisis" through which the country is now passing. Practically the Canon prophesies, which we have no intention of doing, "before the event." One very common argument he makes use of, by no means new, and not very convincing when we come to think it out. It is this—that there was quite as great a stir and even more tumultuous rioting, forty or fifty years ago, when preaching in the surplice was first introduced into London and Exeter. Look! says Dr. Maccoll, and see how it was in those days and what people think of it now! Then a surplice to the Protestant mob was like a red rag to a bull; and now practically everyone wears the surplice in preaching. Quite true. And what is the suggested inference? That things which are now objected to and protested against will be common practices by and by. Is this a sequitur? We hardly think so. Because legal practices which had fallen out of use are objected to as innovations, shall we therefore allow any amount of illegal practices to be introduced, counting upon their finding their way into common use? Surely not. As Mr. Maccoll remarks, the Tractarian reformers continually pleaded that the law allowed or even required what they did. It is at least certain that many things now done are not formally sanctioned by the law. When the writer says, or quotes others as saying, that the people are now in favour of beautiful services, and that many are resolved to have them, we believe he is in the right. The Anglican, and even the Evangelical or Low Churchman, is not contented with the dull, dry, monotonous services of fifty or sixty years ago. The sur-

plined choir, the chanted psalms, the choral rendering of mattins and evensong, or even of the Eucharistic service—these are now about as generally acceptable to Low as to High Churchmen. But we must not, therefore, assume that they are as ready to adopt all the innovations of "extreme" men as they have been to restore all these customs and practices of the English Cathedral. There are many incidental remarks in Dr. Maccoll's letter of which we can take no notice at all, and some to which we can only refer. For example, while refusing to follow his Home Rule theories, we are at one with him on many of his remarks respecting Ireland, and we hope that some of his nonconforming allies will take note of what he says. With many of his remarks on that foolish book, "The Secret History of the Oxford Movement," we also cordially agree. Moreover, Mr. Maccoll has some excellent remarks on the folly and sin of disobedience and self-will; and we hope that these things will be noted by those whom they concern; but it is only too likely that these are the things that will be passed over by his most sympathetic readers, and treated as of no concern.

HARD LINES.

The ingratitude of the public is proverbial. Who would be a candidate for its favours? If you serve it badly, you are a name of disgrace. If you serve it well, you are often an object of suspicion. So it is with the present City Council of Toronto. They find themselves in possession of a splendid town hall, which, they truly say, is none of their making or ordering. They may attribute it to Providence, or to their predecessors, but not to themselves. But they have it and they are beginning to use it. And they are proposing to open it with some suitable ceremonial. It is a noble building, they say, and belongs to a great city, and they ought to enter upon it with some suitable eclat. Not a very unreasonable notion. Well, there comes to them a remonstrance signed by certain men, wise and unwise, asking them what they mean. Don't we want a trunk sewer, they say, and not a big and costly City Hall? But, gentlemen, says the Mayor, in his most dulcet tones, don't you know that you were offered a trunk sewer and you voted it down? Don't you know that you were offered a cheaper City Hall, and you refused that also? I and most of my colleagues have simply got this great building by the vote of the citizens, not by any virtues or vices of our own, and we have to keep it and to take care of it—and now, by the help of God, to open it with such splendour as we are capable of. Won't you help us to do this for your own credit's sake? There really is no saying.

JUSTICE IN FRANCE.

Justice in France! many will exclaim. There is no idea of justice in France—and at first sight the remark will seem true. But a second thought will bring to our remembrance M. Labori and Colonel Picquart and Captain Freystactter, and others are ready to

risk popularity and much besides from a conscientious determination to speak truth and secure justice. One sin is clearly recognized as belonging to Dreyfus. He is a Jew. Many hate him, many distrust him. A good many have done him a deadly wrong, and for that reason hate him worse; but of any real, tangible facts, as evidence against him, there is absolutely no trace. Lord Russell, Chief Justice of England, is reported to have said that there was not enough against him to send the case to a magistrate. Of those who believed in his guilt five years ago, several now come forward and declare their belief in his innocence. Those who still protest that they believe him guilty base their conviction on evidence a great part of which have been actually proved to be worthless. One of the documents was the letter which Colonel Henry confessed that he had forged before he committed suicide. Another was a confessed forgery of Esterhazy. There remains only the Bordereau, which is really worthless. What is the Bordereau? It is a lengthy document containing detailed accounts of French fortresses and roads and artillery and other such things on the German side of France, communicated—it is said—to foreign powers, in order to put France at a disadvantage in case of war. The case of the prosecution is that Dreyfus wrote it. There is not a tittle of trustworthy evidence against Dreyfus. The majority of experts are strongly opposed to the opinion that he wrote the document. Some incline to think it is Esterhazy's work. Others are not sure, but are sure it is not Dreyfus's. And all the time some members of the present and past Court Martial insist on treating the prisoner as a criminal and a traitor. Such is the state of affairs while we write.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

By Rev. Prof. Clark, LL.D., Trinity College.

Sixteenth Sunday after Trinity.

Nehemiah, viii., 10: "The joy of the Lord is thy strength."

Sorrow a place in spiritual life. Blessed they that mourn. Humble and contrite heart. But not the normal condition. Health gives joy. Christ brings "great joy." No contradiction. Sorrow the way.

i. Joy the accompaniment of normal condition. A. Every act accompanied with pleasure. Pain sign of disease. Dead indifference, torpor also. Where vigorous health, there joy. Child. Young animal.

B. But here not physical health and joy—the joy of the Lord; and a special meaning.

1. Arising from the knowledge of God. (1) Ignorance of God brings fear. (2) Even knowledge sometimes. (3) But know all—joy.

2. Consequence of pardon. (1) Unforgiven fear. All need forgiveness. (2) Only when "Thy sins be forgiven," can there be joy.

3. Fellowship and love of God. Rejoice. Father. Child. Love in heart. Companionship. Help and cheer.

ii. Joy of the Lord. Strength.

Not merely gladness—power.

1. Sadness a cause of weakness. Despondency leads to paralysis. Hopelessness takes away energy.

2. But joy gives strength. Elasticity. Hopefulness. And for every purpose. (1) To labour. God has called us; and we need. (2) To suffer. Also the lot.

And the need. (3) To follow Christ. Cross-bearing. Self-denial.

iii. How obtain and foster this joy. Mark—a duty, a privilege, a possibility.

1. It belongs to the disciple of Christ.

2. God wills that we possess it.

(1) Through Jesus Christ. (2) Cherishing the gift of the Holy Ghost. (3) Bringing forth fruits. Much on earth to damp joy. But God can replenish. "The youths shall faint and be weary," etc.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

By Rev. Herbert Symonds, M.A.

At the recent session of the Synod of Toronto Mr. Lawrence Baldwin stated that the Committee on Religious Instruction in the Public Schools had "petered out," as he had all along expected it to do. The statement was not challenged, and Mr. Baldwin had this ground for assuming its accuracy, viz., that the committee had held no meetings during the year and had failed to make any report to the Synod. Nevertheless the work which that committee set itself to do has by no manner of means "petered out." Our readers are aware of the fact that the subject was brought up at the Provincial Synod of 1898, on the motion of a member of the Toronto Synod; that a resolution embodying the principles of the Synod of Toronto was unanimously passed after a debate declared to have been one of the best debates of recent years, and a committee was appointed to take action according to the terms of the motion. It may be worth while to quote the exact terms of the resolution, which many of our readers may not recall: "That, whereas, the General Synod at its second session held in Winnipeg, in the year 1896, adopted the report of the committee on the Educational Work of the Church; and whereas, the said report set forth (a) that it is essential for the community and the children that there should be religious instruction in the primary schools; (b) that a half-hour each school day . . . should be given to such instruction; (c) that reasonable arrangements should be made for such religious instruction being given by the clergy or their deputies to the children of their own communion, or by the teacher in case of communions agreeable to this; (d) that when the above cannot be carried out, we shall rejoice at the introduction into the school 'course of studies' of such religious instruction as shall include the teaching of (1) selections from the Old and New Testaments, and (2) the Apostles' Creed, the Lord's Prayer, and the Ten Commandments: Be it resolved, that the Synod of the Ecclesiastical Province of Canada at this session appoint a committee, consisting of the Bishops, and at least one clergyman and one layman from each diocese, for the purpose of carrying out the views and recommendations of the General Synod; that the Bishops and other members of this committee, residing within any civil province, shall constitute a committee for that province for the said purpose; that such committee in conjunction with any diocesan committee, and also in conjunction with other Christian bodies, where possible, shall urge upon the Governments of their respective civil provinces the carrying out of the said views and recommendations of the General Synod." The sub-committee of this committee, for the province of Ontario, is scattered all over the province, and great difficulty has been experienced in getting together a quorum. However, after several attempts, a sub-committee of the sub-committee was appointed, and the following represents the work so far accomplished: "I. Those dioceses of Ontario with a committee on Religious Instruction have been corresponded with, and have assented to the scheme set forth by the sub-committee of the Ontario members of the Provincial Synod's committee. 2. Communications have been held with the committee of the General Synod of the Presbyterian Church, with the most promising results. It is not, I think, going too far to say that the Presbyterians and Anglicans are now agreed that Biblical in-

struction in our schools is a matter of the utmost importance, and are prepared to unite on a scheme to be proposed to the Minister of Education. 3. Other religious communions have been communicated with, with less satisfactory results, and an attempt will be made to hold a conference during the coming fall or winter in Toronto. 4. The committee's scheme, which is an adaptation of the proposals made some years ago by the diocese of Niagara, is as follows: (a) In all public schools in Ontario religious instruction shall be given by the teachers, except when the trustees deem it better to make a different arrangement, at least two school days in the week, preferably the first half hour immediately following the opening prayers; (b) such religious instruction shall consist of, (1) readings from the Bible as a text-book, and examination of the pupils thereon; (2) memorizing the Lord's Prayer, the Ten Commandments and the Apostles' Creed, and such selections from the Bible as may be directed in the curriculum hereinafter referred to; (3) The portions of the Bible to be read and memorized shall be those set forth in a curriculum to be issued by the Minister of Education; (4) in case the parents or guardians of any pupil do not desire the attendance of such pupil at the prayers or religious instruction, they shall notify the teacher in writing of their objection, and such pupil shall be given some exercise to write, or other occupation during that period, or shall be excused attendance during the prayers or religious instruction at the option of the parents or guardians; (5) no denominational teaching shall be given in such schools. If I understood Mr. Baldwin aright he implied that the "petering out" of the Toronto Synod's committee was one reason why he again brought forward his voluntary school scheme. It seemed churlish to oppose so modest a request as the appointment of a committee to consider his scheme, and yet one regrets that two committees of the Anglican Church should at the same time be working out two very different plans. It may be urged that the two are not antagonistic, but it will be hard to convince the public that this is the case, and what will the Minister of Education think if two committees of the Anglican Church approach him in the same year in the interests of two different plans for securing religious instruction? If Mr. Baldwin only brought forward his resolution because he thought (and as I admit with good reason) the field was clear, may I not suggest to him that in view of the active state of the Provincial Synod's committee, and of the results already achieved, he should at least postpone any contemplated visit to the Minister of Education until the Provincial Synod's committee had a reasonable length of time to complete its labours? Those who know most about the history of the attempts to secure religious instruction in the schools, know how difficult it has been to unite the Church upon any scheme. Would it not be a thousand pities to run any risks of disturbing the unanimity with which all the dioceses with committees on this subject are prepared to support the scheme of the Provincial Synod's committee?

REVIEWS.

The Books of Samuel: Commentary by H. P. Smith. Price, 12s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1899.

We have already given our opinion that anyone wishing to put on his shelves a thoroughly good commentary on the whole of the Bible would do well to select the "International Critical Commentary." Such a judgment was of the nature of a forecast, founded upon the character of the earlier volumes. As, however, volume follows volume, we are able to say that our expectations are reasonably confirmed; and this is true of the commentary just published by Dr. H. P. Smith, on the "Books of Samuel." Dr. Smith is modest in his pretensions, and everyone who knows how vast is the field, if he has any humility at all, must survey his own work in such a spirit. But those who judge of his work may venture upon a loftier tone; and, after a careful

examination of the book, we can give it our cordial commendation. There are a few errata and in some points we do not agree with the writer, but the book is one of quite remarkable depth and extent. Let the reader turn to the section, the "Religious Ideas" of the book, and he will see.

A Man of Honour: By Helen F. Potter. Price, \$1. New York: Neely, 1899.

The author of this very pretty story is niece to the well known and distinguished Bishop Potter, who prefixes a commendatory introduction to the volume. The Bishop says that "naturalness, directness, the art of lucid statement, combined with the gift of 'having a story to tell,' make, in the world of fiction, the best elements in the literary art of a writer of fiction. It is," his Lordship goes on, "because I have been impressed with these qualities in the work of a young kinswoman of mine, to whose pages these words are by way of preface, that I have made bold to set them down." With all this we entirely agree. The story is thoroughly interesting and thoroughly wholesome; and we have read it with much interest. We are quite sure that Miss Potter will live to do even better work, and this is perhaps the highest praise that can be given to a very excellent beginning.

A History of the American Nation: By Professor A. C. McLaughlin. Price, \$1.50. Toronto: Morang, 1899.

We have recently had some excellent histories of Canada by Sir John Bourinot and others, and we can honestly recommend the volume before us, by the Professor of American History at the University of Michigan, as an excellent and trustworthy history of the United States, worthy of taking its place on the shelves beside the best of our own. In the first place, it is of a reasonable and useable size—nearly 600 pages, crown 8vo., so that even busy men may hope to read it with care and without skipping. Although thus, in a measure, condensed, it is by no means a fleshless skeleton. Details are ample for the purpose of making the history a living thing and not a mere string of names and dates. In the next place, the book is written in a pure and vigorous style. "We have not met with a single Americanism; and dearly as we love Americans (we all do now, Englishmen, Canadians, Australians—and they love us), yet we do not love Americanisms, and here there are none. Finally, there is no Spread Eagleism that we have discovered, and we are glad of this, for it does the States no good, it only lowers their dignity, and it offends well-disposed Canadians and others—so we are glad there is none of it here. Of course, here and there we should tell the story differently; and doubtless the same feeling occurs to Americans when reading Canadian histories; but there is no harm in this. As a specimen of the excellent contents, matter and manner of the book we would refer to an account of English colonization contrasted with French, at p. 136. "The Englishman came to the New World for himself—to find a home, perchance to escape religious persecution, or to follow the light of his own conscience, expecting by hard and honest toil to work his way to comfort. He was uncared for by the Mother Country, and his colony flourished in neglect. Occasionally a meddling governor awakened his political spirit, but, as a rule, he governed himself as he chose. He and his fellows founded villages and cities, and established a lucrative commerce. . . . Everywhere was prevalent a spirit of sturdy independence. . . . The French were not so. Their earliest pioneers were priests striving with marvellous heroism to win heathen to the Church, or adventurous soldiers who sought honours and empire for the monarch of France. The settlements along the St. Lawrence were harshly ruled by edict and royal order. They knew nothing of self-government or a self-taxation. The colony was not neglected, but cared for by the Home Government. It was absolutely ruled, continually interfered with. . . . There was no chance for the development of men, for practice in politics, for self reliance." Thus the difference is accounted for.

Christian Science: What it is, what is new, and what is true about it. By Rev. William Short, M.A., with introduction by Hugh Miller Thompson, Bishop of Mississippi; pp. 63; 25 cents. New York: Thomas Whittaker. Toronto: Rowell and Hutchison.

Under various names the few facts underlying Christian Science are well known. When plainly stated they call for no feeling or controversy. Mr. Short has enquired into them with honest care, and placed alongside the pretensions of those who trade by them. Mrs. Eddy's writings are the very reverse of plain, and the whole notion is wrapped in a mystery which is assumed in order to deceive. Mr. Short's pamphlet goes direct to the point, and shows the amount of truth and the abyss of error.

Christian Missions and Social Progress. By Rev. J. S. Dennis, D.D. Vol. ii. Price, \$2.50. Toronto: Revell Co., 1899.

It may be within the recollection of our readers that we gave a cordial welcome to the first volume of this important work. The second is now before us, and a third will complete the undertaking. It is not quite easy to give an account of the varied contents of this volume. We have groups of portraits of all kinds and from all parts of the world for one thing; and we will venture to say that any one who will go through these numerous groups and read the parts of the volume relating to them will not only have a vast deal of information respecting the mission field, but will become more deeply interested in mission work. The title of the book tells us of the special point of view of the writer. "The student will perceive," he says, "that the full force of the demonstration [of social progress] presented in this treatise does not depend alone upon the measure of social transformation which has been actually accomplished by missions up to the present time, although there is nothing to fear even now from that test, however searching. The argument rests rather upon the evidence of a clear trend or tendency in missionary activities to work for social betterment, and a consequent reasonable assurance concerning the ultimate outcome." These statements are amply made good in the contents of the volume. For clergymen and others desiring to interest their flocks and neighbours in missionary work this volume will be found invaluable.

Everybody's Magazine, published by the North American Co., 74 East Ninth street, New York; price, 10 cents; annual subscription \$1. We have here before us the first number of a new aspirant for popularity, and we think if the first fruit is a true sample of the bulk of the crop which may be expected, the enterprise should succeed. The printing is well executed, and some of the illustrations are of great excellence. The number opens with a well told story of chivalry from Normandy, followed by "the first true Polar voyage," taking the reader back to the last decade of the sixteenth century, and describing the early efforts of the Dutch to reach China by the northeast passage; very quaint reproductions of original engravings illustrate the text. There are several excellent short stories in the number, one of Russian Nihilist conspiracy, called "The Brown Frock," by Percy Rudd; another of Christian martyrdom at Rome, called "Wolf the Martyr," by A. W. Marchmont; and a chapter of hints to amateur photographers on the use of the camera, and how to use it to profit. We cordially commend this new magazine, and shall look forward to see it achieve a prosperous career amongst its many competitors.

The Canadian Lawyer, 3rd edition; price \$1.50. The Carswell Co., Ltd., Toronto. This book is really what its title-page describes it, "a hand-book of the laws, and of legal information for the use of business men in Canada, containing plain and simple instructions to all classes for transacting business according to law, with legal forms for drawing necessary papers." It is admirably arranged, the various subjects being treated in alphabetical order; the language is free, and as free from technicalities as any law book can be. We would suggest to the

compiler that his next edition should contain a short summary of the marriage laws, also of the laws regulating the registration of births and deaths. We think that every parish clergyman should have the book in his library; as the confidential friend of the family, the spiritual adviser of the sick and dying, the consoler in the house of death, he is often called upon to give counsel and help in time of need when the services of the trained lawyer are not available.

The Pall Mall Magazine for September has a reproduction of Romney's portrait of Lady Hamilton in charming contrast with some of the other illustrations of the number, which, though no doubt excellent, as art lack grace. Alnwick Castle is well described by the Rev. A. H. Madan, and illustrated by some photographs of great excellence. Gilbert Parker tells another of his typical stories. Professor Cambery writes of Russia after the completion of the Siberian railway, and William Archer writes on the present day position of America as a Republic striving after Empire, whilst Mr. W. E. Henley shows how great a gap separates French dramatic instinct from realizing the true genius of Shakespeare.

The current number of Scribner contains a charming story by Grace Ellery Channing, also an attempt to describe the beauties of the Ottawa Lake country, illustrated by some photographic views of great excellence. There is also a well written story by Charles Warren, called "A Copley Boy," and a further selection from the letters of Robert Louis Stevenson. These and other items make the whole a very enjoyable number.

Many Cargoes. By W. W. Jacobs. Toronto: The Copp Clark Company, Limited. This is a series of 21 short stories of "Life on the ocean wave," some of which have appeared previously in magazines. For those who want light reading during a holiday the volume before us will prove entertaining and the reverse of wearisome.

The Pall Mall Gazette for this month, the summer number, contains many attractive features. As usual the illustrations attain a high degree of excellence, notably the pictures of the Queen's private apartments at Windsor, views of Gilbert White's house at Selborne, and the scenes on the Upper Thames illustrating "A Poet's River." There is also abundance of excellent reading, including a story of Eastern adventure, "Fielding had an Orderly," by Gilbert Parker.

The Fiction (August) number of Scribner's Magazine is remarkable alike for the excellence of its printed matter, and the high character of its illustrations, some of the latter being in color. Richard Harding Davis tells a well written story of the loves of a playwright and portrait artist, both Americans, in London; and Thomas Nelson Page contributes a tale of negro-lynching in the South, whilst William Browne gives another O'Connor story, very touching in its way, and there are more of the Stevenson letters written from Bournemouth; all making up an excellent number.

The Century Illustrated for August contains the usual quantity of varied reading. The tenth number of Alexander the Great, by Professor Wheeler, takes the reader to the invasion of India; the River of Tea, by Eliza R. Scidmore, gives glimpses of life along the Yangtze-Kiang, and in the city of Hankow, the centre of the tea plantations; there is also a graphic description of the tornado at Kirksville, Mo., last April, followed by another paper on the general features of tornadoes; and an article headed "Franklin as a Jack of all Trades," by Paul Leicester Ford, which will interest English as well as American readers.

SUGGESTIVE TEACHINGS: COMPILED AND ADAPTED FROM MANY SOURCES.

By the Rev. Swithin Asquith, Albemarle, B.C.
So pray, so strive that the tempter do not conquer. What he cannot achieve in one way he will immediately endeavour in another way; tempters

are fertile in devices—unscrupulous and relentless; murder is in the heart and the hand is not slow to execute.

It is never given to anyone to know all and to do everything. "Our sufficiency is of God;" this is enough since it gives all graces and gifts indispensable for the fulfilment of our vocation and the attainment of salvation. A little known and done surpassingly well is better than many things, and much superficially and idly acquired. True excellence excels most in little things. Herein lies the touchstone of true genius and talent.

One day my soul must go to answer for its deeds before Him who gave it.

Spiritual strength is doubled and trebled by every impulse that an unfeigned love for religion and liberty can lend and by every deep thrill that resolution, desire and hope can send to repair wasting forces and renew exhausted vitality. The spiritual life is a combat of giants; strength against strength—endurance against endurance—sinews of iron against thews of steel.

Before our eyes, stretches everywhere, here upon earth, the unceasing mysterious contest between evil and good. As spectators, the faithful servants of God, at times, become so thoroughly conscious of the extraordinary powers and passions in active strife beneath their eyes, that, for the moment, they lose their whole being, and become merged in the one faculty of sight! Happy those who thereupon awake to service—for God—for Man!

"Behold, I stand at the door and knock!" So the Saviour visits the sinner. Would that there were the throb of expectancy in every man's heart! Does thy face wear a look of anxious determination since the battle between thy soul and sin is so fierce and insistent? Then thou art imperfect, as yet; dauntlessly endeavour still further in this warfare and the grace and gift of a settled and peaceful resolve will radiate thy countenance with quietude and cheerfulness. This is a great attainment; its price is great.

Let stern resolve be written on thy brow and peace divine possess thy soul.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Charlottetown, P.E.I.—Rev. J. T. Bryan, M.A., has resigned the pastorate of St. Paul's church, and will engage in foreign mission work in some climate which will agree better with Mrs. Bryan's health, which is not the best. Before entering upon mission work, however, the rev. gentleman intends taking a degree in medicine, and for that purpose will enter Trinity Medical College, Toronto, in October next.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP OF FREDERICTON, N.B.

St. John's.—On Thursday evening the 24th ulto., the Rev. J. A. Richardson took the oath of canonical obedience before the Bishop, and having signed the requisite documents he was duly licensed. On the Sunday evening following he was instituted and inducted as rector of Trinity church.

QUEBEC.

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

East Angus.—On Sunday the 27th ult., Christ church was re-opened for divine service. There were special services at 11 a.m. and 7 p.m. In the evening the Orangemen of the district attended in a body. The offertories of the day were given to the restoration of the church.

MONTREAL.

WILLIAM BENNETT BOND D.D., BISHOP, MONTREAL.

Valleyfield.—St. Mark's church was opened for divine service by the Bishop on Sunday the 27th ulto. His Lordship was assisted by the incumbent, the Rev. W. J. M. Beattie, the Rev. Canon Robinson, rural dean, and the Rev. C. G. Rollit. The service was very beautiful, and spiritual. Bishop Bond addressed the congregation in the most fatherly manner, and gave them hearty congratulations on the many advantages they have in their beautiful church and worthy pastor. Immediately after, his Lordship held a confirmation service, and confirmed seven boys and nine girls. The church itself is a substantial stone structure with a seating capacity of nearly 400. The pews, pulpit, baptismal font and vestry are made of quartered oak. Gothic in design, St. Mark's is decidedly one of the handsomest churches in the diocese. The corner stone was laid on July 25th, 1896, by the Very Rev. Dean Carmichael. On June 9th, 1898, the Bishop appointed the present incumbent. The congregation deserve great credit for the enthusiastic manner in which they have advanced the interests of the Church in this place. The wardens, J. F. Smith and Jas. Sparrow, have been most faithful and liberal. The congregation is steadily increasing in numbers. The growth within the last year has been more rapid than any of the Protestant denominations. The services are very hearty and well attended. The Sunday school, which is held in the basement, numbers over one hundred. The members of the church are greatly indebted to Mr. A. F. Gault, president of the Montreal Cotton Company, for the very substantial aid which he has given to them, and also to the directors of the above company, who have kindly aided this good work.

Chelsea.—A lantern service was held in the church recently under the direction of the Rev. Frank Allen. The scenes were thrown on a screen filling the chancel arch, by lime-light apparatus, and embraced hymns and texts of Scripture, beautifully illuminated in colours, rich as medieval. The service was well attended, and Mr. Allen's efforts were heartily appreciated by the large congregation who were present at the service. On Sunday, the 27th ulto., a thanksgiving service with offerings of first-fruits, was held in the church, which was well trimmed with grains, fruits and flowers direct from the fields and orchards, by the aid of the artistic fingers of summer visitors and local residents, combining to render the House of God beautiful.

St. Agathe.—At the Union Chapel, which is used by several denominations of Protestants alternately, an unfortunate incident occurred on the last Sunday of last month. The Rev. Mr. Garth, rector of the Protestant Episcopal church at Narragansett Pier, near Boston, Mass., had been invited to preach, and in the course of his sermon declared his opinion very freely against the inspiration of the Bible, in the ordinary meaning of the word. These remarks were not allowed to go unchallenged. Mr. R. Wilson Smith, of Montreal, to whose liberality the Church is chiefly indebted for its existence, at once rose and declared that he, for one, believed the Bible from cover to cover, and he protested against the views put forward by the clergyman. The scene created a very unpleasant impression on the congregation assembled for worship.

OTTAWA.

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

Kitley Mission.—Thursday, the 24th August, 1899, was a red letter day in Frankville, where a social was held on the lawn of the rectory for the purpose of raising funds towards the repairs and improvements of Church property. The hour announced for reception of guests was from 6 to 9 o'clock. The rectory was open and every room illuminated; in the drawing-room an orchestra

was provided, and rendered excellent music. The rector was assisted by the Rev. J. W. Chaplin Wilkinson, and Mrs. Chaplin Wilkinson, in the capacity of host and hostess. The tables were arranged in three sets on the lawn, and were decorated with natural flowers, very kindly given by our lady friends. The grounds were illuminated with a large number of Chinese lanterns, while the band from Toledo rendered a splendid programme of choice selections of music in an admirable manner. The immense gathering must have numbered at least 300, for whom the ladies of the congregation had provided so bountifully the choicest of cooking and ice cream in abundance. The whole proceedings were conducted in a manner worthy of the object for which it was organized, and the deportment of all present during the evening, the subject of the greatest eulogy. The proceeds of this social, together with that at St. Ann's church, Eaton's Corners, the week previous, for the same object, amounted to the handsome sum of about \$130. The four congregations of this mission seemed to vie with each other in sentiments of good-will and zeal for the Church's good. The churchwardens and the ladies are to be congratulated upon this great success of their undertakings; while the rector is not unmindful of the gratitude due to the villagers for their hearty response to his invitation to be present, and to Mrs. Allguire and Mrs. Dr. Lillie for their services so kindly given.

TORONTO.

ARTHUR SWEETMAN, D.D., BISHOP, TORONTO.

All Saints'.—The Rev. A. H. Baldwin has returned home, after a seven weeks' trip to England.

The Rev. H. Baldwin and Mrs. Baldwin arrived in town from Europe, and purpose staying in the city for a few weeks.

Toronto Church School.—Alexander Street.—The Rev. W. J. Moody, M.A., of St. John's College, Cambridge, who has been appointed headmaster, has arrived in Toronto, and will enter on his duties on the re-opening of the school on the 12th inst. The coming term opens with every promise that the high degree of efficiency achieved in former years will be fully maintained. The present teaching staff remains as before, and the applications for entrance are numerous.

St. Simon's.—The Rev. T. C. Street-Macklem has returned home from his vacation spent at his island home in the Georgian Bay.

St. James' Cathedral.—The Rev. G. C. Wallis has returned to the city from a visit to his old home in Weymouth, England.

Port Hope.—Trinity College School.—Out of over one hundred Canadian, English and American candidates, the governing body have selected the Rev. Richard Edmonds Jones, M.A., to be the new headmaster. Mr. Jones is an Englishman. For the last four years he has been first assistant classical master at Oundle School. An idea of the standing of this school may be gathered from the fact that last year no less than five Oundle boys won first-class honours in classical tripos (final examination), at Cambridge. Mr. Jones has had a wide and varied experience as a teacher, chaplain and house master, having been successively assistant master and chaplain of King Edward's School, Broms-grove, 1885-91; headmaster of the Lodge School, Barbadoes, West Indies, which he left for reasons of health, 1891-92; warden of Bangor Diocesan School of Divinity, 1892-95, and assistant master at Oundle, 1895-99. The Bishop of Bangor says of him: "If sound scholarship, good sense, genial and pleasant manners, devotion to work, and earnestness in the prosecution of it can command success, then Mr. Jones cannot fail to be successful. I

commended him with unwavering confidence to the favourable consideration of the Governor. His last headmaster, among many other things, says of him: "I gave him a form of classical standard of which I was particularly anxious should be raised, and the results have been most marked. All the work he has undertaken has been done in the best manner. He is an able teacher, popular with the boys, and capable of inspiring them with zeal for their work. He is a man of wide and liberal sympathies, thoroughly capable of organizing a great school, and of raising it to a high standard of excellence. I shall feel his departure a great loss." The headmaster of Broms-grove says: "I never had a clerical colleague who did such valuable work as Mr. Jones has done here. By the manly Christianity of his life, by his sympathy with boy-life, he has distinctly raised the tone of the religious and moral life of the school. That Mr. Jones is a good scholar, teacher and disciplinarian all seem agreed. His power in the pulpit is specially commented on, and also his interest in the boys' games. Mr. Jones was himself educated at Christ College, Brecon. He afterwards became a scholar of Jesus College, Oxford, where he graduated with honours in classics in 1885 (class I. mods., class III. greats). Mr. Jones is described as a man of commanding personal appearance, of strong character and determination. He is 30 years of age. He sailed from England on the 31st of last month. The governing body have had the assistance in England of the Bishop of Toronto and Dr. William Osler, of Baltimore.

Newcastle.—The Rev. C. H. Brent, of St. Stephen's church, Boston, Mass., who has been obliged for some months to absent himself from his work owing to illness, is quite restored to health. He has returned from California, and after spending a few weeks in his old home here, he will resume his duties in Boston.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Thorold.—The Rev. P. L. Spencer has exchanged parishes with the Rev. F. C. Piper, of Jarvis.

Norval.—There has been a marked improvement in the congregations and offertories at St. Paul's church during the past few weeks, which should be a source of encouragement to the Rev. T. C. Wallace, the new incumbent, for his painstaking efforts to promote the growth of the Church in the parish. The service, on the last Sunday of August, was unusually bright, the choir being assisted by members of Georgetown church. In the absence of the regular organist, Miss Annie Pettigrew, of Toronto, played the organ. The vicar preached an able sermon from the text: "What is your occupation?" (Gen. xlvii., 33.).

ALGOMA.

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

Powassan.—St. Mary's Church.—The following address was presented to the Rev. A. J. F. Cobb, by the members of the congregation of this church on his removal from the parish.

To the Rev. A. J. F. Cobb:
Reverend Sir,—We, the undersigned members of St. Mary's church, Powassan, regret very much to learn that our Bishop, in his wisdom, has found it necessary to remove you from this parish to the more important one of North Bay. While we may or may not suffer by this change, this we do know that we can congratulate the members of St. John's, North Bay, in getting you as their pastor. Nor are we insensible to the loss we are now sustaining in the several departments of the ladies' work in connection with this church, when your wife severs her connection with us, who was ever foremost in all charitable and good deeds in this

parish. Pride and arrogance find no part in her character. We will always remember your godly discourses for our guidance. While we regret your going away, we are pleased to think that you will be so near us. And we humbly pray Almighty God that He will be pleased to bless you and your family, as instruments in His hands to bring many to Christ as a personal Saviour and Friend. On behalf of the congregation, allow us to ask your acceptance of this purse of money, which only shadows forth a moiety of the love left behind. Signed on behalf of the congregation, John S. Scarlett, James Porter, wardens; Alex. Wassan, sidesman.

Powassan, August 25th, 1899.

The Rev. Mr. Cobb entered upon his new duties as incumbent of St. John's church, North Bay, last week, and preached his introductory sermon last Sunday morning.

HURON.

MAURICE SCOLLARD BALDWIN, D.D., BISHOP, LONDON.

Port Stanley.—A most successful musical and literary concert was held here on Fraser heights on Wednesday ev'g, Aug. 23rd, for the benefit of Christ Church. The entertainment was suggested and carried out by the Church ladies summering at the Port. Everything contributed to make the affair all that could be desired; the weather was most propitious; the large hall, generously accorded by Mr. Fraser, the proprietor, together with free music by the Italian harpers, was packed to overflowing, and the handsome sum of \$85 was realized, as proceeds of the benevolent undertaking. The object contemplated by the kind-hearted Christian ladies, who prompted the movement without solicitation, was to raise funds for placing in Christ Church a new oak lectern and pulpit, instead of the temporary ones hitherto in use. Immediate steps will be taken to carry the design into effect. The little church, during the holiday season, has been crowded with worshippers, and the people are greatly encouraged by the improved condition of things under the incumbency of Rev. H. Douglas Steele. *Laus Deo.*

Blyth.—The annual harvest thanksgiving services of Trinity church held on Sunday, August 27th, drew large congregations. The rector, Rev. C. L. Mills, exchanged pulpits with Rev. G. J. Abey, of Brussels, who preached appropriate sermons. The church was tastefully decorated with dainty sheaves of grain, fruit and a profusion of flowers, and a very beautiful appearance did she present, clad in the harvest garb, which willing helpers wove for her; the screen in front of the chancel called for particular praise. In accordance with the usual custom in this parish, thanksgiving pastorals were sent to each family, and envelope marked "thankoffering to God," to each individual, thus teaching individual giving. In response to this appeal the offertory came to considerably above one hundred and sixty dollars (\$160), while at Belgrave it came well nigh to thirty dollars (\$30). The choir rendered appropriate hymns and anthems very acceptably.

RUPERT'S LAND.

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

Dauphin.—The Rev. Herbert G. Wakefield, B.A., preached his farewell sermon at St. Paul's church, on Sunday, 20th August. His text was the simple phrase of St. Paul: "Finally, brethren, farewell," and he preached a very beautiful and touching sermon of advice and grateful commendation. The beautiful church, erected by Mr. Wakefield's efforts, was crowded to the doors. Mr. Wakefield closes thus his six years' incumbency, in which he was the pioneer missionary. He is removing to Montana, U.S.A., where he has been appointed by Bishop Brewer to the rectory of Philipsburg.

The diocese of Rupert's Land loses a faithful and hard-working priest in him.

QU'APPELLE.

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

Wolseley.—A very interesting ceremony took place on Thursday, August 17th, when the Bishop consecrated the church of St. Radegunde, at Rosewood, in the parish of Wolseley. People drove in from all directions to take part in the service. The bishop and clergy robed in the vestry and proceeded to the west door of the church during the singing of the processional hymn. After the hymn the service of consecration was proceeded with. The bishop gave a most instructive and interesting address, pointing out the lessons which a house of God has to teach wherever set up, and especially on the prairie, where it can be seen by the surrounding settlement. The church is, though small, a very neat building, and will seat seventy-five people. The clergy present were the Rev. T. G. Beal, the priest in charge of the district, the Rev. G. Nelson Dobie, who acted as bishop's chaplain, and the Rev. T. Clare Ward, the deacon in charge. After the consecration of the church, the two acres of ground round the church was consecrated as a burial ground.

Qu'Appelle Station.—An ordination service was held in St. Peter's pro-cathedral, Qu'Appelle, on Thursday, St. Bartholomew's Day, when Rev. F. E. Pratt, who has charge of the parish of Gamsboro, was ordained to the priesthood, and Mr. White was ordained deacon for the work in the diocese of Athabasca. Mr. White was presented by Rev. Rural Dean Burman, of St. Peter's church, Winnipeg, commissary for the Bishop of Athabasca. Ven. Archdeacon Sargent preached the sermon.

CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

Edmonton.—Rev. Canon Newton, of Edmonton, is leaving for a visit to England. He is one of the pioneer missionaries of the North-West, having volunteered for work in the diocese of Saskatchewan, under Bishop MacLean, in the year 1874.

NEW WESTMINSTER.

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

Bishop Dart is greatly improved, and is looking wonderfully well to what he did on his return from England. Yet, in spite of this, the doctors positively refuse to allow him to do any active work, and even forbid him taking any exercise. Whilst the alarming symptoms have passed, his Lordship is still in a critical condition, and must be very careful of himself. Meanwhile Bishop Perrin, of Victoria, is taking all episcopal work off his hands, and is now in the Kootenay district. His Grace, the Archbishop of Rupert's Land, and Primate of Canada, was a visitor to the city last Saturday, being met by the Venerable Archdeacon of Columbia and the Rev. Silva White, two of his old clergy, who conducted him to the See House, where he stayed some time in consultation with Bishop Dart. His Grace then returned to Vancouver, with the Archdeacon remaining as the guest of the latter until Monday, when he started to spend a few days at Banff. The Archbishop is looking exceedingly well, and expressed himself as being highly pleased with the country and its beauty, so different to the flat prairies of Rupert's Land. This is the first visit the Primate has ever made to the Coast, and as he desired rest, no official reception or function was attempted at his own expressed wish.

Holy Trinity.—This church is at last nearing completion. The congregation borrowed \$1,500 to finish the interior, and the contract for this has

been let, and is now being rapidly pushed on. The rector, the Rev. A. Shildrick, returned home last Saturday, after a well-earned two weeks' rest.

St. Barnabas.—Extensive improvements of this church are now in contemplation. It is hoped that a new chancel will be built before Christmas, making the present one part of the central nave. To do this will cost \$500, and the rector is busy trying to collect funds for that purpose. No work will be begun until the entire sum is collected, so that it may be some time before the enlargement takes place. The Venerable Archdeacon of Columbia made his annual appeal for the Mission Fund this month, with the result that \$50 was subscribed. The Rev. Mr. Shortt, of Toronto, lately presented the church with two fine brass vases. This is the third present received since Easter.

Vancouver.—Rev. Mr. Haslam, of Victoria, has been appointed curate of St. James', and commences duty in September.

SELKIRK.

WILLIAM CARPENTER BOMPAS, D.D., BISHOP, UPPER YUKON RIVER.

Mr. H. J. Mudge, of 5 Crescent street, Montreal, has been appointed by Bishop Bompas commissary in Canada for the diocese, for the purpose of collecting funds for the furtherance of the mission work in the diocese, and interesting Canadians in the religious work of the Klondyke district.

British and Foreign.

During 1898, the sale of Bibles in China increased to over 1,000,000 copies.

A frontal chest of English oak has been presented to St. Saviour's, Southwark, and is placed in the south choir aisle.

The Rev. H. I. H. Truscott, vicar of St. Catherine's, Hatcham, has received a donation of £1,000 towards the British Hall Building Fund.

The Church Missionary Society has just sent out its two thousand and third European missionary. The one thousandth missionary sailed in 1880.

A copy of the sixteenth edition, revised and enlarged, of the English edition of Bishop Barry's Teacher's Prayer-Book, has been accepted by the Queen.

The Church Pastoral Aid Society has received from a donor, who desires to remain anonymous, a further gift of £250 for distribution in South London.

Mr. Charles A. Aitchison, of Glasgow, has by a trust settlement conveyed the sum of £70,000, chiefly for the education of Bible women, missionaries, and religious teachers.

The half-year's receipts for the general fund of the S.P.G., from subscriptions, donations, and collections, show a gratifying increase; the total is in advance of that of any recent year.

The vicar of Llanbadarnfawr, once the seat of a Bishop's See, near Aberystwith, intends erecting a Church hall and establishing a library for the villagers. The cost will amount to £1,000.

The Bishop of Liverpool is, it is said, making great preparations for his triennial visitation. It is expected that the present ecclesiastical situation will be dealt with exhaustively by his Lordship.

Funds are being raised to build a chancel and make other necessary alterations and improvements in the parish church of Kilkeel. £1,000 will be

needed, of which about half has already been subscribed.

The leaning tower attached to the old church of Wendlebury, near Oxford, is to be pulled down. Examination has proved that its peculiar shape arose from subsidence, not from any design on the part of the architect.

The old church of Whitkirk, near Leeds, which dates from the thirteenth century, is to be improved by the extension of the chancel and the addition of a new vestry. Mrs. Meyncil-Ingram is contributing £1,000 towards the cost.

The chapter of the collegiate church, Southwark, have received a gift of an additional stained-glass window, one of those to commemorate the great literary men who have been connected with Southwark, which are intended to adorn the north aisle of the nave. The window now to be erected will commemorate the poet Chaucer.

A stained-glass window has been placed in All Saints' church, Trull, Somersetshire, to the memory of Colonel Alexander Ewing, the composer of the tune used for "Jerusalem the Golden," and of his wife, a well-known writer of Church stories.

St. Matthias' church, Broomhedge, Lisburn, (Ireland), has had a transept and vestry added to the north side; and the chancel raised, at a cost of over £600. The appearance of the church internally is quite changed, and greatly admired by all who see it.

The new church of St. Saviour, Arklow, built at the sole cost of the Earl of Carysfort (not less than £30,000), was consecrated last month by the Archbishop of Dublin, who preached from John ii., 17. The choir of St. Patrick's cathedral, Dublin, gave their assistance at the service.

The consecration of the Bishops of Grahams-town and St. Helena took place on St. James' Day, in Cape Town cathedral. All the bishops of the province were there, except the Bishops of Zululand, Mashonaland, and St. John's. There were seventy of the clergy present. The sermon was preached by Canon Espin, of Grahamstown.

As the result of a recent meeting, to protest against Sunday concerts at the Crystal Palace, the committee of the Working Men's Lord's Day Rest Association have taken counsel's opinion, which is that the proceedings of the directors are illegal, and the solicitors to the association have informed the palace directors that they are acting illegally.

The Dean of Sydney, New South Wales, recently celebrated his 90th birthday, and received the congratulations of the Governor (Earl Beauchamp), the Speaker, the Mayor, and a host of citizens. The Dean, who came to New South Wales in 1836, has seen Sydney grow from a little town of 5,000 people into a city of half a million inhabitants.

At St. Ignatius' church, Sunderland, built at the cost of the late Bishop Lightfoot, a brass cross, two candlesticks, and two flower vases were forcibly removed from their position on the shelf at the rack of the altar, and thrown upon the altar table; the cross fell downwards. In doing this, the beautiful sculptured reredos, which cost £1,000, was chipped, and the altar cloth damaged by water.

The committee of the Church Army are hoping to be enabled very shortly to commence building the new headquarters of the society at the Marble Arch. £11,000 is required to secure the long lease from Lord Portman, purchase the interests of existing leaseholders, and erect the new buildings. Of this sum £7,500 has already been obtained, and Mr. Howard Morley has most generously offered

20,000, if the remaining £2,500 be secured by the end of September.

Bishop Gratton, of Fond du Lac, has had \$50,000 placed at his disposal; of this sum he has given \$25,000 to the cathedral, which will wipe out the indebtedness on the building, and enable it to be consecrated next June, on the 25th anniversary of the first organization of the diocese. The rest of the money is to be given to Gratton Hall, and will be devoted to adding to the building and so increasing its capacity to receive students.

The Worcester diocesan conference is to be held in Birmingham on 27th and 28th September. The Bishop of Coventry will move a resolution "that the establishment of the Church is not inconsistent with a large measure of self-government, and that in certain directions such enlarged self-government is desirable." Canon Robinson, rector of Birmingham, will move a resolution "that it is desirable that in every well-ordered parish carefully-considered efforts be made to retain the young men of all classes."

Some time ago, the churchyard of St. Peter's Church, Walworth, was thrown open to the public through the generosity of the rector, the Rev. J. W. Horsely, whose interest in the poor children of the neighbourhood has now led him to establish quite a miniature Zoo in one corner of the grounds for their benefit. His stock of animals includes a number of rabbits, guinea pigs, pigeons, and other domesticated pets, and to these are to be added a monkey, a cockatoo, and other foreign birds. Additional novelty is lent to the scheme by the fact that a number of the rabbits and guinea-pigs are being boarded out, prizes being offered to the children who best look after their charges, the reverend gentleman's idea being not only to interest the children in natural history, but to teach them to be kind to animals.

Correspondence.

All Letters containing personal allusions will appear without the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

THE SUMMER SCHOOL.

Sir,—Without in the least desiring to criticize the lecturers at the last Summer School, it may be as well for someone to suggest to the committee the need of great care in the selection of future lecturers. The idea has got abroad that the School is being used for the purpose of disseminating the opinions of a certain section of the clergy whose views on the Holy Scriptures are not generally thought to be sound. This idea may not be founded on fact, and the members of the committee will probably repudiate the charge, still it will be well for them to avoid every appearance of evil. We all desire to make the "Summer School" a great success, and therefore must pay some heed to those who not unnaturally think we are brought together to learn from great defenders of the faith, scholars who are able to build up, men who can help us to meet, not yield to, the unbelieving spirit of our times. Few care to sit at the feet of any mere critic, who, with false learning, may, however unintentionally, upset the faith of the younger brethren with specious speculations. It would be well, therefore, for the committee to use more than usual discrimination in their choice of lecturers for the next Summer School.

ALBERT W. SPRAGGÉ.

THE SUNDAY SCHOOL AS A FEEDER TO THE CHURCH.

By Miss Ridgeway, Guelph.

When I was asked to give a paper at this convention, the subject, "the S.S. as a feeder to the Church," was one of those suggested to me, and surely a wider or more important subject could not have been thought of. During the last few months there has hardly been an issue of *The Canadian Churchman* which has not contained one or more letters or articles on "The Condition of the Church." All of these deplore its condition in this country at the present time. Instead of occupying the first place in this land, and being the Church of Canada, and in some measure the national Church of the country, first in numbers, in power, in influence, in beneficence; instead of this it only stands third or fourth, at least in numbers. Many reasons are given for this. Much of it seems to be the result of errors in the past and cannot be undone, but we have the present and future still, and much can and ought to be done that things may be different in the future. If I may express an opinion, much of the weakness of the Church is due to the lukewarmness and indifference of its members, and much of this is owing to a want of knowledge concerning the Church—what a Church really is, its position and claims. This brings us back to my subject—the Sunday school as a feeder to the Church. The children in the Sunday school now will be the churchmen and churchwomen of ten, fifteen and twenty years hence, and upon the teaching and training they receive now, depends in all probability, much of the welfare of the Church in the next generation. That the Sunday school may faithfully carry out its mission of feeding the Church and sending out the pupils loyal and zealous members of the Church there must first be order, order in the class, order in entering the school, and order leaving the school. Secondly, reverence must be inculcated. The Sunday school is often held in a portion of the Church, sometimes in the Church itself. The pupils must remember where they are, and the purpose for which they are gathered together. Then they should handle their Bibles properly and reverently, take part in the opening and closing services in an attentive and reverent manner, using their prayer books and hymn books, kneeling during the prayers, not kneeling on their foreheads, or bending over in their seats, but kneeling on their knees. Look at many in our congregations, and you will see the need of all this. I have insisted first on these two points, order and reverence, because without these there can be no teaching done, it is almost useless to attempt it, and because the obedient and reverent child will, in all probability, become the obedient and reverent man or woman. Then we come to the teaching—a subject so broad and deep and important that one does not know how to begin or what to say. It cannot be too thorough, too definite or too forcible. Show everywhere and always that Bible teaching is Church teaching, and Church teaching Bible teaching. Begin with the Church catechism—that brief, concise summary of the principles of the Christian religion—that formal, authoritative exposition of the Church's teaching. Begin the teaching of it when the children enter the school, and continue it during the whole of their Sunday school life. Have them memorize it early—for youth is the time for memorizing—always explaining most carefully and diligently according to the capabilities of the pupils, but have them commit it to memory even if they do not understand, understanding will come. Have the whole class studying the same portion, for we have only one short hour a week in which to give the teaching that is to last the whole lifetime, and beyond the lifetime, then should we not use every moment to the very best advantage? Some teachers have their pupils at different portions of the catechism, different hymns, etc. Half the time is thus spent in hearing recitations, and no proper explanation can be given. Have all at the same portion, recitation and explanation, then go together, and the whole class is engaged

at once; this is valuable too in keeping order. Teach pupils to use their prayer books, to find the psalms and respond, also to sing the hymns. Do not allow them to stand idly with their books in their hands; this will be hard, especially in boys' classes, but we have too many in our congregations who seem to think that they have no part in the services of the Church. Have them find the collects for the day. Encourage them to use those collects in their daily prayers. As they grow older study the different parts of the service; take the Exhortation, Confession, Absolution Prayers, Collects, clause by clause, examine and explain, they will thus see a meaning, a depth and a beauty in the services of the Church, which they perhaps never otherwise would. Teach them to use the whole prayer book intelligently. Try to have pupils form the habit of reading the Bible every day, perhaps for young children the portions on the back of the Leaflet, thus preparing for Sunday's lesson, but whatever may be chosen, impress the value of early cultivating the habit in some systematic way; also of committing texts to memory. The best course of Bible reading is that prescribed by the Church in the Daily Lessons. So teach them to use the calendars. On Sunday call the attention of the class to any Holy Day or festival during the week, explaining as much on the subject as possible, and asking them to read the proper lessons for that day, as well as the Epistle and Gospel, and adding the Collect to their daily prayers. As year by year goes by, one gets to find a charm and delight in thus following the course of the Church's year that one cannot well describe; and the more closely we follow the Church's teaching throughout the Christian year, the more devout and loyal children of the Church we become. We will now consider attendance at Church, Confirmation and Holy Communion. We should constantly urge our children to attend Church. Show that it is everyone's first duty on Sunday to worship and praise God. That whatever may be left undone, that must be done. That the Church is the home of the youngest child as well as of the grown person. Make plain the reasons for going to Church, to worship and praise, not to hear a sermon, not to get but to give. The Exhortation makes this plain. We must also constantly, but very gently and firmly, discourage our children from going to other places of worship. This may be often hard for them on account of their friends, but it is quite possible to keep one's principles and one's friends too.

Confirmation must be kept before the minds of the pupils. They should be prepared and encouraged to receive this Apostolic rite at an early age, especially boys, who, as they grow older, are harder to impress. We must prepare for Holy Communion, too, most carefully, doing all in our power to have our pupils regular communicants. Do not let them think that because they are confirmed they know everything, and may therefore leave Sunday school; at that age they are only beginning to learn. They should also be taught the duty and privilege of giving to the Church, and that this giving must be systematic and proportionate. The missionary spirit should also be cultivated. Keep before them the fact that everyone must be a missionary in his or her own sphere for God and His Church. But before this our pupils should have been given definite teaching concerning the Church—that Divine institution amongst us—founded by our Lord Himself. He came to found a kingdom and to save men in that kingdom. That kingdom is His Church. The Holy Catholic Church, as expressed in the *Te Deum*; the Holy Church throughout all the world; or better still, go back to the beginning and show how God's special dealings with mankind have always been in a circumscribed limit, and that limit was His Church. The Old Testament shows us that God dealt first with individuals, then with families; afterwards with a nation. This nation was organized into a Church—the Jewish Church—to it was given the law, the Divine blessings and the promises, and the promise above all others, that from them should spring the Messiah. They

rebelled and disobeyed and were punished again and again; still they remained the chosen people. Nothing could change that. All others were considered aliens and strangers. Our Saviour Himself said "Salvation is of the Jews." Out of the Jewish Church grew the Christian Church. All the prophecies, types and figures of the Jewish Church were fulfilled in Christ Himself and His Church. Trace the growth of the Church through the Acts of the Apostles and St. Paul's Epistles; how churches were founded at different places, not different Churches; but one Church. That Church eventually spread throughout the world. I dwell on this point because so many seem to have no adequate idea of what the Church is, and therein, I am persuaded, lies much of the weakness of the Church. We see people continually leaving the Church; when they are spoken to on the subject, they say they love their Church, that their fathers and mothers and all their relatives belonged to the Church, that they will never forget it, that they are quite sure they will never feel the same anywhere else, yet on the slightest pretext they meekly fold their hands and with a resignation delightful to behold, they go. So show clearly that God wills to bestow His grace and make known His truth in and through His Church. Then we find very misty ideas of what the Church of England is. Some think that it is the whole Catholic Church, to the exclusion of all others. Show that the Church of England is the branch of the Church in England, that in the United States we would belong to the P. E. Church; that if we happened to be born Russians, we would belong to the Greek Church, and yet belong to the same Church. Make plain that it is the holding of "the faith once for all delivered to the saints," without either addition or subtraction, that constitutes a pure branch of the Church, though there may be variations in practice to suit the needs or temperaments of the people; also, that each country should have its National Church, a branch of the Holy Catholic Church, and that for some centuries it was so, though through usurpation many have now lost it. Then too much stress cannot be laid on the history of the Church of England, showing that from its foundation, as the Church of Britain, it has always been a pure and independent branch of the Church. There are so many erroneous ideas about the Church of Rome, that it is well to give the position of that branch too. The great difficulty is to teach all that ought to be taught in the short space of time at our command, but whatever we teach let it be taught carefully, definitely, authoritatively, so that our pupils will understand and believe it as unquestionably as they do the multiplication table. To give this teaching we must know it and believe it ourselves. I hope we all feel that as Sunday school teachers we have no right to teach any of our own individual opinions or ideas. We are there to give Church teaching. If any of us are unfortunate enough to have peculiar ideas on those subjects, let us keep them to ourselves, or if we are led to express them, let us be honest and straightforward enough to say "that is my opinion, but it is not the opinion of the Church." How can a class that is fed Sunday after Sunday with false or milk-and-water ideas of the doctrines of the Church ever become faithful Churchmen unless that teaching is counteracted in some way, or other. Such people are simply a weakness in the Church instead of a strength. Then let us be very careful in our teaching not to give false impressions; children, and some grown persons, seem to get things mixed up so easily, especially on points about which there is controversy or difference of opinion, put before them most plainly the teaching of the Church on the point, give very carefully the erroneous or extreme views, both on one side and the other, then again emphasize the Church's teaching. If we, as Sunday school teachers, recognize our responsibilities and opportunities, our pupils will be taught to value the Church, its services, its sacraments, and its Sundays, all of which, as we were reminded in a lesson a few

Sundays ago, are intended to draw us nearer to our Lord and to each other.

Family Reading.

" AT LAST.

O mother, open the window wide
And let the daylight in;
The hills grow darker to my sight,
And thoughts begin to swim.

And, mother dear, take my young son
(Since I was born of thee),
And care for all his little ways,
And nurse him on thy knee.

And, mother, wash my pale, pale hands,
And then bind up my feet;
My body may no longer rest
Out of its winding-sheet.

And, mother dear, take a sapling twig
And green grass newly mown,
And lay them on my empty bed,
That my sorrow be not known.

And, mother, find three berries red
And pluck them from the stalk,
And burn them at the first cockerow,
That my spirit may not walk.

And, mother dear, break a willow wand,
And if the sap be even,
Then save it for my lover's sake,
And he'll know my soul's in heaven.

And, mother, when the big tears fall
(And fall, God knows, they may),
Tell him I died of my great love,
And my dying heart was gay.

And, mother dear, when the sun has set,
And the pale church grass waves,
Then carry me through the dim twilight
And hide me among the graves."

WEALTH IN FRIENDSHIP.

Next in value to the love and grace of God is true, strong, human friendship. In our bright, prosperous hours we are not apt to realize the full worth to us of our friends. We do not know how much they do for us, how much of our life's joy we owe to them, how much of our prosperity; nor do we realize what their influence is in the making of our character. Even the friend of an hour, whom we meet on a railway car or steambot, at the house of a friend, or amid the busy scenes of life—as when two ships meet on the broad sea, speak to each other, and pass on never to meet again—we know not what blessings he brings to us from God, nor how that transient and casual meeting will affect our whole after life. We do not know what touches, delicate and beautiful, upon the canvas of our soul there will be forever, which the fingers of that chance friend left there.

Every soul that touches ours leaves its impression on us. We get good from every pure, gentle, genial companion of even a few moments. How much more, then, do we receive from the friend who walks by our side and whose friendship sings sweet songs in our ear and heart for years and years? There will be a silver thread in every life web when it is finished, woven into the tissue by the friendship of many days; and there will be a touch of beauty on the canvas, put there by every good and holy hand that has ever been laid upon us in momentary greeting or benediction.

It was a beautiful fancy of our gentle poet that the song he had breathed into the air he found again from beginning to end, long, long afterward, in the heart of a friend. Friendship is ever breathing its sweet songs into the air; and so, too, it shall find them all again, from beginning to end, in the hearts into which they fall. Nothing that love does is ever lost. The time we spend with pure and good friends in sacred communings or in the cultivation and deepening of noble friendships, is not lost. It brings not only passing enjoyment, but permanent blessing.

CHRIST THE GREAT EXAMPLE.

Christ came to make us good, but also glad. He was the faithful and true witness, the hater of all wrong, yet how winsome, in graciousness and sympathy, His bearing day by day. "The bruised reed He did not break, the smoking flax He did not quench." The glory of God shone in His face, and it was the glory of a sweet and sympathetic love. He extolled what the ancients despised—humility, and elevated it into a chief and essential virtue. He gave us His new commandment, that men should love one another even as He loved them. From Him is to be learned the true art and manner of life. He died to make us good and our goodness has no "finish" unless we are characterized in measure by that Divine deportment which is caught from communion with Him, and which consists in the love which "is not puffed up, and doth not behave itself unseemly." To walk with Him is to scatter joy and soothe suffering. To be "in Him" is to have born and bred in us those fine feelings that are careful not to wound, and have their happy exercise in contributing to the happiness of others.—Rev. A. Scott.

PURE AND UNDEFILED.

There are two kinds of religion in the world—the religion that is heavy with self, and the religion that is strong with love. There are some people who mix opium with their Christianity. It soothes and charms them; it gives them pleasant dreams and emotions; it lifts them above the world in joyous reveries. They would fain prolong them and dwell in them, and enjoy an unearned felicity.

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when he goes up into the high mountain to pray and when he comes down into the dark valley to work; the religion that listens to him, alike when he tells us of the peace and the joy of the Father's house and when he calls us to feed his lambs; the religion that is willing to suffer as well as to enjoy, to labour as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.

GOD'S FAVOURS.

God multiplies His favours. Day by day and hour by hour they come trooping along according to existing need. So continuous and opportune are mercies and bounties that we too often take them as a matter of course, attribute them to secondary causes, and fail to trace them, with due intelligence and gratitude, to their divine source. Never ought the Hand that feeds us, and the Heart which responds in love, sympathy, and kindness, be forgotten or unacknowledged. Goodness ever deserves recognition.

CONTENT.

How sweet to hear the word "content!"
Was sweeter message ever sent
To cheer the little lowly home
Whence parents feared the child would roam.
Here luxuries were seldom found,
But love did everywhere abound.

When the dear old folks are left alone,
When all the little "birds" have flown,
But one returns to seek the nest,
Finding the world too harsh at best,
And this one at their side hath bent,
And softly whispers, "I'm content."

Contentment, ah! how much you mean!
You are the mighty power unseen,
Which wearied hearts has ever soothed,
And many a wrinkled brow hath smoothed.
You make a hut a palace grand,
Where e'en a king might long to stand.

'Tis not enough our lot to bear,
And to endure our load of care,
It is the peace world cannot give,
Oh! may it with us ever live.
And may we learn, whate'er is sent,
Therewith, like Paul, to be content.

ETERNAL GLORY.

Our salvation is set forth as one continuous act of "the God of all grace," calling us by the Gospel of Christ along a path of suffering, through a course of progressive, moral improvements, to His eternal glory. We are not to suppose that a believer goes through all his trials, giving up many earthly delights, disciplining himself in courage, patient faith, meek endurance, daily, all to have no recompense in the end. Some people sell their souls for the world, but their ill-starred fortunes do not get the world after all. The believer, without seeking the world, is sure to have as much of it as is good for him now, and hereafter a brighter world of his own. Thus the Christian life is a secret life—his motives, his aims, his hopes, are to the men of this generation a great unknown. They think it strange his sympathies and delights are not like the sympathies and delights that they have—and why? They see but one side of the picture; they see what he endures, but they see not what he hopes for. They see what he leaves behind; they see not what God is calling him to before. They see him on the way bearing his cross, despising the shame, enduring the contradiction of sinners, without being faint or weary; but they see not the joy that is set before him at the right hand of God, a portion with Christ of eternal glory. Yes, eternal glory, for this is the sum of all in the great contest of human preference.

CHRIST'S CROWN.

Do missions pay? Pay! Who said anything about paying? Look to your marching orders! If every missionary that ever set out to preach the glorious Gospel in the habitations of cruelty had been murdered in cold blood; if there were not one native convert to show for the great expenditure of wealth and energy from the time of William Carey, the consecrated cobbler, until now, it would still remain the indubitable duty of the Church, calmly, unquestioningly, without hesitation, and with implicit faith, to push the propaganda to the remotest corners of the globe. The Word of the King has gone forth; who are we that we should reply against him?

But missions do pay. Let the question be

looked at from any standpoint whatever—commercial, scientific, industrial, moral, or spiritual. Missions do pay. The history of the last one hundred years, the one hundred years*of missionary enterprise, is the history of modern civilization. The King's blessing has been placed upon the obedience of his faithful people, in the conversion of multitudes, the enlightenment of nations, and the opening up of the whole world to the benignant grace of the Son of Righteousness. The royal standard onward go!

And the ultimate triumph is sure. "Let the kings of the earth set themselves, and the rulers take counsel together. He that sitteth in the heavens shall laugh; the Lord shall hold them in derision." The battalions who were seen going forth on their white horses in the vision of the Apocalypse are already returning from conquest, One riding at their head in garments stained with blood. "Worthy art thou!" is the cry of the veteran host, and "Worthy art thou," is the response of angels and archangels at heaven's gate, "to receive honour, and glory, and power, and dominion forever and ever."

Thanks be to God for the honour of serving the King! A brave word was that of the wounded Spartan, who, having distinguished himself in battle, was asked by his king, "What wilt thou? A wreath, a noble title, a lucrative province? What wilt thou?" And he answered, "Let me march, O king, in the van of the army." There is no higher distinction than that. Let us push to the front, O followers of Christ; close to the royal banner, close to the person of the King. —D. J. Burrell, D.D.

THE RIGHT SIDE.

If a man wants to be on the winning side, let him be on the right side. There is no other safe rule to conform to. If a man is on the right side, he will be on the winning side, even if it seems the losing side. The right side is God's side, and God's side is sure of a triumph in the end, however it may look to the world just now. It may be said reverently that God's trains have the right of way on the roads of universe, and that he who wants to reach his destination surely, and in time, will do well to take his passage on one of those trains. Any other train is liable to a disastrous collision at the best, it is sure to go astray. He who is not going with God is not going God's way; and no other way is a safe one to travel.

THE MANY-SIDEDNESS OF THE CHARACTER OF CHRIST.

The rich many-sidedness of His character in no way dissolves the singularly vivid personality. We see Him with a winning gentleness that draws little children and timid sufferers and heart-broken penitents united to a daring that defies vested interests and pompous authorities, the spite of jealous ecclesiastics, the rage of howling mobs—an awful purity that admits no tinge of evil into His own life, joined to a boundless compassion for the fallen, a patient considerateness for the weak, a wide charity for all—a sternness in denouncing hypocrisy, a righteous indignation against heartless cruelty, a scathing exposition of the faults of the privileged side by side with genial sociability and perfect willingness to eat and drink at any man's table—a piercing intellect that perceives the profoundest truth; a keen, rapier-like wit, never at a loss in the thrust and parry of debate, never caught by the most diabolically cunning traps, worsting the most skilful an-

tagonists in argument, and yet a simplicity and a loveliness of speech that charm the country folk and draw crowds of uneducated people to listen to His discourses.

IN THE SHADOW.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of colour or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it's the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. O, shadowed solitary one! remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.

LIVING FOR SELF.

How great must be the condemnation of poor creatures at the great day of account when they shall be asked what use they have made of the opportunities put into their hands, and are only able to say: "We have lived but for ourselves; we have circumscribed all the power Thou hast given us into one narrow, selfish compass; we have heaped up treasures for those who came after us, though we knew not whether they would not make a worse use of them than we ourselves did."

HINTS TO HOUSEKEEPERS.

Baked Tomatoes.—Take about eight tomatoes, scald them in boiling water, cut into thick slices. Rub the sides of a pie-dish with a little butter, lay the slices of tomato inside, season with pepper and salt, cover with bread-crumbs, and scatter tiny bits of butter over. Bake in a hot oven for half an hour.

Tomatoes.—Scald and peel some ripe tomatoes; put in a skillet, with some butter, sugar, salt and pepper. Let them boil fifteen or twenty minutes. Then take one pint of sweet cream or rich milk, stir in two tablespoonfuls of flour, and then add to the tomatoes. Let them come to a boil, and then serve.

Spice Grape.—Mash grapes and cook until soft; rub through sieve. To one quart of pulp add one pint of brown sugar, and one teaspoonful each of cinnamon and allspice, one-half teaspoonful of mace, and saltspoonful of cloves. Cook slowly for one hour.

Spanish Catsup.—Half a gallon of green cucumbers. After being peeled and cut up, sprinkle with salt and let stand six hours; press the water from them and scald in vinegar. Prepare half a gallon of cabbage in the same way. Chop one dozen onions and let stand in boiling water half an hour; also chop one quart of green tomatoes and one pint of green beans with one dozen small, young ears of corn; scald and drain, then mix, two tablespoonfuls of grated horseradish, one teacup of ground mustard, two cups of white mustard seed, three tablespoonfuls of turmeric, one tablespoonful of mace, three tablespoonfuls of celery seed, one tablespoonful of cinnamon, one tablespoonful of cayenne pepper, two tablespoonfuls of olive oil, and one pound of sugar. Put in a jar with the prepared articles for catsup and cover with boiling vinegar.

Children's Department.

SOMETHING EACH DAY.

SOMETHING each day—a smile,
It is not too much to give,
And the little gifts of life
Make sweet the days we live,
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word,
We cannot know its power;
It grows in fruitfulness
As grows the gentle flower,
What comfort it may bring,
Where all is dark and drear!
For a kind word every day,
Makes pleasant all the year.

Something each day—a thought,
Unselfish, good and true,
That aids another's need
While we our way pursue;
That seeks to lighten hearts,
That leads the pathways clear;
For a helpful thought each day
Makes happy all the year.

Something each day—a deed,
Of kindness and of good,
To link in closer bonds
All human brotherhood.
Oh, thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.

"YOU MUST PROMISE NOT TO TELL."

"But you must promise never to tell a single, solitary soul," said Kitty, impressively.

"Deed an' double deed I won't," cried Etta, with equal solemnity.

"Well, I don't think we ought ever to speak any more to Edith Blye, the new girl at school, for her father was a murderer, and I guess he was hung, for he killed her mother. I heard my mamma an' sister Nelly talking about it, when I came in yesterday, an' they shut right up; you know how funny grown ups act when we young ones are about. So mean!

"Oh, my goodness me! oh, how awful! how dreadful! how!"—but Etta's adjectives gave out and she could only stare at the narrator of this terrible tale.

"Yes," reiterated Kitty, proud of the interest she had excited, "ain't it shockin'—but you must not tell, promise me."

"No, 'course I won't, an' I won't speak to Edith ever any more. I don't want to be 'quainted with any little girls whose father kills people."

"But you promise you won't tell."

Again Etta promised, and the little friends soon forgot, at least for the time being, the story so glibly told and so eagerly believed, in the more exciting amusement of pasting monograms upon their new fans.

About a month after this thrilling history, Mrs. Lennox came in with a very grave expression, and holding in her hand a letter, called Kitty to her. "My dear," she said, "I have heard to-day a most astounding story of scandal and falsehood, which is supposed to have been started with you, or at all events from the girls at your school."

"Oh, mamma," cried Kitty, "what is it? I never tell falsehoods,

an' I don't exactly know what scandal is."

Mrs. Lennox drew Kitty to her side on the sofa, and replied, "Do you know that Mr. Blye has returned from abroad, and has indignantly taken Edith from school on account of the cruel way the children have treated her, and the remarkable stories they have spread about him."

"Mr. Blye," exclaimed Kitty, in surprise, "why, I thought he was hung for killing Edith's mamma."

"Just as I feared," sighed Mrs. Lennox, "my darling, this is the story with more or less additions told all over the village, which started in school and has been traced to you, and now, alas, your sister and I are involved, and I have just heard from Mr. Blye's lawyer, calling me to account, and demanding an explanation to the report."

Kitty coloured guiltily. "It's all Etta's fault. She promised not to tell, an' she went right off to May, an' May told Jeannie an' Jeannie Nannie an'—"

"But," interrupted Mrs. Lennox, indignantly, "how could you tell Etta any such tale and say that your mother and sister knew it?"

Kitty hung her head.

"I must have a full explanation. The thing is most serious, to say nothing of the unkindness and cruelty to poor little motherless Edith, and the sinful gossip; Nelly and I are placed in a most unenviable position. I certainly never told you or anyone that Mr. Blye was hung, or that he had killed his wife. Now think, my dear child, just what you said."

Kitty now remembered only too well, and with sobs related how she had overheard her mother and sister talking, and had understood her mother to say that Mr. Blye had killed his wife.

"Then," answered her mother, aghast, "from a partly overheard conversation, and a thoroughly misunderstood one, this miserable gossip is spread abroad. Now, listen to me, Kitty, and I hope you will fully see the sin and danger of such careless talk. Mr. Blye was nearly drowned in a sailing party, about two years ago, and Edith's mother, who was very delicate, was made so ill, first by the anxiety, and then by the shock of seeing him brought home unconscious, that she died very suddenly, and that, I suppose, is what Nelly and I were speaking about when you came in."

"But you stopped when you saw me," murmured Kitty, trying to excuse herself.

"And upon such a slight foundation all this trouble has been caused; poor Edith made miserable for a month, and her father and ourselves put in this most embarrassing, mortifying position; still," added Mrs. Lennox, more kindly, as she saw that Kitty had at last realized what she had done, "if it will be a lesson in the future, that you must never repeat an overheard conversation, or indulge in unkind gossip, the experience will be well worth it, dearly as it has been bought."

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Nina visited the children's hospital. One sweet-faced child particularly impressed her, and she leaned down and whispered in her ear that she was going to bring her a "missionary box."

"Oh, will you? I won't be selfish with it, I truly won't. I divided the jelly with Timmy Sweet, and I lend the pictures one lady brought to me. Won't it be fine to have a box?"

This child, sick and suffering, crippled and destitute, was yet the sunshine of the ward. Visitors loved her, and brought her many things to while away the tedious hours. She never was selfish, gave away more than she kept of the cakes and candies, loaned her pictures, and, in fact, most of the time she had nothing herself to amuse her; she had given her all for the benefit of someone who she thought needed it more.

"Mamma," said Nina, "I'm going to make Judy a missionary box."

"What are you going to put in it?"

"I want to have it this way, mamma; I want to have a little doll with hair and pretty face, and I shall make all the clothes to come off. I shall have night-gown and skirts, and tiny handkerchiefs, and baby clothes, so it can be baby, or grown-up, just as Judy likes; and I'm going to find a good box, and make a mattress, and sheets, and all the things, so the box can be

a bed, and, oh, I have ever so many ideas; I can't tell you all of them."

"Won't it take you too long? You won't have much time out of school."

"I thought of that, mamma, and I am going to tell the girls. We can all sew on the first box, and when Judy has played with it for a while she may give it to some of the others, and by that time we shall have another one ready for her. Wouldn't it be fine if every child who has to suffer so much could take one of these boxes home with her when she went out of the hospital?"

"It would be sunshine, darling, in one small corner, where darkness reigned before."

"It would be a society, if I had all the girls, wouldn't it? And we could call it 'Sunshine Club.' Oh, they will like that, I know."

Ten girls joined the club and worked faithfully. Judy belongs, for Nina said:

"If you hadn't been so dear, I never should have thought of giving you anything, so you must."

And Judy, nothing loath, does what she can toward giving away the boxes as they come to her. She knows the poor children and the weak ones; she knows where the poverty homes are, and she found out that Jennie Card's favourite colour was pink, and that Pell Vintor would rather have a hood than a hat, if she could choose, for her dolly.

A good deed starts an endless chain. Mrs. Carson came in one day and said:

"Here, Nina, Mr. Dean told me to give you this for your missionary work," and she handed her a dollar bill.

The work is becoming known, and money from various sources has been sent to her. Pieces of silk and bright cloth have been saved for her, and one old lady has promised to make tiny silk quilts for each box-bed. Wee tea-sets in decorated boxes have been brought to her, with the request that she put them in with her missionary things.

The work has been going on for some time, and it is as Nina hoped; every child takes home with her the sunshine-box she had at the hospital. Radiant faces they are, though showing traces of suffering and anguish untold.

Judy will never go out from the hospital until she goes away on that long journey we speak of with hushed voices; but she is happy and contented, and says it is just like being out, now that she has the club with its members all so near her own age and all loving dollies and dolly "things."

There is missionary work to be done all the year round; and who of the little ones can make some childish heart glad by a "missionary box" like Nina's?

"Thou shalt think!" is a part of God's unwritten Decalogue.

HIS HONOUR NOT FOR SALE.

They were the prettiest pair of ponies ever exhibited at the State Fair, and their groom was only a coloured boy, who ran by their side as they went round and round the ring, obeying every word or motion of his. When they stopped before the grand stand, the ponies rubbed up to Cato as though they loved him.

"What is their price?" asked a horse dealer, for it was known that they were for sale.

"Five hundred dollars," said Cato.

"Stuff and nonsense!" said the horse dealer. "I'll give \$300 cash for them."

Cato shook his head and turned away for another offer; but, though everyone admired them, no one wanted to buy.

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The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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"There," said the horse dealer, "you see no one wants them. Tell me who owns them. He will be glad to take my offer."

"Dey long to my young missus, an' ain't gwine to sell 'cept she git \$500 for 'em," said Cato.

"Humph!" said the horse dealer. "A young girl owns them, does she? Well, if you will swear that one of them went lame, I'll give you \$50. You never had so much money in all your life, did you, now?"

Cato gave such a start that the ponies started too. Then, looking up, he said:

"Rec'n yer t'ink dat 'cause de Lord done give Cato a black skin. He give him a black heart, too. Tain't so, an' he ain't gwine blacken it dat way, nuther."

"Cato," said a gentleman, standing by, who had overheard the conversation, "why does your young mistress want to sell her ponies?"

"De plantation, it bound to be sold nex' week," he said, "if me and Miss Helen can't raise de money. Marses, he got all but \$500, an' he took sick an' de barn burn down. Dat how come Miss Helen sell de ponies?"

"Well," said the gentleman, "you take them back and tell her they are sold for \$500. My man will go with you and take the money. Tell her I am going to Europe for a year, and I would consider it a favour if she would

use them while I am away. If she can buy them back when I return, I shall be very glad to sell them to her."

"Ef Cato ever kin serve, you, sir, he jes' boun'ter do dat t'ing."

"You have done it already, Cato."

"What, sah, I ain't never seen yo' befo'."

"True, but you have given me an opportunity to help another in trouble. You gave it to me just now when I overheard you refuse to blacken your heart for that man's money."

THE FIRST WATER-CLOCK.

There was once an old mathematician living in Alexandria, 135 years before the birth of Christ, who invented a clepsydra; and this was certainly the first water-clock of which we know anything at all. It was a curious instrument. Water was let to drop on wheels which were turned round by its continual droppings. These wheels communicated their regular motion to a small wooden image of a man which held a stick in its hand. By a gradual rise, this stick was lifted and pointed to the proper hours and months which were engraved on a column close by. A cumbersome, but very ingenious contrivance, and one that was thought a great deal of at the time. This inventor's name was Ctesibus.

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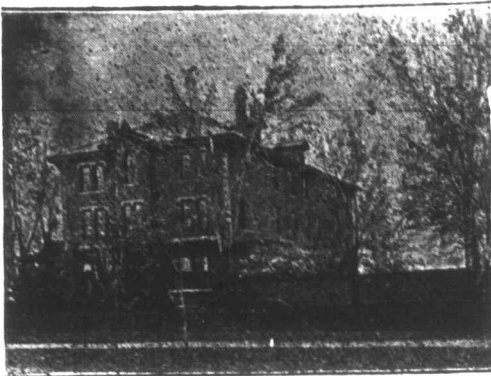
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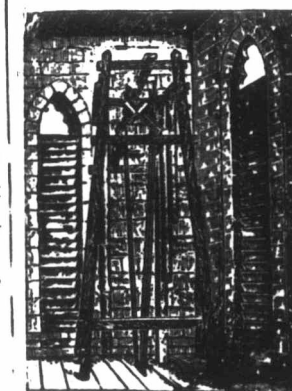
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