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The Church of England Weekly Family Newspaper.

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Vol. 25]

TORONTO, CANADA, THURSDAY, NOVEMBER 30, 1899.

[No. 46

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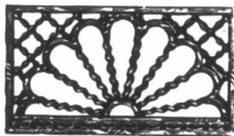
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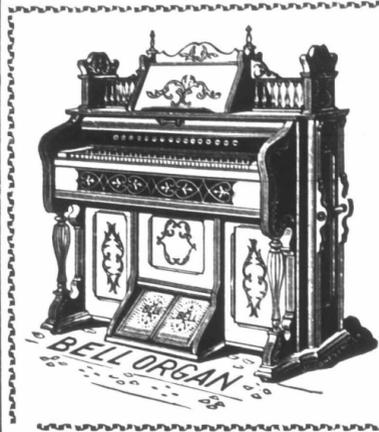
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The undersigned will receive tenders for supplies up to noon on Monday, December 4th, 1899, for the supply of butchers' meat, butter, dairy and creamery, giving the price of each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1900, viz.:

At the Asylum for the Insane in Toronto, London, Kings' on, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for Deaf and Dumb, Belleville, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had by making application to the bursars of the respective institutions.

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Newspapers inserting this advertisement without authority from the department will not be paid for it.

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Canadian Churchman.

TORONTO, THURSDAY, NOV. 30, 1899.

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

AGENT.—The Rev. Dagg Scott is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

ADVENT SUNDAY

Morning—Isaiah 1: 1 S. Peter 5.

Evening—Isaiah 2, or 4, 2; S. John 13 1-21.

Appropriate Hymns for First and Second Sundays in Advent, 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.

FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 313, 314, 320.

Processional: 46, 49, 217, 268.

Offertory: 51, 52, 205, 362.

Children's Hymns: 281, 335, 342, 343.

General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.

Processional: 45, 305, 391, 392.

Offertory: 51, 214, 216, 226.

Children's Hymns: 217, 565, 568, 569.

General Hymns: 47, 52, 54, 288.

The Last Year of the Century.

Next Sunday will be the first day of the last year of the Church of the nineteenth century. We have the authority of the Astronomer Royal for saying that the year 1900 will be the last year of the century, and as the Church's year always dates from the first Sunday in Advent, we shall yet have another year before us wherein to gather up the fragments of the nineteenth century. What has the Church in Canada to make up? How many deficiencies to supply? How many good works commenced in faith and hope to continue and complete? Let each parish in the Dominion face the question fairly, and set to work, so that the last day of the Church's year, if we are permitted to see it, may show a record worthy of offering to the Lord of the Vineyard for His acceptance.

God's Tenth.

Let the clergy place fairly before their parishes the amount of debt still owing on each church building, Sunday-school, and call for a united effort to start the new century free of debt. This to begin with, for charity begins at home. In those well favoured parishes, where the debt is small, let contributions flow in to a central diocesan fund to supply the deficiencies of the poorer parishes. Let there be no longer any cry from the widows and orphans of our clergy that their small annuities are unpaid. Much can be done if Churchmen will only take to heart the lesson taught by Abraham, and followed by his grandson Jacob, "of all that Thou shalt give me, I will surely give the tenth unto Thee."

A Government Jumble.

We have been well nigh deluged with letters from all parts of the Dominion, revolting against the unmerited slur cast upon the Anglican Church by the refusal of the Premier, as the mouthpiece of the Government, and persisted in till the very last moment, to send an Anglican chaplain with the contingent force to South Africa. Wisdom seems to have dawned upon the Premier at the very last moment, but the slur remains, and has still to be atoned for. It must, however, be borne in mind that our Premier is a Roman Catholic, and as such, is, of course, not permitted by his Church to admit the validity of Anglican orders, and is compelled to regard all Protestants alike as heretics; he may, therefore, be justified in his own mind for thinking that any Protestant minister or even a Y.M.C.A. layman, is good enough to minister spiritual consolation to Anglicans. We are thankful that he was permitted to learn a better lesson, even at the eleventh hour.

Are We Ourselves Entirely Blameless?

We have, most unfortunately, a great many nominal Anglicans, particularly among our young men and young women (so too have other denominations), who are little better than mere butterflies, flitting from flower to flower, from church to chapel, and from chapel to church; attracted in the morning by the announcement of some sensational preacher at one chapel, and in the evening by a programme of gushing sentimentalism, mis-called "sacred music;" while the stately liturgical offices of the Church, and the orderly preaching of her clergy, are not thought good enough for the present generation. It is from this constant "wobbling," coquetting with Nonconformity, that the enemy gather strength for their assaults on our Church. Still, we can thank God that they are at heart Churchmen, and can rally round the altar, and to the service of intercession, when a crisis comes to be realized in the life of the hearth and home.

Temporary Celibacy for Young Clergymen.

The Archbishop of York has lately been lifting up his voice in favour of temporary celibacy for the younger clergy. His words are weighty, as coming from one who early in his own life, as a London curate, knew the sorrow of being left a widower with two infant children to care for; and who had the courage to remain a widower until the eve of his being raised to the episcopate. We think, with His Grace, that this is a matter into which our bishops should make enquiry, and before admitting any candidate into Holy Orders, or granting his license to a curacy, require, under general circumstances, some promise of temporary celibacy, at least during the period of assistant curacy. Such a promise will be found helpful to the curate, and beneficial to the Church work of the parish.

An Alternative Suggested.

In many cases the usual excuses of lonely life, and such like, can be got over by the young curate having the aid and companionship of a sister, to keep house for him, and assist in woman's special department of ministerial life. The late Bishop Tozer, in his terribly trying episcopacy in Central Africa, had a worthy helpmate in the person of his sister, who had the courage to share the dangers and hardships of his life in the plague-stricken swamps of Zanzibar, such as form no part of the life of our clergy in our healthy Dominion of Canada.

Our Clergy in the North-West.

It is gratifying to find in one of the best of the English Church papers a letter from a layman, who says that he is personally acquainted with our North-West, and bearing testimony to the faithful work done by our clergy there under the trying conditions of the climate. We quote a portion of the letter: "I should think very few of the clergy out there had ever afforded himself a fur coat, such as the Government serves out to every one of the North-West Mounted Police; yet I have seen a Sunday when there were six feet of ice on the Saskatchewan, and a neighbouring pond was frozen entirely through. Artillery could have passed over it without any of the cannon crashing into the water, as was the case with the French at the Berezina, beards and hair were frozen, and the breath froze and fell like pins and needles round us. The police stopped in their barracks, for no thieves were likely to be about; but the clergy did not fail to hold an eight o'clock celebration in one church in several districts, to drive in an open sleigh, or, in some instances, to walk, to have the morning service in another; to give an afternoon service in a third, and again an evening service somewhere else; and at this last, in the place where I was, a couple appeared to be married, having come many miles the day be-

fore for the purpose. And yet the small clerical incomes have had to be curtailed.

Another Soft Answer.

The two Ladies, Chichester and Wimborne, like true daughters of Eve, are not satisfied to let a man, even their Bishop, have the last word, and forgetful of the Apostolic precept, "Rebuke not an elder," they spent time and paper in pointing out to His Lordship that the words "determine" and "determination," have not precisely the same shade of meaning, and express "their astonishment and alarm that His Lordship is not certain about what exactly are or are not the doctrines which were asserted by our church when it was reformed." To this the Bishop replied, promptly: "Pray allow me at once to relieve the 'alarm' expressed in the letter of yesterday, signed by yourself and Lady Wimborne, by assuring you that I have no doubt myself as to 'what exactly are, or are not, the doctrines which were asserted by our Church when it was reformed.'" As only one of the English Church papers alludes to the Bishop's reply, we are led to suppose that the ladies are not anxious for the world in general to know that they have met their master.

As many of our readers are aware, Canon Woodard, rather more than fifty years ago, founded several schools in England for enabling the sons of the less wealthy Churchmen to have their sons educated with all the advantages of the best Public Schools, but with the fundamental basis of the best Church teaching on the lines of the Prayer-Book; and all at the smallest cost possible. Very many of the clergy have gladly availed themselves of the opportunity of having their sons educated at these schools, and the schools have a very high reputation throughout England. The Duke of Westminster has recently given £1,000 to one of the newest of these schools, and this gift seems to have excited the wrath of Lord Wimborne, who wrote to the Times pointing out that many of the masters of the schools were members of the English Church Union; this was followed by another letter, coming this time from Dr. Rigg, who is not even nominally a Churchman, stating that "all the scholars and students are required regularly to practice secret confession to a priest or father." Like Lady Wimborne's donkey story, the lie has been contradicted by those most competent to do so; and it is clearly stated that no boy is ever advised to practice confession, and further that no boy is ever allowed to resort to confession without the written consent of his parents or guardians. Dr. Rigg has had the grace to acknowledge his error, which is more than Lady Wimborne has had the courage to do.

The Church in the Past and the Present.

The continuity of the Church in the Motherland is strikingly illustrated by the history of the Abbey Church of Bath, the chief city of the county of Somerset, England. The original church appears to have been in 676 A.D., by King Osric; seventeen years later it was rebuilt by King Offa, as a college of secular canons. On Whitsunday, 973,

King Edgar was crowned in Bath Abbey Church by Dunstan, Archbishop of Canterbury, and Oswald, Archbishop of York. In 1001, John de Villula, Bishop of Wells, removed the See to Bath, and took the title of "Bishop of Bath," commencing the rebuilding of the church on an ambitious scale, a work which was concluded by Bishop Robert in 1137. In 1245 Bishop Joceline resumed the title of Bishop of Bath and Wells, which has ever since been used, and the seat was again removed to Wells. Hereafter, the Abbey Church appears to have been neglected, and to have fallen into such grievous ruin that nothing but re-edification would meet the case. This was undertaken in 1400 by Bishop Oliver King, and Prior Birde, and the church they built, with later restorations, is still standing on the site of the nave of the great Norman church of Bishop John de Villula. The 400th anniversary of this event is now being celebrated by a series of special services and social gatherings, while a more material commemoration will take the form of the restoration of the famous west front, a work which will shortly be taken in hand. It is hoped that the daily choral services will be established again, which, under a succession of low Church rectors, had fallen into abeyance, though maintained in the neighbouring cities of Gloucester, Bristol and Wells, without a break for many centuries, including the period of the Reformation.

OUR KNOWLEDGE OF THE BIBLE.

We are indebted to our excellent contemporary the Canada Educational Monthly, for the following information, compiled by Principal A. W. Wright, B.A., of Galt. Our readers will agree with us that it is of the greatest import. We intend to continue the subject next week. Early in September the writer prepared the following set of twenty questions bearing upon well-known Bible facts: 1. Name the first book in the Bible. 2. Name the book just before the Psalms. 3. Who was the oldest man? 4. To what age did he live? 5. Name two sons of Abraham. 6. Who was the youngest son of Jacob? 7. Where is Mount Sinai? 8. For what is it noted? 9. Who was the husband of Ruth? 10. Name the three friends of Daniel. 11. Name the birthplace of Christ. 12. In what city did He spend the most of His life? 13. Where was His first miracle performed? 14. Where was Christ when He was betrayed? 15. Who betrayed Him? Give full name. 16. What two disciples were the sons of Zebedee? 17. Who was the first Christian martyr? 18. To what city was Paul going when he was converted? 19. Where was the Apostle John in banishment? 20. Name the first epistle. It will, I think, be admitted by all that these are very simple questions, and should all be readily answered by anyone even superficially acquainted with the Bible. They deal with such Bible facts as children would be most likely to hear about and know. Several of them refer to great outstanding names and events referred to in the International Lessons of comparatively

recent date. Through the courtesy of masters who are interested in religious education, these questions were submitted to certain classes in four of the High Schools and Collegiate Institutes of Ontario, one in a city, one in Eastern Ontario, and two widely separated, in the Western Peninsula. In three of the schools they were given to Form I., the lowest, comprising in the main pupils who have just passed the Entrance Examination; in the other they were given to Form II., pupils who have passed Form I., or the Public School Leaving Examination. There were 172 of these in all, aged from 12 to 17, average age nearly 15. The questions were also answered in two of the schools by the pupils of Form IV., the highest, comprising pupils who have passed the Junior Leaving or the Junior Matriculation Examination, aged 16 years and upwards. There were 13 in these two classes. I also sent the questions to a former pupil, now a teacher in a denominational academy in Indiana, and by the kindness of the staff there they were used as a test to all the students of the school, though the papers of only 14 of the lowest or Preparatory Form pupils were sent to me, as these were all I wanted for my purpose. I received the written answers from the other schools also, so that I had in all 199 sets of answers from young people aged from 12 to over 20, hailing from city, town, and country; coming from all classes in the community, from every leading Protestant denomination. All these in Ontario at least have received a good Public School education; a number have been for four or five years in the High School; nearly all have attended Sunday school with greater or less regularity for from five to a dozen years; nearly all come from professedly Christian homes. And what is the result of a careful scrutiny of the answers? Not one of the 199 answers the twenty questions with absolute correctness; not one answers nineteen. One, a pupil of the Indiana Institute, aged 18, answers eighteen quite correctly, and the other two nearly so. He wrote "Methuslah," and said he lived only 960 years. No paper had seventeen or sixteen answers just right, while three had fifteen; one from the city school and one each from the peninsular schools; and the Eastern school came not far behind, one of the papers having fourteen. No paper had thirteen correct answers; 6 had 12; 5 had 11; 5 had 10; 3 had 9; 5 had 8; and 2 had 7. When we get down to half a dozen, we reach a more popular standard, for 20 had 6 right; 20 had 5; 13 had 4; 32 had 3; 25 had 2; 34 had only 1; and 24 out of the 199, over 12 per cent., had not a correct answer at all. Answers that were not precisely right, being misspelled or incomplete, but which showed some knowledge, however remote or inaccurate, of the subject dealt with, were marked as approximately correct. One paper had twelve answers so marked; 1 had 10; 5 had 9; 9 had 8; 15 had 7; 34 had 6; 35 had 5; 32 had 4; 36 had 3; 14 had 2; and 17 had 1. Combining the answers quite correct and those approximately correct, one pupil answered 20 questions; one answered 19; 3

18; 6, 17; 2, 16; 7, 15; 5, 14; 9, 13; 8, 12; 15, 11; 18, 10; 20, 9; 16, 8; 18, 7; 16, 6; 20, 5; 14, 4; 8, 3; 10, 2; and 2, 1. Pupils of the Indiana School, whose papers were not sent me, gave answers of the following value, as reported by my friend there: Those who entered this year, age from 19 to 23, average about 20 (too old for the comparative test), made an average mark of 57 per cent. Students who were there before from a term to a year, age from 18 to 26, average about 23, made over 78 per cent. One student of 25, who entered this term, made 100 per cent.; five made from 90 to 98 per cent., and five made from 80 to 89 per cent. Some of these are taking Bible studies in the Institute, but none have completed the course.

THE SURE BASIS.

The foundation of friendship is faith; without faith profession of friendship is a farce. But how many good women, who have a certain intellectual sympathy or moral affinity will profess friendship, exchange confidences, and yet this relation will be broken without question or explanation because one of the two has unconsciously, unintentionally, offended against the other; the whole past wiped out, so far as the future is concerned, because there was no foundation under a structure that outwardly bore evidence of solidity. Faith is the foundation of life. The lack of it robs life of beauty and hope. To conclude that one who has professed friendship, shown affection, would deliberately do that which would annoy, much less injure, one or one's work, is a proof that the relation is a false one, and that there is cause for gratitude in the accident which reveals the false tenure that has held the two. The misery of social life finds its root here. The lack of faith in people leads to inward doubts, false conclusions, petty jealousies, and gossip. It is this that leads to what is told in the ear being proclaimed from the housetop. The pity of it, that men are constantly making their estimates of each other from the lowest, not the highest, moment of contact! We acknowledge that a healthy soul must dwell in a sound body, and think we have made great advances over our grandfathers, and yet in social life the mood of the moment, due to worries, to toothache, to an unsuitable gown, will change the relation that has actually progressed to terms of endearment. If one did not believe in the evolution of man, he would give up in despair, disgust. But we are forced to see upward growth in men, in families, in circles. Larger knowledge of men proves that the better, not the baser, motives control men in life. The integrity of the individual compels belief in the mass. Comprehension of our relation to the world and its work puts us in a position where our estimates are truer, finer, juster. Faith is based on knowledge, not ignorance; on years, not moments; on love, not words; on the trend of the individual life, not on the eccentricity of the moment. The parting of two human souls, who have held on their way together for even a little time is not a light mat-

ter. Friendship, like matrimony, is not to be entered into unadvisedly or carelessly, but, having been entered into, it is too sacred to be severed thoughtlessly or hastily. Nor will it be if it rests on the only foundation that gives it the right to exist—Faith.

HOMILETICAL HINTS ON THE COLLECTS.

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

Second Sunday in Advent.

The Holy Scriptures as a preparation for the second advent. The best of all preparations. Those writings which tell us what Christ was and did will best prepare us to know Him, to meet Him, to understand what He will do. The beauty of the Collect generally felt.

- i. Consider the Lord's design in Holy Scripture.
 1. He caused them to be written. (1) The Lord here is God the Father. The words would quite well apply to God the Son; but the close of the Collect shows that they refer to the Father. (2) God the author of Scripture. By His Spirit illuminated minds of prophets, evangelists, apostles. We are not required to hold any special view of inspiration. But these books are divine.
 2. They are written for our learning. For our guidance and instruction.
 - ii. The Prayer—Grant that we may, etc.
 1. That we may hear. The public reading and hearing. To this a blessing promised.
 2. That we may read. These books, when first written, applied to only a limited class; now to almost all. An unspeakable blessing. All have now access to the sacred volume for themselves.
 3. That we may mark, give attention—without which reading and hearing have no effect.
 4. That we may learn. A further advance. All Holy Scriptures are "written for our learning." This the end set forth in the earliest part of the Collect.
 5. Inwardly digest; that is assimilate, make it our own; make it part of ourselves.
 - iii. The end and aim of the prayer.
 1. Eternal life. Not merely endless existence, but life in God. This is life eternal. That they might know Thee, the only living and true God. Embraced by faith and ever held fast.
 2. And this by faith and patience of the Scriptures.

AN ADDRESS.

The Functions and Limitations of the Priesthood. Address by Rev. Dr. Ker, Grace Church, Montreal. Delivered at the Annual Conference of the Alumni Association of the Montreal Theological College, October 12th, 1899.

In discussing this subject it would not be difficult to suggest questions so interesting, and, in many respects, so important, that the whole time of this conference, to the exclusion of all other business, would not suffice for their full consideration. The Greek word *hierous*, and the Latin word *sacerdos*, with the Greek and English *presbiteros* and *priest*, are, as you all know, good and useful words in their proper places; but how far they are cognates or not cognates are matters for the class-room and the study, rather than for an occasion of this kind. Around those words the strife of tongues has long raged, and, in some ultra militant quarters, still rages. It would be doing a poor service to the peace-producing intention of these conferences to import from without even a small share of the dogmatic warmth which the very mention of the name "priest" so often generates. I shall, therefore, endeavor to keep close to my theme, viz., the functions and limitations of the priesthood in that portion of the Catholic Church to which we, in God's providence, belong. "The three orders of bishops, priests and deacons, had their origin in Apostolic times. So

certain is the Church of England of this fact, that, without any shadow of hesitation, she appeals for its verification to the Holy Scriptures and ancient authors. Her reverence for the Apostolic imprimature is so great, and her respect for primitive practices is so profound, that she absolutely refuses to permit within her borders the exercise of the ministry of bishop, priest, or deacon, save by those who have received episcopal ordination or consecration. On whatever matters the Church of England is silent or ambiguous, on the subject of her own orders she is clear and emphatic. Nevertheless, while she is thus clear and emphatic as regards her own use, she pronounces no formal sentence of invalidity on the ministry of other Christians, whose interpretation of 'Holy Scripture and the ancient authors' differs from hers. In the Ordinal, the Church of England states the law for her own household, and declares the conditions that must be complied with by those who would minister in her sanctuaries. In order, then, to execute the functions of a priest in the English Church, in addition to all other gifts, graces, and equipment, episcopal ordination is absolutely necessary. This cannot be dispensed with. No Bishop or Archbishop, no Synod or Council, however powerful, could, by mere vote or resolution, apart from the laying on of the Bishop's hands, give canonical authority to a layman, or even to a deacon, to exercise the functions of the sacred priesthood. If this be true, and it is true, how anxiously theological students and the reverend deacons, too, should watch that they do not, by even a hairsbreadth, go beyond their own limits, or invade functions which they have not been empowered and commanded to undertake. It is as little permissible for a layman to make himself a deacon, or for a deacon to make himself a priest, as it is for a priest to make himself a Bishop. The words of the Apostle have their full force here: "Let all things be done decently and in order." So far the question is not answered; what are the functions and limitations of the priesthood? To this a formal, and complete, and satisfactory reply would be that, "the functions of a priest are all the functions of the Christian ministry; the limitations, those special functions which are of necessity inherent in the episcopal order." In other words, a priest can do all that a deacon may do, and he may do all that a Bishop can do, save those particular duties, very few in number, the discharge of which is restricted to the Bishop alone. In this connection the words of St. Jerome will recur to you. Downward the functions of the priest have no limit; upward they are limited only by those functions for the exercise of which a priest is needed, who has received episcopal consecration and power. In order to suggest a definition, somewhat less formal, we may enumerate three heads, under which all the functions of a priest may be included. These are: (1) Messengership; (2) Watchmanship; (3) Stewardship. 1st, Messengership.—The first function of a priest of the Church of England is that he is a messenger—Christ's message bearer. The message is contained in Holy Scripture concerning which the priest believes it to be the Word of God, containing "all things necessary to salvation." The message as delivered by the messenger must agree with the message book, and it is the priest's duty to explain and unfold it, remembering whose message it is, and the eternal consequences that may depend upon its faithful delivery and exposition. Difficult work at all times is that of the faithful messenger, but the compensations are great: "How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings that publisheth salvation." 2nd, Watchmanship.—Watchmanship involves oversight, watching, shepherding, guarding. The priest is Christ's watchman in the parish, and the parishioners are the very flock of Christ for whom He shed His Blood. It is the duty of the shepherd to keep the flock together, to protect it from harm, to care for the lambs, to follow after those who go

astray. "Feed My sheep, feed My lambs, tend My flock." "Son of man I have made thee a watchman unto the house of Israel." 3rd. Stewardship.—The priest is, in a very real and special sense, Christ's steward. He has power and commandment to speak and act in Christ's name. As steward, the spiritual goods of the Church are entrusted to his administration. The deposit and guardianship of the Faith are part of the stewardship. As steward of the mysteries of God, the priest ministers discipline; he dispenses the Holy Sacraments; he remits and retains sins; he leads the worship of the people in their solemn assemblies; he blesses the congregation; he associates himself with the Bishop in the ordination of priests; he is spokesman for the congregation in the junction of public worship, and he is God's ambassador—by virtue of his ordination outwardly, and visibly accredited as the spokesman of God to the people. This is an appalling catalogue of responsibilities, the very mention of which may well cause us to exclaim: "Who is sufficient for these things?" Yet, if the responsibilities of the priesthood are amazing, so also are its dignities. No angel or archangel is permitted to do what a priest can do. No angel or archangel can attain to the rewards that await the faithful priest, or be judged with the intolerable judgment that awaits the priest who is unfaithful. Surely the words of the Apostle are of immediate application: "It is required in stewards that a man be found faithful." Thus far I have dealt with the priest mainly in his public ministrations—discharged in the sight of men. But there are other duties which the faithful priest will never forget, no matter how great the pressure of public and official duties may be. There are intercessions for those in the parish whom the priest knows to be in great and burning need of such intercessions. Intercessions for the whole flock, especially for those whom sin has wounded, and weakened, and defiled; for the tempted, that they may be strong to overcome; for the sick and the dying, by name, that they may obtain help, and pardon, and peace; perhaps, also, intercessions for those who have lately fallen asleep in Jesus, that the glory of the Lord may shine upon them where they are in ever increasing beauty and splendour. All these intercessions, with many others for the Sunday-school workers and scholars, for the Church officers and wardens, for missions at home and abroad, for the peace and unity of the Church, for the conversion of the Jews—all these, I say, will from time to time form part of the ministry of the priest, when, in solitude and with his door closed, he ministers before God in the secret office. In closing, let me quote, with a little variation, the words of Canon Newbolt, in "Priestly Ideals": "Before all things else let us, who are sharers in this great ministry, aim at the fuller development in our own souls of that holiness, which must ever be the distinguishing badge and glory of the Christian priesthood; a life marked with the cross; a life which exhibits personal appreciation of God's law and a delight in all that he has reached; a daily life, clean, fresh, full, alive unto God, watchful and eager for His work, and withal, devoted to this Church of England, of which we are at once proud and thankful to be called sons and priests."

ARCHDEACONRY OF PETERBOROUGH.

The sixth annual conference of the archdeaconry was opened at Peterborough, with a celebration of the Holy Communion at St. John's church, on Tuesday morning, November 14th. At morning prayer, Rev. G. Warren gave a very helpful address. He spoke of God's ceaseless activity in the world of nature, and His redemptive energy in the spiritual world. His great work of redemption began long before the earthly ministry of Christ, but when Christ came in the flesh, His message was: "My Father worketh hitherto, and I work." That work of His was a quickening—the giving of life to dead souls. And this involves the condemnation of those who reject Him—"now is the

judgment of this world." We who have been sent by Him, our work is really God's work, and we are bound to ask: "Are we living? have we faith? are we leading people to Christ?" The conference was called to order in the Sons of England Hall, the Ven. Archdeacon Allen in the chair. The Rev. J. C. Davidson gave a warm welcome to the visitors. The Archdeacon made a very happy opening address. He spoke of the serious reduction of the rate of interest on Church endowments, for which some remedy should be found. He said that the lack of proper support to the Widows' and Orphans' Fund was a scandal and disgrace to the diocese. Some arrangement should be made that clergy should be properly introduced into the parishes to which they were appointed. He also referred to the desecration of the Lord's Day, and said that the Church of England should make a great effort to stem the tide of intemperance. A paper was then read by Rev. J. S. Broughall, on the "Origin of the Church of England." He showed that though it was impossible to say exactly when the Church was founded in Great Britain, the presence of three English bishops at the Council of Arles in A.D. 314, proved that the Church was fully organized at that date, and from many early references it was unquestionable that Christianity must have been introduced at least early in the third century. The form which it took was rather that of the East than of the West, and Bishop Lightfoot has shown the connection between the languages of Galatia and South Britain. After the Roman legions were withdrawn, and the Saxon invasion had driven the British Church into remote corners, there were two great sources from which its life was renewed. The work of St. Columba, which grew out of the mission of St. Patrick, led to the establishment of Iona, from which centre the great Celtic mission to England took its rise; while Augustine, coming from Gregory I., of Rome, planted a mission in Kent, which, gradually spreading northwards, became in time assimilated with the older forms of Christianity. Mr. Broughall gave a very interesting and scholarly account of the pioneers of Christianity in Great Britain in those early days. Rev. Canon Farncomb followed with a paper on "The Relation of the Church of England to the Church of Rome and the Reformation." He said that the early British Church was for centuries altogether independent of Rome. The work of Gregory I. in sending Augustine was a cause for unmingled thankfulness. Gregory himself utterly repudiated the supremacy of any Bishop over the rest of the Church. Things were greatly changed by the time Gregory VII. came to the Papacy. We see in him the harm that can be done by a good man working for a bad end. That end was absolute power, political as well as spiritual, for the Papacy. The loss of the temporal power is seen in the exclusion of Rome from the Peace Conference at the Hague, and we may pray that the spiritual supremacy may, in God's own time, pass away also. The Church of England resisted these claims in every age. That she is not now recreant to the principles for which the martyrs of the Reformation laid down their lives is seen in the fact that England is the one country where the Church of Rome is almost powerless. In the discussion which followed, Rev. W. E. Cooper dwelt on the unbroken continuity of the Church in England. Mr. Knight took exception to the school histories, which convey the impression that the Church only dates from the Reformation. Provost Welch pleaded for justice to our opponents, as to historic facts, and pointed out the value of lantern lectures. Mr. J. Creighton claimed that the Church of England had always been a National Church, and never a part of the Church of Rome, while the Roman Church was the first dissenting body in England. Rev. H. Symonds showed that our view of continuity differs from that of Rome. He said that we should seek for union with other bodies of Christians, and aim at making the Church what she should be, the Church of the English-speaking people of the world. Mr. Archbold spoke with great heartiness

of the help received from members of the Church for the mission of Warsaw and Hall's Glen. He was very hopeful for the future prospects of the mission. Mr. Creswick stated that he was building a stone church at Young's Point to cost \$1,000, of which \$500 was already raised. Rural Dean Webb presented a report on the condition of the Church in the archdeaconry. He said that the future of the Church largely depends on the extent to which the people in country parts, always tending city wards, have come under Church influences. According to the statistics of the diocese, there had been (in the archdeaconry), only one new mission formed in four years. In the same period four new churches had been built; the membership had decreased by 1,148; yet there were 344 more communicants, and a slight increase in clerical incomes. In contributions to parochial objects, a loss of \$100, and in extra-parochial, \$1,148. Mr. Webb spoke very forcibly of the need of extending the work, especially in view of the enormous number of people, who (in the assessment rolls) refuse to call themselves members of any denomination. Rev. E. Goward spoke encouragingly of the increase in attendance at church and Sunday-school in his mission. A very interesting discussion showed the members present to be intensely in earnest in regard to Church extension. Rev. W. C. Allen moved that the rural deans continue their work of collecting information. There was a large attendance in the evening at St. John's church. Provost Welch preached on St. John ix., 4. He said that we too, no less than our Divine Master, must work the work of Him that sent us. Every age of the Church has had its champion. There were heroes of the pioneer days in Canada, and we have entered into their labours. We have our opportunity now. "The night cometh when no man can work." And yet we must remember that no one's life is indispensable. The most energetic are most liable to forget this. It does not matter that we are victorious, but that the right shall win. How little are individuals in the great tide of the Church's progress! Our earthly work comes to an end, but heavenly service is forever and ever. (To be continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Sydney, C.B.—The meeting of parishioners, mentioned in our issue of the 16th inst., as having taken place at North Sydney, with a view to the enlargement of the Church, and for providing a curate, should have been stated to have been held at Sydney, not at North Sydney. The Rev. S. J. Woodroffe, rector of Homer, Ont., in the diocese of Niagara, has been appointed to the curacy.

Halifax.—On Monday, the 20th, a memorial service was held at St. Luke's cathedral for Lieut. C. C. Wood, a native of this city, who was killed in a reconnaissance near Orange river junction. General William Seymour and the principal officers of the garrison and militia forces were present in uniform. In the body of the church were the Halifax Academy Cadets, and the children of the Morris street school, where as a boy Lieut. Wood attended. The burial service of the Church of England was sung. Rev. E. P. Rawford sang the sentences, Garrison Chaplain Pullock read the Scripture lesson. A sermon was preached by Bishop Courtney. His Lordship spoke of the sympathy from the wide Dominion and the wider British Empire, that unites with that of Halifax people for the family of him who so nobly died fighting the Empire's battles for justice and right. He died from wounds in his head and chest with his face to the foe. Lieut. Wood was held up as a pattern to the young in his obedience and his devotion to duty.

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Charlottetown. St. Paul's.—The Rev. Leo Williams has commenced his duties here. He left Halifax last week and carries with him the best wishes of all his old parishioners there. His father was the late Lieut.-Col. Arthur Williams, of Port Hope, the hero of Batoche, and his brother is Captain Victor A. S. Williams, of the Royal Canadian Dragoons, who is now district officer, commanding at Winnipeg.

St. John's. On Sunday night, the 19th inst., Trinity church was robbed, and about \$45 in cash taken from the safe. The old silver communion plate, part of which was donated to old Trinity, was not disturbed.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John's.—The Rev. J. R. S. Parkinson has resigned the rectory of St. Jude's church, Carleton, and sailed for England.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—At a meeting of the Church of England clergy of the city and district, held recently, the following resolution, expressive of regret at the death of Sir William Dawson, was passed unanimously: "Whereas, it has pleased Almighty God to call to his rest, full of years and honours, Sir William Dawson, LL.D., F.R.S., F.G.S., C.M.G., one of Canada's most distinguished and gifted sons, we, the Bishop and clergy of the Church of England, in Montreal, desire to place on record a marked expression of our high appreciation of his eminent ability and learning, as also of his consistent and devoted Christian life and character. And, in recognizing the incalculable services which he has rendered to the cause of education in this country, as principal of McGill University, and in other positions, we would especially record our deep sense of gratitude and indebtedness to him for using, as he did, his masterly talents and scientific research in defence of the Christian verities and the Inspired Word of God, whereby his name has become known and honoured throughout all Christendom. Be it resolved that the Bishop and clergy do attend the funeral in a body, and that Lady Dawson and family be assured of our deep sympathy with them in their bereavement, and all our prayers that the God of all consolation may comfort and sustain them as He only can."

(Signed). W. B. MONTREAL, President.

A largely attended meeting of the Sunday School Association of Montreal was held in the Synod Hall, on Monday evening, the 20th inst., Dean Carmichael in the chair. Rev. W. O. Howard read a striking and thoughtful paper on "The Sunday School Teacher's Preparation." It was followed by an unusually spirited discussion, in which Principal Hackett, Principal Rexford, Rev. Mr. Kittson, Archdeacon Mills, Mr. Nicholas Mudge and Mr. Buchanan took part.

Christ Church Cathedral.—The ladies of the Cathedral Missionary Auxiliary have placed a brass tablet in memory of their late president, Mrs. Norton, in the Chapter House, where she held nearly all her meetings during the past fifteen years. The tablet was the work of Messrs. J. C. Spence & Sons, of this city.

St. Jude's.—The first Montreal company, Boys' Brigade, in connection with this church, has begun its eighth session, 1899—1900. Its future is promising. Officers, non-commissioned officers, and privates, number about thirty, of whom ten are recruits, and there is promise of more joining before long. The following is a copy of extract from the

constitution of the Boys' Brigade: "Object—The advancement of Christ's kingdom among boys, and the production of habits of obedience, reverence, discipline, self-respect, and all that tends towards a true Christian manliness." As far as possible, these several matters are brought prominently before the members of the company on all occasions, and they are expected to govern themselves accordingly.

St. Martin's.—Mr. John M. Walkley, organist of the Church of St. Matthias, Westmount, has been appointed organist and choirmaster, in place of Mr. J. H. Campbell, who retires after fourteen years' service. Mr. Walkley, who will commence his duties on the first of the year, is an Associate in Music of the Dominion College of Music, and has exceptional musical talents.

Beauharnois.—Last week a large and handsome bell was received by the churchwardens, bearing the following inscription: Dr. and Mrs. W. Seward Webb to Trinity Church, Beauharnois; Meneely Bell Company, Troy, N.Y., 1899. Although too large for the original belfry, it will not be too large for the glorious work for which it is designed.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—At the conclusion of the meeting of the Executive Committee of the diocese on the 23rd inst., the Archbishop read the subjoined letter, prefacing it with an expression of regret over his inability to arrange for a coadjutor: "St. George's Hall, Kingston, November 23rd, 1899. To the Executive Committee of the Synod of the diocese of Ontario: Owing to increasing age and my infirmities, I have for some time past thought of resigning the See of Ontario, and have now decided that I shall do so at or immediately after the meeting of the Synod to be held in May or June next. It is my earnest wish to be present at that meeting and at the election and consecration of my successor. In resigning, I shall do so expecting that a proper provision will be made for me, and after conference with the Dean, the Archdeacon, Mr. Pense and Judge McDonald, I have left this matter to be adjusted by them, subject to their understanding that such provision shall not be less than \$2,000 per annum, including the commutation allowance of \$600, all arrangements as to such provision to take effect from the time of the consecration of my successor. (Signed), J. T. Ontario."

It was moved by Rev. Rural Dean Loucks, seconded by Judge Wilkison: Upon hearing the statement read by His Grace, the Archbishop, as to his proposed resignation of the See, it is resolved that the Dean, the Archdeacon, Mr. Pense and Judge McDonald be appointed a sub-committee, with power to add to their number, to consider ways and means for making His Grace the provision referred to in such statement.

It is stated that the Archbishop may remain in the city, but that it is probable that during the winter months at least he will go south, as his constitution cannot very well stand the rigorous climate of a Canadian winter. Mrs. Lewis is at present in Worcester, Mass.

Winchester.—The Rev. F. Newham has left to take charge of a parish in Kent, England.

Bath.—The Rev. E. F. Evans has resigned his living, and is going to Cape Vincent, N.Y.

St. James'.—At the chapter of the rural deanery of Frontenac last week, Rev. Mr. Rowland, of Ompah, reported the completion of the new church at Ardoch, and the beginning of another new church at Arden. Mr. Rowland has been doing faithful work in a quiet way for seven years in that mission, and is to be congratulated upon the suc-

cess of his labours. A communication was received from E. J. B. Pense, president of the laymen's association, giving the names of several gentlemen who had kindly offered to give assistance as lay readers in order to facilitate the proposal for the increase of the Mission Fund collections. The Diocesan Mission Fund was then discussed, and it was unanimously felt that no scheme for the increase of the fund could be expected to meet with success until more efficient episcopal supervision be secured for the diocese. A resolution to this effect was carried and ordered to be presented to the board of rural deans for action. The chapter will meet again next May, at St. John's church, Portsmouth.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Bathurst.—St. Stephen's.—A driving shed, 87 feet by 20 feet, was raised on Thursday, Nov. 9, by a strong gang of men under the direction and guidance of Mr. Cameron. The neighbours in the vicinity most kindly came and gave their assistance when they heard of the raising. Nearly \$30 was subscribed on the spot towards the expenses in connection with the erection of the shed. The Rev. C. E. S. Radcliffe and the churchwardens take this opportunity of thanking all who so kindly helped. Mr. Radcliffe thanks an unknown friend for sending him several copies of The Canadian Churchman for the months of October and September. A disused set of altar vessels would be of great value to the mission just now. Will some good friend, clerical or lay, kindly give this fact a serious thought. "Laus Deo."

Cornwall.—The second annual conference of the Women's Auxiliary of the Deanery of Stormont opened on Tuesday, the 14th, the president, Mrs. Houston, occupying the chair. A large number of delegates were present, also the Bishop and several clergymen. Mrs. Houston was unanimously re-elected as organizing secretary; Mrs. Bruce read a sketch of the late Bishop Sullivan of Algoma; Mrs. Rubidge read an account of mission work in South America; Mrs. Wallace read a letter from Rev. Mr. Matheson, missionary at Onion Lake, N.W.T. The meeting closed with the Doxology.

In the evening Mrs. Houston gave an entertaining account of the work of the year; Mrs. White read a paper on Africa, and Miss Crites read a sketch from a Japanese branch. A very pleasant and instructive talk was given by Miss Wilson to some 30 little people who were present, they singing a missionary hymn and the Lord's Prayer. Mrs. Houston made a few remarks on the Chinese in America and our duty towards them. Rev. Mr. Samwell, Wales, complimented the women on their work. The Bishop added a few kindly and encouraging words and pronounced the benediction, which brought the meeting to a close.

The seventh annual conference of Church-workers of the deanery of Stormont was held in Trinity Hall on Wednesday, the 15th, there being a large attendance at all the sessions.

At 8 a.m. there was a corporate communion of church workers in Trinity church, when over 60 persons partook. After devotional services the regular proceedings of the convention were opened by the Bishop. In his remarks His Lordship spoke feelingly about the Widows' and Orphans' Fund, which he said was distressingly small, as compared with other dioceses. The claims of the widows and orphans and the absolute necessity of increasing the fund were forcibly urged. The present capital is only \$13,000. He also set forth very forcibly the claims of Trinity College, Toronto, which was at present in sore straits, and suggested that, as had been done in other deaneries, the Synod be requested to set apart one Sunday in each year when the needs of Trinity be brought forward

in the churches, and a collection taken up for its funds.

Rural Dean Houston presented his annual address on the state of religion in the deanery. A flourishing congregation—that of St. John the Evangelist, Lancaster—had been added during the year. There are 1,047 church families in the deanery, the total church population being 4,837—an increase of 48 and 95 respectively over the year previous. The fact is commented upon that while the population of the diocese of Ottawa as reported to the clergy is 20,356, the number by the last Dominion census was 37,393, showing that a great many nominal church people are unknown to the clergy. The same state of affairs exists in other denominations.

There are 1,941 communicants in the diocese, 48 more than last year—Cornwall, 430; East Cornwall, 110; Barnhart's Island, 21; Crysler and Newington, 174; Lancaster, 46; Iroquois, 143; Morrisburg, 260; South Mountain, 62; Osnabruck and Moulinette, 414; Winchester, 54; Williamsburg, 254. There were 164 baptisms, 17 of which were adults; 205 confirmations, 40 marriages and 92 burials; 93 Sunday school pupils, 122 Sunday school officers and teachers, and 19 Sunday schools. The diocese gives \$5.48 per family for clerical stipend; Stormont deanery, \$4.90. For all parish purposes, Stormont deanery gives \$15 per family. In the deanery there are 20 churches and 4,300 sittings, one for every man, woman and child of the church membership. Contributions to the Mission Fund in the deanery were \$890, at the rate of only 85c. per family. The receipts from the Mission Fund were \$1,050. To the W. & O. fund, \$91.27 was given by the congregations, and \$165.45 by the clergy. To Domestic and Foreign missions \$163.05 was given and \$464.06 by the Women's Auxiliary. Allusion was made by the Rural Dean to extensive improvements in almost all the churches and church premises, most of which have been alluded to from time to time in these columns.

A grant of £90 to Aultsville and £30 to Gallinbertown was given by the S.P.C.K. for church building. A conference took place between the members of the Woman's Auxiliary and the clergy, in which a number of interesting facts in regard to the work were elicited. The Bishop, Rev. Mr. Sills, Rev. Mr. Samwell, Rural Dean Houston, Mrs. Houston, Mrs. Green (Crysler), Mrs. White and others taking part in the discussion.

Rev. C. E. Sills read a paper on certain aspects of the Reformation as it affected the Christian Church. He set forth that the Church of England retained essentials, while rejecting practices and observances of the Church of Rome, considered to be errors. The paper showed very careful investigation into the history of the Church in mediæval times, and traced the manner in which errors crept in, consequent on the assumption by the Papacy of political as well as spiritual power. The point was strongly insisted upon and proved that the Anglican Church was not an invention of Henry VIII., but a living and independent organization from the earliest times. An interesting discussion followed, the Bishop contributing a number of pertinent facts.

Rev. Mr. Hunter took up the subject of the best methods of extending the Church's influence in cities and districts. After showing why in the early days of Canada the Church had allowed other denominations to occupy the ground it should have held, the speaker advocated more generous giving on the part of the people, and earnest, individual work by the preachers. Rev. R. W. Samwell deprecated Mr. Hunter's pessimistic tone, contending that the Church of England was building more churches than any other religious body in Canada, and that she was making true and substantial progress. Rev. Mr. Whalley favored the holding of missions wherever practicable as a means of awaken-

ing religious life. He saw no reason for discouragement. Rev. Mr. Sills advocated the education of children in the history and truths of the Church. As a rule parents were not sufficiently interested in the spiritual welfare of their children.

An interesting paper by Rev. Mr. Whalley on the attitude of churchmen to members of other Christian churches brought the session to a close.

In the evening a conference service was held in Trinity church, when addresses were delivered on the Holy Communion by Rev. Mr. Anderson and Rev. Mr. Whalley. A resolution was passed, recommending to Synod the setting apart of a day in each year when the needs of Trinity College should be set before the people and a collection taken up for its funds.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Anglican Mission to Italians.—The induction of Rev. D. A. Rocca, B.A., to the newly-established Church of England ministry to the Italians of Toronto, on the 23rd inst., proved to be an interesting event. The mission is located in the little church building, 88 Edward street, in rear of Grace church, which is well adapted for the purpose. The induction was performed by the Bishop of Toronto in the presence of Revs. Rural Dean Langtry, Canon Sweeney, Revs. A. J. Broughall, J. Pitt Lewis, A. H. Fuhring, G. C. Wallis, Chas. Ingles, several other clergymen and a crowded congregation. Evensong was conducted by Rev. Mr. Wallis, the music being furnished by St. Luke's choir. Rev. A. J. Broughall presented Mr. Rocca to the Bishop in the following words: "I have examined his letters of orders, credentials and testimonials, and find them correct and satisfactory as to his standing, character and conduct in the past. He has also submitted to me a written statement of his reasons for withdrawing from his ministry in the Roman Church and his acceptance of the Catholic faith and worship as set forth in the prayer-book and articles of the Church of England." Mr. Rocca addressed the congregation in Italian, Mr. Lewis read a letter from Italy speaking highly of Mr. Rocca, and Mr. Fuhring addressed the congregation on the steps which had led to the establishment of the mission. The Bishop spoke very cordially in welcoming Mr. Rocca.

Ashburnham.—St. Luke's.—Rev. H. Symonds desires gratefully to acknowledge an anonymous donation of \$10 for the Sunday school library placed upon the offertory plate.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Rymal.—The last of the three harvest thanksgiving services in this mission was held in St. George's church. The Rev. Canon Forneret gave the address, which was much appreciated, as was that of Canon Bland in Christ church, Woodburn, on the occasion of the thanksgiving service held in that church. Bright music and seasonable decorations, and the presence of visiting clergy added to the interest. The Rev. E. A. Irving, of Dundas, has promised to preach the annual sermon on behalf of missions, on Sunday, December 10th.

Milton.—Grace Church.—The anniversary services of the dedication of this church were held on the 16th and 19th inst. On Thursday, 16th inst., the Rev. Dr. Langtry, of Toronto, preached at Evensong, when a large congregation had assembled. The sermon was listened to with much interest, it being the first time many of the congregation had the pleasure of hearing Dr. Langtry's instructive addresses. On Saturday evening, the 18th, the Rev. G. F. Davidson gave a lantern lecture in the

school room, where a large audience enjoyed his interesting lecture on the history of Trinity University. Many were rather surprised to learn of the dimensions of the University, and were more convinced of the necessary place Trinity occupies in the education of the province. On Sunday, the 19th, Mr. Davidson preached at the morning and evening services, and the congregations manifested much appreciation of the services throughout the day, which were so fittingly begun with a celebration of the Holy Communion at 8 a.m. The musical part of the service reflected much credit upon those in charge; and the offertory was also quite liberal. The work in this parish is progressing very satisfactorily, and peace and harmony seem to prevail.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Meaford.—Christ Church.—The Bishop arrived here from Clarksburg on Sunday evening, the 12th inst., and held a confirmation. The attendance was very large, a great number not being able to find admission. The service was very impressive and most heartily enjoyed by all. Twenty-three candidates were presented by the rector. The Bishop's sermon was most interesting, presenting the idea that the age in which we live is the night, and Christians should be living in expectation of the coming day of the Lord. "The night is far spent and the day is at hand." The words will long be remembered by all who heard the Bishop preach. His address to the candidates, with fatherly words of advice, was most touching. Special prayers were offered for our soldiers in South Africa and for the contingent from Canada upon the sea. A series of Sunday evening sermons is now being preached on "The Prayer Book" by the Rector.

At an "At Home" recently given by Mrs. T. R. Moore to the Ladies' Aid, Miss Veitch of Lindsay, who for two years has been in Hay River country, near the mouth of Mackenzie River, was present as announced and gave very interesting information about the mission to the Slavey Indians, their habits, customs, dress, food, etc.

Preston.—St. John's Church.—The Rev. Canon Sweeney, of Toronto, was the preacher at the anniversary services on Sunday 19th inst., and his sermons were much appreciated. The offertory for the church debt was as usual a very liberal one. The choir of the church has been augmented and improved under the leadership of Mr. H. L. Read, of the Merchants' Bank. The Sunday school, too, has been quickened in numbers and influence under the new superintendent. Many improvements have been made within the church, and others are in contemplation. The wardens of this church are Mr. A. D. Pringle, manager of the Merchants' Bank, and Mr. Cyrus Dolph, manager of the Metal Shingle Works.

Hespeler.—Preston and Hespeler are still one parish, though there has been some talk of separation. The anniversary services in St. James' church were held on Nov. 19. The Rev. F. E. Howitt, M.A., of St. George's church, Hamilton, was the special preacher. And right worthily did he fulfil his task. The large congregation, morning and evening, testified to the interest they felt in his plain, earnest presentation of Gospel truth. Your correspondent was privileged to hear the evening sermon on "God so loved the world," and can bear record that it was most helpful. It is evident that the people have not lost interest in listening to the old, old story. It is still "the power of God unto salvation to everyone that believeth." Mr. Howitt has promised to come again on the 3rd or 4th Sunday in January, and will then give his illustrated lecture on Palestine (on Monday and Tuesday), in both churches. The singing and responding in Preston and Hespeler churches are most hearty and inspiring, and the tone of the services decidedly Evangelical. The offertory on Sunday was \$66. A

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memorial tablet was unveiled for the first time on Sunday the 19th in St. James' Church, Hespeler, in the memory of C. M. Hensworth, Esq., who died June 5th, 1897. He was an invaluable man, and a good Churchman. Warden for fourteen years. Sunday school superintendent for twelve years. "He being dead, yet speaketh. The memory of the just is blessed."

Listowel.—Rev. A. P. Moore had a large gathering of Orangemen at church, Nov. 5th. He has been well received on his arrival in the parish, and is doing a good work in a field that gives him plenty of scope.

Euphrasia, Sydenham and Walter's Falls.—The Bishop visited this parish on Nov. 13th and 14th, and administered the rite of confirmation. Of the 12 candidates 10 were formerly connected with other denominations.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie

Webbwood.—The Bishop visited this mission during the month of October, and held confirmations at Nairn Centre, Spanish Indian Reserve, Walford and Webbwood. The congregation at Nairn Centre held a sale of work on Saturday evening, Nov. 18th, and realized the sum of \$30, which will be used to put a fence around the church.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.
Synod Report Continued.

Vancouver.—Wednesday Afternoon Session.—At 2.30 p.m. the Synod reassembled, and after calling the roll, and reading the minutes, proceeded to the order of the day. Ven. Archdeacon Pentreath, convener of the joint committee on the division of the diocese, then read the report. The Synod last year approved the principle of division, and gave the committee full powers of the Synod to arrange the details of division, and create the new diocese. The committee, however, considered it advisable only to lay down the lines on which a division could be effected, and about which the committee had come to a unanimous agreement, and they asked to be discharged. The report was received, and the committee discharged. Immediately on the discharge of the committee, Hon. T. Mayne Daly, Q.C., ex-Minister of the Interior, a delegate from Rossland, and one of the members of the committee, moved, seconded by Mr. E. A. Crease, of Nelson, the basis of division. This basis embodied the lines of the committee's report. Mr. Daly spoke most effectively and created a profound impression as to the need and wisdom of division. He was followed by Mr. Crease. The Archdeacon of Columbia gave some statistics of the growth and condition of the proposed diocese, and stated that one of the missions was 820 miles from Vancouver. The committee had given much thought to the scheme of division, and the basis introduced by Hon. Mr. Daly had their united support. In view of this he thought it would be a graceful act on the part of the Synod to accede to the propositions presented by the delegates from the Kootenay, and pass the articles as presented. The Synod then, amid applause, unanimously passed the resolutions, creating the diocese of Kootenay. The Archdeacon of Columbia then moved that the Bishop send the following telegram to the Primate of all Canada: "The Synod of New Westminster informs your grace that it has this day unanimously set apart all that portion of the diocese, east of the 120th meridian, as a new diocese to be known as the Diocese of Kootenay." Subsequently the Primate telegraphed congratulations on the important step in advance taken by the Synod. The following is the basis, adopted by the Synod for the division of the diocese of New Westminster:

"1. That the diocese of New Westminster be, and the same is hereby divided, and that a new diocese be formed out of the diocese of New West-

minster, to be known as the diocese of Kootenay.

2. That the said diocese of Kootenay shall comprise all that portion of the present diocese of New Westminster lying east of the 120th meridian.

Provided: (a) That the present Bishop of New Westminster continue to have jurisdiction over the diocese of Kootenay until a Bishop of Kootenay is elected.

(b) That the office of Bishop of Kootenay shall not be filled until such time as the Kootenay Bishopric Endowment fund shall have been raised, amounting in the aggregate at least to the sum of \$40,000, or until such time as a stipend of not less than \$2,000 per year shall have been provided, such stipend to be guaranteed to the satisfaction of the majority of the Bishops in British Columbia.

(c) That when either event mentioned in article (d) occurs, the Synod of Kootenay shall proceed to the election of a Bishop, according to the Canon for the election of a Bishop, then in force in the diocese of Kootenay.

(d) That if an endowment or guaranteed stipend as aforesaid be raised during the episcopate of the Right Reverend John Dart, the present Bishop of New Westminster, the said Bishop shall have the option of becoming Bishop of Kootenay, or of retaining the See of New Westminster.

(e) That in the event of a vacancy occurring in the See of New Westminster before a Bishop of Kootenay can be appointed in accordance with article (b) of these resolutions, the Bishop elected to the See of New Westminster, under its Canon for the election of a Bishop, shall have jurisdiction over the diocese of Kootenay, and that the confirming Bishops, under canon 1 of the present Canons, shall not confirm the election without an express undertaking on the part of the Bishop-elect that he will consent to exercise episcopal supervision over the said diocese of Kootenay: It being also provided that no Bishop of New Westminster, so elected, shall have any such option as that provided in article (d) of these resolutions.

(f) That till such time as an archdeacon of Kootenay is appointed, the present archdeacon of Columbia shall, in addition to his other duties, have jurisdiction over and become responsible for the archidiaconal duties in the diocese of Kootenay; and, in the event of any vacancy occurring in the office of archdeacon of Columbia, before the archdeacon for the diocese of Kootenay has been appointed, the Bishop of New Westminster shall, on filling such position, make due provision for the continuation of the archidiaconal oversight in the diocese of Kootenay.

(g) That the trust funds of the bishopric of New Westminster and the archdeaconry of Columbia shall remain with the diocese of New Westminster. But that all other funds and grants controlled by the executive committee of the Synod of New Westminster, which are at present enjoyed by the parishes or missions within the limits of the diocese of Kootenay, shall hereinafter be dealt with and controlled by the executive committee of the Synod of Kootenay. And that all church property belonging to any parish or mission in the diocese of Kootenay, at present vested in the Bishop or Synod of New Westminster, shall be transferred to the Synod of Kootenay.

(h) These resolutions shall be ratified at a meeting of the clergy and especially elected lay delegates of the diocese of Kootenay, elected according to the rules of the present diocese of New Westminster, duly summoned by the Bishop for that purpose. Such meeting shall be presided over by the Bishop or a commissary appointed for that purpose.

(i) That the necessary legislation shall be obtained at an early session of the legislature of British Columbia, in order to give full legal effect to the division as above outlined.

Provided also that the assent of the archbishop of Canterbury be obtained to the division of the diocese."

In reference to the consent of the Archbishop of Canterbury, the present Bishop was consecrated in England and took the oath of allegiance to the Arch-

bishop. It seemed expedient that his formal consent should be obtained to the division.

In reference to the provision for the continued supervision of the Archdeacon of Columbia, it is to be noted, that the Archdeaconry of Columbia is endowed with a moderate stipend at present yielding \$120.00 a month and a house, thus enabling him to devote his whole time, not only to the usual work of an Archdeacon, but to the organizing and strengthening the mission work of the church, and assisting the Bishop in the administration of the diocese. As the diocese of Kootenay relinquishes any claim to a share in this endowment, it is only reasonable that until the way is seen to the appointment of an Archdeacon who can devote some time to diocesan work, Archdeacon Pentreath should continue his work in the new diocese. During the past year he has visited the Kootenay three times, spending several weeks each visit in promoting the advancement of the church—when an Archdeacon of Kootenay is appointed, his work will be confined to the diocese of New Westminster.

The Rev. L. Norman Tucker, moved, seconded by the Hon. T. Mayne Daly, Q.C., the following resolution concerning the War in South Africa:

"Resolved that, while regretting the sad necessity of war, as members of this Synod, we desire, at this crisis, to give expression to our unalterable devotion and loyalty to the cause of the Mother Land; our sincere satisfaction that our brethren in Canada have gone to the front to assist in protecting the rights and interests of our common Empire; our deepest sympathy with the families of those who have fallen in battle and with those who have been taken captive and our earnest prayer that God, who is rich in mercy, will avert the evils of a long and bloody war, and that freedom and justice may soon be established on the best and surest foundations throughout the whole of South Africa.

And that a copy of this resolution be forwarded to the Governor-General of Canada and the Secretary of State for the Colonies in the Imperial Parliament."

The resolution was carried unanimously by a standing vote, the members joining also in singing the National Anthem.

The Synod adjourned at 6 p.m.

In the evening a Missionary meeting was held in Christ Church School House. The Bishop delivered an address, and introduced Revs. Henry Beer, vicar of Kaslo, and H. S. Akehurst, rector of Nelson. Mr. Akehurst stated that in the district which he worked single handed 6 years ago, there are now 9 clergy at work.

Thursday, 2nd. day. At 10 a.m., a quorum was found to be present, and the Synod took up the revised constitution and four canons. The Synod went into the committee of the whole and considered canons on Superannuation Fund; Clergy Widows' and Orphans' Fund, Bishopric Endowment, and Endowment of Parishes. The committee rose and reported these canons with slight amendments. They were put through the second and third readings, and passed unanimously. They then became law at once.

The Synod then went into committee on the constitution, the Archdeacon of Columbia in the chair. The constitution had been carefully revised by the Executive committee the past year. The main work had, however, been done before that by a special committee. It is a very great improvement on the old constitution; the points which created discussion were (a) A proposal that of the three delegates from parishes two at least must be parishioners of the parish or district which they represent.

(b) The omission of the word male from the qualifications of the electorate. This was finally withdrawn until next year.

(c) Election of the Executive committee. It was proposed that the clergy should elect the clergy, and the laity the lay delegates.

The committee rose and reported the constitution with amendments. Lunch was served in St. Luke's Home. On resuming, the Synod rejected the restriction of two lay delegates to residents, while there was a unanimous opinion that if possible all three

should be residents. The present rule prevailed, that delegates can be either resident or non resident.

In the election of the Executive Committee, the clergy and lay delegates are to be elected by ballot, leaving the same ambiguity which has caused friction in preceding Synods. The changes and the ten articles of the Constitution were, however, unanimously agreed to, and the Constitution passed, awaiting confirmation at next Synod.

The usual votes of thanks were passed, and a resolution of congratulation on the approaching bicentenary of the S. P. G. Rev. H. J. Underhill, who is about to visit England was instructed by the Synod to convey to members of the English Association and the helpers of the diocese the gratitude of the diocese for their valuable help towards the extension of the church during the past year.

On motion of Rev. H. G. Clinton, a vote of thanks to the Bishop was carried by a standing vote. The Bishop was much affected, and said "I thank you, gentlemen, from the bottom of my heart"—This ended a memorable Synod, memorable for the united action and harmony of spirit, and for the accomplishment in so satisfactory a manner of the division of the diocese.

In the evening a reception was tendered by the Churchwomen of Vancouver. The Bishop and Mrs. Dart were present, and a very pleasant evening was spent.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Wellington.—St. Matthew's.—The Rev. C. E. Cooper, M.A., has resigned this incumbency, and goes to Nanaimo. At the Thanksgiving Day services the Ven. Archdeacon Scriven, and the Revs. M. Jukes and D. Dunlop officiated, the Archdeacon preaching. The collection was devoted to the Hospital at Nanaimo.

Northfield.—St. Luke's.—This parish has also been the scene of Mr. Cooper's labours in the past seven years, and will now lose his services.

Comox Bay.—St. Peter's.—Harvest home was kept in this parish during October when the Rev. Mr. Price, chaplain to H.M.S. Leander, took the services, the lessons being read by the staff engineer of the ship.

Victoria.—On Sunday night, October 22nd, Victoria bade farewell to her brave sons who have volunteered to fight for their Queen and country in South Africa. The gathering in the drill hall was a magnificent spectacle. The huge building was crowded to its utmost capacity, and the greatest enthusiasm prevailed. The proceedings opened with prayer offered by the Lord Bishop of Columbia; and stirring addresses were delivered by the Lieutenant-Governor, the Mayor, Colonel Gregory, Captain Blanchard and others. An interesting part of the programme was the presentation to the volunteers of purses subscribed for by the citizens of Victoria.

British and Foreign.

The Convocation of Canterbury stands prorogued until the 16th of January next.

The next English Congress will be held at Newcastle-on-Tyne, in the last week of September next.

The Duke of Westminster has given £5,000 to the Rochester Diocesan Society, and has doubled his annual subscription of £500.

The Bishop of Carlisle opened at Wigton (Cumberland), last week, the St. Mary's parish rooms, which had been erected at a cost of £1,800.

For the twenty-third annual occasion, the vicar of St. Mary's, Kilburn, has received a donation of

£100 for the parochial charities, placed in a box at the church, from "X."

The Additional Curates' Society helps to support more than 1,200 assistant clergymen for work in poor and densely populated parishes; the society receives £50,000 annually from voluntary contributions.

The Rev. W. O. Burrows, principal of the Leeds Clergy School, has accepted the living of Holy Trinity, Leeds, in succession to the Rev. Canon Bullock, who will leave for Spalding at the end of the year.

The Bishop of St. Asaph consecrated lately at Llanrhos, near Llandudno, the church erected as a memorial to the Earl and Countess of Abergavenny. The sole cost was defrayed by Lady Augusta Mostyn, her son, Lord Mostyn, giving the site.

The Bishop of Brisbane (Dr. Thornhill Webber), has arrived in London. He has come home for a few weeks only, on business connected with the plans of the proposed cathedral at Brisbane, and expects to leave England again for his diocese early in the new year.

A scheme has been drafted for the endowment of a suffragan Bishop in Western Australia. The stupendous size of the diocese, and the rapidly increasing populations in the mining districts, make the duty almost impossible for one Bishop, and in a few years will make it quite impossible.

Dr. Cobb, who has recently resigned the assistant secretaryship of the English Church Union, has accepted the post of organizing secretary to the Churchmen's Union, an association of moderate Churchmen, whose principal object is to apply the cure of sound learning to the existing evils of strife in the Church.

The invitation issued by the Archbishop of Canterbury for a World's Temperance Congress next year in London has met with such a response from the principal organizations that June 9th to 18th has been definitely fixed as the date for the meeting. Next month a consultative conference will be held to make the preliminary arrangements.

All good Churchmen will sympathize with the Marquis of Salisbury in the bereavement which has befallen him in the death of the Marchioness; daughter of Baron Alderson, a stout champion of the Church in his day, she has always been prominent in Church works, particularly in the County of Hertford, and the immediate neighbourhood of Hatfield.

On the 4th of this month, the new church of St. Michael's, Belfast, was opened. The church is situated in Craven street, on the Shankhill Road; it is in the Gothic style, and consists of nave, north and south aisles, chancel, organ chamber, vestry and lower stages of tower. Accommodation is provided for over nine hundred worshippers. All the cost has been paid except only £300.

In the parish of St. Peter's, Leicester, where in 1873 the vicar began his work in a school-room with twelve children and two teachers, there are to-day over 1,800 children in the schools, and about 150 teachers; and the population has increased to about 29,000. The foundation-stone of a new church has just been laid, to cost £11,000, of which £4,000 has already been subscribed.

Sir Richard Webster, Her Majesty's Attorney-General, has received the honour of a baronetcy in recognition of his services in connection with the Venezuelan arbitration. Sir Richard is an excellent Churchman, and takes devoted interest in athletic sports, and all institutions and schemes for providing recreation and for befriending young

men in London; and is a determined opponent of betting and gambling in every form.

A special service, attended by the Duke of Connaught, Prince Christian, and other governors, was held in the chapel of Wellington College early this month, for the dedication of the new aisle in memory of Archbishop Benson, (first master of the college 1859-73). It has been erected at a cost of over £3,000, raised by the liberality of the governors and of old Wellingtonians. The architect was the late Sir A. Blomfield.

A special meeting of the Synod of Cashel, Emly, Waterford and Lismore, was held early this month for the election of a Bishop in succession to Dr. Day. Archdeacon Wynne, rector of Killarney, and Archdeacon Latham, of Clonmel, received the largest number of votes, but neither of them secured the requisite majority, and it was decided to adjourn the Synod sine die. In consequence of this, no appointment can be made for three months, when the selection lapses to the Bench of Bishops.

The organ case at Westminster Abbey is now complete, and proves to be a splendid piece of designing and carving. It will be remembered that the Purcell Bi-Centenary celebration in 1895 raised about £1,400, which sufficed to provide the complete case on the north side, over Purcell's grave. The south front was afterwards added in memory of the late Mr. A. D. Clarke, the munificent donor of the celestial organ; and now the south side has been completed at the expense of the Dean and Chapter. At the suggestion of Sir Frederick Bridge, Purcell's coat-of-arms is to be placed on one of the vacant shields which form part of the design.

The amount of new donations and subscriptions to the funds of the Leeds Church Extension Society has reached in the aggregate just over £30,000. The board, in the distribution of the funds, is guided solely by the considerations of the urgency of the need in any particular district. In addition to this new work, the society gives grants to the stipends of eleven assistant clergy, and two unendowed parishes depend mainly for the stipend of their incumbents on the society's help. Grants are given to the rents of eight mission rooms, and about £600 annually is paid to make up the deficiency in the income of nineteen benefices below the value of £300 per annum.

A new church at Smyrna has been completed. The building, of Gothic design, is cruciform, and consists of chancel, vestry, organ chamber, and nave. Most of the furniture is from the old Consular Church, which has been worshipped in for about 200 years. The lectern is a beautiful brass angel, designed and made by Jones & Willis, of London and Birmingham, at a cost of £100. The same firm have also executed the only stained-glass window on the left-hand side of the chancel, and given by the chaplain, the Rev. A. H. Ellis. It represents St. John the Divine, patron saint of the church, on the island of Patmos, receiving the Revelation through inspiration.

In the parish of All Saints', Portsea, with a population of some 18,000 folk, mainly of the working-classes, a large mission hall, which for some years had been rented for parochial purposes, stood in danger of being diverted from its previous use. By a grant from the Portsmouth Church Extension Fund, this calamity was averted, and in the course of a few weeks the permanent devotion of the hall to Church uses may be confidently anticipated. This is the third building which has, during the incumbency of All Saints' by the present vicar, been obtained or erected on behalf of the parish, the others consisting of a large parish hall, close to the church, and of a smaller iron room, both of which are in constant requisition.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

A CORRECTION.

Sir,—While fully appreciating the excellent work done in St. John's church and parish in Montreal, I must take exception to the paragraph in the interesting notice respecting it in your issue of 16th inst., which states that "it is probably the first parish in which the full teaching of the Prayer Book was taught." Justice to the memory of the first Dean of Montreal, Dr. John Bethune, who, for the greater part of half a century was rector of Christ church in that city, compels one who can recall his work to say that under his ministration the teaching of the Book of Common Prayer was fearlessly and faithfully conveyed in the pulpit, at the altar, and through the press, and that notwithstanding the opposition and suspicion which from some quarters was visited upon those who at that period were designated "Puseyites," he was the first in the then diocese of Quebec, to establish and keep up daily service, to wear the surplice in the pulpit, to observe festival and fast and careful conformity to the rubrics. He gave the full teaching of the Prayer Book, but he did not go beyond or outside it. He was a churchman of the stamp of Pusey and Keble.
S. G. WOOD.

THE BENEDICITE.

Sir,—You have kindly inserted in your columns more than one enquiry for information coming from me. Have you space for another. On what ground do many clergy substitute the Benedicite for the Te Deum during Advent and Lent? I know the Rubrics of the Prayer book, as also those of the first Prayer book of Edward VI., pretty well, but I see nothing in them to point to the Te Deum being wholly discarded during those seasons, or to the Benedicite being substituted in those seasons, and not on other occasions. Can anyone give me a satisfactory authority; Advent will be on us directly?
B. SELDOWN.

THE CHURCH IN THE UNITED STATES.

Sir,—“Church Work” undertook in its last issue to give on p. 239 “The numerical strength of the various religious communities in Canada and the States.” It gives the Church of England in Canada (1891), 646,059, and the “Church of England (sic.) in the States, 681,645; so that apparently the numerical strength of the American Church with her 83 Bishops is but little greater than that of the Church in Canada! At the same time the strength of the Roman Church is given as some 7,500,000, Baptists, 3,500,000, and Methodists, 5,000,000. Better have no statistics at all than such as are misleading. The progress of the Sister Church in the United States is so remarkable, especially during the last quarter of a century, that readers of The Canadian Churchman may be glad of a reliable summary of her present position, as given by Bishop Coleman in a late issue of The Church Eclectic: At the beginning of 1873 the clergy numbered about 2,950, including 48 Bishops. There are now in the same territory about 4,700 clergymen, including 83 Bishops. There would seem to be a growing belief in the necessity and advantages of the Episcopate. During the 25 years preceding 1873, there were 51 Bishops consecrated, as against 85 Bishops consecrated since 1873. Twenty-five years ago there were about 260,000 communicants. There are now not less than 660,000 communicants, which means nearly 3,000,000

of members. The number of American dioceses and missionary jurisdictions then was 45; their present number is 77. The average contributions in money for Church purposes as reported then were about \$4,000,000 annually. They are now about \$13,000,000 annually.
J. D. C.

CANON HAMMOND'S LETTERS.

Sir,—You must excuse my troubling you in order that you may have an acknowledgment from one of your readers (I am sure amongst many), for the printing of Canon Hammond's courteous and logical letters to Mr. Price Hughes. I do not presume to set myself up as a judge of the Canon's logic, etc., because a judge should be the equal of or superior to the person whose actions are being judged, but nevertheless Canon Hammond's letters are so distinct from the modern methods of controversy that the reading of them, even if one did not agree with their sentiments, is a great pleasure. These letters are, however, so helpful that I am moved to enquire if it is not possible to have them published and distributed broadcast. If with this object a fund were raised I should be only too happy to contribute my mite. As with the Presbyterians so with other denominations, it could be shown that their origin had connection with some particular point in our service which was a dissatisfaction. For instance, if I correctly understand, the Plymouth Brethren owe their commencement to what in this day would, by some, be called High Church doctrine. Were they not a body of Churchmen, who being dissatisfied with the infrequent celebration of the Holy Eucharist met together each Sunday to celebrate, this being in addition to the regular Matins? It seems to me that if all these origins were set forth in pamphlet form great good would be attained in the direction of clearer understanding of our doctrines. I was glad to see your article on the clergy in the East End of London; it should bring home to those priests in Canada, especially in the Northwest (who grumble at \$500 a year, with the cheaper means of living), that they have brethren who receive less salaries and have to perform work a hundred times harder, and where living is far more costly.
SKULL.

TWENTIETH CENTURY FUND.

Sir,—I have read your remarks in The Canadian Churchman backing up the Bishop's appeal to the dioceses of the Dominion. As an Algoma missionary I am naturally interested in its welfare, and feel anxious that our Bishop should be relieved from responsibilities and anxieties of finance. Suggestions have been made as to a Twentieth Century Fund. Why not start that fund with a view to the relief of not only Algoma but other poor dioceses. I have had some years' experience in Algoma; her people are doing the best they can. I am sure that such a fund would be a success, and Church people would then know that Bishop Sullivan had not given up his life in vain.
THUNDER BAY.

TWENTIETH CENTURY FUND AND CHURCH CONGRESS.

Sir,—We have been reading letters in the secular and religious press on the above subjects, but they are not likely to lead to anything of a practical nature. They are dead issues for the present. There is not now any general wish on the part of either the clergy or the laity to take up either. Why is this? Because the time for organized effort to undertake the former is past. The clergyman who advocated the other day a 20th century fund, must know by this time that he is too slow, that it should have been brought before the Provincial Synod last year and later before our Diocesan Synods. Both Methodists and Presbyterians pursued this course. Had they allowed their conferences and synods to pass by, they could never have put any life into their scheme by newspaper talk. They knew that cor-

porate action must be taken first. Efforts may now be made by individual congregations to wipe out parish debt, but the time has gone by for any large scheme such as the Methodists and Presbyterians have undertaken, to be discussed and carried out. If the hoise of bishops had proposed such a fund last year in Montreal, it would doubtless have been taken up in some shape by the whole body. A great missionary fund, a fund to increase the Episcopate, are both much wanted by the Church. As to a Church congress there need be but little said. The feeling is wide-spread that there cannot be a successful Church congress just yet. True, prominent speakers could be brought from the east, the south and the west at great expense, and admirable addresses and papers would be given; but how many would be present to hear them? A few score clergymen, and perhaps 200 of our earnest Church-people, the bulk of whom would be ladies chiefly belonging to Toronto. No wide-spread good would be done to the Church. If I mistake not, the feeling is that we must begin lower down. A real taste and desire must be created in each diocese for a congress before we can have a successful one. Let each Bishop endeavour first to have a successful diocesan conference. They all tell us what is very true, that there is need of deeper personal religion amongst our laity, more zeal and more readiness to give of their substance to God and His Church. Diocesan conference must come first and lead up to a Church congress. To have a successful diocesan conference, all the machinery in the diocese must be set in active motion. The Bishop should see to it that the clergy are faithful and active, that in the Deanery meetings live subjects, subjects of vital interest to the Church, are discussed; that our Archdeacons have their functions, regular visitations every three years within their jurisdiction, and then that our Synods are made more profitable. Without these and other organizations, a diocesan or provincial gathering would be unprofitable.
C. R. W.

THAT CANADIAN CONTINGENT.

Sir,—The letter of your Quebec correspondent, the Rev. A. J. Balfour, is a most reassuring one of the loving care of Mother Church for the spiritual welfare of her sons. That it was needed, might be inferred not merely from personal remarks such as I made, but from public opinion freely expressed, and is therefore most timely. It seemed an almost incredible thing that politics should so cruelly enter in, to add one more pang to hearts already aching with the thought of separation, let alone the uncertainty of the safe return of their sons.

It is well for the world to know of the efforts made by our Bishops and Clergy to bring about a better state of things. The fact of a suggested thought regarding the appointment of “leaders to watch for emergencies, and act promptly in the Church's interest,” as a result of this incident, may lead to good results in future legislation for the Church's privileges.

CLEMENTINE FESSENDEN.

Family Reading.

DUTY FIRST.

There is a legend of a monk who was once praying in his cell; and as he prayed the Saviour appeared to him. Now, while he gazed in rapture on the glorious vision, a bell was rung that summoned the monk to the performance of some trifling duty. And he hesitated, feeling that he could not tear himself away from this heavenly manifestation. But, after a few seconds, he rose, hastened away, finished his duties, and quickly returning knelt in his cell again, and to his delight found that the vision had not faded in his absence. Then the Saviour spake and said: “Son, if thou hadst not gone, I had not tarried!”

GOD'S LOVE FOR MAN

God draws a cloud over each gleaming spot
Would we ask why?
It is because all noblest things are born
In agony.

Only upon some cross of pain or woe
God's sons may lie;
Each soul redeemed from self and sin must kneel
Its Calvary.

God never sends a joy, not meant in love;
Still less a pain;
Our gratitude the sunlight falls to prove,
Our faith the rain.

And neither life, nor death, nor things below,
Nor things above,
Shall ever sever us that we should go
From His great love.

—F. P. Cobbe.

THE BIBLE.

What the Bible is may best be learned from the Bible itself. Perhaps in our day we read too much about the Bible and too little in it. We should be less concerned to prove that it says what we have been taught to accept and more concerned to let it speak directly for itself. Above all, we should be prepared not only to believe certain things contained in it, but to act upon its teaching as a whole. What is wanted is to distinguish between essential Biblical truth and the dogmatic formulation of it. Not seldom when we imagine that we are contending for Revelation we are really only contending for our own interpretation of it. Let a man be honest with himself and with his Bible; let him accept if he will without any misgiving the canon that the Bible must be interpreted "like any other book," and his reward will be to find that by a reverent use of this freedom he becomes assured that the Bible is not like any other book.—Rev. E. J. Hardy, M.A.

SOME GOOD RULES

An old Scotch writer says:

"The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down for myself in relation to such matters:

"1. To hear as little as possible what is to the prejudice of others.

"2. To believe nothing of the kind until I am absolutely forced to.

"3. Never to drink in the spirit of one who circulates an ill report.

"4. Always to moderate, so far as I can, the unkindness which is expressed towards others.

"5. Always to believe that if the other side were heard, very different accounts would be given of the matter."

MY FATHER'S BUSINESS.

One tells us that Christ went about "continually doing good," and it may be that in such a characterization as that we get a glimpse of what Jesus meant by His Father's business. If you find Him at school engaged in the acquisition of knowledge, in the discipline of mental and moral faculty—that was His Father's business; at the rough bench of a country carpenter, using rough tools and moulding rough material—that was His Father's business; in the Temple, discussing great questions in morals and religion; at the well of Samaria, leading the poor lost soul from darkness into light, from sin to purity—that was His Father's busi-

ness, feeding the hungry, bringing health to poor diseased bodies, weeping with those who wept, rejoicing with those who rejoiced, comforting the distressed, quickening the morally and spiritually dead, leading the living into a fuller life—that was His Father's business; at Gethsemane, in doubt and gloom, and struggling up Calvary with heavy cross and crown of thorns—that was His Father's business. Wonderfully comprehensive business! Every legitimate activity of human life dignified with that high name. Dr. Notman.

WE MUST LEAVE THEM BEHIND.

A story is told of a robber named Akaba, who lived in Arabia. He was the captain of a robber clan, which, by its depredations, had filled his tent with gold and many precious things. But he was not happy. His mind was greatly disturbed because he realized that his wealth had not been honestly gotten.

He went to a religious teacher living at the foot of a mountain, and asked him how he might win heaven. He said:

"Five hundred swords obey my nod, innumerable slaves bow to my control, my store-houses are filled with silver and gold; but now I wish you to tell me how I may add to all these the hope of eternal life."

The old hermit pointed to three great stones, and told him to take these up and carry them with him to the top of the mountain. The man went to them, but it was as much as he could do to lift them. He could scarcely move a step when they were all laid on his back. So the hermit told him to follow him to the summit without this load. One by one they were cast aside, and the ascent was easily made.

"My son, you could not climb this hill until you had cast away the burdens which you at first took upon your shoulders. Let me say to you now, you have a three-fold burden to hinder you from climbing the road to heaven. Dismiss your robber band, set free your slaves, give back your ill-gotten gains. Sooner could you climb the mountain, bearing those heavy stones, than reach heaven or happiness in such power, lust and wealth."

So must we cast aside every sin if we would advance heavenward.

TRUE MANHOOD.

Manhood is character. At the judgment bar of God, and of men also in their best moods, each individual is weighed in balances in which physical strength, family prestige, wealth, worldly glory, and even genius are lighter than air in comparison with manly virtues. A manly character consists of a union of all those qualities which belong to man at his best. In such a character a good conscience, a large heart, and a brave spirit will be found. This character always bears the stamp of religion. True manhood is anchored in God. Many will point to the great men of history, and say: "These were not religious. They did not pray. They did not call Jesus Master." But most of them have confessed that they owed all that was best and strongest in themselves to Christian parents and influences; and others, who make no such confessions, are more indebted to religion than they are willing to admit. Some great men, who have combined in themselves many elements of true manhood, have lacked the crowning quality. The power of thought makes man a king, but a great thinker without a religious character is a king without a crown. God made man for Himself. He needs man for Himself. He needs the mother, the father, the farmer, the mechanic, the in-

ventor, to co-operate with Him in the development of nature, and working out His great plans. He does not work alone. Man needs God. The intellect, the conscience, the will, the affections can never find rest except in God.

A HEART RIGHT TOWARD GOD.

See that your heart be right toward God—that you now love the Lord Jesus Christ—that you love your neighbour—walk as your Master walked. Give me solid and substantial religion, give me a humble lover of God and man—a man full of mercy and good fruits, without partiality—a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with such Christians wheresoever they are, and whatsoever opinions they may hold. "He that doeth the will of my Father in heaven, the same is my brother, and my sister, and my mother."

HINTS TO HOUSEKEEPERS.

Broiled Kidneys.—Skin the kidneys carefully, but do not slice or split them. Lay for ten minutes in warm (not hot), melted butter, rolling them over and over, that every part may be well basted. Broil on a gridiron over a clear fire, turning them every minute. Unless very large, they should be done in about twelve minutes. Sprinkle with salt and pepper, and lay on a hot dish, with butter upon each.

Frosted Apples.—Select sound apples and put them on to simmer in water with a small piece of alum. Put them in cold water, and when the skins will peel off with the fingers, remove them, and dip the apples in melted butter. Then sprinkle with granulated sugar, and bake in a slow oven. This will make a sparkling dish for dessert.

Pickled Red Cabbage.—Slice the red cabbage into a colander, and sprinkle each layer with salt; let it drain two days, then put it into a jar and pour boiling vinegar, enough to cover, and put in a few slices of red beet root. Use the purple red cabbage. Cauliflower cut in bunches, and thrown in after being salted, will take on the colour of a beautiful red.

Mushroom Catsup with Spice.—Take full-grown and fresh-gathered mushrooms, put a layer of these at the bottom of a deep earthen pan and sprinkle them with salt; then another layer of mushrooms; sprinkle more salt on them, and so on alternately. Let them stand for two or three hours, by which time the salt will have penetrated the mushrooms and have made them easy to break; then pound them in a mortar, or break them well with your hands; let them remain in this state for two days, not more, washing them well once or twice a day; then pour them into a stone jar, and to each quart add an ounce and a half of whole black pepper and half an ounce of allspice; stop the jar very close, and set it in a saucepan of boiling water and keep it boiling for two hours at least. Take out the jar and pour the juice clear from the settlings through a hair sieve into a clean stewpan, and boil it very gently on a slow fire for half an hour.

A mixture, in equal parts of linseed oil and vinegar, will do wonders in cleaning furniture, and will prove a better polish also than any of those you may purchase. This old-fashioned mixture cleans, while it polishes; and removes the accumulated grease and dirt, and especially the smoke stains, which are so impossible to get off with ordinary rubbing.

Children's Department.

HARVEST HYMN.

The harvest month returns once more,
And proudly heaps with yellow store
Earth's ancient, rock-ribbed threshing-floor.

From yonder hill's Olympian seat
Behold the valley's piled with wheat—
The cycle of the year complete?

We thank the bounteous fields for bread,
And since our Lord his table spread,
Shall not earth's hungry souls be fed?

Out on the Pharisaic scorn
Of him who, on a Sabbath morn,
Did luck and eat the ripened corn!

Out upon every man-made test
To try the heart where thou art Guest—
He loves thee most who serves thee best!

Grant us an open mind to see
This truth in all simplicity—
Who serves his fellow best serves thee

SAVED BY A LAMB.

A touching incident is related by the venerable Pastor Funke in his charming sketches of travel:

"In the month of August, 1865, I was one of a party of tourists, who set out to visit the Cathedral of Werden. When we arrived we found the door locked and we had to wait till it was opened.

"When the sacristan's wife, who was quite absorbed in weeding her little vegetable garden, was at last induced to go for the great key, we had nothing to do but to examine the majestic architecture of the outside of the church. Looking up, we perceived, at the top of a high tower, the figure of a lamb, sculptured in stone. We were observing it with interest and surprise when our guide returned, bringing the large key. Her wrinkled face looked like a chronicle; and, hoping that she knew the history of her cathedral, we pointed to the sculptured lamb, and asked why it was placed at the top of the tower.

"We had touched a long, familiar string. At once her interest and eloquence were awakened.

"Ah, gentlemen, you are looking at the lamb. Long years ago a tiler occupied in repairing the roof, stood where that stone lamb now stands. Suddenly the rope which held the scaffolding broke and the man fell from that great height. Everyone who saw him fall expected only to find his corpse, for the church was surrounded by large, sharp stones, collected for the repairs. They were sure that the poor man would be dashed to pieces. What was their surprise when they saw him get up without even a scratch!

"A little lamb had been quietly nibbling the grass among the blocks of stone, and the man had fallen exactly upon it. The lamb had been crushed to death, but the man was saved. He never rested till he had employed a sculptor to make a stone lamb and place it where you see it now, in token of his gratitude."

"I was so much interested by this touching incident, and especially by its resemblance to Christ, the Lamb that was slain for us—

the Lamb of God, Who taketh away the sin of the world."

"I entered the cathedral with the rest, and saw its paintings and its carvings, its rich decorations and magnificent monuments; but I felt utterly indifferent to them all. I could think of nothing but the tiler and the lamb; and, above all, of the Lamb Who had given His life for men."

HOW THEY CROSSED THE STREAM.

"If the fellows are going to do that way," said Guy, in a tone of scorn, "I'm done with the whole thing."

"The fact is," said Mark, "the kids want to have too much to say in this mission-band business. They want to run the machine."

"We will just show them, this afternoon, that we won't go into their schemes; if they are pig-headed about it, why"—Guy held up his head an extra inch—"our crowd will resign."

The boys were on their way to mission-band meeting, and these sentiments were re-echoed over and over, as one and another of "our crowd" fell into line.

But when they actually got to the meeting, things took a different turn. I cannot say positively why the big boys got quietly into step with the schemes of the rest, nor why there was no more talk of resigning, but I think it had something to do with a story the leader told at the beginning of the meeting. Perhaps she had heard murmurs of discord among the boys on the way; but I am only guessing so because of this little story.

"When my father was a little boy," Miss MacPeeters said, "he lived in old Scotland, where breakfasts were rather scanty and the Shorter Catechism was plentiful. Along with his brothers and sisters, a goodly number, he walked barefooted every day over miles of rough road to school. About half way between the home cottage and the school doorstep ran the river Earn, which they had to ford, for there was no bridge. Fortunately, it was not deep; but a sudden fall in the river bed gave the water an extra swiftness at that place, and if it had not been for a promise, made to their father at the beginning of each term, the younger children might have gotten many a fall and wetting. Can you guess what that promise was?"

No guesses were offered.

"I am telling you about how those little lads and lassies crossed the river safely every day," said Miss MacPeeters, "because I am sure that unless you adopt their plan, the mission-band will stumble and fall, and the work that we are trying to do will go to pieces, and drift away helplessly."

The boys pricked up their ears, but said nothing.

"It was a very simple plan, boys," said the leader. "They simply joined hands!"

A look flashed into the faces of all those boys, which seemed to say, "To be sure!"

"There are as many difficulties in our way," continued the storyteller, "as there are rocks and boulders in the river Earn. Each boy has his own opinion of how things ought to be done, different from every other boy's opinion. This makes contrary currents and eddies, harder to cross than the swirling waters of the stream. There is but one way for all to cross safely. You must join hands."

"I do not ask you to make me any promises, but I want you to think of this matter at your own homes, when you speak alone with your heavenly Father. I am sure that, if my boys will make that silent, secret promise, to join hands, our mission-band will go forward like an army with banners."

As I was saying, there was no pulling back and no resigning at that meeting, and I could not help thinking it was because of the picture shown them of our Scotch children crossing the river, hand locked in hand.—S. S. Times.

RESULT OF A KINDLY ACT.

There is a story told of two boys who were looking out for something to do, and one succeeded in obtaining what he wanted, and the other did not. People who are very wise in the world's ways shake their heads and say, "Oh, yes, influence is at the bottom of everything, you can't get on these days without either somebody to speak for you, or you happen to be well off."

I won't say there is no truth in this remark, but it does not always stand the test. Many and many a poor lad without influence has succeeded when another with better chances has failed. But now for the story.

"These two boys happened to be going to the same office one morning, at a certain time, which had been arranged for them by the merchant whose service they wanted to enter as clerks.

"One of them, whose name we will agree shall be Frank, was a gentleman's son, and he now appeared well dressed, and looked like one who would be sure to win favour and make his way in life. The other, whose name was William, was younger than Frank, and his clothes were worn and threadbare. But still there was a something attractive in William's face, a straightforward, honest expression, which was pleasing to see. Anyone passing the merchant's door on that cold winter's morning, and looking at these two boys, knowing their errand, would have been puzzled to say which stood the better chance of employment.

"But the little things of life so often, so very often decide our fate, and we are made or unmade by something we did when we never thought of it. It was so in this case.

"It so happened that as the boys

lingered near the merchant's office-door waiting for the hour to strike, a poor little girl came across the road, and as she stepped upon the pavement her foot slipped on the icy stones. Down she fell into the half-melted snow. She picked herself up and began to cry bitterly. Truly she was a sorry spectacle with her ragged clothes all dripping with snow and mud! It seems she had been on her way to the baker's shop, and had had in her hand four pennies. These were now all gone, and she began to search for them, while tears dropped from her eyes. Now both the boys were near to her, and saw it all. Frank, the elder, only laughed and watched her as she sought for the coppers, but William at once went to her, and with a kind word, said he would help her to find them. Two of the pennies were found in the snow, the other two were most likely to be in the dirty stream which ran by the curbstone. Immediately, William rolled up his sleeve and plunged in his hand to seek for them. One he found, the other was hopelessly gone. Then he said to the girl, 'I am afraid the other cannot be found.'

"Her sobs broke out again, and she answered, 'What shall I do, I cannot get the bread.'

"William wiped his hand on his coarse white handkerchief, and seemed to hesitate, then bravely said, 'Look here, I have a penny of my own, take that.'

"The little girl, greatly comforted, took it and went on her way.

"Frank laughed again, and said with a sneer, 'It's plain you are not used to the city.'

"The clock struck the hour, and Frank went in first to see the merchant. But the interview was soon over and was not satisfactory. There was not even the promise of a month's trial. When William went in to see the merchant, he asked him questions about himself and his home, and when the boy offered to give him testimony of character, he answered very kindly, 'I don't need them, you can start work at once.'

Now, how was this? Well, this was the reason. The merchant had been looking out of his window as the boys came up, and he had seen the whole circumstance which had happened, the rudeness and unkindness of Frank, the gentlemanliness and kindness of William, and he needed no further recommendation than what the boy could tell him.

William became his clerk, and proved himself worthy of trust, and success lay before him.

Thus, it is not always true that it needs influence to get on; character is always sure to tell. Nobody wants a clerk, whatever his father may be, or however well-dressed the youth may be, unless he is trustworthy and good.

—We must always speak of the things of God reverently and seriously, and as becomes the oracles of God.

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KEEPERS.

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THE LION HUNTING WITH
OTHER BEASTS.

A lion, a heifer, a goat, and a sheep, once agreed to share whatever each might catch in hunting. A fine fat stag fell into a snare set by the goat, who thereupon called the rest together. The lion divided the stag into four parts. Taking the best piece for himself, he said, "This is mine, of course, as I am the lion;" taking another portion, he added, "This is mine by right—the right, if you must know, of the strongest." Further, putting aside the third piece, "That's for the most valiant," said he; "and as for the remaining part, touch it if you dare."

A FORTUNE IN MANNERS.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It would not be worth so much to one who meant to be a farmer, or who had no opportunities; but to a young college student with ambition, it is worth at least a hundred thousand." The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things, he had been taught to be friendly and to think of other persons before himself. Therefore, he soon acquired a cheery, helpful, and affable manner that won for him an entrance into the esteem and confidence of all who knew him. His attractive address and quiet consideration made friends for him on every hand. A score of small courtesies every day unconsciously called attention to his value. That is why the shrewd man of the world ventured the foregoing opinion.

THE MARCH OF GEESE.

Some interesting stories are told of wild geese. We think of them as flying, not realizing that they have a reputation for marching. Years and years ago, before the days of railroads in England, history tells us that once nine thousand geese marched from Suffolk to London, a distance of one hundred miles; that for this long march but one cart was provided to carry the geese that might fall lame; the owners knew well the geese would walk. It is said that once a drove of Suffolk geese and a drove of turkeys left Suffolk for London, and the geese reached London forty-eight hours in advance of the turkeys.

Only a few months ago a flock of three thousand geese, in charge of three goose-herds, were driven down the quay at Antwerp and up the gangplank aboard an English vessel. There was a narrow canvas side to the gangplank. They walked sedately aboard and crossed the deck, going down an inclined board to the lower deck into an inclosure made ready for them.

It is said that a flock of geese can march ten miles a day. Thir-

teen miles a day is the regulation march of a German soldier. A traveller in the Arctic regions says that he has seen wild geese marching in those regions. They choose leaders, who direct them, as well as lead them. They walk about ten in a line, but in a column, and carry their heads high. At a signal they spread out and feed, but at another signal from the leaders they fall into line again. These geese, when they cross water in their journey, swim as they march, in a column ten geese wide.

THE TWO FROGS.

One hot summer, the lake in which two frogs lived was completely dried up, and they were obliged to set off in search of water elsewhere. Coming to a deep and deliciously cool well, one of the frogs proposed that they should jump in at once. "Wait a bit," cried the other; "if that should dry up, how could we get out again?"

—Let us do our duty, and pray that we may do our duty here, now, to-day; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of elsewhere, but in the realities of now.—Canon Farrar.



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To Our Readers

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 Wootten, 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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JUPITER AND THE CAMEL.

The camel once upon a time complained to Jupiter that he was not as well served as he ought to be in the means of defence and offence. "The bull," said he, "has horns, the bear tusks, and the lion and tiger formidable claws and fangs that make them everywhere

feared and respected. I, on the other hand, have to put up with the abuse of all who choose to insult me." Jupiter angrily told him that if he would take the trouble to think, he would see that he was endowed with qualities shared by no other beast; but that, as a punishment for his unreasonable impertinence, henceforward his ears should be shortened.

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MATT AND THE BIRD'S NEST.

"Chirp! chirp!" went the little nestlings in their cosy nest. They were enjoying the beautiful sunshine, and it was beautiful! They were a little frightened, too, because the mother bird had gone to get their dinner, and they were left all alone. There were some other little ones out in the sunshine as well, but they were not afraid; they had been in the world much longer than the poor little nestbirds, and often roamed about the fields and lanes away from mother's care. Their names were Sissy, Mat, Tommy, and Sue, and they were on their way home after a long Saturday morning ramble.

"Bird's nest!" said Mat suddenly. His quick ears had caught the sound of the pitiful chirp, chirp, of the frightened little birds.

What does a boy generally do when he thinks a bird's nest is near? You know as well as I do! He pokes about till he finds it, and that is exactly what Matt did. He soon saw the little yellow beaks and thin heads stretching up out of the nest. Sissy peeped over his shoulder.

"Oh, do leave them alone, Mat!" she said. "Poor little things! I wonder where their mother is? Come along; she'll be afraid to go back to them if we stay here. Oh, Mat!" For Mat had already drawn the nest out of the hedge.

"I'm going to take them home and feed them myself," said Mat, rather crossly, as he saw the reproach in his sister's face.

Tommy and little Sue were looking on with big eyes. Holding the nest very carefully, Mat turned to go over the stile which led towards home, but stopped in dismay.

"It's the minister!" said Sissy, as she dropped a courtesy; and so it was!

"Well, young people what have you got there?" Mat looked rather red.

"It's just a nest, sir," he said. "And some liddle birds," added Sue, in a tone of great delight. Tommy must have felt that something interesting was coming, for he dropped on his knees, his blue eyes big and expectant.

Mat expected nothing more or less than a sermon on the spot; but "Who likes stories?" asked Mr. Williams.

"I do," shouted Tommy and little Sue at once, while Sissy looked eager.

"Will you put the nest back a few minutes where you found it,

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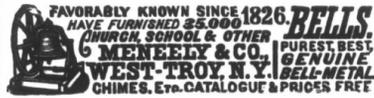
Auction Sale OF TIMBER BERTHS

DEPARTMENT OF CROWN LANDS, (Woods and Forests Branch) Toronto, Nov. 1st, 1899.

Notice is hereby given that under authority of Order in Council, Timber Berths as hereunder mentioned in the ALGOMA, NIPISSING and RAINY RIVER DISTRICTS, viz.:—The Townships of Bowell, Foy, Harty, Lumsden, Ryan and part of Moncrieff, in the District of Algoma; the Township of Norman, part of Capreol, Berth No. 4 Davis and the north part of the Township of Widdifield, all in the District of Nipissing, and certain small areas in the District of Rainy River, will be offered for Sale by Public Auction at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p.m., on WEDNESDAY, the TWENTIETH day of DECEMBER next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands, or to the Crown Timber Offices at Ottawa and Rat Portage.

E. J. DAVIS, Commissioner of Crown Lands.



Mat, while I tell you a story? You can get it again afterwards, if you like."

This somewhat surprised Mat. Mr. Williams then sat down on the stile and told them a beautiful story about a man who was put in prison by mistake, although he had not done anything wrong, and how the only thing he had to cheer him was a little bird that used to sing outside the window of his cell, and how that little bird's song seemed to come every day with a message straight from God to him and made him patient while he was in prison.

Mr. Williams did not shake his head at Mat when he had finished the story, and say he hoped he would never steal birds' nests again. No; when he had finished, he patted Tommy on his curly head, kissed little Sue, and with a kind "good-bye" to the other two, he went on his way.

I'll leave you to guess whether Mat went back for the nest or not!

—This is a rushing age; but no man goes by so quick that he can avoid lending a convenient camera an instantaneous impression of himself.

Brooding over trouble is like surrounding oneself with a fog: it magnifies all the objects seen through it. Occupation of the mind prevents this.

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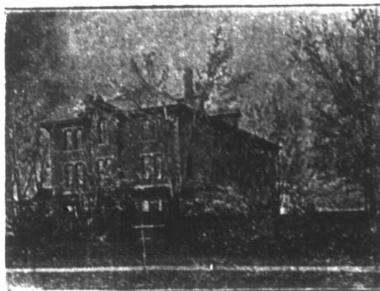
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