

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA

Vol. 15.]

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HENRY THE FIFTH. By the Rev. A. J. Church.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY DAYS.

Nov. 10th.—TWENTY-FIRST SUNDAY AFTER TRINITY.
Morning.—Daniel 3. Hebrews 3, 7 to 4, 14.
Evening.—Dan. 4; or 5. John 1, 29.

THURSDAY NOV. 7, 1889.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

TO CORRESPONDENTS.

All matter for publication of any number of DOMINION CHURCHMAN should be in the office not later than Thursday for the following week's issue

ADVICE TO ADVERTISERS.—The *Toronto Saturday Night* in an article entitled "Advertising as a Fine Art" says, that the DOMINION CHURCHMAN is widely circulated and of unquestionable advantage to judicious advertisers.

A quantity of Correspondence and Diocesan News unavoidably left over for want of space.

THE GROWTH OF THE CHURCH.—The Church had gradually to grow. On the Day of Pentecost it came into existence, and began to live. And as it was alive it proceeded to grow, developing first one and then another spiritual power, or organ, because the Spirit of God was the vital force which pervaded it. The germ was complete on the Day of Pentecost; its unfolding was not complete until the closing of the Apostolic age. This work of growth, however, began as soon as the life was given. For we read of the quickened germ putting forth at once its rudimentary organs, and thus showing the true notes and marks of the nascent Church. We are told that the baptized believers 'continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers'—words which contain for all time the

enumeration of the germ rudiments, which the Church was to expand, as it grew, by the vital force of the Holy Spirit infused into it. The true meaning of this passage is unhappily obscured in the Old Version, and not made clear in the New. For St. Luke, writing some thirty-five years after the Day of Pentecost, does not say that the first members of the Church continued in any sort of 'doctrine and fellowship, and breaking of bread and prayers;' but in the doctrine which the Apostles, especially St. Paul, had during that time been preaching, and the fundamental articles of which had been embodied in 'the form of sound words' which they handed down to others; in the fellowship—the association or community which existed between the Apostles and their followers, and which every one was accustomed to see; in the breaking of the bread, which was already well known by that name, and which, therefore, did not require any further explanation; and in the prayers, the duly authorized and commonly recognised prayers of the Church. No doubt the object which the inspired historian had in recording these facts was this—that future generations should perceive that these leading features of the Church, to which they had been all their life accustomed, had been stamped upon it from the very beginning, and they ought to be looked for, and proved by sound historical evidence to exist, in every religious community claiming to be a part of the Church of Christ—that Church which is 'built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.' Such is the authoritative teaching of the Church of England upon this point; for in Art. xix. we read, 'The visible Church of Christ is a congregation'—that is, one general congregation, including all particular congregations, which are homogeneous parts of the one congregation—'of faithful men,' of those who hold and have been baptized into the faith—the faith in the three fold Name professed in Baptism—and have been so admitted into the Apostles' fellowship, 'in the which' congregation 'the pure word of God'—the Apostles' doctrine as expounded in Holy Scripture and summed up in the Creeds—'is preached' by those who have mission to preach; for 'how shall they preach except they be sent?' 'and the Sacraments'—the breaking of the bread with the accompanying 'prayers'—'be duly ministered' i.e. by men properly appointed to minister them as 'stewards of the mysteries of God'—'according to Christ's ordinance in all those things that of necessity are requisite to the same.'

THE IVY IS NOT THE TREE.—What is to be said of those multitudes who, while they 'profess and call themselves Christians,' are not visibly added to the Church? Whatever portion of the truth is found and taught among them, that truth, if faithfully accepted, will produce its fruit in the life and conduct. But, at the same time, it is right to bear in mind that the mere conscious possession of truth alongside of the Church can no more make any one a member of it, than the possession of vitality can make the ivy a branch of the oak, around which it grows, and from which it derives its sustenance and support. I will conclude with the words of the late Rev. W. Archer Butler, professor of Moral Philosophy in the University of Dublin; "The Divine and exclusive authority of the constitution of the Church is consistent with the strong probability that where it should be lost the mercy of God would not suffer that unhappy error to prevent the gift of His graces to those who sincerely sought them. In the general analogy of Divine dealings there is what may be called the principle of accommodation, the principle observable in God's merciful dispensations of suiting himself to the infirmities of His creatures by occasional variations of His stated laws, without any repeal of those laws themselves. It is the primary purpose of God that all within His Church should be holy, and that all holy men should be within His Church,

The blessed design has been contravened in both respects. Millions within the Church are but nominally its members; thousands beyond it appear in the enjoyment of its real graces; these special arrangements of God as to individual souls in no respects altering either the duty of men or the nature of the Church as the Kingdom of Christ, and the sole appointed school of immortality. 'Remember, therefore, my brethren,' he adds, 'that if your place is prominent in the eye of Heaven, your responsibilities are awful. If I magnify your office, it is that I may magnify your obligations. If no men speak from Heaven so directly as we, from no men does Heaven expect so faithful a message.'

DECLINES TO BE TICKETED.—At the Cardiff Congress Bishop Lewis said he had been accused of unfairness to Evangelicals, and his defence was: "There have been as spokesmen of the Evangelical party the Dean of Peterborough, Mr. Stephen Bourne, Major Seton Churchill, and Bishop Barry." During the applause which greeted the President's statement, Bishop Barry was observed to be vigorously shaking his head, and as soon as silence was restored, he rose and said good humouredly: "I cannot allow even the Bishop of Llandaff to identify me with any ecclesiastical party."

A REFORMED EPISCOPALIAN'S OPINION.—The Rev. Edward Owen, of the R. E. body at Montreal, has been airing at great length his objections to the Prayer Book. At the end of his tedious and exceedingly shallow and tiresomely stale address, he twists aside to say:

"The work of Wycliffe College is a splendid and solid superstructure built on an unsound foundation. An unreformed Prayer Book must give instability to whatever is built upon it." We need offer no comment on the enthusiastic terms, "splendid and solid," applied by this schismatical and pragmatist writer in praise of Wycliffe College. Nor need we impress the warning attached to the praise of this Reformed Episcopalian prophet. His praise is significant, and his warning merely relates to the party concerned.

ENGLISH BISHOPS ON BROTHERHOODS.—The Bishop of Durham, now happily recovered, recently said: "It would be a great step towards the evangelisation of the masses if we could organize a body or bodies of unmarried clergymen, pledging themselves for a limited period—say, four or five years—to live together, submitting to a simple regulated mode of living, denying themselves all personal luxuries which are not shared by the rest, and observing the regulations and orders of the institution, which would necessarily involve obedience to the head. Is there anything very alarming in this? I should not despair of it being turned to good account. Nor indeed, with proper precautions, which defined its relations to the parochial clergyman and gave him a proper voice in the direction, ought there to be any danger of the dualism which was one of the great drawbacks of the orders in mediæval times."

The Bishop of Rochester's charge to his clergy on Tuesday at St. Saviour's, Southwark, will furnish subjects for discussion for some time to come. His comments on the proposed brotherhoods are a thoroughly good example of sanctified common sense. The Bishop is not frightened by the word vows, and he shrewdly hits some of those gentlemen who contributed their opinions to the *Church and the People* when he calls St. Augustine to his aid:—"He did not live in the middle ages, nor was he a Roman; and most of us quote him when he is on our side." There was a breath of fresh air in the Bishop's exhortation not to be too much scared by the ghosts of past mistakes.

MANY consult God about their safety who would never consult Him about their duty.

CHURCH THOUGHTS BY A LAYMAN

JUBILEE OF TORONTO DIOCESE.

IT is indeed very meet, right, and our bounden duty to celebrate so interesting an event as the first Jubilee of the Diocese of Toronto.

Our fathers have told us of the great deeds done in their days, and in the old time before them. A people too cloddish to glory in the past are not those who are making the present worthy of future remembrance.

We are too apt to over estimate the works done in a far distant time in comparison with those of our own day. Age has a mysterious charm over the mind, its mists have a magnifying power over men and deeds that excite our sympathy, which are by its radiance beautified and brightened. Richter speaks of the softening effect of Time on the errors of nations. We are all familiar with the difficulties of historical studies owing to the romantic accretions which gather over the past as ivy and lichen spread their kindly garments to cover the aged from rude exposure.

The Diocese of Toronto has a history equal in interest to that of any such ecclesiastical division in past or present times. We are however too near its events and its men, their memories of love and dislike, memories of victory and defeat mingle now too much with the affairs of the passing time to be fairly judged. We have, happily and thankfully, some yet amongst us who will be stirred up by the Jubilee to relate their remembrances of the days when no diocese of Toronto existed, when its foundation was discussed and the arrangement consummated. There are some whose hearts will be stirred as they recall the first genial grip given them by the hand of John Strachan, first Bishop of Toronto—probably for all time its greatest in administrative capacity, statesmanlike wisdom, and force of will, energised, as was his, by intense zeal and consecrated ambition.

What Western Canada, which comprised his Diocese, owes to this remarkable man will doubtless be revealed during the Jubilee. His pioneer work as a leading advocate of a Common School system, his labors to secure the establishment of Grammar Schools throughout Upper Canada, the Statute for which was first suggested and vigorously pushed on to its passage by Mr. Strachan, entitle him to the undying reverence of Canadians. A public statue of this great pioneer worker on behalf of popular and higher education would do honour to the Province of Ontario.

The heroic fight made by Bishop Strachan for the rights of the Church in regard to King's College should prove a stirring page in the records of the Jubilee. That struggle was sadly mixed up with political questions now settled, although there is still a scent of gun powder in the air where the warriors fought, and victory and defeat have left traces yet of braggart exultation on the one hand, and of depression and the irritation of unjust spoliation on the other.

Just as the mass of Englishmen could draw a profile of the conqueror at Waterloo, while few could name one of his battles in Spain, so we have thousands of citizens to whom the name of Dr. Strachan is as familiar as a household word, who yet know nothing of his noble works in promoting popular education by Common Schools, district Grammar Schools, and the Church's University of Trinity—which is his monument.

Doubtless these battle grounds are being studied, and the public at large will be guided over the scenes of conflicts that immortalize the name of Strachan.

After such a struggle ending in defeat it was natural for the forces of the Church to give way to depression, almost bordering on despair. Had the same determination, enterprise, zeal, longsightedness been the gifts of those to whom he left the University he had founded, Trinity would a generation ago have been as efficiently equipped as she will be in good time by those who now control her destinies. The blows by which that institution has been awakened out of almost deathlike lethargy were given by reckless, unmanly hands. It was the old political animus against King's College manifested in a new form, and the manner of the attack made upon Trinity was a very striking illustration of the saying that "*falsehood delights in generalities.*" The deadly lunge made at the vitals of Trinity, at the confidence and support of the general mass of Churchmen, happily proved a surgical operation which removed what for years had slackened the circulation of that body, it taught the rulers of Trinity the inestimable value and strength of the good-will of the people and has sent the new life of their generosity circling in her veins. Canada is not England with centuries of ecclesiastical prestige, and ecclesiastical wealth beyond count. Canada is essentially a country of the people, not wholly "rough and raw," but "democratic" to the core. To make any institution vigorous, powerful, efficient, in Canada, it must be governed not on old country models but in accordance with the genius and in harmony with the life of Canada. If the Jubilee has any one lesson to teach us as Churchmen, *clergy and laity alike needing it*, it is this, the CHURCH IN CANADA MUST RECOGNISE WHERE SHE IS, and adapt herself to that locality where God has placed her. Institutions that ignore their environments are like fish out of water, or men in water,—their vitality is a vanishing quantity.

The assailants of Trinity have however stirred her into life, and although in their rashness they struck the Church in the Toronto Diocese in a vital spot, wounding her peace and unity, still He Who is her Life, is overruling the designs of evil, and in His own good time will cause that wound to heal and transmute the curses of man into Divine blessings. The memory of its great founder should be to Trinity an inspiration of courage and righteous ambition.

Into the life of the second Bishop—the saintly and the persecuted Bethune, or the

story of the dividing the Diocese, geographically and otherwise, we shall not enter.

The Jubilee will, we hope, be engaged in with the spirit of rejoicing thankfulness for past mercies. From it may there be drawn richest inspiration and wisest guidance for those works of faith and labors of love needed to make us as members of the Catholic and Apostolic Church worthy of our great inheritance, and faithful to the solemn trust we have in those tender, sacred and noble memories the Jubilee recalls. Let us while building the tombs of the Prophets determine by God's help to emulate their deeds.

THE OFFICE OF A DEACON.

WE give in a later page the sermon preached in Kingston Cathedral on St. Luke's Day at the Ordination Service. The preacher very justly condemned the practice now general of placing young Deacons in sole charge of parishes. It is, as he stated, difficult to see how at present this manifest evil is to be avoided. But the attention of the Church in Canada having now been drawn to the matter we trust that there will be some efforts made to give the Deacons some parochial experience under older clergy prior to their being given a sole charge. We may quote here the brief account given by the *Church Times* of a reference made to this subject by the Bishop of Chester at the Cardiff Congress

"Among other things he suggested a year's residence of the candidates or candidate with some incumbent of experience, after the College course and theological training had been ended. In this way, the Bishop urged, candidates could learn their pastoral and public work in a most desirable way, and become well fitted for the duties of curates immediately on their ordination. It seems to us that this idea may well be worked out where the Brotherhood idea is impracticable. There is many a country rectory or vicarage where the population is too large for one priest, where there is a spacious and noble church, with a too large house of residence and grounds. Here would be found pastoral, liturgical, and oratorical work, with retirement, and healthy recreation for such young men, and thus could such large houses and grounds be utilised for the benefit of the parishes concerned, as well as for the incumbent and the young candidates themselves."

We are quite satisfied that a considerable number of Deacons would be content to serve in a large parish under some experienced priest for a merely nominal stipend, even indeed without payment in some cases, though this is by no means desirable, say for six months or a year. Besides the great advantage to them, it would be of value to the Church to have her young clergy trained in parochial work before being entrusted with a parish. There would also be no little help given to the Bishops in selecting men to have the means of ascertaining the qualifications of candidates and finding out at least enough to save them from putting square men into round holes, from which no examination can protect them.

SUNDAY SCHOOL TEACHERS EXAMINATIONS.

WE beg to invite the special attention of Sunday School Teachers to the following circular which is signed by the Rev. J. Fielding Sweeny, D.D., Chairman Sunday School Committee, Diocese of Toronto.

The Sunday School Committee of the Diocese of Toronto beg to call the attention of the Clergy and Superintendents to the Annual Examination for Sunday School Teachers and Scholars to be held on Saturday, the 7th day of December next, upon the "Institute Lessons" for the past year on the Collects and "Life of Our Lord."

The value of these Annual Examinations is so strongly felt in the Church at Home that every year adds to the number of Teachers and Scholars who go in for them. It is hoped that in time it may be the same in our Canadian Church; but last year the number of those who sent in their names was smaller than in the previous year.

The Committee feel that very much depends upon the personal influence and interest of the Clergy and Lay Superintendents, and they would most respectfully urge the importance of bringing some little pressure to bear upon the Teachers and Scholars in our Sunday Schools to induce them to send in their names for enrolment.

Examination questions upon the lessons for the past year have been prepared in two grades, one for Teachers and one for Scholars, and will be forwarded on request. The examinations on these papers are to be conducted by Local Examiners at every Local Centre where six candidates in either of these grades are willing to present themselves. Several applications for enrolment have been already received and others will be received up to the 16th of Nov. next by the Secretary-Treasurer of the Synod, David Kemp, Esq., Synod Office, Toronto.

No fee is charged for enrolment, but Candidates who present themselves for examination are required to pay a nominal fee of 25 cents to cover the expense of printing, &c.

The papers will be examined in Toronto and the results published in the "Teachers' Assistant."

Candidates who succeed in obtaining 50 per cent. on each paper will be ranked in the First Class in honours; those who secure less than 50, but not less than 35 per cent. on each paper, will be placed in the Second Class in honours. The names and marks of the successful candidates will be published in the "Teachers' Assistant."

The application for enrolment is as follows:—

"Please enroll my name for the Diocesan Sunday School Examination to be held on December 7th, 1889 Yours, (Name in full) P. O. Address Teacher (or Scholar) in St. S. S. Parish (or Mission) of"

We hope that a considerable number of our Sunday School Teachers will avail themselves of this opportunity, the value of which they will discover in all their subsequent work and studies.

"THE OFFICE OF A DEACON."

1 Tim. iii., Pt. v. 18.

The following sermon was preached by the Rev. B. B. Smith, M.A., in the Cathedral, Kingston, on St. Luke's Day, at the Ordination Service.

"The history of the instituting of the order of Deacons we have in one of the portions of Scripture selected as an Epistle for this service. The Grecians, i.e., the Jews of the dispersion, who spoke Greek and used the Septuagint version of the Old Testament, complained that in the daily distribution made from the common Offertory Fund, their widows received less than their due—and the result of their complaint is seen in the completion of the Christian ministry by the institution of our Diaconate. So wonderfully does God over-rule what seem the ordinary incidents of every day life. "A local and transitory evil actually changed into a source of universal and perpetual good." The Apostles, acting under Divine guidance, call the multitude of the disciples together and bid them select special officers for the management of the funds of the Church. They are to select men of honest report—full of the Holy Ghost and of wisdom—seven are selected, and the Apostles ordain them to their new office with prayer and the laying on of hands. We are not to suppose it was to a mere secular office that these men were appointed. The tables at which they were called to serve were in some very decided respects sacred. The qualifications required for the office were that the recipients should be of honest report and full of the Holy Ghost. For this work were they set aside by prayer and the laying on of the Apostle's hands. Do we find these Deacons performing such sacred functions as preaching and baptizing? St. Stephen one of the most eminent of the seven, preached the Gospel among the Grecian Jews at Jerusalem and did so with so much power that unable to resist the wisdom and spirit by which he spake the enraged Jews silenced him by putting him to death. St. Philip, another of the seven, not only preached in Samaria and in all the cities from Azotus to Cæsarea, but also baptized many that believed, both men and women. In St. Paul's Epistles we find the order in well defined existence. Thus the Apostle opens his epistle to the Philippians with a salutation to all the saints in Christ Jesus, which are in Philippi with the Bishops and the overseers of the flock—the presbyters and deacons. Then in the pastoral Epistles he gives directions to Timothy the Bishop of Ephesus regarding the ordination of priests and deacons, setting forth the qualifications required for admission to each Order. The Church of England declares in her preface to the Ordinal that "it is evident unto all men, diligently reading the Holy Scripture and ancient authors that from the Apostles time there have been these Orders in Christ's Church—Bishops, Priests and Deacons"—and in the office of this morning's service she further affirms that "God did inspire the Apostles to choose into the order of Deacons the first martyr, St. Stephen, with others." And now from the Divine institution of the Order we are to pass on to its duties. As far as the duties have been set forth in Scripture we have seen that they consisted in administering relief to the poor and in preaching and baptizing. In the Primitive Church—according to Bingham—the ordinary duties of Deacons consisted in taking care of the utensils of the altar—receiving the oblations of the people—distributing the consecrated elements and carrying them to the absent, inquiring after the poor and acting as almoner to them, informing the Bishop of misdemeanors and in some churches acting as catechist. The duties assigned by the Church of England are very similar to the duties of the Primitive Church. "It appertaineth to the office of a Deacon" is the instruction addressed by the Bishop to the candidates, "to assist the Priest in Divine Service especially when he ministereth the Holy Communion, and to help him in the distribution thereof, and to read the Holy Scriptures and Homilies in the church; and to instruct the youth in the Catechism; in the absence of the priest to baptize infants—and to preach if he be admitted thereto by the Bishop—and furthermore it is his office, where provision is so made, to search for the sick, poor and impotent people of the parish, that they

may be relieved with the alms of parishioners and others." Theoretically then the Church of England and the Primitive Church are at one on the duties assigned to Deacons. Theoretically, I say, for when do we see the duties assigned carried out into practice? Indeed has it not come to this with us—as Van Espen quoted by Palmer in his treatise on the Church says it has to the Roman Church "that deacons are not ordained to discharge the duties of deacons, but to ascend by the diaconate as a step to the priesthood." In the more conservative East the office still continues with its distinct duties. The practice of appointing Deacons to the cure of souls, placing them in charge of parishes or of large missionary districts is certainly opposed to our Church's theory and can only be justified on the plea of most urgent necessity. A comparison of the form of making deacons with that of the ordering of Priests clearly shows the Church never contemplated the cure of souls to be undertaken by any not in the order of the priesthood. We have indeed the true order of the sacred ministry, but practically the third order is but a probation for the priesthood and really has no distinct duties—and yet the Church speaks of the Order as necessary—directs that at the time of making Deacons a sermon be preached declaring how necessary that Order is in the Church of Christ. Of course it is necessary because of its divine appointment. But surely it must also be necessary because of the reason of its appointment—necessary to the successful carrying out of Church work that the order should answer the purpose for which it was instituted. There seems indeed, it must be confessed, but little to encourage the hope of a restoration of the true diaconate, as we contemplate the number and extent of our parishes and missions and the scarcity of candidates for the Holy Ministry. But still it is very easy to see what an immense impetus it would be to Church extension if her working power could be increased by any army of deacons discharging those duties for which the order was instituted. Though we have in compliance with the Church's directions—spoken of the office of a deacon as being quite distinct from that of a priest and that peculiar and distinct duties pertain to each order—yet it is of course quite true that the one order is a preparation for the other for it was never proposed that one should be ordained priest without being first a deacon. And so it is one true view of the diaconate to regard it as introductory to the priesthood—a time of probation before entering upon the duties of the second order of the Christian Ministry. And this view of the office is more especially put before us to-day for those who are now to be admitted into the order of Deacons are looking forward to being soon admitted to the higher order. They abandon all thoughts of secular employment and have given themselves exclusively to the work of the ministry of Christ's Church. With them their diaconate will be a cheerful period of preparation before assuming the awful responsibilities of the priestly office.

Very soon will our young brethren be set aside by prayer and the imposition of hands for ministerial service in the Church of Christ. By him, to whom authority has been given, will they be empowered to discharge some of the duties of that service. In a special sense they become Christ's servants, and as such are they to be esteemed. And most important is it with our clergy and people to realize the divine commission of this service. With no misgivings do we go about our work. Not in our own or upon any human authority do we act. But "as ambassadors of Christ bearing the commission of our divine King, appointed by Him to our office, and armed with His authority," and necessary is it also for the laity to remember this, that they who are appointed to minister to and for them are commissioned for the work by Christ Himself, and so to look to the clergy in every order of the ministry—for faithfulness, to look for them to discharge the duties of their respective offices, not as men pleasers, but as the servants of God—and to esteem them for His sake whose commission they bear—remembering what our Lord has said of those whom He sends, "He that receiveth you, receiveth me, and he that despiseth you, despiseth Him that sent me." And you, my young brethren, who are

to-day to enter this ministry—many trials, dangers, disappointments, and also many encouragements and blessings await you. Under all circumstances in the quiet country, no less than in the busy city, the work of the ministry, if rightly conceived, and faithfully discharged, is most arduous and most responsible. Be sure there is something seriously wrong with yourselves if ever your work shall seem to require but little thought or care, or labour. But, notwithstanding difficulties, dangers, trials, and even possible suffering, your hearts should be brave and confident, as you can truly say to yourselves, God has called us to this work, He has clothed us with our authority. Though in ourselves less than nothing, yet as instruments in His hands, and strengthened by His grace we may hope to prove ourselves faithful servants to be found approved of God, workmen that need not be ashamed when the time shall come when there shall be required for each and all of us an account of our stewardship.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

Women's Auxiliary.—The quarterly meeting of the Diocesan Branch of the Women's Auxiliary to the Board of Domestic and Foreign Missions, was held on Friday, Oct. 11th. There was a large attendance, and besides the officers and members of the several city branches, representatives were present from Sherbrooke, Lennoxville, Campton, Cookshire, and New Liverpool. Mrs. Williams, the President, took the chair. The meeting was opened with prayer. The following address was then read by Mrs. Williams:

"My dear friends and members of the Woman's Auxiliary, I have much pleasure in meeting you once more in Quebec, and I am glad to be able to tell you, I am much stronger than I was, and that a year's rest in a warm climate, has done me much good; but, I am sorry to say, I am not well enough to take up the position of President for your Auxiliary. I need not say that I shall always take the warmest interest in the work; and it is with the greatest regret I am compelled to resign. I hope, therefore, you will see the reasonableness of my decision, and you have such an able substitute in Mrs. Von Iffland, (who I trust will continue to act as President) that I am sure I shall not be missed. I shall be most happy to assist her in any way. I know her heart is in the work, and that is the greatest thing required for efficient endeavors.

"It has been a great pleasure to me, while absent from you, to feel that we are all united in one sisterhood, offering the same 'prayer' daily, and trying to do our best to extend Christ's kingdom upon earth. The missionary work presented to me in the South of France, was for the Church of England Zanzibar work. We met there every week for that object, and had missionary papers read to us. A Miss Wanton, from India, came to interest us there. Miss Ling told me she knew her well, and that she had done a good work there, and was travelling in the South of France for her health.

"I was very glad to be out in time to attend the Triennial meeting in Montreal. It was marvellous to see the increase of interest manifested in the able members who came from the different dioceses, many of whom spoke so well that I wish you could all have been there, for it would have inspired anyone to be up and doing more than we have done, for our dear Lord's sake.

"The way to increase our membership was spoken of, and many urged the necessity of each member trying to bring others; not only those of one of our own class, but those in a humble class of life; for this purpose they have circulated, in many of the dioceses, a 'Leaflet,' which they said had done a great work in interesting people; and they wished us to bring it forward at this meeting. Mrs. Irvine will tell you more about it. They said a great many of the poor people had felt themselves so happy in belonging to such a noble army, as our membership affords us. The magnetic touch of unity, in that assembly, made one feel it a privilege to belong to such a band of sisters. Much was said on the power of united prayer. I wish to say I shall be happy to supply that 'prayer' we all agreed to use, to any member who had not one.

"You will be glad to hear Mrs. Irvine has been appointed Treasurer to the Provincial Association, and we all know no fitter person could be found.

"I am sorry to say Mrs. Macpherson feels obliged

to resign her Secretaryship, in consequence of her frequent absence from Quebec.

"I will not take leave of you, for I still hope to be present at your meetings as often as I can.

"I hope and pray that the blessing of God may be upon our labors in the future as it has been in the past."

The minutes of the last meeting were then read and confirmed, and interesting reports were presented from nearly all the branches, showing that their members were doing energetic work in the missionary cause. Votes of thanks were passed to Mrs. Williams and Mrs. Macpherson for their energetic and successful work done for the Diocesan Branch, and expressing the sincere hope that the former might long be spared to act as Honorary President.

Mrs. M. B. Irvine, one of the delegates to the Triennial meeting at Montreal, in September, then gave a most interesting account of the proceedings.

The following resolution was then adopted: "That the kind offer of the Toronto Branch regarding the 'Monthly Letter Leaflet' be accepted, and that each parochial branch should be asked to consider the question, and give their answer before the next quarterly meeting of the Diocesan Branch; at the same time, saying how many copies they would take, at 20 cents per annum."

Miss Whitcher, of Sherbrooke, then gave a full, vivid description of the details of each days' proceedings of the Triennial meeting, for which sincere thanks and hearty admiration were expressed by all. The following were elected officers for the ensuing year, viz.: Honorary President, Mrs. Williams; President, Mrs. Von Iffland; Secretary, Miss L. H. Montizambert. The meeting closed with the singing of the Doxology and the Benediction.

St. Matthew's.—The Rev. R. H. Cole, the popular and eloquent curate of this parish, who is compelled to spend the winter in a milder climate on account of his delicate health, is about to go to the South. On the morning of the Nineteenth Sunday after Trinity, he took leave of the congregation in a few affecting and appropriate words, expressing his great regret at being compelled for a time to separate himself from them and from the work of the parish and church he loved so well.

MONTREAL.

SOREL.—Your correspondent regrets to record a painful item which illustrates the adage "God made the first garden and Cain the first city." During the absence of the Rev. Mr. Windsor, last week, in "the dead of the night, a son of Cain, broke into the parsonage, and after having put out the lamps, the inmates were aroused by a foot step, whereupon maid, mistress, and her mother, Mrs. Lee, lifted up their voices so effectively that the intruder retreated, and in the darkness stumbled over a chair, and like Pharaoh's baker, lost his hat, and before three days, his Honor the Judge, condemned the offender to three years in the Penitentiary. How true it is "The wicked flee when no man pursueth; but the righteous are bold as a lion." On the following night, the maid shrieked as loudly as ever, but the sexton, who insisted on having a loaded revolver, slept through it all, otherwise, Mr. Parnell might not have been spared to tell the tale!

MONTREAL.—St. Martin's Parish.—The lamented death of Mr. Millard, recently, should have the salutary lesson of teaching people that brain troubles need the utmost care. Whenever a sufferer craves the protection of a retreat, the family friends should be the first to rally round the afflicted person, and it is an undoubted fact, that in this age of cram and crowding, brain affections and troubles are on the increase. "Verbum Sap."

St. Jude's Parish.—The borders of this parish are rapidly pushing westwards on Coursol Street to Atwater Avenue, by the building of a double row of houses. Owing to this, the mission district of St. Henry has been handed over to the St. George's Y.M.C.A., who were seeking a sphere since the parish of Grace Church resumed the mission in that district.

ONTARIO.

CORNWALL.—Trinity Memorial Church.—At a special vestry meeting held on the 29th of October, the salary of the rector, the Rev. Canon Pettit, was increased \$160.00 by a unanimous vote of the vestry.

Ordination.—The Lord Bishop of Ontario directs me to give notice of a general ordination to be held in Kingston on December 21st. Candidates are requested to communicate with me as to the papers required

and the date of examination, etc. T. Bedford Jones, L.L.D., Archdeacon and Chaplain, the rectory, Napanee.

MILFORD.—The annual Harvest Festival in connection with St. Philip's Church, was held on the 25th ult. An appropriate sermon was preached by the Rev. Rural Dean Loucks, the service being conducted by the incumbent. The church was very beautifully decorated with fruit, flowers, grain &c. In the evening a tea and concert were held in the town hall. The proceeds of the day were devoted to the erection of the shed. The sum of \$85 has been raised for this object, and the shed will be erected forthwith.

PEMBROKE.—Rev. Rural Dean Bliss and family reached Petewawa on the 28rd ult, early in the morning, and though the new mission house is but a short walk from the station, yet a conveyance was on hand to drive some of the party. Nearly all preferred to walk, the morning being delightful. None of the furniture having arrived, the outlook for breakfast was not cheering, until arriving at the house it was found in possession of the churchwarden's wife, Mrs. Dempster, who had some tables and chairs brought in, and a substantial breakfast smoking hot, which was good cheer to the weary travellers. In a few hours a freight train dropped the furniture car, and several teams soon made short work of landing its contents at the house, nearly all the teams in the neighbourhood turning out and giving cheerful help. Early in the evening people came in from all round, some from distant Alice congregation, to give a hearty welcome to their clergyman, and not forgetting to bring gifts with which to store the larder. A very pleasant evening was spent, Rev. Mr. Samwell, who accompanied the party from Mattawa, singing several of his songs with excellent effect, and Mrs. Bliss delighting all with her Irish songs. Some visitors from Pembroke were also present, joining their Petewawa friends in welcoming Mr. Bliss and family. The new mission is a substantial, well built frame building, adjoining the church, and surrounded by five acres of land. At present the land is all bush, but in a year or two will doubtless be brought into good shape. It is a capital centre for the new work Mr. Bliss is opening up. His friends here and throughout the diocese, will, we are sure, wish him all success.

STAFFORD.—The friends of the parish of Stafford will be glad to learn that the debt on the parsonage has been settled. Ten persons contributed \$10 each, and fifty \$5 each. The picnic in June, and the Harvest Home in September, together with the subscriptions outside the parish completed the sum of \$500 which the builder agreed to take in settlement of the debt. The Harvest Home in connection with this Church, held in Mr. Hawkin's grove, was a great success, several hundred people were present. The provisions in variety, quantity and quality for the occasion were excellent. Before dinner the Incumbent and the Rev. Mr. King, from Cobden, pleasantly and earnestly pointed out the character of the "Harvest Home" as it should be regarded, by religious thought. This is wise, useful, and in this case was well done, and such pointing out should always occupy a prominent feature in each annual celebration. A dancing platform was utilized by the young folks. Mr. Loucks was requested to act as chairman. The Rev. Mr. Porter was first introduced. He pointed out the rights of clergymen to discuss political and social problems on the public platform when they affected the public welfare. Mr. Porter's speech was clear, practical, and well received. Mr. Peter White, M.P., was next introduced, and stated that he did not expect at a gathering of this kind to be called on for a political speech, otherwise he would have been better prepared with statistics. Mr. White before closing his speech, requested any gentleman to ask him a question and he would answer. Several questions were asked and answered fully. At the close of the speeches three cheers were given for the Queen. Everything passed off very pleasantly. The proceeds were satisfactory, and the Harvest Home for the honourable purpose of assisting in paying an assumed liability was most successful.

TORONTO.

Ministering Children's League.—Mrs. Alan Macdougall, central Secretary for Canada of the "Ministering Children's League," will be grateful if every lady in charge of a branch in Canada will kindly communicate with her, as she wishes to keep a record of all the branches, and to be able to publish a full report in December. Address 98 Rusholme Road, Toronto.

Convocation Trinity University.—Proceedings in connection with the annual meeting of Convocation were

commenced in Trinity College on the 28th October. The Rev. Dr. Langtry, rector of St. Luke's church, preached the sermon, and there were present Revs. C. L. Ingles, C. E. Thomson, J. D. Cayley, Wm. Moore, H. Softley, Dr. Carry, Dean Trew, Dr. Langtry, J. C. Davidson, G. H. Broughall, Dr. McNab, G. I. Taylor, Canon Tremayne, W. J. Creighton, Herbert Tremayne, Provost Body, Dr. Jones, Prof. Boys, Prof. Clarke, Prof. Symonds, F. P. Plummer, C. R. Lee, Dr. Sweeney, W. B. Carey.

There was a full choral service, Prof. Clarke acting as precentor and Rev. F. G. Plummer presiding at the organ.

A condensed report of the very able discourse by Dr. Langtry will be found in an earlier page.

The Convocation of Trinity University took place on the 29th October. The Hon. G. W. Allan, the chancellor, presided. Among those present were: The Bishops of Toronto and Niagara, the Provost, the Dean, Mr. Edward Martin, Q.C., Rev. Dr. Carry, Rev. W. B. Carey, Rev. Dr. Davies, Rev. Dr. Langtry, Rev. S. P. Crawford, Rev. Prof. Clark, Rev. A. J. Broughall, Rev. C. M. Harris, Rev. Canon Worrell and Mr. J. A. Worrell, chairman of Convocation, Rev. A. Caswell, Rev. G. H. Broughall, Rev. A. Hart, Mr. E. C. Cayley, M.A., Mr. J. S. Broughall, M.A., Rev. John Jones, Mr. Beverly Jones, M.A., Dr. Pepler, Rev. H. O. Tremayne, Rev. C. L. Inglis, Rev. J. Scott Howard, M.A., Dr. Millman, Rev. W. H. Clark, Mr. G. B. Harman, M.A., Rev. C. R. Lee, Mr. K. Martin, M.A., Mr. Barlow Cumberland, M.A., Rev. J. C. Davidson, Mr. Elmer Henderson, Rev. A. Withrow, Mr. F. S. Houston, Mr. N. F. Davidson, Miss Patteson, Lady Principal St. Hilda's College, Miss Annie Rothwell and Miss Millish, M.B.

MATTERS OF MOMENT.

Chancellor Allan presented the report of the Executive Committee of Convocation for the year ending on the 8th October. The report stated that the year had been one of substantial progress. There were now 500 members, and several local associations had been formed during the year. The appointment of Mr. J. S. Broughall, B.A., to a fellowship in classics was noted, and the death of Mr. C. L. Ferguson, M.A., deplored. Information about the position, work and needs of the university had been circulated among the clergy of the province. Several small changes in regard to the election of graduates and associate members to the corporation were explained at length. The formation of the new law school and its regulations were referred to as being satisfactory to the university. The report stated that by this action the Law Society had averted considerable danger to the cause of higher education. The report also stated that by action of the last Provincial Synod a Board of Examiners for degrees in divinity, representing the various church universities and theological colleges within each province, had been constituted by canon. A joint board for the examination of divinity students was thus constituted. The financial statement showed a balance from last year of \$1,196 55. The receipts for this year were \$1,736 and disbursements were \$1,827.29, leaving a total balance on hand of \$1,605 26.

The report was received and adopted. Mr. Worrell presented the report of the Committee on the enlargement of the University buildings. The report stated that the recent extension of Convocation had substantially contributed toward the raising of the additional income necessary for this work. The large increase in the number of students and lectures had rendered the present accommodation wholly inadequate for both residential and lecture-room purposes. The amount of capital required was \$70,000, of which \$22,500 had already been promised.

The report was amended by a resolution fixing the amount to be raised at \$100,000 instead of \$70,000. It was also decided to allow all subscriptions of over \$100 to extend over a period of over five years.

After some further discussion of the means to be adopted for the raising of this money the report was adopted.

A resolution was passed that the approval of convocation be given to the establishment of a uniform standard of matriculation in arts, providing that each university be fairly represented in the determination of such standard, and in the setting of examination papers. Provost Body, Mr. Barlow Cumberland, Mr. G. A. Mackenzie, Rev. J. H. Broughall, and Rev. Dr. Carry spoke upon the question, urging the necessity of the movement.

The new building fund and the working of the canon of the Provincial Synod on degrees of divinity were also discussed, and convocation adjourned at 6 o'clock.

Mr. Worrell was re-elected Chairman of Convocation, and Professor Symonds clerk. The following were elected members of the Executive Committee: Mr. Barlow Cumberland, Mr. J. Henderson, Prof. Clark, Dr. Harris, Brantford; Mr. G. A. Mackenzie, Mr. G. F. Harland.

These degrees were conferred:—M.A.—J. R. Cartwright, Toronto. D.D.—Rev. Dean Trew, San Gabriel, Cal., representing the Church in that district in the General Convention.

Trinity Convocation Dinner.—The annual dinner at Trinity this year had exceptional interest and attraction. The attendance was very large, completely filling Convocation Hall, and the dinner was served in a style seldom seen when such large gatherings have to be entertained. After the toast of the Quesada, Mr. J. R. Cartwright proposed the learned professions to which the Bishop of Toronto, Mr. Martin, Q.C., and Dr. Temple responded. The toast of Trinity College was proposed in warm terms by the Bishop of Niagara, who personally, and whose toast elicited enthusiastic cheers. Replies were made by Chancellor Allan whose words "Thank God—we have preserved our independence," provoked prolonged applause by the Rev. W. B. Carey, Mr. Worrell and the Provost. "Affiliated Institutions" and "Sister Colleges" were proposed and responded by Dr. Geikie, Prof. Boy's for St. Hilda's, Dr. Bethune, and Mr. A. Marling, Mr. W. M. Loucks, Mr. Richie, of Lennoxville, Mr. Mackay for "Varsity," Mr. Carcallen for Victoria. Other toasts of a social kind followed. Music was supplied by a band, and Mr. Troop sang two songs which met with great applause. Throughout the entertainment the utmost enthusiasm was manifested at all allusions to Trinity or Trinity men. The committee of management deserve great credit for their admirable management, and the caterer won golden opinions for the quality of the banquet, and the skill of its serving.

School Removal.—We would call attention to the advertisement of the removal by the Misses Saunders of their old established Preparatory School for girls and boys, to their new premises at No. 148 Yorkville Ave, in connection with which they are enabled to receive a few pupils to board.

Church of St. Thomas.—The congregations at St. Thomas have increased so much as to render it necessary to enlarge the building, a work now being done by an extension at the west end. The Rev. Mr. Roper has opened a mission hall in connection with this thriving Church. We hope soon to see a movement made in the direction of a more worthy edifice, but this will come in time when the parish is fully awake to the privileges afforded by this Church. The sermon on last Sunday evening dealt with the state of the departed saints, and was a masterly statement and exposition of the Church's teaching as interpretive of Scripture.

RURAL DEANERY OF DURHAM AND VICTORIA.—Plan of Missionary Meetings and Services:

Parish or Mission	Service or Meeting	Date	Deputation
Bobcaygeon	S	Jan. 26, 10.30 a.m.	Rev. C. H. Marsh.
Dunsford	S	" " 8 p.m.	"
Cameron	S	Feb. 2, 2.30 p.m.	Rev. R. Rooney.
Cambray	S	" " 10.30 a.m.	"
Cartwright	S	Jan. 26, 10.30 a.m.	Rev. W. H. French
Brookton	S	" " 8 p.m.	"
Cavan-Millbrook	S	Jan. 19, 7 p.m.	Rev. J. S. Baker.
Trinity Ch.	S	" " 8 p.m.	"
St. John's	S	" " 10.30 p.m.	"
Christ Ch.	M	Jan. 20, 7 p.m.	Rev. R. Rooney & Rev. H. Burgess
Newcastle	S	Feb. 2, 7 p.m.	Rev. W. Farncomb
Cobococok	M	" " 3, 7 p.m.	Rev. W. Rooney.
Victoria Rd.	M	" " 4, 7 p.m.	"
Bowmanville to be arranged.			
Emily-Ome	S	Jan. 26, 7 p.m.	Rev. J. Creighton.
St. James	S	" " 10.30 a.m.	"
St. John's	S	" " 8.30 a.m.	"
Fenelon Falls	S	Feb. 2, 7 p.m.	Rev. R. Rooney.
Lindsay	SS	Jan. 26, 11 a.m. 7 p.m.	Rev. W. Farncomb
Readboro	S	" " 8 p.m.	"
Manvers-St. Matys	S	Jan. 26, 2.30 p.m.	Rev. R. D. Allen.
St. Paul's	S	" " 6.30 p.m.	"
St. Albans	S	" " 10.30 a.m.	"
Perrytown	S	Feb. 2, 10.30 a.m.	Rev. W. Farncomb
Orono	S	" " 8 p.m.	"
Elizabethville	S	Nov. 3, 2.30 p.m.	Rev. R. D. Allen.
Port Hope	S	Jan. 19, 11 a.m.	Rev. W. C. Allen.
St. John's	S	" " 7 p.m.	"

The clergy are specially requested to make the necessary arrangements for carrying out the above plan, and to preserve a copy for reference. W. C. ALLEN, Sec. R. D. D. V.

Sisterhood of St. John.—It is intended to hold a bazaar in Easter week for the benefit of the Hospital of St. John the Divine. For so excellent an institu-

tion the funds ought to pour in without such appeals, but as the needs of the Hospital are fast growing, this will afford an opportunity for making its wants known, and the response we are confident will be so generous as to meet them.

In memory of Rev. O. P. Ford.—One of the handsomest, and most gracefully designed fonts to be found among the churches of Toronto was dedicated on All Saint's Day in St. Luke's, to the memory of the late Rev. Ogden Paltney Ford, who was formerly Curate of that Church. A large audience witnessed the ceremony, and addresses appropriate to the occasion were delivered by several city clergymen, and a number of others prominent in Anglican Church circles.

The font is of stone, and is beautifully carved, heads of angels standing out in relief on the front. Its height is three and a half feet, and the main portion is supported on four stone pillars. Immediately below the basin a brass plate is fixed, on which is the following inscription:

To the glory of God, and in memory of the late Rev. Ogden Paltney Ford, some time assistant priest of this Church, who died at the early age of 41 years.

Grant him, O Lord, eternal rest. The font was designed by Messrs. Darling & Curry, and reflects the highest credit upon that firm, which is so justly celebrated for its ecclesiastical work.

NIAGARA.

St. CATHARINES.—On Wednesday, 23rd, the Lord Bishop held a conference with some fifteen clergy, and about the same number of laymen, from parishes in the Rural Deanery of Lincoln and Welland. The day was very profitably spent in discussing various matters connected with the Church in this district—the possibility of opening up new mission stations in different parts of the country, and the best means of increasing the Mission Fund of the Diocese. These yearly conferences are likely to be of great benefit, as they bring the Bishop into closer contact with the clergy and laity and enable him to consult them with greater freedom on subjects that cannot be fully discussed at our Synods. The conference this year should have been held in St. George's parish, but owing to that church being at present unfortunately without a Rector it was decided to hold the meeting in the basement of St. Thomas' church, where an excellent luncheon was provided by the ladies of St. George's, St. Barnabas, and St. Thomas' congregations.

St. Barnabas' Iron Cross Guild.—On Wednesday, 23rd, there was a large congregation at evensong in the church, when the Lord Bishop addressed the members of this Guild on the subject of their three-fold motto, "Temperance, Reverence and Chastity." The good Bishop's words were very much to the point and will long be remembered, and, we trust, acted upon by those who were privileged to hear them. After briefly sketching the history and origin of Guilds which took their rise in the Church and borrowed their principles from the Divine Constitution, the Bishop earnestly counselled the members to be loyal to their motto, and showed them how they might in thus banding themselves together promote the work of the Church and more successfully contend against these great vices of the present day—Intemperance, Profanity and Impurity. The service, which was a very hearty one, concluded with the singing of the Guild hymn, "Blest are the pure in heart," and the members retired to the vestry-room where the chaplain, Rev. A. W. Macnab, enrolled the Bishop as an Honorary member and introduced to him the Brethren of the Order. The Guild, although only lately organized, has a membership of over two dozen men and is already making its influence felt in the parish. Its ranks will, it is to be hoped, be greatly increased this winter. A number of associates are even now waiting for election to membership.

St. George's.—This unfortunate parish is in the throes of internal dissension and party spirit over the appointment of a new Rector. Some of the parishioners persuaded Dr. Roy to appear before the people as a candidate for the vacancy—a large portion of the congregation took a violent fancy to him, and thought he would be a strong champion of the Low Church party. After considerable wire-pulling and canvassing a petition was got up signed by about a hundred names asking the Bishop to appoint him forthwith to the Rectory. Upon his Lordship's absolute refusal the petitioners declare they will have Dr. Roy or nobody. So the matter stands. Somebody has to give way! For the credit of the Church, and for the maintenance of all lawful authority, it is to be hoped the vestry will not try further to coerce the Bishop. There are men in this diocese who by seniority are entitled to preferment (though few would care of their own choice to enter upon such a battlefield as this) before wandering clerics from other parts who have

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no claim whatever. If the interests of the Church demand a Low Churchman let the vestry select a man out of their own Diocese whom the Bishop will agree to, or else leave the matter of selection to his Lordship's own discretion and judgment. The trouble in this parish is the direct result of that most miserable and degrading system of getting men to preach trial sermons and pose as candidates for vacancies.

MILTON AND HORNBY.—During the past two years this parish has been steadily progressing in the improvement of its churches and parsonage. Milton has built a commodious vestry-room and furnished it in a manner suitable for meetings of Bible and Confirmation classes. Not long since, with some assistance from Hornby, Milton has also greatly improved the parsonage, by adding an additional story to it, which, with other improvements, cost about sixteen hundred dollars. The next project spoken of is the repairing of the church, or the building of a new one. Hornby has lately gone thoroughly into church improvement as may be seen from the following extract from a local paper, the *Champion*, of the 17th inst.:

HORNBY.—*St. Stephen's* was re-opened on Sunday last, after having undergone extensive repairs. The repairs consist of eighteen inches of higher stone foundation, new roof, boarded ceiling, new windows, new seats, new wainscoting, new lamps, new chancel carpet, and various other improvements in both church and vestry-room. Much credit is due to the members of the church for the zeal and liberality which prompted to such improvements, and no small praise is due to the committee and others entrusted with the responsible duty of bringing the improvements to completion. On Sunday the weather and roads were favorable for the re-opening. In the morning a very large congregation assembled, so large that many had to stand in the church during the service and many others were unable to get entrance. The Rev. Canon Cayley, of Toronto, preached, selecting as his text, "God is a Spirit, and they who worship Him, must worship Him in spirit and in truth" (St. John iv. 24). The Rev. Canon Tremayne took part in Morning Prayer and Holy Communion service. A large number of the members remained to the communion. In the evening Canon Tremayne preached an admirable sermon from the words of St. Paul, "Christ loved the Church and gave Himself for it." There was again a very large congregation, not a few being unable to find seats. On Monday evening a festival was held in connection with the occasion. The attendance was excellent, and the music, rendered by the choir of *Christ Church, Brampton*, was highly appreciated. Short addresses suited to the occasion were given by the Rev. Messrs. Fennell and Mackenzie. The feast, superintended by Mr. J. B. Lindsay, was all that could be desired, and it is not too much to say that the whole affair was a great success.

BEAMSVILLE.—*Church of St. Alban the Martyr.*—Thursday, October 24th, was and ever will be remembered as a red letter day in the history of the Church in this little village. On the afternoon of that day, one of the most beautiful of autumn, was laid successfully the corner-stone of the church of St. Alban the Martyr. As our readers know, two unsuccessful attempts had been made—one in 1873 and one in 1882—to commence Church services, and, not until February, 1888, was anything done subsequently. On invitation, Rev. F. C. Piper, of Smithville, held a conference with a few of the members; one of them, Mr. Wm. Hearle, kindly offered the use of his drawing-room, and a series of cottage meetings was begun. In April, Eastertide, 1888, a formal organization was made, and the congregation assembled for worship in the town hall, where service has been held ever since that date. In October, 1888, his Lordship, the Bishop of Niagara, visited Beamsville officially and confirmed seventeen candidates, this being the first episcopal visitation ever held in the village. Matters progressed favourably until after the Synod in 1889, when, at a full meeting of the congregation, it was resolved to build a suitable church, within the means of the parishioners. It may be mentioned as an instance of the zeal and energy of the members, that, on that evening, over eight hundred dollars were subscribed; and it may be added that the membership is small and the members by no means wealthy. It should have been stated that owing to the zeal and energy of the ladies of the parish, enough money had been raised to purchase and pay for a lot and a fine organ. Building operations were commenced in September last, and, as a result of these, the event of Thursday, 24th, naturally followed. In the presence of a large crowd, composed of members of all religious bodies represented in the village, shortly after 2 o'clock p.m., the clergy, Rev. Rural Dean Gribble, Port Dalhousie; Rev. Canon Geo. Bull, Niagara Falls South; Rev. Canon Read, Grimsby; Rev. P. L. Spencer, Thorold; Rev. Thos. Geoghegan, St. Matthew's, Hamilton; and the mission priest, F. C. Piper, duly vested proceeded

to the lot, and ascending the platform took their places. The Building Committee, Messrs. Joseph H. Zimmerman, William Kew, George Rodgers, and D. F. H. Wilkins, together with the Treasurer, Mr. Wm. Hearle, were then called to the platform together with the contractor, Mr. John Beatty, Mr. James Allan, Reeve, and Mr. William Gibson, owner of the quarries, who had kindly contributed the corner-stone. Rev. C. R. Lee, M.A., Holy Trinity church, Barton, was also present, but arrived late. The service prescribed for the occasion was then said by the Rural Dean, the responses being heartily given by the large choir composed of members of all the religious bodies in the village, together with friends from a distance. The hymn, "Christ is our Corner Stone," was then sung with great vigour; and then, the Union Jack having been withdrawn from the stone, the Reeve presented the silver trowel to the Incumbent, who had, by the unanimous vote of the congregation, been asked to perform the important office of depositing the stone in its place. This having been successfully accomplished with the usual invocation and prayers, the hymn "The Church's One Foundation" was heartily sung, during which the offertory was made. Excellent addresses were then given by the clergy present, the Rev. Rural Dean speaking on the necessity of self-sacrifice; Rev. Canon Read, on the necessity of Church edifices generally; Rev. Canon Bull, upon the life of St. Alban and the history of the Church; Rev. P. L. Spencer, on the necessity for an Anglican Church in the village and on Christian Unity; and Rev. Thos. Geoghegan, on the building up of the Christian life. Brief addresses were also given by the Reeve, the contractor and Mr. Gibson, after which the Doxology was sung and the congregation dispersed. In the evening a successful social was held at the residence of Mr. Wm. L. Kew, and a handsome sum was realised. The clergy present were the Rev. Rural Dean and Rev. C. R. Lee, M.A., Holy Trinity church, Barton, who had arrived in the afternoon, but owing to detention of the train from Hamilton, was too late to join the other clergy on the platform. It may be added that the name of the church, on being submitted to the vestry was adopted by a majority vote; also that the work is expected to be completed by Christmastide; and also that of the sum of money required, a large part has been given the congregation as above mentioned. *Laus Deo.*

HURON.

WARWICK.—This parish, one of the old crown rectories, has recently passed through a period of no little interest in its somewhat lengthy history. Having for some forty-five years worshipped in the old frame church, the congregation, under their late rector, Rev. P. E. Hyland, now in the Diocese of Washington Ter., set about the building of a new church early in the present year. Under the present rector, the Rev. H. A. Thomas, the building has been pushed to a completion; and, thanks to the clear design of the architect, H. Blacker, of Sarnia, and the faithful work of the contractors, Howden Bros., of Watford, the parish is now in possession of one of the most chaste and comfortable churches to be found in the Diocese. It is of brick, with a handsome tower and belfry, chancel, vestry, and furnace. The ceiling is of wood, placed diagonally, and finished in oil, the purlines and principals being darker than the body of the ceiling. The seats are finished to correspond with the ceiling, and have patent iron ends with sliding extensions so as to increase the accommodation on extraordinary occasions by about sixty sittings. The reading desk and pulpit are alike and are finished like the seats and are having their tops covered with crimson plush; they are the gift of the present rector. In the chancel is a handsome triple window, beautiful in design and in color, which, like all the other windows, is the work of Lewis & Son, of London, and all reflect great credit upon the designers and manufacturers. This chancel window is a memorial to the late Arthur J. Kingstone, one of the pioneers of this township, to whom is almost solely due the building of the old church and the organization of the parish. His sons, F. W. Kingstone, barrister, Toronto, and Charles J. Kingstone, of Warwick; and his daughter, Miss Kingstone, have perpetuated their father's memory by means of this handsome window; while the two latter have contributed more than one-fourth the cost of the new church. The middle window on either side of the body of the church is also a memorial; that on the east having upon it a scroll in the middle with the words, "Blessed are the dead who die in the Lord," and at the bottom, "In Memoriam, John Tanner," the name of one of the oldest and staunchest members of the Church, now entered into rest. That on the west bears in the middle a scroll with the words, "The living shall praise Thee, as I do this day," and at the bottom, "In Memoriam, Carroll-Kenward," the family names of the father and mother of the donor, Mr. Carroll, of Rochester, a former resident of this place. These two windows

are alike, with the exception of the legends, and both are very beautiful. The remaining windows are of delicate shades and tints, and all are of cathedral rolled glass, leaded, and are provided with patent spring ventilators. The whole building is very neat, attractive, and well-appointed; and it is a matter of satisfaction that it is entirely free from debt. Hence, as it was consecrated at its opening, it is in reality what a church should be—God's house.

On Saturday, the 5th inst., the Bishop arrived in the parish, and was tendered a reception at the rectory. After doing justice to the bounteous lunch provided by the ladies of the congregation, adjournment was made to the old church, where a very interesting and edifying Memorial Service was held. The shortened form of Evening Prayer was said by the Rector, the lessons being read by Rev. W. Johnson, of Forest, and suitable hymns were sung at the proper intervals. The Rector then gave a very appropriate address upon "Memories of the Past." As he spoke of the privileges and responsibilities of those who for many years had worshipped in the old building, many of whom had passed away from earth; and as he imagined its hallowed walls to be vocal with the words of the long line of former Rectors—a Mortimer, a Mockridge, a Smyth, and a Gibson, now gone to their reward; and of a Fletcher, still labouring in this diocese, and a Hyland, now shepherding the Lord's sheep far away on the Pacific slope—many eyes were moistened and not a few sobs were heard in the congregation. The hymn, "O God, the Rock of Ages," made a fitting sequel to this most touching address, and, after it had been heartily sung, the Rev. Wm. Johnson, of Forest, gave one of his characteristically earnest addresses. His subject was "The Blessings of the Present," which he treated in a manner most admirable. "Go labor on," &c., was then enthusiastically sung, and, at its close, Bishop Baldwin delighted and edified the audience by his address upon "The Hopes of the Future," reaching the climax of eloquence as he passed from the hopes to be realized through the completing of the new church, to "the glorious hope and blessed appearing of the Lord Jesus Christ, the Heavenly Bridegroom, to take to Himself His Bride, the Church. A most memorable and blessed service was closed by the singing of the hymn, "Jesus, Thy Blood and Righteousness," and the benediction by the Bishop. On Sunday, three services were held in the new church, the hours being 10.30 a.m., and 2.30 and 7.30 p.m., at all of which the church was crowded to its utmost capacity, scores being obliged to stand, and at the morning service a large number being unable to get even into the vestibule. At the early service, the Form of Consecration provided by the Provincial Synod was followed, after which Morning Prayer was said by the Rector, and a most able and appropriate sermon preached by the Bishop upon the words, "The stone which the builders rejected is become the head of the corner." In the afternoon the Litany was said by the Rev. J. M. Gunne, of Wyoming, the sermon being delivered by the Rev. A. Murphy, of Watford. His subject was "The Prodigal Son," and he dealt with it in an exceedingly forcible and instructive manner. At the third service, Evening Prayer was said by the Rector and Rev. Mr. Gunne, followed by a sermon from the Bishop which was one of the most beautiful, impressive, and convincing that I have ever been privileged to hear. The text was "My Jewels," from Mal. iii, 17, and the sermon was itself a diadem sparkling with Gospel jewels. The combined offerings were within a few cents of fifty dollars, a very handsome sum, in view of what had been already contributed. The choir, which was conducted by Miss Archer, added not a little to the beauty and effect of the services by rendering appropriate anthems, as well as by leading the worshippers in the usual canticles and suitable hymns.

St. Paul's church, Wisbeach, the sister church to this new St. Mary's, will also be consecrated as soon as the Bishop shall be able to make an appointment for the purpose. It has recently been improved and beautified, and is now, for the first time, after an existence of thirty-four years, free from debt.

Within the past two years these two united congregations have secured free from debt two neat and attractive churches, besides building and paying for a handsome brick rectory, costing upwards of two thousand dollars—a record for which they may well thank our Heavenly Father for having enabled them to make to His glory!

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

New York, Oct. 30th.—The General Convention of 1889 is numbered with the past. With a solemn ceremonial on last Thursday evening, the august assemblage dissolved to meet again in Baltimore in 1892. The closing function was in its own way as impressive as that with which the Convention opened. One

more the long procession of bishops filed through the streets by lengthened line, preceded by the white robed choir to the sanctuary of St. George's church, where surrounding the altar they joined in the Church's Evensong with all the added dignity [of the surroundings. The Bishop's joint pastoral was read by the Bishop of Louisiana (Dr. Gallegher), after the singing of the hymn "The Church's One Foundation," the Presiding Bishop said the concluding prayers and gave the benediction, and all was over. At some future time, it is to be hoped a solemn Te Deum will be sung in front of the altar, and with the presiding bishop vested in cope and mitre and bearing his pastoral staff. Such a thing is not impossible so rapidly is the Church levelling upward in ritual and the adjuncts and accessories of public worship.

WHAT HAS BEEN ACCOMPLISHED

at this Convention is really of far less importance to the Church than what was not done. At one time it was feared that the Broad Church element would prevail and that some sweeping legislation would result, whose outcome could only be hurtful to the Church. But the Holy Ghost brooded over the assembly and breathed into the minds of all a spirit of moderation which caused otherwise inharmonious elements to form happily, and, when fusion was not possible, not desirable perhaps, so over-ruled matters as to maintain intact the Catholic Faith, if ever it seemed to be assailed, as possibly it was in the attack made upon the obligatory recital of the Nicene Creed on the five great feasts. Wherever also the doctrine or discipline of the Church was apparently attacked either by the addition of rubrics or the refusal of the Convention to adopt certain proposed amendments that might serve as a gloss upon the faith of the Church, a more definite expression of what has been ever held as the truth, then, whatever would have committed the Church to an erroneous practice, such as authorizing by rubrical direction the mischievous custom of leaving the church at the end of the Church Militant Prayer, or cutting the priest off from nourishing his soul by the reception of the Holy Communion, except there be some to receive with him, was at once knocked on the head. Whereas what was rejected, such as the proposed emendation in the Church Militant Prayer and elsewhere to admit of the more formal enunciation of the doctrine that it is lawful to pray for the faithful departed, by its rejection did not destroy the prayer to that end already in the Prayer Book, in the Divine Liturgy, in the Office for the Burial of the Dead, and in the Litany "Remember not . . . the offences of our forefathers," nor diminish the right of priest and people so to believe and pray. And if the Prayer of Humble Access remains where it is, it simply prays in anticipation for that which takes place in effect after the Prayer of Consecration; namely, that we may so eat the Flesh of Christ and drink his Blood that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us." Nor, because the Convention would not sanction the celebration of the Holy Communion at a funeral—though it has sanctioned it at weddings, does it forbid any such celebration, if the mourners desire it,—and they do desire it and obtain the privilege constantly. And if one fussy delegate from New Mexico, Judge Bradford Prince, not without provoking an audible smile, obtained the insertion of a rubric to the effect that "Sufficient opportunity shall be given to those who are present to communicate," what was gained? Sufficient opportunity is always given and none can be or—except through their own fault—can be hindered from communicating whenever there is a celebration. Of course the animus that prompted Judge Prince was the same; but as it hurt no one, only himself, its presence made no difference. Whatever the shortcomings of the Convention

THE FAITH REMAINS INTACT

and the discipline of the Church unaltered. The discussions on the Prayer Book and not least on the Divine Liturgy, have excited great interest in the minds of outsiders, and have led many, no few of them Church folk, to re-study the formularies of the Church as well historically as doctrinally. Another cheering sign was to be detected in the fact that this year the so-called Ritualists were not only listened to patiently, but were even invited more than once to prolong their remarks over the time allotted each speaker. This was conspicuously the case with Father Hall, Mr. Christian, rector of Grace church, Newark, Dr. Davenport and Mr. Taylor, clerical deputies from the diocese of Springfield, Ill., as well as in that of the Rev. Dr. Swope, of Trinity Chapel, New York, who brought up the minority report on Revision, the Rev. Dr. Gibson, of Utica, Editor of the *Church Eclectic*, and the Rev. Dr. Egar, both delegates from Central New York,—the latter one of the majority of the Revision Committee. These all spoke out strongly in the right direction, and their words had great weight with the Convention. The laity likewise came to the front nobly.

Mr. Hill Burgwin, Chancellor of the diocese of Pittsburgh, and Dr. Corning Judd, of the Diocese of Chicago, always had the ear of the house, the former as the representative of the high and dry conservative element, the latter, of the go-ahead High Churchmen of the West. For a wonder likewise the bishops showed a more radical disposition than the members of the House of Deputies, who were conservative to a degree in dealing with the Prayer Book—a course in which the High Churchmen and the Low Churchmen joined, as if by a tacit compact. The real truth was they felt that, if they did not agree to sink many of their mutual differences, the Broad Churchmen would step in and what with these occasional offices, one of which Dr. Huntington, of Grace church, this city, would have succeeded in grafting into the Prayer Book, had not the Bishops mercifully saved us from such an evil, there would have been afforded the antidogma priest every possible chance of dodging out of the use of any prayer or office of the Church in which the people shared and substituting therefor some new colorless devotion teaching nothing, and not intended to teach anything as of faith.

WHAT HAS BEEN OMITTED

in the way of legislation will very well keep, or may well be dropped. Proportionate representation was completely snowed under, probably never to be resurrected. The Hymnal revision has been wisely postponed, to reappear only in a very much improved form—if not, again to be relegated to the limbo of a committee. The appellate court question will now be thoroughly thought over, and will be brought up in a much less crude form at Baltimore in 1892. The change in the name of the Church as proposed by Chancellor Judd, of Chicago, was hardly deemed worth discussing, in the face of weightier matters. Of these two called for settlement. They were choked off through a certain feeling of shrinking from touching upon what has yet to be decided one and for all and legislated upon by the Church. I refer to the colored question and that of marriage and divorce. The Convention feared to tackle the former, lest the Southern Churchmen should resent any action in favor of the admission of the negro to equal rights in the Church, which would encourage him to obtrude himself—as he certainly would—socially upon Churchmen outside the Church or the Convention building. At the same time the subject was very comprehensively discussed. The colored clergy sent to the Convention a memorial as to their standing in the Church, very strongly and very injudiciously worded, claiming everything, even colored professors in the newly instituted Church theological Colleges—the fact being that there is not a colored priest in the American Church capable of filling even the lowest post in such an establishment—complaining in a most childish fashion (yet the whole race is one of mere children) of the white clergy Bishops and priests not sympathizing with them—the real fact being that the negroes themselves prefer white priests and teachers, having neither use nor respect for those of their own color; and threatening schism if their desires were not granted. The Convention treated the memorial courteously, and sent it back to a committee, which reported it back in as favorable a light as the English language could possibly have set it. The report took in the entire question of the equality of all the clergy, and of every baptized person before God and the church. It was pointed out that the Convention recognized that equality, inasmuch as the missionary Bishop of Liberia, Bishop Ferguson, was a colored man and a member of the House of Bishops, while two colored priests, the Rev. Tambers Moseet, of Liberia, and the Rev. Mr. Kane, of the diocese of Texas, were members, with equal rights, of the House of Deputies. As to diocesan conventions and the rights of the negroes to be represented therein by colored delegates, clerical and lay, that was a question on which only the dioceses themselves could legislate, it was *ultra vires* of the General Convention. Therein lay the whole shirking of the case. As the United States amended its constitution in

FAVOR OF ADMITTING THE COLORED MAN

to citizenship, all over the Confederation, so it was contended, should the church alter its constitution to the same effect. For this the church is not yet ready. Two reports were presented to the Convention on the subject. To the majority report I have already adverted. The minority report, signed by the Rev. Dr. Phillips Brooks, of Trinity church, Boston, and two others, said that every ecclesiastical law imposed upon the black man must be imposed also on the white, and every privilege given the white man must be given to the black. There could be no such thing as an African church within the borders of the church. Dr. Brooks made a strong appeal for the minority report, but he was voted down, the majority report being accepted.

MR. SETH LOW'S PLEA

was in favor of the proposed canon advocating the

establishment of an *imperium in imperio* in the shape of a missionary Episcopate for the colored people—experience that must surely fail, all the more as no colored bishop would or could be appointed, or the result would be the establishment of an African Episcopal Church, a something too unworkable, as negroes are utterly unfit to manage their own affairs, and as yet are certainly too illiterate and too untrained to help themselves. In the course of a long speech, however, Mr. Seth Low, who is ex-mayor of Brooklyn and the newly appointed president of Columbia College, New York, cited the statement of a colored man whom he, when mayor of Brooklyn, had appointed to the board of education. This intelligent colored man had said that he first wanted all race distinctions wiped out. Then he wanted the schools for colored children to be maintained, as the blacks did not wish to go to the schools of the whites. By having colored schools it would bring intelligence to colored men and women and make them decidedly useful in that field in after life. Mr. Low concluded by asking that the proposed canon be recommitted to the committee on canons, and that they thoroughly consider the question in all its phases, reporting to the next General Convention. It was so ordered.

THE QUESTION OF MARRIAGE AND DIVORCE

remains as it was, the canon being unaltered, and this because the one brought forward at the Convention was so incomplete and imperfect that it was referred back to a committee to be reported upon in 1892. The penalties in the proposed canon were perhaps more clearly defined against the clergy who violated the canon, but still it did not sufficiently cover the ground. As the church in America now has it, the re-marriage of a divorced person is not tolerated except in the case of infidelity, and then it is only allowable in the innocent party. No other cause is recognized. But there are many, probably the great majority of the church's priests, who nevertheless, believe that a divorced person, whether divorcer or divorcee, should not be permitted to unite themselves into bonds of matrimony a second time under any pretext. The debate was warm and protracted.

IN THE HOUSE OF DEPUTIES.

Mr. Hill Burgwin moved to strike out the second section of the canon, prohibiting marriages within the degrees of consanguinity and affinity prescribed in Lev. xviii, 8-18.

The Rev. Mr. Christian not only objected, but would have had inserted the words of the Scripture instead of the mere Scripture reference. Mr. Christian specially referred to the deceased wife's sister.

The Rev. Dr. Phillips Brooks insisted that the question could only be inferred from the Levitical table, and denied that the other prohibitions were pressing. He denounced the proposed canon as clumsy in form and undesirable in substance.

The Rev. Dr. McVicar, professor in the Philadelphia (low church) Divinity school, asserted that Christians had nothing to do with the Levitical law, a statement which not unnaturally amazed the Rev. Dr. Franklin, and caused every deputy not of the very broadest of the very broad church school to open his eyes in utter astonishment. But as Dr. Goodwin in the beginning of the Convention had said enough to declare what was afterwards shown to be the reverse of the truth that "many Episcopal clergy did not believe the Nicene creed," his remarks carried no weight at all.

THE STATE OF THE CHURCH.

The Committee on the State of the Church made a report from which the following figures are taken: Number of dioceses, 51; missionary jurisdiction, 14; bishops and assistant bishops, 69; priests, 8,682; deacons, 820; total clergy, 4,021; candidates for holy orders, 481; lay readers, 1,896; communicants, 488,167; increase, 68,748; church buildings, 8,794; chapels and missions, 1,988; academies, 149; colleges, 15; Theological schools, 19; orphanages, 40; homes, 60; hospitals, 57; total offerings, \$88,816,514.44; increase of offerings over 1886, \$2,538,462.16; baptisms, 171,700; increase, 10,275; confirmations, 112,788; increase, 19,784; marriages, 46,668; burials, 91,114; Sunday school teachers, 40,120; Sunday school scholars, 888,428; parish schools, 184; parish teachers, 586; parish pupils, 10,866.

The report deplored the fact that so many churches were forgetful to observe Fridays as amber days and Rogation days as days of abstinence.

THE MISSIONARY SPIRIT.

As the reports to the Convention show, increases all down the line. It may not, perhaps, be quite as rapid in its growth or burn as fiercely as might be wished, but still steadily and hopefully. The missionary bishops speak of progress everywhere, even in Utah. Oregon and Colorado missionary jurisdictions have become so strong as to be independent of the Domestic and Foreign Missionary Society, and to be admitted as regular ecclesiastical dioceses. Western Michigan cries out for another portion of the

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Lemon-sage is also very good in the early stages of colds. This is an infusion of sage mixed with hot lemonade.

ARTIFICIAL RESPIRATION.—In cases of asphyxiation by foul air, charcoal fumes, coal gas, drowning, etc., artificial respiration should be induced. Loosen the clothing, or, better, remove it; rub the body with warm cloths; grasp the tongue with a towel and draw it forward; hold it there for a moment; then turn the patient on his face, with his forehead resting on one of his arms, and apply hartshorn or snuff to the nostrils; then turn the patient on his back, and dash first warm, then cold water in the face. If this fails, grasp the arms at the elbow, and draw them slowly upwards above the head, keeping them there for two seconds; then turn down the arms and press them firmly against the ribs for two seconds, repeating these movements carefully and perseveringly about fifteen times in a minute, until respiration becomes natural; after this, apply cloths wet with hot water to the limbs and body, and cover with blankets. As soon as practicable give hot drinks. Watch the patient carefully, and, if the breathing grows weak, repeat the treatment.

BATHS are necessary, not only to cleanliness and comfort, but also for the preservation and promotion of health. They cleanse the pores of the skin, increase the circulation, and render the body less susceptible to cold, wet and sudden changes of temperature. A tepid bath should have a temperature of 85° to 92°, a warm bath from 92° to 98°, and a hot bath, 98° to 112°. A few drops of ammonia in the bath, while stimulating the skin pleasantly, will aid in cleansing it. Ammonia is especially valuable in removing the odor from those who perspire freely. Cold baths should not be used directly after a meal, nor when one is wet with perspiration, nor without advice when one is ill. As soon as the bather begins to shiver, or the nails turn blue, he should leave the bath. Always wet the head first, and, after bathing, rub the skin thoroughly. The general effect of a cold bath on the system is bracing and tonic; the dangers are congestion of the internal organs. It chills the surface, contracts the blood vessels, forces the circulation from the surface to the internal regions, and checks perspiration. When not too prolonged, and the individual is in robust health, these effects are followed by a reaction and a pleasant feeling of warmth. The benefits of a combined hot and cold bath are safely obtained by getting into warm water and then gradually lowering the temperature, thus avoiding a sudden chilling of the surface.

THE LOCK OF HAIR.

"Do you see this lock of hair?" said an old man to me.

"Yes; but what of it? It is, I suppose, a curl from the head of a dear child long since gone to God."

"It is not. It is a lock of my own hair; and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging to it, and a strange one. I keep it thus with care, because it speaks to me more of God and His special care than anything else I possess. Shall I tell you?"

"I was a little child of four years old, with long curly locks, which in sun or rain or wind hung down my cheeks. One day my father went into the wood to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching the strokes of the heavy axe as it went up and came down upon the wood, sending splinters off with every stroke, in all directions. A large splinter fell at my feet, and I eagerly stooped

to pick it up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen forward just at the moment the axe was descending with all its force. It was too late to stay the blow. Down it came. I screamed, and my father fell to the ground in terror. In the blindness which the sudden horror caused, he thought he had killed his own son. We soon recovered—I from my fright, and he from his terror. He caught me in his arms—then looked at me from head to foot, to find out the deadly wound which he was sure he must have inflicted. Not a drop of blood—not a scar to be seen. He fell on his knees on the grass and gave thanks to God. Having done this, he took up his axe and found a few hairs on its glittering edge. He turned to the log, and there was a single curl of the boy's hair, cut clean through, and lying upon the wood. What an escape! It was as if an angel of mercy had turned aside the edge at the moment it was descending on my head. With renewed thanks to God, he took up the curl and carried me home in his arms.

"That lock of hair he kept all his remaining life as a memorial of God's care and love. That lock he left to me on his death-bed. It always rebukes unbelief and dispels alarm. It bids me trust Him forever. I have had many tokens of Fatherly love in my life, but somehow this speaks most to my heart. It used to speak to my father's heart: it still speaks to mine!"

Reader—what say you? Was not this an instance of delivering mercy on the part of God? And is not this God the Being Who gave you life, Who has watched over and cared for you till now—"the same yesterday, to-day and forever?"—*The Rev. Canon Fleming.*

I WILL TRUST.

"Commit thy way unto the Lord; trust also in him, and he will bring it to pass." This means what it says; give the Lord the direction of your steps. Paul, when he felt drawn to Rome as a witness for Jesus, did not trouble himself whether he went there as a passenger or a prisoner in chains. This trust must be a continuous process, the daily habit of our lives. When the Lord is driving us we must not be all the time grasping the reins. The tourist who goes up the Matterhorn must not tell the guide the route or what implements it is safe to carry. If he is not willing to trust his guide, he had better stay at the base of the mountain.

Remember, that for what we trust to God, you and I are not responsible. What we leave to him belongs to him. He is our trustee. It is his "lookout" whether we fail or succeed. Paul was not responsible for the number of converts at Athens and Rome, nor whether there should be one solitary convert to the truth. He had but to preach faithfully, and to live righteously, and leave results with his Master.

FAMILY PRAYERS.

There is one mark of a household in which God is known and loved, which is too often wanting in our day, I mean the practice of family prayer. Depend upon it, the worth of practice of that kind can be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do not make a great difference to any household at the end of a year. How, indeed, can it be otherwise when each morning, and perhaps, each evening, too, all the members of a family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is nothing, yet to whom each is so infinitely dear that he has redeemed by his blood each and all of them? How must not the bad spirits, that are the enemies of pure and bright family life, flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for his gracious presence in the hearts of old and young alike, who, as he brings us, one by one, nearer the true end of our existence, so does he, and he alone,

make us to be "of one mind in a house," here, within the narrow presence of each home circle; hereafter, in that countless family of all nations and kindreds, and peoples, and tongues, which shall dwell with him, the universal Parent of all Eternity.—*Canon Liddon.*

THE ONE GRACE OF THE RICH.

At a meeting of the leading members of three churches, called to raise money for an important enterprise, there was little response in the way of subscriptions, though all applauded the object. Soon a minister rose, faced the rich men, and thus addressed them:

"Brethren, the Lord has denied to many of you the privilege of exercising many of the most precious graces of the Christian character, which, in his infinite mercy, he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things of this world. You had never to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself gratification the impulses of pity when a sufferer came your door. You never had to endure the humiliation of being dunned for an honest debt without knowing whether you can pay it. All these unspeakable advantages in developing Christian character an inscrutable Providence has taken from you and bestowed upon us poor men—The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you do not exercise that, the Lord have mercy on your souls!"

That bold, impassioned appeal did its work. A smile crept over the face of one of the rich men; he drew to him the subscription paper, and put down \$10,000: others followed his example, and this meeting accomplished what all preceding meetings for consultation had failed to do.

TO YOUNG MEN.

Remember, young man, that you have to work; whether you handle a pick or a pen, a wheelbarrow or a set of books, whether you dig ditches or edit a paper—you must work. If you look around you, you will see that the men who are most able to live the rest of their lives without work are the men that worked the hardest when they were young. Don't be afraid of killing yourself with work. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it is because they leave work at 8 P. M. and don't go home until 2 A. M. It's the interval that kills. Work gives us appetite for meals, it lends solidity to your slumbers, it gives the appreciation of a holiday.

There are young men who do not work, but the world is not proud of them; it does not even know their names; it simply speaks of them as old-so-and-so's boys. Nobody likes them, nobody hates them—the great busy world does not even know they are there.

So find out what you want to be, and do take off your coat and make a stir in the world. The busier you are the less mischief you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays and the better satisfied will the world be with you.

THE FORCE OF EXAMPLE.

"Pause before you follow example. A mule laden with salt, and an ass laden with wool went over a brook together. By chance the mule's pack became wetted, the salt melted and the burden became lighter. After they had passed, the mule told his good fortune to the ass, who thinking to speed as well, wetted his pack at the next stream; but his load became the heavier, and he broke down under it. That which helps one man may hinder another. Be cautious in giving advice: and consider before you adopt that which is given."

GOOD MAMMAS.

"Come, Prudy, I want to show you some wee babies."
 "How funny! to say wee babies! Why, I never saw but one babie!" thought little Prudy, as mamma took her hand, and led her out in the warm Summer sunshine.
 There was a big arm of the old swing tree, which hung low, and its twigs were full of leaves. Among the leaves, mamma lifted her little girl and said—"Do you see the babies, in their soft, cosy house?" She peeped close, to see; but up flew the mamma bird, with her sharp bill ready to peck her. Prudy screamed, and drew back.
 "What a cross old mamma-bird!" she said, half crying.
 No, Prudy; she is a good, true mamma, who takes care that no harm shall come to her little ones. God teaches her that.
 "But I wouldn't hurt her babies!"
 "No; and she would learn that, if you visited her often. But she knows that naughty children would do harm, if they could."
 "Are all mammas like that? are you, mamma?" asked Prudy, looking very thoughtful.
 "Yes, dear, mamma tries to keep her little girl from all evil; and especially from the greatest enemy of all, who is ever near, trying to steal you away.
 Prudy looked frightened. Who could steal her from her mamma, and from her happy home? Then, she remembered about that wicked spirit,—the Devil—who, first of all tempted Adam and Eve, in the beau-

ful Garden, and has been trying to harm people, ever since; and who even tempted our Dear Lord Himself, when He lived on earth—*Shepherd's Arms.*

THIRTY YEARS AGO.—Over 30 years ago there was placed upon the market a remedy designed to relieve pain and capable of either external or internal use. From the first it has had wonderful success, and hundreds testify that Hagyard's Yellow Oil cures rheumatism, sore throat, sprains, croup, cuts, bruises and all pains and aches.

"BE COURTEOUS."

1 Peter iii. 8.

In other words, be polite; or to put it in still another shape, treat others as you would like them to treat you under the same circumstances. And remember, boys and girls, that this rule applies to every body. Most people can be polite on occasion, to those they desire to please, in company with those they consider their equals or superiors; but the command of the apostle applies to every one. I have seen two girls, who I dare say, could be very polite to visitors in their mother's drawing-room, draw themselves together, and cast most rude and disdainful glances at a perfectly decent colored woman

who got into a street-car with them, whispering and tossing their heads, and making the poor woman very uncomfortable. I have known young men, who have risen in a moment to a poor feeble old man stand for block after block, while they occupied twice as much room as they were entitled to. I have seen girls just out of school walking three or four abreast, and with linked arms, actually turning older people off the sidewalk. Such acts as these show a much more serious want than that of mere outside training. They show a lack of christian charity and kindness.

I was once in a car waiting for it to start, when a lad about ten years old came in and went through to give some message to the driver. He was barefooted, he had on a straw hat much the worse for wear, and his

brown shirt had evidently seen two or three days' service. Next the door sat a young man, faultlessly attired in a light gray business suit, with kid gloves, and a rose in his button-hole. No two persons could have been more different in appearance, yet they were both gentlemen. How did I know? I will tell you. As the boy left the car, he put his hands on each side of the door, and as boys will, gave a little jump. In so doing, his bare foot touched the gentleman's knee, and left a little dust upon it. The boy saw what he had done, and touching his hat said in a civil, manly tone, "Please excuse me!" The young man bowed in his turn, and with a pleasant smile answered "Certainly." This little incident carries its own moral.

A good many people—and not only boys and girls—are polite to strangers, who never seem to think of showing

d in a house," here, of each home circle; family of all nations and tongues, which Universal Parent of all

THE RICH.

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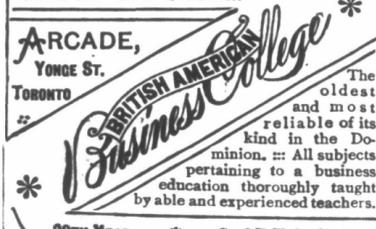
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