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The Church of England Weekly Family Newspaper.

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[No. 46.]



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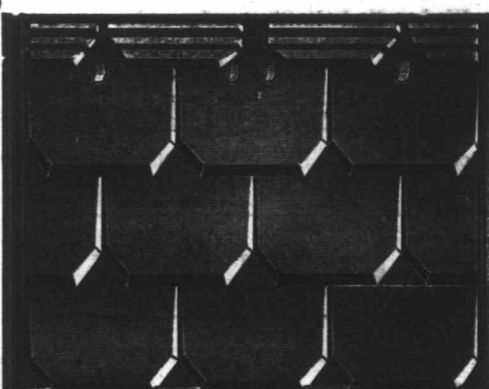
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November 20—24th SUNDAY AFTER TRINITY.
Morning—Eccles. 11 and 12. Heb. 1.
Evening—Hag. 2 to 10, or Mal. 3 and 4. John 6, 41.

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

TWENTY-FOURTH SUNDAY AFTER TRINITY.

- Holy Communion: 307, 309, 316, 321, 528, 559.
- Processional: 36, 270, 302, 432, 532, 542.
- Offertory: 37, 191, 226, 259, 262, 524.
- Children's Hymns: 227, 337, 343, 473, 573.
- General Hymns: 12, 200, 220, 223, 536, 548.

FIRST SUNDAY IN ADVENT.

- Holy Communion: 51, 107, 311, 313, 318.
- Processional: 47, 48, 50, 217, 268, 362.
- Offertory: 49, 53, 203, 226, 288.
- Children's Hymns: 45, 334, 565, 568, 569.
- General Hymns: 52, 205, 287, 477, 479.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PR F. CLARK, LL.D., TRINITY COLLEGE
First Sunday in Advent.

Isaiah, i., 18. "Come now, and let us reason together."

The beginning of a new Christian year awakens serious thoughts—in regard to all human relations, more especially towards God—including all relations. The great appeal of the Evangelical Prophet well chosen for this day. Let us hear what God is saying.

i. Note His manner of communing with men.

1. First, He arrests attention. "Come, now." Necessary then and now. Men drop into careless, listless ways, and need to be arrested, compelled to think. And God, in His mercy, calls them to reflection—by His Word, by His Providence, by His Spirit.

2. And, in so doing, appeals to their power of thinking. "Come, let us reason." A remarkable condescension on the part of the Most High. (1) He might merely command, exercise His authority, as He has the right to do—as He sometimes does. (2) Here He condescends to make appeal to man's reason, man's power of reflection. (a) In one sense, that which we might expect—God has endowed us with reason, and honours His own work. (b) They are no true friends of religion who disparage reason. Granting that it may become proud and insolent, and need curbing, it can never safely be despised or ignored. (c) Everywhere this is recognized. "I speak as unto wise men." "The Lord give you understanding," etc.

ii. Note the subject of His controversy with His people—it is sin.

1. The conspicuous fact in human history. "All have sinned."

2. Ever to be remembered in our communion with God. Sense of God brings sense of personal sin. "Now mine eye seeth Thee, wherefore, etc." "Depart from me, for I am a sinful man, O Lord."

3. God bids men think of their sinfulness, that they may obtain forgiveness. The Gospel not a word of despair, but of hope. "Though your sins be as scarlet, they shall be as white as snow."

A lesson for the new year. Begin with the freedom and energy that come from a sense of forgiveness. God ready to forgive and restore and bless. With faith in His Word we may go forward, forgetting the things that are behind, etc.

THE DEPARTURE OF THE GOVERNOR-GENERAL.

The too short reign of the Earl of Aberdeen as Governor of the Dominion of Canada has come to an end, like those of his immediate predecessors, a year before its natural termination. However much this may be regretted, it is hardly a matter of astonishment. That which is most surprising is that the Earl and Countess should have borne, as they have done, the strain and stress of the many labours and responsibilities which they willingly assumed. From the beginning of their term of office to the moment of their departure they have been constant and unremitting not only in the discharge of the duties of their office, but in many self-imposed works which to ordinary governors would have seemed supererogatory or even impossible. Their Excellencies have not

been content to fulfil those duties which all in their lofty position are required to recognize; nor have they thought it enough to sustain the dignity of that position; there is no class in the community which has not been the object of their care and consideration. Far from ignoring or overlooking the needs of the country and of the people, they have sought out persons and causes as the objects of their bounty. Among other works in which they have engaged should be noted the Council of Women and the Victorian Nurses, two institutions which seem to have taken firm root in our soil and from both of which much may be expected in the future. Undoubtedly both of these enterprises were, in the first case, met by prejudice and even opposition; but a better understanding of their purposes has turned opposition and indifference into adhesion and co-operation. All classes in the community have been made to feel that they were cared for by their superiors—and not merely cared for as subjects of the realm, but as human beings, as brothers and sisters, whose interests were near to the hearts of the representatives of the Sovereign power. Their Excellencies did not say that they wanted to do good. Perhaps they hardly even realized any such thought in its distinctness; but whatever they may have thought or felt, this was the principle and purpose which underlay a great part of their activity. The great ability of the Countess of Aberdeen was very readily and very widely recognized; and even many who at first did not greatly appreciate lady-orators became attracted and converted by her gentleness and womanliness no less than by her clear outlook and wise counsels and plans. With regard to His Excellency, there was always a danger lest, in our recognition of his geniality, his freedom from assumption, his great kindness, we should overlook his very great ability shown in every department of his work. If any should doubt of this, let them recall his constant and prompt discharge of all the duties devolving upon him in the immense correspondence which he had to carry on—or remember the admirable and almost innumerable speeches which he was called upon to deliver on all sorts of occasions. These alone would have tried the powers of any man even of very superior ability. Yet never was His Excellency at a loss. He fitted his words to every occasion with readiness which showed the man of the world, the statesman, the master mind. If to all these claims upon us we add their kindness to all classes in the community, their profuse hospitality, not only to society in general, but as manifested to visitors under their roof, we believe that they have left a record which will never be exceeded and never forgotten. Indeed, they bear with them sufficient tokens of our loyalty and our gratitude. City after city has striven to testify their regard for the departing Viceroy and his partner. The banquet at Toronto was a thing to strike

the eye and the imagination, and it is only one of the many testimonies that the Earl and Countess of Aberdeen will long dwell in the affection and the memory of the people of Canada.

THE CHURCH IN A CRISIS.

By Rev. Robert Ker, Rector, St. Catharines.

As might have been anticipated, Dr. Langtry's warning at the Provincial Synod fell upon deaf ears, and that eminent body of "No-practical-results," fiddled away at "Canons," while the most profound interests of the Church are trembling in the balance, without the slightest effort being put forth to remedy evils that are patent to everybody, except the wiseacres of our Synods. Your article on Canon Spragge's proposal appears to be very much to the point, but it must be evident, to the least thoughtful, that there is something painfully wrong in the state of Denmark. Assuming, for example, that some evils will be met, and perhaps to some extent removed, by adopting Canon Spragge's suggestion, it leaves the great question of the Church in the rural districts practically where it was. It seems perfectly extraordinary that a warning coming from a Presbyterian, so zealous, and of such wide experience as Dr. Langtry, should have been pooh-poohed and treated with the manifest contempt that it received. Either Dr. Langtry's statement of the condition of things is right, or it is wrong—if right it was the bounden and immediate duty of the highest ecclesiastical body in the Church to prove its right to exist, by then and there devising a remedy. On the contrary, if Dr. Langtry was in error, surely the combined wisdom of the Provincial Synod ought to have been helpfully exercised in proving to Dr. Langtry that he was quite under a misapprehension as to the real condition of the Church. So far as I am aware, neither course was adopted, and what you term "Dr. Langtry's heart-rending account," is still on file, and must, I fear, remain there for a long time to come. In this connection the question very naturally arises, why should we evince so marked a disinclination to honestly confront evils, or what do we hope to gain by ignoring them? You say that "complaints are now being made that all our congregations are suffering, that young men are leaving off their attendance on Divine service, and that congregations and communicants are diminishing," and you add "it is said that this process is very marked in some of the Toronto churches." Well, this after all, is little more than enlarging the scope of "Dr. Langtry's heart-rending account," and even if it be only partially true, quite enough remains to produce the most serious heart-searchings. Fortunately for the dispassionate consideration of the whole matter, no burning question of ritual is involved; nor, so far as I can gather, are the evils referred to in any sense touched by those differences of opinion which are supposed to have a recognized place in our ecclesiastical polity. If this be so, we have a clear field for honest examination, and if I may be permitted to say so,

I think that Dr. Langtry's indictment, and your further enlargement of the same, are easily susceptible of proof, if proof were needed. From every part of the Church we hear the same complaint—the city, the town and the village in their varying phases of life bear testimony to the fact that a great wave of utter Godlessness and indifference is passing over the whole of Protestant Christendom, and "men's hearts are failing them, and for expectation of the things which are coming on the world." How far the unfaithfulness of the Church to her Divine mission is responsible for the present state of matters is a point upon which there will necessarily be some diversity of opinion. On the other hand, causes are at work among ourselves, and the Christian bodies around us, that are well calculated to produce just such results as we witness at present. Generally speaking, "our unhappy divisions," are mainly responsible for that total death of discipline which is everywhere in evidence. Everybody, from the youngest to the oldest, does what seemeth right in his own eyes; or, to be still more accurate, does exactly what pleases him without any regard whatever to the fact of its being either right or wrong. There is no "Living Voice" of God heard in the midst of the churches, and the voices which pretend to declare "the whole counsel of God," are little better than a Babel—the trumpet gives an uncertain sound, and nobody prepares himself for the battle. You say "that young men are leaving off their attendance on Divine service." Now, does not this fact strike you as most extraordinary, in the face of the plaudits that have been heaped upon the modern Sunday school, the Boys' Brigade, and kindred organizations, which are ostensibly carried on for the purpose of training the youth up to the Church? The truth is that the modern Sunday school, with its pernicious methods, its irreverence and its unceasing bribery, is very largely responsible for the conditions that exist at present. The contemporary generation of parents are the product of the Sunday school, and you will look in vain among the masses of them to discover any sense of responsibility for the religious education of their children. An immediate result of this is that a very large number of churches have ceased to be places of worship, and have become, instead, places where every "Jack meets his Jill." The Anglican Church probably suffers less from this form of gross irreverence than some of the congregations around us. But, for all this Godless levity, the Sunday school must be held to be largely if not wholly responsible. When we come to deal specifically with our own Church, we find ourselves confronted with a state of things pregnant with disaster. In name, we retain the scriptural form of Church government, known as Episcopal, but in reality we are the weakest of weak congregationalists, and the Bishop has about as much control over the life of the Church as he has over the Gulf Stream. Our Catholicity is chiefly on paper, although we take considerable pleasure in flying it in the face of non-Episcopal opponents. If Episcopal government were a reality, such a condition of things as

exists in every diocese of the Ecclesiastical Province would be impossible. A Church, professing to be guided by a set of heaven-appointed principles, while all the time she continues to act upon principles remarkable for being of the earth, earthy, can hardly hope to make any marvellous success of her mission. I take it that a Bishop is the outgrowth of the Church's necessity, and not as we are having it dinned into our ears to-day, that the Church grows through an increase of episcopate. The census belie the fact, even if we hadn't other good reasons for knowing the contrary. Little wonder, then, with the wave of indifference and unbelief that is passing over the Church, the ship should give evidence of the strain, and that thoughtful men should seek to diagnose the evil, and of necessity attribute it to that particular thing with which they are most familiar. Under the circumstances, it is not unnatural, too, that people should cast about them for somebody to blame, and in the false perspective, it is curious to observe how complacently everybody blames the clergy. One might be tempted to think that the Bishop ought to be held in some measure responsible for the decline of Church attendance and communicants; or, it might not be considered unreasonable to charge something to the credit of the lay membership of the Church, who, if so disposed, could remedy the evil at once—but no, the man who must carry the whole blame is the unfortunate clergyman, he is the grey horse that must be whipped. I think it was the late Dan O'Connell who charged the Irish potato blight upon English misgovernment, and with about as much reason, do flippant, editorial writers and others, charge the existing condition of things upon the clergy. I speak with some knowledge when I affirm that there is not a more faithful or a harder working body of men in Canada than the clergy of the English Church; nay more, that there is no class in the community so poorly paid, and none who complain so little. Who is the man that wet day or dry day, cold or heat, summer or winter, is always at his post? Who is the man that year in and year out travels twenty, thirty or forty miles a Sunday to bring the "Glad tidings of peace" to his fellow-men? The Anglican clergyman. To be sure he is paid munificently, \$300 or \$400 a year, which tends to wealth, and most of them can retire comfortably after a few years' service. But surely it is most unfair to charge them with a condition of things which they, of all men, have most faithfully laboured to avert. Let the search-light be turned on, and if the truth must be told in all its nakedness, let it be known that if the spirit of worship is not manifest among the men of to-day, it is because their deeds are evil. Worldliness abounds, impurity is rampant, and the worship of Mammon is of vastly greater importance than the worship of Almighty God. Even where the grosser form of evil does not find a place, the boxing contest, the football match or the game of baseball will excite a thousand times more interest than matters of eternity. The physical nature is the Alpha and the Omega of modern exist-

ence, and the possibilities of the soul are left out of the reckoning. The Church is responsible for catering to this popular sentiment by a humanitarianism which has come to be looked upon as of vastly more importance than the "spiritual." The attempt to bribe men, through their stomachs, is, as it deserved to be, a dismal failure. If men are not moved by the power of the Cross of Christ, it is idle to suppose you can move them by providing a "reading-room" and a comfortable fire. The world is always ready to accept a "free luncheon" at the expense of the Church or at anybody's expense who will pay for it; but this is a long way removed from a change of heart and life, and the sooner we cease bribing men into religion, the better will it be for all concerned. The earthly plans that have been devised to reach spiritual ends have failed along the whole line; would it not be as well to revert to the old theme of "Christ and Him crucified?" If the clergy pander to worldly methods, they are bound ultimately to reap as they have sown.

RECEPTION OF COLOURS.

On Sunday afternoon last, at 3.45, in St. James' Cathedral, Toronto, an interesting ceremony, unique in the annals of Toronto, took place, when the old colours of the 10th Royal Grenadiers were deposited in the cathedral. The regiment assembled at the Armouries, and the colours were there saluted, and the regiment then marched to the church. A few minutes before the appointed hour, the clergy, viz.: The Revs. John Pearson, Provost Welch, Septimus Jones, J. Scott Howard, Wallace, Ashcroft and H. Softley, led by the churchwardens, and followed by the Rt. Rev. Bishop Sullivan, rector, and the Lord Bishop of the diocese, who wore their scarlet convocation robes, passed up the centre aisle to the chancel. The Bishop of Toronto took his place within the altar rails, the others at the chancel steps. Punctually at a quarter to four, the acting Adjutant of the Grenadiers, Captain Wilkie, knocked loudly with his sword at the main entrance, upon which the rector directed the churchwardens to proceed to ascertain the meaning of such knocking. They returned and informed him that an officer of the Grenadiers craved admittance. The rector having acquiesced, they again went to the door, and conducted the officer to the chancel steps, and he having informed the rector of his mission, was conducted back to the main entrance. The choir then entered the church by the centre aisle, singing "Onward, Christian Soldiers," to Sullivan's well-known tune, followed immediately by Colonel Mason and the officers carrying the colours, and then the escort, the remainder of the officers and men filing into the seats reserved for them. The choir having taken their places, the Colonel and the colours being at the chancel steps, with the escort turning inwards in the centre aisle, Colonel Mason asked permission of the rector to deposit the colours in the church. The rector having replied, the officers bearing the colours turned about towards the escort. The order "present arms," was then given, the band playing "God Save the Queen," and thus were the old colours, which had been borne by the Grenadiers for thirty-three years, saluted for the last time. The "Queen's" colour was first handed to the rector, who took it to the Bishop of the diocese, who placed it on the altar, and the "Regimental" colour was

similarly placed there. Whilst this was being done, the familiar "Home, Sweet Home," was played by the organist. A short service was then proceeded with, consisting of the Creed, the Lord's Prayer, Versicles, and the Prayers for the Queen and the Royal Family. Bishop Sullivan then gave a short address, at the conclusion of which "God Save the Queen" was sung to the organ, and at the last verse the band joined in the accompaniment, the effect of which, with the hearty singing of the men, was very striking. The Bishop of Toronto then gave the Blessing. The hymn, "For all the Saints," 437, A. & M., sung in procession as the choir left the chancel, brought this memorable and impressive service to a close, which was attended by a large congregation. Dr. Ham presided at the organ, and gave selections before the service commenced, and also as the congregation was dispersing.

BOOKS RECEIVED.

The following books have just been received from the publishers, Messrs. Wells, Gardner, Darton & Co., 3 Paternoster Buildings, London, England. They are in the office of the Canadian Churchman, for inspection.

Our Next-door Neighbour. By Stella Austin. Price	2s. 6d.
The Surprising Travels and Adventures of Baron Munchauson, with Illustrations. By A. Nobody. Price	3s. 6d.
The Fortunes of the Charlton Family. Price	1s. 6d.
The Whipping-Boy. By E. A. Bulley. Price	1s.
For Old Sake's Sake. By Stella Austin. Price	2s.
The Children of Swift Creek. By Noel West	2s.
The Little General. Price	1s. 6d.
The Child of the Lighthouse. By Marion Andrews. Price	1s. 6d.
Overlooked. By Bessy Hawker. Price	3s. 6d.
Darton's Sunday Pleasure Book. Price	2s. 6d.
Dr. Jollyboy's A.B.C. Price	2s. 6d.

REVIEWS.

Elementary Phonetics. By A. W. Burt. Price 75 cents. Toronto: Copp Clark Co. 1898.

All teachers and others interested in the accurate and cultivated speaking of our noble English language will owe a debt of gratitude to the Principal of the Brantford Collegiate Institute for this excellent treatise on elementary Phonetics. Mr. Burt begins with a description of the organs of speech, then proceeds to a classification of speech sounds, then to the articulation of the Consonants and the pronunciation of the Vowels—these are perhaps the most important parts of his work—after which he considers the Laws of Expression. The second part contains a number of Phonetic Transcriptions, with notes on the same, and the volume ends with some useful Indices. On the whole, we have nothing but commendation for this book. The author has evidently made himself acquainted with the best writings on the subject, and has not only been guided by the best authorities, but has so made himself master of his subject as to be entitled to express an opinion of his own. It is inconceivable that anyone should make himself master of this book without being either confirmed in his good methods of speech or guided into better. Here and there we may differ from the author in small matters of detail; but these are of no great consequence. For example, in the word "potato," we think

the sound of the O should be heard in the first syllable; so in the first syllable of "occasion;" and we do not think the A in "village" should be pronounced like a short i. We do not like "consonantize," and "diphthogize." They are in the Standard, but not in the Imperial—Mr. Burt's own authority; nor are we specially attracted to "cultured." But these are small matters, and the book is thoroughly good and useful.

The Kenotic Theory. Considered with particular reference to its Anglican Forms and Arguments. By the Rev. F. J. Hall, D.D. Price, \$1.50. New York: Longmans. 1898.

We need hardly inform our readers that the theory of the "Kenosis" or "Emptying," as the word means, has reference to the passage in Philippians ii., translated in the authorized version "made Himself of no reputation," and in the Revised, more exactly, "emptied Himself." All Christians hold that, in some sense, the Eternal World placed Himself under limitations when He assumed the nature of man. But in all ages differences of opinion have existed as to the nature and extent of these limitations. Views very different were entertained by Reformers and Lutherans at the time of the Reformation; and recently Canon Gore applied the extreme Kenotic theory to account for such difficulties as the statement of our Lord that He knew not the Day of His coming, holding that even in His divine nature He had not this knowledge, whilst Liddon vehemently protested against such a view, holding that the reference of our Lord was only to His human nature. The present volume has originated in this controversy, and contends ably and learnedly for what we may call the Catholic view, as opposed to the extreme Kenotic view. Dr. Hall contends that the view in question is modern and rationalistic in its origin and is opposed to patristic testimony; and he traces the historical development of the theory in his introduction. He then takes up at greater length the Incarnation, the Humiliation, the view of the Incarnation presented by the Kenotic arguments, Catholic antiquity, etc., and finally, the teaching of Scripture, the relation between the Divine and human knowledge of Christ, and the issues involved. We acknowledge all the difficulties of this great subject, and we abstain from speaking dogmatically; but we think that Dr. Hall has given good reason for hesitating before accepting the conclusions of the teachers whom he opposes. In any case we can cordially recommend the careful and interesting work of a learned and able writer.

Life in Christ. A Spiritual Essay. By I. S. Davenport. Pp., 30. 15 cents. New York: Thomas Whittaker.

One advantage in an essay, which is written so carefully and knowingly as this one is, is the ease with which we can follow out and grasp one line of ideas. The essayist has concentrated his attention upon one concept, and briefly wrought out the one idea of the New Life which is imparted to the Christian through the resurrection of Christ from the dead. Man needed a new life, and this new life in Christ is His gift in baptism—the life which is nourished and cherished in faith, and love, and holy obedience. But obedience is a wider notion than moral rectitude; it finds a special force in reply to the mandate, "This do in remembrance of Me." The life in Christ has a special field in our whole sacramental system. Mr. Davenport's treatment of the subject is brief, but very satisfactory, and makes no show of party phrases, adhering closely to the teaching of Bible and Prayer-Book.

Questions and Answers about the Bible. A handbook of Bible Study for schools and classes, and for private reading. By the Rev. Albert Wellman Hitchcock. Newburyport, Mass. 12 mo., pp. 154. 50 cents. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

For short treatises like this there is much need, as so many, who have little time or opportunity to follow a course of deep study, are anxious to find in a few simple words the gist of Scripture controversies. All the world is interested in whatever relates to the Holy Scriptures, but ignorance induces much misunderstanding with respect to the points at issue, and the extent to which certain enquiries are harmful or innocuous. Mr. Hitchcock ensures clearness of thought by his pointed queries, What is the Bible? Who wrote the Bible? and so forth. The reply is given in as many chapters, broken up into a sufficient number of sections with a most convenient Bibliography attached to each chapter. We have read all the chapters with much interest, and especially Chapter VI., "What is meant by Biblical Criticism?" The reply is very fair and judicious, dwelling upon the value of criticism as a means of obtaining a thorough understanding of the condition and character of each book, and then explaining the nature, first, of Lower Criticism and then of Higher. On the question, Have we poetry and fiction in the Bible? there is pleasant discussion of a very fruitful topic, but—and it is our only criticism—we doubt if our author meant what he says (p. 121); flint against flint produces sparks.

Black Rock. A Tale of the Selkirks. By Ralph Connor, Toronto. The Westminster Co. 1898.

We do not know who is the author of this tale. He signs the Preface C. W. G., and Ralph Connor is apparently a fictitious name, the name of a doctor in the story who narrates in the first person. As regards the book itself, however, we find it altogether excellent. It is interesting from beginning to end, and we imagine that few will read it without benefit. The story is laid in a lumber camp in which all kinds of evil influences abound, to the ruin of many of the workers. There is, for a long time, a struggle between the Christian side, headed by a splendid minister, Mr. Craig, and a beautiful and devout widow, Mrs. Mavor. After several ups and downs, told in a very vivid and interesting manner, the good prevails, though not without trials and backslidings, and even the ringleader of the reprobates is brought to repentance. Some of the characters may seem a trifle too ideal; but we are not sure that this is not a fault on the right side. At any rate we can commend the book most cordially, and shall wonder greatly if it does not attain to a large circulation.

Magazines.—The Expository Times has some remarks on Bishop (elect) Welldon's Comments on Prayers for the Dead. The Bishop goes rather further than the ordinary Anglican, but not unlawfully so. There are also comments on Professor Hort's teaching respecting Baptism, which are well worth reading, as are those of Hort himself. Professor Ramsay writes on the "Greek of the Early Church and the Pagan Ritual;" and the Rev. A. Welch on Christ's Descent into Hell, going back from the view generally maintained by recent writers, that Christ announced His finished work to those in Hades. Professor Sayce carries on his Archaeological Commentary on Genesis; and there are numerous and excellent papers on other subjects.

The Outlook is one of our brightest magazines, and gives more space to European questions than most of the American peri-

odicals. Thus in the latest number we have articles on the Resignation of the French Ministry, the Dreyfus case, the Fashoda question. As we should expect, we have also notes on the Peace Commission, the Philippine question, Cuba, Coast Defences, etc. Some of the editorials are of great interest, for example, those on Progress in France, and on the Episcopal Convention.

The Arena has several articles of deep interest for the present crisis in the States, and indeed of an interest to many besides the people of the States. Among these are "America and the American Continent," by Mr. F. E. Anderson; "The Spectre of Imperialism," by Dr. Cohen and Mr. Weed; and "Bi-metallism and Democracy," by Mr. W. W. Allen. Other articles worthy of notice are "Count Tolstoi at home," "Why the Indians break out," and "Capitalistic Abuses in Canada," by Mr. J. Enoch Thompson.

The Literary Digest continues from week to week to give well selected extracts from numerous publications, chiefly American, and not merely extracts. The subjects are usually introduced with careful explanations which, in some cases, throw light upon the general aspects of the subject treated, and in some cases give its previous history. Those who are unable to read many publications may be safely recommended to have this one on their tables and often in their hands.

ANNUAL MEETING OF THE ARCH-DEACONRY OF PETERBOROUGH.

The fifth annual meeting of the Archdeaconry of Peterborough was held on Tuesday and Wednesday, October 8th and 9th, in Port Hope. It was recalled by the Ven. Archdeacon Allen to the memory of the meeting that it was in Port Hope that the Archdeaconry held its first meeting, in the year 1894, and the warm welcome which it then received from the clergy and laity of the town, was more than repeated on this occasion. There are in Port Hope two Anglican churches, St. John's and St. Mark's, of which Rev. E. Daniel and Rev. C. B. Kenrick are the respective rectors. Mr. Kenrick was in England when the Archdeaconry met, but the devotional meeting was held in St. Mark's church, and the welcome was no less warm than that of St. John's. The attendance of the clergy was equal to that of previous years, but there were not so many lay representatives present as at Lindsay last year. This was animadverted upon by Mr. William Grace, of Lindsay, and it is probable that an effort will be made to secure a larger representation next year. The meeting was remarkably unanimous, the papers showed that much care had been bestowed upon their composition, and the discussions that followed were bright and pointed. The following clergy were present: Ven. Archdeacon Allen, Millbrook, chairman; Rev. W. C. Allen, Rural Dean of Durham; Rev. G. H. Webb, Rural Dean of Northumberland; Rev. Canon Spragge, Cobourg; Rev. Canon Farncomb, Newcastle; Rev. C. H. Shortt, Toronto; Rev. I. H. Talbot, Oshawa; Rev. R. Bateman, India; Rev. W. E. Cooper, Campbellford; Rev. E. Daniel, Port Hope; Rev. C. H. Marsh, Lindsay; Rev. A. G. E. Westmacott, Brighton; Rev. Henry Burges, Manvers; Rev. G. F. Davidson, Toronto; Rev. G. Warren, Lakefield; Rev. E. V. Stevenson, and Rev. W. J. Armitage, Peterborough; Rev. Herbert Symonds, Ashburnham; Rev. J. Bushell, Otonabee; Rev. Wm Farncomb, Fenelon Falls; Rev. E. Howard, Kinmount; Rev. G. H. Broughall, Port Hope; Rev. W. Creswick, South Burleigh; Rev. A. Gadd, Gore's Landing; Rev. J. Scott, Warkworth; Rev. W. J. Creighton, Bobcaygeon; Rev. C. Lord, Apsley; Rev. W. H. French, Grafton. Amongst the laity present were: His Honour, Judge Benson, Messrs. R. Maconachie, Barlow Cumberland, Wm. Grace,

G. Bemister, R. Harris, J. Bagshawe, S. Purser and Knight. At 9.30 a.m. on Tuesday, the conference was opened in St. Mark's church, with a devotional service conducted by Rev. C. H. Shortt, who took for the subject of his address the life of John the Baptist, which he treated under the three heads of (1) His Preparation; (2) His Message; (3) The Effects of his Message. At the close of this service the meeting assembled in St. John's school-house for the transaction of business. The minutes of the previous meeting were read and adopted, after which the Archdeacon delivered his annual address, in which he warmly welcomed the visitors, amongst them the Rev. Arthur Gadd, the newly appointed incumbent of Gore's Landing. He urged upon the clergy the importance of attending these conferences. He thought that sufficient care was not always taken to ensure to a new incumbent a welcome to his parish. The Presbyterians and Methodists placed great stress upon this point. It was necessary that the Church of England should utilize her excellent machinery to the utmost. Archdeacons and rural deans were sometimes the subject of jest, but their functions were important. He made a touching reference to the pleasure it gave him to listen to the devotional address of Rev. C. H. Shortt, the son of a dear departed brother clergyman, who had resided in this same town of Port Hope.

The following Council was appointed: Nominated by the Archdeacon: Rural Deans Allen, Webb and Harding. Elected by the clergy: Revs. W. E. Cooper, for Northumberland; Rev. C. H. Marsh, for Durham; Rev. C. Lord, for Haliburton. Lay representatives of the same deaneries: Messrs. R. Max, Dennistoun, Wm. Grace and R. Maconachie. Rev. Herbert Symonds was re-elected secretary-treasurer, and Rev. J. Bushell was elected reporting secretary. The first subject on the programme was "Quiet Days," upon which interesting papers were read by Revs. A. G. E. Westmacott, and Rev. Henry Burges. The growing use, and the growing need of Quiet Days was well pointed out. The use of seasons of preparation for work or of rest and meditation in the midst of work, was illustrated from the Bible and Christian History. Mr. Westmacott made the practical suggestion that the examination for Holy Orders should be held at some other time than during the week before the ordination, which might be spent in meditation.

Christian Socialism.—After luncheon in the school-house, the whole of the afternoon was devoted to the discussion of Christian Socialism, a discussion which proved of the highest interest. Rev. C. H. Shortt, in introducing the subject, said that a Christian socialist was one who is convinced by his Christian principles that socialism is a proper theory. The word socialism is disliked because it is identified, very improperly, in many minds, with Atheism, and sometimes with Anarchism, which is its direct opposite. In its broadest sense socialism is fellowship. In the narrower sense it is compulsory or voluntary co-operation. In some form or another, it has existed from the earliest times. Socialism to-day aims at making the co-operative principle compulsory. Prejudices are dying out by degrees, and in many ways socialism is gradually being realized by the increasing nationalization or municipalizing of the sources of wealth. The need of the time and the duty of the clergy, arising out of that need, was to Christianize Socialism and to Socialize Christians. (Loud applause). Rev. W. L. Armitage devoted himself to the subject of the relation of the clergyman, as a preacher, to this subject. His duty was to apply the principles of our Lord's life to the circumstances of our times. It is a great part of the object of the Gospel to better the conditions of earth. Rev. G. Warren thought Mr. Shortt had gone further in his advocacy of socialism than some of his hearers were prepared to follow him. We sometimes come across the visionary socialist, who tells us that if we preached socialism more, men would attend our churches. On the other hand, the contradiction between the exclusiveness of the pew and the sublime prin-

principles of the Gospel, is very great. There was a great truth in Christian individualism, that the soul is sometimes isolated from all to be one with Christ; yet on the other hand, the Communion of Saints is an essential article of the Creed. Of special points, the speaker earnestly deprecated the political corruption of our times. He referred to the evils in business, some of which were the outcome of the Departmental Store, and the love of bargains. Again, how often did we remember that many of our luxuries were purchased at the price of the lives of the labourers. There was, again, room for reform in the matter of the status of the domestic servant. Judge Benson sometimes thought socialism was something of a fad. He thought the previous speaker overlooked the fact that the business conditions, to which he referred, were the outcome of sound business principles, which did not conflict with the principles of Christianity. But he fully agreed with the doctrine that Christian fellowship was necessary. "Bear ye one another's burdens," is the law of Christ. Rev. J. S. Talbot drew attention to the vast changes of the past fifty years, which indicated, in his opinion, the spread of socialism, which contained the solution to some at least of our present ills. Rev. A. Gadd advocated more reading on the part of the clergy, especially of such books as contained Carlyle and Ruskin's social teachings. Mr. R. Maconachie said the question was a live one. He thanked God that it had been treated there in the spirit of Jesus Christ. He offered the following definition of Christian socialism, "The application of Christian principles to social organizations." Mr. Barlow Cumberland spoke of the need of applying Christian principles to our own lives. Did the clergy pay as much attention in their visits to the kitchen as they did to the drawing-room? He paid a warm tribute to the value of the archidiaconal conferences. Revs. H. Symonds, W. Farncomb, G. F. Davidson and A. G. E. Westmacott also spoke. Rev. W. E. Cooper drew attention to the dictum of Professor Drummond, "The struggle for the life of others."

Evening Service.—The usual evening service was held in St. John's church. There was a good choir present, and Mr. Woodhouse presided at the organ with much taste and skill. Rev. Canon Farncomb preached from the text "Speak unto the children of Israel, that they go forward." He said there were in all lives crises of revelation. It was so in the case of Moses. The Egyptians were behind, the sea before, and at this tremendous crisis, the word came to the people to boldly advance. There is at times in men a consciousness of power as in the case of Julius Caesar, when he crossed the Rubicon. But in the case of the man of God the consciousness is of our weakness and of God's strength. The preacher then referred to the great destiny of the British Empire, its opportunities and responsibilities. Passing on to nearer interests he paid a warm tribute to the many qualities of the Archdeacon, which won for him the confidence and esteem of the clergy and laity. He said that if the archdeaconry should take courage and resolve itself into a new diocese, it has within itself those qualities that would make it second to none in the province. He believed it could be done. In conclusion, he referred to the unity and good-feeling that prevailed throughout the archdeaconry.

Second Day's Proceedings.—The proceedings of the second day opened with a celebration of the Holy Communion in St. John's church at 9 a.m., the Archdeacon being the celebrant, assisted by Rev. E. Daniel, the rector of the church. On re-assembling in the school-house, Rev. G. F. Davidson was allowed ten minutes to speak on Trinity University and its needs. Rev. E. V. Stevenson read the report of the summer school at Lakefield, which showed that in all thirty-five clergymen had been in attendance. The hospitality and liberality of Rev. A. W. and Mrs. Mackenzie were warmly praised. The lectures had been most helpful and stimulating. The financial report showed that the expenditure amounted to

\$191.72, and the receipts to \$195.25. The report was adopted and the Archdeacon bore testimony to the zeal and ability with which Mr. Stevenson had conducted the business affairs of the school to such a successful termination.

Congregational Worship.—This subject was divided into two main divisions, (a) "The Clergyman's Part," (b) "The Layman's Part." Rev. W. J. Creighton read a paper on the clergyman's part. He discussed the question "Why is Common Worship Necessary?" and found the answer in the doctrine of Christian brotherhood. The clergyman is the leader of the common worship, and upon his efforts the reverence and dignity of the service largely depended. Rev. E. Soward, who did not arrive until later, read his paper on the same subject in the afternoon. The basis of public worship is found in the fact of a real relation between the invisible God and the soul of man. The way in which worship had developed in the O. T. was described, and the emerging of the Jewish priesthood with that of Jesus Christ. The Christian ministry was an appointed means of grace. The work of the Christian priest is to magnify his office without magnifying himself. "The Layman's Part in Congregational Worship," called forth two admirable addresses by Judge Benson and Mr. Barlow Cumberland, and the opinion was general that their delivery in our churches would be beneficial. Judge Benson said that the word "Congregational" defined the nature of our service, in which the clergyman and congregation cooperated in Divine worship. From the layman's standpoint it is the approach to the Deity of humble mortals, in Whom they live and have their being. It must, then, be humble, sincere and heartfelt. He thought the clergy should strive sometimes to preach sermons on the evidences of Christianity. There was, he feared, some little uncertainty in the pews, and a man could not properly worship until the obstacles to faith itself were removed. There was such a thing as honest doubt. Many were sincerely in search of light on the difficulties connected with religion. Regular attendance upon worship was a duty of the layman. There is an inspiration and an encouragement that comes from members. In regard to the method of congregational worship, we ought to be thankful for the possession of our incomparable liturgy. Other bodies were beginning to desire some liturgical worship, and it might be through the adoption of such a service that Christian unity would be attained. Upon resuming his seat, the Judge was warmly applauded. Mr. Barlow Cumberland expressed his pleasure at being present at such a conference, which was not paralleled in any other diocese so far as he was aware. In reference to the subject under discussion, he asked three questions: (a) What is congregational worship? (b) What provision does the Church make for it? (c) What can be done to improve it? (a) Congregational worship is not merely worshipping in the congregation. This is not of necessity congregational worship, which means union in worship. Listening to, is not the same thing as joining in prayer. (b) Our Church has made wonderful provision for union of clergy and laity in common worship. No other Church has anything to compare with it. The familiarity of the prayers was not a drawback, but an advantage. (c) It is as much the duty of the layman to say audibly his part of the service as for the clergyman to say his part audibly. He never heard of a clergyman stopping in the middle of the service because he was tired, but laymen were often extremely indolent in this matter. He thought the clergy might remind the laity from time to time of their duties. In country districts the laymen should not wait for the clergyman to come to them, but should himself be qualified to gather together the neighbours and conduct the Church's worship. Rev. W. Farncomb, Mr. Knight, Rev. Canon Spragge, Rev. J. H. Talbot, Rev. W. E. Cooper and Rev. W. C. Allen joined in an excellent discussion.

(To be continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Kentville.—St. James'.—The Rev. W. J. Armitage, rector of St. Paul's church, Halifax, on Sunday, October, 23rd, preached in this church on behalf of the home missions of this diocese. The result of the appeal so far has been about \$60. Several diocesan envelopes, however, have still to come in, so that the total result will probably be not less than \$80. The Synod of the diocese orders that every year, in the month of October, an offering should be taken up in every parish of the diocese in behalf of the home missions. It is somewhat surprising that in several parishes no offering whatever is taken up for our B.H.M. Where does the fault of this omission lie?

Annapolis.—St. Luke's.—A very successful Penny Reading was held in the S. S. House on the 24th ult. The room was full, and although the rate of admission was low, yet the sum of \$17.05 was netted. Home-made candy was very kindly provided by some members of the congregation. St. Luke's Working Guild propose to have a tea on Thanksgiving Day. A series of Penny Readings will be furnished during the coming winter.

Windsor.—The Boy's School has re-opened with an increased attendance, and it is hoped will soon fill up. This is the oldest institution of its kind in British North America, having been founded in 1785, two years before the establishment of King's College. There are now seventy-eight pupils at the Girl's School, of whom seventy-two are boarders. The attendance at the University is well up to that of last year. A very handsome benefaction has been made to the University by the Rev. Dr. Cochrane, rector of Langton, Spilsby, Lincolnshire, a grandson of the first president, and several other clergymen, in the shape of about 700 volumes of theology. Dr. Cochrane served for several years in the diocese of Nova Scotia. A stained-glass window, in memory of the late Dr. Ambrose, who in his day did noble work for King's College, is shortly to be placed in the chapel.

Bedford.—The rural deanery held its regular meeting here last week. There was a small attendance. The services were a celebration of the Holy Communion, at which the Rev. F. Wilkinson, of Dartmouth, preached, and evensong, when the Rev. Rural Dean Roy preached. The Rev. R. F. Dixon was appointed R. D. secretary.

Halifax.—The mystery regarding the sudden disappearance of the Rev. John Smith has not yet been cleared up, and the matter is to be placed in the hands of the police in Montreal.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Kingston.—A meeting of the Chapter of the rural deanery of Kingston was held in that town on Wednesday and Thursday, the 26th and 27th October. The clergy present were: Rural Dean Hannington and the Revs. D. W. Pickett, H. S. Wainwright, D. I. Wetmore, E. A. Warneford, A. A. Slipper, S. Neales, C. A. S. Warneford, and A. W. Daniel. The clergy were hospitably entertained at the rectory and in comfortable homes of parishioners, in the vicinity of the church, and, in spite of the very inclement weather, the meeting was a most pleasant one, as well as being profitable and inspiring. Among the several matters that were dealt with, it was decided to have the next service of the choral union in Hampton in the month of June. It was also arranged to have magic lantern lectures on Church History de-

lived in the several parishes of the deanery during the month of January. At the request of the Diocesan Standing Committee on Sunday Schools, for an expression of opinion on the question of forming a Diocesan Sunday School Teachers' Association, the idea was discussed and viewed favourably, and the reverend dean requested to acquaint the committee with the feeling of the Chapter. The following resolution, in connection with the death of the Rev. Simeon Jones Hanford, was passed by a standing vote: "Whereas, the late Simeon Jones Hanford was for the last 38 years a member of the deanery of Kingston, and whereas, on Sunday, the 18th day of September last, in the vestry room of St. Paul's church, St. John, while in the act of preparation for an early celebration of the Holy Communion, it pleased our Heavenly Father to call him away suddenly from all further labour on earth: Therefore, be it resolved, that at this, its first meeting thereafter, the deanery desires hereby to record its abiding sense of the wisdom and mercy of Almighty God, in this dispensation, and in doing so to bear testimony to the ability, diligence and zeal of our departed brother, in the special work of the deanery, to his devotion and self-denial for more than half a century in the work of the ministry, and to the esteem in which he was deservedly held by all members of the Church in the diocese." A resolution was also passed expressing sympathy with the Rev. N. C. Hanson, of Gagetown, who is now mourning the recent decease of his wife.

St. David.—The Bishop of the diocese visited this mission during the first week of November, arriving at Moore's Mills on All Saints' Day. He proceeded on Wednesday, the 2nd, to Beaconsfield, a remote settlement, where he consecrated a new church, by the name of the Church of the Annunciation of Our Lady. In the afternoon, he drove to the rectory at Oak Bay, a distance of more than twenty miles, where he rested one night. Early Thursday morning, he was on the road again, bound for the Church of the Ascension, where he confirmed eleven candidates, and a very large congregation listened with intense interest to the Bishop's forcible and lucid address. In the afternoon, he was at Christ church, St. Patrick, having driven eleven miles, where eighteen candidates were awaiting him. The large congregation here also paid great attention to the solemn service. After enjoying the hospitality of Mr. and Mrs. Dyer for the night, the Bishop and rector proceeded to the Church of the Transfiguration, distant from Dyer's nine miles. Ten were confirmed in this church, making thirty-nine in all. The Bishop and rector were very hospitably entertained for the night at the residence of Mrs. D. Turner, and in the morning His Lordship left for his home at Fredericton, by the C.P.R.

QUEBEC.

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

Quebec.—The following are the Bishop's diocesan engagements for the remainder of this month:

Friday, November 18th.—Preside at special meeting of Corporation of Bishop's College, and hear theological students at Bishop's College read and preach.

Saturday, November 19th.—Hear theological students at Bishop's College read and preach, and travel to Fitch Bay.

Sunday, November 20th.—Celebrate the Holy Communion at Fitch Bay 8 a.m., and preach at 10.30 a.m. Preach at Georgeville at 3 p.m. Confirmation at Magog at 7 p.m.

Monday, November 21st.—Return to Quebec.

Friday, November 25th.—Attend meeting of Protestant Committee of Council of Education. Preside at meeting of Church Reading Society, Bishopsthorpe.

Sunday, November 27th.—Celebrate the Holy

Communion at cathedral at 8 p.m., and preach at 11 a.m.

Wednesday, November 30th. (St. Andrew's Day).—Celebrate the Holy Communion at All Saints' Chapel at 8 a.m.

The meetings of the Bishop's Church Reading Society are now being held regularly every week, on Friday mornings at the Bishop's residence. These meetings are being well attended, and a great deal of interest is being taken in them. The book selected for study is Wakeman's "History of the Church of England." The Bishop himself usually acts as reader, and expounds the matter in hand as the reading proceeds.

A meeting of the Central Board of the Diocesan Church Society was held in the Cathedral Church Hall, on the 18th October. A grant of \$100 was made thereat towards the erection of a new church on Melbourne Ridge, and a like sum towards a new parsonage at Agnes. Much other business of a routine nature was transacted.

There is on foot a project to raise a suitable permanent diocesan memorial to the late Mr. Robert Hamilton, who for so many years took a very warm and lively interest in the welfare of the Church at large in the diocese. In all probability this memorial will take the form of the entire restoration and considerable development of the main college building of Bishop's College, Lennoxville, of which institution the deceased gentleman was the greatest benefactor. Steps will soon be taken to bring this important matter before the university and diocese with every prospect of the plan being adopted by the authorities. The current number of the Diocesan Magazine contains a very interesting "In Memoriam" notice of Mr. Robert Hamilton, written by the Ven. Archdeacon Roe.

During the past month, the Bishop of the diocese has been continuing his series of visitations of the various rural deaneries, four more of which have taken place. Three of the places visited were Sherbrooke, Richmond and Levis. At the first-named place, the visitation was held on October 4th and 5th. The meetings took place in the Church Hall, and at them papers were read on various subjects by the Revs. Drs. Dumbell and Scarth, the Ven. Archdeacon Roe, and the Revs. Prof. Parrock, R. W. E. Wright and W. Barton. Very interesting discussions followed. On Tuesday evening choral evensong took place at St. Peter's, when the Bishop delivered his charge to the clergy, taking for his subject, "The Sacrificial Aspect of the Eucharist," which he dealt with very clearly and exhaustively. On the 11th, the Bishop held a visitation at Richmond, where he was very cordially received both by clergy and people. On Sunday evening, the 16th, His Lordship held a confirmation in the parish. The Bishop held his visitation of the clergy of the rural deanery of Levis at St. James' church, Leeds, on October 18th and 19th. Nine clergy attended the conference, at which papers were read by different clergymen on the various aspects of missionary work, in the following order, viz: "The place of Missions in the Original Constitution of the Church." (2) "Duty of Missions, as suggested by the lives of the Apostles." (3) "Missions to Britain." (4) "What we owe to Theodore and Augustine." (5) "Domestic Missions." (6) "Foreign Missions." All the papers were interesting and profitable, but the papers read by the Rev. G. T. Harding, on Theodore and Augustine, and by the Rev. J. Rothera on Domestic Missions, showed much careful preparation, and clear, extensive views of the important subjects on which they had written. Enthusiastic and stimulating discussions followed the reading of the papers, which were rendered more interesting and impressive by the clear and vigorous addresses of the Archdeacon, and the admirable and exhaustive summing up at the close of each

discussion by the Bishop. The closing service of the visitation was a confirmation, at which a number of young people were confirmed. It was indeed a very solemn service. Many said it was the most impressive confirmation service they had ever witnessed. The Bishop is trying at these conferences to quicken and intensify the missionary spirit throughout the diocese.

Kingsey.—The Bishop held a confirmation here on the 13th October, and admitted 16 candidates to the holy rite. He also visited Spooner Pond and Sydenham Place, at the former of which places he preached.

Melbourne.—The Bishop visited Gallop Hill and the Ridge on October 14th and 15th.

Coaticook.—The Lord Bishop of the diocese visited this place on the 23rd ult., for the purpose of holding his annual visitation of the clergy belonging to this rural deanery. He was met at the railway station by the Rev. A. E. Whatham, of Way's Mills, who drove him to Barnston, where Divine service was held, after which the Bishop delivered a very interesting address on the subject of the Queen's Diamond Jubilee celebration in London. After an early celebration, on the following day in St. Stephen's church, Coaticook, a conference of the clergy was opened at 10.30 a.m. by the reading of two papers prepared respectively by the Rev. A. E. Whatham and the Rev. G. H. A. Murray, on "The Origin and the Missionary Character of the Church, as planted by Our Lord." At the afternoon session the Rev. A. Stevens read a paper on the "Celtic Missions to Britain," which was followed by a paper from Rev. W. Forsythe on the "Work of Augustine, the Apostle of the English." These four papers afforded detail for a most interesting and profitable discussion, the day's business being brought to a close by the Bishop's eloquent and able charge to his clergy on the "Sacrificial Aspect of the Eucharist." This charge was delivered in the evening before the clergy and a very fair congregation, which had been invited to be present at all the sessions of the visitation. Wednesday's session opened with an early celebration, followed at 10.30 by the reading of two more papers by the Rev. F. G. Vial and the Rev. Canon Foster on "Further Aspects of the Church's Missionary Character," the entire proceedings being brought to a close with the termination of the morning session. In the afternoon the Bishop was driven by the Rev. A. E. Whatham to Ways Mills, where nine candidates were confirmed with the laying on of hands. At the service held in the evening, there was a large congregation present to witness those confirmed take this important step. After the service, Mr. Whatham drove the Bishop back to Barnston to Mr. E. S. Buckland's, who took His Lordship the next morning to Coaticook, where he left for Quebec, after a most happy and profitable time.

St. Matthew.—The Rev. Lennox Williams, rector of this church, has been elected rural dean of Quebec, by a large majority of votes.

MONTREAL.

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

Montreal.—The quarterly meeting of the Executive Committee of the diocese was held on Tuesday afternoon, the 8th inst., in the Synod Hall. At the suggestion of the Rev. H. W. Tucker, secretary of the S.P.G., the Bishop announced his intention to issue a circular appointing St. Andrew's Day, or the Sunday next following, as a day for intercession on behalf of foreign missions. The Bishop submitted letters from Mr. Hays, with letters from Lord Brassey, Dr. L. H. Davidson and Chancellor Bethune, in connection with the removal of the stone to some more suitable site, erected at Point St. Charles in memory of the emigrants who died there in 1847. It was unanimously resolved that in view of the letter of Mr. Hays, the consent of the representatives of

the donor, the opinion of the Chancellor and the interest of the public, it was expedient to grant the request upon due conditions, and with proper precautions as to the preservation of the trust, and the following were appointed a committee to confer with the G.T.R. authorities to determine as to another lot, and generally act as advisers to His Lordship, in regard to carrying into effect the change, viz.: Dr. Davidson, Mr. E. L. Bond, the Rev. Dr. Ker, and Mr. Charles Garth. The Committee on Mission Funds reported that twenty-nine congregations guaranteed the same amount as previous years; seven had increased their amounts by \$139.50; twelve had decreased by \$193. The report was received and adopted. A letter from Mr. Walter Drake was read, intimating his intention of placing a sum in the hands of a trustee, the interest of which shall be paid annually to the "Widows' and Orphans' Fund," in memory of the late Mrs. Walter Drake. A resolution of thanks was passed, and authority given the treasurer to accept the trust given. The executors of the late Mrs. Hutton advised that a sum of \$500 had been donated by that lady to the Superannuation Fund of the Diocese.

St. George's.—The Rev. H. M. Hackett, the new principal of the Diocesan Theological College, occupied the pulpit of this church on Sunday morning, the 6th inst., when he delivered his first sermon in Canada. He chose for his text Hebrews xii., 1-2, and in speaking about the "cloud of witnesses," he remarked that it was peculiarly adapted to the Festival of All Saints, which festival they had just been celebrating. He preached an earnest and thoughtful sermon upon this subject, which was much appreciated by the large congregation present.

Onslow.—The Lord Bishop of the diocese has appointed the Rev. H. Plaisted, M.A., of Portage du Fort, to the charge of this mission, in succession to the Rev. W. A. Fyles, B.A.

St. Armand East.—The harvest thanksgiving service of this parish was held at Frelighsburg on Thursday, October 27th. Service was held in the Bishop Stewart Memorial church, and the sermon was preached by the Rev. Preston R. Barr, rector of Enosburg Falls, Vt. After supper, a lecture was delivered by the Rev. Henry E. Benoit, of Sabrevois College.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON Newboro', Portland and Elgin.—On Sunday, 6th inst., the rector of this parish took occasion to thank the parishioners for their response to the appeal and personal canvass made by the Rev. C. J. H. Hutton on behalf of the Episcopal Endowment Fund. The nine days' canvass resulted in a subscription list of \$1,541.50, divided amongst the three congregations, as follows: Newboro', \$498.50; Portland, \$858; Elgin, \$185. As a tribute to their loyalty and devotion to the Church, such a result cannot fail to indicate that Church sentiment is far from being on the wane in the country districts, and augurs well for the wisdom of the choice which selected one so capable and energetic for the by no means enviable position of Diocesan canvasser.

Mission of Tweed.—Actinolite.—The annual harvest festival was held on All Saints' Day, in the Church Hall. It is customary to hold this service much later in the season than the one held in Tweed during the summer months. Notwithstanding the lateness of the season, the weather was perfect. The decorations were very appropriate. The service itself was extremely bright and hearty. Some of the members of the St. James' church choir, Tweed, assisted in the singing. Mrs. C. T. Lewis presided at the organ. The service was conducted by the Rev. C. T. Lewis, assisted by the Rev. A. H. Lord, who also preached a sermon

full of advice and helps for the promotion of spiritual life.

Sheffield Station.—A drive shed, with stable, and a hall over the entire length of the building, has been erected at this out-station. The interior of the hall has been finished with siding.

Tweed.—Recently a large number of persons belonging to the congregation of St. James' church, met at the residence of one of the parishioners, and then marched to the parsonage, where they succeeded in giving the Rev. and Mrs. C. T. Lewis a genuine surprise. The individual members of the party were laden with gifts for their clergyman and his wife. An exceedingly pleasant evening was spent, and refreshments were served, after which an impromptu programme consisting of instrumental and vocal music was given.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The Rev. Father Osborne commenced a mission in this cathedral church, with an introductory address, on Thursday evening, November 3rd. There was a large congregation present.

St. John's.—The Rev. H. C. Dixon, of Toronto, preached in this church on the same day, and at the same time as did Father Osborne in the cathedral. The mid-day services held in this church on the two following days were conducted by the Rev. Father Osborne.

Osnabruck and Moulinette.—St. David's congregation, Wales, are celebrating this year the 10th anniversary of the building of their church. They have resolved to signalize the event by wiping out all indebtedness, and towards this end they gave \$120 at their recent harvest thanksgiving services. At Moulinette a handsome new hall has been built this summer at a cost of \$1,000. It was opened on October 6th, with a special dedicatory service, followed by a dinner, and in the evening a concert. The harvest thanksgiving services were held the same day, when the preacher was the Rev. C. F. Lowe, who conducted a very successful 10 days' mission at Moulinette last winter. The growth of the parish has necessitated its division, and the congregation of St. Peter's, Osnabruck Centre, has been detached and joined to Aultsville and Gallingertown. The division has enabled the Rev. R. W. Samwell to develop the work in other directions. Sunday and week-night services have been commenced on an outlying concession of the parish, where it is hoped to erect a church. Week-night services and Sunday school have been established at Mille Roches, and a week-night service at Dickinson's Landing in a large room kindly lent by Dr. Weagant. Following upon the division of the parish, the Rev. Rural Dean Houston canvassed the congregations of Wales and Moulinette for the rector's stipend. The result was an aggregate increase of from \$565 to \$950. The increase at Moulinette was especially notable, being over 100 per cent. During his incumbency of six years, the rector has experienced the kindest support and most loyal co-operation in his work, and this additional evidence of his people's confidence and interest is deeply gratifying. The Church population of the parish is now 191 families.

Deanery of Stormont.—The first annual conference of the Woman's Auxiliary of this deanery was held in the basement of St. David's church, Wales, on Tuesday, October 18th. Mrs. Houston, of Cornwall deanery, organizing secretary, presided, and Mrs. Wallace, of the Cornwall branch, acted as secretary. A paper on "Thankfulness, and how it may be used to Promote the Missionary Work of the Church," was read by Mrs. C. A. Manning, of the Wales branch, in which

she pointed out both the spiritual and temporal blessings for which we should be thankful, and how we ought to show our thankfulness by giving systematically both of time and money to missionary work. The paper was followed by a general discussion. Then followed a paper on "How can we Arouse Indifferent Members to Active Interest in the Work," read by Mrs. White, of the Cornwall branch. The writer thought it was hard for the interested to understand how so many could be indifferent. The meetings might be made more interesting, and the members should come with the intention of remaining until the meeting is over and always endeavour to keep the motto of the W.A. to the front. The president, in speaking of the papers read, said that every member of the W.A. should make it a point to attend the communion on the first Sunday in the month, making special intercession for the work of the Woman's Auxiliary, to pray that the indifferent may be aroused to see their duty to God and His Kingdom. The next item on the programme was a general discussion on the work of the W.A. Votes of thanks were proposed and acknowledged by a standing vote to Mrs. Houston for the efficient manner in which she conducted the meeting, and to Mrs. Manning and Mrs. White for their excellent papers. The Bishop and clergy of the deanery were then welcomed to the meeting. The Bishop, in the course of his address, expressed pleasure in seeing so many workers of the W.A. gathered together, and that he thought that the meeting together in conference of the Bishop and clergy and members of the W.A., would be an advantage to all parties. We were all working together for the same purpose and the work could be done much more efficiently and successfully by understanding each other. After some encouraging remarks by several of the clergy, His Lordship pronounced the Benediction, and the Bishop and clergy withdrew, to resume the chapter meeting in the rectory. The sixth annual conference of the clergy, church wardens, lay delegates to the Synod, and all Church workers of the deanery of Stormont was held in the village of Wales, on Wednesday, October 19th. The Holy Communion was celebrated chorally in St. David's church at 7.30 a.m., the Lord Bishop being the celebrant, Rev. Rural Dean Houston being the gospeller, and Rev. R. J. Dumbrille, epistoler. At 9.30 the conference assembled in St. David's church basement, the Lord Bishop presided, and there was a large attendance of laity, in addition to the clergy of the deanery. After the opening office and some kind words of welcome from the Bishop, Rural Dean Houston delivered his address on the state of the Church in the deanery, in the course of which he gave the following statistics: The parish of Trinity (Memorial) church, Cornwall, has 440 communicants; Cornwall East, including Barnhart's Island, 145; Crysler and Newington, 175; Iroquois, 165; Morrisburg, 230; Mountain, 47; Williamsburg, 235; Osnabruck and Moulinette, 407; Winchester, 49. There have been 1,262 services held on Sundays, and 528 on week days. There have been 178 baptisms, 52 marriages, and 92 burials. There are 19 churches in the deanery, and also one nearing completion, at Lancaster. There are 9 parsonages and 5 Sunday school halls. The missionary, at Lancaster reports 26 families, 27 persons as eligible for Holy Communion, and 8 baptisms, although he has only been on the ground a little over three months. Taking a survey of the whole field, we feel assured that a bright future is in store for the Church of England in this district, and with unity, peace and true concord amongst us, we look to the future with trust and confidence, believing that the great Head of the Church is with us in every earnest endeavour, and that He will bless the poor, feeble work that is done in His name. This was followed by a spirited discussion on several points brought out by the Rural Dean in his address. At 12.30 luncheon was served in the basement by the ladies of St. David's congregation to all persons attending the conference. The conference reassembled at 2.30 p.m.

when a paper was read by Rev. G. S. Anderson, of Morrisburg, on "Parochial Missions, their value, and the work needful before and after in order to secure the best and most enduring results." Rev. R. W. Samwell introduced the second subject on the programme, viz.: "Church Literature and the S.P.C.K.; how can we most effectually promote both, and induce our people to buy and use books of private devotion and of an instructive character." A general discussion followed. The third subject, "Missionary Meetings, and Collecting Cards; how to make them more effective, was introduced by Rural Dean Houston, and the fourth subject, viz.: Sunday Schools, and how to make the instruction more definite and valuable," was introduced by Rev. G. S. Anderson, followed also by discussion. Tea was served in the basement at 5.30, and a very enjoyable time spent, for about two hours, partaking of the hospitality of the good people of Wales and vicinity. The conference evensong was held in the church at 7.30, at which capital addresses were delivered by Rev. T. J. Stiles, of Iroquois, on "The Responsibility of the Preacher," and by Rev. R. J. Dumbrille on "Responsibility of the Hearer." Abounding hospitality was provided for all visitors by the good people of St. David's, Wales. On Thursday evening, in connection with the meeting of the Woman's Auxiliary, Rev. J. G. Waller delivered a most interesting lecture on Japan and the Missionary Work among the Japanese, illustrated by magic lantern views. The basement was crowded, and the lecture much enjoyed. A new feature of the conference was a Church book stall, on which were displayed for sale a large variety of Church books of a devotional and instructive character. Through the exertions of the Rev. R. W. Samwell, rector of Wales, about \$40 worth of books were disposed of. The experiment was considered a great success, and suggested one way in which the circulation of Church literature might be secured.

Ottawa General Mission.—The general mission, which was commenced on Wednesday, November 2nd, has been most successful. The following are the clergy engaged in preaching the mission: Christ Church Cathedral, Rev. Edward Osborne, Rev. Chas. N. Field, Rev. Marcell Conran, Evangelist Fathers; St. John's church, Rev. H. C. Dixon, Toronto, St. Alban's church, Rev. Lewis Wattson, Omaha; St. George's church, Rev. John de Soyers, St. John's; St. Bartholomew's church, Rev. Dr. Ker, Montreal; St. Barnabas' church, Rev. J. O. S. Huntingdon; Grace church, Rev. C. H. Brent, Boston. On Wednesday, November 2nd, at 8 p.m., the cathedral was filled for the opening service. The rectors of the various churches presented their missionaries to the Bishop to receive his blessing, and the missionaries were severally given authority for their work. The sermon was preached by Rev. Father Osborne, S.S.J.E., who is so well-known in Ottawa, from having conducted the mission in Christ church, twelve years ago. The following day the mission in each parish was commenced, after a Corporate Communion in the cathedral at 8 a.m., at which the Bishop was celebrant. The whole city is stirred with enthusiasm. Each day there is a general service at St. John's church from 12.30 to 1 p.m., with addresses by four of the missionaries in turn. On Sundays, November 6th and 13th, the Russell Theatre was filled with men. On November 5th the speakers were Revs. Dr. Ker, Fathers Huntingdon, O.H.C., and Osborne, S.S.J.E.; on November 12th, Revs. C. H. Brent, John de Soyre and Father Osborne. On November 12th two union S.S. services were held—at the Cathedral for the S.S. in the western side of the city, and at St. John's, for the eastern.

Christ Church Cathedral.—The following is the list of services during the mission. 7 a.m., Holy Communion; 7.40 a.m., spiritual address by Father Osborne; 8 a.m., Holy Communion; 9 a.m., Holy Communion; 10 a.m., matins; 10.30 a.m., Bible

study, Father Conran; 12 p.m., intercessions; 3.30 p.m., instruction, Father Field; 4.30 p.m., children's service, Father Osborne; 8 p.m., mission service, Father Osborne.

The Lord Bishop has made the following changes in the diocese: Rev. W. H. Green of Hintonburgh to Chrysler; Rev. R. Dumbrille, L.T., Chrysler to North Gower; Rev. I. J. Christie, of North Gower to Hintonburgh; Rev. W. J. Garrett, B.A., of Douglas to Janeville; Rev. J. S. Warren has been appointed to Bearbrook.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Simon's.—The monthly Board meeting for November, of the Woman's Auxiliary, was held in the school-house on the 10th inst. The attendance was very large, and the meeting more than usually interesting. Since the last meeting, one new senior branch has been organized, under the personal direction of the president, at Hawkstone, in East Simcoe rural deanery. The treasurer's receipts from October 13th to November 10th were \$608.07, expenditure, \$340.18; the P.M.C., \$245.09, and the expenditure of the latter was divided as follows: Diocesan missions, \$186.09; Algoma, \$14.10; North-west, \$23.95 and various foreign objects, \$20.95. The parochial collections are at the present time requiring a special stimulus, and the president urged upon all officers and collectors, as well as subscribers, the necessity of making an increased effort to enlarge the collections and create new interest in diocesan work for the remainder of the year. The extra-cent-a-day fund amounted to \$70.24, and by vote of the meeting was donated to the parsonage fund at Thunderchild Reserve, where the Rev. D. D. Macdonald is incumbent. His appeal for assistance was very urgent, and was endorsed by the Bishop of Saskatchewan and Calgary. The special feature of interest at the meeting were the addresses delivered by Miss Bird and Miss Gollock, the C.M.S. deputation, who are at present holding meetings in Canada. Miss Gollock is one of the home secretaries of the society, and was also for a time numbered among its 700 foreign missionaries. She gave a brief account of the Churchwomen's mission work in England, and in the course of her remarks paid a high tribute to the good work being done in Canada by the W.A. The Bible reading was taken by her, and was based upon some passages in the life of St. John the Baptist, whom she held up as an example to mission-workers, in his self-sacrifice, self-effacement and fearlessness. Miss Bird, who is one of eight C.M.S. missionaries in Persia, is a speaker of unusual ability, and during her address held her hearers in rapt attention with her description of life in Persia, its sufferings and its horrors, but at the same time pointing out withal the true encouragement which has come to the brave workers who are planting the Church of their fathers in the harems of Persia, and who have seen there, even in these modern days, martyrs for the faith. Both these ladies were made honorary members of the W.A. of this diocese, and expressed pleasure in accepting the badge of membership. The meeting recently held, under the auspices of the Auxiliary, in St. James' school-house, by the Rev. J. G. Waller, was particularly interesting, and very successful in every way; a resolution was passed that \$20 of the offertory on that occasion should be given to Mr. Waller for the Church at Nagano, Japan.

NIAGARA.

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

Hamilton.—St. Thomas'.—The Rev. C. J. James, M.A., the newly-appointed rector of this church, was duly inducted into the living on Sunday morning, the 6th inst., by the Lord Bishop of the diocese, who was assisted in the ceremony by the

Rev. Wilson McCann. A very large congregation witnessed the ceremony. The Bishop preached, and at the close of his sermon spoke in very kindly terms of their new rector. In the evening the new rector preached. The cure has been vacant for several months.

Milton.—On Sunday, 23rd ult., the rector, the Rev. W. E. White, observed the anniversary of his appointment to the parish, and took occasion to point out the many causes for thankfulness and encouragement in the work of the past year. After the Friday evening service, a deputation of four members of the vestry gave the rector a great surprise, when they waited upon him and expressed their appreciation of his efforts in the parish, and asked his acceptance of a cheque for twenty-five dollars, as tangible proof of their testimony. Such kindly recognition of work done is certainly encouraging, and we believe that God will bless work conducted under these conditions.

Lowville.—The Rev. Christopher Sparling, M.A., late curate of St. Paul's, church, Kingston, has been appointed to this mission in the place of the Rev. J. Seaman, who has been placed on the Superannuation Fund of the diocese.

HURON.

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

Brantford.—St. Jude's.—On Tuesday evening, November 8th, the ladies of the W.A. of this parish exhibited in the school-room the material which they had prepared during the year for needy mission fields. There was great interest shown by the large numbers who visited the school-room afternoon and evening. In the evening, a short programme was given, consisting of an address by the rector, and papers by the president and secretary, also reports by the junior auxiliary. Refreshments were then served, and a very interesting and profitable evening brought to a close with the Benediction.

Adelaide.—St. Anne's.—Confirmation was administered in St. Anne's church, on Sunday, the 9th of October, to seventeen candidates, and at Kerwood in the afternoon to eleven candidates, also in Grace church, Warwick, to seven candidates in the evening. The total for the parish was thirty-five candidates. The Bishop's addresses were most enthusiastic, powerful and impressive. The clergy who took part in the services were Revs. Daunt and Curren, former rectors, and the present rector, W. J. Connor. Holy Communion was celebrated, and forty-two communicated, which far exceeded the highest number of communicants in the past history of St. Anne's church. There were no celebrations in either of the other two churches, as time would not permit. The Bishop was much pleased with the new appearance of St. Anne's church, which has been painted inside and out, and a new chancel added this summer, with Trinity windows showing three memorials, two of these have just been presented by Mr. Stephen Radcliff, in loving memory of his parents, Major and Mrs. Radcliff. The Bishop has promised to visit Adelaide again on Ash Wednesday, and will preach the first of a series of sermons, which the rector is planning to have delivered by several clergymen, during the season of Lent.

RUPERT'S LAND.

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

Austin.—On Sunday, October 6th, Mr. C. G. Fox, of St. John's College, addressed the Orangemen of this district. His text was taken from I. Sam., vii., 12, and in the course of his sermon he pointed out that the idea held by so many, that the motto of the Orangeman was "God bless King William, and curse the Pope," was a false

one. He showed that the aim of the Orange Order was defensive, not aggressive. He also dwelt upon the advantages gained by unity, and exhorted all members to remain true to their vows of membership. A good congregation was present, and special hymns were sung, and the service was hearty throughout.

British and Foreign.

Pew rents have been entirely abolished in St. George's Cathedral, Perth, W.A.

The Hon. and Rev. A. F. A. Hanbury-Tracey, vicar of Frome, Selwood, has been appointed vicar of St. Barnabas', Pimlico.

The Rev. Manley Power, M.A., precentor and senior curate of Leeds parish church, has been appointed rector of Bow, Middlesex.

The Bishop of Lebombo recently received a donation of £150 towards the cost of maintaining a new mission station on the Lebombo Mountains.

The Bishop of North Queensland, Dr. Barlow, was recently presented with an address by his clergy, which was accompanied by a gold pectoral cross.

The Bishop of London has appointed the Rev. J. A. Faithfull, M.A., vicar of St. Mary Magdalene, Islington, to the important rectory of Whitechapel.

The Bishop of Goulburn has returned to his diocese from England, and has brought with him the sum of £3,000 from friends and well-wishers of the diocese in the Motherland.

Macclesfield parish church is to be restored at a cost of £20,000. The Duke and Duchess of Westminster visited that town the other day and laid the foundation stone of the new building.

The preachers at the recent consecration of the parish church, Swansea, in addition to the Archbishop of Canterbury, were the Bishops of St. David's Ripon, and Bath and Wells, a series of services having taken place in connection therewith.

The Bishop of Brisbane has recently received another anonymous gift of £2,500 towards his cathedral fund. This gift is from an English donor, and was sent in memory of the late Mr. James Gibbon.

Sir William Reynell Anson, Bart., Warden of All Souls' College, has been appointed Vice-Chancellor of Oxford University. He is the first layman who has held that high office for very many years.

The Archbishop of Canterbury preached lately at the parish church, Swansea, on the occasion of its re-opening. It has been rebuilt at a cost of between £25,000 and £30,000.

St. Mary's Cathedral, Auckland, N.Z., has been at last consecrated. This was brought about by the completion of the nave and baptistry. At the service the Primate celebrated, and the Bishop of Wellington preached the sermon.

The Archbishop of Canterbury addressed a very large audience in Park Hall, Cardiff, a short while ago, on the temperance question. His Grace also attended the diocesan conference of St. David's, and delivered an address to the delegates.

A meeting of all the deans of the various English cathedrals, with but five exceptions, was held on the invitation of Dean Farrar in the library of the Chapter House, at Canterbury, lately. The next meeting, it is proposed, will be held at York.

A memorial brass has been placed in Llandaff Cathedral in memory of the late Ven. Archdeacon Griffiths. The character of the design is Celtic, the general outline being taken from the ancient Celtic monuments, and the ornaments from the tombs and crosses in Wales.

The Bishop of Mauritius has been presented by the members of the congregation of Rotherham parish church with a cheque for £75. The money has been subscribed in order to defray the necessary fees in connection with the degree of D.D., which the University of Cambridge has just conferred upon His Lordship.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

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

THE COUNTRY CLERGY AND CHURCHES.

Sir,—Canon Spragge, in his letter of a fortnight ago, gives a challenge, as it were, to his university. I gladly take it up, especially after the interesting and suggestive article in your current issue. It is difficult, sometimes impossible, for college professors and lecturers to attend to their duties in college on Saturdays and Mondays, and preach out of Toronto on Sundays. But my clerical colleagues and I are perfectly ready to go to any church in Toronto on Sundays, if by so doing we can set the rector or his assistant free to go into a country parish. This double exchange would have the advantage of enabling many of the city clergy to obtain a more thorough acquaintance with the needs of the country parishes and missions, than from the nature of the case they can have at present, and so to press with the force of personal knowledge the claims of the Diocesan Mission Fund upon their respective congregations.

EDWARD A. WELCH.

Trinity College Lodge, Toronto, 11th Nov., '98.

ANOTHER CASE OF THE W.A. NOT WORKING IN THE INTEREST OF THE PARISH.

Sir,—Please let me point out to the members of the Woman's Auxiliary how vitally important it is, in the interest of missionary work, that no ground should be given by its members for the suspicion that they are disinterested in the local needs of the parishes at home. One case, at least, has come under my notice where that mistake was made, with the result that the Church officials have taken up a position of declared antagonism to the work of the W.A. When the ladies of this congregation were asked to assist in raising a small sum of money for the work of the parish, several members of the Woman's Auxiliary who were present made it quite clear that the needs of the parish did not concern them. This is wrong, and it would be wise for those in official position to make it quite clear that the Auxiliary as a whole, does not approve of it. I, with many others, would be glad to have a statement from the president, Mrs. Tilton, of Ottawa.

PARSON.

THUNDERCHILD'S RESERVE, BATTLE-FORD.

Sir,—My mission includes five of the seven Indian reserves in this part of Saskatchewan, and also the Bresaylor settlement, adjoining this reserve. The number of Indians on these five reserves is nearly seven hundred, the number of Church families in the settlement is seventeen. I am the first resident clergyman in the mission, and we

have never had a church, either for the Indians or the settlers; hitherto services have been held in school-houses. It is almost impossible to carry on the work as it should be done, either among Indians or settlers, without suitable buildings for the worship of Almighty God. Two suitable mission churches could be built for about one thousand dollars each; some local help, in the way of cutting and hauling logs, etc., can be depended upon. I beg, then, to ask that two thousand dollars for two mission churches, one for the Indians and one for settlers, may be found for my mission. The churches will be about eight miles apart. The number of Christian Indians on the five reserves is about one hundred and seventy. Subscriptions for the churches may be sent to Miss L. H. Montizambert, 161 College street, Toronto.

D. D. MACDONALD,
C.M.S. Missionary.

While heartily endorsing this appeal, I beg that it may receive a quick and favorable response. The want of suitable mission churches, in different parts of the country, where they are needed, is a serious hindrance to Church work.

CYPRIAN SASKATCHEWAN AND CALGARY.

Calgary, N.W.T., October 26th, 1898.

ECCE ITERUM, THE \$1 ASSESSMENT.

Sir,—I have received a circular suggesting that I should be one of 200 to subscribe \$10 or more to make up the deficiency in the Mission Fund of the Huron diocese. We are told that this shortage has been "so deeply impressed on the minds of the members of the Executive Committee," that after due and profound deliberation, they hit upon the extremely original idea of appointing another committee. In doing so, it is specially unfortunate that of the six—three being Londoners—who form it, four clergymen and two laymen, two of the clergymen returned a less amount than was called for, according to the \$1 a family assessment, and of the laymen, the church of one returned a less amount than that required, while that of the other returned the amount required, plus \$2.22. Such an appeal from such a committee will hardly receive a hearty support. Did it ever occur to the members of the Executive Committee that this perennial shortage is largely due to the want of confidence entertained by the laymen of the diocese at the manner in which the Mission Fund is distributed? Some missions are said to have a "pull," while others have not, some are unduly helped, others are meagerly helped, if helped at all, and unless and until it is recognized that a spirit of justice and fairness guides the distribution of the available funds, there will continue to be a shortage, with more circulars in the future. No doubt, as Judge Ermatinger has said, and said truly, those engaged in the mission work should be paid; but the right way to do so is not to tax a few generous laymen, but to distribute the fund fairly and equitably. Let the clerical members of the Executive Committee set the example, let them prove their sympathy in the cause, let them give up even one per cent. of their incomes to such of their brethren as are enduring "hardship and real distress," let the other clergy give up one-half per cent. of their incomes, and the laymen will recognize and remember this self-denial, and give according as God has blessed them. I, for one, will then, but not till then, cheerfully give the \$10 asked of me, even though I feel that a proper management and distribution of the funds would never have necessitated this appeal.

A. BISSET THOM.

Aylmer, Ont.

—The office of faith is not only to console individual men, but to guide humanity. It is doing this work better than in former times; but there is much to be done before it will guide the entire human race.

YOU CANNOT SMILE IN VAIN

The cost is but a trifle
For a smile when all is well,
But when the heart is heavy,
Its cost no one can tell.
'Tis well to practice sometimes
A smile amidst the pain,
Though great the cost 'tis never lost—
You cannot smile in vain.

When summer's sun is shining,
And nature's all aglow,
You carry through the sunshine
A smile where'er you go,
But why not smile in winter,
With naught but sleet and rain?
Whate'er the cost, 'twill not be lost
You cannot smile in vain.

When all around is gladness
And hearts are light and gay,
You'll find a friend to join you
And help you smile that day;
But when the world most needs them
Do not from smiles refrain—
'Twill lift some cross—add gain to loss,
And never be in vain.

It costs you but a little
And brings a rich increase,
So through the clouds and sunshine
Let smiling never cease.
Don't let your smiling all be o'er,
When days are slashed with rain;
Crown every day with Smile's bright ray—
You cannot smile in vain.

GOD'S METHOD.

God permits us to dig in the fields, to work in factories, to write in offices, not because in this way we are to earn our living, but that, like children playing with blocks, we may learn the lesson upon which the game is founded. The loaf upon our table is no less a miracle than the manna that fell in the desert; but God allows us to handle and carry the loaf, that we may be taught the deeper truth hidden within. How to meet adversity, how to withstand prosperity, how to overcome difficulty, how to be patient in tribulation, how to value and exercise faith, loyalty to trust, devotion to duty, faithfulness under the strongest temptation, courage and self-reliance—all these are developed under the teachings of God's providence, and life in its every part is a divine school having lessons of the divinest character. In this way is God working out His great purpose, and fitting us for our final destiny.

CURE FOR WEARINESS.

There is nothing which will give a chance for rest to the overtired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we cannot help that we often do the most of our spending. A simple faith in God, which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that He cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—Anna C. Bracken, in Harper's Magazine.

SEVEN WAYS OF GIVING.

We print below, seven ways of giving to the Lord of our substance. They will be useful in helping to decide whether our beneficence is really Christian and acceptable to the Lord.

"1. The Careless Way—To give everything to every cause that is presented, without inquiring into its merits.

"2. The Impulsive Way—To give from impulse as much and as often as love and pity and sensibility prompt.

"3. The Lazy Way—To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

"4. The Self-denying Way—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

"5. The Systematic Way—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, one-half. This is adapted to all whether poor or rich, and gifts would be greatly increased if it were generally practised.

"6. The Equal Way—To give to God and the needy just as much as we spend ourselves.

"7. The Heroic Way—To limit our expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way."

IN ALL YOU DO.

There is nobility in work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough. Let your daily wisdom of life be in making a good use of the opportunities given you. We live in a real and solid and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and strong soil of reality. Never forget Paul's sentence: "Love is the fulfilling of the law." That is the steam of the social machine. Do one thing well, "be a whole man," as Chancellor Thurlow said. "Make clean work and leave no tags." Allow no delays while you are at a thing. Do it and be done with it. Never desire to appear clever and make a parade of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do.

THE GRACE OF THOUGHTFULNESS.

The intercourse of many homes is marred and spoiled by exhibitions of a thoughtless spirit. Family life should be a blending of all the tastes, dispositions, talents, gifts and resources of all the members of the household. In each one there should be self-restraint. No member may live in a home circle as if he were dwelling alone in a great house with only himself to consider. He must repress much in himself for the sake of the other members. He must do many things which he might not do were he alone, because he is a member of a little community whose happiness and good he is to seek at every point. No household life can ever be made truly ideal by having always their own way. But many persons tied up in family life forget this. They expect to live as regardless of others as if they were living alone. They consider no one's comfort, peace, or pleasure but their own. They let their impulses have full and free expression. They make no effort to repress any elements or dispositions in themselves which tend to give pain to others. They demand all their rights, not remembering other members of the fam-

ily have their rights, too, and that home happiness can be secured only by the mutual surrender of rights, each in honour preferring the others, each seeking not to be ministered unto, but to minister. This exacting spirit leads to continual thoughtlessness. Thoughtfulness is thinking of others, and modifying one's conduct so as to avoid whatever would give trouble, inconvenience, or hurt to others.

A child had a beautiful canary bird. From morning till night it sang, and its song filled all the house. But the child's mother was ill, so ill that the singing of the bird, which to the boy was such delicious music, disturbed and distressed her. He put it into a part of the house as far away as possible from the sick-room, thinking that the sound could not reach his mother's ears. But the shrill singing still came into the room, and pained the weak invalid.

One morning, as the child stood holding his mother's hand, the bird began to sing, and the notes came into the chamber very faintly, and yet as he watched the sufferer's face he saw an expression of pain sweep over it. She said nothing, but the boy needed no words to tell him that the bird's singing was distressing her.

"It is no music to me," he said, "if it pains my mother."

So he took the cage, and carrying it away gave the bird to a friend.

"But you loved the bird," his mother said, when she learned what he had done.

"Yes," he replied, "but I love you more." That was a beautiful thing to do. It told of true thoughtfulness in the child. His personal pleasure must be sacrificed because gratifying it gave pain to one who was dear to him. This is the spirit which should characterize every one.

HINTS TO HOUSEKEEPERS.

To Clean Stovepipes.—Rub well, while warm, with linseed oil.

Moths.—To keep moths out of drawers, wet a piece of cloth in spirits of turpentine and lay in the drawers.

Baked Hubbard Squash.—Chop the squash open with a hatchet, in small pieces four or five inches square. Take out all the seeds, but do not peel off the skin. Lay the pieces in a small dripping-pan, and pour in a pint of warm water. Set it in the oven to bake, keeping a little water in the pan while they cook. They require a half or three-quarters of an hour to cook. Serve in their own shells.

Chicken Croquettes.—Take one-half of devilled chicken, and add to it one-half of a teaspoonful of chopped parsley, one teaspoonful of lemon juice. Make a pint of thick cream sauce, and mix with this, using only what cream sauce is necessary to make the mixture soft enough to handle. Spread on a shallow plate to cool, then shape into croquettes. Roll in fine breadcrumbs, dip into a beaten egg, then in crumbs again, and fry in smoking fat. Drain thoroughly, and serve on a folded napkin on a hot dish, decorating with a little green parsley.

Calves' Feet Jelly.—Boil two calves' feet in four quarts of water for five hours, then strain the liquor through a hair sieve, and the next day take off all the fat. Whisk the whites and shells of three eggs in a stew-pan, then put in the jelly, and add a small piece of cinnamon, the thin peel of two lemons and the juice of three, with about six or seven ounces of loaf sugar. Put the stew-pan on a brisk fire, and whisk its contents till on the eve of boiling, then remove the stew-pan, cover it closely and let it remain near the fire for fifteen minutes, taking care not to allow the jelly to boil. Pass it through the bag in the usual way.

Children's Department.

THE LITTLE LAMB.

A little lamb one afternoon Had from the fold departed...

But night and day he went his way In sorrow till he found it...

And thus the Saviour will receive The little ones who fear Him...

NO TIME.

"Well, now, mother, what time have I had?"

I didn't stop to hear the rest of the whiney sentence. But it set me thinking of the different sorts of things that we have time for.

Who could not? Why, Jesus, and those with him. They were too busy. They couldn't stop for eating.

My thoughts went back to the girl whose reproachful question heads this paragraph. She felt injured because her mother thought she might have visited a poor old lady, half-blind and lonely, who depended on her neighbours, as we all do, more or less, for daily cheer and sunshine.

"What time have I had?" Her mother didn't try to answer her question. I thought I could have done it in a helpful manner if it had been asked me.

DYSPEPSIA

Horsford's Acid Phosphate

reaches various forms of Dyspepsia that no other medicine seems to touch. It assists the weakened stomach, and makes the process of digestion natural and easy Pleasant to take.

For Sale by all Druggists

Cut-Steel Hair Pins

Just received from Paris, a nice little assortment of Cut-Steel Hair Pins.

Owing to their brilliancy they are great favorites for evening wear

The principal designs are the

- Fern-Leaf Star Floral Butterfly and Spray

All being suitably mounted on real shell pins.

Price \$1.50, \$2, \$2.50 and \$3, with exceptionally choice ones as high as \$7 each.

Ryrie Bros.

Cor. Yonge and Adelaide Sts., Toronto

"CYRANO DE BERGERAC."

By EDMOND ROSTAND.

Said to be the greatest play since Romeo and Juliet. Ornamental cloth with portrait of Margaret Anglin in the character of Roxane. Price 75 cents.

Not to have read "Cyrano" is not to be acquainted with a character that is interesting the world. At all bookstores.

GEORGE N. MORANG, Publisher TORONTO

a worn spot in the carpet in front of your looking-glass that tells a story. Do you need to be so slow-fingered, so poky-motioned? Do you think you have nine lives like a cat, each one to be lived on, in this world one right after the other? Do you think you are ever going to find time for anything at this rate, but to lay each particular hair straight in its place, or stick each particular pin where it belongs in your fluffy bows and neck-rigging? Oh, girls! remember that old story of the four walls with their suggestive mottoes: "Be bold!" "Be bold!" "Be bold!" and the warning of the fourth. "Be not too bold!" So I would like to write on the walls of your bedrooms or dressing-rooms, "Be dainty—dainty—dainty! Be not over-dainty." Dress deftly, daintily, delightfully, but do not be all day about it. It is a thing you should not have time for.

"What time have I had?" Well, you might have saved some from eating. When your soup and meat and dessert were all disposed of, there still came on a fourth course of nuts and raisins. A word in your mother's ear would have excused you, and you could have tucked the nuts and raisins in your pocket, and perhaps made your-

self all the more welcome by sharing them, and cracking jokes and nuts together with the poor, worried, wearied old soul who would be so glad to see you.

Take that question to some one else besides mother. Don't you know what the Christian Endeavour Pledge says?—"a reason that I can conscientiously give to my Lord and Saviour." I believe that is the phrase. Take all such reasons for neglect of duty straight to Him. Let Him sift them. Let Him test them. I once knew a wire-tester, a man who tested wires in a great factory in Worcester, Massachusetts. That was his business, and he knew it. A glance of his eye, a touch of his finger, and the great coils of wire were taken here and there, marked thus and so, according to his verdict. Christ will not keep you waiting. Bring your coil of excuses. He will give them one keen glance, lay a proving finger on them. Do not cling to any He casts aside as worthless. Remember what he had time for—work, prayer, all loving service. No time to eat, perhaps, but time enough for duty.

AN HOUR WITH THE BIBLE.

How many children can find answers to these questions?

There was once a man who owned a beautiful vineyard near a certain king's palace, and the king used to look at it and wish that he could have it. At last he called the man and offered him money or another vineyard in exchange for his. But the man refused to sell it because it was his inheritance from his father. This made the king so angry that he went home and lay down on his bed, and would not eat. When his wife heard what troubled him she told him to rise, and eat, and be merry, for she would give him the vineyard. She was a wicked woman, and was not afraid of doing wrong. So she sent a letter to the rulers of the city, where the vineyard was, telling them to do a very wicked thing. These men did as the queen commanded them. Then the queen went to her husband and told him that he could go and take possession of the vineyard without paying for it.

God was very angry, and He sent a prophet to the king with a

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terrible message. Who was the king? Who was his wife, and how did she get the vineyard for her husband? Who was the good man and how did he die? Who was the prophet God sent? How did the wicked queen die?

A certain man was going to travel into a far country, so he called his servants and gave each some money. To one he gave five talents; to another two; and to another one. After a long time, the master returned and asked each of his servants what they had done with his money. The one who had received five talents told him that he had gained five others for him.

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The one who had received two talents had gained two more. But the one who had received only one said that he knew his master was hard and unkind, and he was afraid, so he hid the talent in the ground, and now brought it back to him. This made the master very angry and he ordered him to be punished, but he rewarded the other two servants.

Who told this story, and what does it mean? Do people who have only one talent generally think that it is not worth while to try to use it for God?

BOYS IN CHURCH.

Boys, when you go to church take a seat with your parents and sisters. A back seat may be as comfortable as any, but whisperers, gigglers, light-headed girls and soft-brained boys always seek that quarter. Don't be afraid of the front seat. Besides, it is so much more homelike to see all the family seated together. Our religion is a family religion, and for all members of the family alike.

THE MOUSE'S BLANKET.

One day Willie's mamma missed a bank note which she was very certain she had put in a particular place. Thinking that Willie might have taken it for a plaything, not knowing its value, she asked him if he had seen it. But Willie knew nothing about it, neither did the nurse nor anybody in the house.

By and by papa came home. He pointed to a mouse-hole in the nursery floor, and said the mice must have stolen it! A carpenter came and took up the floor, and, sure enough, there was a nest of little mice all cuddled down on the bank note, which Mother Mouse had spread out as a lining for the nest. Other pieces of paper were found, all torn and nibbled, but this being nice and soft had been saved for a blanket by the wise old mother.

A TOWN WHERE DOLLS ARE MADE.

How many little girls, when they drag their precious dollies around by one arm, ever think of the many people it takes, and the time and material that are necessary to make one doll?

There is a town in France where all the men and women, and very many of the children, earn their living by making dolls. The bisque of which the heads are made is a species of clay composed of lime and earth. This is beaten and trampled and mixed, and then

steeped for several days. After that it is washed and strained again and again until it is as white as snow, and as thin as cream.

The next process is to pour this in to moulds; and if you have ever broken the head of a doll and taken the face in your hands entire, you will hold what the doll makers know as a mould, in shape though not in material. These moulds are of seventeen sizes. When the clay or bisque is dried in the mould it is next delivered to women, who insert eyes and put on ears; and after this is done, the faces, which are white, are baked in an oven, two thousand at a time, and sometimes more than that.

After cooling, the heads are polished with sandpaper, and then colored to resemble flesh. The eyelashes and eyes are painted, and then the heads are baked again. The wigs are then put on, and the doll's head is ready for the body (which is made of kid, muslin or papier-mache, and has employed another set of skilful workers in its manufacture), and then it is delivered to a dear, kindly little mother, who dresses and cares for it with infinite patience, and loves it almost as much as if it were a real live baby.

BESSIE'S CHEERFUL GIVING.

"Oh, what a beautiful morning!" said Bessie, as she pulled aside the little white curtains and looked out of her window. "Susie will be at the station to meet me, and we will have a lovely drive."

Bessie was going to spend two weeks with a friend of hers in the country. She had planned and planned just what she was going to do and what a fine time she was going to have.

She had planned to go last year, but Roy, her little brother, was taken sick, and mamma had to do the work, so she had to put it off.

But just as she was feeling so happy, she heard some one call her name. It was her father.

"Bessie dear, mamma is very sick, and I guess one little girl will have to play housekeeper and cook breakfast."

The bright smile was gone, and great, big tears were in Bessie's eyes. The father had been in a hurry and gone downstairs, so he did not see the change.

"Why should mother get sick to-day?" Everything is against my trip. Now I will have to stay home and cook and clean up after those mean boys, and—" But here Bessie stopped. Would it be hard to take care of mother? Mother never said it was hard to take care of Bessie when she was sick.

Then Bessie remembered what the League lesson had been, "God

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loveth a cheerful giver," and she remembered her kind superintendent's words, "We cannot all give money, but we can all give something—a cheerful smile, a cheerful word, a cheerful life."

Yes, Bessie would give up her trip, and give it up cheerfully. So she wiped her eyes, and, kneeling down beside her bed, asked Jesus to help her. And when, a few moments later, she entered the kitchen, she was all smiles. All the work seemed easy that morning to Bessie, and Roy and George were so kind and thoughtful!

"I am so sorry to have to disappoint my little girl," said her mother, as Bessie brought her some breakfast.

"Now, mother, don't you feel bad at all. I am going to keep house just as nice as you could, and there will be plenty of time next year to see Josie." Bessie brushed back her mother's hair, and kissed her fevered cheek.

After breakfast there was lots of work to do. But Bessie went singing along, and everything seemed to fly. The boys' rooms were not half as untidy as they usually were, Roy had picked up all the books and papers that he always left on the floor.

After her work was done, Bessie read to her mother till she fell asleep.

Bessie was very happy when night came, but she was still happier when papa said: "Bess, little woman, I don't know what we would have done without you to-day. Your being cheerful has helped me so much." And mamma said: "Bessie, dear, you have made my pain much easier to bear by your cheerful face and cheerful words." Then Bessie told her mother of her superintendent's words, and her resolution.

"How much better it was to be cheerful than to have gone about frowning and making myself and everybody else feel bad!" said Bessie that night, as she went to bed.

That night Bessie's Aunt Mary came, and two days later her mother was well enough to be up again.

Bessie felt very happy as her father handed her into the car, and said: "Now, be very careful—but I know you will. A little woman that can keep house like you, can take care of herself."

Josie was at the station to meet her. And oh, what a fine time they

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did have! The country seemed never so pretty before.

TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupil lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as anything."

That was all he could tell about it, and his mother began to see through the mystery.

THE COWBOY.

The cowboy is essentially a nomad. From early spring to early winter he is almost constantly in moving camp and rarely sees the inside of a ranch house. With the great ranches of the Northwest, an "outfit" is made up of a foreman and five to twelve men. The cook drives a four-horse wagon, which hauls the provisions, the men's blankets and the simple camp furniture. Each rider is assigned from three to ten horses for his individual use, the number varying according to the work he is expected to do.

sure sooner or later to bring on rheumatism.

In the South-west the old Texas style is sometimes followed, where cowboy "outfits" are sent out with their whole camp furniture and outfit on a pack-horse. The mild climate makes this possible. Each man rarely has more than one pair of blankets; and the camp equipment and commissary is limited to coffee-pot, frying-pan and stew-kettle, with coffee, a small sack of flour and a few beans.

The cowboy character is very different from the commonly received idea of him in the East. Very often he has been well-educated and well-bred. As a class, drunken ruffianism is the rare exception. As a rule, the cowboys are remarkably faithful to their employers, and tireless in their service. Until recently they have had to go armed with rifle and pistol in many parts of the frontier for self-protection against hostile Indians, and, as with most men who habitually carry arms, a dispute among them generally results in bloodshed; a pistol or a knife is more convenient, handy and natural to them than fists, that is all. This is more or less the result of their hazardous, daring lives.

The cowboy's daily routine is one of ever-present peril to life or limb. No soldier takes greater risk than the cowboy encounters in his wild, hard rides after wild cattle through brush or heavy timber, among gaping holes of a prairie-dog town, or over the treacherous undermining of rat beds. To be sure, the native ponies become very clever at dodging and leaping these obstacles; but a tired horse is often unable to avoid them, and then down comes horse and rider, and the latter is lucky to come off with nothing worse than a broken leg or collar-bone.

—The wise will watch against temptation and sin; they will watch for Christ's coming and the day of judgment. Our ignorance of the future should lead to constant watchfulness, and watchfulness is best manifested in faithfulness in the duties of our calling. "Blessed is the servant whom his Lord when He cometh shall find so doing."

—To have right notions and tempers with relations to this world is as essential to religion as to have right notions of God. And it is as possible for a man to worship a crocodile and yet be a pious man, as to have his affection set on the world and yet be a good Christian.

—It seems a small error to call the Lord's Day the Sabbath, but the general misuse of the word Sabbath has propped up the senseless cause of the modern "seventh day" sects.

—"Wouldst thou taste to the full the sweetness of life? Then keep thyself low at humility's feet. The sweetest of the cane is the part that grows nearest the earth."

—"Lord Jesus, I am not my own, but Thine."

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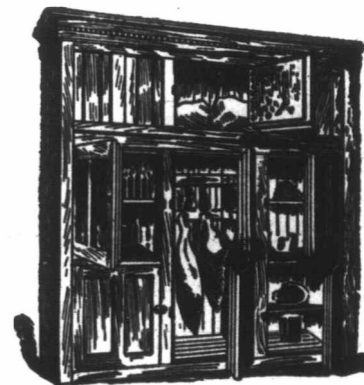
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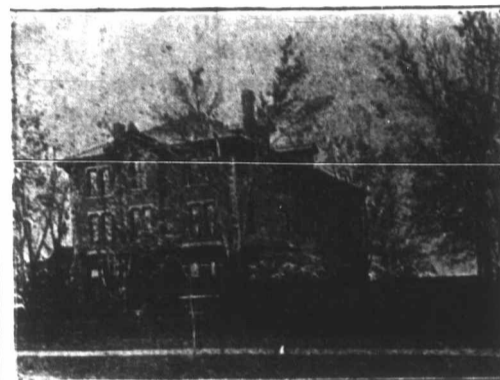
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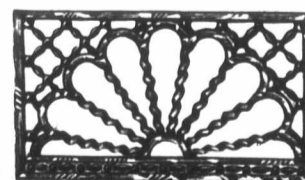
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