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Vol. 26.]

TORONTO, CANADA, THURSDAY, NOVEMBER 22, 1900.

[No. 44

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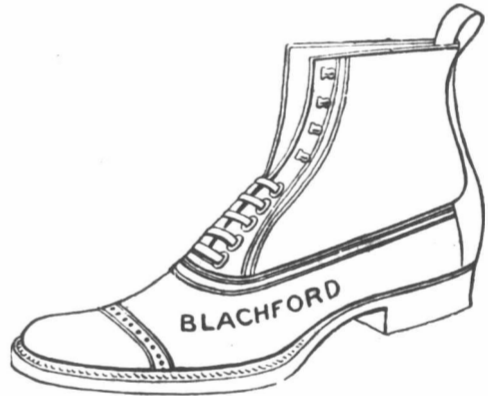
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TENDERS FOR SUPPLIES, 1901

The undersigned will receive tenders up to noon on Tuesday, 4th December prox., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1901, viz.: At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for Deaf and Dumb, Belleville, and the Blind at Brantford. Exception—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Mimico, nor for the Central Prison and Mercer Reformatory, Toronto. A marked cheque for 50 per cent. of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfilment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited. Specifications and form of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it. J. R. STRATTON, Provincial Secretary.
Parliament Buildings, Toronto, Nov. 19, 1900.

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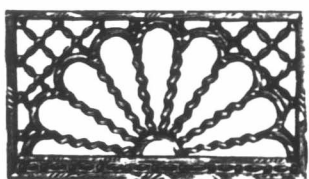
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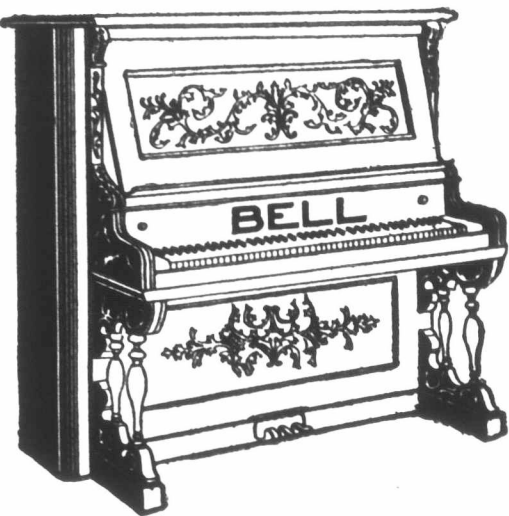


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TWENTY-FOURTH SUNDAY AFTER TRINITY.
Morning—Eccles. xi & xii; James iv.
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Appropriate Hymns ofr Twenty-Fourth Sunday after Trinity, and Advent Sunday, compiled by Dr. Albert Ham, F.R.C.O., organist 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.

ADVENT SUNDAY.

Holy Communion: 173, 197, 321, 324.
Processional: 189, 215, 219, 239.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

Holy Communion: 203, 210, 313, 314.
Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 340, 343.
General Hymns: 48, 50, 53, 477.

Church Work in Large Cities.

In the very large centres, on "the other side," with every denomination and no denomination, and also the immense numbers of foreign emigrants, with, unfortunately, only the religion of necessity, which knows no law, human or Divine, co-operation is coming about naturally. It started in New York and in Chicago. Last spring a number of ministers, of various denominations, projected a Western meeting of the "Institutional and Open Church" league. Later on the movement assumed the character of a conference of Christian workers, which, by invitation of the Rev. William C. Richardson, rector of Trinity Church, met in the parish house of the church. The sessions were held in October, and the attendance was large. The range of subjects was quite extensive, but the introductory speeches were limited to ten minutes, and discussions to nine; even with that limitation, so deep was the interest,

that every minute was used. Work in clubs, societies, and educational classes, plans for supporting parish houses, preaching, worship, settlements, etc., were discussed. Everyone gained valuable suggestions. Ministers of various denominations, laymen, and laywomen, participated in the discussions. The sessions were distinguished by a dignity, cordiality, and utter absence of the kind of sentiment generally met with in such gatherings. As a practical outcome, a committee of twenty-five was appointed to further the object of Church federation. In this matter it was directly stated that the object of such federation was simply to enable religious bodies, by the use of a central office, and a sort of "clearing house," for information, to reach—as nearly as possible—every family in the city; a plan which has been worked with great practical results in New York. St. Michael's Church, in New York, was cited as having secured, through this kind of co-operation, 175 families, of whom nothing before that had been known. One of the most striking addresses of the conference was made by Father Coxe, of St. Jarlath's (Roman Catholic), Church.

The Church in South Africa.

A Canon of Bloemfontein, in writing to the Church Times on the present distress and the future prospects of the Church in South Africa, now that the war is drawing to a close, and peace may be declared at any time, we, as Churchmen, naturally ask ourselves how the troubles of the past year and the present distress will be likely to affect the Church in that far-off land. There are now ten dioceses within the South African Province, and either directly or indirectly each one of them has felt the strain of the war. A great deal has been said (and no doubt rightly) as to the commercial prosperity which is likely to ensue when the country once more settles down in peace; but we should be blind, indeed, if we did not see that the present is a time of great depression and anxiety for almost every business man, and in a country where the Church has practically no endowment this must mean a greater strain than usual on both clergy and laity, if the ordinary services and ministrations are to be maintained. But the noble manner in which the S.P.G. has already come forward and placed a special sum of £5,000 at the disposal of the Archbishop of Capetown, for the immediate needs of those clergy who have been impoverished by the war, will give heart to everyone labouring in the province, and will convince them that the Mother Church will not let her daughter starve, while the seed is growing and she is waiting for the harvest.

The Duty of Making Wills.

The Prayer-Book directs the clergy to remind their flocks of the duty of making their wills. This is one of the portions of the

Prayer-Book which has fallen into desuetude. Consequently, as a rule, the custom of leaving anything to the Church or its clergy has also almost disappeared. We have heard of one of the oldest of our clergy, who for many years has had charge of a populous city parish, who has only once received a bequest, and that was from a Roman Catholic, to whom he had done some forgotten kindness. We seize the opportunity to make these remarks on seeing reproduced the following language, by the great Bishop Hopkins, of Vermont, from his convention address of 1857: Every Christian, who has property enough to make it worth while to dictate his last will and testament, is solemnly bound, before God and the Church, to consecrate a fair portion of it—never less than a tenth part—to the maintenance of religion. If he have no offspring to provide for, that portion should be increased—by adopting the Church instead of children. But never, in that solemn act, should the cause of Christ be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith; nor distribute his possessions without a suitable memorial of his pious gratitude to God, Who so kindly prospered him.

The Indian Famine.

Lord Curzon made an interesting statement about the Indian famine and the efforts to cope with it. No one who reads his speech in council can for a moment suppose that there has been any slackness or indifference on the part of Government officials, in India, whether of high or low degree. Yet the very figures which he gives—though the mortality is small compared with that of the Bengal famine of 1770, when it is computed that ten out of thirty millions of people perished—prove that liberality, zeal, and organization are unable to bring the food and the famishing close enough together. There were half a million deaths in British India alone, and nearly a quarter of the total population of the country was affected. It requires an exercise of imagination to understand the strain imposed on the Government by such a state of things in a country so vast, so thickly inhabited, and composed of nations and tribes differing widely from each other, and still more widely from those who govern them. We are glad to notice that Lord Curzon, who, if we remember rightly, has not always held a favourable view of missions, especially mentions the strenuous and faithful way in which the different missionary agencies have fulfilled their task.

The Social Question.

The Archbishop of Dublin, in his opening address to the Diocesan Synod, of Dublin, said he believed the Church would have to concern itself in the future, to a greater extent than it had done in the past, with what might be called the social question. Social

problems were forcing themselves upon the Church, and were loudly demanding solution, and these demands were likely to be more urgent in the future than they were now. Something had been done in the direction of temperance reform, though it must be admitted that it was disappointing and disheartening to find that it was so hard to move the Government and Parliament to adopt means towards lessening the terrible evil of intemperance. Something was being done, also, in the direction of what was called "social service"—i.e., the promotion of efforts for the improvement of the condition of the poor in cities and large towns; and he earnestly hoped that the movement would grow in volume and energy, and become an active force for good in society, both inside and outside their Church.

The Bishop of Ripon on Foreign Missions.

If there is one piece of cheap clap-trap in the world which you and I ought to repudiate, it is that foolish one which, after all, is such a very popular one, and such a very taking one, of measuring a whole class of men by the few weak characters which belong to it. I am heartily sick of hearing all doctors called atheists because there happen to be one or two; I am heartily sick of hearing lawyers called swindlers, because there happens to have been a fraudulent solicitor here and there; I am heartily sick of hearing all persons called fools because there happen to be one or two. And even if it should be that there have been foolish and indiscreet and over-zealous missionaries, that has nothing to do with the question. Is the work bad? That, continued His Lordship, was the question. They had nothing to do with the weakness of the individual. He believed the missionary societies were, to the best of their ability, finding the best men to go out. But, he asked, if it should be found to be a true indictment that from our great missionary societies there have sometimes gone out weak men, whose fault is it? Why, it is yours and mine, for not sending better men. The real answer is—send better men, support the societies with more vigour and generous contribution; send of the best that you have—the clearest brains, the most loving hearts, the most tactful dispositions; send of the best of your sons—as you would to the field to fight for your country—fight for the cause of humanity. Is there anything essentially inimical to political peace in the progress of the Gospel of Christ? asked the Bishop. It was important to separate between civilization, as such, and Christianity. He did not want for a moment to say that the two could be divorced in essential principle—he did not think they could. There must be contact between nation and nation. What was the difficulty in China? It was just this, that through what was called "the growth of things"—the accumulation of commerce, the industry, the enterprise, everything else which belonged to mankind—the nations of the West were brought face to face with the nations of the East. What we called civiliza-

tion could only come in three ways. There was the old-fashioned way of conquest; there was another and a better way—the way of commerce; but there was a third way, the way of the Gospel, and he knew of no other way in which civilization could interchange with civilization. He was not sure whether we were right in thrusting our commodities upon a nation at the point of the sword, but in proportion as nation understood nation, and people understood people, so would they realize that no one country could do without another. From a commercial standpoint, he would argue that if we had a religion which had elevated our hearts, which had given us something which we felt to be a priceless gift from Heaven, we had no right to enter into intercourse with other nations and ask them for material commodities, unless we were prepared to give them the thing which we knew to be most precious amongst ourselves. He reminded his audience that in 1837 a Government Commission expressed the opinion—and they made no exception in favour of Great Britain—that the contact of civilization, the intercourse of the so-called civilized nations with native races, inevitably ended in the deterioration of the races unless it was accompanied by the preaching of Christianity. They could not stop the progress of this intercourse of civilization. The witness of those people who had studied the question was that whenever European civilization came into contact with, say, the Asiatic races, that civilization tended to destroy the old beliefs, and we were bound, therefore, to give some faith for that which we had displaced.

An Episcopal Holiday.

Bishop Coleman, of Delaware, is an enthusiastic walker, and has, in this recreation, the sympathy of the writer. He recently took a vacation tour through the Blue Ridge and Allegheny mountains, walking 261 miles in thirteen days, an average of twenty miles a day. In crossing one of the ranges, he climbed up five miles and then down four, not meeting a single soul the whole way. The greatest trouble the Bishop seems to have had was to persuade people that he walked for the love of it. But he must have worn a very unconventional garb, and have looked quaint still, by carrying through the trip a fine down pillow sent him by women friends in Philadelphia. In this guise he must have resembled Christian in the Pilgrims' Progress, and as he never got rid of his burden, he could not have found the Blue Ridge to be the Delectable mountains. In fact, he was taken for a peddler, a shoemaker, a carpenter in search of work, a book agent, school inspector, and the advance agent of a circus. He was also amused at being taken for a penniless tramp. We might be pardoned in suggesting to the worthy Bishop that he could enjoy his walks quite as much, and probably do more good to those he meets on his tramps through this lovely country, were he to dress in such manner, as, without sacrificing comfort, no one could mistake his calling or treat him as

occupying the lowest position in the social scale. His experiences would be equally amusing, but his conversation would be more profitable to those he met than it must have been on this excursion, when he was actually told of himself: "That is nothing, I read of an eminent Bishop of the Episcopal Church, who walks for pleasure, but cannot remember his name."

Mrs. Cole.

The obituary notices of this week record no greater loss to the Church below, than that which announces the departure from amongst us of Mrs. Cole (nee Agnes Hallen), widow of the late Edmund Cole, for some time rector of Whitby; and daughter of the Rev. George Hallen, rector of Penetanguishene. Like her saintly father, Mrs. Cole manifested in her life, in a high degree, the legitimate fruits of the Church's doctrinal system, which she earnestly believed, and which she made the law of her life. That life was marked by unswerving loyalty to the Church, by scrupulous honesty, truthfulness and integrity of character. She was reverent and devout in all her conduct and conversation; and constant in the discharge of her religious duties. She continued steadfast in the Faith, and instant in prayer and in good works, even to the end. It is but seldom one's privilege to know a life so pure, and glad, and bright. Her serious religiousness did not prevent her entering heartily into the amusements and joys of the young life that surrounded her, and even though the knowledge of a fatal malady hung over her for many years, it cast no gloom over her life, and brought no sadness to the lives of those around her. It will not surprise anyone to know that the end of such a life was peace. She knew for a long time that she could not recover, but that knowledge cast no gloom over the brightness of her spirit, nor did it call forth one word of complaint. With unflinching faith and trust in her Saviour's love and power, she calmly waited and prayed for the end, which came like the peace of a quiet sleep. Her loss to the whole Church, and especially to St. Luke's congregation, of which she had been for many years a member, cannot be estimated.

O Father, grant to her eternal rest,

And on her Thy light perpetual shine;

O make her glad in Paradise, the blest,

And in the judgment day declare her Thine.

Mrs. James Strachan.

On Monday, the 12th November, there passed away one long and widely known in Toronto, Mrs. James Strachan, a daughter of the late Sir John Beverley Robinson, and daughter-in-law of the first Bishop of Toronto, Bishop Strachan. During nearly all her active and useful life, Mrs. Strachan had had uninterrupted good health, but over a year ago an illness began, which, though at first not considered serious, gradually became more severe, confining her altogether to her house and to her bed, and attended with much suffering, until she was happily released, and entered into her rest, on Mon-

day evening, the 12th of November. Mrs. Strachan had always been a constant and faithful member of the congregation of St. James' Cathedral, and an earnest and active helper in all the charitable and religious work of that parish. Among her fellow-workers in parochial and other organizations, she exerted a quiet and unobtrusive influence, which was not only of the highest value to them, as individuals, but also contributed largely to the smoothness and efficiency of their joint working, and her presence will long be regretfully missed, at the various associations with which she was for so many years connected. Among the poor she will not soon be forgotten, for no case of distress ever appealed to her in vain. Indeed, it may truly be said of Mrs. Strachan, that she made it the daily business of her life to be helpful to others. No trouble or fatigue was considered by her too great, in visiting those who appealed to her for assistance, and in enquiring into their cases—for hers was no indiscriminate or unwise charity. Nor did she content herself with giving temporary assistance only, for many were the instances, in which, through her untiring exertions, employment was found for those who had been unable to procure it for themselves. Refined and gentle, and well fitted in every way to take the lead in social life, had she so chosen, she went but little into general society, content to exercise a kindly hospitality in her own home. Always forgetful of self, while thoughtful for others, the memory of Mrs. Strachan will be affectionately cherished, not only by her own immediate connections, but by a very wide circle, both of old and young, to whom she was endeared by her gentle, loving nature, and her great and unvarying kindness.

CHURCH MUSIC—PLAINSONG.

(Continued.)

The rhythmical structure of Plainsong is founded on that of a prose sentence. This depends on the accentuation of the syllables, and as the succession of accents of prose is irregular, we get what is called free rhythm, in contradistinction to fixed rhythm, which is the characteristic of poetry. This is the real distinction between Plainsong and modern music. Plainsong contains two essentially different structural forms; the Antiphonal and the Psalmic. The Antiphons are short melodies in free rhythm, the accentuation being quite dependent on the text. The practice from which the Psalmic species of Plainsong was developed, was simply that of monotoning a sentence with a fall of the voice at its close, as in our Versicles and Responses. Many clergy love the Plainsong for Canticles and Psalms, but it is rarely popular with the congregation. Why? Because many of the psalters, until now in use, are pointed according to the taste of the editors, and follow no rules; if we except one, which has copied the method invented by the editors of the Mechlin Service Books, which is almost that of an Anglican chant. Now it is practically certain that the bulk of the

music, comprised under the term "Plain-song," as it exists in manuscripts, was put into its present form by Gregory the Great, about A.D., 600. We also know of a system of music, as far back as the fourth century, and known as Ambrosian. To the Benedictine Monks, of Solesmes (France), we are greatly indebted; for until they began to publish the results of their systematic study of the music, the theories on the art of Plainsong were founded mostly on conjecture. At the time the MSS. referred to were written, Christians had chanted the Psalms daily for centuries, and their ears were attuned to the delicacies of chanting. The Solesmes Fathers found in their study that the words and their significance had the first consideration, that any tendency to measured rhythm was to be avoided, that the notation (square), commonly used in Plainsong, does not profess to give any idea of "time" in the musical acceptance of the term, and that the melodies should be sung lightly and smoothly, neither hammered out nor hurried. In chanting the Psalms, we must always remember that we are dealing with prose and not with poetry. Tones are not pretty melodies, like Anglican chants they are simply changes in the pitch of the voice in which we read the Psalms. The ancient use, as to the manner of singing or reciting the Psalms, was: "Cantors" (two or more, according to the dignity of the feast) singing alternately with "choir and congregation." The cantors standing in the centre of the chancel at a lectern facing east (the altar). There seems to be no ancient authority for singing the Gloria Patri at the end of Psalms and Canticles by full choir and congregation, and it does not seem contemplated by Rubrics. Next week a few suggestions will be offered for singing the Psalms according to the Solesmes' use.—H. C. W.

THE PRESSING WANTS OF ALGOMA.

Every diocese has its back country, the new, partly uncared for, district, which the richer portion must look after, and in which young and earnest workers are ready to spend and be spent in the Master's service. Algoma is the back country of the Church of Eastern Canada, but alas, is now, as ever, sadly in want of men and money. The Bishop has been in England, and rejoices in having been able during the summer to add to the Sustentation Fund approximately \$4,500. But, again, he is obliged to say that owing to various causes, but especially to the reduction of the grant of the S.P.G., the Mission Fund is in a very needy condition, and owing to its continued, gradual reduction, will become more needy still. The Bishop has aimed at raising a fund of \$50,000 (surely not a large sum for some wealthy Churchmen to give), but even if, and when the Bishop has raised this sum of \$50,000, the interest will only amount to one half the annual allowance which the S.P.G. is withdrawing. This state of affairs cannot be known, or some efforts would be made to aid our missionary Bishop; for it must be remembered that the necessities of this large,

sparsely-settled diocese are continually growing. We read of New Ontario, of the large numbers of settlers going in, of the mining camps, of Government explorers, and of railways; and yet how can we expect the Bishop to cope with such increasing responsibilities if he not only has no money for such new missions as are absolutely necessary, but has practically the present fund cut down to vanishing point. Despairing of outside help, the Bishop has appealed to his own diocese, but we ask Church people is it fair to treat the Bishop and his diocese in this way? Is it not a duty, incumbent on us all, to give what we can in our lives, and when dead in our last wills to discharge the debt and duty which has been solemnly assumed? As the country grows, parishes will become more self-sustaining, and able to aid the Bishop. For instance, Mr. R. S. Wilkinson, during the summer, though only a student, worked hard in the missions of Silver Water and Meldrum Bay, at the western end of Manitoulin Island, aiding the incumbent, the Rev. Mr. Sinclair. During his nearly five months' stay, the people displayed the greatest interest in the services, both on Sundays and Wednesday evenings at which latter service he endeavoured to give the people such instruction as would give them some idea of the fundamental truths of the Christian faith and on English Church teaching. Mr. Wilkinson points out the necessity of additional clergy where he was and on Cockburn Island, adjacent. And this is only what is needed all over the diocese. We again bespeak for the Bishop and his work the gifts and prayers of all our readers.

REVIEWS.

Josey and Chipmunks. By Sydney Reid. Price, \$1.25. New York: Century Co., 1900.

This charming volume brings back to us the memory of Alice in Wonderland, and of Mr. Kipling's Jungle Book, and yet we are not conscious of any actual imitation of either of these productions. Josey and the Chipmunk make their way through the animal world in a perfectly natural manner; and the impossible or the incredible in the story becomes as simple and natural as possible. The conception of the story is excellent, the writing is of a high order of mind, and the songs or poems are first-rate. To this we must add that the book is admirably printed and prettily bound, so that it will make a nice present and prove agreeable reading for old and young.

Committed to His Charge. By R. and K. M. Lizars. Price, \$1.25. Toronto: Morang, 1900.

The writers of this interesting and entertaining story we too well know to need an introduction to Canadian readers. They have already won laurels in the field of history; here they enter upon the arena of fiction. Shall we be blamed, if we say that their pages remind us of one of our first lady-novelists, Jane Austen. There is the same truth to nature, the same absence of straining after effect, the same pure moral and literary tone, and the same practical end. The hero of the story is an Englishman, appointed to a Canadian parish—a man with some property, with gentleman-like habits and manners, with a wife who is a fit companion for such a husband. The story of his entrance upon the parish and of his management of the same, is told with great clearness and incisiveness. The character of the parishioners, especially of the ladies, and some of the men, are

depicted so consistently and impressively that we recognize them always as they reappear. The story is interesting, but sad—in most ways. We suppose it is not a distorted representation of an ordinary Canadian parish, but, if so, we do not wonder that fewer and fewer of the first-class men are said to be now taking holy orders. The death of the rector's wife and his remarriage are described with real artistic skill, and we lay down the volume sadly—wishing that it may do good in many a parish, and hoping to meet the writers again when we can all feel happier.

Magazines.—The Church Eclectic (November), begins with a strong paper by Bishop of Long Island (Dr. Littlejohn), on certain prolegomena to the consideration of the Claims of Christianity. Among other articles of interest are one by Rev. R. Kingwait, on Washington Irving, the Pioneer Churchman, and one—not new in its contents to us, but always interesting—"Lighter Moments," from the Note Book of the Reverend Bishop Washam How. We should also note an excellent article, from the English Guardian, on Church Bells and Their Uses.

The Expository Times (November), has always some useful and interesting "Notes" on recent investigations and discoveries, and this month it announces the discovery of the body of the Pharaoh who drove the Israelites out of Egypt. Among other points touched upon are the Doctrine of the atonement, the nature of the "earthly and heavenly things," in St. John, iii.; the meaning of the "Son of Man," and the Higher Criticism at the Church Congress. Among the longer articles are some notices of recent foreign theology, the Book of Jonah, recent Biblical Archaeology, etc. There is no more useful periodical.

The International Monthly (November), goes on admirably. The article on Primitive Objects of Worship is completed. Mr. Lafonge writes on Mr. Ruskin, with more discrimination than sympathy; yet his essay is one of great interest. Professor Royce writes ably on the Pacific Coast, and Professor Giddings on Modern Sociology. A remarkable article by M. M. Debit, of Geneva, is on "Europe is no More,"—a saying of M. de Benst—signifying that "the world has no more a permanent areopagus sufficiently disinterested to uphold in the quarrels of others the role of an impartial judge, who pronounces a decree without further appeal, and who is, at the same time, strong enough to carry it out." We wish all success to this magazine.

The American Antiquarian (November and December), contains a number of articles of real value to those who are interested in archaeological subjects. Thus we have an account of the De Soto Expedition through Florida; Civilization and the Ethical Standard—a subject of much interest to philosophical and other genuine thinkers; Architecture in the Stone Age; Anthropological Notes, and so forth.

THE BROTHERHOOD OF ST. ANDREW.

Some two or three years ago, the rector of St. Catharines, in whose church services I had previously assisted, wrote two or three letters to you, if I remember rightly, in which he gave several cogent reasons against the over-multiplication of societies and institutions in the Church, as in so doing the power of the Church to carry on her special and important missions was in great danger of suffering from division. Some of these societies were particularized by Mr. Ker, with whom I had had some discussion on the same subjects a year or two before, and in several particulars had agreed with him, but not in all; I always opposed any fresh society merely because it was popular or that somebody else had started the same thing. During my fifty-six years of labour—abundant in character, and varicous in form, and widely spread over the different parts of the Mother Country—I remember only too well when societies and orders among the rank and

me in the Church's army did not exist. No one asked them to exist, and if anyone presumed to offer himself, even to pick up the weeds, or gather up the stones and do his very best to help in some way the good work, if his offers were not refused with scorn, he was given very much more cold shoulder than was pleasant or easy of mental digestion. Meanwhile the seceders were wiser than the rulers of the Church, and received with open arms those as class readers and local preachers. Do I blame these people for trying to make converts to their sect? Not at all, as doubtless whether they could give a good reason for it or not, they believed they had found a good thing. What I blamed them for was, if they did not sow tares among the wheat, they adopted such methods and means as honest and good men will never adopt. I only name them now and here to show that loss is less likely to arise to the Church now from its over-multiplication of societies than was the loss the Church sustained, and from which she suffered from having had none at all, in the days of old. If the young men and maidens, as well as the old men and children, in the days of their youth, had had the opportunities as are now within the reach of our young people, no schism would be able to vaunt itself, nor haunt itself, as it does now, in England, Canada, or anywhere else. In speaking about Turner's pictures, a few years ago, to a man, who deemed himself a connoisseur in art, in response to what was, no doubt, a very crude remark of mine, he said in an exquisite cathedral style, as possible, "my dear fellow, when your knowledge of and taste for art has increased, as mine has done, you will find out there are Turners and Turners." During my experience since the new order began to grow, till it has become a very tall tree, spreading its arms all round, I have seen the rise and fall of many schemes, for the formation of societies, etc. I have found out, as in the world of art, so as to plan for Church work, there are plans and plans; societies and societies; and, alas, it has not always been the survival of the fittest, by any means—some have been strangled by too many, and therefore useless rules; some have failed because of too much autocracy, on the one hand, as well as too much democracy on the other. I never knew many to fail under the aristocracy of the parish; the parson in his place—not as the autocrat, but as the guide, counsellor, companion and friend of his people. It is now six years ago since I joined the Brotherhood of St. Andrew, and as one of the delegates of St. Cyprian's Chapter, at the convention so recently held in Toronto, I took a deep interest in its proceedings, as well as attending, as in duty bound, as many of the meetings and conferences as it was in my power to do. I will now give as candid and impartial a view of what I consider the uniqueness of the Brotherhood; its strength, its usefulness, as well as, I fancy, its dangers, of which my past experiences have made me a little too fearful, and perhaps I may imagine I see it when it does not exist; I certainly hope it is so, in this case. No harm, however, can result from the mention of it. Before joining the St. Alban's Chapter of the Brotherhood, I served the usual novitiate. I had up to this time but a vague idea as to what its aims and objects were. It's true, its designation was suggestive, but as many others, with which I had been associated, had borne equally suggestive names, and the name had formed the best part. It was not until the then priest, vicar of the cathedral, the Rev. A. W. De Pencier, M.A., now rector of Uxbridge, informed me that its special object was, as far as possible, by the agency of young men, to influence other young men for good by endeavouring to bring them into Christ's kingdom, which I always understand to mean His Church, after which he suggested that all good Churchmen should become members of the Brotherhood. Up to this time, I had never thought of joining, and even after this, I hesitated on the score of age—the days of my youth were in the rather remote past.

But when I was told that I was a very young old man, whose youthful days could not be so very far behind, as I imagined, after reflecting that I was not so far gone in the serene and yellow-leaved season of life, but that some of the bloom of life's springtide still remained, and as I had no objection to the rule for novitiates, and was sure of a novitiate welcome, and should be kept out of the miseries Satan is said to find for idle hands to do, as plenty of work would have to be done. This was all very well, but as it is a good, as well as wise rule—much appreciated by farmers, among whom I was reared—never to buy a pig in a poke, I have always in such cases advised utilizing this proverb thus: never join any society till you know its rules, and understand its modus operandi, as above stated, I became a novitiate. The hand-book was then put into my hands so that I might, in the impressive context of the second Sunday in Advent, read, mark, learn, and inwardly digest its contents, during my probationary term I did so, and speedily came to the conclusion that I ought to be, and therefore I became a member of the Brotherhood of St. Andrew. It appeared to me, to be not only a body, as judged by the contents of the hand-book, of sound and loyal, as well as loving sons of the Church, and in the widest sense of the terms Anglican and Catholic, as those terms should be understood. I was soon convinced the Brotherhood was no will-o'-the-wisp, but a thoroughly sound Church organization, it had risen up in the Church, and it deserved to stay. The Brotherhood, we are told, was started on St. Andrew's Day, in 1803, in Chicago, by a number of young men, who were members of St. James Church in that city—the Canadian Brotherhood, about seven years afterward, on precisely the same basis, viz.: Personal allegiance to our Lord Jesus Christ, and a sincere desire to extend His kingdom here on earth, resolving to this end to make earnest and prayerful efforts to bring young men, especially, to lead sober, righteous, and godly lives. The Brotherhood rule of prayer and service is simple and Scriptural. The rule of service is to endeavour to bring one young man into Christ's kingdom within a limited period; to join in the service of the Church may at first sight seem a trifling or unimportant accomplishment. It is really no more so than the rule of prayer laid down by St. Paul, i.e., to pray without ceasing, which to some, who have not tried it, may seem very difficult, if not impossible; but in St. Paul's sense, by no means impossible. The rule, as to one young man, is not the limit but the least a Brotherhood man should strive for. When it is considered how long and earnestly our clergy and their lay-helpers seem to labour in vain for many years—happy will it be for the Church—happy will it be for the Brotherhood worker should he be the instrument in God's hands in bringing one young man per month, even, to a knowledge of the Truth, as it is in Christ Jesus our Lord; and so increase the members of His Church, and the sum total of human happiness. To me, after so many years of practical experience, it seems a grand and noble work to accomplish even by works of faith and labours of love. Having thus satisfied myself that the Brotherhood is a thoroughly loyal Brotherhood of the Church, I could hesitate no longer in becoming a member. The following, copied from the Canadian Hand-Book, page, 5, will still further illustrate the soundness and true Catholicity of the Brotherhood: "The Brotherhood works in and for that branch of the Holy Catholic Church, known as the Church of England in Canada, and only by the approval and under the leadership of the clergy. . . . While the Brotherhood is simply a federation of parochial societies, yet its very name and the whole idea of its mission tend to give its members large conceptions of Church life and activity, and the practical value of union and co-operation is forcibly presented to them in all their work." Thus, while the Brotherhood is evidently the offspring of thoughtful and praying young men and its aims and objects are specially and spiritually to benefit young men, all is to be

done, as apostolically ordered, and the Church has ever endeavoured to follow. Let all things be done decently and in order. It must be evident to everyone that it is essentially a Church and in no sense a sectarian Brotherhood. Long, long ago, I learned by experience to have nothing, or as little as possible, to do with what are called non-sectarian, or euphemistically non-denominational societies. I had once the opportunity, and embraced it, and soon became disgusted with the jealousies, intrigues, back-bitings, and one trying to steal a march upon another, while on the surface all seemed so smooth and fair. It was thus in city and country missions, and others that might be named, as illustrative examples where the chief idea was to get a maximum of funds out of the Church, while the sectarians endeavoured to keep all the power of spending in their own hands, and, as far as possible, to employ no man as a missionary who could not and would not pronounce one or other of their shibboleths. There are very few exceptions to this rule in the so-called non-denominational societies. No one can possibly take exception to the Brotherhood of St. Andrew as being a sectarian body without lowering the status of the Church. Nor I think can any of the clergy refuse to accept help of this class from the laity on the plea of the want of loyalty on the part of laymen to their right reverend and reverend fathers in God. I do not wish to be misunderstood nor to be considered bigoted and intolerant, though I know I run the risk of it in objecting so strongly to the non-sectarian or non-denominational institutions, which seem to have so great a charm for some who profess and call themselves Churchmen. I repudiate, alike, both the idea of bigotry and intolerance. Experience doctet, I am one of the unfortunates whose fingers have been burned in the fire and I know, therefore, how hot it is.—George Ward.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FOR STARVING INDIA AND HER ORPHANS.

With grateful thanks I acknowledge the following, and many other generous contributions to the India Famine Fund: Grace Church, Brantford, per Mr. A. K. Bunnell, \$25.08; members of St. Paul's, Toronto, \$4.10; Miss Florence G. Stewart, Peterboro, \$2; Manitoba Lodge, A.F., & A.M., No. 236, Cookstown, \$5; Miss Elliott, Toronto, for support of an orphan, \$15; Mrs. Green and Mrs. Phillips, Toronto, \$2; Barrie, for lepers, \$2; Miss Lee's class, St. Peter's Sunday school, 30c.; Mr. John A. Law, Stamford, \$2. I should like to explain, in a few words, what is meant by the orphan work, and cannot do better than quote from the little pamphlets issued by the New York Relief Society. In a few weeks, the fearful famine in India will have run its course. Rains are falling, giving promise of abundant crops, and soon millions of men, women, and children, now in relief camps, will return, absolutely penniless, to their desolated homes, to begin life's struggles over again. There will be many broken family circles, many a husband or wife will mourn the loss of the other. But now a new responsibility confronts us—a God-imposed responsibility—of which we must acquit ourselves like true men and women. The hundreds of thousands of men and women, who, after indescribable suffering, finally succumbed to fevers, plague, cholera, and starvation, have left fatherless and motherless at least a half million children. These children must be sheltered, fed, clothed, and instructed by Chris-

tian teachers and fitted for lives of usefulness on Christian lines. It is a great opportunity, the greatest missionary opportunity of the century, and if we embrace it, ten times more will be accomplished for the cause of Christ, through these very orphans, within the next ten years, than has been accomplished through the entire nineteenth century. Dr. Louis Klopsch, speaking of the orphan work now being carried on in India, among the orphans of the famine of 1897, says it is the most hopeful, most promising, most glorious work he has ever witnessed. This orphan work, he says, is the hope of the nation, and as a result of it, India will be brought to accept Jesus Christ as the Saviour of the world. This great army of helpless little children—the saddest of all sights to human eyes—now stands mutely appealing to God's people to save them from the fate of their parents. Fatherless, motherless, are they now to be left to die, because there are not in the whole Christian world any to say in the spirit of Christ: "We will take up the burden of the orphans?" We appeal to you and to all who love the Master and His work, to help us now to save the orphans of India. Five cents for each working day will save a famine child—an immortal soul. Surely, when a task so glorious is so easily within the reach of every follower of Christ, none should hesitate. But whatever is to be done must be done quickly. The young lives have been sadly weakened during the fearful famine, which they have barely survived, and relief measures, such as this, must come to their rescue and come quickly, or they will perish by the wayside, as their parents perished before them. We urge upon you, every consecrated follower of the Great Lover of children, after Whose perfect example we are patterning our lives, to specially come to the help of the helpless and adopt at least one orphan for a year. Do it to-day. God will surely bless you for the active part you are taking in this great work, and in the redemption of India, which will thus be greatly hastened. Fifteen (\$15) dollars a year will support a child. A boy or girl may be chosen, and heard from regularly every three months if desired. Surely there are many who would like to undertake this work of love. Who knows what a chain of Christians may follow upon the work done by one of those little orphans saved now. If one cannot provide the whole amount, your friends may help you, or a Sunday school might undertake the care of a child; or a mission band. It is, indeed a blessed work, and I hope many will respond to the call. Any desiring further information, or to have any of the New York pamphlets, may address: India Orphan Work, care of Christian Herald, 91 to 106 Bible House, New York City. This is in connection with the wonderful work Dr. Klopsch has done and is doing for the famine sufferers and orphans of India, from whose pamphlet I have been quoting. Our attention is particularly drawn to the fact that each one sending name and address can, if they so desire, have a child selected for them in any orphanage, and may direct its education to any particular calling. I shall be glad to receive funds for the general famine or orphan work, and trust there will be many hearty responses to this work of love among the thousands of little children, each one of whom is as dear to the heart of Christ as the little children of our own homes. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rose-dale, Toronto.

TORONTO WOMAN'S AUXILIARY.

The historic and picturesque church of St. John, Peterborough, with its adjacent commodious school-house, was last week the scene of the semi-annual meeting of the Toronto diocesan W.A. The meeting was held there by the invitation of the Peterborough and Ashburnham branches, and all who were present expressed much pleasure and gratitude for the kind hospitality shown them. The absence of the two vice-presi-

dents, the corresponding secretary, and several other members of the Executive Committee, was the cause of deep regret to the diocesan officers, and to the delegates who were present. The meeting opened at 8 o'clock on Wednesday, November 14th, with evensong in St. John's church, and sermon by Rev. T. C. Simpson, of the Universities' Mission to Central Africa. The courtesy of the Presbyterian minister, in omitting his service on that evening, and asking his congregation to avail themselves of the opportunity of hearing so famous a missionary, was highly appreciated. Before the sermon, Rev. J. C. Davidson, rector, spoke a few words of welcome to the visitors, and on behalf of the churchwardens of St. John's, placed the Church buildings at the disposal of the W.A. for their meetings. Mr. Simpson chose for his text, the words: "Thy Kingdom Come," and explained that these words, were the basis of all missionary effort, as they were the words given to the apostles by the Master. Being embodied in the Lord's Prayer, the speaker said he was sure they were repeated by each of his hearers at least twice a day, and he asked each one to remember the special missionary significance. In referring to the great mission with which he himself is connected, Mr. Simpson briefly sketched its history and progress since it was first conceived by the great Dr. Livingstone, in 1859. The spot in Zanzibar, where then a slave market stood, is now the site of a noble cathedral, and this is merely one visible sign of the real spiritual growth of the native Church. The great need of the mission is men, men willing to go in a spirit of self-sacrifice and with true missionary zeal. The following morning the meetings were opened with celebrations of Holy Communion, and at eleven o'clock the first business session was held in the school-house. Mrs. Williamson was in the chair, and about fifty delegates, from places outside Peterboro, replied to roll call. A cordial address of welcome was read by Mrs. Symonds, and replied to by the diocesan president. In the absence of Mrs. Cummings, Miss Tomlinson, recording secretary, read her report, which showed that four new senior branches have been added during the half-year, making a total of 144, and six life members enrolled make a total of 129. Since the annual meeting, one member of the Toronto W.A., Miss Scott, has entered upon mission work in the North-West. The treasurer, Mrs. Webster, presented a very creditable report with cash receipts, \$4,055.92, and among the items of expenditure were \$398.24, for diocesan missions; \$117.78 for Algoma; \$948.14 for North-West, and \$2,183 for India, chiefly for the famine fund. The parochial missionary collections, reported by Mrs. Hoskin, amounted to \$1,761.13, and the Dorcas' department have, during six months, sent out 66 bales. Verbal reports were given by the delegates from various branches, and brought forth several bright, impromptu speeches. After the noon adjournment, when a bountiful luncheon was served by the Peterborough hostesses, a conference was held. The programme was divided into three sections, the first was "The Auxiliary Woman and Her Responsibilities," opened by Mrs. Carry, of Millbrook. In a very cleverly written paper, Mrs. Carry laid the highest ideal before her hearers, and no one could fail to be impressed. A second paper, on the same subject, was read by Mrs. Webster, who dwelt upon the duty of giving with intelligence and interest to Christian missions. A general discussion followed, occupying the time until the second section of the conference, "The Auxiliary Girl, and Her Possibilities," was opened by Miss Osler. A short paper, prepared by Mrs. Diggie, of Orillia, was read, and discussion followed. Mrs. E. F. Blake opened the conference on junior work, and she and Mrs. Davidson each gave many suggestions to workers among the children. In the evening, a public missionary meeting was held, when St. John's school-house was filled to its utmost capacity. Limelight views of Japan were shown, and explained by Miss Jennie Smith. The views which Miss Smith has

brought from Japan are undoubtedly the finest which have been shown in the country. They portray not only many habits and customs of that fascinating country, but also its exquisite scenery and charming courtings. Miss Smith explained the great necessity for medical work in Japan, and also told of the progress of the Church. One picture showed the members of a branch of the Japanese W.A., and the lecturer said that the Canadian W.A. was more appreciated in some parts of Japan than in Canada. It certainly is a precious opportunity for members of the W.A. to meet their representative, Miss Smith, and a warm welcome should await her in many parishes. The collections at the semi-annual meeting were divided among the Universities' Mission, Japan, and Algoma missions.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Lunenburg.—The Rev. George Haslam preached his farewell sermon in St. John's church, here, on the 28th ult. This parish is now vacant, and the churchwardens would be pleased to receive applications from clergymen who would like the position of rector. The parish is one of the best in the diocese of Nova Scotia, consisting of the parish church, with fine rectory and grounds, and one outstation, about four miles distant. Applications will be received by the undersigned, S. Watson Osner, W. Norman Zwokr, wardens.

NEWFOUNDLAND.

Ll. Jones, D.D., Bishop, St. John's.

St. John's.—On the Festival of St. Luke, Thursday, the 18th October, the Lord Bishop held an ordination in his cathedral. The Rev. H. I. Leggo was advanced to the priesthood, and Messrs. A. E. Butler and T. W. Upward, of Queen's College, St. John's, were admitted to the diaconate. The preacher was Rev. T. E. Wilson, M.A., Vice-Principal of Queen's College. The gospeller was the Rev. A. E. Butler. The sermon preached at the service by Mr. Wilson was in many ways a masterly exposition of the office and duty of the Church's ministry. The Bishop was assisted in the laying on of hands by the Rev. Canons Pilot, Noel and Cartwright, the Rev. Dr. Harvey, Revs. H. Dunfield and G. H. Bolt.

Goulds.—The Guild of St. James' held a very successful sale of work at Petty Harbor this week.

Labrador, Battle Harbor Mission.—In connection with St. James' church, a crowded meeting of parishioners took place lately, to present a testimonial to Dr. and Mrs. Graham Aspland, on leaving for England. The chair was taken by J. T. Croucher, Esq., J.P. The testimonial, signed by every householder in the neighbourhood, together with the sum of \$20, was presented by the chairman. It speaks of the great esteem in which the years of labour, so generously given by Dr. and Mrs. Aspland, are held: "The Doctor has occupied the church as reader in charge for five years, and Mrs. Aspland for eight years has been the organist, and in many ways endeared herself to all connected with the church. We cannot express our deep thankfulness to them for all that they have done for us, and sorely as we miss them from the church and neighbourhood, we will ever pray that they may be blessed in their future sphere of labour."

St. Mary's.—The Rev. G. H. Bolt, M.A., the curate of the parish, having been unanimously

elected by the parishioners as rector in the place of Archdeacon Botwood, was inducted into office by the Lord Bishop, on Sunday, (17 after Trinity). It is gratifying to be able to report that the bazaar, which was held for the purpose of raising funds for the repairs of the church, was an unqualified success. The amount realized, after paying expenses, was over seventeen hundred dollars.

Ungava.—The following letter from our missionary to the heathen Eskimo, will be read with interest:

"Nachvak, Labrador, 15th Aug., 1900.

"My dear ——— I left Flower's Cove on Monday, Aug. 6th, with my friend, Captain Blandford, arriving in the evening (9 p.m.) at Blanc Sablon. At midnight we left Blanc Sablon, and after a splendid run down, reached Nachvak (90 miles from headquarters), on Friday morning. Here I landed, while the ship went direct to Ungava. I am at present organizing an expedition to work to headquarters, visiting as we go the various settlements along the way. It is a new departure, and I hope it will mean a voyage of discovery. I am taking with me a small party of natives to carry baggage, etc.; we will, of course, camp out each night. Last Sunday I had matins in the Hudson Bay Co.'s store, and several Esquimaux were present. In the afternoon, I baptized a child of Christian (Eskimo) parents. We had quite a congregation of heathen. Most of the hymns we used were sung in Eskimo. Ford's father stated the object of our mission, and all appeared interested. On the whole, I had a most happy day, and I cannot help feeling that God's blessing is going to be with us. I am very happy, and look forward to times of real blessing in our work for God and His Church. Yesterday we gave our friends here some music. Ford played the violin, I played the drum, and an old Eskimo chap could not keep his heels at peace. The weather here is very nice. On top of the icy mountains, in the vicinity, winter snow has already fallen, and that before last year's snow was completely gone. Well, I did not think that Flower's Cove people were so attached to me. My last Sunday at Savage Cove was very trying. May God bless them, and forgive any unfaithful work on my part. I hope to give you later a full description of how to make Eskimo bread. With every good wish and prayer, believe me, very sincerely yours, S. M. Stewart."

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Lennoxville.—A portrait of Dr. Heneker, who is about to relinquish the chancellorship of Bishop's College, after a twenty years' service, is to be placed in the hall of the college, by a subscription amongst the friends of the institution. The picture has been painted by Mr. Robert Harris, and is a great success, both as a likeness, and as a work of art. Dr. Heneker is represented as seated in his robes, as chancellor, and wearing his D.C.L. hood. The head is turned, with the light falling on it, and stands out well against the dark background. The expression has been well caught, and the whole picture is a worthy memorial of one who has done so much for Bishop's University.

Danville.—A meeting of the clergy belonging to the deanery of Richmond was held here last month, with evensong in St. Augustine's church. The prayers were said by the Rev. T. Blaylock, the lessons being read by the Rev. C. T. Lewis and Rural Dean Hepburn, respectively. A very appropriate and appreciated sermon was preached by the Very Rev., the Dean of Quebec. The following morning there was a celebration of the Holy Communion at 7.30 a.m., Rev. T. Blaylock being celebrant, assisted by the Rural Dean, as epistoler. Matins were said at 9.30 a.m., after which the members adjourned to the vestry, where

the business of the deanery was transacted. The Rev. C. T. Lewis was appointed secretary-treasurer for another year. The Venerable Archdeacon of Quebec was asked by the Rural Dean to preside at the meetings, to which request he most courteously acceded. Then followed the reading of the 1st Chapter of the Epistle to Titus, in Greek. The reading of the text and the expository remarks by the able Archdeacon were indeed thoroughly enjoyed and appreciated by those members who were fortunate enough to be present. The afternoon session was open to the laity. A very helpful and suggestive paper was read by the Rev. S. Sykes, on the subject of "Preaching." An interesting discussion followed, in which all the clergy present, and also two laymen, took part. The Archdeacon very nicely reviewed the discussion and brought it to a close. An extremely interesting paper on "Loyalty to the Church and the Church Society," was read by the Very Rev., the Dean of Quebec. The paper was enjoyed by all present. Evensong followed at 5 p.m. in the church. The final meeting was held in the school-room at 7.45 p.m., at which there was quite a large attendance. The Archdeacon, in a few well-chosen words, opened the meeting, and then called upon the Rev. C. T. Lewis and the Very Rev., the Dean, to give short addresses. The third address was given by the Ven. Archdeacon himself. A collection was taken up at the close on behalf of the S.P.G. The meeting closed with the Benediction.

Melbourne.—St. John's.—The members of the congregation recently gave their clergyman a very welcome "surprise" by stocking his cellar with edibles, etc. Refreshments and music were also provided, and a most enjoyable evening was spent at the parsonage.

Richmond.—At the harvest festival, held here, a farewell address was presented to Mrs. Aylmer, who, much to the regret of all the people, is leaving the parish.

MONTREAL.

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

Bedford.—The Rev. H. W. Nye, M.A., has been appointed Canon of Christ Church Cathedral.

Montreal.—A meeting of the Executive Committee of the Synod was held last week, at which the Rev. Principal Hackett was appointed to the vacancy on the committee caused by the withdrawal of Bishop Mills from the diocese. Mr. Hackett was also nominated as a member of the Widows' and Orphans' Fund Committee. The treasurer's report was presented, showing the amount on deposit in the bank, waiting investment, to be slightly in excess of \$50,000. An appeal from St. Stephen's church, Fulford, for the repayment of a small sum, deposited with the Synod to the credit of a bell fund, and another stating that the money had been collected for a special purpose, and should not be repaid to be used for general improvements of the church, were received, and the matter was referred to the Chancellor with power to act in the matter. Mr. W. H. Robinson called attention to the loss which the Synod was suffering from the rates of interest paid on parochial funds invested with the Synod, which, as he pointed out, were now costing the Synod more than one per cent. above that yielded to the Synod by the investments. Mr. Robinson was requested to meet the Investment Committee to consider the matter, the committee to report at the next meeting of the Executive Committee on the subject. A discussion took place on the question of the publication, in connection with the names of clergymen, of the degrees received from universities not generally known in this diocese. The matter was referred to a special committee consisting of Dr. Johnson, Principal Hackett, Dr. L. H. Davidson, and the Dean. The appoint-

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ment of a permanent clergyman at Ste. Agathe
 was approved.

Trinity Church.—The concert of the Woman's
 Auxiliary of this church, which was lately held,
 was a great success.

New Church for Mafeking.—It has been decided
 to erect a new Anglican church at Mafeking, as a
 memorial to those who lost their lives during the
 siege, and as a permanent and worthy witness of
 the Church's gratitude to Almighty God for pro-
 tection during those historic seven months. The
 services of the Church were continued regularly
 throughout the siege by the Rev. W. H. Weeks,
 and were a source of strength and comfort to
 combatants and non-combatants alike. The
 church itself was considerably damaged by shell
 fire. Subscriptions are being received by Mr.
 Richard White and the Rev. J. G. Baylis, Mont-
 real.

St. George's Church.—By the kind permission of
 Dean Carmichael, a recital was given on the
 memorial organ last Tuesday night, when cards
 of invitation were issued to the clergy, congrega-
 tion, and friends of St. George's church by Mr.
 Crathern, to hear Mr. Archer, the noted organist
 of Carnegie Hall; and your correspondent desires
 to express cordial and appreciative thanks in
 which the delighted congregations who were pres-
 ent at the Divine services—would surely join—
 when so much magnificent music was so master-
 fully rendered to the praise and glory of God, and
 to the great delight of the large audiences. A
 second recital was given on the following evening,
 to which the public were invited to enjoy the
 music and singing; the choir having rendered the
 "Te Deum," in B flat—Villiers Stanford—and "By
 Babylon's Wave," Gounod. On Tuesday even-
 ing, the service began by the Dean's reciting the
 Confession, and pronouncing the Absolution fol-
 lowed by the Lord's Prayer and St. Chrysostom's
 Prayer, etc. Your correspondent was never more
 impressed with the good, old hymn tune, "Han-
 over," as it seemed to speak the unwritten words
 of Newton:

"Since all that I meet, shall work for my good,"
 The bitter is sweet, the medicine food;
 Though painful at present, 'twill cease before long,
 And then, oh how pleasant the Conqueror's song!
 The Lord Bishop announced the Doxology, and
 dismissed the congregation with the Benediction.

ONTARIO.

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

Primary visitation of the Bishop of Kingston and
 Coadjutor of Ontario.—On the Monday after his
 consecration, (November 5th), Bishop Mills be-
 gan his first episcopal visitation of the diocese, in
 the rural deanery of Lennox and Addington.
 Arriving at Napanee Junction, by the afternoon
 train from Kingston, he was met at the station by
 a deputation of Church people, who assembled to
 wish him God speed in his arduous task of visit-
 ing every parish and every congregation in the
 diocese. Here he was joined by the Rural Dean,
 the Revs. F. D. Woodcock, J. W. Jones, W. P.
 Reeve, and W. G. Swayne, and throughout his
 tour the clergy of the surrounding parishes joined
 his party, and accompanied him from place to
 place, wherever he went. The first marked atten-
 tion shown His Lordship was a communication
 from Mr. H. B. Sherwood, superintendent, offer-
 ing the freedom of the Bay of Quinte Railway to
 the Bishop and his suite for the next ten days. At
 Newburgh, all alighted, and were driven to their
 quarters, the Bishop being entertained at the
 handsome residence of Mr. J. Finkle. At 7.30,
 evensong was sung in St. John's church, which
 was then formally reopened, and blessed, after its
 recent restoration, the first official act of the
 Bishop after his consecration. The vested choir

was re-enforced by recruits from Yarker and
 Napanee, two handsome banners being carried in
 the procession. After service an adjournment
 was made to the Town Hall, when a reception
 was tendered the Bishop, and an address of wel-
 come presented. Several of the townspeople were
 also present, including the ministers of the various
 denominations in the place—a feature of his re-
 ception often repeated in the different parishes
 visited. A very pleasant evening was passed in
 social intercourse, diversified by speeches from
 the visiting clergy and others, to say nothing of
 a delightful little supper supplied by the ladies of
 the congregation. Next day opened with matins
 and celebration at the parish church, St. Luke's,
 Camden East, the Bishop, of course, preaching.
 After the service, lunch was served in the parish
 hall, and much of the programme of the night be-
 fore repeated. In the afternoon, the whole party
 drove to Yarker, Mr. Woodcock's third station,
 for evensong, the Bishop being forwarded in Mr.
 Finkle's sumptuous carriage; notwithstanding the
 efforts of the spirited team, the night before, to
 cut short His Lordship's episcopate by doing
 their best, or worst, to upset the equipage, when
 some slight accident to the harness disturbed their
 gravity. Mr. Finkle, however, sprang to their
 heads, and prevented what threatened to be a very
 serious catastrophe. After evensong came the
 inevitable reception (though no one could wish to
 avoid so pleasant and enthusiastic a function), ad-
 dress, speeches, supper, etc. The Methodist min-
 ister of the place, carried away by the vehemence
 of his greeting, invited the Bishop, on the occa-
 sion of his next visit, to "occupy his pulpit," as-
 suring him of as cordial a reception as that now
 accorded him by his own household of faith.
 Whether this invitation will be taken seriously re-
 mains to be seen. This finished the work for the
 parish of Camden East. The Bishop expressed
 his unbounded satisfaction with all he had seen,
 the beauty and complete equipment of the
 churches, the reverence and decency of the ser-
 vices, the heartiness of the welcome accorded him,
 and the devotion with which priest and people
 alike offered themselves to give effect to his plans
 for promoting the glory of God and the good of
 His Church. From the first it was apparent that
 the new Bishop had won all hearts, and, if mutual
 confidence between the chief shepherd of the di-
 ocese and his flock goes for anything, Ontario is,
 indeed, destined for a bright future. Wednesday,
 7th November, being election day, was manifestly
 an unsuitable one for anything in the shape of a
 religious function. Have we not the authority of
 a minister of the Crown, that "elections are not
 run by prayer?" The Rural Dean, therefore, ar-
 ranged that the greater part of the day should be
 devoted to the long journey necessary to reach the
 northern regions of the deanery—B.Q.R. to Tweed
 Junction—thence via C.P.R. to Kaladar, and then
 a long, weary drive over the Bald mountains, to
 Flinton, where we arrived at dusk. Tweed is not
 in this deanery, but as we had a "wait" here of
 two hours, it was hinted to the good missionary,
 Mr. French, that perhaps he might make it con-
 venient to entertain the Bishop, en passant, instead
 of permitting him to go to an hotel. He might
 even bring together a few of his people at the
 railway station, and anticipate the formal recep-
 tion to which they would be entitled in due course.
 But Mr. French improved on these mild sugges-
 tions, and although it was raining hard by this
 time, a large number of parishioners were on the
 platform when the train drew up, and carriages
 were in attendance to take us to the Masonic Hall,
 where the ladies had provided a most tempting
 dinner, that would have done credit to a city
 restaurant. But before the guests sat down, all
 present were introduced to the Bishop, who had
 a kind word for each, and an address was pre-
 sented. Time had not been given to have it pro-
 perly engrossed, but this defect is to be
 remedied. Another pleasing incident of
 this almost impromptu gathering was the
 presentation of an address and purse to Miss

Elliott, the organist, who is leaving shortly to
 make her home in the North-West. Miss Elliott
 has been a zealous and faithful servant of Christ
 and His Church in this parish for many years,
 and is one of a family that has supplied the di-
 ocese with two of her most devoted clergy, Rural
 Dean Elliott, now of the diocese of Ottawa, and
 Rev. Joseph Elliott, of North Augusta. A sister
 is the wife of the Rev. W. Roberts, rector of
 Adolphustown. Tweed can ill-afford to lose a
 family that has done so much for the Church, the
 Sunday school, and the parish. Flinton is the head-
 quarters of the mission of North Addington, but
 recently opened; and is the only station in the
 mission of magnificent distances that can boast of
 a church. It was, indeed, a pleasure to find this
 little sanctuary, substantially built and in the best
 of good taste, out there in the wilderness. Mr.
 Wright, the indefatigable young mission priest, has
 no use for the little presbytery adjoining the
 church, as he lives for the most part in his buggy.
 There being no place in the village suitable for
 holding a public reception, Mr. Stuart kindly
 threw open his house to the Bishop, and his at-
 tendants (who had now dwindled down to the
 Rural Dean and Mr. Woodcock), and after tea,
 the parishioners began to flock in to pay their re-
 spects and present their address; after which the
 Bishop drove out four miles to the home of Cap-
 tain Port, a beautiful oasis, amid the barren rocks
 of this desolate region. How anyone could make
 a living in these wilds, unless he were a promoter
 of mines or a Nimrod, seems past comprehension.
 The wealth of timber has long since yielded to
 the woodman's axe, and where he has spared the
 trees, the devouring element has not been so
 merciful, and the endless forest of "rampikes"
 proclaims the utter ruination of the lumbering in-
 dustry once so prosperous. The mines, with one
 or two exceptions, are yet undeveloped, and they
 are the sole earthly hope of the settlers, many of
 whom will tell you they cannot scrape together
 enough money to move out of the country. On
 Thursday, the Bishop held his first confirmation.
 This was in the Flinton church. It was the inten-
 tion to consecrate the churchyard the same day,
 but owing to the inclemency of the weather, it was
 thought better to postpone this part of the pro-
 gramme till the Bishop's next visit in May or
 June of next year. After a feast, the main feature
 of which was a royal haunch of venison, provided
 by Mr. Carleton's unerring rifle, we drove over
 the best apology for a road the country could
 afford, to Cloyne, the great centre of the sports-
 man's paradise. Here a beginning of a fund for
 building a church has been made, and the Bishop
 cheered the hearts of the little band of the faith-
 ful who have been waiting patiently for forty
 years and more in the hope of some day seeing a
 house of God in their midst. Meantime, the ser-
 vices are conducted, as reverently as may be, in
 the court-room. The Bishop's kindly encourage-
 ment seemed to bring the vision of a church much
 nearer, and a very little help from the outside
 world would soon reduce it to brick and mortar.
 The Bishop spent the night under Mr. Head's
 hospitable roof, and the Rural Dean was driven
 on to Harlow, another of Mr. Wright's stations,
 five or six miles distant, that he might be able to
 report upon the prospects of this part of the mis-
 sion. There are four townships north of Cloyne,
 which, like the mines, still await development,
 from a Church point of view and four others, ad-
 jacent, but in the diocese of Ottawa. Ground has
 been broken here, but the prospects are not very
 encouraging, unless some arrangement can be en-
 tered into between the two dioceses, whereby this
 long-neglected field may be occupied. On Friday,
 the return journey was begun, and in the evening
 we reached Marlbank, an outstation of the mis-
 sion of Tamworth. Here the whole community
 were awaiting the arrival of the train, and for
 lack of more suitable accommodation, the waiting-
 room of the station was utilized for a reception
 room, and another address was added to the
 Bishop's store. A very handsome arch of ever-
 greens had been erected near the church, and al-

though it had been blown down by the storm of the previous night, it had been repaired during the day, and decorated with flags and mottoes and Chinese lanterns, expressing, in dumb eloquence, the warmth of the welcome which this loyal and whole souled congregation might be expected to give to their father in God. Evensong was said in the pretty little church of St. Matthew, and a hearty service it was. On Saturday morning, we were again on the road at an early hour, several "trigs," well-filled with Marlbank folk, accompanying us on the way towards the mother Church at Tamworth. We were met half way by another concourse, headed by the Tamworth band, and by the time the village was reached, a long line of vehicles of every description had joined the procession. Many of the houses were decorated with flags and bunting, and another arch had been erected in the vicinity of the church. It seemed as if each place the Bishop visited tried to import some new device into its welcome in order to excel if possible all others in the exuberance of its rejoicing, and certainly Tamworth was not behind the rest. At the reception which was held in the large and well-appointed vestry several of those who were presented observed the good old custom of bending over the Bishop's hand and kissing his episcopal ring. In the afternoon came the journey to Napanee. At the station were assembled a few prominent Church people to give an informal welcome to their new chief pastor, and a guard composed of volunteers from the Church Boys' Brigade, under the command of Capt. Hill, was drawn up on the platform. The boys had been looking forward to this opportunity to do all they could to honour the Bishop, and it was easy to see that it gave him genuine pleasure to accept their attentions. As he approached and passed down the line, they gave the military salute, and then came to attention as the Bishop addressed a few cheery words to them. In their new uniforms of rifle green, with scarlet facings, the lads looked very smart and soldierlike, and their steadiness in the ranks was noticed by many. The Bishop elected to walk to the rectory to which he was escorted by the "forces," to the inspiring strains of two very conscientious young drummers. (We don't mean a pair of commercial travellers on the other side of the street, but the commissioned musicianers of the corps). In the evening, a reception was tendered the Bishop in the school-room, at which the cadets were again in evidence, mounting guard on the platform during the whole evening, and making themselves otherwise useful and obliging as well as ornamental. The room was very tastefully decorated for the occasion, under the direction of Mr. Jas. Herring, who had the assistance of the ladies of the congregation. After a short opening office, said by the rector, the Bishop took his place on the platform and an address was presented him on behalf of the congregation, which read as follows:

To the Right Reverend William Lennox, by Divine permission Bishop of Kingston, Coadjutor of Ontario:

Right Reverend Father,—On this, the occasion of your first episcopal visitation since your elevation to the high dignity and weighty responsibility of your holy calling as a prince of the Kingdom of our God and Saviour, we desire, on behalf of the congregation of the Church of St. Mary Magdalene, Napanee, to offer you our most sincere congratulations, and join our prayers to those of the faithful throughout the diocese that you may long be spared to feed the flock committed to your care. A wise Providence has ordained that you should come to us, who are personally unknown to you, and who have known you hitherto only by good report as a devoted priest, a successful organizer, a firm administrator, and a man of Godly learning and devout conversation; your determination, however, to make it your first care after your consecration to go in and out amongst your people, and visit every congregation in even our more distant missions, shows us how anxious you are to identify yourself with your diocese, and

make us feel that we are not strangers, but may look upon you from the first as our father in God, and that not in name only, but in all the fulness of that intimate and affectionate relationship, which is implied in this most endearing of titles by which we can address our chief pastor. We trust that you may enter upon your ministrations with the conviction that you have the full and entire confidence of both clergy and laity; and we trust it is unnecessary to assure you of our veneration and respect for the holy office to which you have been called. We shall hold ourselves ready to second your every effort to promote the glory of God, the well being of His Church, and the salvation of souls. We pray that the Divine Shepherd and Bishop may be graciously pleased to pour out His richest blessings upon our episcopate so auspiciously begun, that the diocese may be enlightened and edified, and our diocesan upheld and encouraged till you shall be called to exchange your mitre for that crown of glory that fadeth not away. May we also extend a hearty greeting to Mrs. Mills, and express the hope that on some convenient occasion we may have the pleasure of welcoming her amongst us in this parish. We are, Right Reverend Father, your Lordship's obedient and humble servants in Christ, Arthur Jarvis, M.A., rector; Dudley Hill, W. S. Herrington, churchwardens. Napanee, Martinmas, A.D., MDCCCC.

Those in attendance were then presented to His Lordship, who was supported by the Ven., the Archdeacon of Quinte, better known in these parts as Rev. W. B. Carey, an old Napanee boy, who has done honour to his native place. The evening was passed pleasantly in social intercourse, a few songs and musical selections being diversified by speeches from His Honour, Judge Wilkinson, Mr. Ruttan, Mr. Dudley Hill, Dr. Leonard and the Archdeacon. After refreshments, the reunion came to an end with the singing of the Doxology, and the Benediction pronounced by the Bishop. On Sunday there was a celebration in the church at 8 a.m., and at 11, choral matins and celebration, the Bishop being preacher. After the Nicene Creed, a very solemn function was witnessed, viz., the admission of Mr. F. W. French to the order of lay readers in the church. The ceremony, though simple in the extreme, was singularly impressive, and the short charge addressed to the candidate by the Bishop could not have been more beautiful and fitting although it was entirely unpremeditated. The new processional banner, presented by Mrs. Wilkinson to the choir, was used for the first time. It is of rich silk, the design being a cross of old gold in applique work on a white ground, presenting a very chaste and handsome appearance.

Sunday afternoon and evening were spent at Selby and Strathcona, respectively. At the latter place a small confirmation class was presented by the missionary, Rev. W. G. Swayne, after which the Bishop returned to Napanee. On Monday, an early start was made for Odessa, an outstation of Bolton; when we arrived, at 10.30 a.m., confirmation, celebration, and after dinner a reception in the Town Hall. Here a new element was introduced, when a second address was presented by the Reeve and Township Council, who happened to be in session at the time. Not a single member of the Council was a member of the Church. The Rev. F. T. Dibb, acting rector, then drove the Bishop, through rain and slush, to Bath, for evensong, and yet another reception in the Parish Hall. Here we met our old friend and former Rural Dean, Rev. E. H. Baker, now retired, and residing at Guelph. A telegram was awaiting the Rural Dean, summoning him to the bedside of a dying parishioner, and he was reluctantly compelled to take the night train for Napanee. The following day was signalized by the first snowstorm of the season rendering the long drive to Sandhurst, in the morning, and Adolphustown, in the afternoon, an extremely arduous undertaking. At the latter place, Mr. Roberts, the rector, had everything ready for the

consecration of the U. E. L. Memorial Church, (erected some few years ago by the Rev. R. S. Fornert), one of the gems of the diocese. The church has been described so often that it would be superfluous to refer to its beauties here, especially after the pilgrimage thither of so many of the U. E. L. Association, of Toronto, two years ago. The storm interfered greatly with the service and the subsequent reception in the Church Hall, and prevented the Rural Dean from rejoining the Bishop—the "horse marine" ferry across Hay Bay refusing to venture out in the gale. Although Wednesday was very pleasant overhead, the state of the roads hindered so many of the congregation of Dupont, Mr. Roberts' third outstation, from turning out, that it was thought advisable to postpone the contemplated consecration of the church till the Bishop's next visitation in May. This finished the work for the deanery, and it was the intention to take the steamer at this point for Deseronto. The Bishop, however, was afraid to trust to the erratic sailings of the vessels at this season of the year. He has never been known to miss an appointment, and determined to skip lunch and drive round the "longest way home," via the river ferry. You will, no doubt, be furnished with a report of the "doings" at Deseronto by local scribe. We are only concerned now with this deanery. On Thursday, however, Kingsford, in this deanery, was visited, and confirmation administered in St. Jude's church, one of the outstations of Selby, as the latter place had been passed over (so far as holding a reception is concerned), in the regular course of the visitation on Sunday; the Bishop was loth to disappoint the good people, and therefore consented to drive over to the parsonage in the afternoon, and meet the parishioners assembled from all parts of the mission. This, the last, was perhaps the coziest and most homelike of all the meetings of the kind in the deanery, and the parting cheer with which the sturdy yeoman of this parish sent the Bishop on his way rejoicing to the next deanery, was not the least sincere of the many expedients resorted to everywhere to wish him good luck in the name of the Lord. It may be an exaggeration to say that the Bishop's tour so far has been like a royal progress; it is no stretching of the truth to say that no one could have inspired more enthusiasm amongst the people, or captured more hearts than Bishop Mills has done, without effort, in the course of his short sojourn in his diocese.—A. J.

OTTAWA.

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

South March.—Smith's Falls.—The Rev. W. H. Stiles, rector of March, and Rural Dean of Carleton West, has been appointed rector of Smith's Falls. When he went to March, some fourteen years ago, he found a rectory in a barely habitable condition; a stone church, conspicuous for its ugliness and dilapidation, capable of holding two hundred people, and having a congregation of about a dozen. Another stone church, at North March, also very dilapidated, and two or three of a congregation. He found dissent in the form of Methodism, in a flourishing condition, a large frame meeting-house full to overflowing. This was so completely emptied and the people so effectually brought home to the Church, that it had to be taken down and moved to another point in the parish; here the poor old building had to be shortly pulled down again, for want of a congregation, and moved out of the parish of March—since its last move we don't know what has become of it. The rectory has been completely restored, and is heated with a furnace. The two stone churches have been restored, the one in South March is now dignified and complete in all its appointments, as few country churches are. A new congregation has been formed at Dunrobin, a fine stone church, costing some \$4,000, built and paid for; and in addition to this, a good deal of other work, such as driving-sheds and stables for

Church, v. R. S. These. The t it would ties here, f so many two years the service urch Hall, oining the ross Hay . Although , the state congrega- outstation, t advisable tion of the in May, and it was s point for afraid to sels at this een known ed to skip ay home," be furnish- ersono by now with Kingsford, mation ad- of the out- had been tion is con- vitation appoint the to drive , and meet arts of the the coziest of the kind with which the Bishop ry, was not nts resorted in the name on to say like a royal ith to say enthusiasm hearts than ort, in the cese.—A. J.

tawa, Ont. Rev. W. al Dean of rector of arch, some y in a barely conspicuous able of hold- a congrega- re church, at and two or lissant in the condition, a overflowing. the people so urch, that it to another old building , for want of e parish of t know what een complete- rance. The red, the one l complete in churches are. at Dunrobin, 000, built and good deal of id stables for

rectory built, fencing, etc. There are now over 200 communicants in the parish; the churches well filled at the services; often in fine weather even the aisles full, at South March—Protestant dis- sent holding no services at all in March, and the people contributing more per head to diocesan ob- jects than any parish in the diocese. Mr. Stiles is a self-sacrificing pastor, an earnest and scholar- ly preacher, and his years of faithful work have left their mark for all time on the parish of March. The people of Smith's Falls are to be congratulated on the recent appointment made by the Lord Bishop.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto. St. Alban's.—The collecting cards issued in the spring by Mrs. Arthurs have been coming in well filled, but there are a number yet to come in. Mrs. Arthurs will be much obliged if all those who have not yet returned their cards will please do so by December 1.

Toronto.—The Rev. Frank Dumoulin, of Chi- cago, son of the Bishop of Niagara, preached last Sunday morning in St. James' Cathedral, and in the evening at Holy Trinity.

The Rural Deanery of Toronto at a recent meeting passed the following resolution: "That this meeting strongly endorses the action of the Brotherhood of St. Andrew at their recent conven- tion when placing themselves on record as pro- testing against the suggestion of Colonel Peters made at the military banquet on Thanksgiving Day, and is satisfied that the Christian sentiment of Toronto is strongly averse to any such pro- position."

Holy Trinity.—The usual annual Parochial "At Home" was held in the school house on Tuesday evening, Nov. 6th, when a large gathering of the members and friends of the congregation assem- bled for the enjoyment of a social evening. Pleas- ant conversation, instrumental music, excellent re- freshments provided by the good Churchwomen of Holy Trinity, and the sight of the bright faces of brethren dwelling together in unity combined to make the time fly fast, so that when the vener- able rector led off in the National Anthem at 10.30 it seemed that the evening had ended too soon. The recovery of Mrs. Pearson from a severe ill- ness added to the joy of the occasion. During the evening addresses were made by the rector, senior curate and Churchwardens, all of which were listened to with close attention. The pleasing an- nouncement was made that since the balance of the church debt was paid off last month the sum of \$900 had been paid on account of the Sunday- school house mortgage, leaving the total remain- ing debt, \$1,600. It is earnestly hoped that this will be paid by Easter next.

Conference of the Archdeaconry of Peterbor- ough.—First Day.—The seventh annual conference of this archdeaconry began with a celebration of the Holy Communion in St. Peter's Church, Cobourg, on Tuesday, November 13th. After morning prayer, a devotional service was conducted by the Rev. F. H. DuVernet. In a searching ad- dress, based on Ps. li. 12, he showed how King David after his great sin fell into a state of care- less self-deception. The 51st Psalm was the out- come of his awakening by the message of the pro- phet Nathan. It tells a story of transgression, iniquity and sin. His prayer to be forgiven, mak- ing his sin a debt to be paid, and filth to be washed away, is an example for us all. Penitential sorrow is not a meritorious cause, but a condition of forgiveness. Wrong done to our fellowmen is sin against God. David's restoration to divine favor suggests the joy which should characterize ministerial work. His vow of spiritual sacrifice

reminds us of our consecration to the service of God; and his intercession brings before us our duty in behalf of others. The speaker referred to the Monthly Cycle of the C.M.S.

The Ven. Archdeacon Allen, who has lately re- turned in the best of health, from a pleasant trip to the United States, opened the conference in the commodious hall connected with the church. He rejoiced to find the example of this archdeaconry had been followed in Huron, and lately in our own diocese. Speaking of statistics, he said numbers were not necessarily a proof of devotion to truth. Our weakness was due to lack of unity, and com- parative fewness of workers. We need an increase of lay-helpers. Greater care should be exercised in accepting candidates for the ministry. There should be, if possible, a course of preparation in the case of lay-readers. He spoke also very warmly of the duty of maintaining the sacredness of the Lord's Day, and of the need of earnest work in the cause of temperance.

Organization.—Revs. J. Fenning, Canon Farn- comb, W. E. Cooper, Rural Deans Soward, War- ren and Marsh, Messrs. Bemister, Knight and Tate, were appointed members of the Council.

The conference resumed work after luncheon, and enjoyed a treat in the masterly synopsis of the proceedings of the last meeting, as given in the minutes of the secretary, Rev. H. Symonds.

Historical Survey.—Rev. J. H. Talbot spoke on the Causes of Division of Christianity in England from Henry VIII. to the Hampton Court Confer- ence." He said that this period showed the clerical party standing for privileges, and the people strugg- ling for life and liberty. The reformers, among whom Wycliffe was the most famous, had the country with them. Many, however were alien- ated by Wycliffe's extreme teaching on the subject of Orders. Persecution of the Lollards only re- sulted in the wider spread of their doctrines. The new learning and the printing press stimulated the desire for reformation. Henry VIII. strongly supported the Papacy, until the question of his divorce led him to favour the opposite party. The cruelties connected with the suppression of the monasteries, and the severity of the laws now en- acted against freedom of worship resulted in great bitterness of feeling. On the other hand the efforts of foreign reformers to abolish rites and ceremonies to which the people were at- tached by long custom, caused a tempor- ary reaction. Mary was inclined to severity by disposition and circumstances. The attempt to place Lady Jane Gray on the throne had a further hardening influence. Those years of submission to Rome, and of terrible persecution, had at least this good effect, that they made a return to Papal rule forever impossible in England. Elizabeth was confronted by a strong party intent upon reducing the Church to a level with the Continental Sects. The Queen's personal influence was of great value in resisting the ultra-reformers. The sufferings of the past had not been in vain. The hand of God may be seen directing the course of events, bring- ing out of apparent chaos a Church, Scriptural, primitive and Apostolic.

Rural Dean Warren's paper dealt with the next period, during which the Christianity of England passed from a state of coherence to a state of sec- tarianism, which to-day we deplore. What were the causes? The break-down of mediaeval influ- ence of the clergy set free tendencies, which re- sulted in three types: (1) Mediaeval, (2) Protestant, (3) Anglican. These diversities were a natural legacy of the Reformation, and division could hardly be avoided. Elizabeth's reign presented a difficult problem, both on the side of Romanism and of extreme Protestantism. The Queen decided on a modified Protestantism, which was ably ex- pounded and defended by the great divines of the day. The Papal Bull rendered it necessary to promulgate laws against Roman Catholics. The intolerance of the Puritans defeated their own ends. The Calvinistic element, not yet outside the Church, worked vigorously in the direction of radical changes in the worship and discipline of the

Church. From the Hampton Court Conference we mark three periods: (1) Conflict between Angli- can and Puritan, (2) Decline of Intolerance, (3) Return of the Church to its evangelizing and teach- ing work. There were evils both in the Angli- cans and Puritans. In the Stuart age the Church was too subservient to the Crown, and was there- fore regarded with suspicion as opposed to polit- ical activity. Then came the Civil War and evil days for the Church. Presbyterianism took the place of Episcopacy, and the Prayer-book was for- bidden. Then comes the age of separation and dis- sent, which had begun at an earlier period with the Independents. The beginning of the era of toleration, however, left the Church free to return to her work of education and evangelization. The following causes of division were to be noted: (1) Co-existence of three varying types of religion, (2) Spirit of intolerance in all parties—ascendancy, not toleration aimed at, (3) Narrowness of the Puritan, (4) Worldliness of the Anglican, (5) A growing desire for representative government, which has been the quest of modern England.

The Rev. Dyson Hague, in speaking of the "Evangelical Revival," outlined, (1) Antecedent conditions, the Church apathetic, the Bishops worldly, the clergy the "most lifeless in Europe," immorality among all classes. There was no thought of missions, schools, Bible classes. There was general paralysis. The spirit of the age was materialistic, a Gospel without Christ, a Bible without inspiration. Extempore swearing was a trivial sin, but extempore praying was amongst the worst of crimes. (2) Its Genesis—The revival took place in the Church. It began like all great movements, with the awakening of individuals, which led to the awakening of the Church. (3) Its Personnel—They were all Churchmen and all Col- lege-men; all men of the highest attainments; all loyal to the Church of England. It was distinctly a Church of England revival. Wesley's church- manship was of the strongest character. He was the "Highest Churchman" of them all, the only one who seemed to dislike "Dissenters." Up to the last two years of his life, at least, he believed that his work would lead to consolidation within the Church. He never intended separation. His words to those who aimed at division were, "In God's name stop!" (4) The effects of the movement cannot be measured mathematically; newness of

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lie in countless souls, teaching stimulated, the Scriptures circulated, missionary zeal, energy in parochial work, philanthropy (especially in reference to slavery). The ideal of the evangelical revival, the displacement of formalism. It diffused a new devotional spirit, made the pulpit a living power, it put the great things first. We learn from the movement what are our needs to-day: (1) Not reconstruction but infusion of life, not novelty but clothing of the old with power; (2) reversion to the simplicity of the Word of God; (3) a longing for the conversion of men, as the end of all preaching.

The Rev. J. C. Davidson followed with a paper on the "Oxford Movement." He mentioned, among other books which are helpful to a knowledge of the subject, Dean Church's "Oxford Movement," Overton's "Anglican Revival," and the Lives of Dean Hood, Bishop Wilberforce, Dr. Pusey, and Dean Stanley. He spoke of the lethargy of the Church in the 18th century. The work of Bishop Butler and of other great scholars, dealing with the foundations of the faith, led up to a great popular movement in the evangelical revival. That movement was in one respect incomplete. It made much of the Christian's personal relation to God and comparatively little of his relation to his fellowmen in the Church. The Oxford movement was not the antagonist, but the supplement of the evangelical revival. The following dates are noteworthy: 1827-1833, publication of the Christian year, "Keble's Assize Sermon," Newman's University Sermons; 1833-1835, rousing work; 1835-39, scholarly work, especially of Pusey—his conciliatory temper—public opinion becomes hostile, with the publication of Tract No. 80, and Froude's "Remains"; 1839-1845 (Tract No. 90, Bishop of Oxford suggests discontinuance of the series. Newman withdraws from Oxford, joins the Church of Rome). Some excrescences of the movement are to be condemned, but its real principles belong to the primitive church.

The Rev. John Creighton spoke of the "Outlook for the Twentieth Century." Our future depends on the lessons of the past. In the 17th century we find the Church crushed, oppressed, almost silenced. By the middle of the 18th century the Church was restored, but so lifeless that Bishop Butler thought her beyond redemption. Nevertheless the present century has shown us a spiritual awakening. The change for the better has been simply marvellous. It is seen in the activity of the Church in every direction, more especially, in the work of missions. We have many noble societies fully equipped to meet the needs of the new century. The outlook is decidedly hopeful, and the golden age of Christianity is not behind but before us.

Provost Macklem was the special preacher at the service in the evening. He said that the existence of "parties" in the Church was not altogether to be regretted. There is room for all. It is only on a superficial view that these different modes of regarding the truth call forth either ridicule or passion, 1. The High Churchman, believing the Church to be both human and divine, lays most stress on the divine side. To him the corporate life of the Church is all-important. He values very highly the unbroken continuity of the Church, and schism is to him a rending of the Body of Christ. The Incarnation is the central doctrine of Christianity, and the Sacraments are the extension of the Incarnation, by which it is brought near to human souls. Ritual is a help to realize the unseen, and the Church is an ark of safety. 2. The Low Churchman lays great store by personal religion and the right of private judgment. He believes in much study of the Word of God, and brings to that study a conservative interpretation. The Atonement is the central doctrine of Christianity. The Sacraments are the seal and pledge rather than the means and channels of grace. He shows abounding zeal in missions. He fears Ritual, as tending to formalism and as being a pathway to Rome. 3. The Broad Churchman

strikes the keynote of practical religion. The Church is to him little more than a human society, the Sacraments are the symbols of faith rather than the channels of grace. Yet no one aspect of truth is monopolized by any party, nor does any party grasp the whole truth. Humanity is the prism which shows in rainbow colors the varying aspects of that truth which is of God, and the rays of which proceed from the Sun of Righteousness.

"The night has a thousand eyes,
And the day but one,
Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies,
When love is done."

Let us develop a strong sense of brotherhood, delight more in the peculiar excellence of those who differ from us, and these conferences will bring us into perfect harmony, and enable us to help one another; each in his own sphere which God has marked out.

York Mills.—St. John's.—An opportunity was taken on Thursday, November 1st, 1900, to present Canon Osler, who has just resigned the rectory of St. John's Church, York Mills, with a recognition of the esteem of those with whom he has been living and labouring for the last quarter of a century. A number of parishioners and the Rev. T. W. Powell had dinner with Mr. and Mrs. Osler at the residence of Mrs. Banks, and at the end of the repast the Rev. T. W. Powell spoke most feelingly of the late rector's work in the parish, of the high estimation in which he is held by all who know him, and of the happy arrangement by which he will still reside not too far removed from them for him never to be seen by them. Mr. Wilkinson then handed the Canon a well-filled purse. The reverend gentleman being unable to make any formal reply, he, however, expressed his gratitude, and all present were more or less affected by the touching nature of the presentation. Canon Osler left York Mills later in the day carrying with him the best wishes of all the residents of York Mills and vicinity, who will never forget the geniality, kindness and help their late rector has always extended to them. The choir a few weeks before presented Miss Osler with a gold chain as a farewell token of their affection for her, and in loving appreciation of her work as organist for over fourteen years, and Miss Cooper, secretary of the Woman's Auxiliary, in presenting Mrs. Osler with a case of scissors expressed the hope of the members that when using them they might bring to her mind the very pleasant meetings they had had at the rectory, assuring her that they would long be remembered by them.

Haliburton.—The third meeting of the Haliburton Rural Deanery was held at the parsonage, on Thursday, Nov. 1, All Saints' Day. A service was held on the previous evening at 8 p.m., at which the Rev. L. W. B. Broughall preached. Holy Communion was celebrated in the morning at 8 a.m., the Rev. Rural Dean Soward officiating. After breakfast the session opened with six clergy present. The holding of missionary meetings was discussed after routine business had been transacted. Rev. M. J. Goodheart then read a paper on Psalm 137, expounding from the Hebrew version. Valuable light was also thrown on the subject by Rev. Mr. Goodheart, a Presbyterian minister and Professor of Oriental Languages in the University of South Dakota, who was admitted to the final part of the meeting according to the desire of those assembled. The meeting was a satisfactory one, and the services well attended considering the inclemency of the weather.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton, Lowville.—A senior branch of the Woman's Auxiliary has been organized in connection with St. John's church, Nassagawaya, within the last month.

Milton.—The Rev. J. E. Murrell, B.A., of Trinity University, will assist the Rev. A. J. Belt in the work at Milton, Palermo and Omagh.

HURON.

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

The Huron branch of C.C.M.A. (Rev. G. B. Sage, secretary), have arranged a number of appointments for Rev. Heber J. Hamilton, of Japan, who is now in Canada taking a year's rest. Mr. Hamilton will be remembered as one of the most brilliant graduates of Toronto University, who won several scholarships for general proficiency, modern languages, and law. He afterwards held the important appointment of Dean of Wycliffe College, and rector, pro tem, of St. John's church, Port Hope. The last seven years' he has spent in Japan, mostly at Gifu, and he is now home on a well-earned rest. The present trip includes Windsor, on 17th November; Chatham, on 22nd and 23rd (Lay Workers' convention), and also on Sunday, 25th, and Monday, 26th; London, on 29th November, and Thamesford on December 5th and 6th.

Wingham.—The church here has just been freed from debt, and progress is steady and healthy, under the wise management of its esteemed rector, Mr. Lowe.

London.—All Saints'.—As yet this church is without a rector of its own. Its former pastor, Rev. Canon Richardson, conducted its anniversary services on All Saints' Day, its own anniversary day. It is expected that an appointment will be made at next ordination. Canon Richardson is delivering in his own church (St. John's, London Township), a series of addresses on "Daniel, the Prophet," on the Sunday evenings. This is a good example. There is altogether too little connected expository preaching in the Church.

ALGOMA.

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

The Rev. T. J. Hay has removed from Algoma Mills to Blind River, a village in his mission, the population of which is increasing so fast, that it promises to be a town at no distant date.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—This parish has, this month, entered upon the long-delayed but most necessary work of building a rectory. Four good lots, close to the church, and fronting on Angus avenue, have been purchased, and the contractors are already excavating the cellar. The rectory will be brick veneer, warm, and solidly built, and while not a large house, will be quite sufficiently commodious. If the weather is favourable, it is hoped to have the building practically completed by the end of the year. The estimated cost of the building, including heating, plumbing, and painting, is about \$2,800, a good proportion of which sum it is hoped to raise by subscriptions. The ladies have already in hand \$700.

—Harnam Singh, of the royal house of Kapurthala, speaking recently in Calcutta, said: "I affirm that foreign missions have been one of the greatest boons to India, which have come in the train of the British rule in this country." This is a notable expression of opinion from a native prince.

THE CHILDREN IN CHURCH.

Bishop, Hamilton... the Woman's... connection with... within the last

Bishop, London... (Rev. G. B... a number of ap... amilton, of Japan... year's rest. Mr... s one of the most... University, who... neral proficiency... e afterwards held... Dean of Wycliffe... St. John's church... ars' he has spent... e is now home on... ent trip includes... hatham, on 22nd... tion), and also on... London, on 29th... December 5th and

has just been freed... dy and healthy... its esteemed rec...

t this church is... Its former pastor... cted its annivers... y, its own annivers... n appointment will... nton Richardson is... St. John's, London... es on "Daniel, the... gs. This is a good... oo little connected... urch.

p, Sault Ste. Marie... oved from Algoma... in his mission, the... ng so fast, that it... stant date.

Bishop, Calgary... his month, entered... necessary work of... lots, close to the... avenue, have been... s are already ex... ry will be brick... t, and while not a... iently commodious... t is hoped to have... ed by the end of... l painting, is about... ch sum it is hoped... ladies have already

al house of Kapur... alcutta, said: "I... ve been one of the... have come in the... s country." This is... on from a native

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered,
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
He cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave and sweet—
They look in the congregation
Like lilies among the wheat.
I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my Shep-
herd,"
Or, "Suffer the babes to come,"
They are glad that the loving father
Has given the lambs a home—
A place for their own, with his people;
He cares for me and for you,
But close to His arms He gathers
Those dear little heads in the pew.

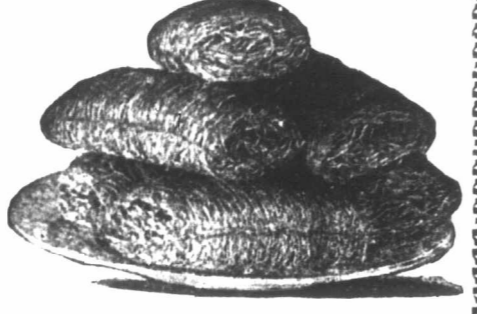
So I love, in the great assembly,
On the Sunday morns to see
The dear little children clustered,
And worshipping there with me.
For I know that our Heavenly Father,
Whose mercies are ever new
Has a special benediction
For those little heads in the pew.
—Margaret Sangster.

MACDONALD OXLEY'S BOOKS.

Mr. J. Macdonald Oxley, the well-known Canadian writer, is rapidly making for himself a place among the leading writers of English fiction. In a recent issue of the Publishers Weekly, of London, England, a publication whose verdict is very highly esteemed, had an article on "The Prose Writers of Canada," in which the following reference to Mr. Oxley was made:—Mr. James Macdonald Oxley is fully equal to the best writers of books of adventure for boys. Since 1887 he has produced a surprising number of books published usually out of Canada, though all upon Canadian life and history. It is worth while knowing that the Publishers' Syndicate, Limited, 7 and 9 King street east, Toronto, has placed in stock a full line of Mr. Oxley's books.

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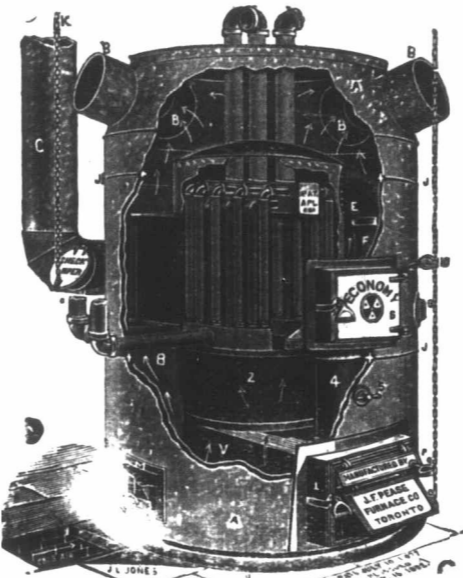
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brown. Garnish with thin lemon slices and parsley.

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TO TOWN AND BACK WITH A BOY.

The boy's name is John Harrington Biglow, but we will call him Jack. He is going to drive old Topsy to town, three miles away, and you and I, my dear reader, will slip into the buggy and go along, too. There he comes out of the kitchen door, a sturdy young man of ten or twelve, with a generous allowance of freckles sprinkled over nose and cheeks. I rather like the looks of those freckles. They are Jack's certificate of good health, and testify that he spends as many hours out of the twenty-four as he possibly can in the open air. His straw hat is somewhat broken on the brim and battered in the crown, and he wears a blue check-ingham shirt minus collar and cuffs under a jacket whose sleeves have crept fully two inches away from his wrists since it was bought—and that isn't a very long time ago, either. But in spite of old hat and short-sleeved jacket he is a happy, wholesome-looking youngster who comes racing down the path and clammers over the front wheel of the buggy to the seat, never dreaming that you and I are there before him.

"Jack! oh, Jack!"—it is his mother calling from the kitchen



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door—"do you know what you are going to town for?"

"Dollar's worth o' sugar, pound o' coffee, pound o' codfish, ten yards o' skeeter bar, pair o' shoe-strings, card o' buttons like what's on my shirt, a soup-bone, an' get the mail!" Jack rattles off the list in fine form. "Ain't that all?"

"Yes," admits his mother, "that's all. Only don't forget while you're going. And be back by dinner time."

"No, ma'am. I will." Jack's answer is reassuring though contradictory, as he gathers up the reins. "G'long, Tops!"

Down the lane, out of the gate, on to the smooth, well-travelled country road we go, with Jack at the helm.

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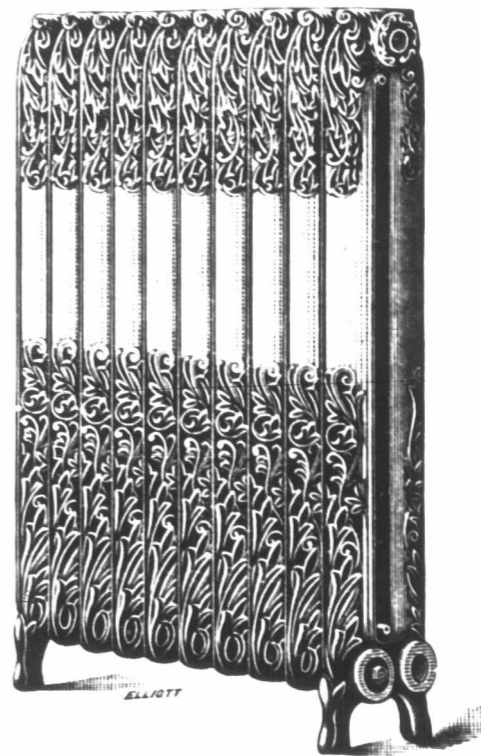
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Past the fields of his father's farm, in whose neat and trim appearance Jack has the pride of a loyal son. He has helped pull the cockle from the wheat and hoed his row in the potato and corn fields. Mr. Biglow is known among his neighbors as a good farmer, and Jack is proud of his reputation.

"Whoa, Topsy!" he calls suddenly; and Topsy obediently comes to a stand-still. What is the boy about? He jumps out over the wheel and runs to a fence corner, where his sharp eyes have discovered a flourishing "stick-tight." He tugs away at the weed until its roots give up their hold on his father's land, and then he tosses it into the road where the sun that nourished it a moment ago will soon accomplish its destruction.

"Don't any weeds go to seed on my father's farm if I can help it!" says Jack, as he climbs into the buggy again. "G'long, Topsy!"

A level stretch of road encourages Topsy to trot briskly, and Jack holds the lines taut in both hands, sitting up very straight with feet well braced against the iron rail in front of the seat. You and I enjoy the rapid motion, too, until—why, what can be the matter? We came near being jerked over the dashboard. Old Topsy has stopped in her tracks and stands tossing her head this way and that, with a scared look at something big and yellow that comes rolling down the road, flapping and rustling in a way to try the stoutest equine heart. Lucky for you and me that Jack is at the helm. He soothes the frightened horse with much patience, saying:

"There, there, old lady! Steady now, Topsy! Never touched you, Topsy! There, now, ain't you 'shamed of yourself? Whoa, Topsy!"

Topsy's nerves quiet down and Jack gets out of the buggy again, patting her and talking horse-nonsense to her until she is her steady self once more. Then Jack secures the monster which had so greatly disturbed her peace of mind. It proves to be a stray circus bill, and Jack tears it into little pieces, saying:

"If this thing rattles old Topsy so, it would drive a skittish horse clean crazy. I'll fix it so 'twon't do no more damage."

Off we go again. Half a mile from town we overtake an old woman in a blue calico dress carrying a big basket that looks heavy. It is a warm morning. Her face is red and tired-looking, and again Jack calls, "Whoa, Topsy!"

"Don't you want a ride?" he asks—and only see how the tired face brightens!

"Ya, ya, mein kind!" she answers, understanding his actions better than his words, maybe; and, after carefully stowing her basket of eggs in the back of the buggy, she gratefully accepts a place at Jack's left hand. Four on one seat! But as you and I do not weigh very much or occupy much room, no one is crowded.

When Topsy is hitched in front of the grocery Jack does his errands. How briskly he steps from store to store, keeping track in his head of the price of coffee, codfish, buttons, shoe-strings and "skeeter bar," because he knows his father will want to know just how much each thing

cost, that it may be set down in the expense book after supper. When the soup-bone is bought and the mail tucked under the cushion of the buggy-seat, Jack looks around for the old woman, but as she is not to be seen, he starts for home whistling a merry accompaniment to the clatter of Topsy's hoofs.

Half-way home Topsy is stopped again. Something has thrown down a corner of Mr. Jones' rail-fence, and Jack knows he often turns his cattle into that field. He can put the rails in place again in a few minutes, and so he takes the time to do this neighborly kindness. He thinks Tom Jones would do as much for his father—but right is right, no matter whether the other fellow does it or not.

The shadows are pointing to the north by this time, and there is an inward monitor that tells Jack that dinner should be ready soon. But as he passes the big sweet-briar bush at the corner and sees it all starred with pale-pink blossoms, he halts the horse once more, and whipping out his pocket-knife, cuts a big bunch for mother, "cause mother likes sweet-briar so much, you know," he confides to old Topsy. And then she has to travel her very best gait for fear the delicate blos-

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soms should wither in the noonday sun.

Dinner is ready when Jack gets home, and you and I, my dear reader, will leave him busy with potatoes and gravy, happy in the present and knowing that the near future holds for him a generous section of custard pie. What! did you say that Jack is "too good to be true"? You are not mistaken. Jack is true—goodness, freckles and all. But if this was only a fancy sketch, is there anything in it that a country boy does not have the chance to do, time and time again—little, thoughtful, helpful, pleasant things, that make life the better for the doing of them? Perhaps all boys are not as observing as Jack, but I'm sure I wish they were. Don't you?

A KITE AND ITS TAIL.

"Just a long string with folded papers tied upon it, and a good bunch at the end. Anyone can make a kite-tail," remarked a boy, criticizing rather severely the handiwork of his companion.

But are you quite sure, Jack? I rather fancy that the making of a kite-tail is an anxious piece of business. If those folded slips and that wonderful bunch are not carefully prepared, the kite will not balance properly, and the most favourable wind in the world will not carry it skywards.

Now, kites are made to rise. There is no fun to be got out of a kite that just turns helplessly over when you let it go and falls flat on the grass, is there? And what pleasure can anyone take in boys or girls who behave in the same manner? You give them a good start in life, put them in business, or send them out to service, but they won't fly! They have not any ambition at all. They don't look forward, they don't look upward, they don't much care whether they get on or not so down they come. Their master or mistress finds that they "don't suit," and they have to be picked up and started again; and when this has happened half a dozen times, folks get out of patience, and say, "Oh,

he'll never be worth his salt!" or "She'll never keep a good place!" and like kites that won't fly, they are pushed aside and forgotten.

How is this? If the kite-tail is badly made the kite will not fly. Life being like a kite, surely every habit we form is like a fresh "bob" added to its tail; and if paper "bobs," which can be so easily altered, have to be made and fastened on with such care, what are we to say about habits, which become so much a part of our lives, that to change them is very, very difficult indeed? You cannot fly your kite with wooden chips for "bobs," and you cannot prosper in life with idleness, carelessness, deceit, and other faults tacked on to your character.

So I think you may learn a lesson from your toy, Jack. Make that tail as carefully as you possibly can, and when you are watching the kite as it soars gracefully over your head, give a thought to your own life, of which it is so true a picture. Resolve that your motto shall be—

Onward! Upward! Heavenward!

and make it your daily endeavour to form good habits which will help your soul in its flight; not bad ones, which will hinder and drag it down.

A DAY AT A TIME.

It is a blessed secret, this of living by the day. Anyone can carry his burden, however heavy, till night-fall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, and purely till the sun gets down. And this is all that life ever really means to us, just one little day. Do today's duty, fight to-day's temptations, and do not weaken and distract yourself looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave true, holy living.

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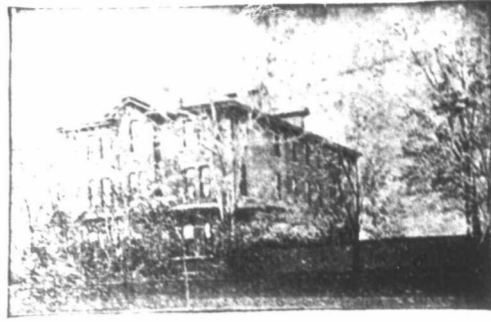
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