

# Canadian Churchman

AND DOMINION CHURCHMAN,  
A Church of England Weekly Family Newspaper.  
(ILLUSTRATED.)

Vol. 23.]

TORONTO, CANADA, THURSDAY, OCTOBER 21, 1897.

[No. 42.]

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- The Clergy and the Catechism. By Spencer Jones, M.A., with a preface by Canon George Body.... 1 25
- Why and Wherefore? By the Rev. Harry Wilson, M.A., Vicar of St. Augustines, Stepney..... 1 35
- The Continuity of the Church of England and the Papal Encyclical. By Archdeacon Roe..... 0 10
- Handbook of Canada. Published by the Publication Committee of the Local Executive of the British Association for the Advancement of Science ..... 1 00
- Trinity University (Toronto) Examination Papers for 1897 ..... 0 75

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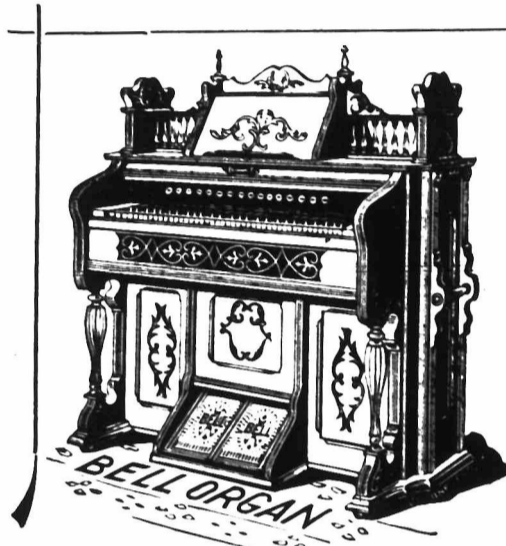
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# Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 21, 1897.

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## Lessons for Sundays and Holy Days.

Oct 24th.—NINETEENTH SUNDAY AFTER TRINITY.  
Morning.—Ezekiel, 14. 1 Tim., 1, to v. 18.  
Evening.—Ezekiel, 18; or 24, v. 15. Luke 17, v. 20.

Appropriate Hymns for Nineteenth and Twentieth Sundays after Trinity, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 310, 315, 554.  
Processional: 35, 221, 298, 302.  
Offertory: 216, 234, 365, 530.  
Children's Hymns: 270, 334, 336, 571.  
General Hymns: 21, 207, 214, 237, 510, 522.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 178, 318, 538, 556.  
Processional: 33, 268, 427, 435.  
Offertory: 232, 428, 437, 438.  
Children's Hymns: 335, 339, 445, 573.  
General Hymns: 196, 213, 222, 228, 429, 623.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Epistle for Twentieth Sunday after Trinity.

Ephes. v. 20: "Giving thanks always for all things in the name of our Lord Jesus Christ, to God, even the Father."

Sometimes said that men's opinions do not greatly affect their conduct. This may be so in exceptional cases. But not the general rule. According to our views of life and its meaning, so will be our habits. Illustrated in the words before us. Consider:

i. The source of all blessings: God the Father. Here the starting point, the explanation. If

no God, or if God is aloof from human affairs, then there must be an end of all praise and worship. But this is not what we hold. God is our Father, and the source of all good. The blessings we enjoy are not by chance or from merit, or the mere result of personal effort. This needed, but He gives power to labour, and rewards the labourer.

ii. What are His Gifts?" All things.

1. If there be a God, all would admit that some things are from Him. Thus spiritual blessings are His.

2. But not these only are of God. All are from Him. (1) The capacity for enjoyment; (2) The supply which corresponds. Think how great and abundant. We are too apt to remember trials, and to forget blessings. Yet they are innumerable; and to each of us some special blessings. Harvest blessings and other. Within, without, around.

iii. Thanksgiving for these blessings—All of God's bounty, and demand recognition.

1. The neglect or refusal to recognize them odious. What should we say of those who feel no gratitude to parents, friends, benefactors?

2. Gratitude is an obvious duty in certain cases; just as much as honesty or forbearance. Particularly is it due to God. On Him we have no claim.

3. An impulse of the regenerate heart. Not merely a duty. We recognize earthly benefactors instinctively. We do not sit down and calculate. So to God. "Praise the Lord, O, my soul."

4. An evidence and test of grace. To know God is to love Him, and be grateful to Him. One unthankful has not the Spirit of God. A serious reflection.

iv. Thankfulness increasing "always." Does this mean continuous? Yes and no. Not in actual utterance. But this spirit (1) should be present in our whole life; and (2) expressed in every action in thoughts, words, and deeds.

v. Through Christ.—"In the name of our Lord Jesus Christ."

1. Only in Jesus Christ have we a full disclosure of God's goodness. He, the Interpreter of all, makes us understand all.

2. In Him we offer ourselves to God, as He offered us. So with thanksgiving—taking with us our brethren. The law of love inseparable from the law of thanksgiving.

## RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

To the ordinary believer in the Christian religion, it is a fixed conviction that no education can be satisfactory which ignores Almighty God, and our relations and duties to Him. If there is a God, as most men believe; if that God interests Himself in the affairs of mankind, as the great majority of the human race also believe; if He has revealed Himself in a special manner by supernatural words and deeds, as is the belief of all Christians, Jews and Mahometans, to go no further, then that education must be essentially

defective which ignores the intervention of God in the affairs of men, and teaches young children to think and act and live as though there were no God. We are aware that an answer may be made to the effect that God is not ignored in our Public schools. Prayers are said, and a portion of Scripture is read at the opening of the schools, and thus there is a public and general recognition of the Most High. Now, either this religious service is a reality, or it is not. If it is not, there is no more to be said. If it is, how can the managers of our schools satisfy those who are now denouncing religious education in our Public schools as an attempt to restore a State-Church? If all religion is to be excluded from our schools, how should this amount be tolerated? Everyone knows, however, that if we are to have religious instruction in our schools, we must have more than this. Now, why should we not have it? An immense majority of the inhabitants of this Dominion believe in God, and desire religious education for their children. Even those who do not wish it for their own children are not desirous of preventing the children of Christian parents from receiving religious instruction. As far as we know, there is no class of men so bigoted and irrational as to say that the Christian religion shall not be taught to those who want it. How, then, does the case stand? What is the present difference of opinion on this subject? The question is simply this: Whether the religious instruction shall be given in school hours, or after the close of the regular time of instruction. We cannot help regretting that this question has been complicated by the intervention of the Jews, who are no more hurt by the proposal than any other body. The Jews live side by side with us, and enjoy all the privileges of our free constitution as fully as their Christian brethren. We cannot for a moment believe that their ancient hatred of the doctrine of the Cross has stirred them up to this protest. Certainly the proposal to allow certain Christian ministers to instruct the young of their own communion can introduce no exclusion of Jews any more than of Christians who do not belong to that particular communion. We hope that our Hebrew brethren may see that their fears are illusory, and that no harm or despite is meant for them. The real question, as we understand it, is whether religion shall be taught in school hours. The reason for the petition that this may be done is a very simple and obvious one. If such instruction is given after school hours, it is making it a special burden on the children who receive it. It is putting a positive hindrance in the way of such instruction. If, on the contrary, the instruction in religion is given in school hours, then the children whose parents desire that they should have such instruction will assemble in one place, whilst those who desire a different kind of religious education (Roman Catholic, non-denominational, Hebrew), may assemble in other places, and those who desire no religious education at all may be taught the general principles of ethics

or conduct, in another place. The difficulties in the way of carrying out such a plan are purely imaginary, and should not be allowed to weigh with the managers of our schools, until the plan at least has been tried and found unworkable. On one point we desire to be distinctly understood. We are wishing for no real change in our school system. We are asking for no privileges for the Church of England. We are advocating a plan of which all denominations may equally take advantage. But we do entreat the members of the School Board to consider the matter well before they reject a plan which may bring religious education within the reach of the rising generation without inflicting the least wrong or grievance upon any class in the community.

#### THE GIST OF JAPAN.\*

There is probably no country in the world which has adopted the fruits of civilization so rapidly as Japan, and there is no other which has a deeper interest to those who speak the English tongue. It can hardly be said that we are without information respecting this remarkable country and its inhabitants, since many books of great interest have been published during the last few years. Quite recently we noticed a bright and attractive volume by an American traveller in the country, and now we have before us a most careful, and, as far as we can judge, trustworthy book, by a clergyman belonging to the Lutheran mission at Saga. The arrangement of the volume is very sensible and good. The author begins with the country, which is about the size of Great Britain and Ireland, but somewhat differently shaped, the length being more than 1,500 miles, whilst the width of the mainland varies from 100 to 200 miles. The population is a little greater than that of the British Isles. Many interesting particulars are given respecting the characteristics of the country, and the author does not fail to note what every visitor to Japan has observed, that it is a land of earthquakes—about three hundred and fifty, or about one a day, occurring in the course of a year. They are often attended with great sacrifices of property and life. In a country extending so far north and south, there are many varieties of climate; while, however, wheat, rice, beans, etc., are grown, corn and oats are rarely met with. The supply of timber is very great and various, especially are there plenty of oaks. Passing from the country to the people, the writer gives a very useful history of what is known of them. He begins with Japanese mythology, and passes on to mythological history, to which he attaches no value. The real history begins with A.D. 461, and is well and briefly set forth here, with the various fortunes of the Mikado. Among Japanese characteristics the writer remarks that patriotism amounts to a passion, almost to a fanaticism; and, along with this, respect for parents and teachers is a prominent element in the national character. This is a result of the Confucianism, which is prevalent here, as in China. Next come remarks on Japanese

\*The Gist of Japan, the Islands, their People, and Missions. By the Rev. R. B. Peery. Price \$1.25. New York and Toronto: Revell Co., 1897.

manners and customs, which are, in many respects, different from our own, many things, such as writing, being done, as we should say, backwards. Good chapters are given on Japanese civilization and morality, in which the writer shows a freedom from prejudice, which enables him to record the facts as they are, whilst he, in no way, lowers the rights or claims of the Gospel and Christian standards. To many the most interesting part of his book—and it is more than half of it—will be that which deals with Christian missions. The writer displays not only an admirable impartiality, but a praiseworthy generosity, in speaking of the work of other Christian societies. For example, in speaking of the introduction of Christianity, he says: "St. Francis Xavier, one of the most devoted, earnest, and successful missionaries ever sent forth by the Roman Church, has the honour of being the first missionary to Japan." And this is only a specimen of his treatment of such subjects. The volume is one of great interest to all who desire accurate information respecting this remarkable people, and especially to those who are interested in the introduction of Christianity among them.

#### DEATH OF REV. CANON CHANCE.

The morning of October 11th, at Paisley, saw the close of a most useful life in the death of Rev. Canon Chance, father-in-law of Dr. McArton. He was born in Amblecote, on the banks of the Stour, Worcestershire, England, educated at the Endowed School of Red Hill and at the College of Cheltenham, but before graduating he received an urgent call to undertake missionary work among the Indians on the north shores of Lakes Huron and Superior. Accepting this call he left England in 1853, under the auspices of the S.P.G., with the promise of ordination in Canada, and was subsequently ordained by the first Bishop of Toronto, Right Rev. John Strachan, making his home at Garden River. He was the only missionary of the Church of England in that vast country other than Dr. O'Meara, Government chaplain to the Indians of Manitoulin Islands. He declined the offer, in 1870, of Georgetown, Ont., church, also the mission of Kanyungeh among the Six Nations, by Bishop Cronyn, of Huron Diocese, not feeling justified in then leaving the Indians. In 1871 he was again requested by Bishop Cronyn, and seconded by Hon. Mr. Botsford, to accept their offered charge. This time he yielded, leaving Garden River. Upon his removal from Toronto to Huron Diocese he and his wife were tendered a hearty vote of thanks by the Synod for valuable services to the Indians. He laboured most successfully in his new mission from 1871 to 1879, when he was appointed by Bishop Hellmuth to the parish of Paisley and Pinkerton. In 1890 he was made, by Right Rev. M. S. Baldwin, Lord Bishop of Huron, a canon of St. Paul's cathedral, London. On Sept. 20th he was stricken with paralysis of the left side, remaining conscious until Oct. 9, after which he was unable to speak. He has been most dear to many Paisley people, and had done great good there for his Master's cause. The funeral left Paisley on Wednesday morning via G.T.R. for Tryonnel, where he was interred.

#### HURON ANGLICAN LAY-WORKERS.

In addition to the names already announced on the programme of the convention to be held in London on the 27th, 28th, and 29th of this month, the Rev. H. C. Dixon will give an address on Diocesan (parochial) Missions, and the Rev. Gustave Kuhring will lead a discussion on the deaconess movement. The Rev. Provost Watkins, of London, will also read a paper on "The Motives and Methods of Lay Work," and the Rev. Dr. Langtry, of Toronto, will speak by invitation on the "Priesthood of the Christian Brotherhood."

#### LAMBETH CONFERENCE.

##### Report of the Committee on Foreign Missions Continued.

Africa.—(a.) Organization.—In Africa, south of the Zambezi, the Church possesses a provincial organization; in dioceses lying north of the Zambezi, e.g., Equatorial Africa and Sierra Leone, the churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the missionary jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organization under the fostering care of the American Episcopal Church, and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing churches self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church, two African assistant Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of native assistant bishops would appear to be an important step towards the realization of full native control. In West Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b.) Self-Support.—In South Africa considerable financial support is still received from English societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches, mission houses, etc., the mission is supported by grants from England. In West Africa, the churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior, the churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church; but increasing local contributions are also made towards it. In Uganda, so far as the Native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c.) Spiritual Character.—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In South and West Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d.) Self-Extension.—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the West of Africa greater missionary vigour is to be desired.

Your committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the West Coast of Africa, and of the hindrance which it presents, not only to the development of native churches, but also to the acceptance of Christianity by heathen tribes.

South Pacific Islands.—The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to

Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported labourers from other islands. In Melanesia the native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

**Spiritual Character.**—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

**Self-Extension.**—The native ministry, however, is not yet supported by the native Church, but the first steps to attain this object have been taken. The Melanesians have shown marked missionary zeal, as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The committee have heard with thankfulness that the Mission to New Guinea is about to be revived by the Australian Church under the leadership of a missionary Bishop.

**China and Japan.**—In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American missions have united to form one Japanese Church called Nippon Sei Ko Kwai, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self-support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Ko Kwai are drawn chiefly from the middle classes, the highest and lowest strata being as yet very little touched. That the upper classes should come in slowly and one by one is not surprising, for since their old religions have lost their hold upon them they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit. Meanwhile the influence which Christianity exercises on those who do accept it, is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, etc., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognized its missionary duty, and it has instituted funds, though not on a very large scale, for extension both in Japan itself and in the newly-acquired Island of Formosa.

In China there are a considerable number of native clergy who are counted by their Bishops most zealous and faithful men, and the number of Christians is steadily increasing, in spite of much persecution and the hostility of the literary and ruling classes. Self-support advances slowly owing to the poverty of the people, but is steadily worked for in all the missions; and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American Bishops in conference at Shanghai, for union among the various missions must naturally precede the establishment of a National Church.

**Overlapping Episcopal Jurisdiction.**—The president of the Conference having referred to the Committee on Foreign Missions, a resolution passed unanimously by the Conference of English and American Bishops held at Shanghai on April 3rd, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the committee, having before

them the records of the Lambeth Conferences of 1867, 1878, and 1888 (see pp. 97, 130, 175, 283, 321, S.P.C.K. Ed.) recommend this conference to adopt the following resolutions:

Resolved: That this conference affirms and confirms the following principles:

(A.) That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that communion may not exercise jurisdiction in the same place, and the conference recommends every Bishop to use his influence in the diocesan and provincial Synods of his particular Church to gain the adherence of the Synods to these principles, with a view to the framing of canons or resolutions in accord therewith.

(B.) That where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

(C.) That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendations contained in Resolution I.\* of the Conference of 1867 (p. 97, S.P.C.K. Ed.) ought always to be followed before any practical steps are taken.

**Conclusion.**—It will be seen that we have dealt with the matter entrusted to us in its broad outlines, without attempting even to mention all the missions, which in an exhaustive review would have claimed our attention, and we express the belief that the problem of the establishment of completely autonomous native Churches, while it is still in process of solution, is being surely worked out by patience, and charity, and Apostolic labours.

(c.) **Relation of Missionary Bishops and Clergy to Missionary Societies.**—Missionary societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board of Missions, and its Executive is a Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society, which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint or assign the several spheres of work to the clergy. The missionary Bishops, selected by the House of Bishops, appoint their clergy, with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the diocese is fully organized.

The missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the special care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The committee desire, however, to place on record their conviction:

1. That in the failure of the Church as a whole to realize her bounden duty to be the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of

\*The words are as follows: "That it appears to us expedient, for the purpose of maintaining brotherly inter-communion, that all cases of establishment of new sees, and appointments of new Bishops, be notified to all Archbishops and metropolitans, and all presiding Bishops of the Anglican Communion."

deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the providential way in which the Church has been gradually realizing the truth that the call to evangelize the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelizing work, but have supplied a providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found churches, retiring from the work when the missions pass on to the stage of organized Church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe the funds are entitled to a substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities, or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down:

1. That clergy in any missionary jurisdiction whatever, should be subject to the supervision of a Bishop, and that societies should use their power and influence in striving to foster a wholesome diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the society should seek to transfer, as early as possible, to representatives of the diocese, powers which it naturally exercises in early stages of the mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired, should, when possible, be held by such diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and diocesan authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the ministry within any diocesan or missionary jurisdiction, the Bishop of the diocese or missionary jurisdiction should be the visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area, e.g., India, the further organization, provincial or diocesan, within the area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### ONTARIO.

T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

Trenton.—A most interesting and instructive meeting of the Bay of Quinte Clerical Union was held in this town on Tuesday and Wednesday, the 5th and 6th inst. About twenty of the members were present. The business portion of the session consisted of a paper by the Rev. Dean Smith, of the cathedral, Kingston, the subject being, "The

Present Marriage Law and its Changes," and a paper by Rev. F. D. Woodcock, of Camden East, entitled, "Definite Church Teaching." Both papers were well received, and elicited much useful discussion. Services were held each evening in St. George's church. The Rev. Dr. Langtry, of Toronto, preached on Tuesday evening from Rev. i. verse 6: In his usual forcible and convincing manner, he brought home to his many hearers the "priesthood of the laity, laying special stress upon the meaning of the Greek word 'Hierus,' which in the corresponding Hebrew word signifies 'agent or ambassador.' He pointed out how every one in his or her particular sphere of life is an agent or ambassador to another, how each one who is doing his or her duty is daily offering up a sacrifice, the mother for her offspring, the father for his children, the soldier for his country—in a word, how every one was a priest in that sense performing priestly functions. Towards the close of his address he turned himself to his brother priests, and in words as kind as they were impressive, urged upon them the great necessity of being true to the vows they had voluntarily assumed when they were made hierus (priests) of the Church of the living God. On Wednesday evening the Rev. F. D. Woodcock gave a brief and instructive address upon "Early Church History," dealing more especially with the introduction of Christianity into Great Britain. Mr. Rattan, of Napanee, followed in the same strain. From his remarks one could easily tell—in fact he stated it—that he was one of the many laymen who had had his eyes opened to the erratic and misleading teaching of the history used in our schools, and which he had been taught in his youth. The choir, vested in their white robes, assisted by the clergy, rendered a hearty service; the church itself wore its Harvest Festival garb, which had been held on the previous Sunday, all tending to add to the beauty, solemnity, and impressiveness of the services.

Mission of Tweed.—Actinolite.—It is only within the last few years that the services of the Church have been held in this village. Four years ago the congregation assembled for divine worship upon Sundays in a room over the blacksmith's shop. Since then the old S. A. barracks have been rented. Through the energy of the Rev. C. I. Lewis, and the liberality of his friends outside the mission, the building now assumes quite a church-like appearance. On Monday, October 4th, Harvest Thanksgiving service was held, when the Rev. F. D. Woodcock preached a very able sermon on the subject of "Thankfulness." There was a good congregation and the Church Hall was beautifully decorated. Some of the members of the Tweed choir assisted in the singing. Here, as in Tweed, Thank-offerings were asked for in lieu of getting up a tea and entertainment for raising money for the church. The offertory was \$34. Altogether the whole mission has now given this year the sum of \$247 as a Thank-offering! This speaks well. There are only about 40 families in the entire mission, and none are wealthy, in fact, quite a number are only in very fair circumstances.

Kingston.—St. James'.—A very beautiful window of stained glass has just been placed in St. James' church by Mr. E. J. B. Perse, in loving remembrance of Mrs. Perse, who died last February. The unostentatious and self-forgetting ministries of this true saint of God, continued during years of ill-health, bravely and patiently borne, will long enshrine her in the memories of all who knew her. The window, which has been placed over the font, bears an ideal female figure, emblematic of Faith. She presses the cross to her heart, and upon the over-arching scroll is inscribed the text: "The just shall live by faith." The colours are soft and beautifully blended, and represent some of Mr. T. Lyon's best work.

#### OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Arnprior.—The eighth annual conference of the Deanery of Renfrew was recently held in Emman-

uel church, Arnprior, under the presidency of the Lord Bishop of the diocese, whose custom it is, after each yearly visitation of a deanery, to hold a conference of the clergy and Church officers. In the present instance the Bishop had just concluded his second annual tour through the Deanery of Renfrew, visiting and confirming in all the parishes but one, and in several instances going to the most distant outstations. The places in which the Bishop held confirmation were, Combermere, Whitney, Killaloe, Douglas, Eganville, Lake Dore, Clontarf, and Arnprior. In some of these parishes confirmation has been administered three times within the past three years, and it was surprising to find the number presented this year, one parish (Eganville) having as many as 23. It indicates a considerable revival of Church life. In three of the parishes, Whitney, Killaloe, and Clontarf, it was the first confirmation ever held by an Anglican Bishop. The conference was attended by all the clergy, and by several laymen, though the attendance of the latter was not at all what it should be. The Bishop hopes that in time these annual gatherings will be attended by laymen from each parish in the deanery. His Lordship, in his opening address, endeavoured to impress upon the conference the necessity of promoting in each parish a knowledge of the corporate life of the Church in the diocese, and he made several practical suggestions with this end in view. Among these were the following: The Bishop's annual visit to the parish should be a marked event, all the parishioners being encouraged to feel that they had a personal share in it, and everyone led to manifest an interest in it. The Synod should be made much of, and no clergyman or lay representative should feel himself free to absent himself without urgent cause. That a diocesan magazine be established for the promotion of a knowledge of the work of the Church in the diocese, and that it should be extensively circulated in every parish. That the synodical collections should be taken up and forwarded to Synod office with unfailing regularity. The question of a permanent Metropolitan See was also discussed, and a resolution respecting the same carried. All the clergy present endorsed the diocesan magazine scheme, and signed guarantees for circulation in their respective parishes. Papers were read by Rural Dean Bliss and Rev. A. H. Coleman, the former on "The Church's Work in Country Parishes, and how Best to Promote it, and how to use the visit of the priest to the home, and of the Bishop to the parish, in order to promote a truer appreciation of the Church in her Divine character, and of the blessings and privileges and exercises which she presents to all in the name of Jesus Christ." This latter part of the question was submitted by the Bishop. Mr. Coleman's paper was on the importance of sound Church literature, and the best means of promoting its circulation, and inducing people to read it. In connection with this subject was discussed the scheme presented by the Bishop for the employment of an agent of the S.P.C.K. Both papers were practical, and contained useful suggestions, some of which were discussed and endorsed. The reports from parishes, as presented and read by their respective incumbents, were very promising, and indicated the existence of vigorous Church life throughout the deanery. To quote from them would make our report too lengthy, but special reference may be made to new mission work undertaken in the deanery, viz., the extensive field on the O. A. and P. S. Railway, where congregations have been organized at two important points—Whitney and Killaloe—with prospect of others being formed in the not distant future. This new work is under the charge of an active young missionary, Rev. W. P. Garrett, who resides at Douglas, seventy-five miles distant, where he has in charge four other congregations. Before adjourning it was agreed, at the suggestion of the Bishop, that in future the conference be preceded by a service the evening before, at which special addresses will be delivered on appointed subjects of general interest to the Church.

Ottawa.—Christ Church Cathedral.—An interesting ceremony took place last week in the cathedral.

It was a service of thanksgiving for the safe return of Very Rev. Dean Lauder from England, and also for the completion of forty years as rector of the church. The great popularity of the venerable divine among his flock was demonstrated by the gift of a valuable silver service, and also a pocket communion set. On his arrival Dean Lauder was met at the railway station by a deputation of the congregation. The evening's service was conducted by Bishop Hamilton. Afterwards Dean Lauder received the personal congratulations of his flock, and other members of the Anglican Church in Ottawa.

#### TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Barnabas.—Harvest Festival services were held in this church on Sunday last. The Rev. J. Hughes preached in the morning, and the Rev. Prof. Clark in the evening, to a very large congregation.

St. Luke's.—The Harvest Home services in connection with this church were held Sunday last. The preachers were the rector and curate. The chancel was very prettily decorated with grain, flowers and fruit, and the services were very bright and hearty.

Rev. H. Grasett Baldwin, who leaves for Mentone, France, on Thursday, preached farewell sermons at the Church of the Ascension, on Sunday, to large congregations.

Much sympathy will be felt for the Rev. Dr. and Mrs. Sullivan in their anxiety on account of the illness of their son, Mr. Allan Sullivan, who is suffering from typhoid fever far away from home. Miss Kathleen left for Rat Portage on Monday to nurse her brother, and as the reports were not very encouraging, the Bishop and Mrs. Sullivan left the city to join them.

Bishop Perrin, of Columbia, and his sister were in Toronto last week on their way back from attending the Lambeth Conference. The Bishop stated that he had read a great deal about Canada's mines in the English papers, and every report he had seen was, he thought accurate. Almost every issue of the English dailies contained something about British Columbia. Regarding the arrangements for religious instruction, his Lordship said: "The Bishop of Selkirk, who is in charge of the Klondike Diocese, has been communicating with the Missionary Society in England, and has promised of help next summer. It will be much needed, as there will then be a general rush for the gold regions, and, consequently, a greater need of development in Church work there. Hitherto the Bishop of Selkirk has only had the religious training of the native Indians to attend to." Speaking of religious work in his own city, his Lordship said there was a large Chinese element, but they were all industrious and law-abiding. However, there was need for a missionary to work among them, and he was in hopes that one would be sent from England next year.

General Hospital.—The Church Chaplain reports as follows concerning his work during September: (1) Numbers: Patients admitted, 240; Church of England, 79 (39 men and 40 women); the total number of Church of England patients on 30th September was 103. (2) Visits: Days in the month, 30; daily visits, 25; absences, 5; personal visits, 254. (3) Services: Number of Sunday services, 4; Holy Communion: Public, 4; private, 1. (4) Attendance: Total at services, 186 (patients, 138; others, 48); Holy Communion, 13. The average attendance per Sunday, was: Patients, 35; others, 11; Communion, 9.

Woman's Auxiliary.—The Toronto Diocesan Board held their October meeting on the 14th inst. at St. Simon's school-house, with a large attendance. In the temporary absence of the recording secretary, the minutes of the last meeting were read by the corresponding secretary, Mrs. Willoughby Cummings, and confirmed. The cor-

responding secretary then reported that a new girls' branch had been formed in Lakefield, and that they were also organizing a junior branch. The printed annual reports have been issued to all branches. The Rev. Mr. Owen and his wife, of Creemore, leave there the beginning of November for the Blackfoot Reserve, South Camp, as they are going to take charge there. Bishop Thornloe, of Algoma, will speak at a special meeting to be held in St. James' school-house, Thursday, October 21st, at 8 p.m. The S.P.C.K. has given the liberal grant of £300 to rebuild the Wawanosh Home for Indian Girls, which was much needed. Shingwauk only taking boys. It is to be built in the grounds of Shingwauk. The treasurer reported the receipt of \$237.87 and an expenditure of \$235.15. She requested all branches having money on pledges in hand to remit it to her, as the salaries in several cases were shortly due, and there was not enough in hand to meet them. The education fund needed augmenting. Three boys and three girls, the children of missionaries, were now being educated by it. The Dorcas secretary reported that four out of the twelve pair of blankets needed for Yale School were forthcoming. Omegee Juniors had sent 68 cents towards it (this purchases one square yard). Four bales have been sent and 20 promised. Navigation closing in November it is necessary to send some of the Xmas bales then. These will be sent from central rooms and donations of toys, candies, and children's clothing were requested. The treasurer of the E. C. D. Fund reported \$61.04. The secretary for the Juniors reported two new branches and one old one reorganized, viz., St. John's, Whitby; St. Clements' and St. Margaret's, Toronto. The treasurer stated that a letter had been received from Mr. Bassing, Shoal Lake, asking for a church bell, which the Juniors will undertake to provide. A letter had also been received by Mrs. Forsythe Grant, from Mr. Warwick, of Fort Vermilion, acknowledging a bale containing outfit for little Indian girl, 2 years old, from a girls' branch. It was most suitable, and fitted perfectly. The P.M.C. treasurer's report showed the receipt of \$503.87. Three appeals for the E.C.D. money were read. Canon Harding needed \$20 to complete one church and repair another in his district. Rev. Mr. Tansey, of Somerset, Man., for aid to enable him to send Mrs. Tansey to England, this being her only chance of life. His salary being nearly \$1,000 in arrears, he has no means, and will have to sell effects and books—lost two children lately. Rev. Mr. Owen asks aid to enable him to move his furniture, etc., to the Blackfoot Reserve, as the allowance made him for traveling merely covers the cost of the railway fare. Letters were then read from Miss Gibson, Blackfoot Reserve—She has 11 girls and 5 boys under her charge, the latter being not well, were sent up from South Camp, as there was no one to attend to them; the girls do all washing; a squaw comes occasionally and helps. They need a reliable white woman. Mr. Forget visited the Home and was much pleased. A letter from Mrs. Stocken, expressing their satisfaction with Miss Gibson, and stating two teachers are coming from Winnipeg soon, one a kindergartener. The law regarding the compulsory education of Indian Children is to be enforced more strictly; this will increase the pupils at all schools greatly. A letter of thanks from Rev. Mr. Sheppard, of Haliburton, for the donation of E.C.D. Fund last month towards a parsonage. From Margaret Durnall, acknowledging receipt of bale. Was taking a girl back from Athabasca Landing to help her for the winter season; she cannot rely on the Indian women, and needs other help. From Mrs. Newnham, Moose Factory, James' Bay. Reached their home safely, and the children kept well; their new house almost finished. Miss Alice Turner wrote giving details of the difficulties in dealing with the heathen out-patients; they have to refuse assistance where they have the medicine man. From All Hallows School, Yale, with account of the entertainment and distribution of prizes to the children; clothing and beds much needed. Miss J. Turner wrote, saying out-patients come at all hours; in many cases good food works wonders; their slight knowledge of Black-

foot is a great hindrance. From Miss Tims, Hay River—Miss Marsh better; able to teach in her room; reported progress in spiritual things among the Indians; sent a drawing of the house, done by a boy who had never seen a picture; some men's clothing was shown, made by the Shingwauk boys, also some excellent cloth, suitable for trousers; it was requested that branches wishing to buy cloth for their bales would purchase it from Shingwauk. The president spoke very strongly on the subject of the responsibility of the Church towards the Chinese in this country. So little done for them, in many districts, nothing. Some further estimates for the alterations to the Blackfoot Hospital having come, it was found that the proposed plans would entail a larger outlay than the Government authorized. After some correspondence it was decided to complete the plumbing, and spend \$50 in making the staff more comfortable for the winter, and bring the matter of further addition before Parliament next year, asking also for allowances for hospital necessities, and that these institutions be placed on the same basis as other public institutions, and helped accordingly. The noon address, given by Miss Osler, on the "Sense of Responsibility," suggested many earnest, helpful thoughts. Several resolutions were passed. 1. That the board endorse the action of the Executive in continuing to pay the board of Annie Macdonald, now being educated at the Public school, Winnipeg, until spring, when her father, Archdeacon Macdonald, will take her home, to Peel River. 2. That the half yearly meeting be held at Brampton, on or about November 2nd. (As special rates will be given, and it is possible to return the same day, a large attendance was requested, the secretary asking that each member notify her of her intention). 3. That the invitation of St. Thomas branch, for December, and St. Paul's for January, be accepted. 4. That the E.C.D. money be equally divided between the three appeals. After some discussion, and two amendments this was carried. Our youngest life member, Miss Elaine Hodgins, an active member of the Pioneer Club (juniors) was presented to the meeting. It was with much gratification that the board heard that Mrs. Matheson had passed her medical examination. After a resolution of thanks to St. Simon's branch for their hospitality, the meeting closed with prayer. The next meeting will take place at the Church of the Ascension, Nov. 11th.

Dovercourt.—St. Mary's.—A most successful Harvest Home Festival was held in this church last week. The church was very appropriately decorated. The preachers were the Revs. Rix and Goodman.

Streetsville.—Rev. J. Hughes Jones and Mrs. Jones were tendered a reception upon their return home on Friday evening last, by the members of Trinity church. The gathering was held in the Orange Hall, where a very substantial supper was served, after which Mr. Sparling (Trinity College) was called to the chair, and an informal programme carried out. Rev. Mr. Jones expressed his appreciation of the kindness shown to himself and Mrs. Jones. He referred to many interesting experiences through which they had passed, and many historic points they had visited during their sojourn in the Old Land. Happy is the congregation where the relations between pastor and people are so happy as those existing at Trinity church, Streetsville.

Tecumseth.—The month of September was a busy one in Church work in this parish. On the evening of September 3rd a lawn social was held at the rectory in the interest of the building fund of Christ's church, Tottenham, and St. Paul's church, Beeton, when \$58 were realized towards that object. Harvest Home Thanksgiving services were held in Trinity church, Bond Head, and St. John's church, Tecumseth, on Sunday, September 12th. The Rev. Prof. Cayley, M.A., of Trinity University, Toronto, was the special preacher, and gave the church work valuable assistance by his earnest sermons, both morning and evening, and also his appropriate address to the united Sunday

schools and teachers in the afternoon at Bond Head. The total offertory during the day amounted to \$22. On Sunday, Sept. 19th, similar Harvest Home services were held in Christ's church, Tottenham, and St. Paul's church, Beeton, when the Rev. T. W. Patterson, M.A., rector of Christ's church, Deer Park, Toronto, was the special preacher. His sermons both morning and evening, as also his impressive address to the united Sunday schools and teachers, in the afternoon in Christ's church, Tottenham, were much appreciated by the large congregations present. The total offertory during the day amounted to \$36.00. A very gratifying feature of the harvest services this year in this parish was the large number of communicants—129 in all. A very pleasant evening was spent by St. John's congregation and their friends at their festival on Thursday evening, Sept. 23rd. After a very sumptuous tea had been partaken of, an entertaining programme was presented by Miss Pringle, Miss Mina Williams, Mr. C. Maycock, and the choir. The proceeds amounted to \$38. Through the kind invitation of Rev. J. K. Godden, M.A., a former clergyman of this parish, now of Acton, Ont., and of the Rev. Mr. Williams, of Lloydtown, Ont., the rector of this parish was the special preacher at the Harvest Home services at Rockwood on the evening of September 17th, and at Nobletown on Wednesday, Sept. 29th. During the months of October and November cottage meetings for Bible study and prayer will be held, God willing, by the rector in various parts of the parish in the homes of parishioners. The new and commodious rectory that is being built at Trinity church, Bond Head, is nearing completion, and will, when finished, be a credit to the people of the parish, and add much to the reputation of the contractor, Mr. P. Evans.

Markham.—A special vestry meeting of Grace church was held to accept the resignation of the rector, Rev. O. T. B. Croft, of the parish of Markham and Stouffville. It was moved by Mr. Williamson, and seconded by Mr. Forster, "That this meeting desires to express their deep regret that Rev. O. T. B. Croft and Mrs. Croft have found it necessary to sever their connection with this congregation, and we hereby extend our hearty thanks for the many kindnesses which we have received from them while they have been with us." It was moved by F. A. Reesor, seconded by W. Williamson, "That Mr. I. Forster be people's warden for balance of year." On the Sunday evening Rev. O. T. B. Croft preached his farewell sermon from the words: "Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." The reverend gentleman delivered a very touching and practical discourse, during which eyes could be seen dim with tears. After the lesson three baptisms took place; the infant son of Mr. Green, station agent, Locust Hill; infant son of Mr. John Hardy, and daughter of Mr. Hemmingway, both of Markham. A large congregation was present. The Sunday school presented Mrs. Croft with the following address:

Dear Mrs. Croft,—We, the members of Grace Church Sunday school, have heard with regret that you are about to sever your connection with us. We feel we cannot let you go without expressing to you our appreciation of your services in the Sunday school work. Also, we wish to thank you for your many kindnesses and help to us in the past. And we ask you to accept these gifts, not for their intrinsic value, but for the love and good wishes which accompany them. Teachers and scholars join in wishing you God-speed on your voyage, and a bright and happy future in the Land of "Auld Lang Syne." Signed on behalf of Grace Church Sunday school, Frankie Roper, Madeline Mairs.

#### NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.  
Hamilton.—Christ Church Cathedral.—Rev. Mr. Tancock assisted at the services in Christ church on Sunday. At the annual Guild meeting, held on Thursday, the reports of the various chapters

received were most interesting and encouraging. Among these the sanctuary chapter, under Miss Ferres, told of loving work done, not only for the cathedral, but for other churches, enabling them to worship the King in his beauty. The cathedral debt fund, with Mrs. Wilton to look after it, gave a good account, no doubt doubly encouraged by the timely donation of \$500 from the late Mr. Mills. The Parochial Aid, Mrs. Bland, president, showed that His poor are not overlooked in their sickness and distress, and their wants investigated by a most energetic band of district visitors. It was resolved to give an "At Home" on the 21st inst. in the school-room, which will take somewhat the form of a farewell to the rector and Mrs. Bland, who, with their family, are going to England for the winter, taking with them good wishes for a pleasant and profitable trip, and the warm assurance of a glad welcome home again.

All Saints.—Rev. Geo. Forneret preached very acceptably to the Thirteenth on Sunday. The band, playing the hymn "Stand Up, Stand Up for Jesus," was most impressive, as the redcoats wended their way to church.

St. Mark's was most churchly in the decorations for its Harvest Home service, and the music bright and good. His Lordship preached in the evening. An early celebration of the Holy Eucharist told of the true spirit of thanksgiving here manifest.

The Church of St. Matthew intends to inaugurate labour meetings this winter, and with that end in view is calling together the workingmen of the parish to take the matter into consideration.

Grimsby.—St. Andrew's.—The service Sunday evening was interesting and well attended. The church was too small for the congregation, many of whom had to stand. The decorations of fruit and flowers were particularly fine, and grain and vegetables were used with good effect. The rector, Rev. C. R. Lee, said the special prayers for the occasion, and Rev. James Thompson preached an appropriate sermon, which was much appreciated. The choir did its part well, and the collection amounted to over \$40.

St. Luke's.—"Girl's Friendly Society" has resumed work. Last Easter they presented an offering of \$50 towards the church debt. Sister Nora, who teaches the Bible class, has charge of the work.

St. John's had a delightful musical "At Home" on the 13th, in aid of the organ fund. In this parish Sister Frederica has the G.F.S. work in hand, also a weekly mother's meeting and Bible class. The work done for Christ and His poor by these devoted sisters cannot be too much appreciated, and will not be properly estimated till He shall come, when His "inasmuch" shall foretell their reward.

Niagara Falls.—Rev. P. L. Spencer took both services at Christ church on Sunday last. Mr. B. Burns, a most devoted young Churchman is delegate to the Brotherhood at Buffalo this week. Rev. B. Bull, from Queenston will also be present.

Ancaster.—The Bishop and Mrs. DuMoulin spent Sunday at the rectory. There were good congregations at both services. His Lordship's visit was much appreciated.

Harriston.—On Thursday, September 30th, the Lord Bishop of Niagara visited this mission. In the afternoon he confirmed four candidates (two male and two female), in the Church of the Ascension, Clifford. Returning to Harriston in the evening, he confirmed 12 candidates (9 male and 3 female).

#### HURON.

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

Invermay.—The annual Harvest Home services of Christ church were preached here on Sept. 19th,

when the church was, as is usual here, elaborately decorated, and large congregations were in attendance. Three services occupied the day. At 3 p.m. a children's service drew a good congregation, while the regular morning and evening services were very well attended. The special preacher was the Rev. G. M. Franklin, of Ripley, and his sermons were thoroughly appreciated. Miss Annie E. Freeborn, A.T.C.M., sang an offertoire at the evening service. On the following Tuesday a service was held, and sermon preached by the Rev. W. Henderson, of Warton, and on Wednesday, the Rev. R. J. S. Adamson, of Southampton, was the preacher. The offertories were quite large, over \$50 being realized, which will be devoted to the re-shingling of the church.

Lake Arrow and Elsinore.—These two churches held their annual Harvest Thanksgiving services on Sept. 26, when the Rev. W. G. Reilly, of Chatsworth, preached appropriate sermons, and the churches were very neatly decorated.

Pine River.—On Sept. 10th the Rev. J. W. Jones, of Tara, preached the Harvest Home sermon for this congregation. The attendance was quite large, and the decorations attractive. St. Luke's church invariably has good Harvest Homes, and this year was no exception.

Blyth.—The rector, the Rev. T. E. Higley, exchanged with the Rev. G. M. Franklin, of Ripley, on Sept. 26.

London.—Memorial Church.—On Sunday, Oct. 10th, Rev. H. C. Dixon, diocesan missionary, of Toronto Diocese, began a week's special services in this church, and also addressed the Y.M.C.A. in the afternoon.

The semi-annual Ruri-Decanal Chapter of Perth held its regular meeting in the school-house of St. James' church, Stratford, Thursday morning and afternoon, Sept. 30. The morning session opened at 10.30, and it was found that the following members were present: Clergymen—Rev. Rural Dean Deacon, M.A., Stratford; Rev. D. Williams, M.A., and Rev. H. Tancock, St. James, Stratford; and Rev. T. G. A. Wright, Millbank. Laity—Alex. Harron, jr., Millbank; E. Sydney Smith, Stratford; W. H. Coulton, Sebringville; Mr. Creery and Mr. Irvine, Kirkton; H. M. Johnson, Stratford. After the reading and signing of the minutes, the first business taken up was the question of reorganization of the parishes. Discussion on this subject was postponed to await proceedings on the part of the Executive Committee of the diocese. Mr. Wright's suggestion as to a lecture bureau was kindly received, but action on it was deferred till the afternoon. The date of missionary meetings to be held in every parish, according to the rule of the diocese, was left to be fixed by the individual clergymen as it may suit best the circumstances of their parishes. This concluded the business of the morning, and the deanery adjourned to meet again at 2.30 in the afternoon. Immediately after re-assembling in the afternoon the deanery proceeded to elect the Missions Committee, of which the Rural Dean is a member ex-officio. The following were elected: Revs. D. Williams and T. G. A. Wright; Mr. Creery, of Kirkton; Alex. Harron, jr., Millbank. Resuming Mr. Wright's suggestion re lecture bureau, it was moved by Mr. Williams, seconded by Mr. Wright, that an effort be made to educate the public throughout the deanery in Church principles, Church thought, and Church methods; and that a series of lectures be delivered in every parish for the purpose; and that the Rural Dean and the secretary (Mr. Williams) be requested to draw up a scheme of said lectures, and so far as possible see to its execution. The motion was carried. This concluded the business of the deanery, and it adjourned to meet again in May. After the deanery adjourned the Missions Committee met, and the following is the result of their deliberations: Kirkton's assessment is raised from \$200 to \$250, in consideration of having two services a Sunday. Biddulph's assessment is to remain at \$200, with services in afternoon. Lis-

towel's is \$800 and a house, and Shipley's \$50. Millbank's assessment is raised from \$350 to \$475, while Crosshill's remains at \$125. Milverton is to remain at \$125. Mitchell's is \$900 and a house. St. Mary's is \$900 and house. Atwood's is \$125, Henfryn's \$75, and Elma's \$225. That of the Home Memorial, \$900, and Sebringville, \$150.

Gorrie.—Rev. C. R. Gunne, M.A., rector of this place, has been appointed rector of Parkhill, in succession to Dr. Beaumont, now superannuated, and acting as secretary of the London Society for Mission Work Among the Jews. Rev. Mr. Farney, of Mount Pleasant, is the new rector of Gorrie.

Wingham.—Confirmation services are appointed here for Oct. 24.

Crosshill.—Harvest Thanksgiving services were held here morning and evening, Oct. 10th. In the evening the church was taxed to its utmost capacity to accommodate the congregation.

Township Ellice, County Perth.—Oct. 4.—The building put up for Sunday school purposes in the Middleditch settlement, was dedicated to religious purposes after the solemn and impressive ceremony of the Church of England, by Rev. D. Deacon, M.A., on Sunday last. The building was packed to the doors by an audience who felt justly proud of their little place of worship, which does them great credit when their numbers and circumstances are considered. The choir of the Sebringville church was in attendance, and added not a little to the pleasure of those present.

Gadshill Mission.—Friday evening, Oct. 1, quite a number of the members of the congregation of St. James' church, Stratford, drove out to the school-house at Gadshill, for the purpose of giving an entertainment to the mission congregation in that place. The place was jammed, and judging from the applause and laughter, everyone enjoyed themselves to the utmost. Rev. D. Williams, M.A., presided over the meeting in his usual happy manner. The following gentlemen, during the course of the evening, rendered solos: Dr. Ahrens, Rev. H. Tancock, Fred Macklin, and R. R. Neild. Miss Street also gave a vocal solo, which was much enjoyed. Miss Florence Copus gave a recitation, which was encored. Rev. D. Williams gave two readings, and Master Alfred Smith rendered two cornet solos. The proceeds of the concert were very handsome, and will be used for the mission work at Gadshill.

Seaforth.—Harvest Thanksgiving services were held in St. Thomas' church on Sunday last by Rev. John Ridley, R. D. of Galt, Rev. Mr. Hodgins performing a like duty at Trinity church, Galt. The sermons preached by the rector of Galt were among the best ever heard here, and were listened to by large congregations. The choir, which has received some additions lately, were a large factor in rendering a bright and hearty service. Grain, fruit, and flowers, were seen everywhere in the sacred building. It seemed as though all the ladies in the congregation must have lent a hand, the work was so large and so well done. The collection (considering the fact that over \$225 has been given this summer to the diocesan debt, the French mission, and to Canon Rodgers, of Rupert's Land), was good; over \$80 being raised at the morning and evening services. The service in the afternoon was for the children, and they enjoyed the talk of the eloquent rector of Galt. Everyone will be pleased to have another visit from him in the near future.

Rev. W. H. Battsby, of Hungerford, has been appointed by Bishop Baldwin to succeed the late Rev. F. R. Ghent as pastor of St. Mary's church, Walkerville.

Windsor.—The Rev. T. B. Smith, curate of All Saints', has resigned, as the income of the church is not sufficient to pay a curate.

London.—The Rev. H. C. Dixon, licensed by the Bishop of Toronto as mission preacher for the



Diocese of Toronto, concluded on Sunday evening last, an eight-days' mission at the Memorial church. Rev. Canon Richardson writes: "Mr. Dixon's work has been most stirring and helpful to many in my congregation, and to others outside. He has given us a course of sermons night after night, upon the cardinal truths of our religion and in their bearing upon Christian life and practice. Christ and His cross have been clearly presented, and therein have been shown the need of sinful men and the fullness of grace there is to supply that need. Mr. Dixon is an intensely earnest man, and he speaks as one who is fully controlled in his own heart and life by the truth he urges upon others. His addresses are faithful expositions of Holy Scripture, and by the preaching of the Word he persuades men—careless men—to turn to God, and pious men to more fruitful living. He uses illustration freely, and such as has come within his own observation. Being a man of very varied and wide experience in the Church and in the world, in philanthropic and mission work, as well as in business life, he is well adapted to mission preaching and dealing with individual souls. In all his ministrations Mr. Dixon is thoroughly loyal to the Church, of which he is an ordained minister, and his references to the sacraments and Prayer Book make his addresses helpful to many of our people. We commenced on Sunday, Oct. 10th, and in addition to the regular morning and evening service, the missionary in the afternoon addressed the teachers, young people, and children of the Sunday school. On the Monday and Tuesday evening the services were held in the parochial school-room, and on Wednesday and two following evenings in the church. A Bible reading was given on Wednesday and Friday afternoons, and on Saturday evening a talk to young men in the parish room. The topics treated were each one distinct and yet well related to each other, forming a complete course. The closing sermon, last Sunday evening, from Josh. xxiv. 15: "As for me and my house, we will serve the Lord," was listened to with deep spiritual interest by a large congregation, that completely filled the church, and the impressions made will not soon be effaced. I am satisfied that nothing but best results will follow the mission of Rev. H. C. Dixon to my people.

London.—The Alumni Association of Huron College will hold two special sessions in connection with the formal opening of the Western University, the week also of the H.A.L.W. Association and S.S. Convention. A session for the deepening of the spiritual life, on Tuesday afternoon, Oct. 26th, at 2 o'clock, when the subjects of "Deepening of Spiritual Life," "Glorifying Christ," and "Some Lessons from the Book of Jonah," will be presented by the Bishop and Rev. G. A. Wright, B.A., respectively. The formal opening takes place the same evening at 8 o'clock. Business session on Wednesday morning. As the members can take advantage of the reduced rates and billeting arrangements of the Lay-Workers, a very full attendance is expected.

#### ALGOMA.

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

Mr. T. J. Hay, of Dunchurch, Ont., has been appointed to Sturgeon Falls by the Bishop of Algoma, and will take up the work there at once.

The Rev. W. A. J. Burt has taken charge of Gravenhurst parish during the absence of Rev. Dean Machin in England. It is expected that the Rev. T. C. Chilcott will succeed Mr. Burt at Port Carling.

#### CALGARY.

RT. REV. CYPRIAN PINKHAM, D.D., BISHOP, CALGARY.

Pincher Creek.—The Rev. H. Havelock Smith wishes to thank, on behalf of the congregation of St. Martin's, Livingstone, through your columns, the person or persons who kindly sent a dozen of service books (Common Prayer and Hymns A. and M. combined). I hope some more of your readers will have seen our needs, and furnish this

little log mission church with other requisites suitable for the greater convenience in rendering our services of public worship. An altar cloth and wall curtains have been promised by the Kilburn Sisters, of London, England. Col. Elton, Livingstone, Alta, N.W.T., church warden, will be glad to receive any further donations, and those who are prompted to help us may rest assured that they are doing real missionary work, as these tokens of good-will and fellowship are evidences that our distant missions are not forgotten by our more favoured brethren in the East.

### British and Foreign.

The Dean of Sydney celebrated his 86th birthday in July last.

The parish church of Bradford, Yorks, is to be restored very shortly.

A new organ, the largest and most perfect in the principality, was dedicated recently in Bangor cathedral.

The Church of St. Martin-in-the-Fields, which has been restored and redecored throughout, was lately reopened.

The Dean of St. David's (Dr. Howell) has resolved to have a typical Welsh musical festival in his cathedral next summer.

The Rev. H. W. Stewart, M.A., rector of Knockbreda, and Canon of Down, has been appointed Chancellor of Down cathedral.

The Rev. Canon Elwyn, Master of the Charterhouse died recently, aged 68. He was one of the best known clergymen in the Church of England.

The Rev. J. S. Thomas, bursar of Marlborough College, who has been associated with the College ever since its inception, died at Marlborough a few weeks ago.

The Lord Bishop of St. Asaph is suffering from the effects of overwork, and has been in consequence compelled to cancel all his engagements for the present.

St. Andrew's church, Fortrose, Scotland, has been presented with a handsome brass lectern and a beautiful silver communion plate service, by Colonel Stephen, C.B., and Mr. J. D. Fletcher, respectively.

It is generally believed in London clerical circles that Canon Winnington Ingram will succeed Bishop Browne as Bishop of Stepney. The name of the Rev. Prebendary Turner, late rector of St. George's-in-the-East, is also mentioned.

The Bishops of Glasgow, St. Andrew's, and Edinburgh, officiated at the funeral of the late Dean Montgomery. The first part of the service was held in the cathedral, the latter at the Dean cemetery. The funeral obsequies were very largely attended.

A permanent result of the visit of eminent Roman Catholics to Canterbury cathedral is that the Dean and Chapter of Canterbury have accepted the offer of Cardinal Vaughan, the Duke of Norfolk, and others, that they should restore Cardinal Pole's tomb.

"Kennion Hall," in Adelaide, which was built for the use of the Boys' Brigade, and as a memorial of the work done in that diocese by the present Bishop of Bath and Wells, was formally opened by Lady Victoria Buxton, the wife of the Governor, some weeks ago.

The Church Congress which has recently been held at Nottingham, produced some capital speeches, notably those of the Archbishop of Canterbury and the Dean of Rochester. More than

three thousand tickets were sold to Churchpeople who flocked to Nottingham from all parts of the United Kingdom.

A missionary demonstration on an unusually large scale has just been held in Leeds. Ten of the colonial Bishops who took part in the recent Lambeth Conference were present and gave addresses. The demonstration, which was under the presidency of the Vicar of Leeds was very largely attended.

The Archdeacons of Rochester and Kingston, together with Canons Rhodes, Bristow, Erskine, Clarke, and Streatfield, and the Hon. Evelyn Hubbard, M.P., have accepted an invitation to serve on a committee which has been appointed to consider the advisability of dividing the Diocese of Rochester.

The death of the Ven. Archdeacon Richardson, who was quite recently appointed to the Archdeaconry of Wrexham by the Bishop of St. Asaph, is announced. He was for 30 years Vicar of Corwen, and had just resigned that living to enter upon his new duties, when he was struck down by heart disease.

By the death of the Rev. Samuel Smith the Church of England has lost one of its oldest priests. He died recently, aged 94. The late Mr. Smith was ordained in 1827, by Dr. Howley, who was at that time Lord Bishop of London, becoming Archbishop of Canterbury the following year. In 1832 he was appointed to the Vicarage of St. George's, Camberwell, which benefice he held for fifty-three years. On his retirement he was appointed to the Rectory of Kingsdown, Kent, where he remained for nine years. He gave up all active clerical work four years ago.

The roof of the new church at Weston, in the parish of Runcorn, is now for the most part completed, and the sacred edifice will probably be ready for service next Easter. The church, which has been so widely designated the Choir-Boys' Church, on account of the part the local lads have taken in raising the funds, still maintains its reputation. From the last subscription list it appears that small sums continue to flow into the choir-boys' fund from all over the country. Between 2,000 and 3,000 choir-lads have already sent something. In a few cases entertainments seem to have been organized by fellow-choristers. The Weston boys are still, to all appearances, working as vigorously as ever, and they will fully deserve their church when they get it. Between £1,000 and £2,000 is still required, and Lady Constance Grosvenor has shown her interest in this work—so unique in some respects—by promising to open a bazaar in aid of the building fund.

### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

#### THEIR UNIVERSITY THE TEST.

Sir,—In justice to the bona-fide professional church musicians, and in the interests of the clergy, musical committees, etc., who have the control of the various church appointments in this country, I humbly venture to warn the latter gentlemen against giving preference to musicians who tack Mus. Doc. before or after their names, omitting the name of their university. The test for such qualification (if any at all), if made public might be found rather embarrassing to the man who poses as such. With the profoundest respect, I raise my hat to all musicians who have won this much-coveted distinction at a recognized uni-

versity, and for the guidance of the Church authorities, I mention that such gentlemen invariably associate the name of their university with their degree, as a guarantee of good faith. I could say more, but I think this is sufficient for the purpose for which it is written. This letter is the outcome of a friendly conversation with a fellow-professional musician, and I know will be heartily endorsed by others of the fraternity.

MINIM.

#### HURON THANKSGIVING OFFERTORIES.

Sir.—One of the objections formerly raised to the annual offertory on behalf of Algoma, was that the proceeds went to secure the Bishop's stipend, and not to assist the struggling missionaries of that diocese. A similar objection obtains in some quarters with reference to the annual Thanksgiving offertory for Huron College, the proceeds of which are paid, it is understood, as a salary to the bursar. (See page 74, Synod Journal, 1871). The Bishop of Algoma now receives his stipend from other sources than the annual offertories, which will, in future, be devoted to the payment of the meagre allowances of the hard-worked priests in Algoma. If some correspondent will very kindly indicate some way by which our Thanksgiving offertories can be used for the assistance of our Huron College students, some of us would be glad. If Huron College really needs a paid bursar, let some other means of raising his salary be devised, but as long as people wish to assist the poorer students, and the usual appeal by our clergy is that the offertory is to encourage young men to advance to Holy Orders, whereas the monies raised are not now being used for that purpose, it is very earnestly to be hoped that this matter may speedily be attended to. The students need our help during the College course, but I am not so sure of payments to the bursar (a most worthy gentleman, by the way), coming under the head of charity.

A FRIEND OF HURON COLLEGE.

—A large quantity of diocesan news and correspondence left over for want of space.

### Family Reading.

#### THE OTHER WORLD.

It lies around us like a cloud,  
The world we do not see,  
Yet the sweet closing of an eye  
May bring us there to be.

Its gentle breezes fan our cheek  
Amid our worldly cares,  
Its gentle voices whisper love  
And mingle with our prayers.

Sweet hearts around us throb and beat.  
Sweet helping hands are stirred,  
And palpitate the veil between  
With breathings almost heard.

The silence, awful, sweet, and calm.  
They have no power to break,  
For mortal words are not for them  
To utter or partake.

So thin, so soft, so sweet, they glide.  
So near to press they seem.  
They lull us gently to our rest.  
They melt into our dream.

And in the hush of rest they bring,  
'Tis easy now to see  
How lovely and how sweet a pass  
The hour of death may be—

To close the eye and close the ear,  
Wrapped in a trance or bliss,  
And gently drawn in loving arms,  
To swoon from that to this.

Scarce knowing if we wake or sleep.

Scarce asking where we are,  
To feel all evil sink away,  
All sorrow and all care!

Sweet souls around us watch us still,  
Press nearer to our side,  
Into our thought, into our prayers,  
With gentle helping glide.

Let death between us be as naught,  
A dried and vanished stream,  
Your joy be the reality,  
Our suffering life the dream.

—Harriet Beecher Stowe.

#### THE WABASH RAILROAD

With its superb and magnificent train service, is now acknowledged to be the most perfect railway system in America. The great winter tourist route to the south and west, including the famous Hot Springs of Arkansas, Old Mexico (the Egypt of the New World), Texas and California (the land of sunshine and flowers). Passengers going via the Wabash new line reach their destination in advance of other routes. Wabash trains reach more large cities than any other railroad in the world. Detailed information will be gladly furnished by any railroad agent, or J. A. Richardson, Canadian passenger agent, north-east corner King and Yonge streets, Toronto.

#### NATURE'S WONDERS.

Every gleam of sunshine is a group of wonderful energies coming from the sun to the earth, where they are stored for many uses. Many of those which came in old times built up all sorts of vegetation, then for a time were buried, locked up as coal; then, liberated for our fires, passed into other and future uses. Parables were they setting out the uncomprehended. Sunbeams turned into wood, and by further activities passing on, show that the movements of worlds and all in them are children of the vibrations of atomities, so minute they cannot be seen, and, though measured by scientific processes, surpass our imagination. Whatever happened in the past everything wrought now, all the future contains, was, is, or will be linked with those tiny rhythms of motion which eye hath not seen. The wisdom of Solomon, God-given, so that there was none like him, moved by means of little oscillations, and when he did wrong were ill-used and moved by his own folly in sin by departing from God—that God to whom we pray, in use of the same invisible powers.

We require some six hundred thousand moons to give light equal to that of the sun; and the sun, without stint or apparent diminution, sends forth splendour as if he meant to work for ever. Comparatively little of his light, heat, and other forces is received by the earth and other planets; the much larger part is sent away into space. What becomes of it? No force, nor substance, we are told by scientific men, perishes; nor can we think there is any purposeless, useless, wasteful, wandering about in infinite space. God has not made anything in vain. It may be that the meteors, which are as fuel to maintain the sun's fires, have been shaped of that superabundance, and return home to keep the hearth alight. It may be that whatever escapes beyond his attraction goes to form the nebulae discerned afar, and regarded as infant worlds, to grow up as did our own world. The Hebrew words used for creating, making, shaping, imply not so much a work done at once, and left, but rather a work in continuance. Jesus said: "My Father worketh hitherto, and I work." Thus God's creation is a continual creation. His power, wisdom, life, love, are everywhere; and always supplying the needful for every creature. His ten-

der mercies are over all His works. Our reason is less than the moonlight as to the sun compared with Divine Reason; those ungodly persons are naturally defective who do not discern that the splendour, forces, and works in nature require an infinite power outside nature for their production.—Prebendary Reynolds.

#### TORONTO CONSERVATORY OF MUSIC.

The Toronto Conservatory of Music entered upon its second decade at the opening this fall, in its magnificent new building at the corner of College street and Queen's ave., one of the most beautiful sites in the whole city, in close proximity to the Parliament buildings, the University of Toronto, and other important educational institutions. At the close of a decade it stands in the fore-front among the leading schools of music on the continent, and is the only one in Canada that may be favourably compared with the conservatories of Europe. Its design is to furnish instruction in music in all its branches, as well as in elocution and dramatic art. Being affiliated with Toronto and Trinity Universities, it gives special attention to preparing students for University examinations, leading to degrees in music. The success of the Conservatory has been unparalleled; its students come from all parts of Canada and many points in the United States, yearly increasing in number, reaching last season a total of 765. This season is already far in advance of all others in point of attendance, both in music and elocution. No doubt this marvellous growth is due to the excellence of the staff, which is of unquestioned strength, the splendid equipment, and the superior advantages afforded its students, together with the very able and efficient direction and oversight of Mr. Edward Fisher, the musical director, whose eminent abilities and experience so thoroughly qualify him as the head of that progressive institution.

#### THE LOVE OF CHRIST.

Think what the intensity of His love for men must be, to have made Him voluntarily embrace a life of such unutterable sadness as that of His life here. We bear the ills and woes of life with such fortitude and cheerfulness as we can, because we must bear them. But to choose to bear them when we need not—ah! that is quite another thing. Which of us could do that? Which of us, having the power to be happy, would voluntarily turn his back on happiness, and live with sorrow all through his career here for the sake of his fellow-creatures? Perhaps you will tell me some great saints have, like their Lord, given up the world with all its attractions and pleasures, and devoted themselves to the service of the weak and the sick, and the suffering and the sinning. Yes, that is very true; all honour to them for it! Still, in giving them their just meed of praise, one must not forget that there is something of self too in their sacrifice. They believed that in foregoing the pleasures of earth they were securing for themselves the eternal pleasures of heaven. If they carried the cross, as they did, bravely, they could not but feel, and the thought thrilled them with joy, that it was the way to the crown. But Jesus had no need to win the joys of heaven by the sacrifice of those of earth. They were His already; they had been His for all eternity in the bosom of the Father. He derived not His being from birth into a life like ours, with its inevitable burdens and sorrows, as well as joys—a life in which it was only a question of more or less of one or the other, when the choice of a career had to be made. He dwelt in the enjoyment of unutterable and unruffled bliss; and He gave it all up without a moment's hesitation, without one lingering regret, and of His own free will, with all the energy of

Our Divine Being, embraced the life of such as we are, with its daily griefs and troubles intensified a thousand-fold for such a pure and highly-strung sensitive soul and body as His human soul and body were, that He might save us poor sinners, out of pure love. Ah! what love that must have been; who shall measure its length and breadth and depth and height? Who will profess to fathom it, or venture to set a limit to what it can do? What must be the barriers we place in its way, and what the wilfulness and obstinacy with which we keep them there, if they are to be able to prevent this love of Jesus from reaching and melting, and renewing, and saving us? Oh, brother and sister! let it not be in vain that such a Saviour lived such a life here, and died such a death, out of pure love for you and me.

LIVING AT OUR BEST.

Do not try to do a great thing; you may waste your life looking for the opportunity which may never come. But since little things are always claiming your attention do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on high places of the field, within the view of all, and to do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a valley of stones, nourishing a few lichens and flowers, or now and again a thirsty sheep; and do this always, and not for the praise of man, but for the sake of God.—This makes a great life.

THE MINISTRIES OF LIFE.

It is the way of the world to avoid those who are down, and to keep them down. It used to be said after a great battle, "Alas! for the conquered." They crowned the victors with laurel and carried them in triumph, but no one had a word of sympathy for the beaten. So nowadays, the world has no word for the conquered in life's battle; the beaten man, the fallen man, the failure, must expect no mercy, no help. When a man is successful, when he wins a front place, the world takes him by the hand, and lifts him up higher, and crowns him and flatters him; but if he falls in the race, and is conquered in the battle, the world leaves him to his fate. The example of our Lord Jesus Christ is just the opposite of this. He came to seek and to save those who were lost; He came not to call the righteous, but sinners to repentance. He lifts up the weak children, not the strong men; He takes by the hand the man who is down. Here is our great object lesson, because what Jesus did He expects all Christians to do. We are not to give only to those who can give to us again; we are not to send our presents to the wealthy and influential, that we may get something in return; we are not to pay our court to the popular and the prosperous; we must help those who are down, those who have started on life's race and fallen, who have entered the great, grim battle of life and been beaten, who are bowed down under a burden greater than they can bear, who are unpopular, unknown, uncared for. Many a lost and ruined life might have been saved if someone had only come at the right moment, and taken the poor beaten failure by the hand. I do not mean that we can always remove the trouble of

others, but we can encourage them to bear their burdens bravely. I do not say that we can all give money or influence to help the fallen, but we can give them love and sympathy; we can take them by the hand, we can lift them up and set them on their feet, we can give them a helping hand in bearing their load. We can go to a brother who is sitting in the dark alone with his sorrows, and let in God's sunshine, and say a cheery word of comfort.—Rev. H. J. Wilmot-Buxton, M.A.

FAMILY PRAYER.

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

MAN'S INFLUENCE ON MAN.

About the mere presence and person of good men there hang a charm and a spell of good which makes them do good even when they are not consciously thinking of doing good at all. Their very presence does good as if there were an angel there; and from their mere silence there spreads an influence, a flowing in of higher motives and purer thoughts into the souls of men. So, too, the mere presence of bad men, makes us bad when they are not thinking of doing harm. Marguerite asks Faust with surprise how it is she finds herself unable to pray when his friend is by. How many a crime has been consummated solely because of vicious wickedness unconsciously made plastic by stronger wickedness. Among the pure and good the base and impure inspire a shuddering repulsion such as the presence of Judas Iscariot seems to have inspired in the heart of St. John; but among the many who are but the weakly bad, the contagion of the stronger bad has an assimilating force. Are we noble enough to enter into the meaning of the sigh of Jesus, and to share His pure and Divine Passion for the world? If so, we must enter also into the spirit of His life, and the very first condition of doing that is sincerity—a sincerity which can only be shown in the whole-hearted effort after personal innocence and personal holiness. If we would do as Jesus Christ did we must be His servants. If we would help to heal the acknowledged evils of the world, we must ourselves be free from them. If we would tend the plague-stricken, there must not be the plague-spot in our own hearts. He who would help others must not only show others, but lead the way.—Dean Farrar.

CAN BE PUNCTUAL.

Punctuality is a virtue more desirable than it is common. To see how many persons are habitually late at a free lecture, or at an ordinary church service, would suggest the thought that it is well-nigh impossible for the average man or woman to be on the minute in any such case. But those same persons find it entirely practicable to be at the railroad station with scrupulous exactness, when they have to take a train that runs on schedule time. Then, again, there is the illustration of morning prayers at a college chapel. If the time of beginning is ten minutes past eight, it is really remarkable how few students are on hand at five minutes past eight, and how large a portion of the entire body of students passes through the chapel doors in the last two minutes of grace. They are all with one accord in one place at one time, in that case; for their college standing depends on their punctuality at morning prayers, among other things. So it seems that persons can be punctual, if they are going to gain enough by it; but when it is simply a question of annoyance to the lecturer and his audience, or to the pastor and his congregation, the selfish inducement to well-doing is lacking. How would it answer, by the way, to have the names of habitual, or of frequent, late-comers at church posted, on occasions, in the church vestibule, or read off from the pulpit? Punctuality is a possibility, as a rule. It is only a question of motive that stands in its way.

THE PURPOSE OF LIFE.

Suppose I am one of those men whose ideal of life is a perfectly-done task, everything fulfilled to the uttermost, the ends all folded in the finished work, to which no judge in all the universe can find a word to say except "Well done." Suppose, with this ideal of life, my real life is a failure. Nothing is done. Unfinished work, material all spoiled by handling, and wrought into no useful shape, is lying all around—and that is all! Is there any consolation for such a failure as that? Surely none. If the work, the finished work, neat, trim, perfect work, were the end of it all, then surely there is no consolation. The material is wasted; there can be no repair; there is no second chance. But if behind the work there lies a purpose, and if God may present Himself to me over the ruins of my fallen work as He never could have entered in by its stately and well-built gates, and so the purpose of my life may be attained in all the failure of its form; then, surely, there is consolation—the consolation upon which the bravest and the most successful of us have to fall back a thousand times; the promise of repair, which, though it never can make the breakage of a life seem trivial, may prevent it from seeming fatal; and may make a new courage where the old has died, a courage full of faith when the courage of self-reliance has become impossible for ever.

A SURE SIGN.

"That woman is a good Churchwoman."  
 "Oh, no, she's not."  
 "Why, how do you know?"  
 "Because she doesn't kneel during the prayers. You thought her a Church-woman because she used her Prayer Book in the service, but that's no certain sign. Plenty of outsiders who occasionally 'drop in' for a special service or 'to hear the music,' have learned to find the Psalter and follow the prayers. It's becoming quite the thing now to own, and on occasion use, a Prayer Book, but to kneel right down on one's knees is an act of real worship to God that the outsider does not comprehend, or at any rate, doesn't perform."

## IN THE MIST.

Gray days of autumn, the dearest days of all,  
Whose gentle mists in tenderness about earth's sor-  
rows fall.

Sing to me thro' their silence a song forever dear,  
To troubled hearts o'er weary and sad with hope  
less fear.

Gray days of autumn, their spirit sings to me,  
Of blessed rest beyond the veil that hides eternity.  
The harvest of my patient toil thro' summer's heat  
and glare.

Gleams thro' the peaceful shadows and awaits my  
journey there.

Gray days of autumn! life's promise long ago,  
Has waited well your coming—Ah, 'tis true that  
truth is slow.

And yet I have forgotten all the sorrows of the  
day.

That only lived to fade and fall into a sea of gray.

Gray days, the fairest, the sweetest of the year,  
Whose soothing arms enfold my heart with sym-  
pathy so dear.

I may not count the burdens dropped beside the  
weary way.

But only find one perfect joy hid in the misty gray.

## RELIGION AND LIFE.

The law of love in all its most delicate shades of application to spirit, word, act and manner is the law of all true Christian living. Thus the religion of the Sabbath, like a precious perfume, must pervade all the days of the week. Its spirit of holiness and reverence must flow down into all the paths of every-day life. Its voices of hope and joy must become inspirations in all our cares and toils. Its exhortations must be the guide of hand and foot and finger in the midst of all trial and temptation. Its words of comfort must be as lamps to burn and shine in sick-rooms and in the chambers of sorrow. Its visions of spiritual beauty must be translated into reality in conduct and character. So, in all our life, the Sabbath's lessons must be lived out during the week; the patterns of heavenly things shown in the mount must be wrought into forms of reality, and act, and disposition, and character. The love of God which so warms our hearts as we think of it must flow out in love to men. We must be Christians on Monday as well as on the Sabbath. Our religion must touch every part

of our life and transform it all into the beauty of holiness.

## COST AND THOROUGHNESS.

Verily these are traits for which the Christianity of our day is chiefly waiting. We have wordy professions and effusive sentiments; would that we might have more of the spirit of thoroughness and the spirit of sacrifice. We may well rejoice and be thankful when any Christian disciple strives anywhere to do anything that tells out to God and men, whether in wood, or stone, or gold, or precious stones; that such an one would fain consecrate to Him the best and costliest that human hands can bring.—Bishop H. C. Potter.

## HINTS TO HOUSEKEEPERS.

To remove tar from any kind of cloth, saturate the spot and rub it well with turpentine. This will be found speedily effectual.

Cream Muffins.—One pint flour, one pint cream, two eggs, tablespoon of butter; boil the cream and butter together, mix in the flour, drop in buttered muffin moulds and bake quickly.

Apple Custard Pie.—Beat the yolk of one egg and one-half cup of sugar until light and foamy, then beat in one cup of apple sauce that has been strained through a fine strainer, season to taste with lemon extract. Bake with an under crust in a quick oven. Make a meringue of the white of the egg, spread it over the pie as soon as it is done and brown lightly.

Fried Apple Turnovers.—Mix two teaspoonfuls of baking powder with two cups of flour, work in a piece of butter the size of an egg and one tablespoonful of sugar, add water sufficient to make a soft dough, cut the dough into six or eight parts and roll each one out thin. Into the centre of each of these put a spoonful of apple sauce, sweetened and seasoned to taste with boiled cider and spices, roll the crust over in the shape of turnovers, pinch the edges together so the juice will not run out, and fry in hot lard.

Baked Chicken Pie.—Joint the chickens, place the pieces in a pot with some small pieces of salt pork; cover them with water and boil until tender; make a crust as for biscuit, with a half more shortening. With half of the crust line a deep dish a little higher than the edge, put in the meats, pep-

per and salt to taste; cover the top with the other half of the crust, cut one or more holes in the upper crust for escape of steam, and bake about three-quarters of an hour.

Quick Pudding.—Sift two cupfuls of flour; add one tablespoonful of butter, two table-  
spoonfuls of sugar, three well-beaten eggs, with a pint and a half of milk; flavour with extract of lemon; turn into a greased pudding pan, and set in a quick oven to bake for 20 minutes. Serve with hard sauce.

The Chicago Record gives a list of this country's great benefactors of educational institutions, and the universities and colleges which have received their munificent gifts. Stephen Girard heads the list with the \$8,000,000 to Girard College, Philadelphia; John D. Rockefeller has already given \$7,000,000 to the University of Chicago. George Peabody gave \$6,000,000 to found the Peabody Institute in Baltimore, to Harvard, and Southern institutions. The Leland Stanford estate has brought \$5,000,000 to the University of California. Johns Hopkins bequeathed \$3,500,000 to the Johns Hopkins University, Maryland; Asa Packer \$3,500,000 to the Lehigh University, Pennsylvania, and Paul Tulane to the Tulane University, Louisiana, \$2,500,000.

A clergyman was very anxious to introduce some hymn books into the church, and arranged with his clerk that the latter was to give out the notice immediately after the sermon. The clerk, however, had a notice of his own with reference to the baptism of infants to give out; accordingly, at the close of the sermon, he arose and announced that "All those who have children whom they wish to have baptized please send in their names at once to the clerk." The clergyman, who was stone deaf, assumed that the clerk was giving out the hymn-book notice, and immediately arose and said: "And I should say, for the benefit of those who haven't any, that they may be obtained of the vestry any day from 3 to 4 o'clock; the ordinary little ones at one shilling each, and special ones with red backs at one shilling and four pence."

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned, and however early a man's training begins, it is probably the last lesson that he learns thoroughly.



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Toronto*

## Warm Dwellings Guaranteed

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**The TORONTO RADIATOR MFG. CO., Limited, Toronto, Ont.**  
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## SPENCE 'DAISY'

Still acknowledged to be the BEST on the market. Imitation is the best proof of excellence. **Be not deceived.** The "Daisy" is no experiment; it has been thoroughly tested during the past six years. There are thousands in use and all giving satisfaction. There is no other in the market with the same record.  
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We guarantee Safford Patent Radiators the best Heaters ever made since the world began.

For Heating by Hot Water and Steam



**HOT WATER HEATER**

**Children's Department.**

**ONLY THESE.**

Just to do the very best  
That in us lies each day!  
Just to glean the sunbeams,  
And to toss the clouds away!

Just to keep on hoping,  
Though the disappointments grow!  
Just to let a healing smile  
Follow the teardrop's flow!

Just to be as loving  
As we can, and kind and true,  
Clinging to the "Golden Rule"  
In all that we may do!

Just to count the blessings,  
With the ills of life,  
And our heaven-helped victories  
Over pain and strife!

Then as on we journey  
Towards the setting sun,  
Christ at last will greet us  
With the words "Well done!"

**"HOW DO YOU DO?"**

The ordinary polite inquiry, "How do you do?" calls for nothing but a conventionally polite response; but if a man is past "the allotted age," and a philosopher besides, it may elicit a reply full of meaning and worthy of record.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend who shook his trembling hand and said:

"Good morning! And how is John Quincy Adams to-day?"

"Thank you," was the ex-president's answer, "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy

**Exhaustion**

**Horsford's Acid Phosphate**

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R. I.  
Beware of Substitutes and Imitations.  
For Sale by all Druggists.

**Clergyman's Statement**

**Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.**

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

**Hood's Sarsaparilla**

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5.

**Hood's Pills** cure nausea, indigestion, biliousness. 25 cents.

Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff.

It was not long afterward that he had his second and fatal stroke of paralysis in the Capitol at Washington. "This is the last on earth," he said. "I am content."

**GRANDMA'S RUG SERMON.**

"There, it is done at last!"

Grandmother shook out the bright, braided rug that was to add a touch of luxury to an invalid's room, and laid it in the window seat where the admiring eyes of the family could rest upon it.

"It is pretty, and it will be a great comfort to poor Becky," remarked Mary, "but didn't you get dreadfully tired before you were through braiding it? That steady over-and-under gets to be so monotonous."

"Why, no, child!" answered the kind voice cheerily. "You see, I was just thinking that's what we have to do all the time if we are going to make our lives of any use, and fit them to other lives so that they will run smooth and even. It is over this one's odd ways, and under that one's prejudices, covering quickly over this bit of forgetfulness, and slipping quietly under that streak of selfishness—over and under all the time. It is because people do not understand this that so many lives are all knots and tangles, and so many families, instead of being a happy whole, are all loose ends and rough edges. It is strange what different dispositions come together even in one household, and we none of us have a chance to choose just what lives we will have woven in with our own. We do not all feel alike, nor see things in the same way; and it doesn't do to be always running against the irritable temper because it oughtn't to be irritable, nor arguing against the unreasonable opinion because we are sure that it is unreasonable. There is no peace in that way, and it never makes matters better. We were not put here to make everybody over, but just to weave our days into the best

and sweetest pattern we can, and to make the best we can of the other threads that run alongside of ours—over and under, crossing out a stain here, and holding up a weak place there. The trouble with most of us is that we want to run straight on in our own way, and have other folks do the winding in and out. But some of these others that we think so troublesome to get along with may not look half so knotty in the Lord's eyes as they do in ours. And I tell you, child, I've lived long enough to see that some of those we call most faulty and cross-grained may fit into their places wonderfully well if only there is love enough to go over and under until things grow smooth. Don't you suppose that is what the Bible means when it says: 'As much as lieth in you, live peaceably with all men?'

"Oh, no! I didn't get tired. You see there was the whole thirteenth chapter of 1st Corinthians—that one about charity—in that rug, and I did not have time to study out half of it before I had come to the end of my braiding."

**A MOTHER'S STORY—HER LITTLE GIRL CURED OF CROUP.**

Having tried your medicine, my faith is very high in its powers of curing Cough and croup. My little girl has been subject to the croup for a long time, and I found nothing to cure it until I gave Dr. Chase's Linseed and Turpentine, which I cannot speak too highly of.

Mrs. F. W. Bond,  
20 Macdonald St., Barrie, Ont.

**HOW LITTLE JAPS COUNT.**

The little Jap was busily engaged in counting the knuckles of his left hand with the forefinger of the right. He had gone over them several times when a companion asked him what he was doing.

"I am counting the days to Christmas," replied the little Jap with a smile. "You know some of the months have more days than others, and I am counting the days and adding them together."

The Jap's companion seemed puzzled, and asked: "How do you do it that way?"

"How do you do it?" asked the Jap, instead of answering the questioner.

"Why, we," replied the little New Yorker, "have a rhyme—

Thirty days hath September,  
April, June, and November.

"Those are the short months, and the others are long."

Scott's Emulsion of Cod-liver Oil with Hypophosphites brings back the ruddy glow of life to pale cheeks, the lips become red, the ears lose their transparency, the step is quick and elastic, work is no longer a burden, exercise is not followed by exhaustion; and it does this because it furnishes the body with a needed food and changes diseased action to healthy. With a better circulation and improved nutrition, the rest follow.

For sale at 50 cents and \$1.00 by all druggists.

SCOTT & BOWNE, Belleville, Ont.

The Jap had never heard of that, because he had not been away from Japan very long. "We count on our knuckles," he said. "The knuckles are the long months, and the spaces between them the short ones. The first knuckle is January, long and the space next to it is February, short, and so on to the knuckle of the little finger, which is July. Then you repeat on the knuckle of the little finger, which is also August, and go back and end on the knuckle of the second finger, which is December. See?"

"I see," replied the little New Yorker; "but how many days is Christmas off, anyhow?"

"As this is the first of May, replied the little Jap, running over his knuckles rapidly, "Christmas is—let me see—just two hundred and thirty-nine days off."

**DR. CHASE'S CURES CATARRH AFTER OPERATIONS FAIL.**

Toronto March 16th, 1897.

My boy, aged fourteen, has been a sufferer from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure.

H. G. Ford,  
Foreman, Cowan Ave. Fire Hall.

—A comet draws more attention than the steady star; but it is better to be the star than the comet, following out the sphere and orbit of quiet usefulness in which God places us.

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
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on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.  
**CANADIAN HOUSE, 6 Hospital St., Montreal.**

## "FORGETTING."

Lily and Frisk had had a fine romp, and Frisk had run after the ball all over the drawing-room—in and out of the chairs, under the sofa, and behind the great jar.

At last she gave a very big throw, and down came the ball with a very big bump!

But, woeful to tell, it did not come on the floor as before, but crashed right on to mother's little table, and into the middle of a plate of biscuits.

Down came the biscuits, and down came the plate, and when Frisk saw the bits on the floor and heard his mistress coming into the room, he began to think that Lily and he had been up to mischief.

He began to beg; while Lily put her little white finger in her red lips, and her eyes filled with tears.

"Frisky's sorry, mo'ver!" she exclaimed at last; then there was a moment's hesitation, and she added slowly, "but—it wasn't Frisky did it—'cause I frew it!"

Mother came forward and led Lily very gently into the other room, Frisky following with lowered tail and dejected attitude. When they reached the dining-room, Lily's mother took her on her knee and smoothed her hair softly for a moment. She never scolded anyone for a breakage, and yet Lily had been disobedient. How could she make her understand both things?

"Lily, darling," she said at last, "do you remember what I said about playing with balls in the drawing-room?"

"I for'dot," said Lily, looking very sorrowful.

"Yes, that was it, and 'forgetting' often makes people do what is naughty. Lily is quite as sorry as mother about the broken plate; but being sorry cannot mend it?"

Lily threw her arms round her mother's neck and hid her face there. How she wished she had not forgotten!

At last her mother gave her a forgiving kiss and then rose up and went back into the drawing-room.

Frisk wagged his tail and superintended the picking up of the pieces, feeling quite sure that all was right again. And Lily thought how nice it

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was that mother had not 'forgotten' to forgive her.

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—No man has any right to complain that he does not see God when he knows that he is not pure in heart. "Blessed are the pure in heart, for they shall see God."

## THE "MUST" OF TEMPTATION.

Among the excuses which persons give for not becoming Christians is the fear that they will not be able to hold out. The standard of Christian living either seems to them too high and difficult, or confidence in their resolution to measure up to it is too weak. They say they do not want to make an attempt only to fail; to begin only to give up. So fearful are they that temptation will be too much for them, the allurements of sin too strong, that they think it better to live on in sin.

That is certainly consistent; but it is not rational or manly. It is not rational to refuse to battle against temptations because you feel that you will succumb to some of them; it is not manly to flee when duty says fight. Armies have been cut to pieces when they might have saved themselves by flight. But honour was dearer to them than life, and they accepted death. They could not win; they scorned to surrender; they could and would die. They did not have to give up, and they did not.

No man or woman has to yield to temptation, no matter how seductive or how strong or how sudden it may be. A teacher who observed a boy secretly breaking a rule of the school, said to him: "It is a great temptation, I know; but you don't have to yield to it." There is no "must" attached to the choice of sin. The must is on the other side. The law of God which is the law of Right and the law of Life says "Thou shalt not." "My son, if sinners entice thee, consent thou not." You must resist. There is no "must" in surrender. That is wholly unnecessary; it is defiance of authority and violation of law.

God understands perfectly our perverted nature. Christ was in all points tempted as we are, yet without sin. He knows how fiercely we are

assailed and how many of us lose courage and surrender. He does not command us to resist without knowing that we can resist. There is no such

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thing as being "driven into sin." No man begins to sin without consent of his will. He goes voluntarily into sin. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and He himself tempted no man; but each man is tempted when he is drawn away by his own lust and enticed.

There is the Scripture, and the Scripture gives abundant assurance that no man who puts his trust in God is abandoned. God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make also the way of escape, that ye may be able to endure it. The Lord knoweth how to deliver the godly out of temptation. For in that He himself hath suffered being tempted, he is able to succor them that are tempted.

The Lord does not promise, it will be noticed, to deliver the ungodly in temptation. We are expressly told that He will keep him under punishment. All sin has its penalties; and those who surrender to it must bear those penalties. The way of the transgressor is hard. If it is hard to overcome temptation, it is harder to be overcome by it. It is one or the other, inevitably; overcome, or be overcome. The man who chooses to give full play to his wicked desires abandons control at the outset, and allows his bark to be driven hither and thither with the certainty of shipwreck as the final outcome. He does not have to do so; there are sails and rudder and chart. He can keep off the rocks and out of the maelstroms, if he will. The secret is in loving Christ so that we shall wish to do as He desires. All must watch and pray lest they enter into temptation. That we must do. There is no other must. There is no Scripture which says some must obey and some must yield. Nobody has to yield.

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One afternoon, Johnny came home feeling very cross and glum. His teacher had kept him for twenty minutes after school because he whispered during recitation hour and that was against rules. This made Johnny very angry, and all the way home his face wore a scowl that was anything but pleasant to behold.

When he entered the kitchen the baby, who was seated in her high-chair, smiled a welcome at him. But instead of giving smile for smile, Johnny scowled deeper and he looked so unlike the sunny, happy brother the baby was wont to see, that she was

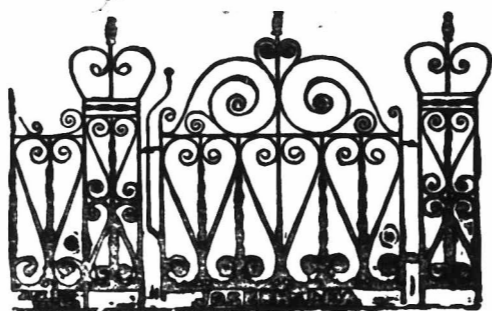
afraid of him; a troubled expression came into her blue eyes, her lips began to quiver, and the next moment tears began to chase each other down her cheeks.

Think of it! By giving way to his naughty feelings he made his dear baby-sister cry. And did he think how deeply he was grieving the kind loving Father above? Surely not, or he would have resolved not to whisper again in recitation hour, then smiled at his baby-sister and made her happy, instead of going off, as he did, to nurse his angry thoughts.

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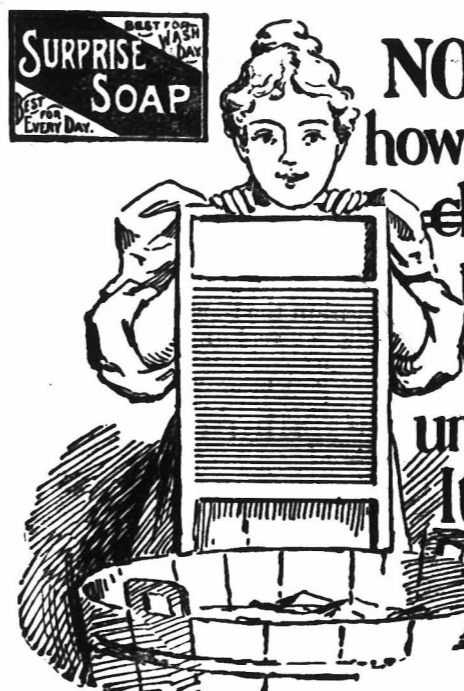
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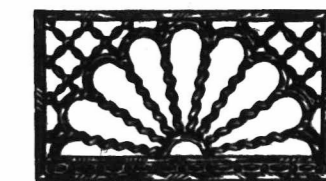
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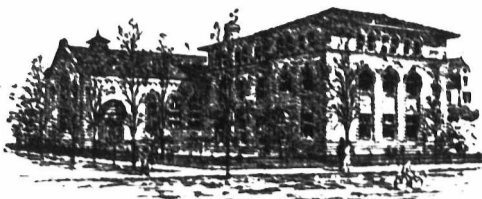
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