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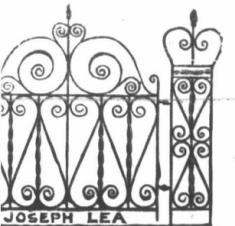
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A Church of England Weekly Family Newspaper.

Vol. 19.]

TORONTO, CANADA, THURSDAY, NOVEMBER 9, 1898.

[No. 45.

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usually fine weather, and in the nature of things
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even things up.

While we are thankful for the fine days we are
having, we should not forget that winter is fast
approaching and preparations are in order.

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The Mission of the Church. Four lec-
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The United States. An outline of Politi-
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Electricity up to Date. By John B.
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Canadian Churchman.

TORONTO, THURSDAY, NOV. 9, 1893.

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AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

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Morning.—Amos 3. Heb. 6.
Evening.—Amos 5; or 9. Eccles 37. 8 to 19. John 3 to v. 22.
3. 22.

TO OUR READERS.—We want a reliable person in every parish in the Dominion, to get subscribers for the Canadian Churchman. Write at once for particulars, giving references.

NOTICE OF REMOVAL.—We have removed the offices of "The Canadian Churchman" to larger and more convenient ones, corner Church and Court Sts. Entrance on Court Street.

HARD ON "TEETOTALERS."—Some of the evidence before the Prohibition Commission is calculated to make people reflect who are not accustomed to do anything more arduous than talking—for instance, Professor Clark's point that the children of total abstainers are exposed to a peculiar danger of their own, that of becoming drunkards because they have not been taught and trained to use alcoholic liquors in moderation. The drunkard's children "dread the fire" naturally, having been burned by it, and so are fortified against any weakness due to heredity: but the others fall easy victims to the vice of intoxication, being unarmed.

THE CLAIMS OF HOME ON WOMEN were considered in a recent address of the Countess of Aberdeen to her Canadian sisters, and the balance wisely adjusted between such pressing obligations and their public activity in good works. Nothing could be better put than this:—"If woman's work for the public good is undertaken in the right spirit and only in such measure as will not interfere with the claims of home, I believe it should fit us to perform our home duties far more perfectly." The trouble is that so few good women have any time to spare from home duties.

ALCOHOL AND INSANITY are often connected by thoughtless talkers in a very illogical kind of way, as if the usage of the former led to the latter as a consequence. Prof. Richardson (a chemical expert) before the Commission, said, "Mankind generally are on the balance between sanity and

insanity, and whatever produced undue excitement—whether it was tea or alcohol—would precipitate the individual into the abyss of insanity." Asylum authorities, too, agree that to indulge to excess is a sign of mental weakness, a symptom of insanity being very near.

"SELFISHNESS AND IMPURITY rivalled drunkenness as a cause of domestic misery." So averred Rev. A. H. Baldwin as a pastor testifying before the Commission. How few people remember this. Many speak as if drunkenness were almost the only common sin amongst us and utterly "without a rival" as a contributor to the sources of evil. They forget, for instance, what the Bible says about the love of money (avarice) and impurity. Neither in degree nor in extent can drunkenness be said to exceed these two horrible sins, so rife to-day.

NOT AN EXTREME EVIL.—We were pleased to note how firmly and trenchantly Rev. D. J. McDonnell gave the lie to the idea—so industriously propagated by Prohibition orators—that the habit of intoxication has taken such hold upon the country that it requires an extreme remedy. They "beg" the whole question! As Mr. McDonnell said, "only a fraction (and a very small one) of the community" is addicted to this vice. If other things were to be prohibited on the same principle, we should be left little or nothing to use!

"NOT A HOME, BUT A STAGE IN THE JOURNEY."—Very seldom is there found to be a concordat between the Rock and the Pope: when there is such a thing possible, it is worth while to note it. It is found in a recent circular from the Roman Bishop, denouncing the whole trend of modern labour-life; as it shows (1) dislike for work, (2) impatience under suffering, and (3) forgetfulness of the future life—result, strikes, laziness, discontent, envy, anarchy, etc. In the distance is the dream of a chimeric civilization—an impossible enterprise of human equality. This is the mirage by which so many are misled to ruin.

"TO CANADIAN CHURCHMEN IS DUE THE HONOUR of taking the lead in a great movement towards the consolidation of the daughter Churches of the Anglican Communion. The Churches of Australia and Africa should at once follow this admirable example." So reads the Church Times, with much more to the same effect, especially commending the revival of the title "Archbishop" in the Colonial Church, and the recognition of "Primates" in the several groups of Colonial Churches. The Guardian has something to say about the Patriarchate of Canterbury.

"FR. IGNATIUS" AND THE BISHOP.—The English (or Welsh, rather) Benedictine Monk has certainly the "courage of his opinions"—though only a deacon. His attitude cannot be characterized as sacerdotalism—rather does that idea apply to the autocratic quasi-papal pose of Bishop Perowne, assuming to disallow the whole principle of monasticism on his own ipse dixit. The Monk has certainly the "best of the argument," and leaves the Bishop in a most illogical if not ridiculous position, utterly inconsistent with his "liberal" professions.

THE CHURCH AND THE POOR.—The mutual attachment between the Body of Christ and the

suffering "masses" of humanity is well illustrated by the experience of Tom Mann, the English labour reformer, who, finding the East End of London practically abandoned to the care of the Anglican clergy, desires to join their ranks, and see what he can do to initiate and carry out more successful effort at amelioration of the condition of the poorer classes of the population. New blood may possibly bring new wisdom—discretion in the use of zeal.

"GATHER THE LOGS TOGETHER" was once the advice of a Maori chief to Bishop Julius of New Zealand. He said when the "logs" of religious activity lay close together the fire was bright and strong, but when the Anglican, Roman, and Methodist logs drew apart (or fell apart) the heat and the glow died out, and the fire burned low. This is a practical, common-sense natural view of the great question of Reunion—pass it round, the Maori explanation may teach us Westerners a lesson. Thanks, Living Church, for the story!

"FOUND" OR "FOUNDED?"—A writer in the N. Y. Churchman directs attention to the point so well made by Rev. Dr. Richey at the Chicago Parliament of Religions, when he said that Gregory and Augustine did not "found" the Church of England, but found it there when their mission to the Saxons arrived! The writer notes that the same distinction of description applies to the action of Henry VIII. as well—who had really nothing to do with "founding" a Church which he found established for 1,000 years before his time—all he did was to assist in relieving it from some corruptions and a good deal of wealth!

BISHOPS ARE "CONSTITUTIONAL" RULERS.—Bishops, as presiding officers of Synods, and Conferences, and Congresses, sometimes forget that their "rulings" are limited by the constitutional rules under which the meeting assembles. Where the constitution speaks, the Chairman simply has to quote it, whether he be a Bishop or dean. Where the constitution is silent, it is necessary that the chairman should exercise autocratic power for the moment, for a popular assembly cannot be trusted or trust itself with impartial decisions. Every chairman should be selected with a view to such contingencies and his qualifications for meeting them and inspiring confidence. Bishops should be qualified *ex officio*.

CHARITY ORGANIZATION.

The need of some kind of understanding and collusion among the various persons and society agencies engaged in the relief of the impoverished classes has been universally recognized, and many attempts have been and are being made to remedy the evils connected with promiscuous charity. These evils are especially noticeable in Canada during the winter season, because the very severity of the weather adds an access of terrors to the already sufficiently formidable array of miseries existing in countries where the thermometer does not usually indulge in sudden "cold snaps," as in our Canadian climate—"snaps" full of exhilarating delights to those who are warmly clothed, well housed, and luxuriantly fed, but redolent of great despair to those who have been trying to endure existence almost intolerable, without any "below zero" experience. It is, therefore, especially in-

cumbent on Canadian philanthropists to exercise their benevolent wits to find out remedies for those evils inherent in unorganized attempts at relief.

WHAT ARE THESE EVILS?

They are embraced in the one result of creating a class of *professional beggars*, who follow begging shamelessly, with resort to all the "tricks of a trade" peculiarly susceptible to misuse. They beg without stint and without ceasing, they are never satisfied, while any "mine" of charity remains unexplored—societies and individuals, none are spared. The benevolent gentleman sitting at his grate fire after dinner, finishing up the day's "chores" of business, while the wind howls fiercely outside his casement, is a plump and ready prey. He is taken at an advantage, and gratitude for the possession of his own pleasant and comfortable surroundings makes him disposed to "shell out" for the benefit of every applicant that professes to be in want. There is no time to investigate—and so the pauperizing goes on, "wholesale" in fact.

WHY IS THERE NO CHECK?

The reason of such unchecked liberality and generosity is that people generally have no confidence in the effectiveness of various existing relief agencies—they overlap and outstrip and overlook so notoriously, that many cases of real hardship may be imagined to exist, while much relief given is misplaced, disproportionate, or useless. A lot of good natured blundering men—with an immense idea of their own "business capacity" in this matter—organize a relief association, and make a dash at the work in the style of a "bull in a china shop." The "dear ladies," horrified by the stupid mismanagement of those horrid men, organize another society, and try to patch up the mistakes of the others. Englishmen, Irishmen, and Scotchmen, fancy their several national brothers are being neglected: so they form their St. George's, St. Patrick's, and St. Andrew's Societies. This and that "Church" gets the same feeling that indiscriminate charity is often too discriminating—against them: so they organize too. Then, too, the municipality "must do its duty!"

"CONFUSION WORSE CONFOUNDED"

is the natural result, and amid this very wreck of charity, paupers of the worst class reap the golden harvest. They get enough food to feed a small army, enough clothing to cover a whole tribe! Very naturally the surplus is disposed of "cheap," and a nice little fortune is realized by those who are most skilful and unscrupulous at "working this mine." The worst of it is that, in "all this confusion," the very needy and most deserving cases are just the ones which are most overlooked. They are left behind in the "scramble:" they go to the wall—exist (if they do not die) on the verge of starvation, half frozen and wholly miserable. The worse the weather, the more feverish the haste with which "charity" is dispensed by all hands—and, as usual, "more haste the worse speed."

THE REMEDY IS OBVIOUS.

Do something clear and unmistakable to restore the want of confidence which exists as to the efficiency of these clashing methods of relief. Whatever sort of relief any person or society undertakes should be administered (1) *thoroughly*—so that no excuse will exist for asking or giving any more relief of that kind. (2) No one society or agency can give, fully and sufficiently, all sorts of relief: so, each should have some *specialty*—

wood, coal, clothing, food, meal, meat, medicine, shelter, work, etc. (3) The quantity of relief should accurately correspond with a definite period of *time* for which it is supposed to be given. Suppose, for instance, the men's association (which usually exists everywhere) undertakes to supply all the *fuel* needed by everyone in need within a certain area and for a certain time—and nothing else. The "Woman's Relief" might fitly undertake to supply all the ordinary *food* required in the same area and time. The national societies might undertake to add to this such luxuries or delicacies as they think advisable: meat, medicine, etc.—equally needed by weak or delicate persons. The churches or religious associations could supply the *clothing*, and the municipality could easily provide shelter or work.

THIS WOULD RESTORE CONFIDENCE,

insure effectiveness and relief, and do away with all possibility of successful imposture. Each applicant would simply be referred to the particular agency which his needed relief would indicate: and the benevolent individual need do nothing more than supply his cash, fuel, clothing, victuals, etc., to the proper agencies, respectively: trusting to them severally to distribute his bounty according to need and with due circumspection in the proper quarter. The work of a "Conference of charities" would be to *organize inspection*, mapping the given area out into small districts with plenty of visitors carefully assigned to each and all, who would recommend each case in the proper quarter, with all desirable particulars. This plan would give full play to male and female, religious, national and municipal benevolence—regulating and encouraging, but not checking or hindering its outflow, and—*boycott pauperism!*

"CRANKS."

The variety of species in this class of human beings is almost infinite. They vary from the comparatively harmless soft-headed species whose members each fancies himself the only person capable of running a newspaper or an hotel, to those dangerous characters who indulge in the assassination of better men than themselves—kings, presidents, mayors, etc. Indeed, medical experts give us to understand that the line between sanity and insanity is so faintly drawn that there is room for large difference of opinion even among the most sane specimens of humanity as to the position of many a criminal who stands somewhere in the vicinity of the borderland. There have been "philosophers" who denied the existence of *matter*, just as there are "scientists" (?) nowadays who deny the existence of *disease!* It is open to question whether there is really any such thing as we so often read about—a "*harmless crank.*" Those who hold such absurd notions about hotels, newspapers, matter and disease, come nearest to it: but even they do harm—by their senseless talk. They infect other ninnies and at last do outrageous things.

THEIR THREATS

are sometimes by no means "idle"—especially when they take the form of murder. How many valuable lives would have been saved to the world ere now, if the proper authorities had noted the so-called "idle threats" of hair-brained cranks, vowing vengeance on their superiors in Church or State. Such persons should instantly be placed in *close confinement*. It may be said that this would be "hard measure" to mete out to this army of idiots; but it would be discovered that such repressive measures would have a very whole-

some effect in silencing a number who do "idly" indulge in such threats, and the very silencing would gradually kill the tendency to give way to the thirst for vengeance, as a plant may be ruined by stripping it of leaves. Notoriety is the very "breath of their lives"—deny it to them and their crankism pines away and dies!

RESTRICTIVE MEASURES

would, indeed, have a far-reaching effect. We suffer in these days from *excess of liberty*—no one likes to interfere with "liberty of speech." Our American cousins have sometimes shown a surprising and refreshing vigour and decision of character in dealing with such matters. We know how Chicago once treated certain "anarchists"—the lesson seems to require repetition there. New York has now set up its "awful example"—Emma Goldman has been put on trial there for inciting to riot. The very arrest has wonderfully modified her anarchical views. "I do not believe in murder or in any act of violence except in self-defence. Well," says *Living Church*, "this is to roar as gentle as a sucking dove." In Spain, the other day, one of the same lot there threw a bomb which dealt death indiscriminately. He died with "Long live anarchy!" on his lips.

"TAKE THEM AT THEIR WORD,"

they cannot complain of that, and if they knew that such were to be the criterion of their guilt or innocence, they would assuredly be very careful of their words! It is just these "words" that do so much harm, uttered in the presence of thoughtless people who have just brains enough to see the meaning, and rush on impulsively to carry it out. Oftentimes these dupes are the ones who suffer for crime, because they have not sense enough to avoid the consequences of what they have done. Which is the more dangerous?—the Spanish or the New York crank cited above. The Spaniard certainly seems to have believed in his views most thoroughly, stood his trial bravely enough, etc., died "for his faith." Such a man or woman simply carries out a principle which—however absurd and suicidal even—has been instilled into his narrow brain until it becomes the one idea there.

WHO TAUGHT HIM?

That is the radical enquiry which ought to be set on foot by the authorities in regard to all such matters. "Free speech" must be limited by considerations of public safety, otherwise the byword "murder by a crank" will become more and more frequent as time goes on. There are certain blatant *demagogues* who labour to persuade people into thoughts which lead directly and unmistakably to just such deeds. The deeds of violence attributed to "insane cranks" are the natural result of their teachings. The old Roman maxim, *principiis obsta*, is the only one to apply if we wish to be effective. Even if the officials of justice cannot reach the very *root* of such matters, they can at least reach the "stem" of the noxious weed near enough the ground to deal with it effectively.

INFIDELITY AND SCEPTICISM

are, of course, responsible for much—we do not say "all"—of this sort of thing. One can easily see how the convinced atheist looks at such matters. He has only one principle of living—*self-interest*, as far as he can see. He does not want to see far—he might see too much! If there be no God, there is no right or wrong, no righteousness or crime; selfishness becomes the idol of the abandoned heart. Let somebody stand in the way of such a man, and his only idea of bettering

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the situation is to put that man out of the way—"remove" him. It become only a question, then, of doing this in the easiest way, with the best chance of unpleasant consequences—or, if consequences cannot be avoided, desperate vengeance takes it way, and some deed is done which makes the world shudder with horror. It is well to face and realize this logical tendency of atheism and watch the issues which lead in that direction. Only so can it be checked effectively.

THE STORY OF THE CHURCH OF ENGLAND.

In 1535 Convocation determined upon the issue of an authorized translation of the Bible, the one in use not having received the official sanction of the Church. It was five years before the authorized translation was issued, but in 1539 appeared what was known as the "Great" Bible, and it was ordered to be set up in churches under a penalty of £2. Bibles in those days were very precious, and they were chained to the walls, as may be seen in some quaint old churches even at this day.

In 1542 Convocation appointed a committee to consider the issue of the Prayer Book in English, instead of in Latin, the result being the issue in 1549 of the first English Prayer Book. It was compiled from the "Great" Bible, and the various Service Books then in daily use, and though the names of those who served on the Prayer Book Committee are well known, it is impossible to identify the Book of Common Prayer with any one person. Not one of the original Collects, which were then inserted in the Book, can be traced back to its author, so that we may say with truth that the Prayer Book is the production of no single individual, but the work of the Church of England.

In 1552 the "Second" Prayer Book of Edward VI. was issued, but this was abolished in the first year of Queen Mary. It was made the basis of further revisions which resulted in the issue of the Prayer Book which has now been in use for more than two centuries.

CHANCERY CHAPELS.

In some old churches one sometimes comes across what is known as a chantry chapel, a little chapel usually erected by persons for the interment of themselves and friends, and frequently large sums of money were bequeathed to the clergy in order that these chapels might be kept in repair. These chantry revenues were kept distinct from other endowments of the Church, and when they were confiscated to the Crown, no part was given back to the Church of England, but with a part the late King's debts were paid, and with some portion schools were founded.

At the death of Edward VI., Princess Mary became Queen of England, and the new Queen being associated with those who favoured the opinions of Rome, a stern re-action naturally followed. Soon began a fierce persecution, and many persons were burned at the stake at Smithfield, and other places. Passing over the ghastly details of those dark days, it will be sufficient to say that in three years, from 1555-8, no less than 284 men, women, aye, and little children also, were burned at Smithfield. The recently erected Martyr's Memorial at Oxford commemorates the burning of Cranmer, Latimer, and Ridley in 1555. Cranmer put his offending right arm into the flames, and never withdrew it until he fell a lifeless mass; whilst Latimer told Ridley to play the man, as "they would kindle in England a flame which should never be put out."

With the accession of Elizabeth an altogether different state of things occurred. The clergy, driven into exile by the Marian persecution, came back, and were reinstated in their livings. Such of the Bishops and clergy as refused to conform to the Act of Uniformity which was then passed, were deprived of their sees and livings, and the vacancies were filled up.

CONSECRATION OF ARCHBISHOP PARKER.

As the continuity of Episcopal orders during Elizabeth's reign has sometimes been challenged by Roman Catholics, it is well to call attention to an event which took place in the chapel of Lambeth Palace, on December 17, 1559. This was the consecration of Archbishop Parker, one of

those events which Romanists are always ready to say never took place. It so happens that a picture has been painted which is composed from historical records discovered in the library at Lambeth Palace. These records undoubtedly prove the fact of Parker's consecration. From them we gather that a sufficient number of duly consecrated Bishops were there assembled; everyone present on the occasion is mentioned by name, their vestments are described, and even the colour of the carpet in the chapel is not omitted, so that there is no room left to doubt the due consecration of Archbishop Parker.

(To be continued.)

—Reliable agents wanted in every city and town of Canada for the S. C. Co. [394] Compound—saves from 15 to 40 per cent. coal—no gas, no smoke, no clinkers. Commission or salary. C. S. & Con. Co., 36 King street west.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

DIGBY.—The Bishop stayed over here on his return from the Missionary Conference at Yarmouth, and confirmed a class of 20 candidates in Trinity church on Sunday morning, Oct. 22nd. In the afternoon he confirmed 7 persons in the little church at Marshalltown in this parish. In the evening, in the presence of a large congregation, he inducted the Rev. H. A. Harley, late of Pictou, as rector of Trinity. The ceremony was an interesting one.

BEAR RIVER.—On Oct. 23rd, the Bishop confirmed 7 persons in the parish church, the rector, the Rev. W. B. Belliss, presenting the candidates. His Lordship was to have consecrated the new church at Clementsport during his visit, but the building operations were not in a sufficiently advanced stage. The consecration is therefore deferred.

GRANVILLE, Oct. 24th.—The Bishop held two confirmations in this parish to-day. At Lower Granville he confirmed 3 persons, and at the Ferry 6.

BRIDGETOWN, Oct. 25th.—The rector, the Rev. F. P. Greatorax, has been busily engaged for some time preparing two classes for confirmation. To-day Bishop Courtney administered the apostolic rite to 15 candidates at Belle Isle, and 20 at the parish church. The congregations were large and deeply interested in the Bishop's address.

MIDDLETON, Oct. 26th.—The Bishop confirmed 6 persons in the new church here this morning. The church is completed and only awaits the payment of a small debt to be consecrated.

WOLFVILLE, Oct. 26th.—The lovely little church here was crowded this evening to witness the somewhat unusual ceremony of an induction by the Bishop himself. The Rev. K. C. Hind, who was elected the first rector of the new parish since its separation from the mother parish of Horton, came into residence and took charge last week. The Lord Bishop of the diocese kindly stopped off on his return to Halifax to induct him. There were present Archdeacon Weston-Jones of Windsor, F. H. Axford of Cornwallis, Rural Dean and Canon Brock, D.D., rector of Kentville, and until last week in charge of this parish. After the induction ceremonies, evensong was said by the Rural Dean, the two other visiting priests reading the lessons. The Bishop preached a noble sermon upon Heb. xiii. 17, and was listened to throughout in a manner which betokened the deepest interest and appreciation. A beautiful new east window was placed in the church awhile ago by Rev. J. Storrs, rector of St. Peter's, Eaton Square, London, in memory of his father, who was once rector of this parish. The new rector said the concluding prayers prescribed by the Provincial Synod, and the Bishop gave the benediction.

NEWPORT.—The Rev. T. W. Johnston, rector of Lockport and Rural Dean of Shelburne, has been duly elected rector of this parish in place of Rev. K. C. Hind, who resigned. Mr. Johnston will take charge in November.

NEW ROSS.—The Rev. E. T. Woollard, late rector, has been forced to resign owing to ill-health, which renders it impossible for him to overtake the great labours necessitated by the immense area covered by this important rural parish. Rumour has it that he is to be rector of Georgetown and Cherry Valley

in P. E. I. He leaves New Ross with the deep regret of all the parishioners. An affectionate and touching address has been presented him.

LUNENBURG.—Much sympathy is expressed for the Rev. G. Haslam, rector of this parish, whose health has completely broken down, and who has been obliged to go to the West Indies for change and rest. The Rev. G. D. Harris, of La Hare, already loaded with work, is most kindly undertaking two services a Sunday in the parish church. In consideration for his kindness the parishioners are helping him to build a new church (one of several) in his own parish.

HALIFAX.—St. George's.—The rector, Rev. Canon Partridge, has been preaching three special sermons since his return from the West, one upon the General Synod, one upon the World's Fair, and one upon the Parliament of Religion. They were instructive and interesting, and listened to with rapt attention.

WINDSOR.—The Rev. Dr. Mockridge visited this his former parish on the occasion of the quarterly meeting of the D. and F. M. S. in Halifax. He spent Sunday, Oct. 8th, in Windsor, and preached two eloquent and earnest sermons. The church was well filled. He was accompanied by Mrs. Mockridge.

The Bishop of Algoma has done a wise thing in coming to this diocese to attend the quarterly meeting of the D. and F. M. Board in Halifax, and the Diocesan Missionary Conference at Yarmouth. Not only has he afforded many Churchmen an opportunity of seeing the Missionary Bishop of the Province of Canada whose name has been a household word for so long, but he has removed many prejudices which for unaccountable reasons had fastened themselves upon the minds of certain of the clergy. His earnest and spiritual utterances, his kindly, sympathetic words, and his genial and affable manner, exhibited in his intercourse with so many during his visit, cannot but have a beneficial effect. We venture to predict largely increased contributions from this diocese for Algoma whenever a call is made. The Bishop addressed largely attended meetings in Halifax, Annapolis, Yarmouth, Windsor, Truro, and Amherst, at most of which the collection was given for his diocese. Some of the amounts were gratifying; Yarmouth gave him \$65; Annapolis, \$22; Windsor, \$69; we have not heard from the other places, but these amounts will be as nothing compared with the awakened interest for his immense field of work which his lucid explanatory addresses caused. It is but seldom that a missionary from the actual field of labour is heard amongst us down here. There can be but little doubt that were our great missionary bishops or their leading clergy to come amongst us oftener to tell us of their work, its trials, and its needs, a very much deeper interest would be taken in the D. and F. M. Society of the Church. But at present it is a new departure in the minds of most of our Church people. They know little about it, and in the midst of their own pressing wants at home find it hard to stir up an interest in it. A true and thorough awakening would bring a reflex blessing which would soon show itself in increased efforts to advance the work of the Church at home. The Bishop was taken over to the Church School for Girls in Windsor, and expressed himself as very much surprised and pleased to find in the far East so perfectly equipped an institution for the education of Church girls, situated upon so charming a site. As this school for girls is as yet but little known in the larger sister dioceses, it may interest your readers to state the following facts. The school was opened Jan. 8th, 1891, with 27 boarders. In Sept., 1891, its first full year, it had 57 boarders; Sept., 1892, 61; Sept., 1893, 63—a steady increase from the first. It originally opened in a comfortable old dwelling house specially fitted up for the purpose, most charmingly situated upon a commanding eminence overlooking a beautiful valley of emerald green dyke-lands completely closed in by a lofty range of hills. Long before the first full year was completed it was found impossible to carry on the work in a building so small and inadequate; steps were at once taken, therefore, to build large and commodious quarters, thoroughly equipped with every modern appliance for school purposes. In June the corner stone was laid with imposing ceremonies by Dean Gilpin, and in January, 1892, the buildings were ready for occupation. Since then the extensive grounds have been greatly improved, new terraces, drives and walks laid out, two superb and perfectly level lawns constructed for croquet and tennis, a large skating rink made, and a laundry built. The school buildings can fearlessly compete with any extant schools in the Dominion for comfort, conveniences, and beauty of scenery. Of the 81 total scholars last year, 44 were from this province, 23 from N.B., 6 from Quebec, 2 from P. E. I., 2 from C. B., 1 from Ontario, and 3 from the state of N. Y. Of the 25 new boarders this year, 8 are from N.S., 10 from N.B., 1 from Que., 1 from P.E.I., 2 from Ont.,

and 3 from N.Y. Thorough religious instruction is given by the rector of Windsor. Archdeacon Weston Jones and the diocese of Fredericton give \$50 in 6 prizes for Bible and Prayer Book knowledge. Miss Machin, whose successful private school in Quebec City won for her a reputation second to none, is the painstaking and indefatigable lady principal. A very great deal of credit for the successful establishment, equipment, and progress of the school is due to Dr. H. Zoule Hind, at one time Professor in Trinity College, Toronto. The school is under the auspices of the two synods of Fredericton and Nova Scotia.

YARMOUTH.—For weeks careful preparations have been in course for a Diocesan Missionary Conference to be held in this town. The indefatigable rector of Trinity church in this town has spared no labour to make it a success. Now that it is all over, there remains no doubt about it even in the minds of the most sceptical, and though the attendance of clerical and lay representatives was not all that could be desired, yet the enthusiastic appreciation of the two days' work on the part of those who attended cannot but make their absent brethren envious of the good fortune of those who were present.

The following clergymen, besides several laymen, were in attendance:—The Bishops of Nova Scotia and Algoma, the Archdeacons of Nova Scotia and Prince Edward Island, Canons I. Brock and F. Partridge, Rural Deans H. DeBlois, W. S. Gelling, F. I. H. Axford, T. W. Johnston and V. E. Harris; the Rev. Dr. Filleul, Dr. Cartwright, J. R. Campbell (Fredericton Diocese), H. Sterus, E. H. Ball, J. Lockward, E. Roy, S. Gibbons, H. How, F. M. Webster, G. D. Harris, J. Spencer, J. M. C. Wade, H. A. Harley, T. W. Clift, T. C. Mellor, T. R. Gwillim, E. T. Woollard, D. P. Allison, J. M. Withycombe, W. B. Belliss, A. R. P. Williams, C. de W. White, and Geo. Howcroft. We give the following report by Rev. H. How, who was appointed by the conference one of the reporters:

The deep interest of the Churchmen of Yarmouth in the conference was amply proven by the presence at the depot on the arrival of the train on Tuesday evening of numerous hosts to welcome the visiting clergy and delegates. About forty clergymen, with a number of lay delegates, arrived, and were speedily conveyed to their several destinations.

They re-assembled in the Trinity Sunday school room at 7.30, preparatory to the evening service.

The rector (Dr. Cartwright) acted as master of ceremonies, and after being robed, the clergy were arranged in order of seniority in procession, in the rear of which were their lordships the Bishops of Nova Scotia and Algoma, immediately preceded by the archdeacons, canons of cathedral and rural deans.

Many interested spectators viewed the procession wending its way from the school house to the church—the moonlight gleaming upon the snowy surplices. The spectacular effect was fine.

Upon arrival at the western door of Holy Trinity, the clergy were greeted with the martial strains of Sullivan's "Onward Christian Soldiers," in which they joined as they marched up the aisle to their assigned places in the sanctuary and the eastern end of the church.

Full evensong was rendered, and all the musical portions of the service were conducted with great precision and efficiency, reflecting great credit upon the choir and the painstaking organist, Mr. Allison. The following clergy assisted: Archdeacons Kaulback and Jones, Canon Brock and Rev. T. C. Mellor.

The Bishop of Nova Scotia was more than happy in the elucidation of the silent and salient truth of the gospel that whosoever loseth his life for Christ's sake and the gospel's shall save it unto life eternal.

Nothing short of a very full report of this thoughtful, eloquent and argumentative address can possibly do it justice. It was marked by his best manner and was listened to with the closest attention by a large congregation which filled the church.

Two special features of the music deserve mention—Simper's anthem, "What shall I render unto the Lord," sung by the choir (in which Mr. Cain was soloist), and the offertory solo by Mrs. T. B. Flint. The latter was entitled "Charity," by Faure, and was rendered most exquisitely. During the recessional hymn the bishops and clergy retired in reverse order to the school room, where a welcome worthy of the parish and occasion was accorded them. Addresses of welcome by the rector and Hon. L. E. Baker, responded to by both bishops, were followed by general conversation and refreshments.

The conference proper opened Wednesday. The communion in Holy Trinity church, at 9 o'clock, in which Bishop Courtney was celebrant, assisted by the archdeacons of Nova Scotia and P. E. I. as gosseller and epistoller, was largely attended by the visitors and members of the congregation. The music evidenced the same careful preparation.

The conference soon after opened in the school room, Bishop Courtney presiding. After the calling

of the roll and an explanatory address by the rector, the conference was organized by the appointment of the following officers:

Secretary—Rev. Dr. Cartwright.

General Committee—Archdeacon Kaulback, Canon Brock, Rural Dean Johnston and Messrs. S. M. Viets and T. Brown.

Reporters—Revs. H. How and J. M. Withycombe.

The Bishop then delivered an inaugural address, giving a lucid description of the office of the ministry to bring souls to God and to establish the disciples in the faith. The clergy were to bring out of their treasuries new and old things, and to do this the priests' lips must keep knowledge. This involved careful study of God's word and the improving its interpretation by all the light upon its teachings by modern as well as ancient scholarship.

He urged the members of the conference to remember that consultation must lead to earnest supplication, and these to be followed by meditation and co-operation in all essentials.

The address was earnest and most encouraging in its character and gave the keynote to the deliberations of the conference.

After singing followed a lengthy and suggestive paper by the energetic and veteran missionary, Rev. H. D. DeBlois, who spoke pathetically of the partial closing of the once flourishing Liverpool Road mission, giving many illustrations of the result of painstaking labor in many fields.

Rural Dean Gelling followed in a most interesting address, in which he strove to stimulate the diocese to greater effort in missionary work. He alluded to the fact that the English Church had been the mother of the British institutions and the handmaid of British commerce in spreading civilization throughout the world.

Among the volunteer speakers were Rev. T. Johnston, who urged the need of the gospel to man, and then his education in the doctrines of the Church. The mere putting of a missionary in the slot did not put the whole gospel machinery in motion, as sympathy and co-operation of all classes must precede true success.

Canon Brock desired a compulsory offertory in each parish for the board of home missions, and stated that some rectors of parishes assisted by the board did not even take up an annual collection for its funds. He urges dissemination of information.

Rev. C. H. Ball, of Tangier, stated that good works must necessarily spring out of living faith, and that the deepening of the spiritual life of the Church was essential to a healthy expansion of its work.

Dr. Cartwright agreed with Canon Brock and illustrated it by experiences of his own.

Rev. E. T. Woollard, missionary at New Ross, gave interesting details from his mission as to the success of definite teaching. Though this was a poor and scattered district the presence of 138 well taught communicants proved the benefits of edification in the faith.

The Bishop then ably summarized the chief points of the paper and addresses, deprecating pessimistic views and calling attention to the many cheering and hopeful evidences of striving for better things in individual life and experience. The act of giving thanks for what we have will improve greatly our own spiritual state. If some are niggardly, many are generous to a fault. Individual improvement must precede general improvement. (Adjourned).

The conference, which it is hoped is only an initial one, is due to the indefatigable efforts of the rector of Yarmouth, Rev. T. S. Cartwright, LL.D. It is a sufficient compliment to his courage to repeat the statement: "Only a stranger would have attempted." But being a resident for some time, he realized that the comparatively dormant energies of the Church only needed an awakening, which, if continued, must lengthen the cords and strengthen the stakes of the missions of the diocese.

The conference resumed work at 2 p.m. The report of the committee was that Canon Brock should read Rev. Jas. Simpson's paper after necessary elusions, and that Mr. Gwillim's paper would be read to-morrow as requested. Then followed a paper by Rural Dean Johnston on the missionary needs and opportunities of the diocese, illustrating his references by the diocesan map. This was a careful and painstaking statement of new fields existing in different parts of an unwieldy deanery, where the gospel had peculiar fascination for the gentle and poor forlorn folk.

So well did the dean plead the cause of his flock that the Bishop requested that portions of his address be published for the information of the diocese.

Rev. V. E. Harris (Amherst) gave an address on the state of his deanery, comprising Cumberland, Colchester, Pictou and part of Hants county, showing the growth of the Church and its needs. These needs were apparent in the southern and northern parts, e.g., Grand Lake, Westville, Ferrona. In the country near Amherst, at Baie Verte, Joggins, River Herbert and Macan, there were churches or openings for churches. The guarantee of \$650 to \$700 salaries had failed to secure an applicant.

Canon Brock read the paper forwarded by Rev. J. Simpson (St. Peter's), Charlottetown—wherein the isolation of the island, the absence of resident Episcopal supervision, and the non-participation in the Church Endowment Fund of Nova Scotia, were advanced as obstacles to the success of Church work in that province. The non-recognition of St. Peter's school, Charlottetown, by the synod, was deprecated. It was strongly urged that the Episcopal throne of St. Peter's cathedral be occupied by a bishop, through the erection of that island into a diocese.

The following volunteer speakers then addressed the conference on the needs of the diocese: Thos. Brown, Rev. Dr. Cartwright, and Archdeacon Jones.

Mr. Brown said he was a member of the executive board which liberally dispensed that which was handed to them by voluntary givers, and it was hard to turn a deaf ear to appeals. The executive know well that many opportunities are afforded the Church to extend its home work and urge its members not to be recreant to their duties, but to be more systematic and generous in providing means so that the executive may not be compelled to refuse the prayers of petitioners.

Dr. Cartwright showed the position of Yarmouth with reference to the surrounding parishes, a distance of 45 miles intervening between it and Weymouth, and 47 miles between it and Barrington, Holy Trinity, like Pharos of old, being the centre of illumination for this vast area.

Archdeacon Jones spoke hopefully of the P. E. Island missions from an extensive official and personal knowledge. The people of some of the parishes outside of Charlottetown could easily make their parishes self-supporting. He adduced the fact that good work was being done at Alberton, where churches were built. There was need of a new man in the eastern portion where a number of Church folk longed for the ministrations of their own Church. The Bishop spoke and stated that he had a letter from Hazel Hill (Canso), which was but a re-echo of many similar appeals. Give him half a dozen well qualified men and he could find immediate employment for them. When busy centres were supplied—then and not till then would a diocesan missionary be able to fulfil his unique work. Men and money are needed and both needs are by no means peculiar to this diocese. He knew of a case where an American bishop had offered the sum of \$1,200 for a suitable man, but without success.

Then followed the paper of Archdeacon Kaulback on "How can we extend and strengthen our mission work."

It evinced deep thought and showed that the "eye of the Bishop" in making his official tour, was wide open to see where was the great and effectual door, and to suggest the best method for extending the work of the Church. It is quite impossible to do justice to this admirable paper without largely quoting from it, but our space forbids.

Then came a paper by the rector of Rawdon (Rev. J. Spencer), on "The need of a diocesan missionary in holy orders." The hands of the bishop and clergy are filled with work, and each order knows that in spite of best efforts made many are lethargic and uninfluenced by the old well-known voice. Therefore, a new voice, repeating the same story and message, would attract on account of its freshness and novelty. Mr. Spencer had been an assistant 18 years ago in the north of England, where a small mission-room had developed into an immense parish church. Every parish could provide board and transports, and collections could be taken up besides.

Rev. E. H. Ball spoke upon the advisability of dividing our large missions. This practical missionary dwelt with much interest, and at some length, on the many points materially arising out of this subject.

Rev. H. A. Harley followed. His paper on the importance of instructing our young people in mission work, treated the subject in an original and vigorous manner. The present generation should embrace the opportunity to impress their character upon future generations. As O. W. Holmes said, education of the children must be begun 100 years before they are born. This idea was well elaborated.

J. W. H. Rowley eulogized the memory and work of the early missionaries to this country, mentioning with loving reference the names of the late Dr. Moody, and that Nestor of the diocese, Rev. Dr. White, of Shelburne. He strongly deprecated the ignorance of our young people on the subject of the missionary history, both as to individuals and dioceses.

Rev. Geo. Harris abundantly proved that the clergyman of the present day—if faithful as those of the olden time—has many more services to attend, travels as many miles and has greater mental strain than his predecessors, by reason of the opposition which the larger number of sects necessarily involves.

He did not say this by way of disparagement of the pioneers of Church work, whose very names are household words, but merely for the purpose of

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Other speakers were Rev. V. E. Harris, Archdeacon Kaulbach, Rev. J. Lockward, Mr. T. Brown and Rev. T. C. Mellor.

Rev. H. How wished publicly to credit his zealous lay readers, Messrs. J. J. Ritchie, Q.C., and G. T. Bobaker, for their genuine activity in outlying districts. He advocated the employment of qualified lay readers and their annual assemblage at the college for instruction in their duties.

The Bishop expressed his readiness to employ at once as many as half a dozen clergymen if they were but supplied.

A mass missionary meeting was held in music hall in the evening—presided over by the Lord Bishop of the diocese. His heart must have rejoiced at seeing such a sea of some six hundred faces. The intense interest of the intelligent audience was only broken by the hearty applause evoked by a speech that could not have failed to awaken and deepen an interest in missions.

The speakers were in addition to the chairman, Rev. S. Gibbons, Rev. J. R. Campbell and the Lord Bishop of Algoma.

The latter delivered an address replete with information and most graphic in various details of missionary life and experience in Algoma. The singing was very hearty, and a substantial collection (\$65) in aid of Algoma was taken up.

The whole affair was successful beyond anticipation and the experience of the oldest. Yarmouth has done nobly, from whatever standpoint one views the conference and its varied features.

The services of the day began with a celebration of Holy Communion in Holy Trinity at 7 a.m. After prayers and singing of a hymn, the Lord Bishop opened the session at 9 a.m. The first paper presented, by Rev. Dr. Partridge, was on "The spiritual and financial condition of the diocese." Most valuable information was carefully presented, which gave rise to much varied thought. No condensation of the succinct paper can do it justice. Its leading suggestion was the consecration of two suffragan bishops who would attend to the quickening and deepening of the spiritual life of the diocese, under the supervision of the Lord Bishop. No right of succession need be involved. In this way the better oversight of Prince Edward Island might be effected. Dr. Partridge paid a just tribute to the zeal and labours of our diocesan, but hard work makes more. The duty of the suffragans would be by no spasmodic effort to uplift the thousands who need individual oversight.

Ven. Archdeacon Jones read his paper on "Proportionate and systematic giving." This stewardship of income was acknowledged. Its adoption benefited the individual in conscience, mind, pocket and soul. These statements were severally proven. When the proportion had been decided, its distribution, according to the relative importance of parochial, diocesan and foreign mission field, was concisely urged. The poor adopt such system more readily than the rich. By the archdeacon's experience the poor thus acting, prosper. Its general adoption would mean no stagnation in good works.

Rev. John Lockward (Port Medway) read a logical and forcible presentation of a theme on the "Divine system of finance." He abundantly showed from the Old Testament that tithes were ever paid for religious purposes, and were followed by free-will offerings, so that the pious Jew might distribute a one-third or one-half of his income, as did Zaccheus. The fact that "God spake these words" removed the stock objection that tithes were Jewish institutions. In New Testament, this system was neither enjoined nor repealed, but as the advantages are much greater than those of favored Jew, the free-will offerings should be correspondingly increased. The payment of tithes by the heathen justified the summary that the payment of tithes was inculcated by God, and spread by tradition throughout the world. This was a painstaking composition, full of erudition and logic. The chain of consecutive thoughts renders abbreviation most difficult.

The paper of H. J. Cundall, P.E.I., on "The better management of mission funds," was withdrawn by J. W. H. Rowley, who declined to submit this paper to the committee of five appointed by the conference for the consideration of all such papers. Those of Rev. Jas. Simpson and Rev. Dyson Hague were submitted. In the former certain elisions of irrelevant matter were made; the latter was read in toto. Mr. Rowley assured the bishop there were no personalites, and that the paper was excellent. His offer to submit the same to the Lord Bishop was declined as an infringement of the prerogatives of the committee. His lordship publicly and emphatically stated that he deprecated the action of Mr. Rowley, and deeply regretted that any paper in which so honest and upright a layman of the Church urged ways and means for the information and better work of the Church would not be submitted by one to whom it had been sent. All heartily concurred in the judgment of the bishop. The object

of the conference was to hear all that is good in methods and people, and to suggest improvements.

Among volunteer speakers were Thos. Brown. He urged the collection frequently of small sums, and then distributed by fixed percentages, to the needy diocesan objects. He urged the universal adoption of the "Tangier" scheme.

Rev. Jas. Spencer stated the difficulties of so acting were many in farming and fishing districts, where little or no money was received for months. Each locality must have the needs of the church carefully submitted, and such methods as are locally feasible adopted for the increment of present offerings.

Rev. E. T. Woollard gave his experiences in New Ross, and testified to the willingness but inability of his former parishioners to do so much. They could more readily give "in kind."

Rev. J. M. Withycomb asked whether a diocesan store in Halifax would not be a good means of selling all such offerings.

Rev. H. D. DeBlois stated the amount raised by each member of the Church at Rosette. At this rate a little would mean \$3,750 annually from Round Hill parish. God will never be satisfied, nor the worshipper sanctified, till each does His will. He recited two telling illustrations that came under his observation of the truth, "there is that withholdeth more than is meet and it tendeth to poverty."

The Lord Bishop of Algoma was requested by Bishop Courtney to address the conference, and kindly consented. While he did not believe that the tithing system was restored and re-established in the New Testament, yet as generous or more liberal support of the gospel was hoped for, because of the different motives under the law and gospel. Under the lower dispensation the command was "thou must." Under the new dispensation the question was "wilt thou?" His lordship then gave valuable suggestions as to the method of collection, and made a strong point in favor of regarding the offertory as worship, by quoting the rubric for the collection of "alms and other devotions." People have to deal with God. He will settle with them. After informing us how to deal with unwilling and willing members, he said, "We can have no cast-iron rules; each must do his best and endeavour to get his people to rise to the same ideal." His lordship's address was warmly applauded at the close.

Bishop Courtney summed up in his usual masterly style. "We have to develop the wills of the people, and must disseminate information. The views concerning the offertory by those devoted ones at the foot of the Cross and the irreligious were very different. Penuriousness of some—like the intemperance and impurity of others—was a sinful habit difficult to be overcome. When God touches the miserly heart, He gives the person power to touch his own pocket—response to the appeals of needy brethren."

Rev. E. Axford, R.D., of Avon, addressed the conference, and illustrated the subject "Missionary work a fruit of the Christian life," by object lessons drawn from "Bishop Pippins" of different quality taken from various parts of the tree—(a) near the ground, (b) in the shade, (c) in sunlight at the top. The alternative name "Belle Fleur" should enforce the truth that Christians were the "beautiful flowers" of God's cultivated fields. The life of Christ showed itself in His ceaseless mission of love to all those who receive. His divine nature must be also animated to every good work as a natural effect.

Rev. H. How read a paper on "the Holy Ghost the source and agent of missionary success." It was well received by the devout assemblage.

The conference adjourned to reassemble at 2 p.m. Master Richard Cartwright acted as organist in the school house, where the sessions of the conference were held. There were also present a number of the congregation of Holy Trinity, in fact, towards the close, the building was well filled. It is needless to state that their presence was most helpful and gratifying to all.

"Bishop's weather" made the reminiscences of visitors the more delightful.

Rev. Dr. Cartwright's paper on the "Preparation for missionary work" was an erudite and thoughtful treatise, and assumed the presence of those who were able to supply the necessary and lengthy list of qualifications. The knowledge of classics to be supplemented by that of Hebrew, and this by the language of the nation to which he should be sent, and these by a knowledge of science, and that by somewhat intimate acquaintance with literature, should characterize the modern missionary. It is evident that a paper covering such ground would ensure much introspection on the part of the listeners. It closed with a forcible appeal on behalf of the Home of the Prophets at Windsor.

Rev. Dr. Partridge made an excellent speech on "The need and value of auxiliaries of the Church Woman's Missionary Associations." He gave a concise history of the C.W.M.A. originated by the Ven. Dean Bullock in 1869, and whereby some \$16,000

had been raised and given to the bishop to be used according to his discretion. He made a strong plea for its extension to every parish, beginning at Yarmouth, where the zeal and enterprise and sympathetic hearts would ensure the existence of a branch second in effectiveness to none outside of Halifax. A modification of the "Tangier scheme" was adopted, resulting in an increment of nearly 100 per cent. for parochial and extra-parochial objects.

Bishop Courtney closed this section: "But for C.W.M.A., the Church's ministrations in certain quarters would be removed. Valuable aid to the extent of \$1,100 was put at his disposal. The receipts of last year showed a steady increase. Our duty next is to strengthen this valuable diocesan organization. Spread the interest of the C.W.M.A., even if it meant but the sending of a few dollars from each parish; yet the knowledge of its distribution will gratify its donors, whose interest would deepen by perusal of the annual report. A successful diocesan C.W.M.A. will prepare the way for the "Woman's Auxiliary of the Board of Domestic and Foreign Missions." His lordship urged the clergy to send a statement of any local work done by parochial organizations of women to the C.W.M.A., that credit due the diocese might be rendered. Ignorance of unreported efforts led to false conclusions."

Rev. Geo. W. Harris (LaHave) read a paper on "The scope and claims of our domestic missions." There was no need of jealousy between different organizations each like concentric circles—many radii representing the relative necessity of the objects. Work now done is below the requirements of these vital enterprises. Do not abandon any good work begun for another. The first work beyond our limits was that of Algoma. Strengthen earth-works at home, and from a more vigorous centre work outwards. An earnest appeal was made to plant, water, weed and harvest our plots of the Lord's vineyard, and pray for gifts of men and money.

Rev. T. R. Gwillim read a paper on "Advantage of community life—large and poor districts." This subject was thoughtfully treated, and regret expressed that efforts already made had not been in the hands of qualified persons. Concentration of labours was also recommended. A district comprising three large counties should be worked by men living in community.

Rev. E. T. Woollard (New Ross) recommended an appeal to young men to live the higher life, and then no community would be established on the low plea of economy. Expediency aroused no hearty support for any new scheme. Life of self-abnegation for the sake of others should be the attraction. He wanted a celibate superior for such brotherhood, and recommended that the fourth year of divinity students, who have their degree, be spent with such a man. Life vows were optional. If preferable, let them be for a limited period, three to five years.

Rev. Dyson Hague's paper was read by Rev. Canon Brock. 'Twas full of fire and information. Don't stop at Jerusalem (the home); begin there by keeping holy life at family altar. Then go to Judea (parish); then Samaria (diocese); then utmost parts (foreign lands). Stagnation of parish life is due to absence of missionary spirit; 76 parishes in Nova Scotia gave nothing to foreign missions. The lethargic clergy are guilty. Where this culpable spirit of selfishness is manifest there is a shrivelling of the soul into a confirmed condition of parochialism. The fundamental law of increasing by scattering is forgotten, or willfully disobeyed to the individual's loss. God can never bless a gainsaying and disobedient people. Let us do something for 987,000,000 Christless. How can anybody be an assured follower of Christ who never tries to send or carry the good news? Here we have thousands stuffed to heaviness. Then followed advice about interesting Sunday school scholars. When appealed to by facts the young respond with animation. Two boys in St. Paul's are offering for the foreign missionary field. Teach the youth to pray the commanded petition, "Send laborers into the harvest." The Church ceasing to give ceases to live. The familiar example of African Church, where were 560 bishops who forgot to let their light shine in dark places beyond—their candlesticks removed. Let us not sleep while others wake—not look back and rest on former prestige. It was a gratifying piece of news to learn that St. Paul's had a Japanese layman at work in Japan, was supporting the Zenana missions of India, and had given \$469 unappropriated for foreign missions last year. The reactionary blessing of interest in missionary work is very telling. It enlarges the heart. Let us then lift up our eyes to the regions beyond and do far more than ever by prayers and alms.

Rev. Dr. Filleul, the revered missionary at Weymouth, where for two generations he has gone in and out preaching the gospel, abundantly showed his knowledge of and interest in missions at home and abroad by a spirited address. The sincerity of this aged ambassador secured warm applause.

Rev. S. Gibbons laid blame on the shoulders of sleepy clergy, too lazy to instruct their people—ready to listen, glad to give. He cited instances of the stimulus to missionary work by the offers of the Bishop of Salisbury to regard five years work abroad a qualification for promotion. The Baptists set us a noble example by their many direct means of communication with mission fields in the persons of their sons and daughters. Their return and recital of what God has done by them enlarges faith and sympathy at the centre. We need the same agents. This is an imperative necessity, that our work at home may be more vigorous and inspiring.

The proceedings were brought to a close by a series of votes of thanks to the people of Yarmouth, to Rev. Dr. Cartwright, and to the Bishop, which were all suitably acknowledged. H. How.

MONTREAL.

MONTREAL.—The Montreal parishes during the summer months are more or less melancholy fields of labour for those of the clergy whose energy is proof against the heat. The churches on Sundays are only half filled, the week-day services might as well be abandoned, so few are the worshippers, and the societies organized for different benevolent objects in some instances cease their work altogether. About the latter part of September, however, there begin to be signs of returning vitality, and before the leaves have quite fallen normal activity has been restored. In this, as in other years, listlessness has characterized July, August and part of September. October witnesses fully re-awakened interest. The pastors now find themselves on the first day of the week face to face with intelligent and devout congregations, the needy again feel that Christians have not forgotten the words, "The poor ye have always with you," and there are not a few taking advantage of the means of gathering to themselves strength to resist temptation offered on the six days of toil.

Another winter's work has in fact begun under favourable auspices. Our venerable Bishop, again restored to health, is prepared to assist with his counsel in all things pertaining to the welfare of the diocese, and those who preside over the destinies of the various parishes seem all equal to and eager for their respective tasks.

One of the first questions to which the attention of the clergy has been called is the desirability of adopting a uniform plan for the instruction of the young on Sunday afternoons. Two schemes, the Sunday-school Institute leaflet and the International scheme, the latter so adapted as to meet Church views—or the views at any rate of a certain section of the Church—have been submitted, but as yet no definite decision has been made, although there has been a good deal of discussion. Should any agreement be found possible the teachers in the different schools will have the great advantage of being themselves taught by the Rev. W. H. Rexford, the rector of the High School, whose aptitude for his profession is well known.

The fact that the Bishop has selected the Rev. Dr. Norton to fill the stall rendered vacant by the death of Canon Robinson, gives great satisfaction. That the rector of the cathedral church has not been the wearer of any ecclesiastical title in a diocese where there are perhaps rather a superabundance than otherwise of Archdeacons and Canons, has often been a subject for comment.

After more than one animated debate the parish of St. George's has decided to array the choir in surplices, and henceforth the services will be conducted in a manner usual in English Catholic churches. This must be looked upon under all the circumstances as a hopeful sign of the times.

At St. Matthias' church, recently, thanks to Almighty God for the bountiful harvest was the especial object of the services. The new organ, heard for the first time, suited the tastes even of those inclined to be critical in such matters, and the singing was all that could be desired. At evensong the Rev. G. Osborne Troop was the preacher, and those who heard him readily understood why it is his services are being more and more called into requisition as a missionary. There are many clergymen quite as fluent, and whose sermons evidence equally as careful preparation, but there are few whose appeals to the heart have the same power.

MONTREAL.—*Christ Church Cathedral.*—The Rector, Rev. Cannon Norton, D.D., being Chaplain of the Sixth Fusiliers, the colours of that regiment were deposited in that church last Sunday afternoon in the presence of the soldiers. The flags are placed vis a-vis resting on the capitals of the pillars, which support the chancel arch.

St. George's.—The choir appeared last Sunday for the first time in surplices. Falling within the octave of the Festival of All Saints, one is reminded of the Scripture:—"They shall walk with me in white, for they are worthy"—Rev. iii. 4. The Lord Bishop

of the Diocese was also present in his robes. By a beautiful coincidence this was the first Sunday after the announcement of the death of Dean Carmichael's mother.

St. Matthias.—Harvest Thanksgiving.—"The kindly fruits of the earth" and flowers lent beauty to this pretty suburban church last Sunday. The vestry having found the enterprise of erecting a new stone church too expensive for the present, a more feasible plan has been carried out, which provides a hundred more sittings—greater width in the chancel for communicants—a pipe organ with voice power enough for a larger building, artificially subdued by a double cased 'swell.' The organ comes from a Toronto firm, and has a sweet and mellow tone. Any one wishing to secure a cabinet organ should write to the Rector or Wardens of St. Matthias Church, who are wishing to dispose of their former instrument. The new organ presents a chastely beautiful appearance, and is correctly placed in relation to the choir. The amount expended on the enlargement and repairs is four thousand dollars—of which three thousand are promised. The offertory on Sunday morning, including a gift of twenty dollars, was seventy five dollars, less proportion for current expenses. The Rector preached a good practical sermon from the text, "And He blessed him there." At the evening service, Rev. G. Osborne Troop, M.A., was the preacher, and at both the services the church was well filled.

Appointment.—Rev. Mr. Jekyll, B.A., has been appointed Rector of St. Mary's Church, Hochelaga, in succession to Rev. A. Bareham, who has been appointed to the Mission of Chapleau in the Diocese of Algoma.

ONTARIO.

BELL'S CORNERS.—On Sunday morning, Oct. 22nd, the Rev. A. H. Whalley presented for confirmation at St. Paul's Church Hazeldean, 46 candidates to his Grace the Archbishop of Ontario, all of whom also then made their first communion. At 3 p.m., 22 candidates were presented at Christ's Church, Bell's Corners; males 35, females 33, converts to the Church 5.

IROQUOIS.—On Tuesday, Oct. 31st, his Grace the Archbishop of Ontario held a confirmation in the pretty church of this parish. Besides the Archbishop and the rector (Rev. Rural Dean Houston), there were also present the Revs. Mr. Macdonald, G. Metzler, G. S. Anderson, R. W. Samwell, C. E. Sills, and M. G. Poole—neighbouring clergy who had come to do honour to the presence of the Archbishop and to show their hearty interest in the work of the Rural Dean. The weather was delightfully fine, and the church was filled to its utmost seating capacity. The clergy robed in the rectory, and walked in procession to the church, the Rev. G. S. Anderson acting as Chaplain. The musical part of the service was of a high character. The Archbishop's address to the candidates was marked by his Grace's characteristic directness and wisdom, and was a splendid illustration of that definiteness of Church teaching, the inculcation of which he has so often and so strongly urged upon his clergy. The "Laying on of hands" was followed by Holy Communion, considerably more than 100 persons receiving the Precious Body and Blood. The service throughout in its reverence, beauty and general excellence was a high testimony to the sound work that is being carried on in this parish; and practical fruit was also seen on this occasion in the 34 candidates presented for the Apostolic rite—some of whom we understand were converts to the Church.

TORONTO.

St. Mary Magdalene's was the recipient of a present from England last week, in the shape of a rich and beautiful banner with a figure thereon of the patron saint of the church. The banner was solemnly dedicated at the 7 a.m. celebration of the Holy Eucharist on Wednesday, November 2 (All Saints), and used for the first time at evensong of the same day.

Grace Church.—Harvest home thanksgiving services were held last week in this church, which was decorated for the occasion with grain, fruits, etc., and presented a most attractive appearance. Holy communion was celebrated at 8 a.m., and after the morning service at 11. The services were conducted by the Rev. Wm. Walsh, Brantford, assisted by the Rev. J. P. Lewis. Mr. Walsh preached two excellent sermons appropriate to the occasion.

St. James'.—A meeting of the Domestic and Foreign Mission Society of the Diocese of Toronto was held in the schoolhouse last Thursday evening to listen to an address by Rev. Dr. Bickersteth, Bishop of Tokio, upon missionary work in Japan. Bishop

Sweatman presided, and beside him on the platform were:—Rev. Provost Body, Rev. Rural Dean Jones, Canon DuMoulin, Canon Mockridge, and Rev. Mr. Clarke, of Bartholomew's. There was a large attendance, notwithstanding the wet weather. Dr. Bickersteth is on his way back to Japan, after having spent almost a year's time in England, during which he attended the Lambeth Conference. He has set apart a district in his diocese for Canadian missionaries, and it was of the work they are doing that he chiefly spoke. Up to the present time the Toronto Diocese has supplied the only missionaries Canada has sent him, and he appealed to the people to support these workers and send others to help them. He particularly desired to raise \$400 for a dispensary and medicines, which Miss Smith of Kingston is about to establish. Then, too, he has now only four lady mission workers from Canada, and he asked for ten or twelve more from this diocese.

The following places are now being regularly supplied by members of Trinity University Missionary and Theological Association:—Milton, Mr. W. A. E. Butler, B.A.; Scarboro, Mr. A. M. Rutherford; Mono, Mr. J. A. Ballard; Humber Bay, Mr. H. M. Little; Claireville, Mr. J. E. Fenning; Bronte and Palermo, Messrs. C. C. Paine and H. J. Spencer, alternately; St. Clement's, Leslieville, Mr. S. A. Madill; West Toronto Junction, Mr. W. L. Baynes Reed; Fairbank, Mr. G. F. Davidson; Phoebe St. Mission, Mr. J. Chappell, B.A.; Mr. J. C. H. Mockridge, B.A., is lay reader at St. Matthias', Toronto. In addition to the above, regular services are supplied at St. Jude's, and assistance given at St. John's. These duties were fulfilled this week by Messrs. A. W. H. Francis, B.A., and F. A. P. Chadwick, B.A., respectively.

NIAGARA.

CAYUGA.—On Thursday, 26th October, the Lord Bishop of the diocese of Niagara held a conference at St. John's Church, with the clergy and lay delegates of the rural deanery of Haldimand. The conference was well attended. Of the clergy there were present, the Rev. R. Gardner, Rural Dean; H. F. Mellish, J. Francis, G. Scudamore, M. W. Britton, W. A. Garden; and the Rev. T. L. Aborn, of Norval; and A. J. Belt, of Guelph; the missionary deputation visiting the parishes of the deanery. Among the lay delegates present were Messrs. Bourne, Low, Evans, Cotter, Macdonald, Burt, Chapman, Goodman, Ennison, Thompson, and Dr. Thompson. The Rev. Maurice W. Britton was elected secretary of the conference. After the Bishop had opened the conference with prayer, there was a lively and interesting discussion of the question of parochial statistics in which nearly all joined. It was the general opinion that the present form in use does not do the Church justice, as the returns are far from accurate. At the afternoon session, the Rev. H. F. Mellish delivered an "Expository Lecture" upon the preparation of candidates for confirmation. The discussion which followed was taken part in by the Rev. the Rural Dean, Rev. J. Francis, Rev. M. W. Britton, and Rev. G. Scudamore. The Rev. T. L. Aborn, of Norval, gave an interesting address upon "How to get our congregations to make up the apportionment." All of the clergy and several of the lay delegates took part in the discussion of this question; and it was the general opinion that the clergy must speak plainly on the subject of Christian giving before the funds of the Church become sufficient for her needs. There was a discussion as to the best form of a Synod journal for parochial distribution, in order that the sympathy of the congregations may be enlisted and their interest aroused in Church work. Before the Bishop dismissed the conference with the Blessing, he thanked the rector and members of the congregation of St. John's Church in graceful terms for the generous entertainment provided for the conference.

HURON.

EASTWOOD.—*St. John's Church.*—The ceremonies in connection with the re-opening of the church were held on Wednesday and Thursday, Oct. 25th and 26th. The first evening was devoted to a special service conducted by the Rev. W. N. Duthie of Burford, Rev. W. H. Battersby of Huntingford, Rev. E. Lee of Princeton, and the Incumbent, Rev. G. B. Ward. Other clergy of the deanery were unavoidably absent. His Lordship the Bishop of Huron preached with his accustomed eloquence and expressiveness, from 2 Tim. ii. 19. At the conclusion of the sermon he congratulated the congregation on the wonderful improvements and alterations which the church had undergone. Thursday evening's arrangements appeared very near a collapse owing to the unfavourable weather, but to their great credit, the choir of old St. Paul's, Woodstock, and the Rev. J. C. Farthing, rector, and Mr. Dugit, chorister of new St. Paul's, were faithful to their

side him on the platform, Rev. Rural Dean Jones, Lockridge, and Rev. Mr. There was a large attendance. Dr. Bicker-lapan, after having spent land, during which he attendance. He has set apart Canadian missionaries, are doing that he chiefly time the Toronto Diocese onaries Canada has sent a people to support these help them. He particu-0 for a dispensary and th of Kingston is about has now only four lady da, and he asked for ten ocese.

re now being regularly nity University Mission- tion:—Milton, Mr. W. A. Mr. A. M. Rutherford; lumber Bay, Mr. H. M. Fenning; Bronte and e and H. J. Spencer, al- eslieville, Mr. S. A. Ma- on, Mr. W. L. Baynes Davidson; Phoebe St. A.; Mr. J. C. H. Mock- St. Matthias', Toronto. ular services are supplied ce given at St. John's. his week by Messrs. A. A. P. Chadwick, B.A.,

6th October, the Lord gara held a conference he clergy and lay dele- Haldimand. The con- Of the clergy there were r. Rural Dean; H. F. lamore, M. W. Britton, T. L. Aborn, of Norval; e missionary deputation deanery. Among the Messrs. Bourne, Low, Burt, Chapman, Good- d Dr. Thompson. The elected secretary of the p had opened the con- as a lively and interest- t of parochial statistics t was the general opin- use does not do the s are far from accurate. Rev. H. F. Mellish de- ure" upon the prepar- ation. The discussion ert in by the Rev. the s, Rev. M. W. Britton, e Rev. T. L. Aborn, of dress upon "How to ke up the apportion- several of the lay dele- sion of this question; t that the clergy must of Christian giving be- come sufficient for usion as to the best rochial distribution, in he congregations may st aroused in Church missed the conference l the rector and mem- St. John's Church in is entertainment pro-

ch.—The ceremonies pening of the church Thursday, Oct. 25th as devoted to a special W. N. Duthie of Bur- of Huntingford, Rev. Incumbent, Rev. G. leanery were unavoid- he Bishop of Huron eloquence and expres- At the conclusion of the congregation on nd alterations which Thursday evening's near a collapse owing , but to their great Paul's, Woodstock, ctor, and Mr. Dugit, ere faithful to their

engagement. Though the audience was small the sacred concert was all that could be desired, and highly appreciated. Mr. Battersby spoke on the joyfulness incident to the restoration of a church, and the increase of spiritual life which should result from it. Mr. Farthing gave a stirring address on the historic continuity of the Church of England from apostolic times, showing up the mistake of those who thought that it was the creation of Henry VIII. and a mere offshoot of Romanism. During the evening the Incumbent, in a brief account of the restoration, wished due credit to be given to the Building Committee, and to the Woman's Auxiliary, and the Young People's Association, and referred to the very handsome communion table, the result of collections made by Mrs. Gates of Hamilton, and her sister, Miss Broughton, of this village. It may be mentioned that about \$1,000 have been raised. The walls have been bricked, the chancel has been added, and one of the oldest churches in the diocese of Huron has undergone so complete a transformation that the congregation may be said to be the happy possessors of a new edifice. Only the tower remains to be built, and when the Sunday-school building appears, a most desirable property will be the result. At the close, the visitors who had so agreeably entertained the audience were themselves entertained by the Incumbent and Mrs. Ward.

Huron Anglican Lay Workers' Convention.—The third annual convention of the lay workers of the diocese of Huron, held during the past week at Woodstock, is reported to have been a most interesting and successful gathering. We shall endeavour to give an epitome of the proceedings in our next issue.

THORNDALE.—On Sunday, Oct. 22nd, the Rev. A. Corbett, late of Paisley, entered upon his pastoral duties in this parish. The rev. gentleman enters upon a very interesting field of labor and brings with him a large and varied experience, which will, we doubt not, speedily ensure the placing of the parish upon a well organized and solid basis. To facilitate the work of the parish to this end, a "Select Vestry" has been formed. On Wednesday evening following above date, a representative gathering to the number of about forty, and bearing well filled baskets, assembled at the rectory for the purpose of tendering a reception to their new pastor. Mr. Meade N. Wright having been appointed chairman, after the customary preliminary remarks, called upon Mr. A. Abbott, people's warden, to read the following address:

To the Rev. A. Corbett.
REV. AND DEAR SIR,—As members and adherents of St. George's Church, Thorndale, we are assembled here for the purpose of welcoming you to this, your new appointment. The high terms in which, from time to time, we have heard you spoken of, have caused us to look forward with pleasure to this privilege of having you in our midst. We sincerely hope that this may be the commencement of a mutual friendship, that may, by God's added blessing, bind our hearts more closely as time goes on. We trust we may ever feel it our part and duty to do all that lies in our power to sustain and strengthen you, whom we feel has been sent to guide and direct us in the way that leads to everlasting life. Our earnest desire is that God's richest blessing may rest on your labours, and that your ministry may be the means of winning many precious souls to Christ. We therefore, as a united church, ask you to accept this address as a token of respect, and we earnestly pray that God, in His mercy, may prolong your days so that you may be enabled to proclaim for many years to come the blessed message of Divine Truth which is destined to become the "Saving health of all Nations."

Signed on behalf of the congregation, Albert Abbott, Alex. Crawford, church wardens.

SIMCOE.—On Monday, the 30th ult., the Bishop of the Diocese administered the apostolic rite of Confirmation in Trinity Church to a number of grown up people. Among them were several who had been dissenters. On Wednesday, 1st inst., the Women's Guild gave their first monthly tea; about 150 were present. In the evening the Wednesday evening services were resumed.

Ask Your Friends

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favour. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc.

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.

Inter-Diocesan S. S. Examinations.

SIR,—Will you please insert the enclosed examination circular in the next issue of your paper, and oblige the Committee by allowing me (through your columns) to ask those who have had bundles of these circulars sent them kindly to distribute them among the teachers in the schools with which they are connected?

CHAS. L. INGLES, Sec'y of Com.

69 Melbourne Ave.
Vigil of St. Simon and St. Jude.

The Annual S. S. Examinations for Teachers and Scholars, 1898.—The Inter-Diocesan Sunday School Committee of the Provincial Synod not having as yet arranged for the holding of Inter-Diocesan S. S. Examinations, representatives from the Sunday School Committees of the dioceses of Toronto, Ontario and Niagara have undertaken to hold the Annual Examination on the Church Sunday School Lessons of the past year, viz., the Prayer-Book and Lessons on Genesis and Exodus to Chapter XIX.

They invite the co-operation of the clergy and S. S. workers in other dioceses in making this examination a success. The papers for scholars will be based upon the "Institute Leaflets;" those for teachers upon the "Leaflets" and the "Teachers' Assistant."

The examinations will be held at local centres in this and other dioceses on Saturday, December 9th, 1898.

The fee for Examinations is twenty-five cents for each person; and the minimum fee for every local centre is \$1. On receiving a sufficient number (i. e., not less than four) applications from any local centre, arrangements will be made by the Committee for the appointment of a local examiner at such centre to whom the printed papers will be forwarded. The local Examiner will act as "invigilator" at the examination, and when the answers of the candidates are written, will seal them up and send them by post to the Secretary of the Sunday School Committee at Toronto, for examination.

The results will be published in the *Teachers' Assistant*. Diplomas will be presented to the successful candidates among the teachers, and certificates to those scholars who obtain first or second class honours. To obtain first class honours, a candidate must obtain an aggregate of 75 per cent. on the two papers; for second class honours an aggregate of 50 per cent. on the two papers.

Applications from candidates will be received up to Wednesday, November 29th, 1898. They should be addressed to the Rev. Chas. L. Ingles, M.A., 69 Melbourne avenue, Toronto, and should be in the following form:

"Please enroll my name for the S. S. Examinations for teachers and scholars to be held on December 9th, 1898.

Yours,
(Name in full).....
(P. O. Address).....
Teacher (or scholar) in St..... S. S. Parish (or Mission) of....."

N.B.—No fee is required to be forwarded with the above application.

It is earnestly hoped that the clergy and superintendents in whose schools the "Institute Leaflets" and "Teachers' Assistant" have been in use during the past year will urge their S. S. teachers and senior scholars to avail themselves of this most important aid to thorough and systematic study of the lessons.

Does the Church Permit it?

SIR,—Will you please inform me and others through the CANADIAN CHURCHMAN, whether the Church permits her clergymen to take part in revival services of the Methodist and other persuasions, and take an active part in their enquiry rooms after such services. We have been having a series of services in the dissenting places of worship in this town during the past four or five weeks, carried on by the revivalists the Messrs. Crossly and Hunter, and the Incumbent of the English Church has been a prominent figure thereat, and although his congregation murmurs at such proceedings, he pays no heed to them. Of course his inclinations may lead him to act as he does, he having seceded from the Metho-

dist Church some four years since. If the Church permits her priests to teach their people that the dissenters are on the same footing as the Episcopalian Church, then it is time for the Church to pull down her bulwarks of apostolic continuity, and if such practices are not permitted then the rebellious clergy should be punished ecclesiastically, or they should leave their positions and not remain and draw stipends from their congregations when they have a partiality for dissent.

CHURCHMAN.

BRIEF MENTION.

The largest bell in the world is in the Kremlin at Moscow, 432,000 pounds.

Broadcloth took its name from its unusual width.

Recently the congregation at Balderson's presented the rector, Rev. Mr. Hague, with a handsome top buggy.

The largest private house in the British Kingdom is Wentworth Woodhouse, which belongs to Earl Fitzwilliam.

Archbishop Lewis confirmed forty-five at Almonte, and seventy-two at North Gower.

The World's Fair Company paid out in all \$80,558,849.01, or three times the amount expected when the project was launched.

The Archbishop of Ontario has returned from his visit to the parishes and missions of the east. He confirmed over 600 candidates.

Augustus was not the public benefactor he is represented. He was the most exacting tax collector the Roman world had up to his time ever seen.

Rev. Canon Smith, London, will be home shortly. His health is much improved. A very successful operation was performed on his throat by Dr. Lenox Brown, London, England.

Henry III. of France painted his face and used all kinds of cosmetics, wearing at night a mask and gloves steeped in pomade.

The number of schools in Basutoland is 118, with an enrolment of 6,932 scholars.

At St. George's Church, New York, \$80,000 was raised towards the endowment fund during the past year, and \$35,000 during the year before.

The diamond worn by the Sultan in the aigrette of his plume on parade days was picked up from a dust heap by a poor man of Constantinople during the reign of Mohammed IV.

Rev. Mr. Hanington spent last week in the Balderson and Lanark mission and received subscriptions to the amount of \$490 for the Ottawa episcopal endowment fund, with several more people to see.

The suffragan Bishop of Nottingham, Eng., was thrown into a ditch near Sleaford, by the overturning of his carriage. He was severely bruised and shaken up.

The grand total of paid admissions to the World's Fair up to its official closing Monday night was 21,477,212. After all the debts are paid the stockholders will have a balance of over \$1,000,000.

The Bishop of Montreal has filled the vacancy caused by the death of Rev. Canon Robinson, M.A., by the appointment of Rev. J. G. Norton, D.D., rector of Christ Church Cathedral, to the vacant canonry.

The bread fruit tree, seen in the Dutch East Indies, grows 40 to 50 feet high. The fruit is round or slightly oval in shape, first green, then brown, then turning yellow when fully ripe.

The Rev. Mr. Sheepsbanks, rector of St. Margaret's Liverpool, Eng., who has been appointed Lord Bishop of Norwich, is a brother-in-law to Mr. Ed. C. Ryott of Toronto. The Bishopric of Norwich is one of the oldest and most valuable in England. The new Bishop is a very able man, of High Church views.

Mrs. M. A. Seabrook, of Stanley Street, London, who died at the advanced age of ninety-six years, one month and several days, was probably the oldest person resident in that city. Two weeks before her death she walked to service at St. James' Church. This is an example for young and old.

Juan Fernandez, the island on which "Robinson Crusoe" lived for many years, is now inhabited by people who live in huts. Catching and drying fish and raising cattle and vegetables are the chief vocations followed by the natives.

The largest place of amusement ever constructed is the Coliseum at Rome. Its external circumference is 1,728 feet, its long diameter 615, its short 510, its height 156. It had four stories, and could seat 87,000 spectators, while 60,000 more could find standing room.

Bishop Courtney inducted Rev. Mr. Harley into the incumbency of Trinity parish, Digby, on Sunday evening, 22nd ult. Mr. Harley was chosen rector some months ago, succeeding Rev. Dr. Ambrose, who resigned owing to ill-health, and is now rector of Herring Cove.

That stout man was made by K.D.C. He was lean, lank, gloomy and dyspeptic. You see him now cheerful, happy, contented and stout. Do you envy him? You can be like him. Use K.D.C.

British and Foreign.

The total amount received for raising the memorial to the late Rev. A. H. Mackonochie is now reported as £6,849.

We are glad to hear that the Bishop of Derry has much benefited by his sea voyage, and has at once resumed his episcopal duties.

In the past twenty-five years "The Clergymen's Mutual Insurance League" has paid to its beneficiaries the sum of \$398,181.

The Duke of Devonshire has given a site, valued at £6,000, for a new church at Eastbourne, and has also subscribed £5,000 towards the same object. The church is to take the place of St. Peter's, the chapel-of-ease to St. Saviour's, a temporary structure, which is now hidden by the town-hall.

A Church Army Labour Home is about to be opened in Liverpool, which will act as an emigration home also for their emigrants on the way to Canada.

The Rev. Dr. Dale of Birmingham, at the Church Congress, had as guests the Rev. Charles Gore, the editor of *Lux Mundi*, and Mr. Eugene Stock of the Church Missionary Society.

The Rev. C. Arthur Lane's Church Defence campaign in North Devon, which is to be followed by similar efforts in the north of England, is, we hear, having very encouraging success. Never before have the authorities of a single diocese risked an expenditure of £300 in order to make better known the grand past of England's Church. The Bishop of Exeter has spoken of the scheme in terms of warm commendation.

The Bishop of Worcester's speech on Episcopacy at the Church Congress was most unfortunate. Bishop Anson, writing to the *Guardian*, says:—"I was one of the very many who had to listen in silence, though with deep pain, and, I must say, also indignation and humiliation, while the Bishop of the diocese and President of the Congress told us in Birmingham last Thursday that he did not consider episcopacy necessary for the Church or the validity of Sacraments . . . I heard yesterday from a clergyman in the North that a Presbyterian minister had already been making use of the Bishop's words against the Church."

The Rev. Hartley Carmichael, D.D., rector of St. Paul's, Richmond, received a cablegram from his old home, Dublin, Ireland, stating that his mother had passed away. Mrs. Carmichael was in her eighty-fifth year. One brother, the Rev. the Dean of Montreal, is in America, but her bedside was surrounded by other members of her family, and her descendants. The father died in his ninety-third year, some years ago.

South Africa.—The *Times* learns from Capetown that the Ven. Alan George Sumner Gibson, Archdeacon of Kokstad and Canon of St. John's Pro-Cathedral, Umtata, has been appointed coadjutor to the Bishop of Capetown. The Bishop-designate was a scholar of Corpus, Oxford, taking a first class in Classical Moderations in 1876, and a first class in the Final Classical Schools in 1879, and gaining the Senior University Greek Testament Prize in 1882. He was ordained in 1879 by the Bishop of Lincoln, and for the last ten years has been engaged in mission work in South Africa, having previously been vice-principal of the Missionary House, Burgh, 1879-80, and curate of Croft 1879-82. The *Southern Cross* states that the church officers of Claremont have accepted a proposal made by the Bishop that the coadjutor should be rector of that parish.

The Protestant pilgrimage to Jerusalem, which was first suggested during the Grindelwald Conference, is being arranged for February and March next. The Bishop of Worcester will join the party, and preach in Jerusalem. Archdeacon Farrar will deliver a series of lectures in Rome on the outward journey. Canon Tristram, of Durham, will lecture in Palestine. The SS. "St. Sunniva" is being specially chartered for the voyage, and will meet the party at Naples, conveying them to Alexandria for Cairo, Jaffa for Jerusalem, Piræus for Athens, and back to Italy. The arrangements are being made by the eldest son of the Bishop of Worcester, Mr. Woolrych Perowne, of Hartlebury Castle, Kidderminster, who will himself conduct the party. The inclusive cost is \$130.

The Birmingham meeting will be numbered among the successes of the Church Congress. Not only has it beaten the record in the matter of attendance, but the subjects discussed have presented an unusual range and interest. Its promoters have many reasons for satisfaction, but perhaps none greater than the way in which the meeting justified the President's remark in his opening address, that if the Church Congress, as an institution, has done nothing else, "it has taken off the rough edge of party tongues." Except for Father Ignatius' ill-advised interruption, the spirit displayed all through was excellent, even during the discussion on such a burning question as that of Ritual. We do not need to go back to the founding of the Congress, in 1861, to see how much progress has been made in mutual forbearance; "ten years ago," as the *Record* says, "either Lord Halifax's paper or that of Sir C. R. Leighton would have broken up the meeting." Nearly all of the debates were full of practical value and instruction. That on the Church and the press should prove useful, if some of the advice given be followed. Many sound, sensible things were said on the subject, and the secular newspapers, on the whole, endorse a great part of the criticisms that were uttered. If a result be that Churchmen as a body make more use of the press, we believe both sides may be benefited.

The 15th Church Congress in the United States will be held in Chickering Hall, New York, Nov. 14th, 15th, 16th and 17th. In compliance with the personal request of the Bishop of New York, the Rt. Rev. Thomas Underwood Dudley, D.D., LL.D., will preside. The opening service—the administration of the Holy Communion—is appointed for Tuesday, Nov. 14th, 11 a.m., at St. Bartholomew's Church. The Address by the Rt. Rev. William Lawrence, D.D., the Bishop of Massachusetts. *Regular Sessions and Topics.*—Tuesday, Nov. 14th, 8 p.m., Inaugural Address: Bishop Dudley, "What shall be done with the Saloon?" Writers: Rev. W. S. Rainsford, D.D., Rev. R. H. McKim, D.D. Speakers: Rev. Percy S. Grant, Robert Graham, Esq., Rev. Floyd W. Tomkins, D.D. Wednesday, Nov. 15th, 10.30 a.m., "Moral and Religious Education in the public schools." Writers: Rev. Robert S. Barret, D.D., Rev. John G. Bacchus, D.D. Speakers: Prof. H. H. Boyesen, Hamilton W. Mabie, Esq., Hon. Otto Kirchner. Wednesday, Nov. 15th, 8 p.m., "Use and abuse of Ritual." Writers: Rt. Rev. A. M. Randolph, D.D., Rev. C. T. Olmsted, Rev. W. B. Frisby. Speakers: Thos. Nelson

Page, Esq., Rev. W. R. Mackay, Joseph Packard, jr., Esq. Thursday, Nov. 16th, 10.30 a.m., "The Ethics of Doctrinal Subscription." Writers: Rev. George Hodges, D.D., Rev. G. B. Johnson. Speakers: Rev. J. S. Shipman, D.D., Rev. F. P. Davenport, D.D., Rev. R. A. Holland, S. T. D., Rev. E. W. Donald, D.D. (probably). Thursday, Nov. 16th, 8 p.m., "What is involved in the doctrine of the sufficiency of the Bible?" Writers: Rev. J. Peters, Ph.D., Rev. G. H. S. Walpole, D.D., Rev. Leighton Parks, D.D. Speakers: Rev. J. H. Elliott, S. T. D., Rev. Albert A. Morrison, D.D., Rev. C. A. L. Richards, D.D. Friday, Nov. 17th, 10.30 a.m., "The duty of churches of the Anglican Communion towards Roman Catholic countries." Writers: Rev. Hall Harrison, Rev. Thomas Richey, D.D. Speakers: Rev. Chas. H. Hall, D.D., Rev. A. D. Kinsolving, Rt. Rev. A. C. Coxe, D.D., LL.D., Rt. Rev. W. C. Doane, D.D., LL.D. Friday, Nov. 17th, 2.30 p.m., "Family Religion." Writers: Rev. J. H. Johnson, Rev. Hartley Carmichael. Speakers: Rev. Henry Lubeck, Rev. O. A. Glazebrook, D.D., Everett P. Wheeler, Esq. John W. Kramer, Acting General Secretary.

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

Sunday School Lesson.

24th Sunday after Trinity. Nov. 12th, 1898.

THE XXXIX. ARTICLES—ANALYSIS 32-36.

ARTICLE XXXII.

There is nothing in God's Law forbidding the marriage of the clergy; in fact we find it said of a priest, "The husband of one wife" (1 Tim. iii. 2), and also "One that ruleth well his own house," etc. (1 Tim. iii. 4, 5). As we have seen in a former lesson, the term "Bishop" in the New Testament denotes the same officer as we now call "priest." The character of the wives of deacons is spoken of (1 Tim. iii. 11), while of the deacon, as of the priest, it is said, "Let the deacons be the husbands of one wife," etc. (1 Tim. iii. 12). But marriage is lawful, not only to the two inferior orders of the clergy, but to the highest order also. S. Paul, an apostle, says, "Have we not power to lead about a wife," etc. (1 Cor. ix. 5). Thus we must conclude as our Article (xxxii.) does, "Therefore it is lawful also for them," etc.

ARTICLE XXXIII.

The Church, in the person of Bishop, has the right to excommunicate, *i. e.*, to cut off from Communion those who are notoriously wicked. Such excommunications are to be publicly read at the celebration of the Holy Communion. (See Rubric before offertory sentences.) A Priest may refuse Communion to any who are notoriously wicked, but he must report to the Ordinary of the Diocese, *i. e.*, the Bishop (Rubric before Communion office). Until such persons have been publicly restored by penance, they must be avoided as heathen men and publicans (S. Matt. xviii. 17). Persons dying excommunicated are not entitled to burial with the office of the Church. (See Rubric before "The order for the Burial of the Dead.")

ARTICLE XXXIV.

That traditions and ceremonies "have been divers," is manifest from various customs in different parts of the Church, as, to take an example, the difference in the time of observing Easter in the Eastern and Western Churches. That private persons should not wantonly break the traditions of the Church to which they belong, is plain from St. Paul's words to the Thessalonians (2 Thes. iii. 6).

ARTICLE XXXV.

The Homilies are explanations of Christian doctrine set forth by authority to be read in churches. The first book was put forth in the reign of Edward VI., and is attributed to the pens of Archbishop Cranmer and Bishops Ridley, Latimer, and others. The second, published in Elizabeth's reign, is supposed to be due, in a great part, to the pen of Bishop Jewel.

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A. D. Kinsolv-
LL.D., Rt. Rev.
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Lesson.

Nov. 12th, 1898.
AYLSIS 32-36.

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ARTICLE XXXVI.

This Article is a defence of our Ordinal against the Romanists on the one hand, and the Puritans on the other. The Romanists objected that we have omitted from the offices ceremonies which are essential to Ordination. In answer to this we say, all which is to be found in the ancient offices is to be found in ours. The Puritans objected particularly to the claim of the Bishops to confer the Holy Ghost in Ordination, and to grant the authority to absolve sinners in God's Name. The Church clearly keeps it before her people, in her offices, that her clergy act ministerially, the human instruments used by God to minister His gifts.

Positive and Negative.

The Race Question is unsettled. But it is settled that Hood's Sarsaparilla leads all remedies. Disease marches through all lands. But good health blesses all who take Hood's Sarsaparilla.

Dyspepsia is a great foe of the human race. But Hood's Sarsaparilla puts it to flight.

Scrofula is one of the most terrible of diseases. But Hood's Sarsaparilla expels it from the system.

The people of this day, like Job, suffer from boils. But Hood's Sarsaparilla is a sovereign remedy for them.

Catarrh is one of the most disagreeable disorders. But Hood's Sarsaparilla is sure to relieve and cure it.

Rheumatism racks the system like a thumb-screw. But it retreats before the power of Hood's Sarsaparilla.

Loss of appetite leads to melancholia. But Hood's Sarsaparilla makes the plainest repast tickle the palate.

Life is short and time is fleeting, but Hood's Sarsaparilla will bless humanity as the ages roll on.

Family Reading.

Love's Mastery: Or the Gower Family.
NUMBER 9—CONTINUED.

"Not that I saw, my dearie; and that is what I was going to say. Do try and keep up before him if you can. 'Tis fretting does him more harm than anything; and, if he sees you low and cast down, why there will be no end to it. Do try and be cheerful and pleasant about it to him; because, if he sees that you don't much grieve, and knows, as the doctor told him, that 'tis for your good, he won't break down so much."

"But, nurse dear, how can I be cheerful when my heart seems ready to break?" asked Stella, bitterly.

"For his sake, my poor darling," said nurse, stroking her head fondly, as when she was a little child. "You know, Miss Stella, my dear, you can do anything for his good, can't you?"

"O nurse, I never was tried so before; but I will try—yes, indeed I will try, if you think it will help him."

"I know it will, dear. And now you go in. He has been looking out for you this long time."

"Yes, nurse; and I will make his tea again. Lora sent word I need not come down any more to-night; so I shall have a good long evening. You'll send it up, won't you?"

The announcement generally given so joyfully was spoken this evening in such grave sad tones that they went to nurse's heart; and there were tears in her eyes as she went downstairs. Stella drove hers away, and, calling up in their stead as cheerful a smile as it was possible to command, pushed open the doors and entered Tracy's room. He lay on his little couch just as usual, only with a very sad grave face, till he caught his sister's smile, and then the little brother smiled too.

"My own darling, were you in pain? I am come to make tea for you, and stay the whole long evening;" and, on her knees beside him, Stella took his little hands, and kissed them over and over again, and then his cheeks and lips.

"O I am so glad!" said Tracy: "the time has seemed so long since this morning—since I heard that. But I don't mind now that you are smiling, Stella dear; and summer will soon come, Dr. Argyle said."

"What did he say about summer, my sweet one?" Stella asked, continuing her fond caresses, that her countenance might not be too plainly seen.

"That in the summer, if I go on as well as I have done lately, I shall go down to Croombe too, and drive about with you in a little pony-carriage all over the lovely park, and lie on my sofa in the garden when it is warm sunshiny weather, and see the sea shining in the distance, and the little white ships upon it, all so beautiful and bright. O Stella, that will be very happy, won't it?"

"Yes indeed, my darling," replied Stella, trying to forget how distant summer was, and all that might happen between now and then.

"And Dr. Argyle says," continued Tracy, "that he believes you will lose your pale thin face, and get roses in your cheeks before you come home again, and that I ought to be willing to part from you for a little while. And so I am," the child continued bravely, clasping his sister's hands nervously, and then pulling down her face to his own again, that he might kiss it.

"That is a good kind darling, as you always are," replied Stella, smiling again, though she felt her throat so husky that she could hardly speak. "And I am going to write to you every day, you know, dear, and tell you everything I do. And I will try and find out all the pleasantest walks and drives, and the sunniest spots in the garden where your couch can be wheeled, and you can lie, as you say, and enjoy the flowers and sunshine. O, I am very glad Dr. Argyle thinks you may be well enough to go down in the summer!"

"And I shall try and write to you, you know, Stella. You will be able to make out my letters, won't you?"

"I should think so. But you must not tire yourself in trying to write too much or too nicely, will you, my darling? I should be unhappy if I thought that. Nurse will write for you sometimes. And do you know Mrs. Fleming—O she is so kind, Tracy, so kind—has promised to come and see you very often? That will be a comfort to you, won't it, dear?"

"O yes, indeed," said Tracy, gratefully. "I love Mrs. Fleming dearly, Stella. Have you been to see her?"

"Yes, dear."

The thought of the painful meeting, and the converse it had called up, made Stella silent for some minutes. And during the silence nurse came in with the tea-things. Stella rose and busied herself with them; and all the little offices of love and fond care towards her precious little charge were performed that night with a heart well-nigh bursting with the thought of how soon they must be relinquished, but with all the outward appearance of calm and cheerfulness, her noble unselfish nature thus stifling its keenest emotions for her brother's sake; while he, as bravely, sought to hide the bitterness of his own sorrow, and willingly sacrifice his one great happiness for her good.

But when she was left to herself that night, all the young girl's assumed fortitude gave way; and she wept herself to sleep.

Sweet Mary Lyon sat in her father's library in the rectory of Croombe. She had drawn her chair into the large pleasant bow-window which looked out on the rectory-garden immediately beneath; while away in the distance to the left swept the stately wooded slopes of Croombe park, and still farther off in the opposite direction, glittering in the short brightness of a November afternoon, stretched a broad dazzling line of deep-blue sea—the same blue sea, with the same little white sails speckling its bosom, of which little Tracy had spoken as he lay in the prospectless upper room of the great dim city mansion, and the thought of which had made him smile with pleasure. The rector's daughter smiled too, as now and again her eyes wandered away from the plain work on which her fingers were actively employed, and rested on the bright line in the distance. But at length the sound of approaching footsteps on the gravel-drive attracted her attention nearer home, and the next moment she was smiling and kissing her hand to a lady and a gentleman who were coming at a brisk pace towards the house.

(To be Continued.)

Autumn

Binding up the yellow sheaves together,
Glad we laboured all the autumn day;
Side by side, through cloud and sunny weather,
We had watched the glory pass away.

Now I linger in the field all lonely;
Shall the golden grains ungarnered lie?
No, I'll work, and not for His sake only,
But for the Harvest-home time by and by.

In our boat, upon the winding river,
In sweet company we glided on;
Now alone I sit, recalling ever
That loved friend who steered me and is gone.

Heedless, shall I let my boat be drifted
Hopeless, shipwrecked, ere I gain the shore?
No! with heart and eyes to Heaven uplifted,
I must set the sail and ply the oar.

Do you feel the first mutterings of indigestion?
Don't wait for it to become chronic. Use K.D.C.
K.D.C. Company, Ltd., New Glasgow, N.S.,
Canada, or 127 State street, Boston, Mass.

The Three Enemies.

Have you ever thought, when reading of the temptations of our Lord in the wilderness, how they came to Him in exactly the form of the three enemies we have promised to fight—the World, the Flesh, and the Devil? He was offered all the riches and honours of this earth, if only He would forsake God and serve the Evil One. This was the World. Then He was tempted to break the solemn vow in which He had dedicated Himself for a time wholly to prayer and fasting, tempted to yield to the natural desires of the body warring against the spirit; and this was the Flesh. Lastly, He was tempted to pervert God's plainly taught law, and risk self-destruction, casting soul and body on a presumptuous trust in God's mercy; and this is the Devil in his most fatal form.

And now let us see with what weapons Christ met and fought these three enemies. Did He call to His aid any divine strength, or His power as God with which to overcome them? No, He met them only as man must meet his enemies, using only those weapons given alike to all—the armour of God. For each attack He found a sword in the Word of God, in the unanswerable—it is written.

It is written that man shall worship God and serve Him only; how then, can any child of God worship or serve the Prince of this world, though gaining the wealth of kingdoms! It is written, man shall not live by bread alone; how careful then, should be our efforts to seek that spiritual food so needful. It is written, man shall not tempt the Lord his God; how then, can one dare commit the awful sin of incurring injury to soul or body, trusting in some miraculous exercise of God's love or mercy.

When we are tempted, therefore, even as Christ was, let us remember the weapons He used, strengthening ourselves on the infallible Word of God for help and defence, and we too shall see the Evil One flee from us, and feel ourselves more than conquerors, even as He, the great Captain of our salvation.

—If you want a stylish and good fitting dress made, go to Miss Paton at R. Walker & Sons, 38 48 King Street E., Toronto.

Influence.

She dropped a pebble in the lake
While resting on her oar,
And watched the widening circles break
Upon the nearer shore.

"What act of mine," she softly said,
"Has virtue that survives,
In kindly impulses that spread,
And touch far-distant lives?"

She did not know the gracious word
She gave a little child
That morn, a sorrowing stranger heard,
Who straight took heart and smiled.

Don't selfishly deprive your friend of cheerful company by remaining a dull gloomy dyspeptic. Restore your spirits by using K.D.C., the King of dyspepsia cures. It conquers every time.

At Harvest.

In the darkness of earth buried
This good seed has waited long:
God's great works are all unhurried,
He alone to wait is strong.

Sun and shower, cold winds, snow-whiteness
In the work have all combined,
Now the gold of harvest brightness
In the place of seed we find.

From the seed the corn grew slowly,
Blade and ear, full corn at last,
Now within the place so holy
We a sheaf as offering cast.

Blessed end of patient waiting,
There at last we find a rest,
While glad songs are celebrating
That great love which makes us blest.

Joyful end of trustful sorrow
Bliss to which no end can be,
Harvest joy that knows no morrow,
And the Master's Face to see.

Encouragement.

As we look around this great, busy world of ours, how noticeably is each and every one found absorbed in his own special work, each in his own hopes and plans, pausing rarely a moment to extend a helping hand one to another, or to reach out a friendly aid to those struggling on below.

Yet it is wonderful, often, what a word or even a glance of encouragement, will do for tired or timid souls; and there are ever those about us, if we would but see them, who really languish for an approving smile, or an appreciative word of commendation in the work which, small as it may be, is, perhaps, taxing strength and ability to the utmost.

What a sweet and suggestive lesson may be found in the time and manner in which the dew falls. It is when the flowers and leaves have borne the heat and dust of the day, and are faint and weary, that it silently brings its tiny cup of cold water to each tired heart, and gently kissing away the weariness, inspires new life and courage; and when morning comes, we see the flower, so languid at evening, refreshed and strengthened, ready for the work the new day brings.

Now Isaiah tells us of a time when God's people were not thus wholly absorbed, each with his own work or cares; a time when "every one helped his neighbour, and said to his brother 'be of good courage'; and the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil." What a contrast to our selfish age, and what a picture of that brotherly feeling, the helpful loving spirit taught later by our Saviour, as the great commandment, second only to man's duty to God!

Let us remember it, when we meet the weary face and drooping heart, to whom, perhaps, a little show of interest, a word of appreciation and encouragement, may be as wine to a hungry, fainting body.

Those burdens of life, palpitation of the heart, nervousness, headache, and gloomy forebodings, will quickly disappear if you use K.D.C. The greatest cure of the age for all forms of indigestion.

Planning for Life.

In planning for life mental training never played so large a part as it does to-day. Brains rule the world, while the brainless go to the wall. The ambition for education is therefore manly. Make the most of your school-days, boys. Go beyond the rudiments. Study geometry to learn how best to fence your fields and dig your cisterns; natural philosophy, to get a purchase on electricity and the other great forces of the world; history, to see what has brought success or ruin upon individuals and nations; Latin and Greek, to develop your thinking powers and your taste in literature. Get strong minds so that you can see through a subject at a glance, and so that cleverer men may not impose upon you. Be not content with mediocrity. Recognize the value of high ranks and meritorious performances.

There can be no such thing, however, as a two-

sided prism. Without the spiritual plane a man's life is as ineffectual as is a pane of glass to decompose the light passing through it. The man's sensibilities are blunted. He has not the ability of his more normally developed brother to resolve facts and events into their fundamental elements and to judge things as they really are.

It is manly, then, to cultivate the moral and spiritual side of one's nature, to love the right and scorn the wrong, to combat the cowardice and laziness and impurity which are in all of us, and to follow the lines of the perfect copy which has been set for us.

We are created with infinite possibilities for this life. How many are willing to develop themselves along the lines thus indicated?

Harvest.

Thank God for harvest blessings. All good things come from Him. Let not our sins separate us from God and from His gifts. Rather let our thankful hearts draw from His love a richer abundance of all things that are needful for our souls and bodies.

Three Daily Duties.

While there are always special duties arising in the life of every Christian which, when they confront us, cannot be neglected or given mere careless attention, there are also some daily duties which must be conscientiously repeated with each successive dawn. The first act should be one of thanksgiving to our Heavenly Father for the mercies of the past night; the second naturally follows as an act of faith by placing our lives in the keeping of our blessed Redeemer, with the sweet consciousness that He will faithfully guard whatever may be thus committed to Him; the third duty should be a firm resolve to do some kind deed, speak some word of cheer, bring sunshine and happiness into some life, and seek to make the world better by being better ourselves—

Counting that day lost whose low descending sun
Sees from our hand no worthy action done.

Wasted Energy.

If women old and young, and men as well, could learn that fussing and worrying over what they have to do will not lighten the task, there would be fewer wrinkles on brows that should be smooth, and not nearly so many prematurely gray heads on shoulders whose years do not warrant the change.

Perhaps when you arise in the morning you say to yourself: "Oh, dear, I have at least fifty things to do to-day and I know I never will have the time to accomplish them all." And instead of dressing speedily as possible and getting ready for the first task, you waste the precious time in worrying over the aggregate amount of labour before you, instead of discharging it piecemeal, giving your whole mind and attention to the duty before you, without worrying about what you mean to do next.

Remember the discontented pendulum, and realize that, though you have a dozen tasks to perform, you are required to do but one at a time. Put your mind on that one and do it as thoroughly and as well as though there were no others waiting to be tackled at its completion. You will be astonished at the way the list diminishes if you take hold of each duty in turn with a resolute determination for the time being to think of nothing else, instead of going about in a half-hearted way because you are discouraged at the amount of work spread before you, when it is done. Though the clock is to run for years it will do it only a tick at a time. Though there are hundreds of steps and thousands of stitches to be taken in the short hours of the day, they will be accomplished one at a time, and no amount of worrying will help the matter one bit.

Poor Jean Ingelow! Instead of being pale and thin, with dreamy eyes and a mournful smile, she is a very plump comfortable looking little body who might have been an authority on jams instead of the writer of "Divided." "All the people who see me are disappointed," she says, ruefully.

"And they do not so much as take the trouble to conceal it."

Hints to Housekeepers.

CREAM SAUCE FOR VEGETABLES.—One pint of milk, two tablespoonfuls of butter, two tablespoonfuls of flour, pepper and salt to taste. Put on the milk to boil in the double boiler. Put the butter in a small saucepan, stir until it melts and bubbles, but do not allow it to take on any colour. Add the flour, and stir until it is well incorporated with the butter, pour on one-third of the hot milk, and stir constantly until smooth. Add another third of the milk, and stir again until smooth. Add the remainder of the milk, stir, and when it boils and is smooth, add the seasoning, and pour over the vegetables. Or if not wanted at once, pour it into the double boiler, cover, and set in a warm place.

SCALLOPED CABBAGE.—Chop fine the remains of a cold boiled cabbage, put it into a scallop or pudding dish, mix well with sufficient cream sauce to thoroughly moisten, cover with buttered crumbs, and bake until the crumbs are brown.

Doughs that stick to rolling pin, board and hands in a hot kitchen should be set away until thoroughly chilled, but all trouble might have been saved by using cold fat, flour and liquid at first, and the texture of the dough would have been better.

BREAD AND BUTTER PUDDING.—Cover the bottom and sides of a deep baking dish with slices of bread and butter, then a layer of finely sliced apples (pared and cored), a little sugar and nutmeg, another layer of slices, then another of apples until the dish is well filled, boil the parings and cores in water, adding the juice produced to the pudding; cover with a plate and bake; this is delicious and cheap.

After the juice is squeezed from lemons, the peels are useful to rub brass with; dip in common salt, then brush with dry bath-brick.

FRIED INDIAN MUFFINS.—One pint of Indian meal, one pint of boiling water, two eggs, a teaspoonful of salt, a tablespoonful of sugar, a large tablespoonful of flour. For breakfast, pour the water, which must be boiling, in the evening on the meal, salt and sugar. Beat smooth, and set away in a cool place. In the morning add the well-beaten eggs, and the flour. Dip a tablespoon in cold milk, fill it with batter, and slide off into deep fat made boiling hot as for frying doughnuts. Fry ten minutes. Serve with syrup.

BAKED ONIONS.—This is a delicious method of dressing onions. Remove the outer skins, put them into boiling salted water, and boil them until tender. Drain from the water, put them in a pan with a little pepper, salt and butter over the top of each, and a little of the water in which they were boiled in the bottom of the pan. Place them in a hot oven, brown quickly, and serve very hot.

CORN CAKE.—One cupful Indian meal, a tablespoonful of sugar, a pinch of salt, one cupful of flour, two teaspoonfuls of baking-powder, one egg, one cupful of milk, one tablespoonful of melted butter. Bake in two jelly-cake tins, having the mixture to half fill the pan. Serve hot.

OBSTINATE COUGH CURED.—*Gentlemen,*—I had a very bad cough which I could not get rid of, but by using Hagar's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of. JOSEPH GARRICK, Goderich, Ont.

HOW DYSPEPSIA IS CURED.—I suffered from dyspepsia, and was weak and miserable with what the doctor said was nervous debility. Seeing Burdock Blood Bitters advertised I tried it, and after taking three bottles feel perfectly restored to health. MRS. J. H. SNIDER, Kleinburg, Ont.

A QUARTER OF A CENTURY.—For more than twenty-five years has Hagar's Yellow Oil been sold by druggists, and it has never yet failed to give satisfaction as a household remedy for pain, lameness and soreness of the flesh, for external and internal use in all painful complaints.

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Children's Department.

Making a Virtue of Necessity.

A child was told to bring her father's slippers, but she didn't want to leave her play. At length she went for them very unwillingly, and returned without a smile, saying; "I've brunged 'em, papa, but I guess you needn't say 'Thank you,' 'cause I only did it with my hands; my heart kept saying 'Wont.'"

Dear children, how many of you do things for papa and mamma with your hands when your heart keeps saying wont? Perhaps you are not always as just as this little child was, and take the "Thank you" without admitting that you did not merit it. Yet this little one who "brunged 'em," did not disobey her father, she did what he asked her to do without any arguments for or against what he wished her to do for him, as some children do. I have seen boys and girls, and so have you, who did not go when father or mother asked them to do a favour; they made all sorts of excuses, and then the parent was obliged to make them obey, and it made father or mother very unhappy. I heard a little girl say one day: "Mamma always has such a fuss with me if she asks me to do what I don't want to." "Poor mamma" and "poor child," we may well say. The mamma is made very unhappy because the little girl she loves so well is not willing to please her in doing what she wishes. The child is to be pitied, too, for she has a rebellious nature which will make her a good deal of trouble and unhappiness as she grows older.

It is beautiful to see little children whose hearts always agree with their hands in saying "I will," when papa and mamma wishes them to do something to help them. When we do things for others with a pout and a frown on our faces and say unpleasant

Indigestion

Horsford's Acid Phosphate
Is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.
For Sale by all Druggists.



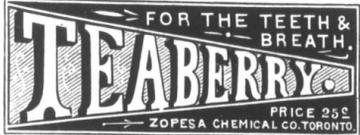
Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up house-work. In a week after taking

Hood's Sarsaparilla

She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner Pills. They assist digestion and cure headache.



Births, Marriages, & Deaths

BIRTH.

At the Rectory, Micksburg, on Oct. 30th, 1898 to the Rev. Chas. O. and Mrs. Carson, a son.

words, people don't care to ask us again, and besides, the favour has what we might call a sting in it. It hurts the feelings of the old one who asked the favour.

There is nothing that makes the home so happy and bright as to have pleasant little children who wear smiles, who go singing about their work or play, and who do not keep saying, "Wait a minute," or "I don't want to," or "By-and-by I will go." Papa and mamma know what is best for you much better than you do yourselves. They have lived longer and had more experience than you have had.

I am sorry to say that it is not only the little children in the household that want to have their own way about this or that. Some large girls and boys who are studying higher mathematics and the books that show they are away up in the highest grades, are very trying sometimes, because they are determined to do what father and mother know will not be best for them and will surely make them unhappy when the result comes of the wrong doings.

Try, dear children, to have your hands and your hearts work in harmony with a pleasant "I will" when you are asked to be good and helpful to others.

The Name of the Wolf.

Rosalie and Ben had never been to the country in their lives before last summer.

And how glad papa was to be able to send mamma and them and baby Bess away from the glaring, dusty days, and the baking, smothering nights, out to the shady woods and the wide grass fields.

The woods east of the farm-house were as safe as could be, but still mamma with her city ideas, was timid about their venturing too far in.

"Don't cross the brook, chickies," she said to them every morning when they left the farm-house door.

"Oh, mother, we could cross it just as easy as easy," said Ben in a coaxing tone.

"But you must not," said mother positively.

"Not for anything?"

"Not for anything;" and that was the end of the matter.

Not quite the end, either. That brook was a great temptation, and Ben several times suggested happenings that might make it right for them to cross it.

One day a rainstorm came up suddenly before the little folks under the trees had noticed the cloud.

"Now Rosalie," said Ben, "we must run across the brook to get inside the shed, or we'll get wet."

They started on a run, but neither little conscience felt easy, for they knew they were disobeying mamma. Just as they got to the edge of the water a very fierce flash came, followed by a roar of thunder. Rosalie stopped short; "Oh, Ben," she said, "That sounds as if God was telling us not to do it."

So they did not cross. Ben tucked his sister's red shawl up over her head, and they stood close together under a large tree. In a few minutes Farmer Brown's colored man found them, and with umbrella and wraps hurried them home.

"My dear little Red Ridinghood," said mamma taking off the wet shawl, while Rosalie told about their not crossing the brook, "You met your wolf in the woods after all, and I am so glad you refused to follow him."

"What wolf, mamma?"

"His name was Disobedience," said mamma, smiling.

How Golden-hair Helped her Mother.

Her real name was Margaret, but the family and friends often called her Golden-hair for her luxuriant yellow curls. She was only three years old, and rather small for her age; but her father said that jewels were always done up in small parcels, and I am quite sure he meant that Golden-hair was a jewel.

One day a lady visitor, taking the child upon her knee, said with a smile, "When you grow up, my little maiden, you will be a great help and comfort to your mamma."

"I'm a help to my mamma now," replied the little one, with a look of surprise in her sweet blue eyes that anyone should think she was not a help, even at the present moment.

"You a help! Such a midget as you!" laughed the lady. "Just tell me, if you please, how a baby like you can help mamma?"

"I kisses her!"

"Kiss her?"

"Yes, I kisses her."

"And do you call kissing your mother helping her?"

"I fink mamma likes to have me kiss her. I fink I he'p her. I likes to kiss mine mamma;" and the baby got down from her perch on the lady's knee and went to search for Jim Crow, her black doll, whom she had not seen for an hour.

After a considerable search Jim Crow was found under the sofa, in a bruised and tumbled condition. Gold-

GOOD Food = -
Digestion =
Complexion

are all intimately connected—practically inseparable. Though the fact is often ignored, it is nevertheless true that a good complexion is an impossibility without good digestion, which in turn depends on good food.

There is no more common cause of indigestion than lard. Let the bright housekeeper use



The New Vegetable Shortening

and substitute for lard, and her cheeks, with those of her family, will be far more likely to be "Like a rose in the snow."

COTTOLENE is clean, delicate, healthful and popular. Try it.

Made only by
N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

Weak Children
will derive strength and acquire robust health
by a persevering use of the great
Food Medicine
SCOTT'S
EMULSION

"CAUTION."—Beware of substitutes. Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.



ST. AUGUSTINE.

OUR Communion and Invalids' Wine (Registered) is the best Wine in the market for either purpose. Lists of wine merchants who have St. Augustine for sale, on application.

J. S. HAMILTON & CO.
BRANTFORD.
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en-hair undressed him, put on his nightgown, and tied a rag around his head. Just as she had covered him up in his cradle, her mother, looking quite weary, came into the room. She sighed as she sat down on her sewing chair by one of the windows, and took up her work as if it were some tiresome duty that must be done.

Do you remember how you rejoiced one dark, depressing day, when the sun came out suddenly and chased the shadows away? Well, the sun came out just as suddenly that moment in that little sitting-room where Jim Crow was sleeping in his cradle. The sweet, bright picture that the guest saw was this—a little golden-haired girl kissing a weary mother, first on one cheek and then on the other and then on the lips. What the guest heard was, "I love 'ou, mamma," and the glad answer, "My little darling, what a comfort you are!"

And lo! where are the clouds? Gone; and because of a little child's helpfulness—the helpfulness of a child's love.

Domestic Snakes.

In Brazil, rats have multiplied to such an extent that the inhabitants are obliged to train a certain kind of snake to exterminate them. This domestic snake is the Giboia, a small species of boa, about twelve feet in length, and as thick as a man's arm. They can be bought in the markets of Rio Janeiro, Bahia, etc., at prices ranging from one to two dollars.

These snakes are quite tame and harmless. Their motion is very slow, and they usually pass the whole day asleep, coiled up in the sun. But when night comes on, the Giboia is suddenly transformed; a new instinct seems to possess it; it makes its way to every part of the house, with a caution and cunning of which we hardly suspect it capable. It even manages to creep up between the rafters of the roof, and under the floor, which is not at all incredible when we consider how the houses there are constructed.

The Giboia is now in ambush. If a rat appears, it is doomed. With one bound the snake is upon it, catches it by the nape of the neck, and crushes it. As snakes seldom eat, even when at liberty, the Giboia does not kill the rats on account of hunger, but solely from instinct, and in this way is of incalculable service.

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S. C. WOOD,
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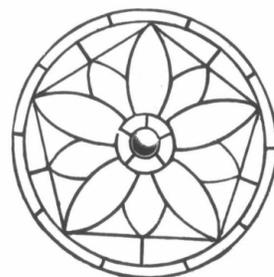
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