

# Canadian Churchman

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The Church of England Weekly Family Newspaper.

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[No. 45.



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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 10, 1898.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

November 13—23rd SUNDAY AFTER TRINITY.  
Morning—Hosea 14. Heb. 7.  
Evening—Joel, 2, 21, or 3. John, 3, 22.

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

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 300, 312, 322, 552, 553.  
Processional: 165, 167, 242, 297, 305, 601.  
Offertory: 174, 227, 235, 236, 308.  
Children's Hymns: 329, 335, 338, 342, 345.  
General Hymns: 222, 286, 288, 296, 474, 549.

### TWENTY-FOURTH SUNDAY AFTER TRINITY.

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

## OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

### Gospel for the Sunday before Advent.

St. John, vi., 12. "Gather up the broken pieces which remain, that nothing be lost."

We cannot look on Nature without being struck by the enormous waste in all directions. Buds perish, animal life wasted. Yet another aspect—wonderful economy. All things serving a purpose. Often discover uses undreamt of.

i. The lesson suggested by the Command

of Christ. Small things as well as great cared for.

1. The more impressive as given by One possessed of creative power. Resources equal to any demand. Jesus illustrated both power and economy. Out of a slender store produced abundance. Yet no waste.

2. Perhaps may suggest that really no waste in Universe. Things seemingly useless may serve. (Prov. xvi., 4).

3. A lesson of grave import. (1) Many gifts and privileges. (2) Some greater, some less. (3) None to be despised, neglected.

ii. Special application to the close of Christian year. Another stage. Advent at hand.

1. Great lessons of Christian year. Consider the progress of events commemorated—involving a series of manifestations of Most High.

2. But subordinate lessons flowing. (1) Duties of Life. (2) Self-denials. (3) Opportunities of usefulness. (4) Means of grace.

3. Often commit errors in regard of these things: If only faith in God, no need to trouble about minutiae. (1) Grant the supreme importance of Faith; (2) But are we sure it is faith, and how shall be sure? If we are selfish, unmerciful, self-indulgent, have we faith? If we have some of these qualities only? (3) Not little things—weighty—justice, mercy, and the Love of God.

4. Bring home instances to ourselves. Look back and consider. (1) Duties of position and relations. "My Father's business." (2) Faults of character and manner—Hindrances to selves and others. (3) Opportunities and privileges neglected. Doing good. Getting good.

iii. Some broken pieces remain. How employ?

1. First to those in Christ. Examine. Resolve. No use fretting over past. Consider future.

2. Those without Christ. (1) Some as much so as though heathens. Do not love, or obey, or hope. (2) Why do these come to church? Recognizing to some extent the claims of God. Perhaps hoping for some good. (3) Enter into the secret place of the heart. God is willing to bless—ready to help. Let the time past suffice. Henceforth—"Serve the Lord."

## THE COUNTRY CLERGY AND CHURCHES.

Attention has recently been drawn to the state of the Church of England in country places in the Province of Ontario. At the Provincial Synod, Dr. Langtry gave a heart-rending account of districts in which, for miles and miles, no provision was made for the worship of the English Church, and where, in consequence and of necessity, Anglicanism was ceasing to exist. This is not a case of less or more, as in cities and towns. Complaints are now being made that all our congregations are suffering, that young men are leav-

ing off their attendance on Divine service, that congregations and communicants are diminishing. It is said that this process is very marked in some of the Toronto churches. But this is not the question now in hand. We are now thinking of country places, and to this subject we are specially drawn by a letter from Canon Spragge, which recently appeared in the columns of this paper. Canon Spragge, indeed, deals with another subject, or another part of the subject, distinct from that brought forward by Dr. Langtry—not so much the failure to provide clergy for the different parishes and stations, but the difficulty of getting hold of the people and keeping hold of them in places removed from the large towns. Canon Spragge speaks with evident feeling on the subject. In the first place, he seems to think that the country places are regarded as of little account. Is this the case? We have no means of knowing with accuracy. It is said that the country clergy are frequently making efforts to obtain town parishes. On this point also we are ignorant. We cannot, however, agree with Canon Spragge that a country parish must necessarily be worked under greater disadvantages than a town parish. Of course, there is less intercourse between the clergy—but is there so very much intercourse between the various parishes and their clergy in towns? Is it not a frequent remark that the parishes are run almost on congregational lines. Of necessity some (not all), of the town clergy have assistants, and thus have something to fall back upon and means of consultation on the needs of their parishes and the work to be done. But country clergy have certain obvious advantages in their better knowledge of their people, in the more stationary character of their congregations, in the larger opportunities which they possess of counselling and guiding the members of their flocks. There is, however, one point noticed by Canon Spragge which cannot properly be dismissed without further consideration. He seems to think that it is possible to strengthen the hands of the country clergy by occasional help afforded by those who are labouring in the towns. "The Methodists," he says, "send out their ablest preachers to small country parishes to relieve sick and over-worked preachers, which has the effect of encouraging both minister and people, while our clergy deem themselves fortunate if, in time of distress, they can obtain a student to assist in their duty. Yet many Toronto churches have three or four clergy in each nearly every Sunday." Let us carefully consider this appeal. Mr. Spragge was quite justified in appealing to the Methodist system; but we must also remember the difference between their ways and ours. They not only send out occasional preachers to small places; sometimes their great preachers are stationed for a time in quite small places, and, as a consequence, many are drawn to their churches. Our own

system, as at present administered, hardly admits of such plans. It may be remembered, too, that, in regard of students and the like, the Presbyterians are in very much the same condition with ourselves. Still there may be something in Canon Spragge's other suggestion—that help might be got from the town clergy. This is indeed a very important question, and, at the first blush, we think something might come of it. We are not forgetting that the clergy in towns all have their work—in the numerous services which are held in their churches, in Sunday Schools and in Bible Classes. But perhaps those students who are at present sent out to take duty in the country might assist in the city churches and do various other kinds of work in the place of those who went to the assistance of the country clergy. There are at present a good many men in holy orders connected with the various colleges, and they might be able to give some assistance either to the country clergy or to the town clergy who had gone into the country. Canon Spragge seems very much in earnest on this subject, and it seems to us that the best way to bring it to a practical test would be to forward a petition to the Bishop, or to the Archdeacons, or to the Rural Deans, asking them to call a meeting of the clergy at which the whole subject could be discussed. It could be ascertained, without difficulty and without delay, whether there was any possibility of giving the scheme a trial in any systematic manner. This might be undertaken tentatively, and reports might be prepared by the clergy interesting themselves in the scheme; which reports might be presented at a subsequent meeting, when modifications of the original scheme might be adopted. There is indeed another way—namely that the country clergy should individually apply to the town clergy for help. But we think (as far as we can see at present), that it would be better to have lists of those clergy who would be willing to go out, of those professors, students, and others, who were willing to take the places of those who had gone; and some centre of communication between those who wanted and those who were ready to give assistance.

#### TEACHERS AND THEIR PAYMENT.

Dr. Parkin drew attention, in his address at Upper Canada College, to the necessity of paying our teachers better, and there can be no doubt of the importance of the matter to which he drew attention. But it is with one special aspect of the subject that we wish to deal briefly at the present moment. It is the custom with some School Boards when they advertise for assistant teachers, or even head masters, to request the applicants to mention the salary which they are willing to receive. Anything more insulting and degrading to the scholastic profession we are unable to conceive. If we want service from another, it is usual to state the terms on which we propose to engage, and this even in regard to menial work. To offer a post to a teacher on terms to be proposed by the candidate is to encourage the applicant to underbid to the uttermost any others who

may be seeking the same post. The inevitable result will be the throwing out of the better qualified teachers and the filling of their places with inferior men and women. And it is difficult to understand how any School Board can hope, in that case, to get teachers worth having. We understand that a good many school boards have declined to obtain teachers in this fashion, even, although some of their members have pressed upon them the desirableness of thus cheapening the market. There can be only one opinion on this question among self-respecting teachers. Even when they feel themselves compelled to submit to the degradation, they must deeply resent it, and we would offer a suggestion which they might act upon. We suppose that teachers have some organ through which they can make known their views. Two things they can do. They can publish a list of all School Boards who seek for teachers in this manner, and also of those who do not; and the candidates, in any particular case, can agree among themselves as to the salary which they want, and all undertake to ask for the same. Such a plan will be best for all in the long run; and at this moment we do not see clearly any other means of escaping from this degradation.

#### IN MEMORIAM.

Profound sorrow was felt by the whole community in Ottawa at the sudden and wholly unexpected death, early on Saturday morning, the 20th of October, of Dr. Henry Pulteney Wright, the particulars of which have been given in the daily papers. There was no man better known or better loved in Ottawa. It may truly be said that he had not an enemy. And that, not because of any weakness, but in spite of a strength of character which was indeed magnificent—the secret being a rare and happy combination of gentleness of manner and force in affairs, the one begotten of a great and good heart, and the other of a splendid mind governed by deep-seated and noble principles. The ring and stamp of manly genuineness were in his voice, and on his open countenance, and this the humblest of those who knew him could see and appreciate. No one could come in contact with him without loving him, and many a household, rich and poor alike, is sad to-day at the thought that when sickness comes Dr. Wright can no longer be called in to bring healing and good cheer. As one of his patients expressed it, "the very sound of his voice was better than all the medicines in the pharmacopoeia." Dr. Wright was a true and faithful Churchman, and the scene in and about the cathedral when his funeral took place on Monday, the 31st October, was one never to be forgotten. The interior of the sacred edifice was literally packed with sympathizing people, old and young, the great statesman and the humble labourer with his wife and little ones—who had come not out of idle curiosity—but in order to show this last mark of respect and affection for one who had been to them so true a friend. Many could not gain admittance and remained quietly and sadly about the doors of the cathedral during the

service. The body was met at the north-west entrance by the Dean, who officiated, and a large assemblage of clergy and choristers, and when all had arrived at the chancel the solemn burial service of the Church was reverently rendered. Two hymns were sung, favourites of the deceased, "Jesus Lives," and "Oh, what the Joy and the Glory must be." An immense number of floral offerings in various forms had been made, and many of the choicest of these were taken to the cathedral, and filled the air with their sweet fragrance. A violet pall, with a large red cross extending from end to end, was placed upon the coffin during the time of service, the body being thus, as it were, enfolded in the sacred emblem of man's redemption. The pall-bearers were eight representative members of the medical profession and personal friends of the deceased, and the chief mourners were his young sons, his father, brother and other immediate relatives. Dr. Wright leaves a widow and seven children, who have the sincere sympathy of all in their bereavement. Many charitable institutions (and particularly St. Luke's Hospital), will miss Dr. Wright's active aid and interest. His services were given freely to the poor, his days were filled with deeds of kindness, and it must have been a life like his that good Bishop Tuttle had in view when he said lately in one of his sermons: "Love and duty to God; love and service to fellow-men. This is the life worth living, the true life, and death comes to lift, not end, that sort of life."

#### A DIOCESAN MISSION.

One of the most needy, and at the same time, deserving, if we may use such a term, of the diocesan missions in the diocese of Toronto, is that situated about 40 miles north of Lindsay in the County of Haliburton. It comprises the townships of Hindon, Stanhope, Minden, Anson, Lutterworth and Snowden. Church services are held at the following places, viz.: Maple Lake, Baskung School, Hindon Orange Hall (log), Minden, Anson School, Gelert Church, and Irondale Church. To visit the first four places it is necessary to travel 44 miles, and the last three about 18 miles, over some very rough and hilly roads on which a mountain goat would feel more certain of his footing than a horse. The country is far from fertile, so that agriculture affords a mere existence to the settlers, and most of the timber has been cut and removed. Under these conditions one can understand why those whose lot is cast in this section of country are so badly off as to require aid from the Mission Board to help support a missionary. The houses are mostly log, and one recently visited contained one room and a loft, in which lived a man and wife and three children. On the visit referred to, the young missionary was given a bed in the loft, but with the three children below afflicted with whooping-cough, his minutes of sleep were numbered. Another house contained two small rooms and a loft, and was the home of a man and wife and twelve children; the latter all slept in the loft! At Anson, on the Scotch Line,

as it is commonly called, from 40 to 60 people attend the Church services, many of the congregation being young men. Here the women sit on one side of the church and the men on the other. The attendance at Minden is about 65, while at Gellert, from 40 to 60. The church at Irondale is a good building, but, unfortunately, not finished for lack of funds; no windows on the east end, and the openings closed with rough boards; the seats consist of wooden benches, without backs, and there is no church furniture of any kind. A small sum would complete this church, and we hope some of our people will see to it that it is done before the winter is past. Up to a few weeks ago, at evening service, the lamps had to be borrowed, and one was carried every Sunday over two miles, by a young woman, while the others half a mile at least. Recently, a sufficient sum was collected to buy lamps, but the first Sunday on which they were used "the virgins forgot the oil," so that the service began in the dark, the missionary reciting the prayers, etc., until the oil arrived. To avoid confusion, whilst the lamps were being trimmed and filled, the congregation was requested to sing the Doxology, which they did very heartily. Most of the people were originally Anglicans, but owing to the absence of any clergyman of the Church of England, they became, and still are, Methodists, Presbyterians, etc. This is only one instance of how our Church loses ground by not sending clergymen out to these mission fields with the pioneer settlers. During several months of the past summer, the above mission stations were in charge of three students from Trinity College, Toronto. We hope the above sketch may tend to interest many of our people so that a large share of the money raised for missions may be devoted to these struggling diocesan mission stations.

#### THE GOVERNOR-GENERAL AT TRINITY COLLEGE.

A very interesting incident in the history of Trinity University was the bestowal of the Degree of Doctor of Civil Law, last Saturday afternoon, upon the Right Honourable, the Earl of Aberdeen, Governor-General of the Dominion of Canada. Many persons were surprised that the university had not, at an earlier period, honoured itself by conferring its highest honour upon the representative of Her Gracious Majesty. But dignified bodies move slowly, and indeed, as His Excellency hinted, the honour was, in some respects greater as being conferred on one who was departing, than if he had been remaining longer amongst us. It was intended to confer the same degree upon Sir Oliver Mowat, K.C.M.G., Lieutenant-Governor of Ontario; but the much-regretted illness of His Honour rendered this impossible. The public interest in the occasion was very great. In spite of the inclemency of the weather, the University Hall was crowded, some of the visitors arriving three-quarters of an hour before the time fixed for the commencement of the proceedings. Representatives of many public bodies took part in the procession. Following the Chancellor and Lord Aberdeen came the Bishop of Toronto and Bishop Sullivan, next came the Prime Minister of Ontario, the Hon. Dr. Hardy, and the Minister of Education, the Hon. Dr. Ross. Dr. Loudon, President of the Univer-

sity of Toronto, was prevented from being present; but the Chancellor of Victoria, and Drs. Bain and Reynar were there; also a large representation of the Graduates and Corporation of Trinity University. The real business of the meeting began with the delivery of the Latin Speech, presenting the Governor-General to the Chancellor for the degree, a duty which fell, as usual, to the Public Orator Rev. Professor Huntingford. It was impossible to imagine such a duty as being more effectively discharged. The oration was not merely couched in pure latinity, which we expect from so excellent a scholar, but was very happy in setting forth the manifold claims on the country which His Excellency has established by his many and varied efforts to promote the well-being of the community over which he has been placed. Moreover, the delivery of the address was so clear and careful that a large proportion of the audience were able to follow the particular points, and signified their approval of the Orator's sentiments. After the degree was conferred, the Chancellor, the Hon. Senator, G. W. Allan, D.C.L., emphasized the points dwelt upon by the Public Orator, and pointed out the deep debt of gratitude which Canada owed to its latest Pro-consul. Lord Aberdeen's reply was peculiarly happy, especially in his reference to the late bestowal of the degree. If it had been given at the beginning of his regime, he remarked, it might have been merely a compliment to his office. As it was, he might regard it as something more personal to himself. The whole celebration was, in the highest degree, interesting and gratifying to all concerned.

#### REVIEWS.

About the Training of Boys' Voices. By Miles Farrow. New York: E. & J. B. Young & Co. 1898.

We learn from this treatise that a boy may sing well and yet the man who grows out of the boy may not sing. "But," he says, "the training received in childhood does have a powerful effect, for good or for evil, upon the musical sensibilities in after life." Accordingly, Mr. Farrow undertakes to set forth the right manner of training boys' voices, and the proper proportions of voices in a choir. We are sure that the hints here given will be of value to choirmasters and organists.

What is Christian Science. By P. C. Wolcott, B.D. Price, 15 cents. Toronto: Revell Co. 1898.

We referred not long ago to the claims of so-called "Christian Science," and gave our deliberate opinion that it was neither Christian nor Science. We are convinced that the subject should be kept before the public mind, since there can be no doubt that many have been led astray by the plausible sophistries of its advocates. The little book now before us furnishes a careful examination of the teaching of Mrs. Eddy, the great priestess of this new cultus, and judges it in the light of Scripture, Theology, and experience. Intrinsically the matter is too ridiculous to deserve the slightest attention; but, having regard to the delusions by which men are enslaved, there is no small need of such work as is here done, and it is excellently done.

Korean Sketches. By Rev. J. S. Gale, B.A. Price, \$1. Toronto: Revell Co. 1898.

We have read this little volume with the greatest interest, since it is not only written in a highly attractive style, but it gives us information on a subject of which we were almost entirely ignorant. Korea has emerged from obscurity since the war between Japan and China; and we have here a good account

of the principal features of the country and people, of the peculiarities of the Korean mind and people, and of the superstitions which prevail among them. One feature of this volume is peculiarly noteworthy—the proof which it gives of the author's deep sympathy with the people among whom he has laboured. "I have been impressed," he says, "with the quiet, simple life of the people of Korea—especially in the village communities—heathen idolaters though they be, their hospitality is a most striking characteristic. There are no beggars except about foreign settlements." This is the right spirit. The book is well printed and prettily illustrated.

Colossian Studies. By H. C. G. Moule, D.D. Price, \$1.50. London: Hodder; Toronto: Revell Co. 1898.

These studies are described as "Lessons in Faith and Holiness from St. Paul's Epistle to the Colossians and Philemon," and we have seldom read a book which unites instruction and edification in a more perfect manner. The author, who is too well-known and too highly appreciated to need either introduction or commendation, tells us that these studies have been written with the single object of assisting and stimulating those other studies which the Christian can and must carry on by himself alone, with his own Bible before him. While disavowing any idea of a writing a "complete and elaborated critical commentary," the author yet professes to have made the attempt to render every word of the text with careful regard to diction and connection. He has taken up the Apostle's sentences one by one as if they met his eye for the first time, and has turned them into English so as to convey the freshness of the impression. Having done this, he has further endeavoured to "bring out for the reader's notice some of those inexhaustible messages for the soul which the study of the God-given utterances of the Apostle has carried home to" himself. The result is a book of rare excellence and power. It is, on the one hand, an example of expository preaching which the clergy may safely follow; and on the other, a book which the private Christian will find invaluable as an aid to spiritual meditation.

Blessed are ye: Talks on the Beatitudes. By F. B. Meyer, B.A., Author of The Shepherd Psalm. 12mo, pp. 142. 75 cents. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

This has unusual felicity of phrase, and abundance of original thought. Of the ten short chapters we prize most the exposition of the sixth Beatitude, which our author entitles The Beatific Vision. He brings out with great beauty the necessity of purity as a mark and condition of our holy religion, but also a virtue so seldom realized as belonging not to act only, but also to feeling and thought. "Only the pure in heart can stand in the inner circle, searched by those eyes that are too pure to look upon sin. Only garments which are unstained can pass muster in the throne-room of the Supreme. . . . If, then, you and I would dwell in the secret place of the Most High, and abide under the shadow of the Almighty; if we would dwell in the house of the Lord all the days of our life, we must be pure in heart."

Wordsworth's Select Poems and Scott's Lady of the Lake. Edited with notes. By Professor F. H. Sykes, Ph.D., etc. Price, \$1. Toronto: Gage Co. 1898.

Prof. Sykes is already well-known to us as an able expositor and annotator of some of the gems of modern English literature—especially of those appointed for the examin-

ation of candidates for matriculation. To this class belong his previous volumes on Select Poems of Coleridge, Wordsworth, Goldsmith, Tennyson, etc., and the present volume is designed for the same use. We have here first, some select poems of Wordsworth, with an excellent set of notes, secondly the whole of Scott's *Lady of the Lake*, with an Introduction and a series of notes which leave nothing to be desired in order to a perfect understanding of Scott's charming poem, and lastly an appendix containing a number of poems without note or comments. As a help to students this volume is invaluable; but it is more than this; it is a book which will help to make many to be intelligent students of English literature, and will give them a deeper appreciation of all the treasures which it contains.

#### HURON LAY WORKERS' ANNUAL MEETING.

The annual meeting of this Association and the Convention of Church workers and Sunday school teachers held in connection with it, came off as arranged, on Thursday and Friday, the 27th and 28th ult. The meetings were held in the school-house of St. George's church, Sarnia, with the exception of the last one, which was of a public character, and was held in the Town Hall. Ample provision was made for all the delegates, and the hospitality of the entertainers left nothing to be desired. The afternoon of the first day was devoted to hearing a stirring opening address from the Bishop of the diocese, and two papers on Sunday school topics from the Rev. W. S. Sayres, of Detroit, and Mr. R. E. Jameson, respectively, the son of a former much-esteemed clergyman of Huron diocese, but now resident also in Detroit. The kind and brotherly assistance of these gentlemen, and also that of the Rev. Jno. Munday, of Grace church, Port Huron, was a pleasant illustration of the prevailing tendency towards closer Anglo-American relations. It is not the first time the Association has had to acknowledge the generous aid of friends in the United States. The service in St. George's church in the evening was conducted by the Rev. Canon Davis, the rector, and the Rev. Canon Hill, of St. Thomas'. The lessons and psalms were read by laymen, the former by Messrs. F. T. Harrison and R. D. Nobie, the latter by Mr. James Woods. The Bishop preached with his usual fervour and eloquence. Holy Communion was celebrated on Friday morning at 9 a.m. and at 10.30 the annual meeting of the Association was held, the Bishop, as president, in the chair. The report was read by Principal Dymond, chairman of the Executive. It contained a large amount of information of the progress of lay work in the diocese collected by correspondence with the clergy, and not a few valuable suggestions from the same source. The report will be printed for circulation. The officers elected for the ensuing year were as follows: President, the Bishop, (ex officio); first vice, Dean Innes (ex officio); second vice, Charles Jenkins. Committee.—Brant, H. A. Genet; Bruce, G. A. Ray; Elgin, Judge Ermatinger; Essex, Jasper Golden; Grey, R. G. Bigger; Huron, T. C. Kemp; Kent, R. V. Bray, jr., M. D. Lambton, F. Kenward; Middlesex, Chancellor Cronyn; Norfolk, J. D. Christie; Oxford, James Dent; Perth, R. R. Neild; Waterloo, James Woods; Middlesex branch, F. T. Harrison, Ph.D. At the same hour as the above, Mrs. Williamson, of Toronto, addressed a large meeting of women on "Woman's Responsibility." The address was spoken of in very warm terms by those who had the privilege of hearing it. On the Convention resuming, the Rev. C. W. Hedley, M.A., read a paper on "The Training of Lay Workers," in which the importance of due preparation for work in the Church was ably enforced. Principal Dymond then read a paper on "The Lay Reader at Work," in which the position of the lay reader, his duties and some of his difficulties, were practically consid-

ered. At the afternoon session papers were read by the Rev. J. H. Moorehouse on "Churchwardens, etc.," a very useful and timely contribution, then one by Mrs. Gahan, of London, on "Child Life, etc.," viewed chiefly from a mother's standpoint, full of beautiful thoughts and sound advice; and lastly one from the Rev. J. C. Farthing, M.A., of Woodstock, on "Lay Work in its Spiritual Aspects." The writer took high ground as to the necessary qualifications for work in the Church, and was all the more effective from the fact that he is an enthusiast in the employment of lay agencies and most successful personally in their development. The Town Hall was well filled in the evening to hear the Rev. John Munday, of Port Huron, on "Discipline in Sunday Schools," and the Rev. Professor Hague, of Wycliffe College, on "The Churchman's Duty." The latter was admitted by all to be a most able address, and formed a delightful and fitting close to the Convention, which after a few earnest words from the Bishop was then brought to a close.

#### OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

I feel sure, Mr. Editor, that you will not mind my beginning this letter in Switzerland. My twenty-two days' chaplaincy is now at an end. The locality is Murren, in the heart of the Bernese Oberland. Some of your readers will know that the place can be reached in twenty-four hours from London, via Calais, Belport and Bern; then via Interlaken and the Lauter Brunnen Valley. One's nerves are tried when ascending, by cable train, the steep mountain side at an angle of 60 degrees. But they are soothed again by the smooth run of the electric tram round the crest of the huge cliff on which Murren is placed. Then a magnificent Alpine scene unfolds itself. A deep awe-inspiring ravine yawns just in front; sheer up from the valley rises the huge mountain chain, its rugged surface broken by the up-jutting peaks. The Eiger, the Monk, the Jungfrau, the Great Horn and the Bright Horn. Then turning one's back on these giants there is a small plateau on which Murren is built with its upward sloping pastures, diversified by chalets and pine copes, and soaring above these another mountain range with the usual accompaniments of snow, stope, and glacier, ridges and ledges, capping cones and crests; many clad in their glistening mantle of perpetual snow. For many days there were quite 500 people here, drawn from all parts of the world. We are fortunate in having a detached church, seating 200 worshippers, and on two Sundays the sacred building has been quite full and the service very well rendered by voluntary choir and organist. The response to the appeal for maintenance funds has been admirable, though other chaplains have not always been able to report with such satisfaction. In new and grand surroundings our dear old church service seems more precious than ever. Besides preaching one sermon every Sunday I have only allowed myself to read *The Times* in order to follow the discussion on "Lawlessness in the Church," "The Bishop's Authority," and "The Practice of Confession." Much of it has been sad reading. "By divisions rent asunder," is the hymn's true description of our Lord's Body, the Church. But it has been instructive reading also. For one sees the premises from which the opposite writers start and one understands the schools of thought all the better. A great point is gained when we can clearly get at an opponent's point of view. Then I venture to think that the discussion is hopeful reading. Given true charity one must think that the frank and full discussion must bring both evangelicals and sacerdotalists closer together. The Church Congress is just finishing its sittings while I write and very vigorous and helpful its proceedings have been. I transcribe some passages from the Archbishop of York's fine sermon. These extracts very well express and typify the tone and temper of the whole congress: "It will hardly be disputed that what lies at the root of the present

excitement is the deep seated antipathy to Romanism, which is happily characteristic of the great majority of the people of England. It could hardly be otherwise after the great struggle of three centuries ago. The lessons in that chapter in our ecclesiastical history are not likely to be forgotten, and in the clearer light of modern knowledge the momentous issues of that conflict will only be more clearly understood and more deeply valued. It is, therefore, not surprising that when the cry is raised of danger in this direction it should meet with a considerable amount of support; and, however, mistaken and exaggerated it may be, it cannot wisely be ignored. Even when such a movement is discredited, as it ought to be, by the excesses of ignorant agitators, it demands a careful enquiry. In such an enquiry the first step has obviously been to ascertain the facts of the case. The result has clearly shown that the number of the clergy is very small indeed who in their services are making use of methods which are in any degree characteristically Roman, or alien from the comprehensive character of the Church of England."

"There has been in the Church of England for some years past a growing desire on the part of many of the clergy to encourage, on the part of their people, the use of a privilege suggested in the Communion service of the Church; the privilege of going for private comfort or counsel to a minister of God's Word, to open to him their grief, that by the ministry of God's Holy Word they may receive the benefit of absolution, together with ghostly counsel and advice. Along with this there has been on the part of the people a growing desire to avail themselves of this means of help. It is by no means strange that such a movement should have excited grave fears on the part of those who know how much the enfeebled condition of religious life in many countries on the continent is owing to the universal enforcement of this custom. In this matter also the Bishops of the Church are, I believe, unanimous in their desire to suppress anything like compulsion in the use of this privilege."

"Amidst all our present difficulties there is no sufficient ground for any serious disquietude or alarm. Some of us can remember in our own lifetime more than one period of at least equal anxiety, and we take to ourselves the comfortable assurance of the Latin poet, but in a higher sense than his, "O, passi graviora, dabit, Deus his quoque finem." The history of the Church of England within the present century is one of unexampled progress in extended influence and in spiritual growth. We cannot doubt that a great future still lies before it; a future affecting not England only, but every portion of the vast empire where the sun never sets." A new volume of sermons from the pen of the late Dr. Holt will be welcomed by those who value solid thought expressed in plain language. Extremes met in the new volume. There are sermons preached in village churches, and sermons preached in Great St. Mary's. Mr. Seton Merriman maintains, if he does not enhance his reputation in his new novel, "Roden's Corner," once begun, there is great reluctance in laying the book down.

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Halifax.—The annual services in connection with the Church of England Institute were held this year in St. Paul's church. They are held alternately in this church and St. Luke's cathedral. The weather was unpropitious but there was a good attendance. The Bishop preached. This admirable institution was founded in 1874 and includes a reading, billiard and smoking room, a gymnasium and

lecture hall. The Bishop's and Synod offices are also located in the building. The patron is the Bishop of the diocese and the hon. life president is Mr. W. C. Silver. Mr. A. B. Wiswell is president. It is in a fairly satisfactory financial condition, and has become an integral part of the life and work of the church in Halifax. During Advent a course of lectures is to be given on Christian Evidences. Next year being the twenty-fifth anniversary of its foundation a special effort is to be made to clear off the debt. The objects of the institute are, first, to encourage kindly intercourse and Christian fellowship among Churchmen generally; second, to diffuse among members of the association a general knowledge of the work of the Church throughout the world, and more particularly of her work in the diocese of Nova Scotia and sister provincial dioceses; third, to uphold and sustain the healthful influence and exalted character which legitimately belongs to the Church of England as organized in the diocese of Nova Scotia. A similar institution is in operation in St. John, N.B., and Summerside, P.E.I. This important parish and the leading one, outside of Charlottetown, in the Island, is prospering greatly under the ministrations of Rev. J. M. Wythecombe, who was elected about a year ago. Mr. Wythecombe, who is a native of Newfoundland, held for some time the parish of Weymouth, N.S., where he did excellent work and erected a handsome church. In connection with Summerside is the old parish church at St. Eleanors about three miles distant. At one time St. Eleanors was the county seat, but Summerside, which has become a prosperous place of between two and three thousand inhabitants, is now the shire town. Here a commodious church and guild room has been erected. About half way between these two places stands the old rectory built many years ago. Since Mr. Wythecombe's appointment a new rectory on the Summerside church lot has been commenced, and is now nearing completion. When finished it will be one of the handsomest in the province. An additional \$1,000 was raised for this object this summer. A new mission at Traveler's Rest has been opened by the indefatigable rector. Mr. Wythecombe has also founded two branches of the Boys' Brigade, and hopes shortly to establish a branch of C.W.M.A. A Sunday school conference for the whole island will probably be held in Summerside next spring. The rector has large confirmation classes under instruction and has baptized a great many children and one whole family of adults.

Prince Edward Island, in its way, is one of the most beautiful and delightful districts in the Dominion; commonly known as "the garden of the gulf," its fertility is almost proverbial. It has a splendid summer climate and is very thickly populated. The church on the island is however proportionately at its weakest, and sadly needs a Bishop resident at Charlottetown who might also take the Magdalen Islands, and possibly Cape Breton. The Roman Catholics are the strongest body.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

St. Andrew's.—All Saints.—On Sunday, October 30th, the thirty-first anniversary of the consecration of this church was celebrated. The rector, the Rev. Canon Ketchum, D.D., preached in the morning, and in the course of his sermon referred to the many who, in these thirty-one years, had realized here God's covenanted presence, who now rest in His nearer presence in paradise. The hymns, at the different services, were those sung at the services thirty-one years ago. The church looked festive in her decorations and white hangings, and the heartiness of the service rendered fulfilled the prophecy that the Word of God will not return unto Him void.

St. David and St. James'.—The Lord Bishop of the diocese is this week visiting these parishes. He will hold confirmation at Dyers, and a consecration service at Beaconsfield.

New Denmark.—The Ven. Archdeacon of Fredericton visited this parish last week. He is pleased with the work which is being done by the energetic rector, the Rev. C. E. Maimann.

Carleton.—St. Jude's.—The Rev. John M. Parkinson, the new rector of the parish, was inducted into the living on the 24th ult., by the Lord Bishop of the diocese. A large congregation was present and witnessed the ceremony. The clergy present, besides the Bishop, were the Ven. Archdeacon Brigstocke and the Revs. H. M. Spike, J. M. McKiel, Alfred Garden, and J. M. Davenport.

QUEBEC.

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

Quebec.—Holy Trinity Cathedral.—An important meeting of the select vestry of this cathedral was held in the Church Hall on Monday, 31st ult., presided over by the Very Reverend, the Dean of Quebec. A long discussion occurred upon the changes proposed some time ago in the pews of the church, and in the government of the cathedral, and also upon the references made thereto by the Lord Bishop of the diocese, in the sermon preached by him recently. There was a frank expression of opinion from those present, in which nearly all participated, and but little if any diversity of opinion was apparent amongst them. Exception was taken to some of the references that have been publicly made to the cathedral and its congregation of late, and no disposition to recommend any further changes to the congregation was manifest. Finally, upon motion of the Hon. Judge Andrews, it was resolved that the Dean and churchwardens should be asked to wait upon the Lord Bishop and communicate to His Lordship the views of the vestry.

MONTREAL.

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

Montreal.—St. George's.—A large number of the members of this congregation gathered together in the school-house on Thursday evening, October 27th, for the purpose of saying farewell to the Rev. C. J. and Mrs. James, who have since left the city to take up their abode in Hamilton. The rooms were prettily and tastefully decorated for the occasion. The chair was occupied during the greater part of the evening by the Lord Bishop of the diocese. Addresses were read and presented to Mr. James from the clergy of the rural deanery of Montreal, as also one from the members of the congregation. The former was read by the Dean of Montreal, who is also rector of the church, and the latter by Mr. Crathern, one of the churchwardens. The latter address was accompanied by a handsome cheque, as a further mark of good-will and esteem. Presentations of handsomely bound books were also made to Mr. James, by the teachers of the parochial Sunday school, as also by the members of the Young Men's Society of the church. Mr. James suitably acknowledged these gifts, after which refreshments were partaken of, and the people dispersed. Mr. James has been curate at St. George's church for nearly five years, and has made many friends in the parish, and indeed in Montreal generally, in which city he has very many friends. He preached his farewell sermon in the church on Sunday, October 30th.

Christ Church Cathedral.—The Rev. Professor Steen, Principal of the Montreal Diocesan Theological College, preached a farewell sermon in this cathedral on the morning of the 30th ult. He chose for his text, Acts iv., 6. He left the city two or three days afterwards en route to Egypt and the Holy Land. He will be away from the diocese for a period of six months on sick leave.

Phillipsburg.—The Rev. A. C. Wilson, incumbent of this parish, has been appointed incumbent of

St. Mark's Church, Malone, N.Y. He will be greatly missed here, where he is much liked. During his stay in Phillipsburg, he has been instrumental in bringing about the building of a small but beautiful church, and a new rectory. The good wishes of all in this parish will follow him on his departure for his new sphere of work.

ONTARIO.

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

Dungannon.—North Hastings.—A grant has been made to this mission by that excellent organization, the Church Bible and Prayer Book Society, 17 Richmond street west, Toronto. This will assist very materially in supplying a want felt at some of the poorer stations, where the people are unable to supply themselves with Prayer and Hymn Books or Catechisms, for the Sunday schools. The missionary feels deeply grateful for this assistance.

Napanee.—St. Mary Magdalene.—The members of the Brotherhood of St. Andrew, belonging to the Bay of Quinte district, held a very profitable meeting in this church on Thursday, October 27th. Many parishes were represented, both by clergy and laity, and amongst others at the convention were the Very Rev., the Dean of Ontario, the Rev. Canon Burke, and the Rev. Professor Worrell, Mr. T. R. Clougher, of Toronto, and His Honour, Judge Senkler. The proceedings commenced at 11 a.m., with a corporate communion, which was followed by an address from the rural dean, the Rev. R. S. Forneri, B.D. At 2 p.m. a "quiet hour," for men, was conducted by Judge Senkler. A business meeting followed at 3 o'clock, when Mr. G. F. Ruttan was elected chairman of the convention, and Mr. Davis, secretary. An address of welcome was then presented to the visitors by the Rev. A. Jarvis, the rector of Napanee, after which the first conference took place, the Very Rev. Dean Smith in the chair. The subject was "The Relation of the Brotherhood to the Church," which was dealt with from the standpoint of the clergy, by Rev. F. D. Woodcock, of Camden, and from the standpoint of the laity by Judge Senkler. A general discussion followed, in which nearly all present took part, and which was of a deeply entertaining and instructive character. The Benediction was pronounced at the close by Rev. Canon Burke. In the evening the meeting was open to the public and a large number of the ladies and gentlemen of Napanee were present. The second conference was presided over by the Rev. Professor Worrell, the subject of discussion being, "The Aims and Objects of the Brotherhood." The speakers were Mr. Warren, Mr. Clougher, and Judge Senkler, and at the conclusion of their very able addresses a general discussion followed. A question drawer was then opened by Mr. Clougher, who answered the various inquiries in a particularly able manner. The convention was voted a complete success and the members of the Napanee Chapter of the Brotherhood were warmly congratulated upon the most creditable manner in which all the arrangements had been carried out.

A meeting of the members of the rural deanery of Lennox and Addington took place on the same day as the above, the rural dean, the Rev. R. S. Forneri, presiding. The Rev. A. L. Green acted as secretary. A resolution was passed urging the Executive Committee of the diocese to make an assessment of the several parishes, so that the necessary funds may be raised and the co-adjutor bishop soon elected.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Holy Trinity.—The annual meeting of the G.F.S. was held in the school-house of this church on the afternoon of the 28th ult. The Dominion president, Mrs. S. G. Wood, presided, on her right be-

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ing that most enthusiastic of secretaries, Miss Boulton. The address by the president was replete with interesting matter covering the salient points in the year's work. In it she gave an interesting account of the sectional meeting of the Girls' Friendly Society, which was held in conjunction with the recent meetings of the National Council of Women, at the capital, when both zeal and growth were commented upon, as characterizing the tone of the gatherings. The meetings of G.F.S., held in Montreal during the triennial sitting of the W.A. last month, proved immensely successful, all being well attended, and to which came delegates from many towns in the Dominion of Canada. These gatherings were eminently successful and highly representative, resulting in the discussion of subjects of importance to the association, as well as in the passing of resolutions. The president referred at length to a very large drawing-room meeting held at the residence of Mrs. Redpath, at which there was reading of excellent papers and a lively discussion, all present testifying to the good results from the year's work. June 23rd last was specially set apart as a Day of Intercession for the G.F.S. all over the English-speaking world, and service was held at St. Simon's church, in this city. A resolution has been sent to the parent society in England asking that this service of Intercession may become an annual event. The president brought her address to a close with an earnest appeal to all members of the society to be faithful and diligent in their efforts for the welfare of their-tellow sisters.—Miss Ridley then read the report of last summer's work at "Holiday House," Burlington Beach, Hamilton. A larger number of girls were for a longer or shorter holiday at the house, enjoying the rest—much needed in many cases—and the pure air of woods and water, at this charming Hamilton suburb. The motto of the Girls Friendly Society was faithfully carried out by all at Holiday House, happiness and peace prevailed. It was thought, owing to the shortage of necessary funds to make things go at Holiday House, that an increased charge must be made for other girls taking advantage of the house, than the G.F.S. members, which seems, indeed, the only way out of the difficulty. From the Toronto branches and others, Mrs. Wood presented a much-needed donation of fifty dollars, recently. Mrs. Davidson, the diocesan secretary, Literature Committee, W.A., at the request of the president, gave a brief report of an afternoon at Montreal spent at the residence of Mrs. Redpath, when G.F.S. affairs were on the tapis. Mrs. Davidson referred to the enthusiasm evinced at the meetings of the girls, and of the salutary effect of their zeal upon herself, when attending such meetings. The report of the secretary being asked for by the president, Miss Boulton read what will shortly be printed for distribution, a concise and carefully-prepared resume of the year's proceedings, impressing her hearers with the fact of the enormous power for good this Friendly Society really and truly is. It was shown that good work is being done at Vancouver. The English Colonial Committee wants a more intimate knowledge of G.F.S. affairs in Canada, which one can see would be advantageous. Miss Williams, so well known for her deep interest in Church work, is Canadian representative for the G.F.S., at the English Colonial Central Committee. It was stated that among the speakers, in the interests of the G.F.S., at Montreal, were Mesdames Hamilton, Wood, Tilton, English, and Carry. It was stated also, that the Montreal branches of St. John's and St. Jude's are in a highly flourishing condition. One also learned from Miss Boulton's report that G.F.S. members are met at New York and Boston, and where needed, situations are found for them. An interesting report of the work of the Holy Trinity branch of the G.F.S. was then read by Miss Boulton, proving the interest taken in the society by its girl members. Miss Millage, secretary-treasurer, Burlington Beach, read her report, showing careful and judicious expenditure. After a short address from the president, Mrs. Wood, the meeting adjourned.

A public meeting is to be held in the Guild Hall, McGill street, on Thursday evening, the 10th inst., under the auspices of the Canadian Society of Christian Unity. Addresses will be delivered by the Rev. Chancellor Burwash, of Victoria University; the Rev. Provost Welch, of Trinity University; and the Rev. Principal Cavan, of Knox College. The chair will be taken by the Rev. Principal Grant, of Queen's University, Kingston, at 8 o'clock.

St. Simon's.—A full choral service was held in this church on the evening of All Saints' Day, which was well attended. The Rev. Canon Dann, of St. Paul's Cathedral, London, Ont., preached on the subject most appropriate for the day, viz.: "The Communion of Saints." He took his text from the epistle for the day, Rev. vii., 10, 17 and 18, and preached therefrom an earnest and thoughtful discourse. A beautiful anthem entitled, "The Homeland," set to music by Sir Arthur Sullivan, was very well rendered by the choir, who sang it unaccompanied, throughout.

St. Cyprian's.—A harvest festival was held in this church, corner of Christie and Dupont streets on Thursday evening, Nov. 3rd, and extended over the following Sunday. The Rev. C. Sydney Goodman, of St. Luke's church, was the special preacher at the Thursday evening service, and in addition to the rector, the Revs. F. C. Heathcote, F. G. Plummer, J. F. Rounthwaite, and H. Quin assisted. Goss' "Magnificat," and other special music was well rendered, and much appreciated by the large congregation present. The church was very tastefully decorated with grain, fruit, flowers and vegetables, and reflects great credit on the enterprising parishioners who had the matter in hand. The parish is making rapid strides in every direction, the attendance at all services is constantly increasing, the choir is markedly improving in numbers and quality, and by the kindness of members of the congregation and friends the church itself has benefited by many welcome gifts, notably a beautiful pipe organ, matting for the floor and a handsome chaste brass alms dish.

The Rev. A. G. L. Trew, D.D., of Los Angeles, Cal., has been visiting Toronto during the past week. He was formerly connected with St. James' church, and after that was rector of Christ church, Deer Park. He was one of the deputies in attendance at the recent meeting of the general synod of the American Church. Dr. Trew left the city, on his return home, last Saturday morning.

Graiton.—St. George's.—On Sunday, October 23rd, the annual harvest service was held in this church, which was tastefully decorated with sheaves, fruit, flowers, etc. The altar and chancel presented a beautiful appearance. The Rev. G. H. Webb, rural dean, and rector of Trinity church, Colborne, officiated, and preached a thoughtful and impressive sermon, suitable to the occasion, from St. Matthew, vii., 20, "Therefore, by their fruits ye shall know them." In the evening the Rev. W. H. A. French conducted the service and preached. The offertory at both services was liberal, in response to the urgent call in aid of the rectory fund.

Hillsburg.—St. John's.—The Rev. H. C. Dixon, of Toronto, has been holding a series of mission services in this parish lately, which have been productive of much good.

Dansford.—St. John's.—The sixth anniversary of the opening of this new church, in the parish of Bobcaygeon and Dansford, was celebrated on Sunday, October 23rd. There was service at 10.30 a.m., and 7 p.m. In the morning there was a good average congregation, but in the evening the church was well filled. The Rev. D. L. Armitage, of Peterboro, took both services, and everyone seemed to enjoy them. The offertory was a little over \$25. It was for the debt on the church, which

now stands at \$150, the original cost being \$1850.

West Mono. We recently had a visit from the Rev. J. G. Waller, missionary to Japan, who delivered an address, describing his work and the country he is working in, both in the church of the Herald Angel and in St. Matthews. The lecture was illustrated with magic lantern views, and was listened to by full congregations. Since his visit it is to be hoped that our people will take a deeper interest in the spread of the Gospel throughout the world. On Sunday, the 23rd October, St. Matthew's congregation held their harvest thanksgiving services, which were largely attended, the church being completely packed in the evening. Sermons were preached by the Rev. C. E. Thomson, rector of Toronto Junction. The Bishop visited St. Matthew's on the 31st October, to consecrate the church, the ceremony having been long postponed for the complete wiping out of the debt. A large congregation witnessed the ceremony, which had to be somewhat altered, the peculiar formation of the building not admitting of a procession. The churchwardens, Messrs. Lavery and Nathan Jackson, petitioned for the consecration, the prescribed form being read by Mr. Lavery. His Lordship was attended by the rural dean and the Rev. F. J. Lynch. The sermon was preached by the rural dean. Advantage was taken of the presence of the Bishop to confirm two young men, who have been for some time desirous of being admitted to Holy Communion. The confirmation service took place in the afternoon in the church of the Herald Angel.

#### NIAGARA.

JOHN PHILIP DU MOULIN, D.D., BISHOP, HAMILTON. Hamilton—Christ Church Cathedral.—The Bishop preached to a large number of the 13th Batt. on Sunday, October 30th.

St. Thomas.—The Rev. Professor Clark, of Trinity University, preached in this church on Sunday evening, October 30th.

St. John's.—The congregation of this church held a most successful entertainment last week in the Public Library rooms. It was given in aid of the Organ Fund and netted a sum of \$65.

Niagara Falls.—All Saints'.—The parishioners held their anniversary service in this church on Tuesday, Nov. 1st. There was a special celebration of the Holy Communion in the morning. In the evening the usual parochial gathering was held, when the Ven. Archdeacon Houston and the Rev. Canon Spencer were present and took part in the proceedings.

Rockton.—St. Alban's.—A most helpful mission was held in this parish for a week, beginning on Oct. 23, and every endeavour, in way of house to house visiting and advertising in the local papers, was made to ensure what was eventually a good attendance, despite the bad weather. The services were taken by the energetic parish priest, the Rev. C. W. MacWilliams, and much good must be the result. The subjects taken each evening were, "Conversion," "Repentance," "Holy Baptism," "The Early Church," "The Church of England," "The Bible and How to Interpret it," Confirmation," and "Church Unity." The small congregation of four Church families became enlarged to eight (the result of visiting), and about forty families not connected with any religious body were represented—many of whom were descendants of lapsed members of the Church in years gone by. In gathering together these strayed ones of the fold the heart of the missionary must have been greatly cheered by the encouraging result of faithful work.

Nanticoke.—Christ Church.—Bishop Dumoulin visited this mission on Thursday, 13th ult., and administered the rite of confirmation. Despite a dark

night, muddy roads and rain the church was comfortably filled. His Lordship directed his address to the candidates, showing that as in the case of Samuel none were too young to be useful in God's service; not to the aged priest but to the child an important revelation was given. No office or Church work should be termed "menial." If opening the doors or attending to the lamps is all one can do, it is accepted as the highest service. Again, it was not the mighty warrior or even the king of great stature that upheld the honour of Israel against the scoffing Goliath, but the little shepherd lad, "ruddy and of a cheerful countenance." The child of Jarius, 12 years old, was raised from the dead. A young man, the only son of his mother, and she a widow, was restored to life; and a young man, Stephen, was the proto-martyr of the Christian Church. When those who should have known better were quarreling as to which should be the greatest, Christ placed a little child in their midst to exemplify the true spirit of discipleship. In conclusion, an active interest in the work of God and faithful observance of the means of grace were enjoined. The Rev. F. C. Piper assisted the Incumbent in the service. The offertory was devoted to the E. E. Fund. There were 24 candidates in all confirmed.

Welland.—The autumn meeting of the clergy of the rural deanery of Lincoln and Welland was held here on the 27th and 28th ult. There were present, Ven. Archdeacon Houston, Rev. Canon Bull, Rev. Canon Mackenzie, Rev. Canon Gribble, Rural Dean Spencer and Rev. Messrs. Ker, Bonny, Smith, Archer, McGinnis, and G. B. Bull, besides the incumbent, the Rev. Dr. Johnstone. Although the attendance is usually satisfactory, it seldom numbers quite so many as were present on that occasion. The business began on the afternoon of the 27th, when the Rev. Robert Ker, of St. George's church, St. Catharines, read a very thoughtful and instructive paper on "The Authenticity and Purpose of the Gospel, according to St. John," for which he received the hearty thanks of the other members of the chapter. In the evening, at a service held in Holy Trinity church, the Rev. R. H. McGinnis, of Horner, spoke on "Rest, as a feature of the due observance of the Lord's Day," and the Rural Dean followed with an address on "The Proper Limits of Sunday Recreation." The following day began with an early celebration of the Holy Communion. The business chiefly comprised the reading and study of a portion of the second chapter of Genesis in Hebrew, the consideration of the opening verses of the Epistle to the Colossians in Greek, and the reading of an excellent paper on "The Clergyman in the Pulpit," the last being given by the Rev. P. W. Smith, of Fort Erie, while the other exercises were conducted by the Rural Dean and Canon Gribble, respectively. Arrangements for the holding of Sunday missionary services throughout the deanery, in accordance with the recommendation of the Bishop and the Standing Committee were made, the Archdeacon, the Rural Dean, Rev. J. C. Garrett, and Rev. R. H. McGinnis being chosen to be preachers. It was decided to hold the next meeting in Chippawa on the third Tuesday and Wednesday in January. The Welland meeting proved to be one of the most enjoyable events in the life of this large and important deanery. While at the rectory, the clergy, as is their custom, were photographed, the understanding being that a print from the negative will be attached to the minutes, and thus made to lend an historical interest to the proceedings.

Niagara Falls South.—All Saints' Day was celebrated in this parish by the customary service and sermon. After the Holy Communion at 10 a.m., Rural Dean Spencer preached on the text, "In my Father's house are many mansions." The other clergy present were the Ven. Archdeacon Houston, Rev. Canon Bull, rector, and Rev. Canon Mackenzie. A considerable number of the members of the congregation took advantage of the opportunity to mark in a fitting way this extreme-

ly interesting Church festival. Reference was made by the rector to those of the parishioners who during the past year had entered into rest. The Archdeacon also spoke feelingly and hopefully. A marked feature of the service was the singing of the Te Deum between the Nicene Creed and the sermon. The offertory was devoted to the Widows' and Orphans' Fund of the diocese. In the evening, a social and pleasant gathering took place in the commodious S. S. building, the parishioners joining together in material feast and intellectual enjoyment.

Thorold.—The Rev. P. L. Spencer is giving a series of lantern lectures to the parishioners in the Sunday school building, his first subject being, "Westminster Abbey." The attendance is good and the interest encouraging. He expects to follow with "Egypt and the Soudan."

HURON.

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

Bayfield.—Large congregations gathered on Sunday, 23rd October, in this parish, to the harvest thanksgiving services. The pulpit was filled for the day by one of the former incumbents, Rev. Rural Dean Hodgins, of Seaforth, who preached an earnest, practical sermon on the parable of the rich fool, "What shall I do?" The offertory was the largest ever given in the parish on a similar occasion.

Clinton.—St. Paul's.—Harvest thanksgiving services were held in this church, Sunday, 23rd Oct., Rev. J. T. Kerrin, of Mitchell, assisting the rector, and preaching earnest sermons on the necessity for thankfulness. The offertory for the day was nearly \$200. A meeting of the rural deanery chapter was also held here on the following day, when there were present: Revs. Rural Dean Hodgins, M. Turnbull, S. L. Smith, N. B. Smith, C. L. Mills, H. N. Bray, J. F. Parke and J. T. Kerrin, Messrs. John Ransford, S. Plummer, G. Retty, J. Clauson, F. Metculm, and R. Corley. The Rev. C. L. Mills was appointed secretary. The chairman addressed the meeting on the necessity for every congregation making a full return of their collections to the Synod Office, and an effort will be made this year that every blank may be filled. He pointed to the fact that from the Synod Report, though Huron county is only fifth in the diocese in number of Church families, yet it is next to the large County of Middlesex in number of children attending Sunday school, in church attendance, and in number at Holy Communion on Easter Day. The Revs. M. Turnbull and S. T. Smith, and Messrs. Ransford and Holmsted were elected to act with the Rural Dean as the Missions Committee for the deanery. An excellent service was held in the church in the evening, all the clergy remaining and taking a part, Rev. M. Turnbull preaching a thoughtful sermon on the subject of praise to God for His many blessings. The next meeting of the deanery will be held at Hensall in May.

Blyth.—The members of this parish enjoyed for the first time an induction service, on Thursday evening last, when the new incumbent, the Rev. C. L. Mills, was inducted, after the form laid down by the Provincial Synod. The clergy present were Revs. J. W. Hodgins, J. F. Parke, and S. T. Smith, and the service was well calculated to make an impression on both minister and people, as to their individual responsibilities. A large gathering assembled at the rectory afterwards, where a very pleasant evening was spent.

Delhi.—St. Alban's.—The Rev. R. Hicks, R.D., exchanged with the Incumbent of this parish and preached Thanksgiving sermons in this church, on Sunday 23rd October. The congregation is not well off and although the offertory was not large it was on this occasion the largest for many years. On Tuesday, 25th October, the members gave an oyster supper and concert, which were much ap-

preciated. The proceeds of Sunday's offertory and the oyster supper were together over \$60, and after deducting expenses were devoted to the paying off of the entire debt on the church building. The Incumbent, the Rev. Geo. McQuillin, has been in this parish for a year, and Church work has gone steadily on. The assessment has been increased \$30, and the building debt of about \$50 cleared off. The congregations have kept together well, and without friction, a Woman's Aid started and everything is in good working order. The Bishop of Huron has appointed the Rev. G. McQuillin to the parish of Moore, Courtright and Corunna, with the full approval of that parish.

Preston and Hespeler.—Services in commemoration of the opening of these two churches were held in each on Sunday, October 30th. The Very Rev. Dean Innes, of St. Paul's Cathedral, London, and the Rev. Canon Mackenzie, of Grace church, Brantford, were the special preachers for the day. The former took for his text II. Cor., v., 14-15, and dwelt at length on the importance and necessity of a simple, trustful acceptance of the evangelical truth of the Word of God, as a foundation of all spiritual life. Mr. Mackenzie took the 6th verse of the 122nd Psalm for his text. He spoke of recent ritual troubles in England, outlined the aims of the three parties in the English Church, and showed the necessity for all three. He urged his hearers to stand loyal to the Church, and to the bishops who at present were so hampered, and to refrain from the excesses of any one party. Both were scholarly discourses. In the afternoon a children's service was held in Hespeler, which was addressed by Mr. Mackenzie. The offertory in each church was a liberal one, and will materially decrease the debt on both buildings. Both speakers referred, in complimentary terms, to the progressive state of the Church, and to the untiring devotion of the rector, the Rev. J. Edmonds. These churches are a standing testimonial to the success of the free seat system, and the raising of all money by direct personal giving. Both churches have been built and almost paid for without resorting to other means than the one above referred to. Special music was provided, which was highly appreciated by all present.

Ingersoll.—St. James'.—On Sunday, October 23rd, the Lord Bishop of Huron preached here. The services, which were exceedingly enjoyable, were conducted by the rector of the parish, the Rev. James Thompson. Bishop Baldwin's sermon in the morning had special reference to the gifts of harvest. It was an intensely impressive and eloquent discourse. The Bishop again preached in the evening to a very large congregation. The offertory for the day amounted to \$377.12.

Hamburg.—The Lord Bishop of the diocese visited this parish on Tuesday, November 1st, and held a "Quiet Day," specially for the benefit of the clergy of the Waterloo rural deanery. All the clergy were present, together with the Rev. T. G. A. Wright, M.A., of the rural deanery of Perth. The services began with Holy Communion at 9.30 a.m., to which the parishioners were also invited, and this was followed by a series of very practical expositions and addresses from the Bishop, privately to the clergy, which continued throughout the morning and afternoon. These "Quiet Hours" were most delightful and edifying, and were greatly appreciated by the clergy present, who felt that they were returning to their parishes stronger and wiser men. In the evening, a service was held, a large number being present, including many from the adjacent parishes of Haysville and Wilmot. The Rev. James Ward, rector of the parish, took charge of the service, the Rev. J. Edmonds and Rev. T. G. A. Wright read the prayers, the Rev. Rural Dean Ridley, the lessons, and the Bishop preached the sermon. Miss M. Puddicombe, organist of the church, aided by an efficient choir, including several from Christ church, Haysville, added greatly to the heartiness of the service, which was joined in by a large con-

gregation. As a result of the services, throughout the day, the Rural Dean has arranged with the Bishop for a similar visitation by the Bishop annually on All Saints' Day, to take place alternately in the different parts of the rural deanery.

London. The Middlesex rural deanery holds its "Quiet Day," November 30th, in the afternoon, in the Bishop's room, in this city. This day (St. Andrew's Day), is the anniversary of the Bishop's consecration. The Brotherhood of St. Andrew held meetings in Cronyn Hall on the same afternoon and evening, with a view of organizing a local assembly for Huron diocese. The Bishop addressed the evening meeting.

#### DIOCESE OF COLUMBIA.

Bishop Perrin has spent the past fortnight in visiting the Indian mission at Alert Bay. On Sunday last he administered the rite of confirmation to eight male and three female candidates, and at the celebration afterwards there were 33 communicants. The boys' industrial school has its full complement of 25, and is under the superintendence of Mr. and Mrs. W. Halliday with Mr. Butchart as school teacher. The tone and discipline are excellent and the carpentering work would bear the closest inspection. There are a few vacancies in the girls' home at the present time but the children who are under the care of Miss Beeching and Miss Carlton are as bright and happy as anyone could wish. Dr. Webb, of Melbourne, has lately joined the mission party, and his services will be very valuable, as a small hospital with four beds has been built and furnished and is now ready for use. Rev. A. J. Hall, who has had charge of the work from its commencement, nearly twenty years ago, and Mrs. Hall, are as devoted as ever, and in spite of many grave difficulties and disappointments, are full of hope for the future. The Bishop had frequent opportunities of meeting the Indians during his visit, as a gathering was arranged for almost every evening. In the neighbouring tribes heathenism prevails, and in Alert Bay there are still many who will not abandon their superstitions, but the hope of success lies with the young.

#### British and Foreign.

The Bishop of Bangor's resignation will probably take place at the end of this year.

The Bishop of the Falkland Isles, Dr. Stirling, intends to resign his See in the near future. He has been occupant of the See for the past 30 years.

A new organ is to be placed in Norwich Cathedral, which is to cost £3,000. It will stand on the screen, and will, it is expected, be completed in June next.

A proposal has been made to erect a public memorial to the late Sir George Grey, in London, and a committee has been appointed to carry out that object.

About 1,100 boys of the London Diocesan Boys' Brigade, together with 100 officers, were present recently at a church parade which was held in St. Paul's Cathedral.

H.R.H., the Princess Louise, has made considerable progress with the model of the statue of the Queen, which is to be placed in the west porch of Manchester Cathedral.

At a meeting of the parishioners of St. Paul's, Aberdeen, which was recently held in that city, the Rev. Ernest E. Marshall, M.A., senior curate of Dudley Parish Church, was unanimously elected incumbent of the parish.

The Rev. W. Guy Harrison, B.A., son of the

Bishop of Glasgow, at present a curate at St. Job's, Greenock, has offered himself for work in the foreign mission field. He is going out to work in Africa, under the Bishop of Zambiar.

The Albert Hall has been engaged for the purposes of the Church Congress next year, and there will be three services held at its commencement, viz.: in St. Paul's Cathedral, Westminster Abbey, and the parish church of St. Mary Abbots', Kensington.

At the meeting of the Representative Church Council, held recently at Dundee, Scotland, a resolution was carried, after a long and spirited debate, by a majority of forty three, that a fund shall be established for the widows and orphans of the deceased clergy.

The Very Rev. the Dean of Hereford, (Dr. Leigh), was present recently at a session of the House of Deputies of the American Church, and at the invitation of the chairman occupied a seat on the platform. He also gave an address to the members.

His Grace, the Archbishop of Canterbury, took up his residence on November 5th in the new archiepiscopal palace at Canterbury, which is situated within the precincts, and close under the shadow of the cathedral. He will stay there for some weeks.

A tablet, to the memory of the late Archbishop of Canterbury, has been placed in All Saints' Church, Birmingham, and it was unveiled lately by the Bishop of Coventry. The deceased Primate worshipped in this church when a boy, and in the graveyard adjoining he buried his father, mother, brother and sister.

An interesting service was held on October 5th last in Rathconnell Church, in order to celebrate the centenary of its erection. The church was tastefully decorated for the occasion, and the Lord Bishop of Meath was present and preached an appropriate sermon. Six clergy took part in the service.

The attendance of delegates on the first day at the meeting of the Church Council, at Dundee, was 369, which is the largest number so far recorded at any previous meeting of the Council. Both the Bishops of Rochester and Bristol were present, and preached sermons, and delivered addresses thereat.

"The Guardian," in commenting upon the Archbishop of Canterbury's recent Charge, says of it: "In frankness, in courage, in recognition of the wide comprehensiveness of the Church of which he is the Chief Pastor, no such utterance has come from Canterbury for at least two centuries." Other Church papers comment favourably upon the Charge.

Two beautiful stained-glass windows have been placed in St. George's Church, Berlin. The large east window over the altar was given by H.I.M., the Empress Frederick, in memory of her late husband, and one in the south wall by H. E., Sir Edward Malet, formerly British Ambassador at Berlin, in memory of Hastings, ninth Duke of Bedford, who died in 1891.

A testimonial was presented recently by the members of the congregation of St. John's Church, Forfar, to the Rev. Alexander Word, M.A., curate of the parish, who has resigned this post in order to engage in missionary work in Central India. The gift took the form of four stoles, and a purse of gold containing £41. He has been curate there for three years, and is a great favourite with the congregation.

A memorial gift has lately been placed in Chapelizod church, in Ireland, in memory of Mr.

Robert Tydd, who for many years past had been a member of the congregation, and was personally much esteemed. The gift took the shape of an eagle lectern, which bore the following inscription, cut in a black marble slab: "To the glory of God, and in memory of Robert Tydd, Floraville, Ob. Feb. 20th, 1898. The gift of parishioners and friends."

The American House of Bishops have nominated the following clergymen for missionary bishoprics, viz.: The Rev. James B. Funsten, rector of Trinity Church, Portsmouth, Va., as Bishop of Boise; the Rev. William H. Moreland, rector of St. Luke's, San Francisco, as Bishop of Sacramento, and the Rev. Samuel C. Edsall, D.D., rector of St. Peter's, Chicago, as Bishop of North Dakota. It also elected the Rev. Lucien L. Kinsolving, of the diocese of Virginia, as Bishop for the Church in Brazil.

The memorial cross, erected in honour of Caedmon, the father of English poetry, was unveiled recently at Whitby. There was a large and representative gathering to witness the ceremony, which was performed by the Poet Laureate, Mr. Alfred Austin. The site of the monument is close to the parish church, in the churchyard, and near to the top of a flight of 100 steps, which lead from the town up to the ancient Abbey of St. Hilda. The memorial takes the form of an Anglican cross of durable stone, which embodies the ornament and general treatment of design of the Northumbria of Caedmon's time, and is richly engraved on its four sides with suitable figures and inscriptions, beautifully executed.

The Committee of the Irish Society was held at 28 Molesworth street, Dublin, on Tuesday, Oct. 4th, at 12 noon. The Very Rev. Dean Townsend, D.D., occupied the chair. The following resolution was unanimously passed: "Resolved—That the Irish Society cannot allow the Rev. H. M. M. Hackett, B.D., to leave Ireland, for the important post of Principal of the Montreal Diocesan Theological College, to which he has been appointed, without placing on record their sincere appreciation of the valuable and most helpful services he rendered to their society as a member of the Committee. In thus co-operating with the Irish Society's work, he was only following in the footsteps of his revered and beloved father (Rev. John Winthrop Hackett), who was Hon. Sec. for so many years, and at whose death the Rev. Thos. E. Hackett was unanimously elected to fill his place. The society owe much to the Hackett family in connection with its past efforts, and the Committee pray God that much success and blessing may attend the Rev. H. M. M. Hackett's work in the Dominion of Canada."

#### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

Sir,—The friends of the society will be pleased to hear that the contributions and collections remitted to the head office from time to time during the current year, now amount to \$2,500, a cheering proof of the prosperity of the Canadian Auxiliary.

The secretary's two years' term of office will expire on the 31st of December, when new arrangements will come into operation.

J. W. BEAUMONT, D.D.  
Secretary pro tem.

## FIRST SUNDAY SCHOOL.

Sir,—In your paper of October 6th a correspondent speaking of Sunday schools, says: "Sunday schools originating in Digby, spread throughout Nova Scotia and from Nova Scotia throughout British America; and the school at Digby is the parent school in the Dominion, and in reality the oldest in America, for we have no record of any in the United States until 1791 at Philadelphia." It is claimed that John Wesley established the first Sunday school in the world, at Savannah, Georgia, in connection with his other labours, which were indeed prodigious. Wesley, soon after his arrival in Georgia in 1736, began to provide for the Sunday school instruction of the children of the parish. As a preliminary labour on the Sunday, before the evening service, he required them to convene in the church, at which time he catechised them thoroughly, and furnished them with additional teaching from the Bible itself. "In the present Wesleyan Memorial Church in Savannah, Georgia, there is a Sunday school room into which hundreds of children crowd for Sunday instruction. The original school was less in number, but it was unquestionably the first Sunday school in the world. When taught by Wesley it numbered between 60 and 75 scholars, but, from all accounts, there were few, if any, Indian boys in his earlier classes. A very high authority, Sir Charles Reed, M.P., LL.D., of England, is clearly of the opinion that this Sunday school was the first founded in the world, and that it antedates by a half century the secular instruction of Robert Raikes, of Gloucester, England, as well as the first school in America, upon Raikes' plan, which was established in the city of New York." PHILIP TOCQUE.

## REV. JOHN E. F. SIMPSON.

Sir,—I remember the Rev. John E. F. Simpson very well, both as a divinity student at Three Rivers and a clergyman in the Diocese of Quebec, and know that he was in charge of the mission or parish of Richmond and Melbourne, Que., for some time in 1847. I have a distinct recollection of accompanying, when a lad, my father on his calling on and spending an evening in the autumn of that year with Mr. Simpson at his residence in Melbourne, when he was incumbent there. Whether he was a missionary of the S.P.G. or not I cannot say. Mr. King is correct in supposing that Mr. Simpson's work in Melbourne came in between that of Mr. Fleming and Dr. Falloon. S. G. WOOD.

## THE CLERGY DO NOT GIVE DEFINITE CHURCH TEACHING.

Sir,—The first letter in your issue of 13th October, signed "American Priest," hits the nail fairly on the head. I firmly believe that the lack of definite Church teaching, both in church as well as in the Sunday school and Bible class, is the cause of much defection from the ranks of the Church of England. Until this is thoroughly understood and the children, aye, and adults, are conscientiously taught the history and claims of their Church, they will naturally fall into the "one-church-is-as-good-as-another" idea, and drift to other communions where they will be taught to despise the Church which left them to themselves and at the mercy of every wind of teaching that happened to reach them. How many of our clergy preach sermons, year in and year out, which could just as well have been preached anywhere but inside church walls! One would imagine that even the lowest motive, viz., the getting of their livelihood, would make the clergy more anxious to keep those they have and train up the children to love and venerate their "Spiritual Mother," so that they in their turn may be loyal members, not merely "lookers on" but "co-workers" with Christ and for His Church. Here I would say a word regarding Sunday schools: Is not the idea largely lost sight of, that if the Sunday school is to be, as it should, the nursery of the Church,

the children must learn there all about her services, and that their services of opening and closing should partake of the nature of the services for which the Sunday school is, or should be, preparing them? further, that the hymns sung should be such as they will join in afterwards in church, and not a poor imitation of Moody and Sankey's, which are most frequently not "churchy" at all, if not distinctly "ante-church" in construction, and whose only merit is in the fact that the tunes are easily learned; why are the canticles, especially the Magnificat and Nunc Dimittis not more largely used? What could be more appropriate. Yes, sir, what is wanted is more distinct, definite and clear teaching all along the line. And then as to the second idea in this letter, viz., individual responsibility, if, as we believe, our church is a part of that divinely set up by the Saviour and handed down to us through the ages, and that to cut ourselves off from her communion is "schism," then we cannot attend any services but the church's services, and if we find ourselves anywhere where the services of the Church are not obtainable, we must raise our altar in the midst, and even if no priest is available, regularly hold our service in houses (was not this done in the first ages of the Church?), one in the little flock reading the common prayers of the Church and some sermons by men of our Church, recommended by the Bishop, and so the work may be carried on until better days should dawn for them and they should have their own church building, with proper organization; in the meantime a priest would, no doubt, visit such small centres from time to time and administer the rites of the Church on application to the Bishop. It should be impressed upon the people that there is no middle course in this matter, and that, loving their Lord and the Catholic Church he died to establish, and being persuaded that our Church is a part of that Church, they cannot, conscientiously, take any part in the services in man-made "(so-called) churches," and that although they should do nothing to hinder neither should they do anything to help forward any such organizations in any way. Further, that they, as well as the clergy, will be held accountable for neglect of plain duty in this respect, in the great day. Trusting you may be able to find room for this, and that the eyes of priests and people may be opened to the importance of these "burning questions."

CANADIAN LAYMAN.

Montreal.

## Family Reading.

## ONLY "GOOD MORNING?"

"She is very nice in the house, but she never speaks to us in the street."

Does not that last part sound dull? But that is just the trap that many of us fall into.

It is so hard on the spur of the moment to think what to say to the boy or girl whom you teach on Sunday. It is hard only because you do not know what their interests are, what their home troubles or pleasures. At least it seems to me that it ought not to be hard, if we do know something of their home life, or of their daily occupations. Yet I believe some people find it difficult to say more than "Good morning." Well, that's all right as far as it goes, and with "Good night" as a variety, can always be said.

Now comes the difficulty. What further remark can possibly be made? I remember that this boy had a bad finger last Sunday! "Well, George, how's the finger getting on?" This next boy was cutting a hedge last time I saw him. "You've finished the hedge, I suppose, now?" This girl's brother has just joined his regiment. "Have you heard from Tom yet?" will be something to ask her, and so on. Of course if you have no knowledge of bad fingers, hedge cutting, or soldier bro-

thers, and such like, you may have to fall back upon the weather—that time-honoured subject to which every person turns in time of need. Fall back upon it, and it will not play you false! We are all interested in it, and that's the chief thing.

Some people have a particular charm of manner, and a happy way of just saying a cheerful word as they meet people.

I am sure that as district visitors or Sunday-school teachers, or even as just ourselves, we shall be helping to make the world a little more cheerful, if we have a lively "Good morning" (how the "Good morning" can vary!) ready for immediate use when our acquaintances appear, to be followed if possible, by another slightly more personal salutation! "Manners maketh man" and woman too. If we want our Sunday-school boys and girls, for instance, to be friendly with us, and to let us help them if we can, we must make the first move, and show by our manners that we take an interest in them on week-days as well as Sundays. Let us try and earn the compliment: "She is very nice to us in the house, and she always speaks to us in the street."

"Evil is wrought by want of thought,

As well as want of heart,"

and perhaps none of us think enough of that verse in Proverbs which tells us that "pleasant words are as an honeycomb, sweet to the soul and health to the bones."

## NOVEMBER RAIN.

Steadily falls the November rain,  
Over the hillsides, bleak and brown,  
Silently, ceaselessly, falling down,  
Firm and strong as the march of Time,  
Grand and sweet as the steeple's chime;  
Over the country, and over the town,  
Over the hills that the pine trees crown,  
Over the sea, where the surges quiver,  
Over the lake and the inland river.  
Dropping from skies dull and gray with pain,  
Steadily falls the November rain.  
We thank God for pleasure—let's thank Him for pain!  
We praise God for sunshine—let's praise Him for rain,  
And lift up the voice of Thanksgiving!

Steadily falls the November rain,  
Weeping great tears o'er the earthly death  
Of the flowers, laid low by the Frost King's breath.  
Down in the valley, it sobs and grieves  
Over the graves of the maple leaves;  
Up on the hilltop the teardrops fall  
On the brown grasses and cedars tall.  
Almost it seems as if angels wept,  
Over the world, and their kind eyes kept,  
Pitying floods, to wash out the stain,  
Letting them fall in November rain.  
Not even the sorrowful things are all bad,  
For none could be tender if no one were sad,  
So even for sorrow, Thanksgiving!  
By Katherine Keife.

## LOVING WITH ALL THE STRENGTH.

A little boy had declared he loved his mother "with all his strength," and was asked to explain what he meant by "with all his strength." After some little time spent in reflection, he said:

"Well, I'll tell you. You see, we live way up here on the fourth floor of this tenement, and there's no elevator, and the coal is kept way down in the basement. Mother's dreadfully busy all the time, and she isn't very strong, and so I see to it that the coalhod is never empty. I lug all the coal up four flights of stairs all by myself, and it's a pretty big hod. It takes all my strength to get it up here. Now, isn't that loving my mother with all my strength?"

## IS IT WORTH WHILE?

Is it worth while with life's fierce storms to wrestle,  
To face and fight the driving wind and rain,  
To stretch and strain each bone and nerve and  
muscle,  
O'er flaunting foes a victory to gain  
Is it worth while?

Is it worth while the steep ascent of heaven,  
To climb with aching limbs and weary feet,  
By hope and duty ever onward driven,  
Deaf to the siren, ease, with songs so sweet,  
Is it worth while?

Is it worth while to sow beside all waters  
The precious seeds of faith and hope and love,  
To rest not till earth's many sons and daughters  
By righteous fruits make glad e'en heaven above  
Is it worth while?

O gracious Christ, at Thy dear feet low falling,  
In Thy dear wounds our trembling hands we  
press,  
And, Thee our pattern and our Lord now calling,  
We lose the doubts our hearts at times confess—  
It is worth while!

For Thou didst bravely give Thy life for others,  
Didst bear the cross and walk the way of shame;  
So naught for men whom Thou didst call Thy  
brothers  
Should daunt the hearts that bear Thy blessed  
name.  
It is worth while!

—Rev. M. L. Gordon.

## SILENCE.

It is not easy to explain in few words the multitude of evils which proceed from the tongue. It is a sentence pronounced by the Holy Spirit, that much speaking is never exempt from sin. The habit of speaking much is a source of vice, a sign of ignorance and folly. In vain does he, who cannot bridle his tongue, labour to acquire the gift of prayer, peace of heart, and union with God; he will never succeed. Christian soul! if thou wilt advance in perfection and in the love of God, I cannot say to thee too often, speak little, speak low, speak without excitement, speak but when necessary, speak not ever uncharitably, speak meekly, speak with simplicity, speak truthfully, speak without affectation, without precipitation, without vanity; speak when thou oughtest to speak, and keep silence when thou shouldst keep it.

## AN ARTIFICIAL POND.

The little pond lay fair and smiling under the summer sky. The shore-line formed a perfect oval. The green lawn drew a sharp line of contrast against the circling strip of white sand. To one standing at a little distance it looked like a sapphire, sparkling gem-like on the earth's fair bosom.

If the observer ventured too near, however, disenchantment awaited him. An offensive odor rose from the little pool. Its waters were motionless, except when some breeze ruffled the surface. The pond was artificial. No living springs fed it, no outlet carried off its surplus waters. Fair as it seemed when viewed from a distance, its only use was to breed vermin, and poison the air.

Are there not a great many lives which too closely resemble this artificial pond? Their wills are stagnant. No heavenly springs bubble up within their souls to make good what is wasted by the scorching heat of each day's temptations. No stream of kindness and love flows from them to make the world brighter and fairer. And this apparent saving is in reality loss, for those lives which do not re-

ceive God's blessing nor bless others, become unwholesome, and infect the very air about them. They may be fair to the eye which sees them from a distance, but he who comes too near finds contamination instead of healthful activity. Is there not need that some angel should come down into the souls of many of us, to trouble the waters, making them life giving and refreshing instead of stagnant pools?

## A DOUBLE STANDARD.

Now and then we meet a person who boasts that he never changes his mind, but it is difficult to see just his reason for self-congratulation. There is nothing attractive about a nature which never yields. The one who holds obstinately to his own way, who cannot be reasoned out of an opinion once formed, who cannot be persuaded to follow any different path from that laid down by his own likings, will never be rich in friends. The art of yielding gracefully is one of the secrets of charm.

On the other hand, we need to guard against too easy yielding. The one who has no fixed principles, but veers around with every change of associations, wins neither regard nor respect.

As a rule we do not desire friends who are not even true to their own thought of right. Steadfastness in essentials, readiness to yield in trifles, is the ideal standard which young people should strive to reach.

## BEING ONE'S SELF.

To be our best selves should be our ambition—not to be somebody else. A carver needs tools of different size, and temper, and shapes of cutting edge. The perfection of his work depends on their not being all alike. So God may use us to help conform humanity to the image of His Son. We owe it to that work to respect our individuality, and to keep ourselves at the highest point of efficiency. To be used in the perfecting of one line in that work is reward enough for any tool's being itself and being worn out in the work.

## A SOCIABLE HOME.

"I don't think I ever visited in such a sociable family before," a guest laughingly said to her hostess one day. "While I am dressing I can hear you and your husband talking together down stairs, and the two girls are running back and forth from one room to the other, laughing and chatting. At meal-time there is constant conversation, you and Margaret talk together all the time that you are washing and wiping dishes, and after we have gone upstairs in the evening, I can hear the girls chatting away just as cheerfully as they did in the morning."

It was a pleasant home in which she was visiting; a home to which people liked to come, if one might judge from the number that did come. How much of its charm was due to its sociability?

Quite often it happens that we hardly think of being sociable in our own homes. We are apt to have the feeling that when we are tired or a bit cross or out of spirits, home is the place where we can have the privilege of acting just as we feel; that at home there is no need of trying to be pleasant when we do not feel so. Often, too, though we may not be at all out of sorts, we are too indifferent to make the effort to talk in a pleasant and entertaining way. Or we are so taken with our own affairs that we do not realize that there is any lack of sociability.

Very often it is this way at meal times, when, instead of the cheerful, happy conver-

sation that ought to make the meal pleasant, there is only now and then a word. And this is the time, of all others, when we ought to leave silence and depression, moodiness or indifference, behind us. Of course we do not want to be "regular chatterboxes," talking all the time, and giving nobody else a chance, but we need not be. We can be pleasant and entertaining without that. We know what things the different members of the family are interested in. Can we not manage in some way to draw each one into the conversation? We have our own interests, our school, our games, our work. Why not talk about them? We must remember, though, not to carry it so far as to tire the others.

A cheerful, social home is a very sunny and pleasant place, but each one of us must do our share toward making it so. We know what a shadow one stubbornly silent person can cast over a whole household, and how hard it is to drive away the shadow. When any of us fail to do our share toward keeping home cheerful and social, somebody else must do an extra share, and that somebody is quite apt to be mother. Is that really fair? Would it not be better for each one of us to take our own part in making our home cheerful and sociable, saving all the pleasant, interesting things that we see and hear from day to day for a bright, entertaining conversation? By doing this, we can add a charm to our homes, and make them more than ever attractive to others.

## HINTS TO HOUSEKEEPERS.

Thanksgiving Cake.—Two and one-half pounds flour, in which mix three teaspoonfuls of baking-powder, two pounds of butter, three pounds of sugar, eighteen eggs, one-half pound of beaten almonds, one grated coconut, one teacup of preserved lemon peel, two tablespoonfuls extract of lemon. Bake in a moderate oven two hours. When cool, ornament handsomely with icing and fancy bonbons.

Baked Apples.—Take ripe apples that will bake well, cut in halves and core. Line a pan with crust as for any pie; then place in the apples round side down. Make a paste of sugar, butter and nutmeg, fill the cores of the apples, and bake to a light brown.

Squash Fritters.—Take three medium-sized squashes; cook till tender; mash and drain them well. Season with pepper and salt. Add one cup of milk or cream, the yolks of two eggs, flour to make a stiff batter, and stir in the well-beaten whites of the eggs. Have a skillet of hot lard and fry brown. Serve immediately.

Tomato Soup.—Take one can of tomatoes, put on to boil in the soup-pot. Add one pint of water, at the end of a half hour's boiling, keeping liquid enough so it will not burn, add butter the size of a hen's egg, salt and pepper to taste, one quart of milk. When this comes to a boil, add a level tablespoonful of soda. Serve with crackers.

White Soup.—Cut up a knuckle of veal into three or four pieces; a quarter of a pound of lean ham; one large or two small onions, half a teaspoonful of thyme, half a dozen whole cloves and one piece of mace. Put this in the pot and cover with cold water. Let it cook till the meat leaves the bone. Take it off the stove and strain through a sieve. When cold, remove the fat that comes to the top. Add to this stock four ounces of pounded blanched almonds. Let it boil slowly, and half an hour before serving thicken it with half a pint of sweet cream and an egg well beaten. Set it where it will keep warm, but not to boil.

Children's Department.

MY TREASURES.

One day when a restless child,  
I clambered into a chair,  
And found on a shelf above me  
A casket of jewels rare.  
They were so bright and sparkling,  
And I quietly sat on the floor,  
And carelessly handled the jewels,  
When my father stood in the door.

To him, perhaps, they were holy,  
And I knew not what it meant,  
But his eyes were fixed on me  
With a sad and grave intent.  
Then he gently took my playthings,  
Tho' I pleaded in childish woe,  
"O father, let me keep them,  
Dear father, I want them so."

He held me close in his arm,  
While my tears fell down like rain,  
"My child I must keep these treasures,  
But they shall be yours again."  
He had never failed me, never,  
In his word my heart could rest,  
So the storm of sobs and tears  
Was hushed on my father's breast.

The happy years sped quickly,  
And carried my childhood's days,  
And brought to my heart a treasure  
That made me glad always.  
But one day sorrow came,  
And again I was pleading low,  
"O Father, let me keep him,  
Dear Father, I want him so."

At length he lay asleep,  
And I knelt by his low white bed,  
His smile was still so sweet  
When the pure young soul had fled.  
And I heard my father's voice  
While the hot tears fell like rain:  
"My child, I must keep this treasure,  
But it shall be yours again."

THE STATION BOY.

He had done several little errands for the gentleman in the Pullman car, and the latter slipped a shilling into his hand.

"I like your looks, boy," he said, kindly. "Now remember you can make yourself whatever you wish. I don't mean by that that you may become a general, if you desire, or a prime minister, but I do mean that you can be something better still—a Christian man. Don't forget that."

It was ten years before the two met again. Then Jimmy had just been made guard on an important line, and in one of the passengers he recognized his old-time friend. The gentleman had changed but little in the ten years just passed, but it was hard to persuade him

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IN Tea Caddies, Sugar Dredgers, Mustard Pots, Pepper Dust-ers, etc., we are showing some new lines that are particularly nice—in sterling silver and cut glass—with sterling silver trimmings. We give special attention to all such table appointments, and always strive to have the very newest—whether it be English, American, or Continental.

RYRIE BROS.,  
120 YONGE ST

that the fine-looking young guard was the poor station boy of whom he still retained a faint remembrance.

"But I certainly am," Jimmy asserted, energetically, "and I've always wanted to tell you how much your words and your kindness did for me. I'd been getting into low company, and growing wild and reckless, but your words just haunted me, and I got to wondering if that kind of thing paid. I made up my mind that I'd rather grow up a Christian man, as you said, than a drunken loafer, so I just stopped short and began over again in good earnest."

"And that was all the result of a few words, forgotten as soon as uttered," said the gentleman, thoughtfully. "It just shows what a mighty power for weal or woe our chance words may be, and how we ought to guard them."

WASN'T HIS TO SELL.

"Here, boy, let me have a Sun."  
"Can't nohow, mister."  
"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard at the City Hall."

"Yes, but that was down t'other block, ye know, where I hollered."  
"What does that matter? Come, now, no fooling; hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper in this here block, mister, cos it b'longs to Limpy. He's just up to the funder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this especial block?"

"Cos us other kids agreed to let him have it. Ye see, its a good run on 'count of the offices all along, and the poor chap is that

lame he can't git round lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you news-boys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went on his way downtown, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in a clear field.

BETTER THAN EVASION.

When you have a hard task to perform, get it out of the way as promptly as possible. Many a time the dreading is worse than the doing, and the duty which is neglected becomes more and more of an undertaking with every hour that it is postponed.

A little fellow, whose especial aversion was the sawing of the wood, needed for the kitchen stove, fell into the habit of rising early and performing the disagreeable task before breakfast. "Then there ain't nothin' to bother about the rest of the day," he explained, wisely. Many a lad of his age would have gone to his other work and to his play with the thought of that neglected duty constantly intruding itself, and would have been obliged to do it at last when weariness made it seem doubly tedious and unpleasant.

The best thing about the prompt doing of something disagreeable is the habit it inculcates of facing a difficulty squarely, and grappling with it at once. Like the chained lions Christian saw beside his path, many a thing which strikes us with terror when we view it from afar, proves harmless enough when we come close to it. Conquering is better than evasion, and our path in life would be far easier if the strength we use in avoiding difficulties we should employ to clear them out of the way.

—There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

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Notice is hereby given that a dividend at the rate of 6 per cent. per annum on the capital stock of the company has been declared for the current half-year, payable on and after the FIRST DAY OF DECEMBER NEXT, at the office of the company, corner of Victoria and Adelaide Streets, Toronto.

The transfer books will be closed from the 16th to the 30th November, inclusive.

By order of the Board.  
S. C. WOOD,  
Managing Director.  
Toronto, 26th October, 1898.

NINTH ANNUAL

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Wednesday, Thursday, Friday and Saturday (Children's Day)

NOVEMBER

9, 10, 11, 12

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Children 10 cents.

—Repentance is not simple regret for the past, but a total revolution in our thoughts of God and man in the world. Self-denial is not merely refraining from special objects of desire, but the complete surrender of our individual will to the Divine will; the losing of life that we may find it.

—Yes, things are hard sometimes. And we must live on and bear God's will. Because He makes a plan for us and there will be always something coming, we can't tell, day by day what may be. Only He never forgets us or leaves anything out.

—If we need a hymn-book in order to sing God's praises with one accord, so too do we need a Prayer-book in order to have common prayer.

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## "OLD JACK."

Tommy was greatly delighted when it was at last decided that he should spend his vacation on his uncle's farm. He had seen but little of the country in any form, and nothing at all of the great prairies where one may sometimes look away for miles without seeing a single tree, and where the houses seem like ships anchored here and there in a wide sea of waving grass and grain-fields, with the mowers and reapers plying up and down like skiffs between them.

But, new and wonderful as were all these things to Tommy, he liked best of all the live creatures of the farm. In the great barn-yard, the pretty hens and chickens ran and fluttered and cackled, the spotted guinea-fowls called hoarsely to each other, the turkeys strutted, and the peacock unfurled his splendid plumes to the breeze. The sleek cattle and the wise-faced sheep wandered over the pastures feeding on the sweet grass, and in the stables the strong draught-horses champed the fragrant hay, and the lighter and more graceful animals, which had been trained for riding and driving, neighed and pawed as if begging for their liberty.

Tommy was a very observing boy, and he soon noticed that, while all the horses were well looked after and thoroughly groomed, there was one of them which was more carefully tended than any other. His stall was so large that he had plenty of room to move about in it, and it was not necessary to tie him at all. Every day the stable boy led him up and down for exercise. No hay was given to him which had not been first finely cut, and a warm mash was brought to him regularly three times every day. Each night great pains was taken to spread his bedding softly and evenly.

Tommy wondered the more at this, because this horse seemed the least valuable of any upon the farm. Indeed, Tommy could not see that he was of any use at all. He was very old, his limbs were somewhat stiffened, his teeth worn and broken, and the sight of one eye was quite gone.

"Uncle Henry," said Tommy, at length, "why do you keep old Jack any longer?"

"I must tell you a story in order to answer that question," said his uncle. A number of years ago, when your cousin Dick was not much older than you are now, his

mother was taken suddenly very ill. It so happened that I had sent the two hired men to town that morning, and there was no one to go for the doctor, except Dick or myself.

"But the village where the doctor lived, was seven miles away, and as I was very unwilling to leave your aunt, I bade Dick mount 'Old Jack' for we called him so even then, and ride as fast as possible.

"It was a winter day, but not severely cold, and since Dick was a brave little fellow, used to the saddle and familiar with the road, I felt no anxiety at sending him upon the errand.

"I was so busy attending upon your aunt and trying to relieve her pain, that I did not notice a change in the weather, until I suddenly became conscious that the sky had darkened, and the rising wind was whirling a cloud of snowflakes through the air. The storm increased every moment the wind became a gale; the blinding snow filled the air and drifted along the paths. You can hardly imagine my distress as it became plain that a terrible blizzard was upon us. Suppose my boy was lost on the prairie, while his mother lay, perhaps, dying at home! I could do nothing but pray, and, as I bent over the bedside, every breath I drew seemed a cry to the dear heavenly Father, who alone could help and save.

"The afternoon wore slowly away, and, as evening came on, the storm was still raging, I was almost in despair, when, suddenly, through the noise of the wind, I heard the shrill whinny of a horse."

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 "Yes, Tommy, it was indeed the voice of dear old Jack. I rushed out of doors, and stumbled through the drifts to the gate of the driveway. The faithful horse stretched his head toward me through the darkness, but there was no rider on his back! For one instant my heart seemed to stand still—the next a voice cried out from behind:

"Don't be frightened! We are both here!"  
 "The gate swung wide open, Jack leaped into the yard, followed closely by another horse carrying a double load.

"We are all right!" shouted the doctor again. "Lend a hand to help Dick down!"

"In a moment I had my boy in my arms!

"It was not until the travellers had been warmed and refreshed, that we heard the rest of the story.

"They had indeed been lost on the prairie. The drifting snow had so filled the roads that no track was to be seen. After they had wandered about for a long time, they came once and again to a surveyor's stake, which had been set in the ground, and knew that they were only travelling in a circle.

"It was then, I think, that God must have put a thought into Dick's mind.

"'Doctor,' said he, 'I believe that, if we could turn old Jack loose, he would show us the way home!'

"'We will try it,' answered the doctor. 'My horse is strong enough to carry two. Take the saddle and bridle off Jack, and get up here before me.'

"As soon as the old horse found himself free, he tossed his head in the air, sniffed the wind, and snorted loudly, as if he would say, 'Follow me!' Then he turned in a new direction, making his way steadily through the snow, never stopping or hesitating until he led the way to our own gate.

"Old Jack had doubtless saved three lives that night, for the good doctor and Dick must have perished in the storm before morning, and, without medicine, your aunt would have been, in a few hours more, beyond help.

"Do you wonder now, Tommy, that we take good care of old Jack?"

Tommy's uncle walked up to Jack and patted his smooth side, and the old horse neighed softly and rubbed his silken nose on his master's shoulder. Tommy looked on with shining eyes.

"I wish I knew what Jack was thinking about, uncle," said he.

"We do know so much as this, Tommy; that he is thankful, loving and faithful. What a happy world this would be if so much could be said of all of us to whom

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God has given the power of speech, and the knowledge of Himself and of our duty!"

## THE BIRDIE'S SUNBEAM.

Gerty had been sick, and was getting well. The days were long, and she felt cross, and thought she had a hard time.

Oh, mamma, I wish Dick wouldn't sing; he makes my head ache," she cried, as the canary burst forth into song. "Poor Dick! You see that he sings although he is a prisoner," said her mamma.

Gerty still fretted, so her mamma covered Dick's cage with a cloth. The bird did not like this, and for some minutes was silent. Her mamma had not covered the cage very closely; and soon the bird, spying a ray of sunlight, again raised his glad song of thanksgiving.

"There, Gerty," said her mamma, "is a lesson for you. Dick is thankful for one ray of sunlight. Don't you think you should be as grateful for your blessings as birdie is for his?"

Gerty raised her face from the pillow, and said, "Yes, mamma; I am ashamed of my crossness. I will try to look for the sunbeams."

—Indecision and indefiniteness are as fatal to the Christian life as restlessness and impatience. We are a restless people. Have we any definite purpose, except to have a good time?

—It is as senseless to say that a man cannot pray out of a book, or with a form committed to memory, as it would be to say that one cannot sing God's praises from words and tunes written by others.

—Look for Jesus from any quarter, at any moment; ready to receive Him in any guise.

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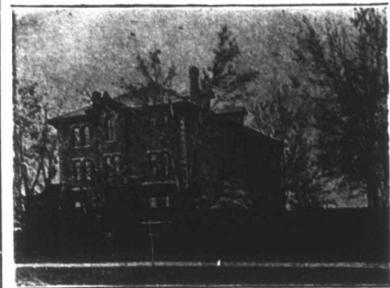
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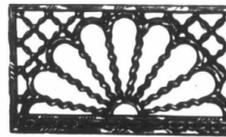
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