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# Canadian Churchman

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

Vol. 21.]

TORONTO, CANADA, THURSDAY, NOVEMBER 28, 1895.

[No 48.]

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## Lessons for Sundays and Holy Days.

December 1—1 SUNDAY IN ADVENT  
Morning.—Isaiah i. 1 Peter iii. 8 to iv. 7  
Evening.—Isaiah ii. ; or iv. 2 John xi. 47 to xii. 20

APPROPRIATE HYMNS for Advent Sunday and second Sunday in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### ADVENT SUNDAY.

Holy Communion: 182, 310, 318, 552.  
Processional: 47, 48, 268, 463.  
Offertory: 49, 52, 204, 223.  
Children's Hymns: 50, 380, 381, 478.  
General Hymns: 45, 206, 217, 241, 474.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 193, 318, 319, 514.  
Processional: 22, 50, 53, 463.  
Offertory: 203, 205, 226, 398.  
Children's Hymns: 47, 386, 340, 478.  
General Hymns: 46, 51, 243, 284, 479, 535.

## ADVENT—THE COMING OF CHRIST.

### THE FIRST SUNDAY IN ADVENT.

Not only will this life come to an end, but while it lasts it is full of change, and of all the many things that work changes in it, that which works the greatest is death. We lose some friend, perhaps, whose loss alters the whole world to us, so that it never seems the same again; and one day the last change will come to us in our turn—we too shall die. Looking round us at this season, there is very much to remind us of death. Nature herself seems dying. The gay summer flowers are fast withering, many are withered and dead already; the leaves are falling, great heaps of them lie rotting by the roadside; chill autumn winds are blowing; the very sunshine begins to grow pale, and is no longer so warm and glowing as earlier in the year. These tokens of decay and change might fill us with sad thoughts except for

this one reason—Christians need *never* think of death without joining with it the thought of the life immortal! The change may be a happy change to us, for death is but "the gate" through which "we may pass to our joyful resurrection." Therefore the Advent services, which, more than any other services, recall to our minds our own death and help us to prepare for it, recall also thoughts of the life immortal to which we hope to rise. And that the Church begins the year by looking for the coming of Christ should remind us that Christians must *always* be thus looking, always preparing to meet Him. For who can tell when their last hour will come? This "mortal life" is passing away from us with every breath we draw, therefore on the first Sunday in the year we hear the warning, "the night is far spent, the day is at hand," and we are urged to prepare to meet our Saviour, by being more earnest in serving God for the time that may still be left us. The Epistle teaches us how to serve Him. In one of those short summings-up of Christian duty, which recall the first teaching of the Church in her Catechism, St. Paul shows us how we who have promised to keep the Ten Commandments may fulfil the whole law. We are to love one another; "for love worketh no ill to his neighbour, therefore love is the fulfilling of the law." He warns us also how we are *not* to live, and the petition in the Collect sums up the whole Advent teaching, showing us what we are to pray for, and, therefore, what we are to try to do. For the four weeks of Advent are a solemn time of preparation for Christmas, that first great festival in the Church's year. The four Collects all relate to the coming of Christ. They point out four ways in which He comes to men. In the one for to-day we are reminded of his coming *in a visible manner upon earth*, both at the first Advent, when "He came to visit us in great humility," and at the second Advent, when "He shall come again in His glorious Majesty." At this season, therefore, we should think not *only* of preparing to keep the Holy Feast of Christmas with due joy and reverence, but of how we ought to spend the year that begins to-day, and our whole lives to come; for it is *now*, "in the time of this mortal life," that we are to prepare for the second Advent. And this Collect teaches us what *kind* of preparation it must be our life-long work to make. We must pray for grace "to cast away the works of darkness and put upon us the armour of light;" in other words, we must turn from evil and do good. This is the only way in which we can really be ready for that "blessed hope for which we look, even the glorious appearing of the great God, and our Saviour Jesus Christ" (Titus ii. 13.)

### DEATH OF PROFESSOR LUMBY.

The Rev. Joseph Rawson Lumby, D.D., for many years Norrisian Professor of Divinity at Cambridge University, died on the 21st inst., at Grantchester, near Cambridge. He was a Fellow of St. Catharine's College, Cambridge, a Prebendary of York Minster, and one of the examining chaplains of the Archbishop of York. He took his B.A. degree at Cambridge (1st Class, Class. Tripos) in 1858. In 1860, he gained the Crosse Divinity Scholarship, and a year later the Tyrwhitt Hebrew Scholarship. He took the degree of D.D. in 1879. He was ordained both deacon

and priest in 1860 by the Bishop of Ely. He has had a long and distinguished career, both in connection with his own university and with the Church at large. During the earlier years of his residence at Cambridge, he was first Scholar and then afterwards Fellow of Magdalene College. He was Classical Lecturer of Queen's College in 1871, and three years later was appointed Dean of St. Catharine's College, as well as an honorary Fellow. From 1860 to 1870 he was Classical Lecturer and Chaplain of Magdalene College, and was Select Preacher at Cambridge in the years 1870, '71, '73, '75, '77, '79, '91 and '93. For one year he was curate of St. Mark's, Cambridge, and for four years—1875-79—he was vicar of St. Edward's, Cambridge. He was appointed Lady Margaret Professor of Divinity in the year 1879, and in the same year Norrisian Professor. The latter professorship he held until the year 1892. He was a member of the O. T. Revision Committee, a contributor to the Speaker's Commentary as well as to other commentaries, and the author of a large number of books which dealt mostly with historical and Biblical subjects.

### OBITUARY.

Rev. R. S. Cooper, for so many years in charge of the parish of Kirkton, passed away at his residence on Thursday, November 7th. Some five or six weeks ago he was stricken with paralysis, and from that time was unable to speak. He was a prominent figure in the social, Church and political history of Arran for nearly thirty years. He was very successful in developing the interests of the Church, to which he gave the service of his life, and endeared himself to many in each of his congregations. His name has been a household word throughout the parish, and will live in the memory of his congregations as long as they live. Indeed it is almost impossible to think of Arran during the past thirty years without taking into our thoughts the late Rural Dean Cooper. His age was 57 years and some months. He had not long removed to Kirkton, but had made many friends there, as evidenced by their many acts of kindness and the very large attendance at his funeral. Interment took place on Monday, the 11th inst., at Kirkton cemetery. The Kirkton brass band preceded the cortege; large numbers of the Orange and Masonic organizations were also present. Fellow clergymen bore the remains to the last resting place, the following being pallbearers: Rev. J. W. Jones, Tara; Rev. W. J. Taylor, St. Mary's; Rev. Prof. Williams, Stratford; Rev. E. W. Hunt, Exeter; Rev. W. F. Brownlee, Gorrie. The clergy of other denominations were also present. The service in the church was conducted by Rev. Prof. Williams, M.A., assisted by Rev. H. D. Steele. Eloquent addresses were also delivered by Rev. Rural Dean Deacon, B.D., Rev. W. J. Taylor and Rev. E. W. Hunt. The funeral was attended by a very large number of people. Rev. J. W. Jones, Messrs. A. Brunton, E. Guy and V. Berford from Tara, Mr. R. Powell, of Elsinore, and Mr. Wm. Morrow, of Arran Lake, attended the funeral. Mrs. Cooper has the sympathy of a large circle of acquaintances, left as she is with four little ones. To her, five weeks of intense anxiety during her husband's illness, followed by the utter loneliness she must feel, is a crucial experience indeed.

## THE NEW BISHOP OF CHICHESTER

The Queen, on the recommendation of Lord Salisbury, has been pleased to approve of the translation of the Right Reverend E. R. Wilberforce, D.D., Lord Bishop of Newcastle, to the See of Chichester, in the place of the Right Reverend Richard Durnford, D.D., deceased. The new Bishop of Chichester took his Bachelor's degree at Oxford, in 1864, and was ordained deacon the same year by the Lord Bishop of Oxford. He was curate of Cuddesdon from 1864 to 1866, and was chaplain to the Bishop of Oxford from 1864 to 1869. In 1865, he was appointed to the rectory of Middleton Stoney, Oxfordshire, which living he held for three years. From the year 1869 to 1878, he held the post of domestic chaplain to the Lord Bishop of Winchester. From 1871 to 1882, he held the post of sub-almoner to the Queen. In the year 1878, he was appointed a Canon of Winchester Cathedral and Warden of the Wilberforce Miss. College at Winchester. In 1882 he was consecrated the first Bishop of the new See of Newcastle-on-Tyne in Durham Cathedral by His Grace the Archbishop of York, assisted by the Bishops of Durham, Winchester and others. For the past 13 years he has done good work in that part of England. He has recently found the work of the diocese too heavy, and was obliged only two or three months ago, owing to failing health, to take an ocean voyage, crossing to New York and back in the hope that his health might be restored. He did find the voyage beneficial, but his health has not been entirely re-established. In the diocese of Chichester the work will not be of nearly so laborious a character as in his old diocese, and it is hoped that he will be able to fully recover his health and strength in the more genial climate of the South of England. The Bishop is a brother of Canon Wilberforce of Westminster Abbey, who was for many years rector of Southampton. Like his brother at Westminster, he is an ardent believer in total abstinence. Dr. Wilberforce is a son of the well-known Dr. Wilberforce who was Bishop of Oxford.

## RELIGIOUS EDUCATION.

When we insist on the necessity of religious teaching in our public schools, it is a common answer that this is the work of the home and of the Church. What part of this work the home may do, it is not quite easy to ascertain. What the Church does may be partly examined and a judgment formed upon it. A contemporary remarks that there is no man who has done more for the study of the Scriptures than Dr. W. R. Harper, President of the University of Chicago, and when he tells us that the greatest defect in our religious organization is the lack of teachers of the Bible, we are bound to hear him respectfully. Now, in the "Biblical World," for September, he tells us that "nine-tenths of the teaching in the Sunday-school is a farce." He says that the work of our Sunday-school teachers, if judged by ordinary principles of teaching, is both "ludicrous and criminal." It is ludicrous to call it teaching. It is criminal to send innocent pupils to suffer from it. He says for a long time people have compelled their children to attend the Sunday-school from a sense of duty. Now, from a sense of duty they allow them to stay at home. For Dr. Harper says that ordinarily the only person connected with the Church who is at all capable of giving instruction in the Bible is the minister, and the minister is frequently the last man who feels an obligation

lasting upon him to do it. "That which is most fundamental to the interests of the Church, that which is its most vital part, he generously turns over to a few uneducated, unskilled, and sometimes unconsecrated teachers, and he does not even trouble himself to see that these teachers associate themselves to help each other. The condition of things in most of our churches is in fact appalling. When we remember that in these days the Bible is not studied in the family, as in former days, and when we come to understand the character of the instruction which is furnished as a substitute, we need not be surprised at the pitifully meagre results." This is not the unkind judgment of a man finding fault with other denominations; it is the conclusion forced upon an earnest Biblical student and educator, who asks how far Biblical education is carried on in our Sunday-schools. We must add that Dr. Harper does not think that the pulpit supplies the defect of the Sunday-school. The average sermon, he says, contains less and less of Biblical material, more and more of that which comes from outside the Bible. Will any one say the defect is supplied in the family? And where are the children to learn, if not in the Public school, or Church schools?

## "THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

## SUBSCRIPTIONS RECEIVED.

The Bishop of Quebec.....	\$ 5 00
Mr. Preston Hallen.....	20 00
"From a family of six Communicants".....	6 00
"A Friend".....	1 00
Mrs. E. J. Clougher.....	2 00
"Family of three Communicants".....	3 00
Mr. C. J. Campbell.....	1 00
Miss Mary Campbell.....	1 00
Mr. C. J. Blomfield.....	1 00
Mr. J. G. Dykes, Galt.....	5 00

## THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral

in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort. I am, yours very truly.

ARTHUR, TORONTO.

Toronto, Nov. 8th, 1895.

## THE WESLEYANS WERE NOT DRIVEN OUT OF THE CHURCH.

BY REV. WM. CRAIG, B.D., PETROLIA.

From time to time one hears at Synods, Conferences, Conventions, statements, always endorsed by applause, about Wesleyans being driven out of the Church of England. I believe such statements were made more than once at the Lay-Workers' Convention held lately in Windsor. Even the Bishop of Kentucky is reported to have said in Toronto: "Because of the unwisdom of the authorities of the Church at that day the Society (John Wesley's) had been driven out of the Church." I venture to submit the following to show, 1st, that its earliest development, Methodism, was not out of line with systems at work in the Church, and 2nd, that not until Wesley taught doctrines which the Church of England has never received, and can never receive, did any difficulty arise beyond what might have been expected at a time when earnest, spiritual devotion was rare, not only in the Church of England, but among Dissenters of every name. The quotations are from the Bampton Lectures of 1871, on "Dissent in its relation to the Church of England," by Rev. G. H. Curties, M.A. 1. Religious Societies were numerous. "So far then was Mr. Wesley's 'Society' from being anything new or astonishing at that period, that (on the contrary) London seems early in the 18th century to have positively teemed with such religious societies. Some of them had been devised for a special practical purpose (like the still surviving *Society for Promoting Christian Knowledge*, or the *Society for the Propagation of the Gospel in Foreign Parts*), and some again had arisen for mere personal and private purposes of mutual edification. No less than forty of such societies are known to have existed at that time. Thus in 1698 (five years before Wesley was born) his father, a learned Lincolnshire rector, published a sermon 'preached before the *Society for the Reformation of Manners*.' There was another *Society for the Suppression of Vice*; and Wesley's own Journal in 1788, mentions *Mr. Fox's Society*, and a *Society in Aldersgate Street*, and several more. All these societies required, before admission, 'a testimony of the candidate's sense of spiritual things, and of his sincere intention to lead a religious life.' And the first trace of them in the Church of England reaches back as far as 1677; when Dr. Hornick, Bishop Beveridge and others, —having converted from the dissolute and frivolous ways of the Restoration period, a great num-

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ber of young men who applied to them for religious counsel—advised a weekly meeting for mutual edification, and for combination in some special work of practical beneficence. Mr. Curteis gives as his authorities R. Watson's *Life of Wesley*, Tyerman, *Life of Wesley*; Wedgwood, *John Wesley: Woodward's Account of the Rise and Progress of the Religious Societies in London*, written in 1699. I may add in passing that Robert Nelson, in the Preface to "Festivals and Fasts," published in 1703 (the year in which Wesley was born) commends "the pious, devout practices of the religious societies," pp. 15, 16. 2. The first period of Methodism, Mr. Curteis says, the Wesleys did not "refuse to seek counsel and encouragement from the Bishops; or, thus far, seek it in vain. It was with the Bishop's express concurrence that they visited the jails; with the Bishop's advice, John Wesley declined to bury himself in a rural parish. Shortly afterwards, Bishop Gibson gave the two brothers repeated interviews, and warned them against courting unnecessary persecutions; and Archbishop Potter, of Canterbury, gave them the important advice—which was in great measure the secret of their subsequent pastoral success—viz., 'do not spend your time in controversy; but in attacking the strongholds of vice, and in promoting practical holiness.' . . . This, then, was the first period of Wesleyanism. It was cradled within the Church of England; it was fed by her sacraments; it was methodized by that very orderly religious life of hers, whose framework is laid down in the Prayer Book; it was encouraged and directed by her bishops; and it was given a home and a starting-place in her beautiful religious houses for study at Oxford, which were built and endowed by Churchmen of olden time, precisely for purposes of this kind. Wesleyanism . . . can never obliterate the fact . . . that it arose and was fostered within the Church of England; and that, not until the leaders went astray into foreign pastures—importing from 'Moravians,' French 'Convulsionists,' and Calvinistic 'Puritans,' doctrines and methods of conversion which the Church of England never will and never can sanction—not until then were the pulpits and the buildings of their own Church closed against them, and the countenance of the English Bishops withdrawn." It would take up too much of your space to write of these "doctrines and methods"—I will only add what John Wesley thought of them in his old age: "When fifty years ago, my brother Charles and I, in the simplicity of our hearts, told the good people of England that unless they knew their sins were forgiven, they were under the wrath and curse of God, I marvel they did not stone us! The Methodists, I hope, know better now." Southey—*Life*, quoted by Curteis: ". . . I would like to write, in conclusion, that from 1725 to 1791, a great change had come over England, and there are records in Wesley's Journals of his preaching and administering the Holy Communion, 1782-1791, in Exeter Cathedral, Leeds, Sheffield, Lynn, Dias, Bury, that is, we may say, all over England. The secession of Methodists from the Church of England cannot be laid altogether, and certainly not directly, to any unwisdom or coldness of the Church of England, but it came about chiefly from reasons in Methodism itself—diverted from its first purpose—and (2) John Wesley's "Deed of Declaration," which gave such and such powers to the "legal hundred" preachers.

—All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.

#### REVIEWS.

INTRODUCTION TO THE SYNOPTIC GOSPELS. By Dr. P. Gloag. Price 7s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1895.

Dr. Gloag's works of Introduction to the New Testament Scriptures are well and favourably known to most students, and the present volume, which completes the series, will confirm the favourable judgment already formed. The author neither adheres simply to old established opinions, nor is he eager to adopt the latest novelties. As our readers are probably aware, the theories of the origin and composition of the Synoptic Gospels are various—some holding that the foundation of the portions contained in common in two or more of the Gospels is contained in the narrative orally handed down from the first days, others believing that this common element belongs to some original document, whilst others again regard the later evangelists as having borrowed from the earlier. To a certain extent Dr. Gloag combines these theories. With regard to the Gospel according to St. Matthew, for example, he has come to the conclusion that the original document was in Hebrew, thus following the testimony of Papias; but he gets rid of the objections urged by Alford and others, by the supposition that the present Gospel of St. Matthew contains much material drawn from other quarters. With regard to the debated question of the origin of the last verses in St. Mark, he decides in favour of their being an integral portion of the Gospel. It will therefore be seen that Dr. Gloag unites the liberal and conservative points of view. This book is not a commentary, but it deals in a very complete and satisfactory manner with those preliminary questions as to the composition of the books, which every thoughtful student needs to have in mind; and we can therefore conscientiously recommend it for that purpose.

MAGAZINES.—*The Critical Review* for November has many valuable notices of important new publications. It begins with a careful and discriminating review of Dr. Driver's great commentary on Deuteronomy, by Dr. G. A. Smith. Few men are more competent to judge such a work; and whilst Dr. Smith does not regard it as absolutely faultless, he yet assigns to it a place no less high than has been already given by the general voice. Another notice of no less importance, that of Professor Salmon on the "Commentary on the Romans," belonging to the same series, by Dr. Sanday and Mr. Headlam. Of this remarkable commentary we hope to speak at length before long. Among other notices we might specify one on "Bishop Harold Browne's Life," by Dean Kitchin; one on Laidlaw's "Bible Doctrine of Man," which we have already noticed with approval; and one on the excellent series of "Philosophical Classics," published by Griggs, of Chicago. If Dr. Blaikie were an Anglican, he would have known better than to speak of the great Bishop of Exeter as the "notorious"; he would have said the "famous Bishop Phillips."

#### MEETING OF CONVOCATION AT TRINITY UNIVERSITY AND INSTALLATION OF THE PROVOST AS VICE-CHANCELLOR.

At the annual meeting of Convocation, the Hon. G. W. Allan, Chancellor of the University, presided. The following officers were elected: Chairman of Convocation, Mr. J. A. Worrell, Q.C.; Clerk of Convocation, the Rev. H. H. Bedford-Jones; Executive Committee, the Rev. J. S. Broughall, Whitby, Messrs. A. H. Young, K. Martin, and A. B. Pottinger, Professor Mackenzie, and the Rev. J. C. MacKridge. The report of the Executive Committee opened with a felicitous reference to the appointment of Provost Welch. Acknowledgment was made of the kindness of Mr. Montgomery, who has placed at the disposal of the University his valuable collection of minerals. Reference was made in the report to the deaths of four members of Convocation who have died during the past year, viz., the Rev. Dr. Davies, the late Registrar of the University, and Messrs. R. H. Bethune, W. M. Matheson and J. S. MacMurray. The following resolution was passed: "That Convocation, on the earliest opportunity available, desires to place on record their appreciation of the choice of the Rev. P. T. Rowe, a graduate of Trinity, and a full member of Convocation, as Bishop of Alaska, conveying at the same time to our colleague the very heartiest congratulations on the high and

dignified position to which he had been called, with the hope that he may long be spared to occupy and adorn the same." The meeting was a most enthusiastic one throughout, the prospects of Trinity being very bright in every direction. It was altogether one of the best meetings of its kind ever held within the walls of Trinity University.

On Wednesday afternoon, the new Provost was formally received into the corporate life of the University, being admitted to the degree of D.C.L. At the same time and place he was made, in virtue of his office as Provost of the College, Vice-Chancellor of the University. Convocation hall was well filled by people anxious to witness the double ceremony, which was brief but impressive. Prof. Huntingford acted as public orator of the University, and presented the Provost, in a Latin speech, to the Chancellor for the degree of D.C.L. That having been conferred upon him, the Chancellor next administered to him the oath of Vice-Chancellor, and he was duly installed in that honourable office. On rising to reply for the honours which had just been conferred upon him, he was, as on the previous evening, received with great applause. After thanking the University for the distinguished honour which had been done him in admitting him to the degree of D.C.L., he declared that he had come to Trinity with an ideal which he would do something, with the help of God, to fulfil. In the first place he spoke of Trinity University itself. He said that there was a great deal of misconception as to the University's character and objects. Some considered it to be but a theological college. He declared that whilst he would consider the theological work of the University as of the highest importance, yet he must add that it was a good deal more than a theological college. It was more than a college that possessed a Provincial charter, for it was a University having a royal charter in every respect similar to the Universities of Cambridge and Oxford. It teaches and grants degrees in all subjects in which those who attend it ask for instruction, and its degrees hold good all the world over. It was still more, for its founder, Bishop Strachan, had founded it upon a religious basis, so that all of those taught within its walls must of necessity have received some teaching in Divinity before they proceeded to their B.A. degree. And again, not only was the University founded upon a religious basis, but the religious education imparted is in accordance with the tenets of the Church of England. He said the Church of England advisedly, because Trinity claimed and aimed to represent the Church of England as a whole, and not any particular set of views, section or party. When he had been asked to take up the duties now entrusted to him, he had not been asked to pronounce any party shibboleth, if he had been he would have considered the price to pay for the position too high. He did not wish people to think from what he had just said that he was one of those backboneless people who had no views. He had his own views, but he regarded Trinity as representing the whole Church and not any one particular set. He declared that it was far more than any personal matter when the corporation of Trinity had asked certain persons to find a Provost for Trinity they did not ask the Bishop of Lincoln. If they had done so there would have been some colour for the suspicion that the man whom he would select would be in favour of the views which that Bishop represented. Instead of that they asked the Archbishop of Canterbury, who only some little time before had sat in judgment upon the Bishop of Lincoln, and had condemned some of his views, and they had also asked the Bishop of Durham, than whom it was impossible to find a more large-hearted or liberal prelate. This action of the corporation emphasized the fact that the University was as broad and as comprehensive as is the Church of England herself. Again, although they taught the tenets of the Church of England, yet they excluded no one from the benefits of the University on account of religious disability. In teaching, they strove to show respect for the opinions of all those who might differ from them. The Provost then went on to speak of the great advantages Trinity possessed in being a residential college, saying that it was in this respect almost unique on the continent. He spoke in very high terms of the various members of the teaching staff, and said that he was amazed to find that the people of Canada had not realized more fully what a great institution they had in their midst, and that those attending the University were not three or four times more numerous than they are. He spoke in high terms also of the work done by Trinity Medical College and St. Hilda's College, and declared that he would use every opportunity in his power to ask the people of Canada to support the University. He declared that although he might not equal the two preceding Provosts (Whittaker and Body) in erudition, yet he would, at all events, equal them in devotion to the interests of the University. Whatever he had he offered to the service of the College, believing that in so doing he was serving the Church, and still more, was acting for the glory of God. At

the conclusion of his speech, which was received with great applause, he was presented with an address by Mr. Francis, B.A., on behalf of the graduates and undergraduates of the University, which spoke of the high esteem in which he is already held by them. They bid both himself and Mrs. Welch a hearty welcome to their midst, and trusted that the good feeling which already existed between the members of the University and himself, would long continue, and that both he and Mrs. Welch would enjoy "length of days abounding in health, prosperity and every happiness." To this address Dr. Welch made a felicitous reply, which was received with tumultuous applause, all the undergraduates in the gallery rising to their feet and cheering again and again. The Lord Bishop of Toronto then pronounced the benediction and this pleasant event was brought to a close.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### MONTREAL.

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

*Executive Committee Meeting.*—The November meeting of the Executive Committee of the Diocesan Synod was held last Tuesday, Bishop Bond presiding. The treasurer presented his usual statement of the various funds of the Synod. The Ven. Archdeacon Evans sent in a report in reference to the old church and lot at St. Martin. The matter was referred back to him for further action.

A report was presented by the committee on the Mission Fund plan, containing a statement of the sums agreed to be paid towards the support of their clergymen in 1896, by the several missions receiving aid from the fund. The report was adopted, and the committee was authorized to proceed with its work and to furnish a scale of grants for next year to the executive at its next meeting, the grants to be based on the new Mission Fund plan.

A report from the rural deanery of Brome was presented in reference to the matter of the separation of Eastman from the parish of South Stukeley, recommending that Eastman and East Bolton be formed into a new mission. The report was adopted.

The chairman read an interesting letter from the Rev. R. C. Brewer, on his work in River Desert.

*The Church of St. James the Apostle.*—The new transept of this church was formally opened on Sunday morning, November 10th. The new transept is to the left of the chancel and will provide some of the much-needed extra room for worshippers. The decoration and lighting are in keeping with the body of the church. At the dedication services His Lordship the Bishop of Montreal preached, and was assisted by the Rev. Canon Ellegood and the Rev. G. Abbot-Smith. His Lordship preached from the text: "We then, as workers together with him, beseech you also that you receive not the grace of God in vain," II. Corinthians vi. 1, 2. Considering the history of that congregation, its trials, hopes, fears and deliverances, it could indeed be said that it had received the grace of God. He dwelt upon the interest they had in the work of God, both as individuals and as a congregation. The secret of the growth of their congregation had not been so much in the eloquence of their clergyman, but rather in the close attachment that existed between the clergyman and the congregation. In closing, he expressed the hope that they would present their new building to God, unhampered by debt. They could do it, and he knew they would. The above auspicious event, was further commemorated on the following evening by the rendering of the beautiful cantata, "Ruth"; the rendition reflected much credit on the accomplished organist, Mr. Reyner, and on the numerous members of the choir. The church was well filled; the offertory was for the benefit of the Choir Fund.

*St. George's.*—At the annual business meeting of St. George's Church Y.M.C.A., held in St. George's schoolhouse on Thursday last, the following officers were elected: President, the Rev. C. J. James; first vice-president, the Very Rev. Dean Carmichael; second vice-president, Mr. Dunbar Browne; secretary, Mr. G. E. Atwood; treasurer, Mr. F. G. Frankum. Ten committee men were elected for the work of the ensuing year. The various reports received for the past year were very satisfactory. The average attendance at the meetings throughout the year was thirty-nine. New members to the number of thirty-three have joined during the year and are now engaged in active work. The rooms of the association on Stanley street are open every evening from 7.30 to 10 o'clock, from September 1st till the end of June. All men are invited to make use of them. The library of the association at the General Hospital numbers 250 volumes; at the Victoria

Hospital there are 200 books for the use of convalescents. The Rev. H. J. Evans, chaplain of the General Hospital, is assisted in his labours by the young men who help to bring the convalescents to the services in the new chapel. Mr. J. J. Willis is the organist. The organ used is the gift of Mr. A. P. Wilus and was presented to the association at the completion of the chapel. The members of the Hospital Wards Committee are: Messrs. Coe, J. Hyde, Shortley, Willis, Frankum and Jones; Messrs. J. Barry, Kenidge and A. Mudge constitute the library committee for the hospitals. The association has continued the scholarship of one hundred dollars per annum to the Montreal Diocesan College. It has also assisted in the work of the Prisoners' Aid Association. The Maisonneuve Mission, a new undertaking, is making good progress under the direction of Messrs. A. B. Haycock and A. P. Tippet. The Sunday-school and the Band of Hope especially are doing good work. The association has secured a fine lot at Maisonneuve on which it proposes to erect a church as soon as the necessary funds are forthcoming.

*Farewell to Rev. Mr. Aitken and his Co-Workers.*—The Bishop convened the city and local clergy, the W.A. and laity, for the purpose of bidding God-speed to this faithful band of evangelists, who have had an enthusiastic reception during their stay in Montreal.

### ONTARIO.

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

*NAPANEE.*—The third annual meeting of the Rural Deanery of Lennox and Addington, which was held Tuesday and Wednesday, in the chapel of St. Mary Magdalene Church, of this town, was an encouragement and gave an inspiration of hope to the friends and workers in the English Church in this section of Ontario. Several points stand out before one prominently as he thinks of the meeting which is just past—the ardour, enthusiasm and ceaseless exercise of the best energies of the clergymen in behalf of the Church in this deanery, the tact and push of these gentlemen, and the glowing success accompanying them as shown in the building of churches and other encouraging signs of progress. The Church militant in the deanery is indeed the Church triumphant. Proceeding to give the details of the state of the Church in this deanery, the Rural Dean says: "There has been a slight falling off owing to deaths and removals in the number of families (Church population) and communicants, but instead of a proportionate decrease in the contributions of the people, there is, strange to say, an increase in every column under the two heads of "Expenditure" and "Property," saving those of "Chapels" and "Parsonages," which remain the same. Our parishes, which for years have numbered only eight, are now nine, through the recent addition of North Addington. One more mission to be made out of portions of the two parishes of Tamworth and Camden East is urgently required, and it is hoped, will ere long be established. These parishes comprise ten stations in which Sunday services are regularly held—too many altogether to be worked effectively by two mission priests, even though aided by lay-readers. The number of stations in the deanery has increased from 24 to 27, three new ones having been formed in North Addington. We began the year with 16 churches, but now have 18, one having been added in each of the parishes of Tamworth and Camden East. Seven of the eighteen are the product of the last eight years' work. In mid-day celebrations there is a decline of fourteen, in early a gain of nine. The Sunday services have increased by eighty-nine, the week-day fallen off by four. Infant and adult baptisms were respectively in 1894, 87 and 10, in 1895, 80 and 6, while there is a decline of burials by 3. With regard to Sunday-schools the showing is very cheering, there being an increase of one school, 70 pupils, 7 male and 10 female teachers. The estimated value of Church property, if we add St. Jude's Church, Napanee Mills, and its appurtenances—not included in the returns to Synod—is \$91,100, against \$85,600 last year, an increase of \$3,650. A new church is being built at Yarker. The building is indeed nearly done, and, while we write, is being roofed. It is a beautiful, commodious structure built of brick and placed on the best site in the village. It owes its existence to the liberality of the O'Laughlin family and the energy of the parish priest, the Rev. F. D. Woodcock. The Rural Dean then gives the particulars of the progress of the churches in the parishes of the deanery. Adolphustown comes first. Here the work never flags, though the rector toils on, unaided now-a-days by the Rev. M. Green, whose services are always in demand elsewhere. The good people of the parishes of Adolphustown and Fredericksburg have combined to place a furnace in the Rev. Mr. Forneri's rectory before winter begins. The good people of St. Paul and St. Alban's have organized a Woman's Auxiliary. Amherst Island enjoyed a visit from the Archbishop last summer, who confirmed, at St. Alban's Church,

Stella, a class of 16 young persons. The rector of this parish, the former esteemed secretary of the deanery, has set an example which perhaps it would be wise for us to follow. He believes in having his missionary meetings in the autumn, and so held his on Sunday, 27th ult., aided by Messrs. Rogers and Pense, with the result that the collections were double those of last year. In Ernestown good work is being done in the face of many drawbacks, a trying one being the removal to other localities of valuable parishioners. Last spring the Archbishop held a confirmation in Odessa, when twenty-three received that holy rite, of whom twenty were adults, and fourteen converts from the seats. The total renovation of St. Alban's Church, inside and outside, has been completed. In the Selby Mission the work of erecting the Roblin Church has been brought to a standstill, owing to local dissensions. The mission priest has furnished me with a detailed statement of receipts and disbursements in connection with that work, which I consider satisfactory. The mission is said to stand well financially. The parish of Napanee enjoys the distinction of having returned, on account of parochial collections, a sum 50 per cent. in advance of last year. The various funds are in a healthy condition. A considerable increase in communicants is reported. Bath, despite death, removals and hard times, seems to hold its own. The daily evensong last summer was attended better than ever, the average per week running from 10 to 13. As St. John's was opened a century ago this year, the intention was to commemorate that event this autumn by laying the corner-stone of a chancel in memory of Rev. John Langhorn, the first rector and founder of the Church in this district. But in consequence of the stringency of the times it has been thought prudent to delay proceedings for the present. The vestry has unanimously voted in favour of the project, and appointed a strong committee to carry it into effect, and not only they, but the congregation at large, rely upon being supported in the good work by their brethren throughout the deanery, seeing it is, in a sense, the centennial of the foundation of all the neighbouring parishes, as much almost as it is that of the parish of Bath. Tamworth has added one more to the number of churches in the deanery, the congregation at Enterprise having purchased the old Methodist chapel and repainted it and made it meet for celebration of divine service. The untiring labours under God of the Rev. Mr. Serson accounts for this success. Two years ago such a result would not have been anticipated; and besides accomplishing this the mission priest has in hand now and nearing completion, the erection of a commodious stone vestry to his parish church. Camden East also has swelled the roll of our churches through the great work accomplished in an incredible short time at Napanee Mills, where, thanks to the zeal of the mission priest, the Rev. F. D. Woodcock, and a small band of Church workers, the beautiful and substantial Church of St. Jude, finished and almost out of debt, will henceforth stand for the defence of "the faith once delivered to the Saints"; while at Yarker, in the same parish, wonderful to relate, another beautiful commodious brick church has been built in the midst of the people, in the heart of the village. This edifice has been erected by the sons of the late Rev. A. J. O'Laughlin, to the glory of God, and in loving memory of the late faithful priest, Mr. O'Laughlin. In connection with all this good work that has been done in these neighbouring parishes, comprising ten stations, let not this be lost sight of, that its accomplishment would have been simply impossible but for the assistance of lay readers, mostly members of St. Andrew's Brotherhood at Kingston, who received in virtue of their services from the Mission Board only their travelling expenses. I may add here that if a new mission should be formed of stations taken from the missions of Tamworth and Camden East, within a reasonable time, the necessity of which cannot be overstated, the latter mission will become self-supporting next year. Now let me say that, encouraging as all these evidences of Church life and growth are, I consider the crowning event of the year is the establishment under very promising auspices of the new mission of North Addington. At last the Church in this diocese is relieved of the stigma attaching to her for long neglect of that district, the needs of which are presently to be brought before us in an address by its first missionary, which I strongly suspect will prove to be one of the chief treats of this occasion.

*CORNWALL.*—Trinity (Memorial) Church.—The annual Flower Service in connection with the Sunday-school was a great success. Over 200 pupils were in the procession which marched from the parish hall to the church, the handsome Sunday-school banner being carried at the head of the procession. Each pupil carried a bouquet of flowers which were offered to God at the proper time in the service, for the use and pleasure of His sick and suffering ones, and the following day were sent to the Kingston hospital for distribution in the wards of that institution. The Archbishop of Ontario confirmed 84 persons in this

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parish on Sept. 10th, 43 males and 41 females. About 25 per cent. of the number were adults, some of them quite advanced in years. The increase in the number of communicants has necessitated the doubling of the number of communion services on Sundays. The annual Harvest Thanksgiving Services were held on the 1st Sunday in October, and proved to be very successful. The Rev. Prof. Worell preached at 11 a.m. and 7 p.m. The congregations were large, the number of communicants being exceptionally so, being about 160. The choir was in good form and rendered the special music in a creditable manner. The offerings were fairly good, the Harvest Home picnic and Thanksgiving Services netting over \$200. The advisability of completing this beautiful church by the erection of the spire is being seriously considered.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of five dollars from the joint Bible class of the Church of the Redeemer and St. Paul's, for Peace River Mission, Athabasca.

St. Phillip's.—An organ recital and service of praise took place at this church on Monday evening, the 18th November. Mr. E. W. Phillips, organist of St. George's Church, Toronto, played several solos on the organ, Mr. Rennick, the organist of the church, presiding at the organ during the service of praise. Solos were sung by Mr. F. T. Verrall, Miss Ida Hawley and Mr. H. C. Johnstone. The Provost of Trinity preached on the subject of "Public Worship," taking for his text St. Matthew xxviii. 9.

St. James'.—A United Harvest Thanksgiving Service.—The singing, which was a special feature, was led by representatives of all the Church of England choirs in the city. The hymns chosen were appropriate for the occasion. Rev. A. J. Roper and Rev. F. G. Plummer acted as choirmasters, and Mr. Mockridge officiated at the organ. The service was conducted by Rev. Canon DuMoulin, who was assisted by the Bishop, Canon McNab, Rev. Dr. Sweeny and Rev. Dr. Pearson. The reverend gentleman took his text from Ephesians, chapter v., verse 20: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." At the conclusion of the service the benediction was pronounced by the Bishop. The special collection will go towards the missions of the Church.

St. Stephen's.—The corner of Bellevue avenue and College street was a scene of much activity last Thursday morning, as the members of St. Stephen's young men's Bible class and some of their brothers from All Saints' collected together for a "hare and hounds" run to Weston. After a short service of Thanksgiving, held in the class-room, as a right beginning of the day, jerseys were donned, and spare clothes packed in the van which was to take them and the heavier members to the finish. The run was made in one hour and sixteen minutes from St. Stephen's over a stiff country of between ten and eleven miles. Proprietor Lellis, of the Eagle, had provided their Thanksgiving turkey and plum pudding. After an excellent dinner an hour was spent in pipe and song, then a ramble and hunt for fossils in the Hunter valley, and a visit to the historic burying ground of the Denisons, where the grave stones date back to the beginning of the century. Here the party was picked up by the van, and drove home, making the air melodious by the way. The prizes for the first hare and the first hound were won by Will Major and I. Newton, respectively.

In Memoriam.—Shortly after midnight on Sunday, at 34 Madison Avenue, the soul of Huron Hue Hunter was wafted peacefully into Paradise. Prayers had been asked for him in most of the city churches that day, but the Divine Master had need of his little servant, and he took him lovingly to himself. Little Huron, better known as Chum, was a beloved chorister in St. Mary Magdalene's choir, whose choir-master mourns his loss with a grief which only those who know his deep love for his boys, can understand. He was with him throughout his illness, and bears witness to the great bravery with which the little martyr bore all his pain and suffering. His brother choir boys are quite broken-hearted at the loss of one they loved so dearly. A Requiem service was sung at St. Mary Magdalene's, on Tuesday, at which the Rev. Dean of Trinity College gave an address which was full of feeling and comfort.

Far, far away on a pavement of stars,  
 In a robe of light will he stand;  
 And sing Alleluia that never dies,  
 With a bright gold harp in his hand.

Inter Diocesan Sunday-School Examinations, 1895.—The annual examination upon the lessons of the present year will be held on Saturday, December 7th, 1895.

The following regulations will govern these examinations.

Extracts from Regulations.—The examinations are held at local centres in every diocese in which a sufficient number of candidates present themselves for examination.

The fee for examination is twenty-five cents for each person; and the minimum fee for every local centre is \$1. On receiving a sufficient number of applications (i.e., not less than four) from any local centre, arrangements are made by the committee for the appointment of a local examiner at such centre, to whom the printed papers are forwarded. The local examiner acts as "invigilator" at the examination.

The results are published in the Teachers' Assistant. Diplomas are presented to the successful candidates among the teachers, and certificates to those scholars who obtain First or Second Class Honours. To obtain First Class Honours a candidate must obtain an aggregate of 75 per cent. on the two papers; for Second Class Honours an aggregate of 50 per cent. on the two papers.

Applications from candidates should be according to the usual form, and should be sent before December 1st, 1895, to the Rev. G. C. Mackenzie, M.A., Brantford, Ont.

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

The following is the prize list as at present arranged, but negotiations are pending which (it is hoped) will result in the offering of additional prizes by the Sunday-school committees of other dioceses.

Prize List.—I. The Toronto Church of England S. S. Association Prizes (open to teachers and scholars within the Toronto Deanery):

- 1. Teacher ranking highest ..... \$7
- 2. " " second ..... 5
- 3. Scholar ranking highest ..... 7
- 4. " " second ..... 5

N.B.—In case of a candidate who is entitled to one or the other of these prizes winning another prize which he or she may prefer to retain, the Deanery Prize shall pass to the candidate obtaining the next highest number of marks in the examination.

II. The Teachers' Assistant Prizes (open to all competitors):

- 5. Teacher or Scholar ranking highest ..... \$4
- 6. " " " second ..... 2

The above prizes to be in books of the value set opposite them, and to be selected from a list recommended by the Executive Sub-Committee.

NIAGARA.

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

NORWAY.—Every seat in Boston's hall was occupied on Thursday evening, the occasion of another of the attractive At Homes for which St. John's Church, is noted. Preceding the social proper was a musical entertainment of high merit, given by a number of the well-known artists of the city. The social then followed, during which refreshments were served by the ladies of the Willing Workers' Guild.

ACTON.—Of all times of rejoicing as well as solemnity to the young Christian soul, none is so great and so serious as when that soul comes to receive the sacred Apostolic rite of confirmation. This holy rite was administered by His Lordship the Bishop of the diocese, in St. Alban's Church, on Monday evening last, November 11th. In the morning two candidates were presented to His Lordship, whom he confirmed privately at their homes, one of whom, lying seriously ill, longed to receive the blessing reserved for her at that holy ordinance, as well as to receive the sacred mysteries of her Saviour's Body and Blood. In the evening eleven candidates were presented to the Bishop, of whom the eight females were dressed in white, and with becoming white caps on their heads; and all, after a long period of preparation and anxious waiting, received most reverently the heavenly blessing of the Holy Ghost. In the course of the Bishop's address, he most clearly, and to all reason, convincingly, showed that the sacred rite of confirmation as administered by himself and other Bishops, was indisputably the same as that administered by the Apostles Peter and John (comp. Acts v. 14). He likewise clearly and beautifully showed that the Church of England was not a new organization at the Reformation, and most certainly that she did not spring out of the Roman Catholic Church, but was purely Catholic from her very origin. At the close of the service the Bishop gave some admirable and loving advice to the candidates; and then His Lordship, so much beloved by all throughout his diocese, concluded a service so highly appreciated by the immense crowd that filled the church. At the beginning of the service the Bishop baptized the rector's infant daughter, in the

new font recently placed in the church as a memorial from the Sunday-school children to their late rector.

HURON.

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

MILVERTON.—On Thursday, November 7th, Mrs. Baldwin, the Bishop's wife, made her first visit to this parish. She came to organize branches of the Woman's Auxiliary, and succeeded in organizing strong branches for both Millbank and Milverton congregations.

KIRKTON.—On Monday, November 11th, the late Rev. Wm. Cooper, who was recently paralyzed, was buried. Mr. Cooper came to Kirkton recently from the county of Bruce, of which he was for some thirty years rural dean. He was prominent in Orange circles, and was for years a member of the Grand Lodge of B.N.A. His funeral was largely attended, among those in attendance being many of his brethren among the clergy, and a number of his old parishioners from the county of Bruce. He leaves a wife and three children to mourn his departure.

MISSION OF EASTWOOD, OXFORD CENTRE, ETC.—The lecture in St. John's Church, Eastwood, on Tuesday, November 12th, was much appreciated, if we may judge by the contributions which were asked for the mission and other funds of the diocese. Rev. H. W. Jeanes, of Thorndale, having once himself been a missionary in Africa, presented his subject of "Mission Work in the Dark Continent" in a masterly and impressive manner. His topics were more immediately on Eastern Equatorial Africa, and the recital of his personal acquaintance and dealings with Bishop Hannington were most interesting. Oxford Centre—Christ Church.—At a meeting of the Sunday-school of this church last week Mr. John Gray was reappointed superintendent, Mr. W. Blow, assistant-superintendent, Miss Lee, secretary-treasurer. The course of lessons recommended by the Provincial Synod was adopted. On the 26th inst., the annual missionary meeting will be addressed by Rev. Alfred Brown, of Paris.

WALLACEBURG.—St. James' Church.—Church affairs here are steadily moving forward. The congregations are maintaining a high average, notwithstanding the evident drawback which must exist when the several services are held in a hall. A Parochial Guild (St. James the Apostle), has been organized, consisting at present of two Chapters—the Senior Ladies' "Auxiliary" and Junior or Young People's Chapter, "Fellow-labourers." The former meets monthly, the latter weekly. The membership of the "Fellow-labourers" Chapter comprises (1) "Fellowship" members or habitual communicants; (2) "Candidate" members—those preparing for Confirmation; (3) "Associate" members—non-communicants and members of other religious bodies; (4) "Honorary" members—habitual communicants who for imperative reasons are unable to take an active part in the meetings, but who evince a lively interest in the welfare of the parish. A Juvenile Chapter is being formed to be called "The Young Disciples." The new church is rapidly being completed, and when finished will probably be one of the handsomest in the diocese. Its internal arrangements and furnishings will be replete with all accessories tending to secure reverend and devout demeanour in worship. We hope to have our church ready for occupation by Christmas. The opening services will be continued throughout the Octave. At the request of several members our rector has duly organized a new congregation at Mitchell's Bay, nine miles from here. The new congregation is called St. Aidan's. A church building will probably go up next year. A parish paper has been started by the rector. The first number is now in press. It is called "The Cross," and is issued for the maintenance of the doctrine, sacraments, and discipline of the Holy Catholic Church.

P.S.—Your correspondent must not forget to add that THE CANADIAN CHURCHMAN is highly appreciated in this town and neighbourhood. Several have stated that it is the best Church paper in Canada. Some who used to subscribe for a contemporary gave it up, not considering it loyal to the principles and doctrine of the Church, but rather tending to weaken and "Methodize" it. Next year you may look for a large increase in subscribers.

LEAMINGTON.—St. John's.—The evangelistic services conducted here by the Rev. Arthur Murphy of Ingersoll closed last week. The meetings were very successful and interesting. During the ten days Mr. Murphy has been here there were two services held each day—prayer meeting in the afternoon, and a service at night; and at each after meeting in the evening, many an earnest soul was heard to say, "Lord Jesus, I take Thee for my Saviour." The rev. gentleman has done a grand and noble work in our midst. He possesses the true

evangelistic spirit, and God has been with him in these meetings, and has blessed them.

#### ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

*The Lord Bishop of Niagara in Muskoka.*—In your issue of the 6th inst., the Rev. Mr. Boydell of Bracebridge, in a news item *re* the Archbishop of Niagara's visit to Muskoka Deanery, diocese of Algoma, throws out a hint that the Incumbent of Port Carling would, in all probability, send an account of the Bishop's visit to said mission. Mr. Boydell was quite right in supposing that such would be the case, for he felt, as all the clergy felt whose missions were visited, that so pleasing and profitable an event should be duly chronicled in our truly Church paper, THE CANADIAN CHURCHMAN. And I should gladly have contributed something on the above event, if I had had the time, but sickness in the mission and in my own family, during the Bishop's visit and ever since, has kept me too busily employed, and all in addition to an otherwise busy life. However, I must take time to say that the Bishop of Niagara made a very pleasing, and I feel sure, a profitable and lasting impression on the people and clergy of this Rural Deanery. As for my own people, they were all greatly delighted and spiritually strengthened by the scholarly, yet plain presentation of the Church's teaching, and especially that upon confirmation. The hope of all is that His Lordship may, in the near future, visit this mission again. I subjoin the following list of services held in this mission, at which the Bishop of Niagara presided on the 19th Sunday after Trinity, Oct. 20th, 1895. St. James' Church, Port Carling, 10 a.m., Matins, with special lessons and Collects for "Intercession for Sunday-schools," and an address to parents, teachers, and Sunday school children. 11 a.m., Confirmation, sermon and Holy Communion. 7 p.m., Evensong, with special Lessons and Collects for Harvest Thanksgiving, and a sermon appropriate to the occasion. 3 p.m. (Christ Church, Gregory), Harvest Festival service and suitable sermon. The Lord Bishop of Niagara preached at all four services. The Church of St. James' was very prettily decorated for the occasion, and everything passed off very pleasantly indeed. The Methodists closed their chapel for the day in honour of the Bishop's visit, and many of them were present at all the services.

LAUS DEO.

#### SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

The Bishop of Saskatchewan and Calgary has just returned from an extended visit to the north country, by way of Regina and Battleford. He left home for Battleford and other places in the diocese on Monday morning, October 7th, reaching Regina that evening, and went on to Saskatoon by train the next day. Wednesday and Thursday were spent in travelling by stage from Saskatoon to Battleford, the distance being ninety miles. On arriving at Battleford he went to the industrial school, where he remained till Tuesday afternoon the guest of the new principal, Rev. E. Matheson. This institution being now supported by a per capita grant and being under his direct supervision, the bishop desired to spend as much time as possible there. The school was established in 1883, the first principal being Rev. I. Clarke. There are at the present time upwards of one hundred pupils in it, drawn from the reserve near Battleford and other parts of Saskatchewan; and there is accommodation for between fifty and sixty more. In addition to school room-work, the boys are instructed in blacksmithing, carpentering, farming, kalsomining and whitewashing, painting and glazing, shoemaking, and printing; the girls in cooking, baking, knitting, sewing, washing and mending clothes, &c., &c. To Calgary people, who know Mr. and Mrs. S. Loughheed, it is almost unnecessary to say they are doing exceedingly well and giving the utmost satisfaction. On Sunday, Oct. 13th, the bishop preached morning and evening at St. George's church, the incumbent of which is Rev. G. H. Hogbin, and in the afternoon at the industrial school. His lordship baptized two infants, one at the morning and the other at the afternoon service. On Tuesday afternoon, Oct. 15, Rev. G. H. Hogbin drove him to the residence of the Rev. D. D. Macdonald, on Thunder Child's reserve, who took him to Onion Lake, 112 miles from Battleford, Rev. J. R. Matheson, missionary at Onion Lake, meeting them a few miles south-east of Pitt. Friday and Saturday were spent in inspecting the boarding school at Onion Lake, which has fifteen pupils, admirably taught by Miss Phillips; and in conversing with the Indians who came to see "the big praying man." Among those who called were "Bad Hand," the chief of a band of non-treaty Indians numbering about 200, residing at Island Lake, and one of his

Indians, named "The Elder Brother." The chief is an exceptionally manly looking fellow in the prime of life, who has no idea at present of making treaty, and has never learnt to beg. On the bishop's invitation Bad Hand attended service on Sunday, and after the afternoon service he called to thank the bishop for what he had said to him about God yesterday. He asked the bishop to pray for his newly baptized daughter and her husband that they might be enabled to keep the vows they had made. He said: "The reason I do not myself come forward for baptism is because I do not wish to blaspheme God by giving up the religion I have followed all my life, which has taught me to live rightly with man and God, till God shows me that the Christian religion is the right religion. I am praying for light." The elder brother's speech to the bishop the day before, as interpreted by Mr. D. D. Macdonald, was as follows: "You have your religion and I have mine. God has put me here to work for Him, and on that account, night and morning, I ask Him to have pity on me. I don't seek earthly riches, although I am very poor; but I ask Him to have pity on me even to give me my daily bread. I have no book learning, as you have, and probably on that account I am apt to go astray in the way. I ask Him to provide for me. It is true what Macdonald (who was interpreting) said, 'My body rots and dies, but my soul will never die, and I ask the Almighty to show me the way to keep that soul alive. You (Matheson) saw what the Almighty did to me last spring (when he lost a son), and I pray to Him that He will keep me from that till such time as He sees fit to take my miserable body, and I hope that my soul will live. I know nothing; I require teaching. I do not yet know how to go about it. I come here to see the big praying man and all others like him, and I hope and wish they will not be ashamed to shake hands with me." On Sunday, the 20th of October, in St. Barnabas church, Onion Lake, there were three services—two for the Indians and one for the white people of the place. The bishop baptized three persons, two of them adults; received an adult into the church; married two couples; confirmed thirteen persons, and administered holy communion to twenty. Early next morning, accompanied by Revs. D. D. Macdonald and J. R. Matheson, he left for Battleford. On Thursday, October 24, at 10.30 a.m., there was a special service in St. George's church, Battleford, at which the clergy and most of the lay workers of the deanery of Battleford, as well as several other persons, were present. The bishop preached from the text, "I can do all things through Christ which strengtheneth me;" Phil. iv. 13. He was assisted in the service by the incumbent and the rural dean (Rev. E. Matheson). The holy communion was administered and nearly all present were communicants. The offertory, amounting to \$25, was for a new church on Thunder Child's reserve—a great necessity, towards the building of which the bishop would gladly receive contributions. The bishop, accompanied by Revs. G. H. Hogbin and J. R. Matheson, left that afternoon for Saskatoon. That evening at Baljeanie he baptized an infant. The party arrived at Saskatoon about noon on Saturday, and the bishop went on to Prince Albert by train that evening, leaving Messrs. Hogbin and Matheson to conduct service at Saskatoon next day. On Sunday morning, October 27, the bishop preached in the pro-cathedral church of St. Alban, Prince Albert, Rev. George Moore, rector; and in the evening he confirmed a class of 17 presented by the rector. There was a large attendance in the morning; in the evening the church was so crowded that many could not find seats. On Wednesday, October 30, he presided at a meeting of the executive committee of the diocese and of the Church Missionary society finance committee. On Thursday, October 31, the bishop returned to Duck Lake, where he was hospitably entertained by Mr. and Mrs. Hillyard Mitchell. On Saturday, Nov. 2, he confirmed a class of six at Wingard. On Sunday morning, November 3, the formal opening of St. Cyprian's church, Wingard, took place. The church is an excellent log structure standing on a stone foundation. A good portion of the material and all the labor have been furnished by the people of the parish, who are earnest Church people. The site of the church consists of five acres of land, a portion of which, including the ground on which the building stands, has been nicely fenced, and is to be used as a graveyard. Morning prayers were said by Rev. T. E. Chilcott, M.A., incumbent. The lessons were read by Rev. Harold Fooke, of St. Paul's parish, Prince Albert. The bishop said the special prayers of dedication, preached, and administered holy communion. Wingard is about eight miles down the river from the site of Fort Carlton, which was burnt during the rebellion of 1885, and about 12 miles from Duck Lake. In the evening the bishop preached at Duck Lake, being assisted in the service by Messrs. Chilcott and Fooke. There is as yet no church at Duck Lake, but several hundred dollars are in hand towards the cost of one, which will in all probability be built next year. The bishop reached home from Duck

Lake early on Wednesday morning, having travelled nearly 1,500 miles by rail, and nearly 500 by stage and buckboard.

#### British and Foreign.

The enthronement of the new Bishop of Rochester took place in Rochester Cathedral, on November 19th.

The Rev. G. Bailby has resigned the living of Street, Somerset, of which he has been rector for 25 years.

Dr. Huntly, the organist of Newcastle Cathedral, has been appointed organist of St. Peter's, Eaton Square.

The Rev. Anthony Mitchell, M.A., was a short time ago unanimously elected rector of St. Andrew's, Glasgow.

The Bishop of Ripon has fixed December 7th as the date for the induction of the new vicar of Leeds, the Rev. Prebendary E. C. S. Gibson.

Mr. C. W. Lavington, the organist of Wells Cathedral, died recently. He had been connected with the Cathedral for over half a century.

A large stained glass window has been placed in St. Alban's Abbey, to commemorate the 50th anniversary of Lord Grimthorpe's wedding day.

The Rev. Charles Marson, vicar of Clevedon, Somersetshire, died recently at Clevedon, aged 73. He had been vicar of Clevedon for the past 25 years.

A new clergy house is being erected in connection with St. Matthew's, Sheffield, which is to cost £1,900. The vicar of St. Matthew's is the Rev. G. C. Ommanney.

It is proposed to place the Dean Payne-Smith memorial pulpit in the nave of Canterbury Cathedral, and to make increased use of the nave for special services.

A memorial brass has been placed in the Church of St. John, Naini Tal, North India, to the memory of the late Rev. W. A. C. Freemantle, a son of the Dean of Ripon.

The vacant See of Chichester was offered by Lord Salisbury to the Bishop of Ripon, who, after due consideration, decided to remain in Yorkshire, where he has been for the past eleven years.

H. R. H. the Princess Christian of Schleswig-Holstein, recently laid the chief corner stone of the Church of St. John, Hendon. This district has been formed out of the old parish of Hendon.

Bishop Wilkinson, of North and Central Europe, has offered to raise £10,000 towards the endowment of a new bishopric in Central India, an offer which the Bishop of Calcutta has gratefully accepted.

The Duke of Devonshire has appointed the Rev. F. E. W. Wilmot, vicar of Chaddasdon, near Derby, to the living of Burbage, which is a suburb of Buxton. The parish is a large and important one.

In the presence of a large gathering at Richmond lately, the Duchess of Teck laid the foundation stone of a chancel and mission room, in completion of the structure of Christ Church, Richmond, Surrey.

A marriage has been arranged, and will take place early in January next, between the Lord Bishop of Salisbury, and Mary, the eldest daughter of Col. R. Williams, M.P., and Mrs. Williams of Bridehead, Dorchester.

The ancient Church of St. Andrew, Normanby, was re-opened recently, after restoration, by the Archbishop of York. This work was commenced about 18 months ago, and the total cost has been about £1,300.

A handsome three-light stained-glass window depicting the subject of the "Sermon on the Mount," has been erected in the chancel of Dronfield Church, in memory of the late Rotherham Cecil, Esq., Lord of the Manor of Dronfield, by his widow.

The Parochial Mission Board of Edinburgh Cathedral has decided to build a new hall for the Dalry mission, for which they have already secured an excellent site in the very centre of Dalry. The new hall will be capable of holding about 300 people.



The Bishop of Lincoln purposes appointing a Suffragan Bishop to aid him in the work of the diocese. Since the death of the late Suffragan Bishop of Nottingham (Dr. Trollope), the Bishop of Lincoln has been carrying on work in his diocese single-handed.

The Rev. A. W. Robinson, who has just been appointed to the vicarage of All Hallows, Barking, worked with his predecessor, Canon Mason, in that parish for some years. He will maintain the same staff of mission preachers for work in London and elsewhere.

On the occasion of the Rev. J. F. Rowbotham's resignation of the charge of Huntly, Scotland, which occurred recently, the congregation presented Miss Rowbotham with a purse of sovereigns, in recognition of her work for the church during her father's incumbency.

The new Bishop of Mashonaland, South Africa, recently held his first ordination service in the Cathedral Church at Salisbury, when he admitted Mr. Douglas Raymond Pelly, M.A., of Emmanuel College, Cambridge, to the diaconate. The sermon was preached by the Rev. H. H. Foster, his Lordship's chaplain.

The beautiful Church of St. Columba, Crieff, is to have a peal of eight bells erected in the tower, of which the Rev. J. A. Legh Campbell is the donor. The tower was completed some three years ago by Sir P. Keith Murray, Bart. but has hitherto been without bells. The Bishop of St. Andrew's will shortly hold a service of dedication.

The jubilee of St. James' Church, Greenstead Green, Essex, was celebrated lately. This church is a landmark for many miles round and was erected by the late Mrs. Gee. She provided an endowment for two priests, on condition that prayers be said daily, morning and evening. The church was designed by the late Sir Gilbert Scott.

The parish of Bishop Wearmouth, of which the Ven. Archdeacon Long is the vicar, is about to erect a memorial to Paley, the author of the "Evidences," who was vicar of that parish 100 years ago. It is proposed to place a mural tablet in the chancel, which is the only portion of the old building still left standing, in which Dr. Paley officiated.

There is in progress of formation a body provisionally entitled the League for the Protection of Church of England Teaching in Secondary Schools. There is every reason to hope that the headmasters of Harrow, Dulwich, Haileybury, Marlborough, Winchester, Sherborne, Lancing, Bradfield, and practically of all the great schools, will join the council.

The congregation of Christ Church, Sydney, Australia, to which the Rev. Gerard Trower has just been appointed, have been celebrating lately the 50th anniversary of the church's consecration. This church was consecrated by Bishop Broughton, on Sept. 10th, 1845. Christ Church is the second oldest church in Sydney, St. James', built in the year 1818, being the oldest.

A large gathering of the congregation of Holy Trinity, Haddington, took place lately, when the Rev. Canon Wannop, the vicar, was presented with several pieces of plate, on the occasion of the completion of the 40th year of his ministry. The presentation was accompanied by a gift of two handsome gold bracelets of chain pattern to Mrs. Wannop. Lord Wemyss made the presentation.

An event of considerable interest to Church people in London took place recently, when the Russian Bishop Nicholas, of the Aleutian Isles, paid the metropolis a brief visit on his way out to his distant diocese. He was accompanied by two archimandrites, the one a Greek and the other a Syrian. He officiated at a requiem mass held in the Russian Embassy chapel, on the anniversary of the death of the late Emperor Alexander III., at which the Prince of Wales, the Crown Prince of Greece, and others were present. On the following day, being the anniversary of the accession to the throne of the present Emperor, Nicholas II., a service of unrivalled splendour was performed in the same place. It was probably the most impressive ceremony of an ecclesiastical kind ever seen in England during the present century. The Bishop was assisted by no less than 15 clergy of different ranks, all of whom were clothed in gold vestments. At this service, the Queen-Empress Victoria was prayed for by name. On the same day the Bishop paid a visit to St. Paul's Cathedral, and was shown round by the Bishop of Stepney. At evensong, he occupied the stall next to the Dean. Both on entering and leaving the Cathedral, he proceeded to the high altar and per-

formed certain acts of reverence customary in the Eastern Church. At the close of the service he inspected the crypt and said some prayers at the grave of Canon Liddon. This is the first time that a Bishop of the Russian Church has ever taken part in the service of the Church of England, and it is remarkable on that account. In reference to the recent visit of the Russian Bishop to England mentioned above, it may be of interest to readers of this paper to know that Bishop Nicholas followed the service at St. Paul's Cathedral throughout, at which he was present, with the greatest attention, standing through the prayers on account of the 20th Canon of Nicea, which forbids kneeling on Sundays (including Saturday evening) or during Eastertide. He also, upon being informed that the 2d lesson was taken from the Gospel, rose in accordance with Eastern custom and removed his klobuk, or cowl, as he also did during the reading of the Prayer for the Queen's Majesty. On leaving the Cathedral the Bishop expressed his delight at the service. His visit to St. Paul's is taken as a proof of good will and a sincere desire to bring about a good understanding and friendly feeling between the Anglican and Russian Churches, and to prepare the way for that ultimate reunion for which the ecclesiastical authorities of both Churches have repeatedly expressed a hearty desire.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.  
We do not hold ourselves responsible for the opinions of our correspondents.  
N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

"The Sycamine and the Grain of Mustard Seed."

SIR,—In the course of an interesting paper on "Faith Cure," recently delivered in Montreal, the reverend essayist said: "But I believe we are doing our people a kindness and serving our Master by converting this doctrine, and thus saving people from such experiences as I have indicated. Persons have suffered needless and torturing discouragement through being urged to 'believe the promises,' without considering to whom the promises were made, or the conditions upon which they were suspended, or what was literal and what was figurative. A boy—and I may confess that I was that boy—read what Luke (xvi. 6) records that Christ said unto His Apostles: 'If ye had faith as a grain of mustard seed ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. He wondered if that was a promise to himself, and was told, 'Yes, if you can only believe.' The boy did believe, or thought he did. He found what he supposed was the same kind of a tree, and in the exercise of a simple faith, commanded it to be plucked up. But it didn't stir. But that simple faith was almost uprooted. First came the question, 'Can that book be true?' If this wicked doubt was silenced, the question then was, 'Can you have any faith at all?' The Bible says if you had faith as a grain of mustard seed, this result would follow. Since it had been demonstrated that he had not even that small amount of faith, could he have enough savingly to unite him to Christ? This I believe is a typical case, a not uncommon experience, and it shows how dangerous to the soul, as well as to the body, the so-called faith cure doctrine is." The advisers of the young gentleman evidently had no clearer views of this Scripture, than the partially restored blind man in the Gospel, when he exclaimed, "I see men as trees walking." The context, however, tells of Christ teaching forgiveness—with the Apostolic response, "Increase our faith," whereupon follows the parable—the grain of mustard seed—already familiar as illustrating the power of the kingdom of heaven in the life—to overcome the greatest spiritual obstacles, e.g., by even plucking up the sycamine (e.g., David and Goliath metamorphosed)—at all events, the advisers of the lad should have pointed out that the passage is a parable, just as the verses following contain another parable, and as in Judges ix. 8 we read: "The trees went forth on a time to anoint a king over them," etc. Whenever we, who have the heavenly seed growing within our hearts, meet with some one continually trespassing against us, even as many times as a sycamine has roots and boughs, doubtless, through faith, we shall be enabled spiritually to pluck him up out of our hearts and plant him in the sea—just as surely as we believe the precious promise: "As far as the East is from the West, so far hath he removed our transgressions from us."

L. S. T.

"Life in a Look."

SIR,—I desire to thank you for your kindness in publishing what Mr. Waterman calls my "hotch-potch" (I am not well read in slang-banter, and so do not know what that means). He is right in supposing I never had any intention of writing an apologetic defence of "Life in a Look." It is not necessary that I should do so. But apart from that, if Mr. Waterman were as "thoughtful" as he would have us suppose, he would know that it would be an unwarrantable piece of impertinence in me, or any other clergyman in this diocese, to pretend to be interpreters of the Bishop's mind on this or that point in the book, whilst the author is here to answer for himself, if he saw the necessity for so doing. "Life in a Look" is not a treatise on baptism, but written for the express purpose of guiding the anxious (many of whom have been already baptized) to an intelligent rest in Jesus. I have a bundle of letters here on my table which show God has wonderfully blessed it for that purpose. If Mr. Waterman reads my letter over he will see that my object in writing was to object to his impertinent allusion to the work done in the Diocese of Huron. His mention of the "wails" from the poor Catholic souls in Huron, had in it an inference that they were caused by the lack of Church teaching on the part of the Huron clergy, and I had a perfect right, as one of the clergy alluded to, to object to any such reference to our work, seeing that we are a growing diocese, whilst all other dioceses show decay. Our Churchmanship is never questioned by those who know us, and if those whose pious souls are so exercised about our supposed apostasy would come West, they will find we are Churchmen, who believe most emphatically in the Catholicity and Apostolicity of their own Church, but who hate all tinkering with, or hankering after the heterodoxy of the Italian Mission. A number of us were taught in the old Church in England, that the true doctrine of baptism lies between the *opus operatum* theory of the Italian Mission (which Mr. Waterman is advocating), and the other extreme of Zwinglianism, and that where the *positive* conditions of the sacrament are complied with, in such as worthily receive the same it has a wholesome effect or operation. And the wholesome operation will infallibly show its fruit, in the after life of the recipient. As to my realizing my position in the *Holy Catholic Church*, Mr. Editor, I have heard so much in the last few years of the terms, "*Catholic*," "*Good Catholic*," "*Good Churchman*," "*Prayer Book Churchman*," and the like, from individuals whose lives are a standing contradiction to all that is Churchly, and a standing menace to the truth of God, that I have come to look upon such terms as *ecclesiastical* or *Catholic cant*. As to my exchanging my *cassock*, etc. (lift up your hands in pious horror, Mr. Waterman!), I never had one. I am content with the common decency of my simple Church surplice and stole, and when I see any need for changing it I will write to some of our Eastern brethren for information where to get the best pattern. Mr. Waterman's words of dignified, patronizing impertinence will preclude me from further correspondence with him. The absurd unfairness of his last criticisms are an answer themselves to his banter. He didn't expect to do any good, but he has, for he has advertised "Life in a Look" so that many are now trying to get copies, and will profit by the reading of them. If any gentleman who will not challenge the honesty of those who differ from him, will discuss quietly and good humouredly the Church's doctrine of Christian baptism, and what ought to be the results seen in the life of the baptized, and if not seen there, what ought to be done in their case, I think (though Mr. Waterman says I don't) it might be a useful and profitable outcome to an otherwise unprofitable discussion. I am quite willing to learn. Thanking you again for your kindness.

F. G. NEWTON.

The King's Daughters in Ontario.

SIR,—Nowhere has this order taken deeper root and borne better fruit for our Lord and Saviour Jesus Christ, than in the Province of Ontario. The Convention lately held in London confirms this statement. Delegates were present from Ottawa in the East, to Port Arthur in the West, each and all filled with enthusiasm and holy zeal, desirous of bringing and getting a blessing. The opening Bible lesson on "The Work of the Holy Spirit," was given by the Bishop of Huron, and will not soon, if ever, be forgotten by those who were privileged to hear it. The influence of it was felt through all the meetings, and on returning to their homes the delegates carried with them fresh inspirations for a higher life and a closer walk with God. One lady in writing afterwards, said: "Those blessed Convention days were to me what the mount was to Peter, James and John." Several others have written that "since the Convention, they have begun to walk in the narrow way." Testimony after testimony is constantly coming in, showing how eminently God answered

the many prayers that were previously offered for the outpouring of the Holy Spirit. A marked feature of all the gatherings was the beautiful spirit of Christian unity. The delegates present represented the Anglican, Presbyterian, Methodist and Congregational communities, but never once through all the meetings did one hear Church or creed referred to as meaning division; but one *did* hear from *all* sides a great deal about loyalty to our Lord and Saviour Jesus Christ, and the need of honouring Him by our words and actions in the daily individual life. A spirit of harmony and love characterized the meetings, and it could truly be said of those gathered together, "See how these Christians love one another." This spirit was very apparent to the rector of Niagara, who came as a delegate from the circle in his church and sat two days in the Convention, taking part in the discussions and adding much to their helpfulness. In fact, no one who attended the Convention will wish to miss the next, and many resolved to begin laying by a little at a time for the purpose of sending some one to gain like inspiration, when it pleases God to allow us to gather again "In His Name." At the Lay-Workers' Convention of the Diocese of Huron, lately held in Windsor, there was a report given of twenty-two circles of this order doing admirable work in the diocese, both in the way of building up Christian character and also of material help to the Anglican Church and its missions. In this international and interdenominational order of the "King's Daughters," we have a true basis for Christian unity, as evinced by all its Conventions, and as such we shall do wisely to nourish and cherish it. Each circle being independent of any other circle and under the guidance and teaching of the rector or pastor in whichever church it is formed, is afforded a liberty which many have been quick to see, as truly moderate, Christian and loyal to our Saviour, the Lord Jesus Christ. It therefore tends towards Christian unity upon a practical and workable basis. To form a circle in the Anglican Church in no wise interferes with Church order and Apostolic practice. Our mode of work in the Anglican Church is upon Anglican principles, with no one to interfere or lead us to do otherwise. Like liberty is accorded to other Churches. The one thing asked alike from *all*, and required by the constitution, is, "The desire for the development of spiritual life, and to stimulate Christian activities, and individual responsibility to the King, our Lord and Saviour Jesus Christ." It is one of God's best blessings that, in raising up this order, He has given us a basis for Christian unity, without in any way interfering with Church government or usages. It has been, and still more will be (as time goes on) a great blessing to Christians, proving a means of drawing them nearer to one another "In His Name," and yet not disturbing them in their several Church homes.

E. M. T.

## BRIEF MENTION.

Bishop Burden, Bishop of Victoria, China, has resigned. He went out to China as missionary in 1852.

St. Peter's, Rome, can accommodate 54,000 worshippers, and St. Paul's, London, 32,000.

Osborne House, in the Isle of Wight, is the Queen's private property.

The literature of the Salvation Army, according to Mr. Bramwell Booth, brings into the various headquarters about \$1,000,000 per annum.

The first Bible printed in America was Eliot's Indian version, in 1658.

The Augustine Friars took their title from the name of the founder of their order, St. Augustine, the first Archbishop of Canterbury, who died in 605.

The first chime of bells in America was made in Gloucester, England, and placed in Christ Church, Boston, in 1744.

The first American voyage around the globe was completed in 1769 by Captain Robert Grey, in the ship "Columbia."

Johann Strauss is still an indefatigable worker. He has just completed a new operetta to be produced in Vienna, entitled "Wildmester."

Probably very few sons and daughters know that in using the word "Dad" they are spreading the purest Welsh. The opening words of the Lord's Prayer in Welsh are "Ein Dad."

The Rev. J. M. Jones, formerly of Minden, is staying with a sister in Wales, and, with rest and country air, is slowly gaining strength.

The first Sunday-schools were established by St. Charles Borromeo, who has the largest statue ever made erected to his memory.

Ferryboats were first mentioned in the Bible in II. Samuel xix. 18: "And there went over a ferryboat to carry over the king's household, and to do what he thought good."

At a meeting of the Chapter of the Rural Deanery of Lennox and Addington, Rev. Albert Geen, P.D., Belleville, was elected secretary-treasurer.

A Canadian missionary, named John Campbell Martin, a native of P. E. Island, was terribly beaten and imprisoned at Fekkah, in Asia Minor, recently. He represented the American Board. He was ordained in Quebec in 1888.

Sir Henry Ponsonby, formerly Private Secretary to the Queen and keeper of the Privy Purse, died at Cowes, Isle-of-Wight, last week of paralysis, after a long illness.

It is reported that Archbishop Lewis will call a meeting of the new Synod formed by the division of the Ontario diocese, early in January. The endowment fund of \$40,000 for the new archbishopric is now almost collected.

Major Mathison, an officer of the English army, who has served eighteen years and distinguished himself on the battlefields of Egypt, has resigned his commission to become a missionary. He will go to Ceylon under the auspices of the Church Missionary Society, and will work without pay.

The sympathy of the whole Church is with the afflicted family of the venerable Bishop of Virginia, whose son's wife, Mrs. Fortescue Whittle, with her infant child, a young lady friend, and a coloured servant, were recently burned to death by an explosion of gasoline.

The Church of England Rural Dean of Lennox and Addington reports that the missions under his charge are becoming stronger and better equipped, new churches are springing up, old ones renovated, and general attention being paid to the equipments to carry on divine service.

It is not generally known, but it is a fact, that the Prince of Wales is very fond of modern English poetry. Sir Edwin Arnold and Algernon Charles Swinburne are his especial favourites, and he never travels without copies of their works. The Prince is not what would be called a litterateur, but he is well read, especially in English fiction and poetry.

## Family Reading.

## The Rest of Faith.

Why vex my heart on what I need not know,  
Or search for that I may not hope to find,  
While restless thoughts still urge me to and fro,  
With dull, uneasy mind?  
Shall I pursue some dangerous, hidden way,  
Or strive to pierce a darkness vast and deep,  
Till doubts and fears assail me, or delay,  
And shut me from the calm, effulgent day,  
While I but dream or sleep?

Ah, mysteries compass all my outer life,  
While hidden deep are greater mysteries still—  
The good and evil in unending strife,  
With an inconstant will:  
Myself not e'en myself can comprehend;  
In vain I drop the plummet in this sea:  
Shall I deny my Lord, reject my Friend,  
Since all His ways are not revealed to me,  
Or I know not their end?

## A Strange Temple.

We are told by travellers that in one of the chief cities of Mexico (Chihuahua) there is a wonderful temple. It has tall, graceful towers, rising high above the trees, and as it stands clear and white against black mountains, it seems more like some fairy palace than one built by human hands. But the history of this building is as strange as its beauty. It was reared to its great height without pole or scaffold. The way it was done was this: Thousands of slaves were employed, and as the builders built up the stones yard by yard, the slaves carted earth and raised an incline so that the masons could always stand on this to do their work. As the towers rose to a height of over 150 feet the inclined planes stretched back for more than half a mile. No one, therefore, could see more of the building at one time than the few rows of

stones above the earth. It was all done according to the architect's plan and people had to wait to see what it would be like when the earth was taken away. For seven years the slaves had to toil at carting away the great mound they had piled up, and then when it was done, all men saw, in that day of revelation, what a wonderful structure had been raised.

But the authorities of the city were not yet satisfied. At the time the temple was uncovered an artist was in their prison, sentenced to death for a crime he had committed. The promise was held out to him that if he would ornament the front of this building the sentence of death should not be carried out until he declared the ornamentation was complete. The artist accepted the terms, and day by day he wrought, carving in stone his dreams of beauty. Day by day for twenty-one years he wrought until the whole front of the building was a matchless design of filigree work. Then, an old man, weary and worn with toil, he declared that his task was done and that he was willing to die. But men looked at the result of his genius and patient work, and instead gave him freedom and loaded him with honour.

Is there not in this curious history a sort of parable? We, too, are builders. God is the architect, and has drawn the plan of our lives. None see it, as it is built, except in little pieces. What shall it be in the Day of Revealing? Let us hope that it shall be a thing of beauty. Let me give the lesson in the words of a poet:—

Chisel in hand stood a sculptor boy,  
With his marble block before him,  
And his face lit up with a smile of joy,  
As an angel dream passed o'er him.  
He carved the dream on the shapeless stone,  
With many a sharp incision;  
With Heaven's own light the sculptor stood—  
He had caught the "Angel vision."

Sculptors of life are we, as we stand  
With our souls uncarved before us,  
Waiting the hour when, at God's command,  
Our life dream passes o'er us;  
If we carve it then on the yielding stone  
With many a sharp incision,  
Its heavenly beauties shall be our own,  
Our lives that "Angel vision."

## Real Joy.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things now, here, in this life. Especially is this the case with this divine gift of the gladness of the soul. Do not rest content with any small, finite, temporal thing, and call that joy; it is some mere passing earthly elevation of spirits. That is merely a selfish impression. That is not connected with any feeling of regret for our imperfection, as true joy must ever be. In true joy there can be no selfishness. It is the delight that comes from consciousness of the nearness of God, consciousness of love to Him, consciousness of sin forgiven, consciousness of living for the good of our brothers and sisters of the human family.

## The Divine Presence.

Sometimes there comes to the Christian in illness, or trouble, or danger, a sickening sense of disappointment. It seems as if his Lord had failed him. He gropes blindly in the dark and finds nothing. Only terrifying visions fill his mind. But patience; shortly the darkness lifts, and he sees that even what affrighted him was the Lord's coming, only He came in an unusual way. When Christ walked on the sea, the disciples "were troubled, saying, 'It is an apparition,' and they cried out with fear."

There is one story continued throughout the ages. To the three in the fiery furnace, to Daniel in the den of lions, to Stephen dying the martyr's death, to the sisters at the grave of Lazarus, to Mary in the garden, to the disciples walking with sad heart to Emmaus, to all fearful ones on the stormy sea of life, the Lord comes, saying: "Be of good cheer; it is I; be not afraid."

Only let us wait till the first shock is past and the vision clears, to see Him in the midst of the trouble, "a very present help," not far from any of us."

## Courage.

Be strong, my heart, and do not falter;  
 God knows it all.  
 His love is fixed; it cannot alter,  
 Though stars should fall.  
 This sorrow that His mercy sendeth  
 Is best for thee;  
 Nearer to thee thy Saviour bendeth  
 From Calvary.  
 And in the end what now seems dreary,  
 A crown shall be;  
 His perfect love shall then be clearly  
 Revealed to thee.

## Over-Sensitiveness.

There are some people, yea, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offence is designated. If they meet an acquaintance on the street who happens to be preoccupied with business, they attribute his abstraction to some mood personal to themselves, and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indignation makes them see impertinence in every one they come in contact with. Innocent persons who never dreamed of giving offence, are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult. To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended unless the neglect is open and direct.

After all, too, life takes its hues in a great degree from the colour of our mind. If we are frank and generous, the world treats us kindly. If on the contrary, we are suspicious, men learn to be cold and cautious toward us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offence is vastly increased.

## The Brave and the True.

As Christians we profess to be engaged in a warfare against something, even the enemies of our salvation, the world, the flesh and the devil—three most formidable and deadly foes.

When the little smiling infant is brought to the font for baptism, and signed with the sign of the cross, it is no mere figure of speech, but in solemn earnestness, that he is invested with a sword and a shield. He is not only enlisted as a soldier of Christ, but he is pledged to "fight manfully" to the end.

The office for the Lord's Supper (the other sacrament of grace) opens also with a prayer "for the whole state of Christ's Church militant,"—the Church which is engaged in open and determined war.

A great company in all ages and nations who have enlisted at baptism and confirmation, as we have done, have proved themselves strong and of good courage, and henceforth there is laid up for them "a crown of righteousness which fadeth not away."

The pages of history are made resplendent by their names.

Listen to the golden-mouthed Chrysostom, in his exile: "When driven from the city, I cared nothing for it, but I said to myself, if the empress wishes to banish me, the earth is the Lord's and the fulness thereof. If she would saw me in sunder, let her do it; I have Isaiah for a pattern. If she would plunge me into the sea, remember Jonah. If she would thrust me into the fiery furnace, I see the three children enduring that. If she would cast me to the wild beasts, I call to mind Daniel in the den of lions. If she would take my head from me, think of John the Baptist. If she would deprive me of my worldly goods, let her do it; naked came I into the world, and naked I shall go out of it."

Brave old Christian hero! Even the smooth-tongued, scoffing Gibbon testified of him that he showed "a firmness of mind much superior to that of Cicero in his exile."

When Bishop Hooper was condemned by "Bloody Mary" to be burned at the stake for holding fast to the truth of God, a free pardon was offered him if he would recant. The remark was, at the same time, made in his hearing, to influence his decision, "Life is sweet, and death is bitter."

The martyr-bishop answered, "The death to come is more bitter and the life to come more sweet."

"As Christ was both a Lamb and a Lion," says old Bishop Hall, "so is every Christian a lamb for patience in suffering and innocence of life, a lion for boldness in his innocency."

Alas for the world, that all who enlisted as soldiers have not been brave and enduring!

## The Elements of Life.

The elements of life are very few and very simple. We all know of Millet's great picture, "The Angelus;" nothing very picturesque about it, only a stretch of common earth and an ordinary peasant scene, yet it is a great religious picture, the greatest painted during this century. It is great, and appeals to us because it brings out these simple elements of genuine life. The first is work. How are we to become religious when three-fourths of our time is spent in drudgery? The answer which many of you have learned is, work is religious in the highest sense. The workshop is a place to make not only engines, but men. The university is not merely for learning, but for building character by work. How do we develop character? The same as we learn to play ball or the violin—by practice. The man who scamps his work turns out a scamp. Not merely is sturdy work the road to a career, but it is life. Thirty years of Christ's life were spent in common work, not dreaming with the Bible and good books in His hand, but making things—tables, plows, yokes. Be thankful for hard work. It is that which teaches you life.

The second element is prayer. We must cultivate what our forefathers called the "presence of God." The picture of God which was shown to me as a boy was a dark cloud with a little cleft through which a piercing eye looked sternly. I had the idea of God as a great detective. Science is teaching us slowly the loving immanence of God. We conceive God to be "up there." There is no "up;" what is up to-day is down to-night, and God is the Father of our spirits, a Spirit dwelling within us for our life and guidance.

God speaks thus with a quiet voice within. Do we recognize His voice? Are we sensitive to it? God is always at work. He must always be doing something. For millions of years He was making the earth, and then he made the flowers and clothed it in beauty, and then made man, his body and mind. Do you think He has ceased this business? He is working yet at the building where we think He left us. God lives. And He loves and works in us if we do not thwart His work. It is an old-fashioned lesson to believe in God, pray to God, and serve God; but amid the new light shed upon us, we can but safely cherish the fundamental truths of God's presence and guidance.—Prof. Henry Drummond.

## "Know Ye Not that Faith without Works is Dead?"

These were the deep and impressive words of St. James, which he told the people to observe, and are a warning to us in the Church to-day upon which our very salvation depends.

The great proportion of Church attendants serving the Lord have faith—the greatest abundance of faith—but have not the other great qualification necessary to make them a true child of God and for entering the Kingdom of Heaven. They which have faith alone are also in the Lord's vineyard, and are contented to sit down and behold the workers toiling on, some bringing in forty and fifty-fold, and they will not exert themselves at all, or but in the least.

The Lord Jesus said: "He that believeth in Me shall be saved." A little further on He says: "He that believeth in Me will do My Works." Therefore, we have not the "faith that liveth" without we take up the cross day by day and follow the Lord and do His works.

The Lord Jesus illustrates Faith and Works in the parable of the Talents. One of the servants (the unprofitable) was given one talent—which represents faith—but he brought forth no increase or works, therefore he was rejected and cast out.

Again: If people say they are believing in the

Lord Jesus and their actions denote that they are serving Satan, they are speaking falsely, for actions (with few exceptions) speak louder than words.

James ii. 18: "Yea, a man may say, thou hast faith and I have works; show me thy faith without thy works, and I will show thee my faith by my works."

There are tens of thousands in the churches to-day who believe they will be saved by faith alone, therefore they bring forth no works. How much are they responsible for the condemnation of the wicked?

What the Lord wants now is earnest Christian workers—men and women who will put aside the pleasures of this world and use their faith, which word faith (applying a mechanical expression) is the tool in their hands—to go unto the harvest and work, as the harvest is plenteous, but the real labourers are few—otherwise they will receive no reward.

When that great and awful day comes when men's hearts shall fail them, when they shall call upon the rocks and mountains to cover them, then will those who have not only believed in the Master's works, but have done them, stand in the midst of the redeemed, and place their laurels, which shall shine as precious jewels, at the Saviour's feet, and exclaim: "There, Lord, the talent which you gave us has increased tenfold." Then the Lord will say: "Well done thou good and faithful servant; enter thou into the kingdom prepared for you."

No salvation by faith without works. Therefore, "Let us put on the whole armour of God." Let us build our house firmly on the rock, around which the waves may rise and roll, but we are safe for eternity.

## Enjoy as You Go.

Some people mean to have a good time when their hard work is done—say, at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get to be rich, or when their business is built up on a sure foundation, or the farm is paid for, or the grind of some particular sorrow is overpast.

These individuals might as well give up ever having a good time. The season of delight which is so long waited and hoped for too rarely comes. Disease, poverty, death, claim each his victims. The lives of those whom we love, or our own, go out, and what is left?

Then take your pleasure to-day, while there is yet time. Things may not be in the best shape for that visit you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go.

Don't say, "I shall be glad when that child is grown up! What quantities of trouble he makes!" No—enjoy his cunning ways—revel in his affectionate hugs and kisses—they will not be so plenty by and by. Enjoy his childhood. It will look sweet to you when it is gone forever.

Enjoy the littles of everyday. The great favours of fortune come to but few, and those who have them tell us that the quiet, homely joys, which are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.

## Fellowship with God.

Fellowship is companionship; a sharing in each other's interests; an accord of the spirit; mutual understanding; mutual confidence and trust. Think of some friends with whom you have fellowship. How comforting their presence; how helpful their counsel; how comfortable the freedom of intercourse and the absence of distrust or suspicion! And think of having fellowship like that with God! Can there be anything else so desirable, so hopeful, helpful, restful, so all-satisfying as this? Can it be possible that there should be companionship, sharing of interests, accord of spirit, mutual confidence and trust between my heart and God? Can it be that He desires it? Yes, it is a possible and positive experience.

## The Lord Knoweth

Thou knowest, Lord, the weariness and sorrow  
Of the sad heart that comes to Thee for rest;  
Care of to-day, and burdens for to-morrow,  
Blessings implored, and sins to be confessed;  
I come before Thee at Thy gracious word,  
And lay them at Thy feet: Thou knowest, Lord.

Thou knowest all the present, each temptation,  
Each toilsome duty, each foreboding fear;  
All to myself assigned of tribulation,  
Or to beloved ones, than self more dear;  
All pensive memories, as I journey on,  
Longings for vanished smiles and voices gone.

Thou knowest all the future—gleams of gladness,  
By stormy clouds too quickly overcast,—  
Hours of sweet fellowship, and parting sadness,  
And the dark river to be crossed at last!  
Oh! what could confidence and hope afford  
To tread that path, but this—*Thou knowest, Lord!*

## The Hidden Treasure.

## CHAPTER XXI.—CONTINUED.

Sir William was as good as his word, and in two or three days he told Jack the result of his mission. The lady was overjoyed at the prospect of having such a companion in her solitude and such a teacher for her daughters, and the squire was ready to afford shelter to any one who came to him in the name of the Gospel.

"They are but rustic folk!" said the priest, "And though of gentle blood, yet far behind our town burghers in refinement and luxury of living. Sister Barbara must be content to rough it not a little, but that is a small matter. Any home, however rude, is better than a prison."

The result of these negotiations was communicated to Sister Barbara. At first she was distressed at the thought of leaving her school and all her friends, but a little consideration told her that flight was the best.

"I care naught for roughing it!" she said. "The good father well says that any home is better than a prison, and doubtless I can find means to make myself useful to the lady and her daughters as well as to the poor folk thereabout. I think from his name this good gentleman may be a near kinsman of my mother's."

"So much the better. It will afford a good excuse."

"And if this storm blows over, as I still hope it may, you will return to us, dear madam!" said Master Lucas. "Truly the house will seem empty enough without you. Meantime let no hint of this matter be dropped in our household—before Anne least of all."

"I cannot make up my mind to distrust Anne!" said Jack. "And yet—"

"No person is wholly to be trusted whose mind and conscience are wholly in the keeping of another!" said the priest. "Your father is in the right. Let him manage the matter in his own way."

"So Madam Barbara is going to leave us!" said Cicely a few days afterward. "Father William has discovered some kinsfolk of hers off among the hills who desire a visit from her, and she is to go to them. We shall miss her more than a little."

"I hope to return after a time!" said Sister Barbara. "I am sure I shall never find a happier home than this, or a kinder friend than you, dear Cicely, if I go over the world to seek them; but this lady is very lonely, and she hath daughters to educate, and there are other reasons which make my going desirable."

"Well, well! Every one knows his own business best, and blood is blood, I don't deny that!" said Cicely. "I cannot but think that one's own relations are meant to be nearer to one than other folk, for all Anne says about it. But it must be a wild, dreary place, especially in winter."

"The more need for sunshine in the house, and I am sure Madam Barbara carries that with her wherever she goes!" said Jack.

Anne heard of the intended departure of Sister Barbara with a curious mixture of feeling. There had of late been no sympathy between them. Anne felt that Sister Barbara wholly disapproved of her conduct to her father and brother, and dead as she believed herself to be to all earthly

things, she could not endure a shadow of that blame which she was so ready to bestow on others.

Moreover she was jealous. It was impossible to live with Sister Barbara and not to love her; and though Anne did not and would not take any pains to make herself agreeable or beloved, yet it angered her to the soul to see another taking the place in her family which belonged of right to herself.

Anne's life at this time was one of sheer inconsistency. She was fighting in behalf of a faith in which she in her heart scarcely preserved a shadow of belief. She was determined to crush out all earthly affections and ties, and at the same time she was unable to endure the thought of not being first in her father's house; and though she had told her brother that she should feel perfectly justified in betraying him, she was yet fiercely indignant at him for withholding his confidence from her. All this inward conflict did not tend to make her more amiable, and while she revenged upon herself by renewed penances any failure in "holy humility," she was deeply hurt and indignant if anyone in the least degree reproved or resented her bursts of temper. She asked no questions as to Sister Barbara's plans, and hardly returned her expressions of affection at parting, yet she stood at the door watching the party as far as she could see them, and then going up into her room, she wept long and bitterly—partly over the parting, partly over the disappointment of the hopes with which she had welcomed her former friend, and a good deal it must be confessed from mere hysterical fatigue, consequent upon fasting and watching for sixteen or eighteen hours.

Jack and his father rode with Madam Barbara to within some ten miles of their destination. Here they were met by the squire, who gave the lady a hearty welcome, and to her friends an equally hearty invitation to come and see him and his wife and stay any number of days or weeks. Then seeing Sister Barbara safely bestowed on a pillion behind her protector, they took their leave of her and turned their faces homeward. Taking advantage of a late moon, they had set out long before day to avoid any prying observations or questions from the neighbours, and it was still early in the afternoon when they returned home. As they turned into their own street Jack uttered a vehement exclamation of surprise at the sight of a stout, elderly gentleman in a cassock, descending with apparent pain and difficulty from his mule at the baker's door.

"What now?" asked his father.

"It is Father John from Holford, as sure as you live, father!" exclaimed Jack. "What miracle or earthquake has brought him so far from home?"

"We shall soon hear!" replied his father.

"Yes, if the poor man have any breath left to speak!" said Jack, as he threw himself hastily from his beast. "I should think that doubtful."

"Well, we must give him all the welcome and refreshment in our power!" returned Master Lucas, dismounting more leisurely. "Your reverence is heartily welcome to my poor dwelling," he added, addressing the poor old priest, who had dropped exhausted on the nearest seat. "I would we had been at home to receive you in more fitting form. I pray you walk into the parlour."

The old man rose with some difficulty, and accepting the support of Master Lucas' arm, he made out to walk into the sitting room. Jack ran before to bring forward the easiest seat, and place a footstool before it, and then to bring a cup of ale, which Father John drank without a word. Then turning a lack-lustre and piteous eye on his cupbearer, he ejaculated—

"Alack, my dear son!"

"I trust nothing unpleasant hath chanced to bring you so far from home, father!" said Jack, fearing he knew not what. "It must have been a toilsome journey for your reverence."

"Alack, you may well say so. I did not believe I should ever ride so far again—and it is all for your sake. I would I were safe home again, that is all. These vile footpads would as soon rob a priest as a peddler, and I am shaken to a very jelly."

(To be continued.)

Take K.D.C. for sour stomach and sick headache

## St. Andrew's Day.

## READY OBEDIENCE.

The Saints' Days are appointed for two purposes. First, that we may glorify God by honouring the memory of those whom His grace has enabled faithfully to serve Him. Secondly, that by seeing how they followed Christ, we may be encouraged by their example to tread the path which, however far behind them we may fall, is still the same path that all Christians are treading, if they are *Christians* (or followers of Christ) at all.

And nowhere is it more clearly shown that we should *live as we pray* than in these Saints' Day Collects. The allusion to the example of each saint is so closely joined to the petition that we may have grace to follow it in our own lives.

At Advent, when the call is heard, "Repent ye, for the kingdom of heaven is at hand," St. Andrew's Day reminds us of one who, hearing the call of Christ, "readily obeyed it." We, like St. Andrew, must "straightway" follow Christ. There must be no delay; at once—"now, while it is called to-day," we must do the duty lying nearest to us, and so begin "forthwith obediently to fulfil God's commandments."

There is no excuse for us; we have heard the call; as long as we live we hear it. Let us pray that, like St. Andrew, we may obey it.

## Hints to Housekeepers.

**EASY FRUIT CAKE.**—One cup of butter, one cup of sugar, one cup of molasses, one cup each of raisins and currants, one-half cup of milk, three eggs, one teaspoon of soda, two of cream tartar. Do not mix a very stiff batter.

**A NEW OMELET.**—Boil in a skillet a coffee-cupful of milk, a teaspoonful of butter, and the crumbs of one slice of bread. When this has boiled beat the bread smooth, then add three eggs and a pinch of salt, and finish in the usual way, or else bake in the oven.

K.D.C. pills tone and regulate the liver.

**BOSTON BROWN BREAD.**—Two cups of Indian meal, one of flour, three-fourths of a cup of molasses, one-half cup of sour milk, one teaspoonful of soda, one-half teaspoonful of salt. Mix with hot water until a soft batter is made; then steam four hours.

**RICE FRITTERS.**—Mix a cup of rice that has been boiled in milk with a teaspoonful of melted butter, the yolk of an egg, a tablespoonful of sugar, the white of the egg and two spoonfuls of flour. Fry in boiling fat in small spoonfuls.

For nervous headache use K.D.C.

**GINGER CREAM.**—Soak one-fourth of a box of gelatine for half an hour in half a cup of milk; stand over hot water until dissolved; add four tablespoonfuls of powdered sugar; sprinkle over them a pint of whipped cream, two tablespoonfuls of syrup from your jar of preserved ginger, and two of chopped ginger, and then turn in the gelatine through a sieve. Stir until the cream begins to thicken and stand away in little moulds. Turn out and garnish with bits of preserved ginger.

**GRAHAM GEMS.**—Sift twice half a pint of wheat flour and two even teaspoonfuls of baking powder. Mix thoroughly with a pint and a half of graham flour, half a cup of sugar and a teaspoonful of salt. Pour slowly upon this two well-beaten eggs and a pint of milk. Fill muffin or gem pans two-thirds full and bake in a quick oven.

K.D.C. for heartburn and sour stomach.

**BISCUIT GLACE.**—One and a half cups powdered sugar, yolks of four eggs, beaten thoroughly to a very pale yellow; add one and a fourth cups of flour, one heaping teaspoon baking powder, whites of four eggs, beaten very stiff, stirred in last; flavour with a squeeze of lemon juice. Bake in small, oblong tins, and ice with boiled icing flavoured with lemon juice.

**RICE WAFFLES.**—To a pint of soft-boiled rice add one teaspoon of salt and a pint of flour into which two teaspoons baking powder have been sifted. Beat the whites and yolks of two eggs separately; add to the yolks a large cup sweet milk and pour into the rice with a teaspoonful melted butter. Add the beaten whites last. Beat gently until smooth and bake without delay.

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### Deceived

All children who have learnt history know that the kingdom of England was taken from its lawful sovereign Harold by a stratagem or trick. When the Norman William saw the battle was going against him, he ordered his men to pretend to fly. Some of them did so, and Harold's men divided in pursuit. At this time the Normans turned again, slew their pursuers, and gained the victory. Thus William was made conqueror.

A lady one day teaching a class, asked, "How many Gods are there?" Of course, she was told there was but one.

"Is He only God in heaven?" asked a little girl, timidly.

"He is Lord of heaven and earth," replied the teacher.

"See here," said the little girl, pointing out a text in her Bible. "In whom the God of this world hath blinded the minds of them which believe not." (2 Cor. iv. 4).

"Ah," said the lady, "God is over all, but Satan has deceived many hearts

and taken His place in the world. How sad it is to have been born blind, never to see the beautiful light of day, or kind faces; but sadder still than this it is to have our minds blinded lest the light of the glorious gospel of Christ should shine unto them."

### The Evil Tongue.

The evil tongue is ever active, carrying discord and strife into towns, cities and nations, severing the strongest bonds of friendship, stirring up hatred and vengeance, causing disturbance and confusion all along its path, and marring comfort, peace and happiness. It is a deadly poison which blights and destroys. It is like an infectious disease. Venom lurks in its praise, malice in its applause, peril in its silence, and death in its stabs. It is horrible and discreditable in any form and by whomsoever exhibited, but especially in those who profess to be followers of the meek and holy Jesus.

### A New Year.

With next Sunday, the first Sunday in Advent, begins a new year of work. Among all the good resolutions that every thoughtful Church boy and girl will make before the year begins, do not forget to resolve to take a deeper interest than ever before in the missions of the Church; to work for them more heartily; to pray for them more earnestly; to give for them more generously; in short, in every way, by word, example, prayer and gift, to take part in the great effort to hasten the coming of the Kingdom of the Lord.

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"I met an old acquaintance, and on comparing notes I said that indigestion was my only trouble; he replied that he had suffered from the same thing for over thirty years; I said that I had a specific; I advised him to try K. D. C.; he said it was his specific and we shook hands and agreed to give K. D. C. our support."

It is worthy of your support, and is the sure support of the dyspeptic.

### "Without Delay."

"Elsie, please hear my Collect." "Presently," was the reply; "I want to finish this story first."

With a sigh little Berta returned to her book, and read over once more the Collect for St. Andrew's Day; then she closed it, to "hear herself." But this was not satisfactory; so she waited impatiently as she could, until a rapid step was heard, and a bright, boyish face looked in for a moment to nod "Good-by," as her brother Frank started for school. "And I wanted to go with him as far as the park!" sighed Berta. "Sister—"

"Well! give me the book!" said Elsie. "Frank has gone without the magazine, so I can finish it afterwards. Go on."

Berta said the Collect through carefully, but not quite perfectly, so she studied it again, and the second time repeated it correctly.

"Without delay," "without delay," she said—the words seemed to take her fancy. "What is 'without delay,' Elsie?"

"Why, Berta, you stupid child, don't you know? Without waiting or putting off, it means."

"You didn't hear me without delay," said Berta, innocently; and she was surprised that Elsie flushed angrily, and said hastily, "You saucy child! I must say you are very grateful!"

"I didn't mean to be bad," replied Berta, soberly, as she went off to school.

It was a Church school, and the girls always learned the Collect for the Sundays and Holy Days. Elsie was her father's "little housekeeper," for her mother had died a year before, and she tried to be a little mother to Frank and Berta. Her own studies were not ended, but it had been arranged for her to go to classes beginning later in the day, so that she could see the children off to school and attend to her household duties first. But the household duties waited this morning until the story was finished, though she had an uncomfortable feeling all the time; she knew, too, that Frank had forgotten to ask for the magazine which should have been returned that day. He wanted her to finish it the night before, but she was interested in some crochet-work and put it off.

Putting off! That was Elsie's stumbling block. With real love for her father and the children, and a real desire to be a true Christian, Elsie spoiled much of the family peace and happiness from not knowing the value of the two little words, "without delay." She disliked to be found fault with, and Berta's innocent remark rankled in her mind and vexed her, because it was true, and touched her weak point.

"Well," she thought, as she rose at last, to speak to the cook about dinner, "I don't often read a story so early in the morning; but those children are such a care!"

Little time was left for making her room tidy, and when she left it to go to her class it did not compare well with Berta's neat room, which opened out of it. "Berta is a regular little old maid," she thought.

On her return she found Frank in a wrathful state of mind. "Why didn't you remind me to take that magazine back?" he asked. "There was Bob in a rage about it, so I'll have to take it down before dinner."

Elsie put on her most dignified air: "I really have too much on my mind



### Weak and Nervous

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### Became Very Thin

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to remind you of what you ought to remember yourself," she said.

Frank seized the magazine, and rushed off, but Elsie's conscience whispered, "Was that true? Didn't you remember it all the time, but keep quiet because you wanted to read the story?" Elsie felt unhappy again;

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## R. Walker & Sons.

she prided herself on her love of truth, yet now she had spoken untruly, and all because of "delay."

The next day her father was called away on urgent business. "I must be absent a few days, daughter," he said. "Take good care of yourself and the little ones. Watch Berta, for there is a good deal of sickness about; if she seems to be ailing, send for the doctor without delay."

Elsie promised, and her father kissed her, adding, gently, "My darling sometimes puts things off, but she will try to be on time while I'm away, I'm sure."

She returned the kiss, but felt a little hurt; she did not like to be corrected, however kindly. Still she thought over her father's words, and was too honest not to own their truth. "I wonder if am such a put off," she meditated. "Let me see if I did it today. Yes; I was late for breakfast because I did hate to get up, I was so sleepy. That was because I sat up so late last night, I suppose papa would say; but then I had to mend Frank's jacket. Well—I suppose—I might have done it in the day, but—It seems to me I am going all the way back, and don't get on with to-day! Papa wasn't pleased with my being late, and I had no time to cover Berta's new book—well—perhaps I ought not to have left it until morning, but—oh, what a bad, miserable girl I am!"

Elsie had a little cry just here, and then went on with her review of the day, and found plenty to be sorry for. She knew where to take her faults and troubles, and she knelt by her bedside and earnestly prayed for forgiveness and help, and as she rose from her knees her duty seemed clearer to her.

"Without delay," she said; "I will try to make those words my motto." Elsie was up early next morning, and did all her duties so punctually that the wheels of the house ran smoothly. In the afternoon Berta came home from school feeling cold and tired, and looking very drooping; she ate no dinner, and headache and fever came on toward night. Elsie put her to bed and sat beside her; she was very tender with her little sister, but, unused to illness, felt no fear, and did not think of the doctor, until Berta murmured in her restless sleep the words of the Collect: "Without delay—without delay." Like a flash came into Elsie's mind her father's words, "Send for the doctor without delay," and she ran downstairs and despatched Frank for him.

Happily, the doctor was at home and came immediately. He looked very grave, but said little more than "I am glad you sent for me at once." The few days that followed seemed ages to Elsie; she wrote to her father, and he replied that he would return at once if Berta grew worse. She did not, but she was very ill, and required careful attention. A kind friend came to help Elsie, and indeed took the chief part of the nursing, while the once indolent girl seemed to have changed her nature, she was so quick to see, so prompt to obey the slightest wish of the doctor.

At last, on the day her father was expected, Berta was pronounced decidedly better. "It is because you sent for me without delay that we have been able to save her much suffering," said the kind doctor

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Elsie felt too thankful for words, and when her father clasped her in his arms, and said, "My brave, good girl! I met the doctor, and he tells me that you saved our pet's life by your promptness," she quite broke down and sobbed out all her anxiety and her relief.

And after that, though she had many a fight with the old fault, she learned more and more to do her duty "without delay"; and when St. Andrew's Day came around again, she said, with true thankfulness; "I have learned one good lesson from that dear old Collect!"

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The foolish lamb did not like to be shut up at night, and she often asked her mother if she could not stay out, but her mother said it would not be safe.

One day the foolish lamb said to one of her playmates: "There will be a large bright moon to-night, and I will stay out and play in the moonlight."

"I would not," said her friend, "all the old sheep say there are wolves about."

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Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, for the sum of five thousand dollars (\$5,000), must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,

E. F. E. ROY,  
Secretary.

Department of Public Works,  
Ottawa, 12th Nov., 1895.

"They only say that to scare us." So before the master came to drive them in, she hid herself in the bushes. She heard her poor old mother call, but she would not go.

When all the other sheep were shut in their fold, she ran out. The moon shone brightly, and she frisked about until she was tired, and then she lay down to take a nap. Before she could go to sleep a great wolf came out of the woods. She tried to run away, but the wolf soon caught and killed her.

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