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Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

VOL. 25.]

TORONTO, CANADA, THURSDAY, OCTOBER 19, 1899.

[No. 40.]

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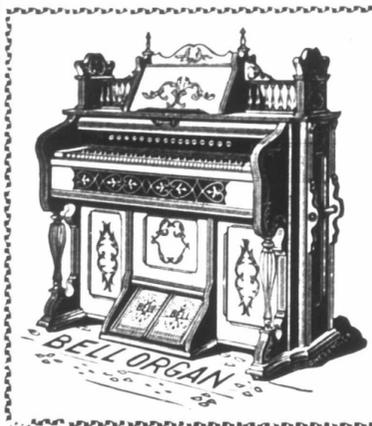
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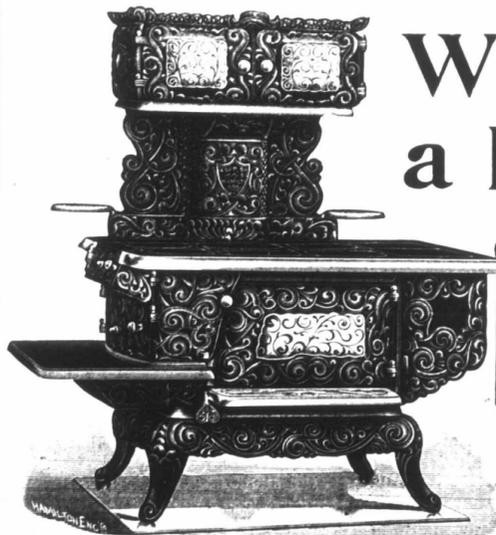
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Canadian Churchman.

TORONTO, THURSDAY, OCT. 19, 1899

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Self Advertisement.

It is not for us at all events to gainsay the fact that those who wish to learn what is going on in the Church may look in vain for trustworthy information in the secular newspapers. We wish, above all things, to enforce on all Churchmen living in the Dominion the wisdom and duty of becoming subscribers to "The Canadian Churchman," and we are content for this purpose to take our place with those who are wise enough and good enough, to make use of our advertising columns, or even with those enterprising individuals, who advertise their wares in the secular papers, be it only the last new pill, and to assure one and all that by becoming subscribers they will get the worth, and a good deal more than the worth of the money they expend. But lest we should seem by our words to make no higher claim than is made by the vendor of the last newly-discovered panacea for all the ills that flesh is heir to, we will go a little more

into detail, and endeavour to make good for ourselves a still higher and better claim.

The Church and the Secular Press.

We claim, without hesitation, that the daily secular press does not represent the aims or the doctrines of the Church, and does not do her justice. Take any other subject of general interest, be it politics (Imperial or domestic), agriculture, finance, athletics, or sporting; for all these, competent writers are engaged, who are able to write from knowledge on these subjects, and to give trustworthy information to readers. Can the same be said with regard to those who write in the secular press on matters relating to the deep truths of religion. We put aside for the moment the question, whether the one side or the other in the recent controversies in the Church in England has had fair treatment at the hands of the secular press; for ourselves we care not how strongly the case of those, who differ from us is presented, so long as it is done reverently, intelligently, and with due regard to truth. What we do deprecate is the fact that matters relating to the most sacred doctrines and practices of the Church are written upon by those who are utterly ignorant of the subject on which they are writing; who, for example, in their blindness can see nothing in the devotion of High Churchmen to Catholic doctrine, except a thinly-veiled trick to lead their followers Romewards; and who seek only to pass off on their readers a clever attempt to write glibly on the lines which they think likely to please the man in the street, to catch popular favour without regard to truth.

The Religious Press.

The aim and object of every religious paper should be to place before its readers the truth, the whole truth, and nothing but the truth, with regard to the particular Church, or branch of the Church, which it represents: to chronicle its successes in a spirit of thankfulness, but not of exultation; to confess its failures in a spirit of humility, but not of despair, that is of course if it places reliance on the sure promises of God's word; and to write on all matters of controversy with the aid of the best intellects that can be called in; treating all opponents with courtesy and fairness, and studying to discuss all topics with due reverence.

The Anglican Church Press.

For ourselves, we aim to give our readers a true and faithful record of what is going on in the Anglican Church throughout the world, and particularly in the Dominion of Canada. With this object in view, we cordially invite contributions on the lines which we have indicated from clergy and laity, who have the needful learning and intellectual capacity for the work. And we are confident that as our aim is a high one, we shall not

fail to achieve success in our undertaking, and to promote the honour and glory of God, and the good of His Church.

Sunday Observance.

The report of the select committee of the recent convention of the diocese of New York contains some plain language with reference to the disregard of the observance of the Lord's Day, which is so marked a feature of society in the present day; more so, perhaps, in the States than in Canada; but the influence of bad example is contagious. The report contains the following passage: "The Lord's Day was intended to be a time of refreshing for body and soul; a day of rest from toil; a day wherein to give God due honour in His Church; a day for seasonable recreation. In all these relations, its purpose has been forgotten, and its blessing lost. There is a wide neglect of public worship; there is a growing tendency to turn this day into a time for mere secular amusement and dissipation. Our youth deny an obligation to go to church, they go if they please, but if not it makes no difference; a large number never appear there. The day is devoted to bicycle riding, excursions, golf, tennis; in the evening the latest scandal is given by large dinners and social receptions, with music and other delights; all idea of religious duty or observance is lost. God listens for the voice of man in praise, prayer, and worship, but listens in vain." We need to look carefully at home to see whether our own observance of God's holy day is quite above reproach. The report adds the following warning: "No nation has ever stood secure which deliberately broke the Fourth Commandment, and left God without one day in the seven to call His own."

Marriage and Divorce.

The report of the same committee is just as outspoken on the subject of the loose views held by New York society, as to the stability of the marriage contract, and the reckless ease with which the relations of married people are dissolved. It says: "Families are broken up; homes ruined under frivolous pretences, or at the dictate of lawless passion; yet it is assumed that these things should be left to the individual as his or her own personal concern, and not the concern of the social circle in which they move; and feeble, if any, opposition is made to the exonerated and full rehabilitation of offenders, whose acts merit the reproof of just and honourable men." While we can point out the failings of our neighbours, and indulge in the happy hope that we are not as bad as they, there is another passage of the report which speaks to all of us; "It must be felt by all that legislation will prove of little avail, unless the conscience and heart of the people can be touched; that the evil lies in the unruly wills and affections of sinful men and sinful

TIGHT BINDING

women; there, after all, must the reform begin; and if it does not begin there and proceed thence, there is little hope in canons and laws."

The Call for Labourers.

Is the Vineyard overstocked with labourers? Has the Church no need for volunteers? Is our Lord's question in His parable: "Why stand ye here all the day idle?" out of date to-day? How many there are who are ready enough to talk over the last phase of the crisis in the Church in England, who have never spent an hour of serious work in the endeavour to do the work of the Church and extend the Kingdom. How many there are who are ready enough to make political capital out of a cry such as freedom for religious education, who are the last persons in the world to tackle the question in a practical way by giving even the poor, vicarious help of subscribing money for building and supporting Church schools, let alone giving of their own time to do in their own selves the work of Sunday school teaching. This is only one branch of many works of the living Church for which the cry for labourers is still raised by the Lord of the Vineyard. Dare anyone give the answer made by some in the parable, "because no man hath hired us?" Does not the Master's reply still hold good? "Go ye also into the Vineyard."

Work for Canadian Churchmen.

The call for labourers may not seem to us, who are living in Canada, so intense as it is in the overcrowded streets and courts of centres of industry in the Motherland. But is there no call for earnest workers here? Are there no poor amongst us struggling against the forces of despair, literally unable to earn a day's pay for a day's work, crowded out of the ranks of the employed through age or infirmity, or stretched on the bed of sickness, whose hearts may be gladdened by a kindly visit of sympathy; at which words of hope may be spoken to the broken-hearted, and the lessons of the Gospel brought home, telling of One Who once dwelt amongst us, sharing our sorrows, and Who can still be touched with a feeling of our infirmities. Are laymen willing to allow the clergy to have the monopoly of ministering comfort to the bereaved, of proclaiming liberty to the captive? These are parts of the day's work in the Vineyard, to which the Master still calls for labourers, and His promise of pay for the day's work, at the day's end, still holds good.

Present-day Questions.

The Archbishop of the West Indies, Bishop Nuttall, of Jamaica, has contributed to the Times a lengthy article on "Present-day Church Questions." His article divides itself into two sections, a criticism of the state of parties, and a scheme of conciliation. As regards the first, he finds at the bottom of all our troubles the failure of High and Low Churchmen to understand one another. His remedies are the readjustment of the relations between Church and State; the establishment of a general or national Synod possessing legislative powers; and the adoption by au-

thoritative enactment of a fresh standard of ceremonial with a fixed maximum and minimum limit "within which all the services at ordinary parish and district churches should be kept." For those who desire to go beyond that limit in either direction, he would permit the use of extra parochial churches.

The Use of Church Congresses.

There is never any lack of scoffers and sneerers always ready to question the practical utility of any sign of life and activity in the Church. The following words from one who says he has attended numerous Church Congresses will justify the proposal to hold one in Toronto next spring: "They prepare the ground, they advance public opinion, and, above all, they afford the laity the opportunity for speaking out." Referring to the London Congress, the same speaker said he hoped it would go far to assist Mr. Balfour in getting the House of Commons to accept his Scotch theories of Church government; and he regretted that more attention was not called to the need of more life being thrown into country parishes, adding that it is in these parishes and these only, that Non-conformity holds its own, and at times gains through individual incapacity and want of tact. We hope that at the Toronto Congress attention will be called to the power of the press in the formation of public opinion, and to the good that may be done by Churchmen in sending well-written articles to local newspapers, to counteract the influence of the many contributions printed coming from the other denominations.

Voluntary Offerings.

The total amount raised by voluntary offerings in the Church of England during the year was \$37,531,770, exceeding by \$2,500,000, the amount raised in the preceding year. These are eloquent figures. Here in Canada we have prosperity, peace, no war taxes, freedom from pestilence and disease beyond any other nation in the world. What can we show in the way of voluntary offerings commensurate with the blessings which we enjoy in comparison with other countries. A little church-building here and there; and on the other hand, throughout every diocese in the Dominion, the despairing cry of our Church rulers for a fuller recognition of the claims upon all loyal-hearted Churchmen to support our Domestic and Foreign Missions. Do we do well to rest satisfied with the financial position of our Church? Have we no wealthy men among our ranks who will take the lead, and emulate the liberality of the Church in England, which our columns record week after week.

FRESHNESS.

The English "Spectator" remarks in a recent issue: "It is not the conventional thing to say that a man can keep his freshness of mind only by study, but it is, nevertheless, absolutely true." As regards the conventionality of the statement, we have nothing to say. As regards the truth of it, we have the most perfect assurance. As regards the im-

portance of it, we believe it to be simply inexpressible. What do we mean by freshness? It is sometimes called originality, but that is too strong a synonym. It is that kind of utterance which strikes us at once as coming from the heart and mind of the speaker, and coming from his present thoughts and emotions. It is not merely that it is not the repetition of something which the speaker has heard from another, and it is not the repetition of something which he has said before or thought or felt a long time ago. It is something which is the manifest expression of present thinking and present feeling. Of course the application of the remark is very wide, but the immediate application in the "Spectator" is to preaching, and is suggested by some remarks of the Archbishop of Canterbury, to which we will refer before adding further comments of our own. The Archbishop, it appears, at a meeting held in the Birmingham Town Hall, in connexion with the Worcester Diocesan Conference, called in question the popular notion that a clergyman need not be a learned man. This, of course, depends a good deal upon what we mean by learning. If it means that any clergyman, to be continuously an interesting and edifying preacher, must be a student, and always a student, then we have no difficulty in affirming the necessity of study for a preacher. For there is hardly any other way in which he can keep himself in contact with the mind of the age in which he lives. What kind of companion would a man be who had been shut up away from his fellowmen for a year or two, if such a thing were conceivable? Imagine a politician or a statesman separated from his own country and its political interests for a period of time, and then coming back and taking up his parable at the point at which he had dropped it; he would be almost unintelligible, he would certainly be uninteresting to the men among whom he had returned. And it is very much the same with preachers. Who has not entered a church and sat among the hearers of the Word, and been reminded of strains almost forgotten by the sermon which he heard? It was a sermon which could have been written by no human being who was alive to the thoughts of men around him. Either it had originated in the early days of the preacher's ministry; or his mind had gone to sleep during the interval, and no new thing, no new fashion of presentation was possible to him. This hypothetical case is of no uncommon occurrence. The "dear old truths" are, no doubt, excellent; and we are not thinking of counselling any departure from them. But we think it would be well, if men could present them as if they were matters of present conviction and present experience—and that can be done only by the student. It has been said that the Archbishop probably laid too great stress on the knowledge of the biblical languages. But this could hardly be said of his demand that the clergy should have a familiar acquaintance with the Greek Testament. It is a shocking thing that this fountain of our Faith and Hope should be known to our teachers, only as it were at second hand. Not

less important, however, was his insistence on the necessity of general culture. He had known, he said, men who had neglected study, and who began by being very effective preachers, but who ended by being failures, as they had exhausted their knowledge and experience. What was wanted in a teacher, he said, was knowledge, accuracy, and fullness of knowledge, and above all freshness. "No man could go on long teaching who had ceased to be a student." This is absolutely certain. He may go on talking, preaching—if you please to call it so, but he cannot go on teaching. We sincerely wish that these words may reach clergy and laity alike. Oftentimes the clergy lose an interest in preaching, because they think their people don't care to hear. Sometimes because they have no money to buy books. Might not the better-to-do laymen of their flocks bring them, from time to time, offerings in the form of recent theology, being assured that they would obtain their reward. We end, as we began—"A man can keep his freshness of mind by study."

ABOUT THE REFORMATION.

We have referred more than once to Canon McColl's book on the Reformation Settlement, and we mean to subject the whole volume to a careful scrutiny—with the double purpose of emphasizing what Mr. McColl has brought out which is of value, and of guarding our readers against what we regard as his occasional sophisms. The object of any sincere enquiry into the Reformation Settlement must be to ascertain candidly and honestly what the Church of England finally decided to hold as parts of the Christian faith and what she determined to sanction in the way of Divine Service. Now, one should suppose, that the simplest and surest way of determining what the Church of England "Reformation Settlement" was, would be to take the documents just as they stand, those documents in which her mind is deliberately expressed, to study them in the light of the period or periods in which they were drawn up—to consider their sources, their first forms, the modifications which they underwent, the reasons assigned for those modifications, the final shape which they assumed—and finally, the things which were actually done under the rules and regulations thus finally adopted. We say, this would be the reasonable course. It is very much the course that a disinterested enquirer of fair intelligence would adopt. It is the way a lawyer would take, if he were studying law, and not defending a client or assisting an accused. Unfortunately, this course is seldom taken by combatants on either side in existing controversies. We are all familiar with the standing dispute between the upholders of the first and second books of Edward VI.—not that this seems of much importance at present, since "advanced" men make a claim to go behind the book of 1549. Well, but at least this furnishes an illustration of the kind of way in which the controversy is taken up. According to the one side, all departures from

the first book were Puritan perversions. According to the other side, the second book represented the true spirit and legitimate tendencies of the Reformation, and if only the work had been carried on in the same manner, it would soon have been complete. Or, again, we are told of tendencies here and there, and what must have been meant? Now, this is all egregious nonsense. The history of the Church of England is not a matter of speculation, it is a matter of fact, and whilst the facts must be interpreted with reference to the men concerned in them, the results must be judged by what they are. A rather bad specimen of the kind of thing to which we refer is found in Canon McColl's chapter on "the Reformation; its causes and results," in his volume on the "Reformation Settlement." The writer takes up the greater part of the chapter in enumerating the evil deeds of Roman Catholics on the one hand and Puritans on the other. But what in the world has this to do with the "Reformation Settlement?" If Mr. McColl were writing a history of the whole movement known as the Reformation in England, he would be quite in order by telling us of the state of the Church and the clergy and the Papacy at the outbreak of the religious "revolution," and in the course of its development. Such facts would not only be essential portions of the history of the period; they might in many cases explain how and why it took one course rather than another. But, when the simple question is as to what the Reformers did, and what is the meaning of the Church laws under which we live, such an appeal is a mere argumentum ad invidiam; and one can hardly fail to see that it was intended to prejudice the judgment of the reader. The worst systems that the world has ever seen have had their saints, and the best systems have had their sinners. There have been Mahometan and Brahman and Buddhist saints; there was a Traitor among the twelve. Mr. McColl concedes that the papal See did great things for the Church in the Middle Ages; but neither he nor anyone else could logically make this an argument for maintaining every belief and institution of the Middle Ages. One might as well go through the list of immoral and worldly Popes and draw from their lives an argument against the maintenance of the papacy or even the existence of the Christian Church. Or, indeed, like the Jew in Boccaccio, a reminiscence of whom we find in the pages of Mr. McColl, we might infer, from the permanence of the Church, in spite of the wickedness of its rulers, the assurance of its divine origin and character. We would gladly see this chapter removed from Mr. McColl's book. In the first place, it holds a somewhat absurd position, after two papers on the Real Presence and the Eucharistic Sacrifice. In the second place, it is taken up, to a large extent, with matters which have very little indeed to do with the issues with which Mr. McColl professes to deal. We can understand an advocate addressing a badly educated jury in this fashion, meaning to prejudice their sympathies by an attack on the opposite party, before considering the

evidence in the case. But such a course would be unworthy of a man of Mr. McColl's position and ability. Indeed, we are sure that he had no conscious intention of doing anything of the kind. But alas! he does not write as an historian or a theologian, but as a controversialist. We will do our best to read his subsequent chapters with an "even mind," but we cannot forget this.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

By Rev. Prof. Clark, LL.D., Trinity College.

Twenty-second Sunday after Trinity.

"But go thou thy way till the end be."

Two widely different views of man's life. (1) A matter of chance or of the operation of natural causes. (2) Ordered by God. Believer in divine providence does not exclude natural agency; yet a divine plan, end, for the world and for individuals. History of Daniel remarkable illustration. Specially here reminded of God's deliverance of people in trouble.

i. The life of the godly is full of trials.

1. Often a surprise to us. Cannot understand. Seems to throw suspicion on afflicted. "Smitten of God."

2. Yet might remember blessing of affliction and the lot of the favoured of God. Daniel a singular instance. Law of his God, loyalty, not merely in offensive, but beneficent and self-sacrificing. Yet suffered.

3. Thus may learn. (1) Persecution no proof of evil. (2) Goodness gains no exemption.

ii. The duty of the suffering and tried. "Go thou thy way," etc.

1. It is not for us to settle events. God works out His own purposes.

2. Our part to do our own work. What is required of us by the Most High? What duties to perform? Whom to serve and help? As He directs.

iii. God's promise to the afflicted. "Thou shalt rest."

1. Essentially the blessing for which all sighing. Our restlessness a token of our desire for rest.

2. In a measure fulfilled here. (1) "Peace I leave with you." "He shall keep him in perfect peace," etc. (2) One of the marks of the child of God. The world can never give rest. God does. (3) Grant differences. (a) Long discipline often necessary. (b) Physical causes sometimes hinder. (c) Yet this condition the normal state of the godly.

3. A more perfect peace in a higher sphere. Joshua. Canaan. Jesus. Here. Hereafter (1) Blessed . . . rest from labours. (2) Soul rests with Christ.

iv. A destiny beyond the grave and paradise. "Stand at the end of the days."

1. The great day of the Lord. The appearing of Christ. All preparing for this.

2. To the godly his lot. Just as each tribe its allotted portion in Canaan, so . . . "I go to prepare a place."

A prospect of supreme blessedness. Earthly scenes, however fair, must pass, and that great Day hastens. Shall we have a lot in the land of promise? Shall we hear: "Come ye blessed of My Father?"

REVIEWS.

Border Lines in the Field of Doubtful Practices. By H. Clay Trumbell. Price \$1. Toronto: Revell, 1899.

This is quite a book to put into the hands of young men who seek guidance for conduct and life. There are many cases of conscience which occur to a sincere heart. There are many doubts as to rightness and expediency of certain lines of conduct, which arise in all earnest minds. We do not profess to sustain every statement in this volume; but we say, it is well worth the attention of young men; it takes entirely the right line about doubtful matters—

"What is not of faith, is sin," and it is well calculated to check the laxity which seems to be creeping into all the churches. Among the subjects discussed are, Alcohol, Tobacco, the Theatre, and the Dance.

"The Auld Meetin' House Green." By Archibald Mellroy. Price, \$1.25. Toronto: Revell & Co.

This book contains a series of twenty-one sketches of village life and character in and about the auld brig of an Ulster river. Some of the stories are told with real pathos, others with much concealed humor, and the whole make excellent and wholesome fire-side reading. We should think, judging from the samples of his power here given, that the author might well give to the public a specimen of what his facile pen could achieve in the region of literary fiction in the shape of a complete novel. His success in the fragmentary specimens now before us is undoubted.

Nannie's Happy Childhood. By Mrs. Caroline L. Field. Price \$1. Boston and New York: Houghton, Mifflin & Co.

This is a prettily told story of child life, and, in its dainty cover, with its well executed illustrations, it would form a very suitable present for either boys or girls at Thanksgiving or Christmas-time, or on a birthday.

Bible Characters: Ahithophel to Nehemiah. By Dr. A. Whyte. Price, \$1.25. Toronto: Revell, 1899.

Dr. Whyte is well known as one of the most gifted preachers in the Scottish metropolis—which is saying a good deal. He is known to a still wider and not less exacting circle as an able writer on Scripture and history. The characters of the Old Testament, since the days of Bishop Hall, and before and after his time, have been favourite subjects for homiletic treatment; and Dr. Whyte does his work thoroughly well. Among the characters here treated are Josiah, Elijah, Elisha, Jonah, Isaiah, Daniel, Belshazzar, Nehemiah, etc. As a specimen of an often-treated subject with freshness and vigour we may refer (among others) to the Essay or Discourse on Naaman. These papers are admirably adapted for cottage lectures; and would take about twenty minutes to read.

Magazines.—The Expository Times (for October) begins with some good remarks on the "Unpardonable Sin." The editor says quite truly that people do not, as a rule, disquiet themselves much on this subject at the present time. Still the warning stands on the Gospel page, and it is well dealt with here. An interesting memoir of the late Dr. A. B. Bruce follows. His death is a loss to the whole Church. Professor Sayce carries on (this time in a review), his notes on Recent Biblical Archaeology. Dr. W. P. Paterson follows with a good article on the "Fools of the Bible;" and Professor Davidson, of Edinburgh, writes with accustomed knowledge and ability on the Spirit of God in the Old Testament. It is almost superfluous to commend this excellent periodical.

The Churchwoman.

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

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

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

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

HURON W. A. M. A.

The Board of Management of the Huron diocesan branch of the W.A.M.A. held its semi-annual meeting in Ingersoll, on Wednesday, October 4th. After the president, Mrs. Baldwin, had opened the meeting with reading and prayer, she asked for a resolution of welcome to Mrs. Boomer, who had just arrived from England, and for resolutions of

sympathy with Mrs. Hoyt of Ingersoll, on her recent bereavement, and Mrs. Tilley, absent through illness. The minutes of the annual meeting were read and confirmed, and several matters of detail discussed. A committee was appointed to try and arrange for bades being sent more frequently to the far north. Mrs. Boomer pleaded for the work of the Committee for the Education of Missionaries' children, that fund being at a very low ebb, just when a most urgent appeal, endorsed by the Rev. Mr. Burman, on behalf of his daughter, has come from an isolated Northwest missionary. She also asked for help to continue the treatment of Sydney Pritchard, the crippled child of another missionary, who is being cared for in London. Many missionary letters were read from the Rev. T. O. and Mrs. Stringer, from Westhill Island, reporting themselves in good health and very busy, having nursed the Esquimaux in an epidemic of pneumonia; from Miss Kirkby and Miss Garnett, giving a vivid picture of the trials to which our missionaries in China are at present exposed; from Mrs. Spennelove, Mackenzie River; from Mrs. Bompas, stating that rather than be without the W.A. bades they would pay the freight charges; from the Rev. Geo. Holmes and from the Rev. A. Owen giving good accounts of their work. Mrs. Baldwin spoke of the value of Bible and prayer unions. At 4.30 p.m. the Lord Bishop of Huron gave a very helpful Bible-reading on the parable of the Ten Virgins. At 7 p.m. the general missionary meeting was held in St. James' church, and was addressed by the Rev. J. MacQueen Baldwin of Japan, who spoke of the work in that country, warning his hearers in conclusion, that they must not look for success in missionary work—that it is not to the successful but to the faithful servant that the praise is awarded; missionaries do not undertake to convert the heathen, that is God's work, they bear the seed and look to Him for the blessing and the increase. His Lordship the Bishop, then gave a short address, warning the women of the W.A. against discouragement and lukewarmness, and reminding them of the power of prayer and faith, after which he pronounced the Benediction. The reception given to their visitors by the ladies of Ingersoll was most cordial and graceful, and the vote of thanks tendered them was very sincere, everyone feeling that the Ingersoll semi-annual had been a refreshment and encouragement.

TORONTO WOMAN'S AUXILIARY.

The October Diocesan Board meeting was held on the 12th inst. in St. Simon's schoolhouse. The president, Mrs. Williamson, was in the chair, and there was a large attendance of officers and members, who fully appreciate the annual hospitality of St. Simon's branch. After the opening prayers the president referred to the deaths of three members, which have occurred since the last meeting. Mrs. Shortt was the most recently enrolled life member, and in her memory her daughter, Mrs. Simpson of Cayuga, has been made a life member. Mrs. Horace Thorne, who died on September 29th, was for years a valued member of the Dorcas Committee, and in her death the Auxiliary has sustained a great loss. The members of the board heard with great regret of the resignation of Miss Mabel Cartwright, who has most ably filled the position of recording secretary during the past three years. Her place is one which it will be most difficult to fill; the election of a successor, which rests with the executive committee, will be deferred until next month. The treasurer reported the month's receipts to be \$204.74, and expenditure, \$636.75. The extra cent-a-day amounted to \$73.38, and was divided between Rev. H. T. Bourne, of Essonville, for repairs to the parsonage, and the building fund of the church at Young's Point. The P.M.C. amounted to \$272.45, allocated in the following manner: Diocesan, \$272.45; Algoma, \$8.40; Northwest, \$6.60; Foreign, \$3.45; Jews 50 cents, and Chinese in British Columbia, 75 cents. The treasurer greatly needs funds for the salary of the matron at the Blackfoot Home, and for the home itself, also for the salary of Mar-

garet Durnall at Lesser Slave Lake, and \$111 for the Education Fund. The correspondence included letters from Rev. Bourne, Essonville; Rev. William Clark, New Westminster; Rev. W. Creswick, Young's Point; Rev. C. H. P. Owen; Miss Marsh, of Hay River, who is now on furlough, and appeals strongly for more women workers in Mackenzie river diocese. At the noon hour an address was given by Rev. Provost Welch on the fruits of the spirit. The afternoon session was addressed by Rev. Mr. Hockley, of the Blood Reserve. After thanking the W.A. for the help and encouragement they have given him he told of his impressions of the Indians, among whom he has lived for four years. He has firm faith in the Indian; he believes he is capable of grand results; he has ability and extreme patience. It is only those who do not know "the Red Man" who make the oft repeated assertion, there is no good Indian except the dead Indian. On the reserve, where he has worked, Mr. Hockley has seen great improvement in temporal conditions and on the neighbouring Blackfoot Reserve he feels there are grand results already shown as fruits of the spiritual work. Among fifty adult Christians of the Blackfoot tribe two are being prepared for ordination. The visit of this enthusiastic missionary will be long remembered, and his remark, that "the tide is turning, and the light is breaking for the Indian," should fill W.A. workers with renewed zeal. A letter regarding the 19th century fund has been circulated among the branches. In it the question is asked, whether this fund shall be invested, and the interest devoted annually to a missionary object, or shall it be voted as a whole to some object at the next annual meeting. A vote on this subject is to be taken in each branch and the decision of the majority will be accepted. The semi-annual meeting will be held in Uxbridge at an early date. The next monthly meeting will be held on Nov. 9th, in the hall at the corner of Queen street and Dovercourt Road. The arrangements for this meeting are being made by several West End branches, and Rev. F. H. DuVernet, of Toronto Junction, will give the Bible reading.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Lockport.—The Rev. G. J. Foster is leaving for Aylesford. He was much esteemed in the parish, and his removal is greatly regretted.

Canning.—The consecration of the new church, which is dedicated to St. Michael, took place on Sunday, 1st inst., when the Rev. Mr. Brown and the Rev. J. M. C. Wade, of Aylesford, assisted in the service. The Bishop preached. The Hon. Dr. Borden, Minister of Militia, has given \$100 towards the building fund.

Cornwallis.—St. John's.—The Rev. Mr. Brown, who has been acting as rector, will leave shortly with his wife for California. The Rev. Mr. Wade will fill his place until the return of the Rev. Mr. Axford, who is in England.

Springhill.—Rev. E. P. Hurley preached his first sermon as rector of All Saints' church, Sunday the 1st inst. He and his family are already installed at the rectory.

Annapolis Royal.—The young people of Lake La Rose, moved by their sympathetic regard for Mrs. How, were kind enough to present a purse of \$10.08 as a proof of their appreciation of Mrs. How's interest as occasional organist in St. Mark's. Mrs. How is visiting her brother, M. W. Maynard, Esq., Ottawa. Harry How is in St. Luke's Hos-

pital, Ottawa. The specialist forbade their California trip and suggests the Adirondacks.

La Quille. Harvest festival was observed in St. Alban's church on Oct. 1st. Extra chairs were in requisition. The church was beautifully and elaborately decorated with choice fruit, vegetables, flowers and wild hop.

Lunenburg. A missionary meeting was held on Wednesday evening, October 4th, in the parish church. The Bishop occupied the chair, and there was a very large attendance. Addresses on the missionary work were delivered by Revs. Duffield, of Tangier; W. J. Ancient, of Halifax; Geo. Harris, of Weymouth, and S. Trivett, of Blanford. There was a celebration of the Holy Communion on the following morning at 8. The Bishop was celebrant, and the epistler and gospeller were Ven. Archdeacon Kaulbach and Rev. Geo. Haslam, rector of Lunenburg. A large number received. Thursday's proceedings began with a paper by Capt. Thorpe, R. E., on "The Missionary Work of the Church of England Throughout the World." Rev. H. A. Harley, of Digby, followed with an address. The discussion was carried on by Rev. R. F. Dixon, Canon Brock and S. Trivett. The Bishop summed up. The conference reassembled at 3 p.m. A paper was read by Rev. A. W. M. Harley, of Liverpool, on "How the laity can help and should help on missionary work." The Rev. S. Woodroffe, of New Glasgow, followed with an address on the "Work of the Brotherhood of St. Andrew." Rev. Rural Dean DeBlois spoke on the subject of self-consecration, and was followed by W. G. Smith, of Truro. The Bishop closed the session with an impressive address. Rev. Canon Brock moved a vote of thanks to the people of Lunenburg for their hospitality, which was seconded by Judge Forbes and carried by a standing vote. A vote of thanks, moved by Rural Dean De Blois, and seconded by Rev. R. F. Dixon, was accorded to the railroads and steamboats for special rates granted. A service was held in the evening in the parish church, when the Bishop preached in the unavoidable absence of the Bishop of Fredericton.

Port Greville.—The annual harvest thanksgiving service was held in this parish on Thursday evening, Sept. 28th. The church, which was very beautifully decorated with grain, vegetables, fruit and flowers, was filled with people who had come with grateful hearts to offer up their praises and thanksgivings to Almighty God for His goodness in giving us such a bountiful store from both land and sea "ere the winter storms begin." The Rev. H. J. Lynds, B.A., of Joggins Mines, preached a splendid sermon from the text, "What mean ye by this service?" Exodus xii., 26. The people appreciated it very much. The rector, Rev. Mr. Cumming, was also assisted by the Rev. J. M. C. Wade, M.A., late rector of Aylesford. The singing of the choir was good. The anthem, "If ye love Me, keep My commandments," was rendered, also the special music for the Magnificat and Nunc Dimittis. Miss Jessie Hatfield presided most acceptably at the organ. The thanksgiving offering amounted to \$20.43. While the offertory was being presented the large congregation sang most heartily the Doxology, "Praise God from whom all blessings flow," etc. This service is becoming more popular every year, and not only do the Church people come en masse, but members of other denominations as well. It is very gratifying, indeed, to be able to see a gradual growth among other bodies of such services as these, and their increasing recognition. The rector on the following Sunday morning celebrated the Holy Eucharist as a part of the harvest thanksgiving. In the evening the "Harvest Home" was repeated, when the rector preached a stirring sermon from Ps. civ., 27, 28. (B.V.). "These wait all upon Thee; that Thou mayest give them their meat in due season; that Thou givest them they gather, Thou openest Thine hand, they are filled with good." Showing forth the universal beneficence of God in His providence.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

The Bishop held a Confirmation on the 12th inst., at Eastport, Maine, for the Bishop of Maine.

St. George.—Rev. Chas. E. Maimann, of New Denmark, has been appointed rector in succession to the late Rev. Ronald E. Smith. Mr. Maimann is a Dane and was ordained by Bishop Kingdon in March, 1896.

At the annual meeting of the Diocesan Synod, held in St. Stephen, a year ago last July, a resolution was passed, in form a request that the Bishop would "set forth and sanction" forms of service for special occasions. The Bishop answered the request by authorizing services for harvest thanksgiving, intercession for missions and Rogation Days in the year following, and before the seasons they were required. The clergy must all have felt themselves placed under a deep compliment to him, however, when at the last meeting of Synod they were everyone presented with a booklet, which contains services and prayers, authorized for use on the following occasions: Special Lenten service, Service for Acceptance of Baptismal Vows, Service for Rogation Days, Service for Thanksgiving for Harvest, Service for Intercession for Missions, Holy Matrimony, At the Burial of the Dead, Service at Burial when the Service in the Book of Common Prayer may not be used, Prayers for Hallowing a Grave in Unconsecrated Ground, Prayer for the Synod, Prayer for the Governor-General, and Prayers at Meetings of Boards and Committees of Synod. Any may judge of the usefulness of such a gift from this review of what it contains. One or two references may prove of more than local interest. The service authorized for use at the burial of the dead provides a Collect, Epistle, and Gospel in case a celebration of the Holy Communion is desired. This service begins with "Inasmuch as it is the duty of every man to avoid, if possible, anything which may endanger health, unless some special duty demands such exposure; in all severe weather the whole of the order for the burial of the dead may be said in the church, with the sole exception of the actual committal of the body to the ground." A sufficient number of these services have been printed by H. A. Cropley, Fredericton, to enable every Church member in the diocese to have one in his own possession, and there is no doubt of their being made general use of. The different parishes are now having their harvest thanksgiving services. On account of the national festival being set for the 19th, some will wait until that time. It is the usual form of praise and prayer. Harvest hymns and the chanting of Psalms and canticles in praise for an evidence of God's love, which never fails us.

The deanery of St. Andrew's has one of the most active chapters of Sunday school workers in the diocese. The old plan of meeting quarterly has been dropped, and its constitutional meetings are held semi-annually. There are great difficulties in having meetings in spring or winter, at least such difficulties were realized in the deanery of St. Andrew's. That all the schools should be represented at the meetings, much driving was necessitated, and the boat service to the islands in winter was not convenient. Now the sessions last over two days, which gives time for having a public session, and affords an opportunity to all the Sunday school workers for corporate communion. This conference was held in St. Andrew's on the 12th and 13th inst. There were three sessions. The first session opened at 2.30 Thursday. After prayers and reading of minutes, the president gave a pleasing address. Besides miscellaneous business, a profitable discussion was provoked by the reading of a paper by Rev. O. S. Newnham, upon the subject "How to Prepare a Sunday School Lesson." The second session was

a public meeting in the evening of the same day. Rev. F. W. Simonson presided, and gave an opening address. Mr. Ernest Harvey, the secretary, gave an address upon the subject: "What the Sunday School Gives the Parish," and Mr. C. N. Vroom followed with an address upon "The Sunday School; What It Should Receive from the Parish." The clergy present, Revs. O. S. Newnham and J. W. Milledge, gave addresses. The choir of "All Saints" was present, and the programme was filled out with hymns. At 8 o'clock Friday morning there was a celebration of the Holy Communion. The closing session was held on Friday morning. It was a very pleasant session. The paper which introduced a profitable discussion was written by Rev. J. W. Milledge, entitled "Sunday School Teachers, Their Duties and Privileges." All the visitors were entertained by the Church people of St. Andrew's.

QUEBEC.

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

Stanstead.—The thanksgiving service in Christ church on Tuesday evening, the 10th inst., was animated and inspiring. The Rev. Dr. Dumbell, rector of Sherbrooke, delivered an able sermon.

MONTREAL.

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

Montreal.—St. George's.—Dean Carmichael presided over a joint meeting of the proprietors and vestry of the Church on Monday, the 9th inst., at which Mr. Gault's offer of a set of bells, and Mr. James Crathern's offer of making an addition to the organ, were accepted with acclamation. We learn that the clock will chime every quarter of an hour, and toll every hour of the day. It is intended that there shall be about twenty-four hymn tunes, which can be played as required. The bells will be of the kind known as "tubular," as they are more mellow and considered more suitable for the centre of a city. With regard to the memorial organ Messrs. Casavant propose to put in thirteen additional stops, making a total of sixty stops, which they think will give St. George's the most complete and one of the finest organs in the city. It is hoped that the work will be completed by next Easter. Dean Carmichael took the opportunity of referring to the several munificent gifts by members of St. George's church, including that made some time ago to clear off the debt then existing on the rectory. He referred eloquently to Mr. Crathern's gift of the organ, and to the present gifts by Mr. Gault and Mr. Crathern, and urged the wiping off of the small deficit still existing in the church's finances.

Trinity Church.—The annual meeting of the Trinity Young Men's Association was held Thursday, October 5th, at their rooms, St. Denis street. The Rev. F. H. Graham presided. There was a large attendance of members. The annual reports and financial statement were read by the secretary-treasurer, Mr. G. M. Sinn, and after discussion were adopted. The reports show that the association has had a successful season, and that it is at present in a healthy condition. The election of officers for the ensuing year followed. After the election business relative to the welfare of Trinity church was discussed. The prospects for the coming season are very bright.

The eleventh annual conference of the Montreal Diocesan Theological Association opened at the college, University street, last week, when holy communion was celebrated in the college chapel. An address was delivered by the Rev. T. E. Cunningham, M.A. Reference was made to the power of the college alumni as a body in the diocese and Synod, and the hope was expressed that its members would prove themselves worthy of advancement. Mr. H. S. Boyle, B.A., read a paper on "Difficulties of mission work arising out of the divisions of Christendom." Christianity contained

the essentials of a truly missionary religion, being unquestionably a universal faith (in its fundamentals). But there were divisions among Christians arising out of questions of perhaps secondary importance which tended to destroy the apparent universality of the Christian religion. The beauty of Christ's life, the example of Him who was the only really Catholic man, and the grandeur of His teaching, its bearing on every relationship of life, was very largely lost in the endeavour to establish, not that universal religion rightly called Christianity, but rather some respective portion of it, for which its adherents claimed all the universality of the religion of Christ. Well might the heathen ask, as indeed they did, "Is Christ divided?" Missionary enterprise imbued with such spirit was doomed to partial failure at least. The words of Christ's command to "make disciples of all nations" inferred the universal character of his teaching, and the attempt to propagate a divided Christianity could not be following the spirit of his words. Remedies were suggested, and a general discussion followed on the paper. The conference then adjourned. Those present were the Rev. Principal Hackett, B.D., D.C.L., honorary president; the Rev. James A. Elliott, president; and the Revs. Rural Dean Saunders, W. A. Fyles, S. H. Mallinson, F. H. Graham, T. E. Cunningham, N. P. Yates, F. A. Pratt, Alex. Elliott, W. Craig, J. I. Strong, W. P. R. Lewis, G. Abbott-Smith, Beatty, Sanders, Seth Mills, Loiselle, Bourne, Wilson, Wright, Dr. Ker, Dr. Kinson and the Ven. Archdeacon Mills.

Wednesday afternoon's session was chiefly devoted to the subject of Absolution, introduced in a paper by the Rev. S. R. McEwan. Reference was first made to those passages of Scripture generally quoted as the Divine authority for the doctrine of absolution, and first the great enunciation given to the infant Church shortly after Christ's resurrection. (John xx., 21-23). Secondly, to the promise of Christ to St. Peter, which was personal, also required notice: "I will give unto thee the keys of the kingdom of heaven," etc. Thirdly, to the words of St. Paul in II. Cor., ii., in reference to the case of an offender in the Church at Corinth, who had been excommunicated: "Ye ought to forgive him," he said, "and comfort him, lest such an one should be swallowed up with over much sorrow;" and continuing, he added, "To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ." The purpose of the paper was not, Mr. McEwan said, to give an exegesis of these passages, but rather to look through the eras of the history of the Church to find out what was the Church's commentary upon them—to see what had been and what was the true position of the Church of Christ upon the doctrine of absolution. After an examination of the authorities they concluded with regard to the primitive Church that for the first twelve hundred years or so the attitude of the Church upon the doctrine of absolution was not of a distinctly sacerdotal character. The teaching prevailed that God only forgave sin as committed against Him, but man might forgive offences against himself. The Church of England had three forms of absolution in the Book of Common Prayer. One in the morning and evening prayer, one in the communion service and one in the visitation of the sick. The general consensus of opinion upon the subject was that Christ had given to His Church a certain power in the declaration of the forgiveness of sins. But as to the extent of that power, opinions differed, and no doubt would continue to differ. One thing they could feel certain of if they felt themselves the ambassadors of Christ, that he had endured them with the ministry of reconciliation; that they should find work, and have no doubt as to their right or authority to do it, in proclaiming His love and mercy and promise of pardon to all who came to Him. Among those who took part in a thoughtful discussion following were the Rev. Archdeacon Mills, the Rev. Mr. Kittson, the Rev. F. H. Graham, the Rev. F. Charters and A. F. Bourne. The latter thought that the more they discussed the matter of absolution the better it would be, because absolution was

the whole gospel message, and precisely what they were commissioned to preach—repentance and remission of sins. "God has been reconciled to us, be ye therefore reconciled to God."

An able paper on "Moral Difficulties of the Old Testament" was afterwards read by the Rev. F. A. Pratt, B.A. The conference continued on Thursday, the 12th, the subject under discussion being "The functions and limitations of the ministry."

Huntingdon.—Harvest thanksgiving services were held last Sunday in St. John's church, at 3 in the afternoon and 7 in the evening. The preacher was the Rev. F. H. Graham, B.A. Special anthems were sung at both services, and the church was tastefully decorated. On Monday evening a harvest home supper and entertainment was given in the school room.

Knowlton.—At the special chapter of the deanery of Brome the following clergy were selected as deputations to visit the various parishes of the deanery: Rev. H. F. Kittson, M.A., of Montreal, Rev. A. W. Buckland, of Eastman; Rev. G. A. Mason, of Iron Hill, to visit within the third week of October the following parishes: Knowlton, Eastman, Bolton, Mansonville, Glen Sutton; and in the fourth week Rev. A. Crone, M.A., rector of St. Mark's, Newport, Vt.; Rev. Rural Dean Brown, Mansonville; R. D. Irwin, of Adamsville, to visit Sutton, Abercorn, Brome, West Brome, Bondville, Iron Hill, Adamsville and East Farnham. Their object to be to stir up interest and give information concerning the sustentation of the church of the diocese.

Franklin.—At a meeting of the members of the church held last week, the Rev. J. I. Strong presided. It was decided to make the new church 45 by 28 feet, and the chancel 12 feet square. It will be built at once.

Beauharnois.—The long expected visit of the Bishop to Trinity Church, Beauharnois, was made on Sunday, October 8th, when the church consecration and the annual harvest thanksgiving services were held. This mission was only established four years ago, since which time a suitable church building has been erected. The church being freshly painted without and richly decorated within, looked handsomer than ever. The hymn, "Blessed city, heavenly Salem, vision dear of peace and love," was sung by way of preface. The petition to consecrate having been read by the rector's warden and accepted, and the opening Collect having been said, the Bishop and clergy, preceded by the churchwardens, advanced towards the chancel, while Ps. xxiv. was being sung. The Bishop, sitting in his chair, the instruments of donation were handed to him, and placed on the holy table, when His Lordship directed the incumbent to read the sentence of consecration. Then was sung:

"Christ is made the sure Foundation,
Christ the Head and Corner Stone."

The Bishop was celebrant, besides preaching at both the morning and evening services from Ps. lxxiii., 2, and Rom. xii., 1. Regrets were expressed from Rural Dean Robinson at being unable to be present. Telegrams were read from Dr. W. S. Webb and Mrs. Webb, also regretting absence, but kindly promising to present the church with a bell. The mission of Beauharnois is much indebted to the latter lady and gentleman, who donated an acre of land for the church lot, together with the sum of \$500. It was encouraging to see the church well filled at both services. There were twenty-four communicants, and the offertory amounted to \$18. Just before leaving, by request the Bishop wrote in the Bible on the lectern: "Presented to Trinity Church, Beauharnois, by Mrs. Edmund A. Robert, December, 1897. Preach the Word." Thus ended a very happy Sunday in the annals of this mission.

Portage du Fort.—The annual harvest festival was held in St. George's church on Friday, October 6.

There was a large congregation present. The rector, Rev. R. Warrington, said Evensong; Rev. R. Hanigan, of Montreal, read the lessons, and Rev. R. F. Taylor, of Aylmer, preached an appropriate sermon. The service and music were very hearty and bright, and the church was beautifully decorated with fruit, flowers and vegetables of all kinds.

Outremont.—At the recent visit of the Bishop of the diocese to the Church of the Ascension, fourteen young persons were presented by the incumbent, Rev. J. Flanagan, for the Apostolic rite of Confirmation. Morning prayer was said by the incumbent, assisted by the Rev. A. D. Lockhart, and Mr. C. Carruthers, of the Montreal Diocesan College. There was a large congregation present. The singing by the choir was very good and well rendered. The address by His Lordship to the candidates was delivered in his usual earnest and impressive manner. After the service His Lordship and Mr. and Mrs. Flanagan were entertained at luncheon by Mr. and Mrs. Lockhart, at their home, 102 Mance street, Montreal Annex, where they have resided since April, 1898, when Mr. Lockhart resigned the rectory of Ormstown and retired on the superannuation list, after nearly fifty years service in the diocese, during which he was upwards of seven years military chaplain at Fort Lennox, Isle aux Noix, Que.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The exterior work of the Cathedral is fast approaching completion, and it is expected it will be finished shortly after the New Year. The harvest thanksgiving services in Ontario hall were particularly bright and hearty, and were a near approach to the splendid services so much enjoyed before the destruction of the Cathedral. There was a celebration of Holy Communion at 8 a.m.; morning prayer was said at a quarter past ten, and Smart's Festal Communion service was sung at eleven by a choir of 50 men and boys. Rev. G. Lothrop Starr preached the thanksgiving sermon. He said St. Paul's condemnation of the heathen was that they believed God exists and yet worshipped Him not as God, "neither were they thankful." Thanksgiving is the spirit of health; a soul without it is diseased. The healthy child rejoices, the healthy bird sings and the healthy soul praises God. The specific blessings that marked the year were then eloquently dwelt upon, concluding with a review of the history making events that prove whether or not we as a nation are progressing towards the light. The desecration of the Sunday meant a serious thing to the nation. A strong appeal was made to home influence in strengthening the work of Christianity. The day was kept in the Sunday school, where an orchestra assisted in the musical services and appropriate addresses were made to the children. The evening service was specially well rendered, reflecting credit on R. R. F. Harvey's training. Owing to the illness of the dean, Rev. Mr. Starr again preached, taking for his text, "Wherefore is a man better than a sheep." St. Matthew, xii., 12.

St. James Street Mission.—Thanksgiving service was fittingly observed here in connection with the Cathedral. The building, which was tastefully decorated, was filled to overflowing. The rector of St. James' church, the Rev. J. K. McMorine, preached an eloquent sermon.

Lombardy.—The Rev. F. G. Kirkpatrick of Wellington has accepted the appointment to this mission.

Gananoque.—The thirty-ninth meeting of the Ruri-decanal Chapter of Leeds was held in the parish of Christ church, on the 26th and 27th September. The Archdeacon of Ontario, the Rural Dean, the secretary and Rev. O. G. Dobbs of Brockville,

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were the only clergy present; the inclement weather and bad roads preventing others from attending. After routine business, and a short discussion on laymen's work in the church, the Chapter adjourned to meet in St. Paul's parish, Brockville, on the 7th and 8th November. The Archdeacon urged on those present the necessity of making the appeal for increased support of the Mission Fund this winter a success, and trusted that steps would soon be taken to arrange for the holding of the meetings.

Sydenham.—The harvest thanksgiving on Thursday last was a success. Service was held in St. Paul's church, the sermon being preached by Rev. Ed. Costigan, of St. Mark's church, Deseronto.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The harvest festival services were held Thursday, Oct. 5th, at 8 and 10 a.m. there were celebrations of the Holy Communion, and at 8 p.m. Evensong. The long procession of choristers and choirmen was followed by the following clergy: Revs. W. M. Loucks, F. W. Squire, Ottawa East; T. Garrett, St. Luke's; J. A. Shaw, Bell's Corners; Frank Allen, Chelsea, Que.; R. B. Waterman, Franktown; Canon Muckleston, Perth; Canon Harrington, St. Bartholomew's; Ven. Archdeacon Bogert, Very Rev. Dean Lauder, and the Bishop. Evensong was sung by Rev. W. M. Loucks; the Psalms rendered to Anglican chants, while the Magnificat and Nunc Dimittis were those of Arthur Dorey, the talented organist of the Cathedral. The lessons were read by Ven. Archdeacon Bogert and Rev. Canon Muckleston. The anthem was "Break forth into joy," by Oliver King, well-known in Ottawa a few years ago as the pianist to H.R.H. the Princess Louise. Rev. R. B. Waterman preached an able and characteristic sermon in which he strongly denounced the sins and dangers of modern society life. At the presentation of the offertory the clergy formed in order on the altar steps, surrounding the Bishop; the choir men and choristers faced the altar in the form of a cross and sang a solemn Te Deum as an act of thanksgiving for God's blessings on the harvest. The decorations in the Cathedral were as usual beautiful and fitting, and too much credit cannot be given to the organist and choir for their splendid rendering of the music. The service was repeated on the following Sunday evening.

The annual conference of the Bishop, clergy and laity of the Deanery of Carleton was held in Christ Church Cathedral, on Monday, October 9th. The Bishop presided, and the following clergy were present: Very Rev. Dean Lauder, Ven. Archdeacon Bogert, Revs. Canons Pollard and Harrington, Rural Dean Scantlebury, Carp; W. H. Stiles, March; J. Osborne, Fitzroy Harbor; C. Saddington, Richmond; J. A. Shaw, Bell's Corners; J. Fisher, Ashton; D. T. Clayton, Manotie, and T. Garrett, J. F. Gorman, J. M. Snowdon, T. Bailey, W. M. Loucks, W. P. Garrett, R. H. Steacy, of Ottawa. After an opening address by the Bishop, Ven. Archdeacon Bogert read a paper on "The most promising and effective means of extending the influence of the Church in city and rural districts," in which he made use of some apt quotations from a small work by Rev. Dr. Crapsey, of Rochester. A general and spirited discussion followed, introduced by the dean. After lunch, which was served by the ladies of the cathedral, a paper was read by Rev. J. F. Gorman of Grace church, on the position of the Church of England at the Reformation. This was an excellent and carefully prepared paper, and conclusively showed how the Church cast off the accretions in doctrine and corruptions in practice of the Roman usurpation and returned to the Scriptural, primitive and Catholic character which the Church of England had enjoyed during the first eleven centuries. It was then decided by the Bishop and clergy that the conference of the deanery should be held on the second Tuesday in each

November, and that two weeks' notice should be given to the clergy and Church officers. At 4 o'clock a joint conference was held with the members of the Women's Auxiliary. After an address by His Lordship and a reply by Miss Greene of the Cathedral branch, the financial statement was read by Mrs. George E. Perley. Letters were read from Mr. L. H. Baldwin, barrister, of Toronto, on the subject of Voluntary Church Schools in affiliation with the Public School system of Ontario. The Bishop then distributed to the clergy a small book containing services and prayers authorized for use in the diocese of Ottawa. This has been drawn up by the Bishops of Fredericton and Ottawa, and contains directions for services on special occasions. The position of the Widows' and Orphans' Fund was referred to, and all urged to build up the capital at once. The final paper was by Rev. J. Osborne, of Fitzroy Harbor, and was on "The British Church before the arrival of Augustine in 579 A.D." Evensong in the Cathedral brought the conference to a close.

St. John's.—The annual harvest thanksgiving services were held on Sunday, 1st inst., and at Anglesea Square Mission Hall on the following Thursday. There was a large attendance in St. John's church, which was beautifully decorated, and a very hearty service, with excellent music for choir and people. At the Mission Hall, the decorations were very good, and the large number present joined most lustily in the harvest hymns. Here the clergy of the parish were assisted by Rev. Mr. Taylor, of Aylmer, who preached a stirring sermon, and made a deep impression on all. The offertories at both services were for the poor of the parish.

The Boys' Brigade connected with St. John's church began its drill on the first Tuesday in October, under Capt. Pooler. The Bill class for the boys met in the church on Sunday, October 8th at 10 a.m., under the leadership of Mr. A. Howard-Moore. The St. John's Woman's Association met on Tuesday, October 3rd. The Dorcas branch of the W.A. began work on Monday, October 2nd, and the Young People's Association have fully organized, and are preparing for an "At Home" on Thanksgiving Day.

Balderson.—A successful harvest festival and thanksgiving service was held last week, at which addresses were given by Canon Muckleston, of Perth, and Rev. E. A. Anderson, of Smith's Falls.

Crysler.—The harvest thanksgiving service was held in St. John's church on September 27th, when the Rev. Canon Follard, of St. John's, Ottawa, preached a most instructive and appropriate sermon, the incumbent, Rev. W. H. Green, assisting. The service was hearty and well rendered, for the musical portion of which thanks are due to the able organist, Miss A. Wright. We trust that grateful hearts to Almighty God accompanied the many voices of praise that day; when we compare our lot with many other countries in the produce of this year's harvest, is it not well for us to be thankful? The church was beautifully and tastefully decorated, especially the altar.

Cornwall.—Trinity.—The annual harvest thanksgiving services were held on the 8th inst. The church was decorated with fruit and vegetables, and a special musical service was given by the choir. Rural Dean Houston officiated, assisted by Rev. W. C. Rodgers, of Montreal, who preached appropriate sermons. A special collection was made in aid of the general fund of the church.

The Church of the Good Shepherd.—The annual harvest thanksgiving services were held in this church on Sunday last; the church was beautifully decorated, and appropriate music was sung by the choir.

Pembroke.—The annual harvest thanksgiving services were held on Tuesday, the 3rd, when the Rev.

E. H. Johnston in charge of the mission, the Rev. George Bonsfield and the Rev. C. O. Carson, officiated, the latter preaching the sermon.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

St. Anne's.—The annual harvest festival service was held on Friday evening, September 29th. The church was very prettily decorated for the occasion. The Rev. J. P. Lewis, rector of Grace church, preached a most interesting and instructive sermon. On the following Sunday the harvest services were continued, the sermons being preached by the parish clergy. Throughout the congregations were fairly large and the musical part of the service was very ably rendered by the choir.

Dovercourt.—St. Mary's.—The harvest festival was held in this church on Thursday evening, Oct. 12th. The large congregation present joined heartily in the service. The special music was well rendered by the choir, under Mr. H. Waddington. The Rev. Canon MacNab, rector of St. Martin's church, preached an appropriate and eloquent sermon, his text being Psalm cxlvii, 6. The church was beautifully decorated, the temporary wood screen, covered with magnificent samples of wheat, oats, rye and grass from Manitoba, and hung with choice fruits and scarlet berries, being the feature most admired. Many lingered after the service to inspect more closely the decorations, and admire the transformation in the church's interior by the work which had been done by Messrs. Mullin & Muir, Toronto. This firm have done the work of decorating the walls and ceiling in a most artistic manner, and have given the utmost satisfaction to the congregation. For the money that has been expended the improvement in the appearance of the interior of this church has been most marked. They have also fully sustained their reputation for honorable dealing; the work being done more or less well and thoroughly, though the contract price was at a very low figure.

Peterborough.—All Saints'.—The second anniversary of the dedication of this church was celebrated on Sunday, 8th inst., by special services. The first was a celebration of the Holy Communion at 8.30 o'clock, at which there was the large number of ninety communicants. Rev. Mr. Armitage delivered special sermons at the services at 11 a.m. and 7 p.m. Large congregations were present at both. The music of the day was of a most pleasing character. The church was nicely decorated with flowers.

Lindsay.—Rev. C. H. Marsh, rector of St. Paul's, has been appointed rural dean. The honour was conferred upon him at a recent meeting of the rural deanery of Durham and Victoria, held at Millbrook. His election has been ratified by the Bishop.

Alliston.—Harvest home services were held in St. Andrew's church, Alliston, and in St. Peter's church, West Essa, on Sunday, October 1st. The churches were appropriately decorated for the occasion. The Rev. Mr. Graham, of Shelburne, conducted the services, and preached interesting and instructive sermons. Liberal thankofferings were given at all the services.

Orono.—St. Saviour's.—The congregation has lately received with the keenest pleasure and gratitude a grant of books from the Church Bible and Prayer-Book Society, consisting of Bibles, prayer and hymn books, and books for the Sunday school library, amounting in value to \$15. These books are exactly what was wanted, and the society is to be commended for giving such a practical proof of Christian fellowship to those who are striving under difficulties to maintain among themselves the ministrations of their beloved Church. Orono has lately held a very hearty harvest thanksgiving, when the rector of Clarke, the Rev. Canon Farn-

comb, was ably assisted by Rev. W. C. Allen. The Church people at Orono have recently sustained a severe loss in the death of Mrs. Robt. Morton, sr., on the 13th inst., and we extend our sincere sympathy to the sorrowing friends.

Cookstown.—The annual harvest thanksgiving services in connection with St. John's church were held Sunday, October 8th, and were attended by large congregations, both morning and evening. The day was begun by a celebration of the Holy Communion. The services were hearty, the musical part being exceptionally good. The church was beautifully decorated for the occasion, and we may safely say never presented a more tasty appearance. The Rev. H. O. Tremayne, M.A., of Islington, was the special preacher for the day, and preached two sermons, which were very much appreciated. The incumbent, the Rev. J. McKee McLennan, asked for a free-will offering instead of the time-honoured custom of having a dinner. The people responded nobly, and gave an offering of nearly \$70, which is very gratifying to the incumbent, who has been labouring in this parish for the past three years.

Minden and Stanhope Mission.—Friday, Sept. 15th, ushered in a busy ten days for the clergy of this mission. The Rev. G. F. Davidson arrived on that day to preach at the harvest thanksgiving services, which were held in the three northern stations of the mission—Maple Lake, Boskung and Hindon—on the following Sunday. In order that the clergy might direct and assist with the decorations at these places, the Rev. G. E. Ryerson spent Friday at St. Peter's, Maple Lake, which the many willing workers made look very nice with grain, vegetables, etc. Hindon Orange Hall and Boskung school house were decorated on Saturday, the Revs. G. F. Davidson and L. W. B. Broughall visiting these places to assist and direct the enthusiastic band of decorators. The first service on Sunday was at Maple Lake, St. Peter's, at 11 a.m. The little church's capacity was taxed to the uttermost to contain the congregation which assembled—even the porch affording no spare standing room. The service was bright and the singing good notwithstanding the lack of an organ. At 3 p.m. after a seven mile drive the Rev. G. F. Davidson again preached to a large congregation in Boskung school house. In the evening another crowded congregation listened to Mr. Davidson in Hindon Orange Hall. The services throughout the day were greatly appreciated, and the more so as they were the first of the kind ever held in that part of the mission, larger congregations assembling in each of the three places than ever before. On Monday evening, Sept. 18th, Mr. Davidson preached at the harvest festival in St. Paul's, Minden. The church was profusely decorated and looked very nice. Unfortunately the heavy rain earlier in the day, and the threatening state of the weather in the evening, prevented many who would otherwise have been present from venturing out. However a good congregation assembled, and the service went very well. On Tuesday evening a high tea and concert was held in the town hall, which was greatly enjoyed by those present; unfortunately the cold again kept many from coming out. Tea being over a short programme of songs, etc., were listened to with appreciation, after which some excellent magic lantern slides (kindly lent by Mr. Potter, of Toronto), were shown, Mr. Davidson explaining them as they appeared. On Thursday a very successful high tea and entertainment was held at Gelert, the proceeds of which were applied to wiping off a small indebtedness on the church. Friday and Saturday two of the clergy spent in decorating the churches at Irondale and Gelert respectively, for their harvest festivals, both of which, churches were made to look as well as circumstances permitted. To decorate Irondale church effectively would tax the ingenuity of most people. Boards, tar paper and branches of fir "compose" the cast "windows." The church furniture consists of a table, chair, boards on trestles for seats, some lamps, a stove

and pipes (no chimney), and a lock for the front door. The decoration of this church would be made easier in future if some of our friends would assist us in making the church fit for the worship of Almighty God by sending us contributions towards fitting it up. The harvest services on Sunday, 24th ult., at Gelert and Irondale were taken by the Rev. J. G. Fenning. Notwithstanding the very heavy rain the congregations at both places were excellent. As many were unable to be present at Gelert on Sunday a special service was held on Wednesday, 27th, by the Rev. L. W. B. Broughall.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Stoney Creek.—The church of the Redeemer held its annual harvest thanksgiving service on Sunday night, the 8th inst. In spite of threatening weather there was a large congregation. The music was unusually good. Rev. Mr. Belt preached an appropriate sermon from the text, "Honour the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses burst out with new wine." Prov. iii, 19. The church was very tastefully decorated with fruit, flowers, ferns, etc.

Lowville.—Harvest thanksgiving services were held in St. George's church on Thursday, October 5th. There was a celebration of the Holy Eucharist at 10.30 a.m., at which there were present a good percentage of the communicants of the congregation. At 7.30 p.m. evening prayer was read by the priest-in-charge, and the Rev. C. H. Shortt, M.A., Toronto, preached the sermon.

Stamford.—St. John's church was beautifully decorated on Sunday for the harvest thanksgiving service, and a very able sermon was delivered by Canon Bull. There was a large attendance.

Milton.—The harvest thanksgiving services of Grace church began on Thursday, the 5th inst., when the Rev. Canon Sutherland, of Hamilton, preached, and were continued on Sunday last, when the Rev. Rural Dean Belt, M.A., of Guelph, preached.

Norval.—The harvest thanksgiving services were held in St. Paul's church on Friday evening, Oct. 6th. The decorations were chaste and beautiful, and were admired by everyone. The preacher was Rev. John Langtry, M.A., D.C.L., who made a telling sermon on the duty of giving praise to God. The assisting clergy were Rev. E. A. Vesey, Georgetown; Rev. Wm. Walsh, Brampton, and the Rev. T. G. Wallace, Norval. The service was choral, and the special music was well rendered by the choir. The services were continued on the following Sunday. At the morning service there was an administration of Holy Communion, and the preacher was the rector of Georgetown. In the evening the sermon was preached by the incumbent. After the service the incumbent was presented with a beautiful sermon case by the churchwardens, Messrs. Pettigrew and Fidler.

Hamilton.—Church of the Ascension.—At a parish tea in the Sunday school room a pleasant feature was the presentation of a handsome old oak cabinet of sterling silver forks and spoons to Rev. W. H. and Mrs. Wade by the congregation. The happy occasion was the seventh anniversary of Rev. Mr. Wade's rectorship of the church, and the twenty-fifth anniversary of the wedding of Mr. and Mrs. Wade.

Omagh.—The service of thanksgiving was held at Christ church on Sunday afternoon, when the Rev. Rural Dean Belt preached and conducted the services. There was an overflowing congregation and the church was very nicely and suitably decorated, and all felt that the annual festival was more than a usual success.

On Thursday afternoon last the W.A. of Grace church held a special meeting to meet the ladies of the Omagh branch of the W.A. Mrs. Sutherland gave a very interesting address at the meeting, after which a pleasant discussion followed.

Georgetown.—The quarterly meeting of the deanery of Halton was held here last week.

Guelph.—St. James'.—On Sunday, the 8th, the Rev. W. E. White of Grace church, Milton, exchanged duty with the Rev. Rural Dean Belt.

HURON.

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

Tilbury.—Messrs. Wilson and Son, architects, of Chatham, have prepared the plans of the proposed new church, which is to be solid brick, and will cost \$3,000, exclusive of heating, furnishings, etc., and will be of a neat ecclesiastical design. The contract will be let in a few days, and the work will be pushed in order that the walls may be erected and the roof on before the cold weather sets in. It is purposed to buy a second-hand pipe organ. The Rev. Provost Watkins, of the Western University, London, assisted by the rector, Rev. T. Dobson, conducted special harvest home services here and at Merlin on Sunday, September 24th. The offertory in Tilbury, which was a liberal one, was devoted to the building fund of the new church.

Merlin.—By the death of the late R. S. Smith, on Monday, 9th inst., Merlin lost one of its most staunch Churchmen, and a man beloved by all for his amiable, Christian qualities. Mr. Smith always took a great interest in Church work and extension, and the congregation is indebted to him for the free gift of the lot on which Trinity church now stands.

Elma.—The new church is now complete, and was opened Sunday, October 8th. The preacher at all the services was Rev. Canon Hill, of St. Thomas, and his sermons were models of appropriate pulpit delivery for such an occasion. Large numbers at morning and evening were unable to gain admittance. Rev. Rural Dean Hodgins, of Seaford, was announced to preach also, but was unavoidably prevented from attending. On the Monday evening following, a sacred concert was held in the building. Addresses were given by Revs Rural Dean Deacon and T. G. A. Wright, both of whom warmly congratulated the rector, Rev. W. V. McMillen, for his untiring efforts in helping the new church forward. Some \$200 or more was taken in on the Sunday and following days, and there remains less than \$200 yet to be paid on the church and its furnishings.

Durham.—The annual Sunday school convention of the rural deanery of Grey was held in Trinity church, October 4th. It proved most successful, and reflected great credit on the Rev. F. Ryan, B.D., the rector, who convened the convention in his parish, after a neighbouring parish, to which the convention of 1899 had been assigned at the convention of last year, had failed, through inability to make provision. Although the distances in Grey are magnificent, a large number of delegates assembled at 1.30 in the afternoon. Those who read papers or gave addresses were as follows: The Rev. F. Ryan, president, gave the address of welcome; the Rev. Jeffrey Hill, of Dundalk, read a paper on "The Sunday School in Relation to the Church;" the Rev. R. Herbert, of Walter's Falls, gave a paper on "Our Encouragements to Sunday School Work;" the Rev. J. R. Newell, of Markdale, gave an address on "The Baptismal Vow;" Mrs. Carrie, of Owen Sound, read a paper on "The Necessity of Encouraging the Spirit of Giving of Money, Time, and Sympathy to the Work of the Church;" the Rev. H. E. Bray, of Alan Park, read a paper on "Literature in Our Sunday Schools; or Why, What, and

How?" The last and best was by the Rev. Dr. Caswell, of Meaford, a paper on "Popular Literature and Recreation for Leisure Hours." The officers appointed for the ensuing year were: Rev. James Ardill, Owen Sound, president; Mrs. Parker, Durham, vice president; Rev. J. R. Newell, Markdale, recording secretary; Mrs. Carrie, Owen Sound, corresponding secretary. Evening prayer was said at 7.30 in Trinity church, when the Rev. Rural Dean Robinson, of Walkerton, gave a very able and eloquent address "to the parents." He was followed by the Rev. Rural Dean Graham, B.A., of Shelburne, who earnestly and powerfully spoke "to the Sunday school children." Taken altogether, the Sunday school convention of Grey for the year 1899 was a decided success. Laus Deo.

Kelvin.—The annual harvest home services of St. Paul's church were held on Sunday, September 24th, and were very largely attended, despite the threatening weather. The preacher at both morning and evening service was the incumbent, the Rev. E. Softley, Jr. The offerings amounted to over \$27. At a meeting of the congregation, held the following Tuesday evening, it was decided to repair and improve the church edifice, by removing the old roof and erecting one of higher pitch, and by building a vestibule and bellry. The churchwardens were appointed a committee to have the work done at once.

Mount Pleasant.—Harvest thanksgiving services were held in All Saints' church on Sunday, October 1st, at 11 a.m., and 7.30 p.m. Harvest offerings of grain, vegetables and fruits were brought by the people, and the church was decorated with fruit and flowers, and bunches of grain. The next week everything was sold, and the proceeds added to the offertory. In the morning the Rev. E. Softley, Jr., preached, taking for his text St. Luke xiii.: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit." In the evening, the Rev. F. A. Wright, of St. Jude's, Brantford, preached, the incumbent of Mount Pleasant and he exchanging. A practical and forcible sermon was much enjoyed by the large congregation, which completely filled the church to the porch doors. Total offertory of the day, \$44.

Port Stanley.—The annual harvest thanksgiving services were held in Christ church, on Sunday, October 8th, when a large congregation assembled in the forenoon. Everything proved favourable—the day being fine, the air balmy, and the roads good. The church was tastefully decorated for the occasion with grain, flowers, fruit, and vegetables—an index of the abundance with which the labours of the husbandman had been blessed. Services were conducted by the incumbent, assisted by Rev. I. C. McCracken, of Chesley, who had just returned from the wreck of the ill-fated "Scotsman" on Belle Isle. The sermon was preached by the rector, Rev. H. D. Steele, from I. Chron. xxix., 14: "All things come of Thee, and of Thine own have we given Thee." The choir, under the direction of Mrs. Steele, as organist, acquitted themselves very creditably in rendering chants and hymns appropriate to the occasion. The offertory was liberal, as usual. Thanksgiving services were continued in the evening.

Wingham.—The harvest thanksgiving services in St. Paul's church were a decided success; crowded congregations attended both services. The church presented a beautiful appearance with grain, fruit and flowers. Too much praise cannot be given to those who helped with the decorations. The number of communicants was 76. The singing by the choir was well rendered and reflects much credit to Miss Houghton, the faithful organist and choir leader. The rector, the Rev. Wm. Lowe, preached in the morning from Acts, xiv., 17, and from Ps. cxxxvi., 1, in the evening. The offertories were larger than at any previous thanksgiving services, and totalled nearly \$100. A new library, costing

about \$30, has been purchased for the Sunday school through the energy and activity of the rector.

Glencoe.—Harvest thanksgiving services were held in St. John's church on Sunday, September 24. The attendance was large and contributions liberal. Rev. Mr. Lowe, former clergyman of St. John's, preached both morning and evening. His sermons were appropriate and very impressive.

Appin.—St. Alban's Mission.—A harvest thanksgiving service was held here on Sunday afternoon, the 24th, when the sermon was preached by the Rev. W. Lowe, who was the first to start the services of the church in this village. The church was crowded to the doors notwithstanding the heavy rain.

Manchester.—The Rev. Wm. Lowe preached at the harvest thanksgiving service held here on Tuesday, the 3rd inst.

Windsor.—The new Sunday school house, in connection with All Saints' church, was opened on Sunday, the 8th inst., when a special inauguration service was celebrated in the magnificent school-room, which was densely crowded. Besides a goodly turnout of children, of every age, with their teachers, many leading members of the congregation were present. When the hour struck, the whole assembly rose and sang the Doxology. Superintendent Lusted said the opening prayers. The rector gave a short and stirring address, the text of which was "Love as the Law of the Sunday-school." The whole service was most appropriate and impressive. The new building is an extension of the small original school-house, the combined premises under one roof now covering an area of 90 by 40 feet. The style is like All Saints', Gothic, in red brick with handsome stone caps and mullions. With "Infant" and "Bible" class-rooms, and library opening off the spacious hall, besides choir vestry, kitchen, etc., all the accommodation, so long needed, is complete. Great credit is due to the Building Committee, Messrs. H. Lye, F. H. Laing, E. G. Henderson, Jos. Leggatt, and wardens A. L. Wilkinson and A. J. Arnold, for their energy and close attention to the work, which also reflects highly on the efficient contractors, Benjamin Brook, for the brickwork; E. Jacques & Brother, for the woodwork, and T. W. Brooke, for the painting. Messrs. Morton and Christie did the plumbing, and supplied the furnace. Spier and Rhons, Windsor, were the architects.

ALGOMA.

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

Bracebridge.—On the eighteenth Sunday after Trinity, Rev. W. A. J. Burt, recently appointed to this mission, was duly inducted into the incumbency by the Bishop of the Diocese in the presence of a large congregation. The service began at 10.45 a.m., and consisted of the Offices for Induction, Matins, and Holy Communion. The Bishop delivered a very impressive sermon from the words of St. John xx., 21, "Peace be unto you; as My Father hath sent Me, even so send I you." In the evening of the same day the annual harvest festival was observed, for which the church had been beautifully decorated on the previous day with fruit, flowers, vegetables and grain. The Bishop again preached, delivering a thoughtful and instructive sermon on thanksgiving, basing his remarks on the words of the Psalmist, "They that sow in tears shall reap in joy." At this service the church's seating capacity was taxed to the utmost. The evening offerings were devoted to the "Bishop Sullivan Memorial Sustentation Fund." All the offices of the day were rendered heartily and with precision, the people being led in the prayers and praises by a carefully trained choir under the mastership of Mr. Wm. Kirk. On the Monday afternoon following the Bishop held a conference with the incumbent and churchwardens, T. B. Aulph and H. P. Blackwood. His Lordship expressed himself as very pleased with the present state of affairs, and said he

hoped that the day would not be far distant when the mission would become self-supporting, and be duly constituted a parish.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head.

Regina.—The Rev. Thomas Augustine Dickinson, late of the diocese of Fredericton, was instituted rector of St. Paul's church, on Sunday, October 8th, the service being conducted by the Bishop of Qu'Appelle. After the ceremony of formally instituting the rector, the Bishop addressed the people as to their duty to their pastor. In the evening the new rector preached very acceptably. To fill the place of a man like the late Rev. W. E. Brown is no easy task, but it is thought Mr. Dickinson will prove a worthy successor.

Correspondence.

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

RESCUE WORK IN THE CHURCH.

Sir,—The clergy who labour in large manufacturing centres know the terrible effect of immorality upon our young people. It is admittedly the most difficult phase of sin with which to deal. Oftentimes, in order to help a young girl, it is necessary to send her from her surroundings. I have some cases now which are causing me much anxiety. When a girl has been led astray, or is in danger of falling, the difficulty is, "Where shall we send her?" There are two courses for us. (1) Send her to the Mercer Reformatory. I confess I have no faith in such a course. It gets rid of her for a time, but in most cases does not help her. What she needs is the influence of pure love, and the truth. To throw her among bad women will not help her. She is often to be more pitied than condemned. (2) Send her to the Salvation Army Home. I have gratefully consented to this in the past, though I dislike to send our girls to an institution with whose teaching I do not agree, much as I admire their courage, zeal and devotion. It is humiliating for a clergyman of the wealthy Church of England to have to appeal to the poor Salvation Army. What we need is a Church Home, managed and worked by the Church, where we could send such girls with confidence. I have had a sympathetic letter from Miss Cross, of the Deaconess' Home, but they are not in a position to undertake such work now. Who will co-operate with me, or let me co-operate with them, in starting such a home? We are too few to assume the whole responsibility here. Surely the best way to advance the Church in Canada is for the Church to energetically carry on her work of rescuing sinners. Who will help?

J. C. FARTHING,
Rector of Woodstock.

ENNOBLING INFLUENCE.

Everything that tends to disenchant the present, and to fix our hearts and hopes upon the better world, must have an ennobling influence upon the soul. The more attractive heaven becomes to us the more shall we seek in the present to cultivate the Heavenly spirit. To be weaned from earth is one of the means of making us seek our spiritual food from Heaven; and the trials of earth transplanting us from place to place and from plan to plan, tend to prepare us for the great transplanting which is to take us from this world and root us in the garden of the Lord above.

HIS WILL

My will, O Lord, let Thy will
Be ever done in me!
Thy gracious plans mine,
Whate'er those plans may be,
Thou knowest what is best
For every child of Thine;
I shall for aye be blest,
Thy wisdom is divine.

Though dark should grow the skies,
And lightnings through them dart,
And tears bedew these eyes,
Because of pain of heart,
Oh, may my hand take hold
Of Thine more firmly still!
And faith wax strong and bold
To suffer at Thy will!

Should disappointment blight
Each purpose fond of mine,
And should there come a night,
Through which no stars can shine,
Still may I trust in Thee,
While o'er the shadows fly,
Until the dawn I see,
In splendour rit the sky!

Whate'er the lot may be,
That here Thy loving will
Shall choose and mark for me,
E'en though it nearly kill,
Afford me plenteous grace,
Thy kindness, Lord, to know,
That with a smiling face,
I may that kindness show!

THE MUSIC HE LIKED.

"I always thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston I've had my doubts about it. I hadn't been there a day before Matilda, she says to me, 'Now, father, we're goin' to have a musical, and I do hope you'll enjoy it!'"

"Of course I shall," says I. "You know how fond I am of them famous old Scotch songs you used to sing, and how I'm always ready to jine in when anybody strikes up 'Coronation.'"

"Well, this will be the best music you ever listened to," says Matilda, and my mouth watered to hear it.

"The night of the concert you ought to ha' seen the folks pour in, all silks and satins and flowers. Matilda wore, well, I don't rightly know what, but I think 'twas silk and lace. Pretty soon we all got quieted down, and then a German, with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinklin' cymbals up in the treble.

"The lady that sat side of me whispered, when there was a minute's stop, 'Do you distinguish the different motives?'"

"My, no!" says I. "I don't see what anybody's motive could be for workin' so hard to make a noise."

"Then she smiled behind her fan, but I don't know what at, whether 'twas music or me.

"When the piece stopped everybody hummed and whispered to each other how lovely 'twas, and a good many told the German how much obliged they were. I didn't say a word.

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high, and had so many ups and downs in it. She was master smart; anybody could see that, but somehow I didn't fancy that kind of singin'. It made me uneasy. When she was climbin' up to her high notes, I wondered if she'd ever

got there, and when she sang it over again, I wanted to say, 'Now you've got through it safe once, don't try it again!'"

"Well, pretty soon Matilda came round to me and whispered, 'I object, how'd you like it?'"

"I don't care much for it," says I. "It's a little too much like roasted cake when you want plain bread."

"She laughed, and in a minute I heard her sayin' to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'"

"What do you suppose happened then? Why, that woman that sang the trills and warbles stood up, and, with an air plain playin' at all, sang 'Ye Tattle and Brags,' and 'John Anderson.' How she knew what I liked, I never could tell, but she sang the songs I've loved since I was a boy, and when she got through the tears were streamin' down my cheeks.

"Bless you, my dear!" says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she looked at me her eyes were wet, too.

"I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."

IN CHRIST

This phrase, "in Christ," is one that meets us continually in the New Testament. It is one of the most familiar and characteristic expressions of the Epistles of St. Paul. It is a household phrase which suggests itself more readily than any other to the serious mind, and comes out almost unconsciously as a platitude always conveniently at hand when there is occasion to speak of the Christian life. We are so accustomed to hear it, that it does not strike us as so strange and peculiar as it seemed to those who first heard it, as significant of a new and far-reaching Gospel truth; but if we study it deeply we shall find that it is full of the most precious meaning. By far the greater error in our Authorized Version of the New Testament is the constant putting of the word "through" for the word "in," which is the actual word used always by the Apostle Paul, and, therefore, the greatest service done to the English reader of the Revised Version is to correct this strange error. Dr. Westcott, the venerable Bishop of Durham, one of the most learned Greek and Hebrew scholars of the day, said, when speaking of the labours of the committee, who were employed to revise the old English translation of the Bible, so long in use, that he would feel the ten years' work of that committee had been well spent if it had done nothing more than just simply change the word "through" for the correct word "in." Look, for instance, at that common, but most precious text: "I can do all things through Christ, which strengtheneth me." The substitution of the little word "in" for the word "through" in that verse, you observe, changes its whole meaning. If you use the expression "through Christ which strengtheneth me," you only think of Christ as a Saviour external to you, who interposes for the special purpose of strengthening you, comes for that occasion and for that purpose alone. But the Apostle Paul was thinking of something quite different, something far grander than that. He was thinking of Christ as your very life, as the continuous, never-failing source of all your strength. "Through Christ which strengtheneth me," implies a mere temporal, occasional connection with Christ for the time being, such a connection as enables you to apply for and receive from Christ a supply of strength in an emergency, when you are required to do some difficult thing for which

your own ability is insufficient; but "In Christ which strengtheneth me," implies an abiding, vital union from which you derive the strength of a living force continuously.—Rev. Dr. McMillan.

OUR AFFLICTIONS.

The afflictions which are sent of God or permitted by Him are never intended for His children's destruction, but for their discipline. The Shepherd casts His flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves; pruning brings fruit." We pastors often find God's faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterwards" that God has in His mind when He sends the trial. Affliction is the costly school in which great graces are often acquired, and from which grand characters are graduated.—Dr. Cuyler.

THE DAY OF REST.

We are not poorer, but richer, because we have through many ages rested one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding-up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporal vigour.—Lord Macaulay.

HINTS TO HOUSEKEEPERS.

Baked Beets.—Wash and put them into a pan, with a little water in the pan, the same as when roasting meats; as it cooks away, add more warm water to them. Set into a moderate oven and bake slowly for three hours. When soft, remove the skin and dress to taste.

Baked Squash.—Pare the squash, remove the seeds, steam until tender; then strain through a colander, and for every pint of squash add one-half pint of bread or cracker crumbs, one tablespoonful of butter, one-half cup of sweet milk, pepper and salt to taste. Bake one hour.

Scalloped Vegetable Oysters.—Scrape the roots and cut them in small pieces; boil them until tender; then take bread or cracker crumbs and put a layer of each in a pudding-dish. Season each layer with pepper and salt, butter and parsley; when the dish is full, pour a quart of sweet milk over it and bake one hour and a half.

Fried Oysters.—Take fine, large oysters, and drain them on a towel; have ready crackers rolled to a powder, and season highly with salt and pepper; also two well-beaten eggs. First dip them in the egg, and then in the cracker crumbs. Have a frying-pan of boiling lard, and fry a pretty brown. Place on a dish nicely and garnish with parsley.

Stewed Macaroni.—Boil two ounces of macaroni in water till tender; drain well. Put into a sauce-pan one tablespoonful of butter, mixed with one tablespoonful of flour, four tablespoonfuls of veal or beef stock, one-quarter of a pint of cream, season with salt and white pepper. Put in the macaroni, let it boil up, and serve while hot.

Children's Department.

HYMN SUITABLE FOR CONFIRMATION SERVICE.

BY THE RIGHT REV. CHRISTOPHER WORDSWORTH, LATE BISHOP OF LINCOLN.

Lord, be Thy Word my rule, In it may I rejoice; Thy glory be my aim, Thy holy will my choice.

Thy promises my hope; Thy providence my guard, Thine arm my strong support, Thyself my great reward. Amen.

THE VALUE OF LONG HOURS.

So much is said to young people about the value of odd minutes that one wonders if they may not lose sight of the opposite truth of the value of long, steady hours. Too many of us are compelled to be odd-minute workers. All the more, perhaps, are we alive to the worth of large, uninterrupted spaces of workful leisure.

The economy of using odd minutes is again and again pressed upon us. True, but one is tempted to answer impatiently, "Take care of the hours and the minutes will take care of themselves." There need not be so many crumbs of time in a day, if we cut the loaf wisely. It was only when on a wide plain, seating thousands, that there were taken up twelve basketfuls.

The enthusiasm with which some advocate using up odd minutes recalls the odd speech of a little maid, many years ago, whose older sister was trying to make a hopeful Christmas out of very unhelpful materials.

"Go gather up all your old, broken-nosed dolls," she began. "Isn't any of 'em b'okened," interrupted the eager child, "but if we whole ones won't do, I can b'oken some of their noses for you!"

Some of us are happy enough to have a few hours that really are not "b'oken." We can't have a great many odd minutes unless we carelessly allow the hours to go to waste in some way. There are others who might have the long hours by careful management. It is to plead for this hoarding-up of gold-dust till there is enough to make a precious coin of, fit to buy something with, that I am writing this article.

The thought has been growing ever since last summer. Daisies grew everywhere, in among the golden-rod. I thought they were pretty—ah! I did not know how pretty. One day there was a wedding in the church. They dressed it up in wild-flowers—not every sort; there was an artist there. He knew the trick of massing things. There was a bank, a sea of daisies. There were huge bowls of them, pure, bright, sweet, as eyes of children, and their clear, child-eyed beauty was not confused and mixed up with other beauty, for not another flower was near them. There were wide, restful fern-

fringes, and cool, tall vases of them—that was all. And yet all that white and-gold splendour was made up of single daisies. Sprinkled, scattered, strewn about, no one would have noticed them. As I said, I learned a lesson.

'Tis just so with good deeds. A wise man bids us notice "how shines a good deed in a naughty world." Very good. But it would shine all the brighter if there were more of them. Reduplication helps. One little candle gives a lonesome light, and seems only to bring out the shadows. Two are better, but bring in a dozen, or put the light of a dozen into one big bright-burning lamp and see what concentration does. "Scattering" goodness is better than nothing, but dreadfully ineffectual.

Here, then, is the little moral: Use your odd minutes, if you have them, for study, for work, for odd bits of home-helping, or any good project you may have on hand; but do not for a moment be deluded into the idea that these odd minutes, any number of them, are equal in value to the same number of minutes gathered up and poured into the heaped-up measure of an hour or a day. There is more than the time-value. A train that gets switched off the track does not make speed like another that has nothing to do but go along steadily. Plan and calculate so that nothing but odd jobs shall fall to "odd minutes," and, if possible, let the grand work of the day have good, clear, calm hours to be lived out in. That is the way to do good work, and the way to make a happy worker.

MARVELLOUS INSTINCT OF A CAT.

The marvellous instinct of an animal is said to sometimes be a sure warning of impending danger. It seems to be the case of the pet cat of the steamer "City of Kingston." This animal, a large yellow one, of no particular recommendation except its purring proclivities, has long been attached to that vessel, and not even the most persuasive coaxing could induce it to leave the confines of the ship. It has never been known to miss a trip.

When the "Kingston" arrived in Seattle from Victoria early Sunday morning, for some mysterious reason the feline went ashore, and when the time came for the departure for Tacoma, which resulted in the disaster to the "Kingston," the animal refused to be coaxed aboard. Finally, a saucer of milk proving unavailing, one of the ship's crew took the cat in his arms and carried it aboard the vessel, but just as the lines were hauled in and the steamer was leaving the dock, the sagacious puss sprang from the "Kingston" to the wharf and disappeared in a pile of bags. It is now alive and the admiration of all hands at Yesler wharf.

—The place where we love to be decides what we wish to be.

MAKING THE MOST OF LIFE.

The Bible sometimes gives account of lives centuries long, yet about all it finds to say of some of the men who were so long on earth is that they were born and that they died; their many years yielded no history worth the telling. But there are people who find something interesting in every experience, who extract real delight from commonplace things; who, if they have few events that are fitted to give zest to life, make the most of those few.

A young friend of mine is one of the people who are making life worth living, says a writer. If she has any pleasure in view, she gets great happiness in looking forward to it; when it comes, she enters into it with all her heart; when it is over, she passes it in review and repeats its experience to others, having the faculty of making tame events vivid and interesting, droll and laughable in the telling.

In this way she triples her life's value and sees no dull days. Trouble and sorrow she is obliged to meet; but I have noticed that she bears them bravely, and, unlike joyful experiences that come to her she neither anticipates them nor re-lives them. She is always trying to put the cheer she finds in living into the hearts of those who dwell in shadows. She is very successful; gloom cannot remain where sunshine is. She is making home happy; she has hosts of friends; and they are all better for knowing her. She has the power of quicksilver that is mixed with the washings from the mines; she gathers out all the gold.

As I write, she is off to put hope and courage into the heart of one whom the world tramples on. Why should not all young people thus make the most of life?

DID NOT ROB HIM.

A nobleman was at one time travelling through a portion of England infested by highwaymen. He deemed it better to trust his money and valuables during this part of his journey to his servant Thomas, a faithful Scotchman, than to take them with him in his carriage; and his confidence was well placed, as the sequel will show.

Thomas was on horseback, several miles in the rear of his master's carriage, with his saddle-bags well laden with gold.

As he was cantering along through a stretch of wood he was suddenly accosted by a robber, who, pistol in hand, commanded him to hand over his gold or take the consequences.

Thomas stopped his horse and said, "Dinna shoot, ma mon. The gold is yours. I dinna claim it ony ways, for it's my master's. Ye can take it. I'll not hinder ye. It's in my saddle-bags."

With true Scottish calmness he sat quiet while the robber dis-

mounted and removed the saddle-bags of gold.

"I dinna ken what I'll tell my master," Thomas said gravely; and then, as if a bright thought had come to him, he added, "Would ye mind putting a ball through my coat to show my lord? 'Twould look as if I dinna yield too lightly."

The highwayman laughed good-humouredly, and declared himself ready to comply with this reasonable request.

So Thomas, with evident simplicity, took off one sleeve and held it up for the robber to fire at, which he did, completely off his guard by the other's apparent innocence.

But in the instant he had fired, Thomas' demeanour underwent a complete change. In the twinkling of an eye, now that his assailant was for the moment disarmed, Thomas had his own pistol pointed at the astonished highwayman, who had little expected this turn of affairs.

"Now, ma mon," said Thomas, with a different ring in his voice, "put the goold back whence ye tuk it."

The discomfited highwayman, seeing certain death in the resolute eye gleaming out at him from beneath the bushy shock of red hair, hastily complied, and then would have edged away.

"Dinna ve try to escape me, mon," cried the now aroused Thomas, "or 'twill be the waur for ye. Walk ye there before my horse, an' we'll continue our journey."

The brave Scotchman took his prisoner to the next town, and there delivered him over to the proper authorities.

A DANGEROUS HABIT.

Jumping at conclusions is a dangerous habit. There are times when we cannot comfortably reach a conclusion by any other method—as when one's finger comes in contact with a red-hot stove. But as a rule, one who habitually jumps at conclusions, not only reaches many wrong conclusions to his own injury, and often to the injury of others, but he loses the ability to reach conclusions in any other way.

—A little fresh-air waif was spending his first day in the country. When the cows came up in the evening to be milked, he went down to the barnyard with his host to see the operation. The cows were standing about placidly, and as is their custom at that time of day, were contentedly chewing the cud. The boy watched the milkmaids at work, and his eyes dwelt with growing wonder on the ceaseless grind of the cows' jaws. At length he turned to his host and said: "Do you have to buy gum for all them cows?"

—Never believe all you hear; for he who believes all that he hears often believes more than he hears.

A GIRL'S VICTORY.

"I'm the happiest girl in all the world. Indeed, I am!" said Gwen Williams aloud, as she walked round by the lake to her sister's house.

"I suppose no one but me would think of talking to a mountain," she said, as she looked up at the beautiful peak of Monadnock. Very grand it looks, outlined against the sky, and lonely enough it would seem were it not that the sky has draped it with a veil of wonderful beauty, soft and blue, ever changing, even as our faces change while we think upon the mystery and joy of life. So the mountain seems alive, and has become like a friend to all the people living near it.

Gwen was in the habit of telling it all her joys and sorrows.

"I'm so happy I must talk," she went on. "Oh, I have worked so hard, and it really has been discouraging to study and study, and try to get on without any pretty clothes! But now, just think, old Monadnock, I'm to be rich, actually rich! for I've been asked to play the organ in a church, with a salary of five hundred dollars. What do you think of that? And, better still, I shall be doing good in the world. Oh, I mean to help people so much! I long to begin! Indeed I do!" and Gwen's face wore a very beneficent expression as she turned and entered her sister's house.

"Dora," she called, before the door was fairly opened, "guess the good news."

"What is it?" asked Dora, her face beaming with anticipation.

Then Gwen told the news, and the two sisters talked a long time about their hopes and dreams of the future.

"I knew," said Dora, as her sister rose to go, "that something lovely would come to you, and I feel that this is only the beginning. You do play beautifully, dear; you will go abroad some day."

"I'm contented where I am," Gwen replied. "I mean to do all the good I can at home."

"Oh, that reminds me!" exclaimed Dora. "Will's wife was here yesterday. She wanted me to ask you if you would come and look after the children—she wants to go to Boston for a week or two, and she can't go with no one to keep house for her. She cannot afford to engage anyone just now, so she thought perhaps you would come. I told her you were busy studying and—"

"Of course I can't go!" interrupted Gwen, her face losing all its brightness. "How can I practice there, with no piano—and was there ever a time when I needed to study as much as I do now? I think Anna is very unreasonable."

"Never mind, dear," said Dora. "It's hard for Anna, I know. She hasn't been away from home for seven years, and she does need a change sadly; but you can't go, and that's the end of it. Now,

don't worry any more about it. Good bye, Gwennie, dear."

As Gwen walked back along the way she had come, she looked up at the mountain standing serene and beautiful, against the sky.

"I can't help it," said the girl, aloud, as if the mountain had spoken to her. "Wasn't my voice given me to cultivate? and is it my duty to neglect it?"

The mountain made no reply to this demand, but she felt exactly as if it had said something.

"I know it's only two weeks that Anna wants to be away, but two weeks seem like a year, and it is very important that I should practice now."

Still the mountain was silent.

"It's absolutely necessary for me to make a good impression next Sunday. The first Sunday determines the year—my whole future depends upon it," pursued Gwen, earnestly.

But Monadnock stood just as serene and steadfast as if one's

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The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wootten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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future depended upon nothing but being true.

"I have no one to support me, and it's my duty to look out for myself," she said with unnecessary vehemence.

The beautiful mountain said not a word, but Gwen blushed. The words, "He that loveth his life shall lose it," came to her mind. "But I can do more good by staying at home and improving my talent," she urged. "I can reach a great many people with my music."

"Well, I can't go, it's impossible, and that is the end of it!" she said, walking very fast, and looking neither to the right nor the left. By and by she reached the corner where one road led to her brother's home, and the other to her own, she turned round and looked at the mountain.

The sun had set, and the beautiful veil on Monadnock had been changing from blue to pink, from pink to rose colour, and now, as Gwen looked at it, the radiant light was lingering on the summit. The rest of the mountain was deepening to purple. A moment more and the darkness would settle over it. The day would be done.

A moment more—but the girl did not wait. She started and ran down the street. Anna was at her own door, looking pale and weary.

"I'll come," began Gwen, hurriedly. "Dora told me you would like me to keep house for you while you go away."

"Oh Gwennie, thank you so much!" exclaimed Anna, joyfully. "I was thinking of giving up the visit; but really I'm so tired that I'm always cross, and the children get cross, too. I think your coming will be the saving of the family."

When Gwen started home, the light had disappeared from Monadnock but it was shining clear in the depths of her blue eyes.

On Sunday, after she had played the last voluntary, many of the congregation waited in the church to speak to her. One very old lady took her by the hand, and tried to say something, but the deep, sunken eyes filled with tears, and the hands that held the young organist's trembled. Then Gwen knew that her first Sunday had been a success.

On the way home she looked up at her mountain, and beautiful Monadnock looked down upon her, and they both smiled.

THE MAN WHO WROTE "TOM-BROWN."

When "Thomas Hughes, the English judge," died a little while ago, very few missed him; but when it was known that he was the author of "Tom Brown's School Days," the whole world knew and mourned the loss of a friend—the man who gives us a good book is a friend!

Hughes was a Berkshire boy, born and brought up in the country, and very proud of it. He used to pity the rich city lads who had to grow up in ignorance of the

beauties of rural life. When he was ten years old, he entered Rugby School, one of those ancient colleges which are the pride of England. He remained there nearly nine years, and his schoolmates report that he was more devoted to cricket and football than to his books. When he had been out of school nearly twenty years, he set to write out the history of a Rugby boy's school days. He has since said that the boy was not himself, but an imaginary character, "a much braver and nobler and purer fellow than ever I was." He wrote the story for his own boy as the most pleasant way of giving him advice before he went to school. There is preaching in "Tom Brown," but it is all palatable preaching; we go on reading without being aware that we are learning all the time to become pure, brave, and true; to do the right and to fight the wrong.

Many a boy, besides the one for whom the book was first written, has read it from cover to cover; has laughed over Martin and the addled egg which broke in his mouth; has followed Brown's fight with Slogger Williams with beating heart; has burned with indignation at the roasting of Tom Brown by Flashman and the other bullies; has exulted again at Brown's and East's victory over their tormentor; and has shut the book better and nobler, though unconsciously so, for its perusal.

"Tom Brown" has left the School of the World; but his book and his example will help many to do their task manfully in it.

THE FAIRY OF THE GLEN.

It was in the days of long, long ago, when fairies were common, and could change themselves into all kinds of forms, and grant all kinds of favours, that the thing is said to have happened about which I am going to tell you.

The place was a deep glen, known by the name of the "Fairv Dell," partly because it was so beautiful in itself, with overhanging trees, trailing creepers, and waving ferns, while down in the depths ran a streamlet, sometimes quiet and smooth in shallow pools, sometimes falling in mimic waterfalls; and partly because there was seen at times a form, flitting here and there so wondrously lovely, that the country folks said it was the Fairv of the Glen.

Now it so happened that at the head of this glen there stood a small cottage, in which there lived a widow woman and her son. This son was the sole support of his mother, and he went out in the early morning, day after day, to his work, and returned in the evening, and his way led right through the Fairv Dell. He was always bright and cheery, often whistling, or humming a tune, as he walked along. He was, moreover, kindness itself—kind to his aged mother, as many a story she told of him showed, kind to birds and beasts, and everything that lived. One evening, as he returned

home, he heard the sweet notes of a thrush, as it sang in a tree, under which he passed, and he stopped to listen. He stayed until the bird had finished its song; then went on. Again and again he heard it, and the bird seemed to know him, for when he whistled, it came near to him, and looked shyly at him. Soon they were friends, and their friendship deepened, one waited for the other, and as he talked, the bird would listen as if it knew all he said.

After a while, a great sorrow came to the youth, his mother died suddenly, and he was left alone in the world. It was so great a sorrow that it seemed almost to break his heart, and he thought the world would never be the same again, all the sunshine had gone out of it.

When next he passed down the glen, he heard the thrush's notes and the song was so plaintive and so sweet that it brought back all his sorrow and he bent his head, and wept. In the evening the thrush was waiting for him, and came down from the branches and let him take it up in his hands, and then he spoke endearing words, and stroked its feathers, and said he wished it would come home and live with him always, that his heart might be lightened by its song. The bird looked up at him so knowingly and roguishly that he smiled. Then he set the bird down and rose to go.

As he moved away he turned once again to look at the bird, when lo! it was gone, and there stood there, instead, a maiden so bright and beauteous, so bewilderingly lovely, that at first he could not speak for wonder. At length he stammered out the question: "Who art thou?"

And the maiden smiled and answered: "I am the fairv of the glen. I am here because of thy kindness and thy goodness. I knew thy love and devotion to thy mother, and then I wondered if thou wouldst be kind to birds, and all creatures God had made, and so I came to thee, day by day, and saw thy kindness to all things living. And now, because thou art gentle and tender-hearted, I can trust myself to thee, and I am thine."

The story has its meaning. Spring is coming round again, and the birds will be flitting here and there, building their nests in which to rear their young; then be ye also kind. Unknown to us, the Great Spirit is trying us by our daily actions, and with Him not a sparrow is without its value. If we are kind to the things His hands have fashioned so wondrously, He gives more of Himself to us; if we are unkind, He vanishes so that we cannot find Him.

—From the depths of despair to the heights of self-confidence—so we go; despondency, presuming; always losing our common sense on one side or another; happy if at last, through all, we can learn to spell out our lesson—"Ye are complete in Him."

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—We talk often of preparing to meet our God. Let us think of the other phrase of this same duty—preparing to leave our fellow-men. What sort of influence shall we leave behind us?

—It is always worth while to give help where you see it is needed. The one you help may not remember to thank you or show any appreciation, but God sees the deed, and is not that sufficient?

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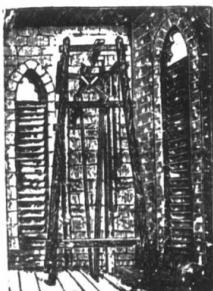
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