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

Vol. 23.]

TORONTO, CANADA, THURSDAY, OCTOBER 14, 1897.

[No. 41.

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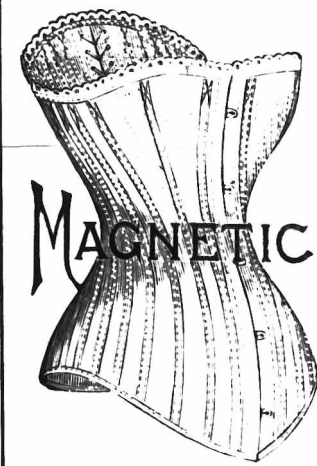
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- The Clergy and the Catechism. By Spencer Jones, M.A., with a preface by Canon George Body... 1 25
- Why and Wherefore? By the Rev. Harry Wilson, M.A., Vicar of St. Augustines, Stepney 1 35
- The Continuity of the Church of England and the Papal Encyclical.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

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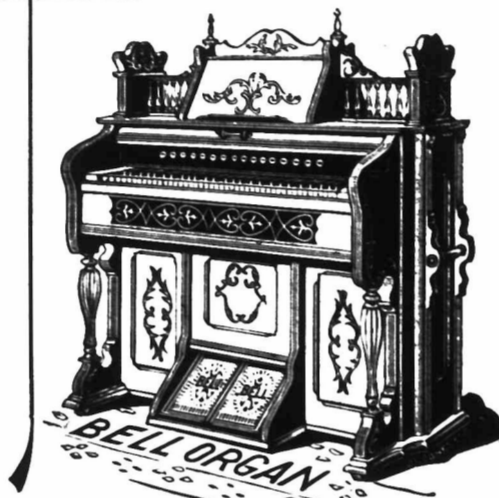
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TORONTO, THURSDAY, OCTOBER 14, 1897.

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

Lessons for Sundays and Holy Days.

Oct 17th—EIGHTEENTH SUNDAY AFTER TRINITY.
 Morning.—Jeremiah, 36. 1 Thess. 2.
 Evening.—Ezekiel, 2; or 13 to v. 17. Luke 13, to v. 18.

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

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 192, 316, 323, 555.
 Processional: 215, 433, 445, 601.
 Offertory: 227, 235, 425, 436.
 Children's Hymns: 292, 337, 340, 565.
 General Hymns: 37, 178, 243, 255, 456, 514.

NINETEENTH SUNDAY AFTER TRINITY.

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

OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

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

Epistle for Nineteenth Sunday after Trinity.

Ephesians iv. 32: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

Two classes of sins noted as grieving the Holy Spirit of God; one connected with sense, the other with the spirit of life, the one an offence against purity, the other against love. The latter is noticed here and in chap. v. To this alone direct attention at present.

i. The Exhortation: A three-fold charge. Each starting from the principle of love, but

acting diversely, according to circumstances. There is implied (1) Mutual dependence (Be kind), (2) Presence of suffering (tender-hearted), (3) the possibility of mutual offences (forgiving).

1. "Be ye kind." Assumes mutual dependence. (1) It is in our power to make men more or less happy. (2) Hence the need of mutual kindness. Not merely love, goodwill, but gentleness—the conduct opposed to roughness or inconsiderateness. Kindness in thought, word and deed. Often neglected, and much consequent needless suffering. The Christian aspect of courtesy.

2. "Tender-hearted." Implies suffering and misery. (1) Men are objects of comparison. (2) And the attitude of others should be that of Christ. (3) Partly a natural gift, but also an outcome of the Spirit of Christ.

3. "Forgiving." Further advance. (1) Has reference to those who have injured us. (2) And a special grace. Required to bless the injurious. An instinct of the regenerate heart. A requirement of the Gospel.

ii. The Enforcement of the Exhortation. "God in Christ forgave you." A fact, an example, an argument.

1. An argument, a reason. Look at the Cross. Here is all your hope. Do you plead the Divine forgiveness? How, then, can you refuse to forgive?

2. A power. A new principle enters with the love of God. We love Him because He loved us, and also those who are begotten of Him.

3. An example. We are to forgive as we are forgiven. There seem to be practical difficulties in the way. But pardon does not always exclude punishment. God punishes when He forgives. But pardon excludes malice, ill-will, vindictiveness, hatred. And our forgiveness to be like Christ's: (1) Free, without equivalent. (2) Full, without reserve. (3) Infinite—until seventy times seven. This will bring a man peace at the last, and is the surest sign of the grace of God.

THE DEATH OF CANON ELWYN.

The Rev. Canon Elwyn, Master of the Charterhouse, whose death occurred on Michaelmas Day, was one of the best known and most distinguished clergymen in the Church of England. He was educated at Charterhouse School and Trinity College, Cambridge. At the University he had a very successful career, for during his undergraduate days he carried off two University Scholarships, viz., the Bell and the Craven, following this up in the year 1849 by graduating as senior classic, the late Mr. Waddington being placed second on the list. He was elected a Fellow of his college, and remained up at Cambridge until the year 1855, when he was appointed second master of his old school, Charterhouse. From 1858 to 1863 he held the position of Head Master, and in the latter year he went to St. Peter's School, York, where he remained until 1872. He was appointed Vicar of Ramsgate in 1872, and Vicar of

East Farleigh, in the same county, eight years later. In 1885 he was appointed Master of the Charterhouse, and a year later Principal of Queen's College, London, which position he resigned in 1894, still continuing to retain his position at the Charterhouse. He was an honorary Canon of Canterbury cathedral, to which position he was appointed by the late Archbishop Tait, and his successor in the primatial see appointed him one of his examining chaplains, in the year 1884. On the death of Bishop Parry, in 1891, the suffragan-Bishop of Dover, the late Canon Elwyn was offered the vacant position by Dr. Benson, but he preferred to remain at the Charterhouse, which position he held until the day of his death. He was a great favourite with all who knew him, and, indeed, it was commonly reported that he did not possess a single enemy in the world.

DEATH OF A DISTINGUISHED OLD MARLBURIAN.

An interesting and almost unparalleled public school life ended with the death, last month, at Marlborough College, of the Rev. John S. Thomas, its bursar. Nearly fifty years ago, John S. Thomas, the son of a Cornish parson, entered Marlborough as a schoolboy, under the headmastership of Dr. Wilkinson. He saw, and doubtless took part, in the "Marlborough Rebellion," the once celebrated public school riot that had the effect of deposing the headmaster from his post. Mr. Thomas proceeded to Cambridge, where he took his degree, and returned to Marlborough as an assistant-master, under Dr. Bradley, the present Dean of Westminster. He was ordained by the Bishop of Salisbury. From that time until his death he never left his old school. He served as an assistant through the mastership of Dr. Bradley, continued under Dr. Farrar, who also had been a Marlborough assistant-master before he went to Harrow, became bursar to the college in succession to Mr. H. R. Tomkinson, a relative of Dr. Cotton, married Dr. Farrar's daughter, and died at his old school, now presided over by Dr. Bell. This famous Old Marlburian, known to at least five generations, was buried, after a funeral service at the beautiful chapel, on the 30th ult., at 2.15, in Preshute churchyard, within a few hundred yards of the school which he loved and served so well.

ARE METHODISTS BECOMING ROMANISTS?

By Rev. W. J. Taylor, rector St. James' Church, St. Mary's.

Monsignor Sambucetti, in his recent report to the Pope, made the statement that "the many secessions from Methodism during the past few years in England are to Rome." The same cable message which brought this declaration over here, says: "Cardinal Vaughan declared at the Roman Catholic Congress at Hanley, that the efforts of Roman Catholics in the future will be mainly directed towards proselytizing among

Nonconformists." Let me briefly consider the latter statement first. Reading between the lines it affords fairly conclusive evidence of the falsity of Romish statements, that large numbers are from time to time passing from the Anglican Church to the Romish. It conveys the thought that the strenuous efforts of Rome to win converts from the Church of England have been largely unsuccessful, and that, despairing of effecting this end, Romanists intend now to turn to the field of Nonconformity, hoping to win from it converts. Now, let us take the larger and more important statement, viz., that Methodists are becoming Romanists. I do not for a moment believe it is true. It is certain that Methodism in England has been steadily declining for twenty-five years or more. But why? And where do Methodists go? In answering this it is but fair to turn to Methodist sources. I think these will supply the solution. Rev. Dr. Barrett, a leading Methodist of Norwich, writes thus in the Methodist "Times": "If we consider the increase of population in this country, we must admit that Nonconformity is not as strong to-day, relatively, as twenty years ago. A good test to be found in the number of the sittings provided in chapels, as compared with those provided by the Church of England. Manchester and Salford are examples. The progress made by the Church of England is something astonishing, and Nonconformists are falling behind. There is a drifting away of the children of our richer members. We ought to look at the fact and consider the remedy." The Methodist "Times" makes the same admission, and says: "What we Methodists want above everything else, is more personal religion of a manly and magnanimous type. Many of our largest chapels are half empty. For various reasons, where we were once strongest, we are now comparatively weakest." As an evidence of this, it is stated that in the parish of St. Paul, Middlesborough, dissent has, within the last three years, given up two chapels, owing to the poverty of the district, but these have since been acquired by the Church, and are being carried on as mission rooms. In a leading Methodist journal a wealthy layman offers prizes to the value of £100 for the best solution of this problem: "The leakage of Methodism, and how to arrest it." Some time since, that honoured Methodist divine, Rev. Hugh Price Hughes, said: "The greatest event of the last century was the revival of the Church of God, through the efforts of the Wesleys; the greatest event of the present century is the revival of the Church of God through the efforts of the Church of England." Let it be noted that the revival of life in the Church of England is not in attacks upon Methodism. Rather is it by the work of such an agency within the Church as the "Church Army," which is an untold blessing to both the bodies and souls of hundreds of thousands of non-church-goers throughout the land. This body, which is an integral part of the Church of England, is as old as the Salvation Army, many of its features having been copied by the latter organization. Its methods, however, are shorn of some of the objectionable features of the army of "General" Booth. Throughout the whole Church there is in-

creased life and activity, and that not only in agencies such as sisterhoods and brotherhoods, Church congresses, and "missions" to "all sorts and conditions of men," but in the life which is born of the Holy Spirit of God, without which all machinery, however perfect and elaborate, is but as sounding brass and tinkling cymbal. Two things especially impressed me when in England three years ago. The first was the large percentage of men, in comparison with Canada, and especially the United States, attending the church services; and secondly, the way the Church is attracting the young. In Canada, alas! it is often said, especially in country places, "We cannot keep our young;" in England a Nonconformist lady said to me: "So many of the young people who have been brought up dissenters will go to the Church." This is a happy condition of affairs, and augurs well for the future of the Church. The renewed life of the Church in England is indeed so apparent that men are taking knowledge of her work for God and for humanity, as they did not half a century ago. The "Times," in a recent leading article, sums up the whole situation in a paragraph, which says: "Two things distinguish the present position of the Church—its enormous increase, and the growth in it of a larger toleration." To conclude, then, I think it is obvious that Methodists are not becoming Romanists, but they are going back to the Church of the land—the children are going back to their mother. It will be a distinct gain to the Church to receive into her fold those who are as godly in their lives as are the great majority of the Methodists in England. Thankfully, not boastfully, she is welcoming them back, opening her arms to receive those who were, one hundred years ago, often chilled by neglect. When the Church of England in Canada becomes filled with the same spirit of devotion to her Lord and Master, Jesus Christ; when she, by love and prayer, and self-denial, goes out of herself, and "constrains the people to come in," and when the people of this land learn to value the worship of Almighty God by a liturgy, then similar things may be recorded by the Church of England in this land.

HURON LAY-WORKERS' CONVENTION AND DIOCESAN RE-UNION.

The arrangements for the above interesting gathering, which comes off on the 27th, 28th, and 29th inst., are nearly completed. All who intend to be present should send their names as early as possible to F. T. Harrison, Custom-house, London, Ont.

REVIEWS.

"Toinette and Other Stories," by Barbara Yechton, author of "Ingleside," etc. Illustrated by Minna Brown, 12 mo. cloth, pp. 129, 75c. New York, Thomas Whitaker; Toronto, Rowsell and Hutchison.

This belongs to a series of very pure and helpful literature, that is specially written for a class that is exposed to peculiar forms of temptation—the young girls that are engaged in the many forms of business belonging to our large cities. Its tone is shown in its being dedicated to the Girls' Friendly Society, and these three short sketches, on distinctively Church lines, are interesting, kindly, and

full of wholesome instruction, such as you would wish to put into the hands of a young person going out into the world for the first time. The volume is neat and taking in its firm binding.

The Rev. Francis Washburn writes on "An Imperilled Faith," with excellent intentions, but with doubtful success. We believe that the faith of the Gospel is more imperilled by those who disparage the discoveries of science than even by the worst of the innovations among the higher critics. We recommend to Mr. Washburn the utterances of the Bishops at the Lambeth Conference on this subject.

Magazines.—The July number of the Critical Review is excellent. The articles are not merely very readable, but they are nearly all the work of men who have earned a right to criticize the books in which they here give an opinion. Thus, the Rev. Arthur Wright gives a good account of Mr. Badham's attempt to explain the composition of our Gospels, and Dr. Plummer gives a hearty commendation to Prebendary Gibson's book on the thirty-nine Articles. Here is a passage which should be recommended to all students of theology. "This exposition of the Articles may be heartily recommended for its historical treatment of matters of controversy. The history of doctrines must be studied, if the pacification of Christendom is ever to be accomplished; and whatever aids this kind of study is very welcome." Of Dr. Hort's "Christian Ecclesia," Mr. Boys-Smith says that these lectures "are as interesting and weighty as any (of the same author) that have previously appeared." Dr. Marcus Dodds gives a very qualified judgment on Dr. E. A. Abbott's "Spirit on the Waters." We are specially glad to note Mr. Vernon Bartlett's strong commendation of Mr. Brightman's Liturgies. It would be almost impossible to speak too highly of what he properly calls "this monumental work." So far we have only touched upon the rich contents of this number; and we can further refer to only a few of the valuable notices of recent theological and philosophical literature. We would specially draw attention to the article by the Rev. D. M. Ross, on M. Auguste Sabatier's most valuable "Sketch of a Philosophy of Religion in Accordance with Psychology and History." Students of theology can hardly dispense with this most excellent review.

Equally good are the recent numbers of the "Expository Times." We are introduced to Professor Hommel's dealing with the higher criticism, to sundry learned speculations on early Biblical names, to Bishop Westcott's valuable book on the Revised Version. Then we have an interesting notice of Professor A. B. Davidson by one, who, we think, was a pupil—D. Salmond, of Aberdeen. Professor Sayre carries on his "Archaeological Commentary on Genesis." Mr. W. E. Chadwick gives notes from Dr. Hort's "Ecclesia." Dr. Briggs continues in two numbers his essay on "The Wisdom of Jesus, the Messiah." We may repeat once more that there is no better periodical than this for the teacher and preacher.

Harper's for October includes the following articles: "The Strategic Features of the Gulf of Mexico and the Caribbean Sea," by Captain A. F. Mahan, U.S.N.; "The Golfer's Conquest of America," by Casper Whitney, illustrated by A. B. Frost, E. C. Peixotto, and Henry McArthur; "Kilanea, the Home of Pele," by Professor Wm. Libbey, illustrated from photographs taken by the author; "The Century's Progress in Chemistry," by Henry Smith Williams, M.D.; and "The Future of Railroad Investments," by W. A. Crane.

Scribner's for October has, among other articles: "The Wreck of Greece," by Henry Norman, illustrated from the author's drawing and photos. Six full-page golf pictures

by A. B. Frost. The sixth paper on the conduct of a great business is devoted to the business of a newspaper, and is fully illustrated by W. R. Leigh. "Cecilia Beaux," by William Walton, and "The Life of a College Professor," by Bliss Perry.

The Arena for October continues the battle for reform. Hon. Chas. A. Towne's article, "The New Ostracism," is in the author's best vein. Herman E. Taubeneck continues his attack on concentrated wealth. Judge Walter Clark writes on "The Rights of the Public Over Quasi Public Services." The editor's article on "Prosperity, the Sham and the Reality," is one of his strongest and best. Mary Platt Parmelee's article on "Jefferson and His Political Philosophy," is original and forceful. B. O. Flowers, in "The Latest Social Vision," discusses Bellamy's "Equality." "The dead hand in the Church," by Rev. Clarence Lathbury. "Hypnotism," by Marion L. Dawson, B.L. "Suicide: Is it Worth While," by Charles B. Newcomb, and "Plaza of the Poets," completes the number.

In McClure's for October, a very notable article is Mr. Bernard P. Grenfell's account of how he and his associate, Mr. A. S. Hunt, found the lately recovered manuscript of the "Sayings of Christ." The article is of great interest, for it tells from the knowledge of an actual explorer, how points for Egyptian archaeological excavations are chosen and just how they are conducted, and the recovered papyri are preserved and studied.

The National Magazine, of Boston, for October has one of the most artistic covers of any magazine. The conception "Hail to the Harvest Moon," is exceedingly appropriate, and conveys a strong suggestion of the bountiful crops and good times. The National Magazine has moved to its new quarters, 91 Bedford Row, Boston.

LAMBETH CONFERENCE.

Report of the Committee on Foreign Missions
Continued.

II.—To the Followers of Judaism.—On the second sub-head, "Judaism," your committee have to report as follows:

It is difficult to ascertain the number of Jews by race and religion now in several parts of the world. The total number is probably less than ten millions. Of these Europe contains about eight millions. America about one million. Africa about 350,000, Asia about 300,000, and Australia about 20,000. These are rough estimates, but they come in the main from a well-informed quarter. Jerusalem is again a city of the Jews, about two-thirds of its total population of 60,000 being Jews: whereas 20 years ago the proportion was trifling. In England, which contains from 100,000 to 120,000 Jews, they are chiefly congregated in London. Five parishes in the Deanery of Spitalfields, with a total population of 56,000, have 34,000 Jews. In the United States, the largest number of Jews is found in New York. Other cities with large Jewish populations are Cincinnati, Philadelphia, Baltimore, New Orleans, Chicago.

Several agencies exist in connection with the Church for the purpose of evangelizing this people, viz., the London Society for Promoting Christianity Amongst the Jews, the Parochial Mission to the Jews' Fund, the East London Mission to the Jews, Jerusalem and the East Mission Fund and the Society for Promoting Christianity Among the Jews, in connection with the American Board of Missions. There are besides other active agencies carried on by other bodies, or of an undenominational character. The number of these missions, and their independent action, lead often to an overlapping of their operations, which must be both wasteful and hurtful; and Jewish enquirers are apt to wander from one to another without obtaining lasting benefit from any.

The evangelization of the Jewish people is beset with special difficulties. At the outset we are met with the formidable difficulty of finding duly quali-

fied missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms drawn, as they hold, from a religion once divinely given. Again, the consequences of receiving baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ, increases the difficulty of the case.

The evidence at the disposal of your committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him who is the theme of the New Testament. The New Testament, which has been translated into Hebrew and other languages for the use of the Jews, is widely read by them; but the doctrines of the Holy Trinity, and of the Atonement, seem almost insurmountable obstacles in the way of many.

When religious knowledge has spread among the Jews, the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favourable in this respect, that their Scriptures are our Scriptures, and their God and Father is our God and Father. It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isaiah xxvii. 12, Jeremiah iii. 14), "Ye shall be gathered one by one, O, ye children of Israel;" "I will take you one of a city, and two of a family, and I will bring you to Zion."

Medical Missions are carried on in many places with much success. The Anglican Church appears to be fitted in a special manner to gain the good-will of the Jews, first, because the English-speaking people show themselves just and kindly towards their race; and also because the liturgical services of the Church are such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them. But one of the greatest hindrances which impede the work arises from the strange lack of interest manifested by the Church in the Evangelization of the Jews. But scant attention is given to their religious needs, and missions to Jews have shared but little in the rising tide of evangelistic effort which marks our age. Yet our Lord gave them precedence and the Gospel is the power of God for salvation to the Jew first.

Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the annual Day of Intercession be held in behalf of the Mohammedan and heathen world only and not also for the salvation of Israel? If this great work were given its true place in the missionary efforts of the Church we might surely expect that a far richer blessing would descend on her labours than even now is vouchsafed her.

As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity; while on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances.

(III.) To the Followers of Islam.—(a.) Islam is distinct from both Judaism and heathen religions, and needs special attention and treatment.

Your committee would base the claims of Islam on the missionary energy of the Church on the following considerations:

(1) The number and distribution of professional Mohammedans. The total population of the world is estimated at 1,500,000,000, of these one-seventh are Mohammedans, distributed as follows:

In Europe	5,750,000
In Asia and the Eastern Archipelago.....	169,000,000
In Africa	40,000,000
In Australasia.....	25,000

more than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being returned at the last census as 57,321,164, and therefore have a special claim on the charity of their more favoured fellow-subjects.

(2) The character of Islam. The amount of truth contained in Islam, such as the doctrine of the Unity, Personality, and Sovereignty of God, and some good habits inculcated, such as the habit of worship, and temperance in certain matters may be used as a foundation on which to build the superstructure of Christian truth.

(B) With regard to what has been done, and what is now being done, the committee would call special attention to the inadequacy of our efforts.

Until the present century very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work such as has been begun in the Diocese of Lahore, and some other parts of India, and which has already borne considerable fruit.

The attention of the committee has been called to the following special works already undertaken:

- (1) The temporary suspended work in Constantinople;
- (2) The educational and other work in Egypt, Palestine, and the adjacent countries;
- (3) The pioneer work in Persia and Arabia;
- (4) The work in India, especially in the Punjab, and in Madras;
- (5) and last, but not least, the effort of the Bible societies to circulate the Bible among Mohammedans.

(C) The opportunities of the present time. Under this head it is to be noticed that:

- (1) Never since the crusades has the attention of Western Christendom been so forcibly directed to Islam and its followers as at present.
- (2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.
- (3) The toleration which follows in the wake of civilization generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognize.
- (4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.
- (5) The abolition of the legal status of slavery in parts of Eastern and Western Africa, sets slaves free from the necessity of professing the religion of their master.
- (6) Some recent political events in Africa have tended to lower the military prestige of Mohammedanism in that country.

(D) The methods to be employed. The committee would call the attention of those concerned in this work to the following points:

- (1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the nature of God, the Holy Trinity and Unity, the Divine Sonship of Christ, the character of God, the balance of moral attributes in God, the essential

character of morality, the nature of sin, the need of atonement and holiness.

(2) That it is essential that there should be on the part of missionaries, a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the the doctrines of Islam and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.

(3) That missionaries should, as a rule, not be sent, singly, in order to avoid those false charges against their moral character which are a favourite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(E) The direction which our efforts might most profitably take. It is to be noted under this head.

(1) That there are special opportunities for such work at the present time in the Dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the Central Soudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B.—Development of Native Churches.—In considering the "Development of Native Churches" your committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts, have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads:

1. The races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.

2. Races independent and likely to work out in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific islands.

3. Races wholly distinct and existing side by side where both are expanding and not amalgamating, as in South Africa.

4. Races independent and likely to work out their own development and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native ministry exists ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organization of a Maori Church.

Similar evidence has been given as to the Indians of North America, though they are vastly more numerous than the tribes of New Zealand, and, perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labours, autonomous Churches supported and governed in whole or in part by the native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail

all the facts as presented to us, we have tried to summarize in each case the main facts and to indicate where development is evident. In doing this we have had regard to the development of the Church (a) in its organization, and the establishment of a native ministry (b) in self-support, (c) in spiritual character, and (d) in self extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.

India.—(a.) Organization.—The Church in India has attained to a considerable degree of organization, both by the development of the episcopate, and by the formation of Diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelizing their own countrymen is small.

(b.) Self-Support.—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of missions in India.

(c.) Spiritual Character.—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counterbalanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(d.) Self Extension.—With some bright exceptions, especially in parts of Southern India and of Ceylon, there is a want of definite effort for self extension originating in the Church itself.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—The annual Harvest Festival was held on Wednesday, Sept. 29. The decorations, though not in abundance, were effective. The work of adornment was confined to the sanctuary, pulpit, lectern and font. Instead of a sermon, the choir sang a Harvest Cantata, which occupied forty minutes. The performances of the choir, with Mr. Gattward's fine accompaniments on the grand organ, are always counted as one of the musical events of the city. On Sunday, Oct. 3rd, the festival services were continued, bearing reference to the Festival of St. Michael and All Angels, the Brotherhood of St. Andrew's and the Harvest Thanksgiving. Eloquent sermons were preached by the Lord Bishop of the diocese, and the Ven. Archdeacon Brigstocke, of St. John, N.B.

Important meetings of Brotherhood of St. Andrew.—A most successful convention of the above organization, lasting two days, has just closed, and about 60 delegates took part in the sessions, services and conferences. From the opening celebrations of Holy Communion, on through the service and splendid charge delivered at St. Paul's by Rev. E. A. Harris, Mahon Bay, at the various conferences at the C. of E. Institute and public meeting on Saturday, and the services on Sunday, the spirit of God could be clearly felt directing the hearts and minds of all in the great work about which they had come together. The New Brunswick delegation numbered about 20, that

from Nova Scotia outside the city, 12, city itself 28. All the lay speakers who joined in the discourses showed an earnestness that must have gladdened the hearts of the clergy, a large number of whom attended the sessions. The convention was fortunate in having the Bishop with them a part of Saturday afternoon and at the public meeting on Saturday evening and mass meeting on Sunday afternoon. His words never fail to be listened to with profit, and were particularly solemn in the address upon "Sonship," and full of wholesome advice when speaking to men only upon the duty of living clean lives by purifying body and mind and using both to God's glory. Very Rev. Dean Partridge, of Fredericton, so well known in Halifax, also took an active part in all the meetings, and was particularly impressive in the words of farewell at closing service. Archdeacon Brigstocke of St. John, was also listened to with interest by all the delegates, and his address on Sunday was one of the strong ones of the convention, upon the subject "God and the Soul." Rev. E. P. Crawford, of St. Luke's, Halifax, is an enthusiastic Brotherhood rector, and the men listened to his words on every occasion with pleasure. He spoke strongly upon purity of speech at the mass meeting. Rev. E. A. Harris' "charge" will probably be printed in full, as it contained much that was calculated to stir up the men of the Brotherhood and to urge them on to renewed efforts on behalf of Christ's kingdom. Rev. W. J. Armitage preached the sermon in St. Paul's on Sunday evening from text, "Son, go work today in my vineyard," which was listened to with deep attention by a large congregation. The officers of the convention were: President, A. B. Wiswell, Halifax; vice-president, C. A. Evans, Halifax; secretaries, H. E. Mahon, Halifax; H. H. Pickett, St. John. The next convention will likely be held at Fredericton, N.B. The Brotherhood at Toronto and also in England, sent greetings. Prominent laymen present were C. S. Wilcox, M.P.P., Windsor; W. S. Fisher, H. C. Tilley, St. John, N.B.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Quebec.—The following appointments have been recently made by the Bishop: (1) The Rev. C. E. Bishop to Hereford, (2) the Rev. J. Almond to be priest in charge on the Labrador, (3) the Rev. J. S. B. Dickson to Agnes, Lake Megantic, (4) the Rev. E. U. Brun to St. Ursule, (5) the Rev. W. A. Gustin to assist in the Mission of Ireland during the Rev. W. G. Faulconer's absence in England, (6) the Rev. Geo. Pye to assist on the Labrador, (7) the Rev. F. G. Vial to assist at Stanstead and Beebe Plain.

North Hatley.—On the 10th ult. the Lord Bishop consecrated the Church of St. Barnabas. The majority of summer visitors had gone home, yet more than a hundred people assembled, and took a much gratified interest in the service, a large number communicating. The sacred interior showed a profusion of flowers arranged with good taste. His Lordship wore scarlet robes, and his pastoral staff was borne by the Rev. A. Stevens, acting chaplain, who also read the Gospel; Rev. Ernest King, the incumbent, gave a brief history of the building. The Bishop's sermon, it is almost needless to say, was appropriate and impressive. A new font, prayer-desk, pulpit and credence table had just been put in their place. The grounds about the building have been graded and laid out at considerable cost, under the voluntary and skilful superintendence of Mr. J. Fisher, Satterthwaite, C.E. In the afternoon Rev. R. C. Tams read the litany, and the Bishop gave an exceedingly interesting and instructive address upon the recent Lambeth Conference and other important matters connected with his visit to England, and was also so kind as to include Eustis in a similar benefit in the evening.

Sandy Beach.—The Bishop lately held a Confirmation in St. John's church. The number of candidates (twenty-three) was larger than usual.

owing to the fact that several older ones, who had missed the opportunity of being confirmed in former years, were able to be present on this occasion. The service throughout was hearty and enjoyable, and the congregation seemed to be deeply impressed by his Lordship's words of warning and encouragement in the two addresses he delivered.

Magog.—Our Harvest Thanksgiving services were held on Sunday, September 19th, with suitable decorations, but the weather was not favourable. Offertory for the Pension Fund of the Church Society, \$5. Collected by Miss Minnie Willows for the Bible Society, \$12.20.

New Carlyle.—The Bishop lately held a Confirmation here, when twenty-one candidates were presented for the Apostolic rite of the laying on of hands, two of whom were from Paspebiac. The church was crowded. The service throughout was most hearty and impressive, while the Bishop's addresses were listened to with the utmost attention. On Monday, the 23rd, the great event to which all had been looking forward took place—the consecration of the new church. Long before the hour for service the church began to fill; at 10 a.m. the service commenced. The church, seven years ago was commenced by the Rev. F. M. Webster, the former rector. Gradually year by year one part after another has been completed till to-day this congregation possesses one of the finest country churches in the diocese.

MONTREAL.

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

Bishop's Court.—The first meeting of the Clerical Society was held last Monday evening, when between 20 and 30 members were present. His Lordship Bishop Dart, of New Westminster, and Rev. L. Norman Tucker, of Vancouver, were also present. His Lordship Bishop Bond and Dean Carmichael occupied their usual chairs.

Dunham.—Opportunities for female education here are good, thanks to that splendid and successful institution, Dunham Ladies' College. With the boys, however, it has been different. After finishing with the village school they have had to leave their homes in order to pursue their studies. To remedy this defect the parents here have prevailed upon the rector of Dunham, the Rev. N. A. F. Bourne, M.A., to open a boys' school which would teach the higher English branches. It is expected that the new school will be well patronized.

Montreal.—A most successful concert was held last evening at the parochial hall of St. James the Apostle, in aid of the Ministering Children's League, a large number being present. His Worship Mayor Wilson Smith occupied the chair, and in complimentary terms reviewed the work done by the league under Miss Wray's presidency. The programme was a splendid one, and excellently rendered. Those who took part in the carrying out of the same included Mrs. and Miss Clara Parratt, Mrs. Wallace, Miss Ella Walker, Mrs. Belle Harrington Hall, Messrs. J. G. Poole, J. H. Parker, Robert Anderson, Roland Paul, and the Rev. Canon Ellegood.

ONTARIO.

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

Deseronto.—The annual Harvest Festival services of St. Mark's church were of unusual interest and attractiveness this year, as they came at the end of the last and successful effort to wipe out the debt on the beautiful church building.—St. Michael's and All Angels' Day was the day selected for the occasion. In the morning there was a well attended celebration of the Holy Communion, and in the evening a large congregation assembled to take part in the special Thanksgiving service. The decorations and the music were carefully prepared and attractive, and an eloquent

sermon was preached by the Rev. G. R. Beamish, of Kingston. Before the third hymn the curate, Rev. J. H. H. Coleman, announced that the church debt had been covered by subscriptions, payable this year, and that there would be a balance of nearly \$50 for necessary repairs. The Doxology was then sung by the congregation with much feeling and spirit, all rejoicing at the removal of the incubus which had long lain on the parish.

Cloyne.—The Harvest Thanksgiving Festival was held in the village on Wednesday, Sept. 8th. Divine service was held in the Town Hall at 10.30 a.m., being the great Thanksgiving service of the Catholic Church in all ages, the Holy Eucharist. The priest of the mission was celebrant, and the preacher the Rev. F. D. Woodcock, of Camden East. Dinner was served at noon in the grove on the shores of Salt Lake. Tea was served at 4.30 and at 6.30 evensong was said in the hall.

Flinton.—The Harvest Thanksgiving was held on Wednesday, Sept. 15th. No dinner or tea was held this year, but the people were supplied with envelopes, and a Thank offering for the harvest was placed on the altar during the services of the day. The services were as follows: At 8 a.m. the Holy Eucharist; at 10.30 a.m., matins and sermon; at 7.30 p.m., evensong and sermon. The preacher was the Rev. G. R. Beamish, M.A., of St. George's cathedral, Kingston.

Harlowe.—The Thanksgiving service was held on Thursday evening at 7 o'clock in Pipe's school-house. The school was tastefully ornamented (thanks to the energetic work of Miss Reid, the school teacher.) The building was filled to its utmost capacity and a bright, hearty service of Thanksgiving was rendered to Almighty God for the bounteous harvest. The Rev. Mr. Beamish preached the sermon. In the course of his remarks the preacher exhorted the people to do their utmost to build in their neighbourhood a church to the glory of God. Let us hope it may be soon accomplished.

TORONTO.

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

Bishop Strachan School.—The names of the successful candidates for University matriculation this year are: Full matriculation: Miss Isabel A. Biggar with first-class honours in French; Miss Emily C. Hart. Part I.—The Misses Irene Nouise, Maud E. Parkin, Ethel Saunders, Mary I. Casey, and Ethel E. Spencer. Miss Isabel Biggar was head girl of the school last year, and winner of the medal presented by his Excellency the Governor-General, for general proficiency, and also of the first French prize. She is now spending her last school year in France in accordance with her desire to perfect herself as far as possible in that language, which she already speaks with great fluency. Miss Emily Hart will continue her studies at Trinity College.

Holy Trinity.—The first monthly meeting of the branch of the Woman's Auxiliary to Missions was held in the Bible class room, Holy Trinity school-house, at 10.30 on the morning of the 5th October. There was a large attendance of active workers and others. The business meeting was preceded by prayer and praise, the very appropriate and beautiful litany of intercession being read by the rector of the parish, Rev. Dr. Pearson, after which Mrs. Thompson, president of the branch, took the chair, on her left being seated the secretary, Mrs. George Holmstead. The first item of business was the reading by the rector, before he withdrew, a letter from Rev. Mr. Law, of Haliburton County, stating his great need of an altar-cloth, the rector suggesting to the active workers among those present that they take into—the words of the coming Lieutenant-Governor—their "serious consideration" the granting to Mr. Law the very necessary gift, the rector stating that Mr. Law did not ask for an altar-cloth of elaborate and costly workmanship, but rather for something

quite unpretentious, though perforce, with appropriate design. On the withdrawal of the rector there was much discussion as to ways and means, when it was finally decided, on a resolution by Mesdames Hammond and Ince, that the matter be left to the first vice-president, Mrs. Fletcher, who would report at next Tuesday's meeting. The agenda was then proceeded with, the secretary reading the report of last monthly meeting, which was indeed "looking backward" when we remembered that it referred to last February, and which was reported at some length in these columns. The treasurer, Miss Selby, being absent from town, her report was read by the secretary, the balance in hand proving itself no Klondike mine. In the budget of correspondence were several appeals, it being finally resolved to give precedence in the first place to those from our own diocese, making and sending to Rev. Mr. Law, of Haliburton, the very necessary altar-cloth, and in response to Rev. F. W. Sheppard's appeal, also from Haliburton County, for Christmas presents for one hundred scholars, to contribute as our share fifty gifts. After Christmas other appeals would be considered. Mrs. Banks, of York Mills, who visited the branch, stated that Mrs. Williamson, the diocesan president, had recently visited Ottawa, in the interests of the new Victoria Hospital (Blackfoot hospital) and had been successful in obtaining a definite promise in writing from the Indian Department of six hundred dollars for necessary plumbing, etc., etc., at the said Blackfoot Hospital. The secretary laid on the table several copies of the Saltcoats Cottage Hospital Quarterly, reading in connection therewith an interesting letter from the editor, Rev. T. A. Teitelbaum, of Saltcoats, Assiniboia, containing an earnest appeal for necessary funds to free the hospital from debt. One can only pray that funds may be forthcoming for the carrying on of this great and noble undertaking. There being no time to consider and talk over the great Jubilee ceremonies in connection with Holy Trinity church, the meeting then adjourned until the 12th inst.

Church of the Messiah.—The Rev. C. C. Owen, of Winnipeg, preached in this church on Sunday morning last.

The Lord Bishop of Rochester, England, arrived in the city last week. During his stay in the city he was the guest of the Rev. Provost Welch, of Trinity College.

St. Mary Magdalen.—The Harvest Festival services of this church were held on Friday of last week. The preachers were the Lord Bishop of Rochester and Rev. H. P. Lowe. On Sunday, in the morning Rev. C. S. Goodman, and in the evening the Rev. Provost Welch preached a most earnest sermon to a packed congregation.

The fourteenth annual meeting of the Alumni Association of Wycliffe College was held in the College library last week. The sessions began by a Communion service in the College chapel, at which Bishop Sullivan gave an inspiring address.

St. Jude's Church.—The annual Harvest Thanksgiving service was held in St. Jude's church on Thursday evening, Oct. 7th. The service was conducted by the Revs. C. H. Shortt and F. H. Hartley, the lessons being read by the Rev. G. F. Davidson. A very impressive sermon was preached to a congregation numbering one hundred and fifty by the Rev. C. A. Seager, rector of St. Cyprian's church. The choir, under the able management of Mr. C. W. Edwards, rendered their part of the service well, and both are to be very heartily congratulated on its successful issue. The church was very beautifully decorated with grain, flowers, fruit and vegetables.

St. John the Evangelist.—The Harvest Home Festival was held in this church on Sunday last. The rector preached in the morning, and the Rev. Prof. Clark preached in the evening to a very large congregation.

Holy Trinity Young People's Guild held its annual general meeting last week, and elected the following officers for the coming season: The Rev. John Pearson, D.C.L., hon. president; the Rev. B. C. H. Andrew, warden; Mr. C. J. Agar, president; Miss Hurty, 1st vice-president; Mr. Chas. H. Hewitt, 2nd vice-president; Mr. W. G. Kinsman, 3rd vice-president; Miss E. G. Hill, secretary; Miss Emily Baker, assistant secretary; Mr. S. D. Caswell, treasurer. The proposed programme for the season, submitted by the Executive Committee, was adopted.

St. Phillip's.—The Harvest Festival service was held in this church on Sunday last. The rector, Rev. Canon Sweeny was the preacher in the morning, and the Rev. C. S. Goodman, in the evening.

Wycliffe College.—Bishop Baldwin, in his address to the College, drew attention to some features of the recent Lambeth Conference, in connection with missions. There seemed to be a consensus of opinion at the conference, he said, that no matter how divergent their views on other matters, Christ's Gospel was to be spread at every cost. (Applause.) There were 104 Bishops at the conference, the largest number that had ever gathered. Of Dr. Temple, the Archbishop of Canterbury, who presided, the speaker said he thought no one in England had done more for missions. Brief descriptions of a number of the more prominent missionary Bishops who were present, and their work, were sketched. Bishop Tucker, of Eastern Equatorial Africa, the third occupant of the see, was highly spoken of. In the speaker's opinion, he was not in robust health, and he had endeavoured unsuccessfully to persuade him to come to Canada for the winter. Bishop Tugwell's career, in Western Equatorial Africa, was also referred to. Bishop Taylor Smith, of Sierra Leone, who is a great favourite of her Majesty, and has been the recipient of great kindness at her hands, because of the fact that he was present during the last illness and death of Prince Henry of Battenberg, for whom he ministered on that occasion, was likewise the subject of comment. Her Majesty, in speaking to him of that affair, said: "What can I do for you?" "O, your Majesty," he answered, "my heart is in Sierra Leone." (Applause.) If he were a young man again, continued Bishop Baldwin, there was nothing he would sooner do than leave his native shores and engage in work in the foreign field. He trusted that the young man who now leaves for the distant field would remember that he carried with him the prayers and sympathies of many consecrated Christians at home.

Creemore.—The Rev. Charles Owen and Mrs. Owen will leave shortly for the Blackfoot Reserves, where Mr. Owen will in future be the missionary in charge of the South Camp Home for Indian Boys.

Markham.—The Rev. H. Hughes, of the Diocese of Antigua, conducted the services in Grace church, also at Stouffville on Sunday last.

Chester.—St. Barnabas.—Harvest Home Festivals were held in this church recently. The church was most suitably decorated, and the music which was specially prepared, was exceedingly well rendered. The preachers were the rector, Revs. T. L. Starr, and J. Rounthwaite.

Longford Mills.—The hall was crowded last Thursday evening, when the congregation assembled to bid farewell to their pastor. The chair was taken at eight o'clock by James McPherson, Esq., J.P. of Appin Place, Longford Mills. The speakers being the Rev. Canon Green, of Orillia, Rev. Chas. Brooks, B.A., the incoming pastor, and Dr. Burt, all of them testifying to their regret at the Rev. Arthur Gadd's departure, and wishing him Godspeed. Music was provided by the choir, under the leadership of the Misses McPherson, and refreshments were provided by the ladies of the congregation. The following address, with a purse containing \$87, was presented

by the Churchwardens, Messrs. Hess and Peacey, on behalf of the congregation, to the Rev. Arthur Gadd, who was deeply moved by this expression of their loving esteem:

"Having learned with unfeigned regret of your decision to resign the pastorate of this mission to take an arts course, we members and friends of the Church of England do especially at this time wish to express our deep regret at parting with you as our pastor, after 17 months' faithful labour amongst us. You have been a welcome friend to the needy, generous, benevolent and energetic, and a kind, true spiritual adviser to us all, and we feel that you have done much to strengthen the cause of Christ and His kingdom in all parts of this mission, and we part from you with feelings of mingled affection and regret at losing such an energetic, honest, hard working pastor, and upright, fearless, God-fearing man, and we take this opportunity of wishing you every possible success in your studies and ministry, and ask you to accept as a slight token of our esteem and appreciation of the valued services rendered in this mission, this purse, and trust that God in His all-wise providence may long spare you to be a messenger and minister unto His people. Signed on behalf of the C. of E. congregation at Longford, H. E. Peacey, John Hess, churchwardens."

The Rev. A. Gadd preached his farewell sermon on Sunday, Oct. 3rd, his university course commencing on Monday, Oct. 4th.

Hawley.—A Church history lecture, illustrated by many and very beautiful magic lantern slides, was given by the Rev. Herbert Symonds, of St. Luke's, Ashburnham, in the new church building of the Hawley and post settlements, Clandos, in the neighbourhood of Coe Hill. The lecture was in every respect all that could be desired, and a great success was the fulfilment of a long-standing promise which had been eagerly anticipated for some months past. The entire settlement turned out to hear it, crowding the building to the doors, and it is sure to live in their memories for many a day to come. There were only two families out of the two settlements which failed to attend the meeting. People came from all directions, and all returned home much pleased. The lecture was attended freely by members of different denominations, and all were equally interested and well satisfied. Mr. Symonds commenced by giving a brief sketch of the planting of the Church in England to the early British missionaries, and of the reverses suffered through the Saxon invasion, and their ultimate victory. He also made special mention of the Augustinian mission, and then spoke of the gradual growth of Roman power and influence, which soon called so loudly for reform. From this the lecturer passed on to treat of the Reformation itself, which, as he pointed out, was but the reformation and cleansing of the ancient Church without any revolution. Special mention was made of the two Prayer Books of Edward the Sixth, stating in what way uniformity and harmony was arrived at, and how the mean was struck between the two extremes. The persecutions of the Church was dwelt upon, its steadfastness and fidelity in time of severe trial, and while the persecution of one particular body was referred to, it was impartially pointed out that there was also persecutor and cruelty shown by the opposite side. Christian toleration as we understand it was little known there in those days. Some brief remarks were made upon the beauty and grandeur of our abbeys and cathedrals and their architecture. The historical part of the lecture concluded with the story of the Spanish Armada, and England's providential deliverance. Church work in this north-eastern portion of the mission was only commenced about a year ago, but it has been going forward very steadily and successfully, and now a small church has been hastily reared up—dimensions 32 by 20—and the services are being well and regularly attended, but a debt of about \$100 has been incurred already, and \$250 more are needed, and the church must be slated immediately, otherwise the services will have to be discontinued in it, as it will be too draughty and cold. All

the people, without exception, are very poor—indeed, almost helplessly poor—and it is all they can do to provide for themselves and their families. We are therefore compelled to appeal for help, or otherwise the cost must fall on the missionary.

Weston.—The Rev. C. H. Rich, who has been spending his vacation in England, returned in September to his congregation. On Wednesday, Oct. 6, the annual Harvest Thanksgiving services were held in St. John's church. It is trite to say that the decorations were beautiful, but in this case they were especially worthy of notice. Such a profusion of bright flowers, tastefully arranged, richly tinted autumn leaves, intermingled with grain and fruit, is seldom seen. Rev. E. J. Wood, of St. Simon's, Toronto, assisted the incumbent by preaching the sermon, taking his text from Matthew xxxiv. 6: "Take therefore, no thought for the morrow, for the morrow shall take thought for the things of itself," he showed the sinfulness of over-anxiety. The music was bright and hearty, the choir being assisted by Miss B. Eadie, of Toronto, whose voice is especially sweet and full. She gave as a solo "O, How Kindly Thou Hast Led Me," the music of which is adapted from Beethoven. The next work to be commenced is the building of the vestry and Sunday school. Friends anxious to contribute may send their contributions to Mrs. W. A. Scott, treasurer, or to the incumbent, Rev. C. H. Rich.

NIAGARA.

JOHN PHILIP DE SOUZA, D.D., BISHOP OF NIAGARA.

Hamilton.—St. George's held its Flower Service last Sunday afternoon, at the conclusion of which the lovely flowers and fruit were sent to the Home.

Cathedral.—An unusually pretty service was the Children's Flower Service. The sweet singing of the children, as they came forward to present their offerings was very impressive. The rector's address on the "Lord God Planted a Garden," was full of beautiful and suggestive thought. The flowers and fruit were sent to the Hospitals after service. At the morning service Canon Bland announced that the congregation had more than made up their apportionment for the Widow's and Orphan's Fund: \$127 had been asked, and some \$200 was the response.

St. Thomas'.—It is announced that their Lordships the Bishops of Toronto, Huron and Niagara will preach the Advent sermons in this church.

St. Catharines.—Rev. W. Armitage was presented with an address and a complete set of silver table service on the occasion of his leaving the diocese.

Bartonville.—St. Mary's church held its annual Harvest Thanksgiving service on Thursday evening, 30th Sept. The church was very prettily decorated with wreaths, grain, fruit, flowers, etc. Rev. C. H. Shortt, M.A., of St. Thomas' church, Toronto, preached an admirable sermon on Revelations xiv. 18. Mrs. A. S. Foster, of Hamilton, sang "The Holy City." The choir was augmented by some members of the Stony Creek choir, and the service was very hearty. Rev. Rural Dean Massey, M.A., of Hamilton, and Rev. C. R. Lee, M.A., rector of Grimsby, were present, and took part in the service.

The Young People's Society of Willing Workers of St. Mary's church held its quarterly election of officers on Thursday last, and look forward to much earnest work during the coming winter. The officers (who, according to the constitution, must be communicants) are: President, Mr. Charles Bates; Vice-President, Miss Emma Waller; Secretary, Miss Parmenter; Treasurer, Miss Bertie Bates; Guard, Mr. Ed. Waller; Ushers, Miss Hattie Seger and Mr. F. Anderson.

St. Mark's.—A large congregation was present at the annual Harvest Thanksgiving service of St.

Mark's church last Wednesday evening, 6th October. The Bishop of Niagara preached. His sermon was a powerful and eloquent one. The choir was out in good force, and, assisted by the auxiliary choir of ladies, rendered the musical portion of the service in a thoroughly hearty manner. The anthem was by Sir John Stainer, "Ye Shall Dwell in the Land," the solos being well sung by Mrs. A. S. Foster and C. Morley. During the offertory Mrs. Foster sang "The Holy City." The church was very prettily decorated for the occasion.

Elora.—On Sunday, the 3rd inst., the annual Harvest Thanksgiving services were held in St. John's church. At the morning service Bishop DuMoulin confirmed 20 candidates, who then partook of the Holy Communion with the largest number of members present at any celebration in the history of the parish. The Bishop's address in the morning was on "Faith and Duty." In the evening he preached a very eloquent, earnest and practical sermon, his subject being "Canada, Our Own Country, the Queen's Jubilee and the Lambeth Conference." The Bishop is an eloquent and convincing speaker, conveying a great deal of intelligence in a very short time. The ladies of the congregation spared no pains to make the sacred edifice look beautiful and suitable to the occasion, with a choice display of flowers, grain, fruit, vegetables and varied-tinted autumn leaves. The altar being especially worthy of note, having upon it three beautiful bouquets of flowers, a small sheaf of wheat, bunch of choice grapes, and a sickle. The musical part of the services was well rendered. The special offertory towards the church debt was handsome, amounting to \$106. The members are anxious to get the debt off, and have the church consecrated next year, which will be fifty years since the old church was consecrated.

Arthur.—We had the Bishop of Niagara here on Tuesday evening, Sept. 28th, for Confirmation, when, as was expected, there was a large turnout of the people, and a large number could not find even standing room. Eleven candidates were presented to the Bishop by Rev. F. A. P. Chadwick, M.A., for confirmation. The Bishop's address was listened to very attentively by all, as he dealt with the noble subject of the Catholicity of the Church in eloquent and appealing words. The choir sang beautifully, and after the confirmation Miss Anderson sang "The Contemplation of Heaven" most feelingly. The solemn and impressive service has left an impression on the Church people in Arthur which will not soon fade away.

HURON.

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

Tilbury Centre.—Harvest Thanksgiving services were conducted here on Sunday, Sept. 26th, by Rev. Mr. Westgate, of Comber. In this parish work had ceased for some time, but recently Rev. Thos. Dobson was appointed to the charge and has done a faithful, persevering work in reviving Church life there. There are abundant evidences on all sides that his work is being much blessed.

Millbank.—Harvest Thanksgiving services were conducted here morning and evening, Sept. 26th. The church was beautifully decorated, and the offertory was \$30.

Perth Deanery.—The fall meeting of this deanery was held at St. James' church school-house, Stratford, on Sept. 30th. The New Missions Committee, consisting of Rural Dean Deacon, Revs. Williams and Wright, and Messrs. Harron and Creary, completed the assessment of the parishes. A scheme of lectures for the various churches in the deanery was discussed, and will be put in operation at an early date.

Ellice.—A beautiful little church has been erected here this summer, and the opening services conducted by Rev. Rural Dean Deacon, in whose parish it is, are announced for Oct. 3rd. A suc-

cessful picnic, attended by many Stratford people, was held there Wednesday, Sept. 22nd, and netted about \$40. This, with the offertory at the opening services, will be applied to building expenses, which are now for the most part met. This mission is in a very healthy condition, and the little church is the culmination of faithful missionary work done there during recent years.

Comber.—The annual Harvest Thanksgiving service was held on Sunday evening, Sept. 19th. The church, beautifully and appropriately decorated with grains, fruits and flowers, was filled with a congregation that taxed the capacity to the utmost limit. The offering, a very liberal one, exceeded \$50. Our missionary boxes have been called in for the quarter ending Sept. 30th, and the contents, aggregating beyond \$15, forwarded to headquarters. The incumbent's (Rev. J. B. R. Westgate) weekly Bible class is well and regularly attended. He is at present reading for his priesthood examination, after which he will go to South America as a missionary.

Tilsonburg.—The annual meeting of the Deanery of Oxford was held in St. John's church on Tuesday, Sept. 28th. The proceedings consisted of Divine service, with sermon by Rev. G. W. Racey, of Belmont, meeting of chapter at 2.30, followed by a convention of church and Sunday school workers. At the business meeting there were present: Rural Dean Wright, chairman; Rev. G. B. Ward, secretary; Rev. E. W. Hughes, Rev. A. Murphy, and W. Drake. After prayers by the rector of the parish and adoption of minutes, Revs. Messrs. Racey and T. A. Wright, of Brantford, were by resolution invited to seats on the floor of the house. The election of the Deanery Missions Committee to visit the various parishes for the purpose of assessment resulted as follows: Clerical, Revs. Messrs. Ward and Hughes; lay, Messrs. Price and Drake. A vote of thanks was passed to Rev. G. W. Racey for his sermon. A cordial vote of sympathy with Rev. F. M. Baldwin, of Woodstock in his continued illness was passed on motion of Rev. Messrs. Hughes and Murphy. A resolution was carried to the effect that there should be two meetings every year (besides the one in September) of the clergy of the deanery for the purpose of discussing any paper read by one of their number, or any matter connected with parish work, said meeting to be followed in the evening by service in the church and two addresses by the visiting clergy, arrangements for each subsequent meeting to be made at the preceding one. The invitation of the incumbent of Eastwood to hold the first of these at that place in January was accepted. The invitation of Rev. Mr. Murphy to hold the next September meeting at Ingersoll was accepted, the committee for arrangements being the Rural Dean, the secretary, the rector of Ingersoll, and Rev. E. W. Hughes. It was moved by Rev. Mr. Hughes and Mr. Drake, and carried, that a vote of thanks be tendered Rev. Mr. Ward for his work as secretary. The chapter was closed with the benediction by Rev. T. A. Wright. A most successful convention was held in the afternoon and evening. The afternoon was given up to informal discussion of Sunday school methods and church organizations, participated in by Revs. Messrs. Hughes, Ward, Murphy, and Wright. At the evening session the church was well filled and papers were presented as follows: "Science and Revelation," by J. H. Wilson, principal Public school, Tilsonburg, discussed by Rev. A. Murphy; "Plymouthism," by Rev. T. A. Wright, of St. Jude's, Brantford, discussed by Rev. A. Murphy; "Revival Missions," by Rev. A. Murphy, discussed by Rev. G. B. Ward and Rural Dean Wright. There was some excellent singing of hymns and anthems by the choir. After the collection and votes of thanks to those who had entertained the guests, and to those who had read papers, the convention was closed with the benediction by Rev. Mr. Ward.

Galt.—The Rev. J. Ridley, rector, has completed arrangements for another course of first-class lec-

tures, similar to that of last year. The subjects and lecturers are as follows: Nov. 1st, "Kipling," Professor Mackenzie, M.A.; Nov. 29th, "Bunyan," Rev. Provost Welch, D.C.L.; Dec. 13th, "Eastern Types," Surgeon-Major Keefer; Jan. 10th, "Sheridan," Rev. Dean Rigby, M.A.; Jan. 24th, "Faust," Professor Young, M.A.; Feb. 21st, "Rambles in Italy," Rev. Prof. Cody, M.A.; March 14th, "St. Patrick," Rev. T. G. A. Wright, M.A.; March 28th, "Cowper," Rev. Septimus Jones, M.A. These lectures will be free and open to all.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAINT STE. MARIE.
The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, an old (small) organ, given by the Rev. Rural Dean Machin, of Gravenhurst, to St. Mary's church, Sand Lake.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER, B.C.

New Westminster.—Holy Trinity.—The Harvest Thanksgiving services were held on Friday, Oct. 8th, and Sunday, the 10th. The offertory was given towards St. Leonard's Hall.

Vancouver.—The Synod of the Diocese will meet in Christ church next month.

St. James.—Harvest Thanksgiving services were held in this church Sept. 26th, and were well attended.

Rossland.—The Rev. H. Irwin writes: "The Churchfolk at Midway have raised \$400 there, and are begging from home friends, as we have been given a good site by the Midway Townsite Co. for a church, so we hope 'The Old Church' will be the first there, just for a change. But how is one to serve all these places, and where are men to be had who will come out for the sake of the work and not for stipends? 'Grub stakes' ought to be enough where everyone does not get three meals a day. This would be a splendid centre for a Brotherhood to work from.

British and Foreign.

The health of the Bishop of Bangor still continues to be very unsatisfactory.

The Church of St. Clement Danes, in the Strand, is shortly to be restored and redecorated.

The Rev. J. B. Kite, B.A., rector of Billingsford, Norfolk, has been appointed Dean of Hobart, Tasmania.

Dr. Eden is to be enthroned as Bishop of Wakefield in the pro-cathedral of that city on Thursday, Nov. 4th next.

The Rev. F. J. Tackley, M.A., curate of Macclesfield, has been appointed Chaplain of Capetown cathedral, South Africa.

Dr. Browne, Bishop of Stepney, has been elected Bishop of Bristol. The new Bishop will be enthroned in the cathedral on the 28th inst.

St. Peter's, Eastbourne, has been enriched by the gift of solid gold Communion plate. The two chalices are of exquisite 14th century design.

The death is announced of the Very Rev. J. F. Montgomery, Dean of Edinburgh, in the 80th year of his age. He became Dean of Edinburgh in 1873.

During the past half century it is calculated that the Church of England has spent on its extension in various ways, the enormous sum of £250,000,000.

It is proposed to erect a memorial in Lincoln Minster to the late Archdeacon Perry, who for nearly half a century was associated with that diocese.

The stands erected around St. Clement Danes church on Jubilee Day realized the sum of £5,750, which is to be spent in the complete restoration of both the exterior and the interior of the church.

The name of the Rev. the Hon. A. T. Lyttleton, Vicar of Eccles, and for some time Master of Selwyn College, Cambridge, is mentioned in connection with the shortly-to-be-vacated Bishopric of Stepney.

A collection of manuscript sermons preached in various churches of Dorset 200 years ago by the Rev. A. Swan, has been presented to the library of Wimbourne Minster. Mr. Swan was for some years incumbent of the minster.

A permanent memorial to the late Lord Bishop of Wakefield is to be placed in St. Mark's church, Noel Park, North London. This church was founded by the late Bishop, and he was largely assisted in this work by friends in Shrewsbury.

It is a somewhat interesting fact that the present Archbishop of Canterbury performed the ceremony of marriage for his predecessor. The marriage of the late Archbishop and Mrs. Benson took place in St. Andrew's church, Rugby, on July 23, 1859.

A parish institute is about to be erected close to the fine church which was built at Kingston, Portsmouth, during the time that the Bishop of Newcastle was Vicar of Portsea. Lady Smith has accepted an invitation to lay the corner-stone of the new building.

A new chancel has been erected in Dunluce parish church, Bushmills, in memory of the late Archbishop of Canterbury, where his Grace administered the Holy Communion for the last time, just a week before his death. The chancel was dedicated lately by the Archbishop of Armagh.

A large folio Bible in the English language has been specially prepared as a gift to the Emperor of Japan, and sent to Yokohama. It will be formally presented at the first fitting opportunity after the Emperor's return to Tokio in the autumn. The gift will be made in the name of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, which are jointly concerned in the publication and distribution of the Scriptures in Japan. The preparation of this volume was suggested by the favourable reception, in 1894, by the Dowager Empress of China, of a beautiful Chinese New Testament, given to her in the name of 10,000 Protestant Christian women of China.

A chapel, dedicated to the memory of Mrs. Erskine Wemyss was recently consecrated by the Lord Bishop of St. Andrew's. Immediately within the entrance to the chapel the dedication plate, of solid silver, with most beautifully embossed letters, has been let into the wall. On it are inscribed these words: "Saint Mary, Star of the Sea, at Wemyss. To the glory of God, and in memory of Millicent Mary Kennedy Erskine, wife of James Hay Wemyss of Wemyss. Born 11th May, 1831, dying at home 11 February, 1895, near midnight. This chapel, for her dear sake, is dedicated to the service of God by her surviving children, Mary, Randolph, Hugo, Rosslyn. 'For where your treasure is, there will your heart be also.' Dedicated 18 September, 1897, by George Howard, Lord Bishop of St. Andrews, Dunkeld, and Dunblane."

—It is always best to avoid controversy with two kinds of people: those who cannot understand you, and those who will not.

Correspondence.

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

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

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

PERPLEXED BROTHER ANSWERED.

Sir,—“The Keswick Brothers”: This term merely denotes a deputation of delegates, chosen to represent a Christian convention, held annually in Keswick, a beautiful neighbourhood in the English Lake district. These delegations are sent to various parts of the world by mutual arrangement. In the present instance the Ministers' Associations were approached, and the arrangements made through their committees, etc. Well, their tenets are agreeable to the doctrinal basis of the Ministers' Associations, which here is the Apostles' Creed, and hard as it may be to understand how the trinitarian works, let us indulge the charitable hope that such efforts may help to “take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord. I believe the Keswick Convention must have a constitution, for what, indeed, is anybody fit for without one? And there is a Mission Council, but Mr. Sloan, in speaking from John iv. chapter, the other day, announced that there was no new doctrine taught, but an earnest call to Christians to come closer to Christ, is their chief concern. L.S.T.

DAYS OF INTERCESSION FOR SUNDAY SCHOOLS.

Sir,—Pray allow me, through your kindness, to request my reverend brethren in the Diocese of Ontario to observe Sunday, the 17th, or Monday, the 18th inst., or both, as days of intercession on behalf of our important Sunday school work. These days have been recommended by the Church authorities in England for a similar purpose, and it is well that as far as possible we should unite our supplications with those of our brethren in the Motherland. Sunday, the 17th, will afford an excellent opportunity of bringing the subject of religious education before our people. I would commend the prayers authorized by the Lord Bishop of Toronto for use in this diocese.

T. BEDFORD-JONES,

Archdeacon and Commissary of Ontario.
Brockville, Oct. 7, 1897.

SHOULD BISHOPS LIVE ON THE FREE-WILL OFFERINGS?

Sir,—The letter of “Jarius,” headed “Bishops Should Live on the Free-will Offerings,” in your issue of 2nd September, is deserving of further notice. In our endeavour to answer the above question, we can do best by making comparison. The ideal clergyman, be he Bishop or priest, would do his duty all the same, regardless of the remuneration, or the source from which it is derived. But in comparing the clergy who are supported by endowments, wholly or chiefly, with those who are maintained, mostly or entirely, by the free-will offerings of the people, we come to realize how far apart are the ideal and the actual. The rector of the endowed parish, whose bread is sure, and provided independent of either his zeal or ability, feels very important, although it is a question whether he earns what he gets or only a portion thereof. The average endowed parish is less prosperous than the average self-supporting one, although the rector of the former may receive double the stipend of the other. Human nature in Bishops is not very different from what it is in priests. And so the way to get the best Bishop is to prefer to choose them from those who have been living on the free-will offerings of their people. Such Bishops would not mind still living for the most part on such of-

ferings. The incomes of all clergymen should mainly depend on what they do for Christ and His Church. We only believe in “esteeming them very highly in love for their work's sake.” Many faithful priests of the Church, who are not inferior either in learning or piety, live on seven or eight hundred dollars a year, none of which is guaranteed. Can our Bishops have less faith in God's good providence? Can they not also trust their fellow-Christians to supply their needs?

T. LOFTUS ARMSTRONG.

REV. H. SYMONDS' REPLY TO HIS CRITICS.

Sir,—“Hoosier” having informed us that he is a novice in the art of controversy, he will perhaps not consider me impertinent, if I congratulate him upon the virtue—rare amongst controversialists—of not being ashamed to mend a halting argument when its weakness has been exposed. In his previous letter he argued that whatever proceeded from the essential life of the Spirit was unchangeable. Now that he sees how hasty his assertion was, he adds, “i.e., by man,” which makes all the difference, and if he had carefully read my letters, or will look over them again, he will see that on this point he seriously misunderstands and misrepresents both me and those whom he inelegantly terms “Bishop Brooks and Company.”

Like most of my critics, “Hoosier” proceeds in sublime unconsciousness, to admit the very thesis which provoked his criticism. He describes the Church in the Apostolic age as “chaotic.” I have been wondering what my critics would have said had I ventured to use such an irreverent adjective. Certainly, I do not agree with him that the Apostolic Church was chaotic. But I suppose he means that its constitution was not complete, which is the very point I urged. This is the starting point of such enquiries as those of Lightfoot, Hatch, Hort, Sanday and others, and their magnificent scholarship and unwearyed energies have been devoted to the elucidation of the questions that surround the obscure history of the progressive growth and development of the ministry until it arrived at a mature state. In conclusion, Mr. Editor, please accept a word of thanks from me, for the large amount of your valuable space so ungrudgingly placed at my disposal. From many private letters received by me, I have reason to believe that neither the Synod sermon nor the subsequent discussion, have been fruitless.

HERBERT SYMONDS.

Family Reading.

“I HEAR THY VOICE.”

I hear Thy voice, dear Lord:
I hear it by the stormy sea,
When winter nights are black and wild,
And when, affright, I call to Thee:
It calms my fears and whispers me,
“Sleep well, my child.”

I hear Thy voice, dear Lord,
In singing winds, in falling snow,
The curfew chimes the midnight bell,
“Sleep well, my child,” it murmurs low,
The guardian angels come and go—
“O, child, sleep well!”

I hear Thy voice, dear Lord,
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart with anguish chilled,
By Thine assuring tone is thrilled—
“Fear not, and sleep!”

Speak on—speak on, dear Lord!
And when the last dread night is near,
With doubts and fears, and terrors wild,
Oh, let my soul expiring hear
Only these words of heavenly cheer,
“Sleep well, my child!”

HABITS OF READING.

(1) Make time for reading. For this purpose utilize the now wasted fragments. Have a book in the dining-room, and read while your are waiting for your meal; have a book in your overcoat pocket, and read while you are riding in the horse-cars to business. Schliemann did his first studying in Greek, as a boy, standing in line at the post-office, waiting his turn for the letters.

(2) Learn what not to read. Skip the gossip and the scandal in the daily papers; skip the partizan editorials, which tell you only what you thought before. Waste no time before the intellectual looking-glass, which gives you back a reflection of your own image. Read the newspaper with the pencil in hand, mark what is worth preserving, and cut it out. Doing this will fasten the item in your memory, whether you paste it in a scrap-book afterward or not.

(3) Extend this pencil habit. Make notes of all that you read. A good place for such notes, in your own books, is on the fly-leaf at the end of the volume. In reading borrowed books make the notes on a half sheet of note paper, and file it away. Be careful how you vitiate your memory by reading what is not worth remembering, but do not discourage yourself from reading because you cannot remember all that you read. All food does not go into tissue—all reading does not remain in the mind.

(4) Examine yourself on your reading. If possible, have every day a self-recitation. Write down the most important points in what you have read, or in the thoughts which that reading has suggested to you. Keep a journal, not of your feelings, but of your thinking. Doing this will make you think. No one fully possesses a thought until he has expressed it. Self-expression fastens it in the mind.

(5) Avoid long courses of reading. Begin undertakings which you can have reasonable hope of finishing, and measure your reading, not by the amount of ground covered, but by the amount of thought stimulated and produced.

(6) Finally, remember that perseverance is the mother of habit, and the only way to form a habit of reading is to keep on reading until it has become a habit.—Lyman Abbott.

BITS AND SNATCHES.

Owing to the limited number of hours in a day, it is not possible to get two or three solid hours for every bit of work we want to do. Happy he who can learn to use the odd minutes.

To some of us it may not perhaps have occurred that most of our pleasures must come in much the same way. A new world of pleasure opens to the soul that is willing to take it so, by bits and snatches. There is something very lovely and precious in the little glimpses of sky one gets in city streets, up high between the houses. It is piquant, suggestive, stimulating. But not satisfying? No; and neither is an ocean hemisphere of sky, where the horizon makes the only boundary.

"Oh, if I could only get time to read!" sighs some bright girl wistfully. "Ten minutes here, ten minutes there—what is it?"

Do you know what makes the book you pick up on the hotel table, in the last few minutes of waiting, so delightful? Some traveller left it after a week's possession, and your page or two is worth all he got out of it. Your very limitations helped you. What you see quickly you need not see hastily. The boy or girl who will make the most of the chance peeps into books that are possible for every one, need look with no such wistful glance at the day-long leisure of another. You know the saying of the Southern "mammy" about her "pickaninnies"—they grow fat, not

so much by table-meals as by "everlastin' pickin' roun' de do' step." At least we may say that "picking" may have good results where table-meals were not regular and frequent.

The same thought holds in higher realms, where busy people often grow despairing. How many a busy sister and daughter, as well as mother, has to "steal a while away," if she ever gets away to have a minute by herself praise or prayer? She need not for that lose the sense of sweet communion with her Lord. He is willing to keep tryst with her in the most unforeseen and quite unchosen places. Be on the watch for little accidental meetings with Christ—a word, a look, a whispered sentence in His ear; you can afford to wait for longer times of quiet rest together.

A THOROUGH CONVERSION REQUIRED.

What we want is a thorough conversion, writes Canon Knox Little—a real turning away, slowly it may be, and with many haltings, but surely—from sin to God. What we want for our souls is life, life strong and steadfast, life glorious and eternal, "and this life is in His Son." The heart that more and more is opening to Him; the soul that more and more, by penitence, is seeking, and therefore receiving His forgiveness; the being that more and more is resting on His strength, and living its life of daily duty, trial, joy, and sorrow, in reliance upon Him, and by the power of His promised grace—this is the soul preparing for that solemn judgment, as only we can prepare. Serious as are such thoughts, through the shadows comes plenty of sunlight, when we are using the helps given to every earnest Christian. God give us grace to use them! God give us grace to hide our life with Christ in God! Then, surely, "when Christ, who is our Life, shall appear, we also shall appear with Him in glory." Hope is a blessed power. Hope, amidst all such solemn thoughts, it is our duty to cherish. Hope rests upon God's promises, which cannot fail. Hope in Christ leads us to self-sacrifice, to watchfulness, to "purifying ourselves even as He is pure."

AVOID DISCUSSING IRRITATING SUBJECTS AT THE DINNER TABLE.

Why is it that in most households the dinner table becomes a dumping ground for the wholesale complaints of its members? Probably because this is the only meal of the day when the entire family meet together, and each one feels it a duty to air a few personal grievances in order to seek consolation from the others, says the Boston "Herald."

Out of deference to digestion, if for no other reason, dinner-table conversation should be of the spiciest, but this fact is lost sight of in the general desire of everybody, from papa down to the youngsters, to serve up only those topics which have marred rather than made the day's happiness.

Hardly has the man of the house finished his carving duties before he falls into an animated financial discussion with his wife. Household expenses are rehashed, bills grumbled over, and the cost of living recalculated with tedious regularity.

Mother, in her turn, eagerly pours into any listening ear her domestic woes. The day's errors below stairs are minutely recorded. She sighs over Bridget's butter waste, declares that the butcher's indifference to her order is becoming intolerable, and so on.

Then the small boy (poor little target for family flaw-picking) comes in for his share of criticism. His failures at school are relentlessly raked up and all sorts of punishments threatened unless there is speedy reform.

If there are guests present this talk of the inner circle is, for courtesy's sake, given a less personal flavour, but only then. "Good cheer and plenty of it" is not the motto of the average family dinner.

VICTORY OVER DEATH.

Death was born at our birth, and ever moves by our side with his shadow rising upon us. He is ever pencilling wrinkles on the brow, and blanching the bloom of the cheek, sowing rottenness in the bones, scattering grey hairs upon the crown, hampering activity and enjoyment, mocking at wisdom and strength and beauty, and finally, as the penalty of sin, extinguishing, with accumulations of misery, our earthly existence. Such is the dark background against which the life and immortality of the Gospel shines out so brightly. Sin, the sting of death, has been extracted; the law, the strength of sin, has been satisfied; believers in Christ are freed from death as the penalty of sin; so that Jesus Himself could say, "Whosoever liveth and believeth in Me shall never die." (John xi. 26). In His death He has abolished ours, and hence has delivered us, not only from the dominion and sting of death, but even from the fear of death. (Heb. ii. 15). This is the deepest note of the Gospel. It reveals the lost harmony of our human existence; it offers the only medicine that sweetens the Mara of bereavement, and descends with healing to the deepest springs of our nature.

COST UNTIRING EFFORT.

Saintliness of character or of manner is not born in a person. It is a growth, or an acquirement, or a result of training. And the more markedly it stands out in the face and bearing and methods of a man in maturer life, the more it must have cost him in its securing. It is very easy to see the signs of this saintliness as it finally shows itself, but it is not so easy to realize the struggles which have been made in the efforts at its attaining. Hard blows on the marble in its cutting and trimming, and patient and persistent effort at its polishing, are essential in the process of transforming the rude block as it comes from the quarry into the finished statue which is a centre of admiration in the gallery. Yet no statue ever formed by the hand of man cost such determined effort, and such untiring patience in its completing, as a finished human character. A saintly face is a thing of beauty, but it costs more in its securing than most of us are willing to pay for it, however glad we should be to have it as our own possession.

DO IT NOW.

Don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is—take hold at once, and finish it up squarely and cleanly; then to the next thing, without letting any moments drop between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you, let me tell you a secret; take hold of the very first one that comes to hand and you will find the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in squad, it is easily vanquished if you can bring it into line.

Every situation—nay, every moment—is of infinite worth; for it is the representative of a whole eternity.

NOVEMBER.

By Helen A. Rains.

Thou' gone the charm that rendered day so fair
And night a marvel of bewitching grace,
A haunting spirit still controls the air,
And weaves its festoons on November's face

Soft, filmy laces on the shrubs abound,
Upheld to catch the early morning mist;
So fine a texture cannot well be found,
Whose braided gems the first sun rays have
kissed.

So still the day, so free from sound of strife,
I hear within the vale the ripples flow,
Like feeble pulse-beats measuring out a life
Anigh its close—so soft they come and go

The leaves aflame with vari-coloured hue
Drift lazily about us, here and there,
Like skiffs without an anchorage in view,
Some hidden fairy launches on the air

It seems to me the year has dreamed asleep
Within the arms of plenty, crowned with days
Of endless speech whose open records keep
The stamp of Him "to whom be all the praise."

TO US IS LEFT THE CHOICE.

To be in the world, and yet not of it; to have the world and not let the world have us; to be the world's masters and not the world's slaves, is the true standard for all who confess the name of Christ. Centuries ago the Evil One offered the Son of God the kingdoms of this world if he would but fall down and worship him, and in this age the same seductive wiles are thrown around the children of God. By the glamour of wealth, pleasure, social position, fame, and many other kindred devices, Satan lures the Christian, tempting him from time to time until the real desire of the heart is not bent with single-minded longing upon the attainment of God's approval or of His celestial rewards, but has become diverted to an excessive degree on temporal objects, chained down to earth, and made earthly by the over-eager pursuit of success, or by an over-warm delight in the pursuance of enjoyment. "No man can serve two masters." God leaves the choice with us. We must settle it once for all whether it shall be God or whether it shall be Mammon.

A COMMON EXPERIENCE.

Scene I.—Mr. Johnson is obliged to give up work, remain in the house, and take care of himself, on account of a dreadful scrofula sore on one of his limbs.

Scene II.—Mr. Johnson reads a testimonial which tells of scrofulous troubles cured by Hood's Sarsaparilla. He resolves to try it, sends for a bottle and begins taking it.

Scene III.—Mr. Johnson has taken six bottles of Hood's Sarsaparilla. His scrofula sore is cured. He is feeling stronger, has a good appetite, and is able to attend to his work. He writes a testimonial telling of his experience with Hood's Sarsaparilla, and recommends it to others.

LIFE MUSIC.

Some people wrongly imagine, writes the Rev. H. J. Wilmot Buxton, that the angels in heaven do nothing besides playing on their harps and singing anthems to God Almighty; and the same people fancy that our life in the future will be an eternity of hymn-singing. This is a great mistake; neither in earth nor heaven does praise mean only music and singing, we must praise God in our lives as well as with our lips. It is a grand thing to hear the

anthem pealing through some vast cathedral, and the melody of trained voices rising and falling. But this need not be praise, and alas! very often it is not praise. We can fill our life with music, though we may not know one note from another; we may be living poems in the world, though we never wrote a line of verse. We may make our life "a thing of beauty and a joy for ever," though it be spent in the humblest and commonest surroundings. The beauty of holiness is the most beautiful thing in the world; a thankful spirit, which praises God for all things and in all things, is the most perfect music in the life of men.

TORONTO COLLEGE OF MUSIC.

The standard of musical education attained by the Toronto College of Music is recognized now generally. Its examinations are sought for far and wide, the passing of which stamps successful students as qualified musicians. The Montreal "Gazette" of Sept. 20th, referred to the College, which is affiliated to the University of Toronto, thus: "It is satisfactory to note the breadth of the training disclosed by the prospectus just issued for the tenth year, the high standard of attainment demanded for matriculation, certificates, diplomas, honours, and degrees. The musical course is very thorough, and special lectures are given by Dr. Carlyle in literature, reading, the relation of music to the other arts, especially the drama, the influence of race and climate on song, etc." The calendar replete with every information, sent on application to the Secretary, Toronto College of Music, 12 and 14 Pembroke street, Toronto.

THE GREATEST IS CHARITY.

Whence hath love its birth? In the infinite love of God, in the essence of God. Faith and hope are towards God. They are graces put into the soul by God, whereby the soul should cling to Him, hold fast by Him, long for Him. But faith and hope can have no likeness in God. They are the virtues of the creature when absent from its Creator, companions of its pilgrim state. In heaven neither angels nor saints hope or believe, but see, and know, and feel, and love. On this ground, then, is charity greater than faith and hope, and any other grace, because it has its source in that which God is. Love contains all virtues; it animates all; but itself is beyond all. For they are concerned with human things and human duties, with the soul itself, or its fellow-men, with deeds which shall cease when our earthly needs and trials and infirmities cease; love bears them up to God, looks out of all to Him, does all to Him, and in all sees Him, soars above all and rests not until she finds her rest in the all-loving bosom of God.

JESUS IN THE TEMPLE.

If the sight of Jesus in the manger teaches, among many other things, a deep lesson of humility, no less does that of Jesus in the temple, sitting among the doctors as a learner. For He was in His Father's house, and the secrets of it were known to Him from the beginning; yet having taken upon Him our human nature, He would show that as a child, a boy of twelve years old, it was His part to learn. Thus He was found, as He said, "about His Father's business." Thus He showed what life at that age ought to present—a mind prepared to learn, and to learn in the temple, the place appointed for instruction.

The temple must have been to the Lord a deeply significant scene. He saw there on every side sacrifices ordained to set forth His own great atoning work; and we are tempted to ask, was it concerning them that He lis-

tened to the teaching of the doctors, or asked questions of deep meaning? But of this nothing is revealed; our attention is roused, but our curiosity is not gratified; it is enough that we are directed to the fact that, as a child, Jesus sat as a learner, and that fact is enough. It abases our pride, by showing us our Lord's lowliness; it teaches in a marvellous manner the respect due to God's house and God's ministers, and it reveals in a new light how truly He took upon Him our nature in mind and body, in youth and manhood.

Christ among the doctors is an instructive scene; His holy childhood presents a wondrous contrast to the characters of those around Him; it was a part of that holy life in which, "by the righteousness of One, the free gift came upon all men unto justification of life." As a child no less than as a man, He offers a perfect example; meekly subject to His parents, humbly learning of the doctors, and increasing in wisdom as He grew in stature, even though His wisdom was already so apparent that "all that heard Him were astonished at His understanding and answers." Thus, at a later time, the Apostles, in their inspired burst of praise (Acts iv. 27), take pleasure in calling the Lord, for whose cause they had suffered from the rulers of that very temple, "Thy holy Child Jesus." Jesus was their example in their zeal for the Father's work, and in the trials they endured for His sake Jesus was their strength.

HINTS TO HOUSEKEEPERS.

Cream Pudding.—Add a pound of flour gradually to a pint of rich milk; mix in half a cup of powdered sugar and one grated lemon; beat all together; add a pint of thick cream, a pinch of salt, and the frothed whites of six eggs; pour into a greased pudding mold, and set in a hot oven for fifteen minutes. Serve with lemon sauce.

Transparent Pudding.—Cream a pound of butter and sugar together; add eight well-beaten eggs; flavour the mixture with nutmeg. Line a pudding dish with thin puff paste, pour in the pudding and set in a very hot oven for ten minutes. Serve without sauce.

Angel's Pudding.—Beat four ounces of sugar and two ounces of butter together; add four ounces of sifted flour, a pint of thick cream and the beaten whites of four eggs; flavour with vanilla; bake in tart pans, and cover with very stiff meringue.

Savory Soup.—Simmer a soup bone in two quarts of cold water three hours. One half hour before serving add one-half cup of rice (which has been soaked in water until soft) and three tablespoonfuls of oatmeal, one teaspoonful of salt, one-fourth teaspoonful of pepper. This makes a delicious soup. Serve very hot.

Scotch Broth.—Prepare some mutton broth in the usual way, when cold, clear it carefully from all grease, and place it in a saucepan with two carrots, four turnips, four leeks, two large onions, and a head of celery; all these must have first been cut into small square pieces. Then add four ounces of parboiled rice or barley, whichever is best liked. Boil gently over a slack fire for about an hour, add pepper to taste, and serve immediately.

Veal Loaf.—Two pounds veal steak, quarter pound raw pork, chop fine, one nutmeg, or one teaspoonful of nutmeg, six butter crackers rolled, two beaten eggs, pepper and salt, bake in a loaf shape; keep a little salt and water in bake pan to baste with.

Scotch Scones.—One quart flour, one tablespoon of sugar, half a teaspoon of salt, two teaspoons baking powder, one spoonful lard, two eggs and a pint of milk. Mix in very thick batter; let rise four or five hours and bake in muffin rings in a hot oven.

Children's Department.

YOUNG BUILDERS FOR GOD.

Look up, O workers, in your youth,
Look up with eager eyes:
You're builders, not for earth alone,
But builders for the skies.

For truth and love and righteousness,
These the foundations are
Of God's eternal city, fair
Beyond the fairest star.

Who suffer, suffer not in vain;
He wins who patient tries;
Through prayers and tears and toil to-day,
The city's walls arise.

A LITTLE GIRL WITH TWO FACES.

I heard a strange thing the other day. It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash and pretty little shoes, she expects her mother's friends will say, 'What a little darling!' or 'What a sweet face; let me kiss it!' And so she always has a smile on her face, and when she is spoken to, she says, 'Yes, ma'am,' 'No, ma'am,' when she ought, and 'Thank you,' very sweetly when anything is given her.

But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout and scream and cry, and no one would ever think of kissing her then.

So you see the little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet

Exhaustion

Horsford's Acid Phosphate

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

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

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

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." **ELDER JOEL H. AUSTIN, Goshen, Indiana.**

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think that I need scarcely ask you which of these little girls you like the best, or which of them you would most like to resemble.

A RUNNING SORE PRONOUNCED INCURABLE BY EIGHT DOCTORS—CURED BY DR. CHASE.

Mr. R. D. Robbins, 148 Cowan Ave., Toronto says:—"I had a bad leg which was simple unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment which cured me, and all that remains to be seen are the scars."

"THE THINGS OF ANOTHER."

Ben ran in from school and flung his algebra and Latin prose on the table. Then going to the shed, he slipped into a pair of overalls and a jumper, and started for the barn. He wanted to get the ashes sifted and out of the way. Then he would have some time for his stamp album, which of late had been neglected, before he went to his lessons. Starting up a cheery whistle, as he rolled the first barrel into place, he was interrupted by his mother's face appearing at the door.

"Ben, my son," she said, "I am very sorry to interrupt you, but we must have some things from the store before tea. Doctor Wood is coming home with your father. Esther is away, and there is no one to send but you, dear."

Ben looked for a moment down at his rig, then answered brightly, "All right, mother, I'll go;" and dropping his barrel, he came toward the shed, unbuttoning his jumper.

"Benjie," said grandpa from his corner by the fire as Ben passed by, "jes' step into Deacon Barr's like a good boy, and tell him I can't get over to-night. Don't know's he's expectin' me, but he might be, and these rheumatics are too much for me to stir."

To Deacon Barr's would take ten or more extra minutes, but Ben,

said, "All right, grandpa; I'll tell him."

At that moment Aunt Carrie appeared.

"Are you going downtown, Bennie? I would like you to match this yarn, if you will, please. I can't tell you just where, but I think you can find it, if you try."

"Yes, Aunt Carrie," said Ben, pocketing the sample.

"Oh, Ben!" cried Esther as she came up the walk, meeting her brother, now fairly started, "going downtown? Won't you do something for your sister?" Ben looked at her affectionately, waiting for one of her many requests; and Esther, seeing assent in his eyes, went on: "Miss Carrol is to have my dress done about five. I was going down, but can't you go around there, after you've done everything else, and see if it's done; and perhaps you'd wait if it's almost ready."

"Yes, sister, I'll do my best. But I must be off now."

It was half-past five when he re-entered the gate. "Just about time for those ashes," he reasoned, "but the stamps will have to be omitted this time."

"What an obliging boy you are!" exclaimed Esther as Ben appeared with her big bundle, for which he had waited a half-hour.

"Thank you, dear!" said Aunt Carrie as Ben placed her parcel on the table.

"You're a good boy, Benjie," said grandpa, as Ben delivered Deacon Barr's message.

"Thank you, my son," said his mother as she viewed the array of things sent promptly by the grocer. Then Ben went for his jumper. But what he had done was nothing improbable or impossible. Yet wouldn't we like to live in a house with such a boy?

"The soul is a soil which requires to be dug and stirred deeply, otherwise nothing will grow in it but weeds."

Yonge St. Fire Hall,
Toronto, March 16th, 1897.

Gentlemen,—I have used Dr. Chase's Kidney-Liver Pills for Biliousness and Constipation, and have proved them the best that I have ever used—will use nothing else as long as they are obtainable.—Remaining yours, respectfully,
E. C. Sweetman.

—It is no great matter to live lovingly with good-natured, humble, and meek persons, but who can do so with the froward, wilful ignorant, peevish and perverse bath true charity.

If we told you that your baby was starving, that it actually didn't get enough to eat, you might resent it. And yet there are thousands of babies who never get the fat they should in their food or who are not able to digest the fat that they do get. Fat is a necessity to your baby. It is baby life and baby beauty. A few drops of Scott's Emulsion for all little ones one, two and three years of age is better than cream for them. They thrive and grow on it.

SCOTT & BOWNE, Belleville, Ont.

—Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.

A BANKER'S EXPERIENCE.

"I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine for a troublesome affection of the throat," writes manager Thos. Dewson of the Standard Bank, now of 14 Melbourne Ave. Toronto. "It proved effective. I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

MEEKNESS.

Meekness is love at school; love at the Saviour's feet. It is Christian lowliness. It is the disciple learning to know himself; learning to fear and distrust and abhor himself. It is the disciple practising the sweet but self-emptying lesson of putting on the Lord Jesus Christ. It is the disciple learning the defects of his own character. It is the disciple praying and watching for the mellowing of his temper and the amelioration of his character. It is the living Christian at his Saviour's feet, learning of Him who is meek and lowly, and finding rest for his soul.

—Make God real, make art holy, make righteousness beautiful, and the family tie universal.

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CANADIAN HOUSE, 6 Hospital St., Montreal.

BIRTH.
At Sorel, P.Q., Oct. 13, 1897, the wife of the Rev. E. Bernhart, of a son.

A LESSON FROM LITTLE THINGS.

Small things and feeble things may be very wise, while larger and stronger ones may be foolish. An ostrich is one of the largest birds, yet in some ways a sparrow, a swallow, or even a humming-bird is more sensible. Solomon tells us that "the ants are a people not strong, yet they prepare their food in summer." They "gather it in the harvest," he says. That is the very time to gather it.

Children may not be very strong, but if they lay by a store of good things while they are young, while it is easy to learn, and when they have plenty of time to gather what will be needed by and by, then they are wise, which is really better than being strong. There are the coney of Bible-times, animals not as large as a cat and quite likely to be eaten up by stronger animals. They were "feeble folk," we are told, yet they made their houses in the rocks. They were as safe then, as if they were strong. Even weakness is a blessing if it drives to a sure refuge. Let no one say, "I can't go to Jesus; I am so weak." Let him go because he is weak.

CATARRH OF TEN YEARS' STANDING CURED BY DR. CHASE.

I suffered from Catarrh for ten years and was treated by some of the best physicians in Canada. I was recommended by Mr. C. Thompson, druggist, Tilsonburg, to try Dr. Chase's Catarrh Cure, and can state positively it cured my Catarrh and Catarrhal sore Throat. Yours respectfully,
J. D. Phillips, J.P. Anna A Howey-Witness. Eden, Ont.

HOW TO BE HAPPY.

The way to be happy is to be a real, thoroughgoing, true-hearted Christian. Scripture declares it; experience proves it. The converted man, the believer in Christ, the child of God, he, and he alone, is happy.

The true Christian is happy because his conscience is at peace. That mysterious witness for God which is so mercifully placed within us is fully satisfied and at rest.

The true Christian is happy because he can look behind him and before him; he can look within him and around him, and feel, "All is well." He can think calmly on his past life, and, however many and great his sins, take comfort in the thought that they are all forgiven. The righteousness of Christ covers all, as Noah's flood overtopped the highest hills. He can think calmly about things to come, and yet not be afraid. He can think calmly about the holy God whose eyes are on all his ways, and feel, "He is my Father, my reconciled Father in Christ Jesus. I am weak; I am unprofitable; yet in Christ he regards me as his dear child, and is well pleased."

The true Christian is happy because he has sources of happiness entirely independent of this world. He has something which cannot be affected by sickness and by deaths, by private losses and by public calamities—the

Hood's Pills

Cure sick headache, bad taste in the mouth, coated tongue, gas in the stomach, distress and indigestion. Do not weaken, but have tonic effect. 25 cents. The only Pills to take with Hood's Sarsaparilla.

peace of God which passeth all understanding. He has a hope laid up for him in heaven. He has a treasure which moth and rust cannot corrupt. He has a house which can never be taken down. His loved ones may be taken from him, and he may be left alone. His earthly plans may be crossed. His health may fail. But all this time he has a portion which nothing can hurt. He has one Friend that never dies. He has possessions beyond the grave of which nothing can deprive him.

The true Christian is happy because he is in his right position. All the powers of his being are directed to right ends. His affections are not set on things below, but on things above. His will is not bent on self-indulgence, but is submissive to the will of God. His mind is not absorbed in perishable trifles, it desires useful employment. It enjoys the luxury of doing good. The things of the soul come first, and the things of the world second. The true Christian has found out his place. He has laid aside his pride and self will. He sits at the feet of Jesus and learns of Him.—Selected.

GOING TO SCHOOL IN ALASKA

To be obliged to walk a mile to school, says W. S. Harwood in the "Outlook," is sometimes considered a hardship in the more sparsely settled portions of the States, but one family traveled three hundred miles from the Arctic region so that they could attend the school on the northern side of Norton Sound, while two grown-up girls and their mother went a hundred miles to Kadiak to attend a school which they had heard was going to be opened there. They reached the place six months before the teacher arrived, and waited for him.

In the recent report of the Rev. Sheldon Jackson, representative of the Government among these Indians,

the work in the schools is described in these words:

"The teachers began their school work by learning the Eskimo names of the most important things in daily use and training their pupils in the English equivalents. From words they proceeded to phrases, and from phrases to sentences, teaching them to translate the Eskimo into English, and vice versa. They gradually added English letters and numbers, together with some elementary geography and arithmetic. Although they had a combined experience of thirteen years in the States, the teachers declare that they never had more quick-witted, intelligent pupils than these wild children. At the beginning of the school year only a few could count ten in a blundering fashion, and nine-tenths of the pupils knew practically no English whatever. At the close of the first school year they had a good working vocabulary, knew something of geography and map-drawing, understood thoroughly the decimal basis of our numbers, could count up to one-thousand, work examples in simple addition, write and read simple English words, and carry on a conversation in English on every-day practical matters. The pupils showed a remarkable desire to learn for learning's sake."

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—Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

BRIGHT EYES.

This is the name given to a large rat which became bold and cunning enough to gain the confidence and affection of a family of children. In fact his bright eyes won the way for

him and gave him his appropriate name.

When once the fear and aversion to

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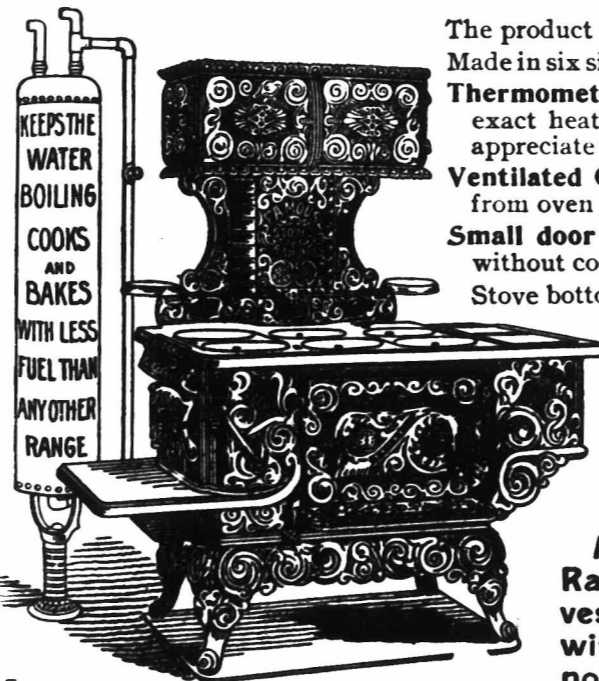
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the creature were gone, there was no end to the interesting things connected with rat life and habits which his little friends learned. One of the first things they observed was the care he took to keep clean, always washing himself after each meal and paying great attention to his toilet. He showed great delicacy of appetite, preferring the best and nicest things to eat.

His teeth they found to be singular things. They were shaped like a wedge and the inside of them was soft and easily worn away, while the outside was hard enamel, and this hard part remaining longer, always kept the teeth sharp and serviceable. But the strangest thing was that they grew all the time, and if he did not have to gnaw something hard to wear his teeth off, they would grow up into his mouth above and kill him at last.

They learned, too, that their claws were peculiarly constructed, so that, unlike the cat, they could descend as well as ascend a tree or wall, head foremost, with perfect ease. To enable them to do this, their hind legs are so made that the feet can turn outwards and the claws hook upon any convenient projection.

Bright Eyes became as tame as a kitten and would jump into the laps of his friends or lie by the fire and sleep like a cat or dog. He grew very large and kept the house free from his less fortunate relatives.

What wonderful things can be learned from the dumb creatures God has made, and even the despised rat can and does teach us the wisdom and goodness of our Creator.

—Physical strength and energy contribute to strength of character, and both may be had by taking Hood's Sarsaparilla.

IN GOOD SEASON.

It was a bright January day, with beginnings of the regular thaw that is expected in this winter month. Rufus Trent was having a frolic in the yard with his dog before school, when his father came out and took his way to the stable. As he passed the smooth lawn, he stopped and gave a vigorous pull at a tough root that had a few spreading leaves above it.

"Do you pull weeds in winter, father?" asked Rufus, coming up, and looking at the dangling weed his father carried. "Seems to me there's enough of that to do in spring and summer. What harm would that weed do in winter? It wouldn't grow now."

"It would be getting ready to grow, and very early in the spring it would begin," said Mr. Trent, as the two walked on together. "Besides," he went on, "it might not be seen as well, when the grass began to grow around it. If it is pulled up now, it is certain that it will do no harm by and by. It is a fine plan, my son, to attend to things the minute you find that they need attention. I've pulled up that ugly weed in good season, and now I am very sure that it will do no harm. It is worth while to prevent evil, as well as to cure it;" and Mr. Trent flung the sprawling roots and stalk upon a heap in the refuse box by the stable, while Rufus frisked away with Rover, and forgot all about it.

"I see that you brought home your book, Rufus," said his mother one evening soon after, "that means that you have a lesson to learn. Set

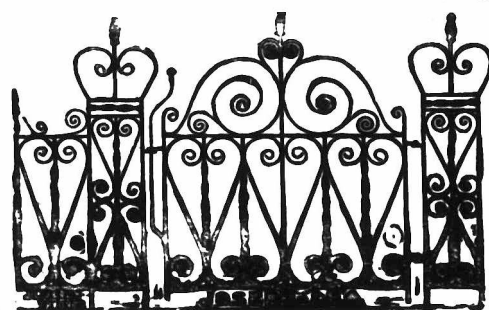
about it now, and make sure of it before you begin anything else."

"I've plenty of time to learn that lesson," Rufus answered, lazily picking up a story book from the table.

Then his father looked up. "I've heard you say that often lately, my boy," he said. "Perhaps it is true that you have plenty of time, but if you get in the habit of putting off what is to be done, you will do it when you have no time to spare, and the habit of laziness will grow like a bad weed. Remember the weed I pulled in season, and pull up this weed of laziness at once, before it has a chance to grow."

—This would be a pleasant world if people would only give the same name to the same quality in others as in themselves. But we call ours firmness, and that of others obstinacy, and so for many other qualities.

—All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter hopelessness we cast our all on Christ, He will be to us the whole treasury of God.



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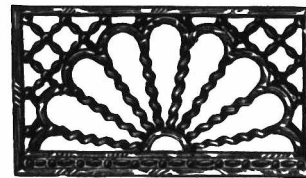
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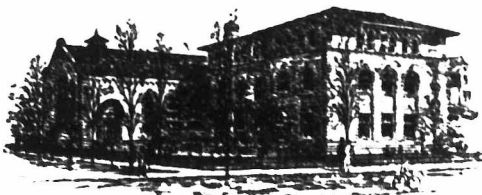
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