

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 24]

TORONTO, CANADA, THURSDAY, OCT. 20, 1898.

[No. 42.



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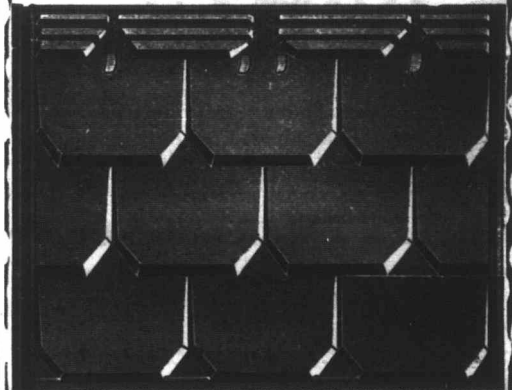
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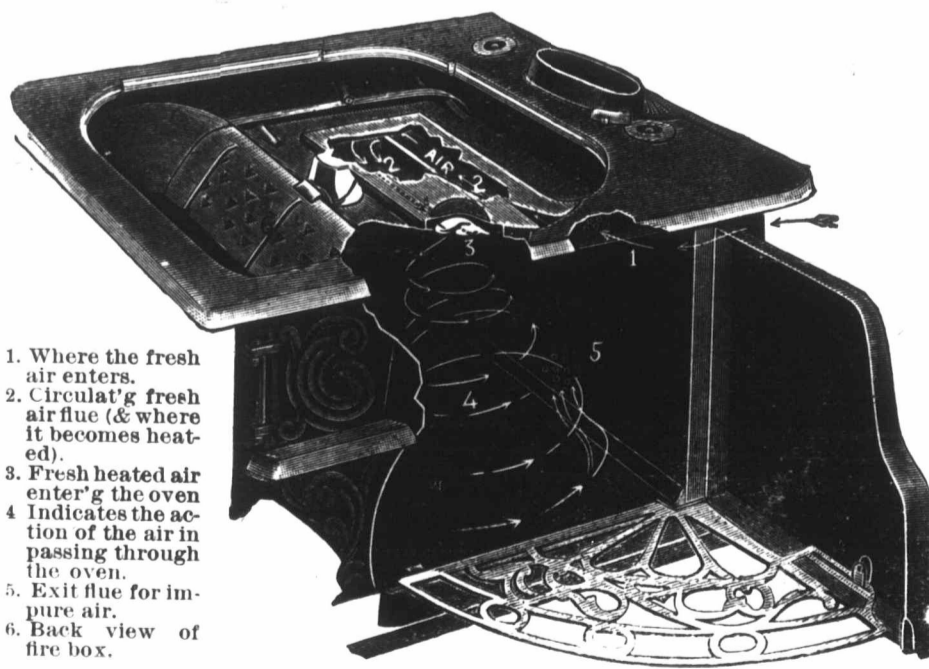
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6. Back view of fire box.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 23—20th SUNDAY AFTER TRINITY.

Morning—Ezek. 34. 2 The-s. 3.

Evening—Ezek. 37 or Dan. 1. Luke 17 to 20.

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

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 320, 379.

Processional: 179, 270, 292, 297, 302, 305.

Offertory: 212, 235, 366, 388, 423.

Children's Hymns: 240, 329, 331, 334, 337, 473.

General Hymns: 220, 259, 269, 270, 384, 477.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 177, 182, 187, 316, 320, 323.

Processional: 2, 268, 298, 306, 381, 516.

Offertory: 240, 266, 295, 365, 367.

Children's Hymns: 169, 220, 336, 339, 341, 438.

General Hymns: 210, 221, 223, 252, 261, 308.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

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

Gospel for Twenty-first Sunday after Trinity.

St. John, iv., 54: "Except ye see signs and wonders ye will not believe."

The characters in Holy Scripture which we generally find most interesting are those distinguished by grandeur of qualities—well and useful. But good for us also to study those more like ourselves. Case of nobleman of Capernaum. Confounded with Centurion

(in Matt. and Luke). Different. Time. Position. There servant, here son. This fever, that palsy. This weak faith, that strong. Here an example of our Lord's treatment of weak faith.

i. Character disclosed in manner of application.

1. Faith real. Man of importance. Came 25 miles.

2. Imperfection revealed. (1) Thinking personal presence necessary. (2) That Christ could save life, but perhaps not restore. "Come down ere my child die."

3. Remarkable illustration of conflict. (1) Possibly some excuse for his attitude. (2) Yet apparently in fault. Probably a Jew—prepared.

ii. Our Lord points out the imperfection of his faith. "Except," etc.

1. The great fault of the Jewish people. "Jews seek after a sign." Looking for portents, "Lo, here, lo, there."

2. Not mere reproof. (1) To reveal the evil. (2) To awaken a deeper and truer faith.

3. Brought out, and strengthened, and deepened. (1) Not discouraged by apparent refusal. Persists. (2) Certainly believed in Christ's power and responded to the challenge. (3) And his fatherly love—"ere my son die." (4) Although not perfectly enlightened, earnestness deepened—more of entreaty.

iii. Wise and loving manner in which request granted, "Go thy way, thy son liveth."

1. Could not commend his faith as that of the Centurion or the Syrophenician woman.

2. Yet acknowledge faith by granting, and in the best manner.

3. And they called out fresh faith. No further questioning.

4. And so full that no haste. Eagerness and impatience a sign of little faith. All gone here. Formerly believed in the power of Christ, now in Christ Himself.

iv. Application of the story simple.

1. Now, as then, imperfect faith. "Lord increase."

2. And from the same causes: (1) Insufficient evidences. (2) Lingering superstition. (3) Sceptical associations. (4) Imperfect education. But these have power from the root evil in our nature.

3. And God deals with us wisely and lovingly. Does not reject, yet tries. (1) Delays His answer: "Not meet"—"Except ye see"—that we may wait patiently. (2) Only that He may bless. Good reasons for delay. But a favourable answer in the end. "I said . . . seek ye my face in vain." "Ask and ye shall receive." "Him that cometh to Me I will in no wise cast out."

THE PLEBISCITE.

It is not quite easy to see the necessity for the Plebiscite. It is open for the Government, or for a private member of the upper or lower house, prohibiting the manufacture and sale

of alcoholic drinks without previously consulting the country in this fashion. It is a sign of lack of courage to shrink from such a proceeding, if they were convinced that it was required, or that it was likely to be a benefit to the country.

One thing at least is certain: The matter was not taken seriously. Multitudes of voters declined to go to the ballot box simply because they looked upon the whole thing as a sham; and every one knows that the amount of the vote does not represent the sentiment of the country. The Prohibitionists have carried the day, as was expected; but by a much smaller majority than they or anyone else expected, and by a smaller majority than they had on a former similar occasion. And yet the vote taken by no means represents the strength of the sentiment against Prohibition. Just as in the Scott Act elections, those who favoured the restriction went to the polls, whilst those opposed to it largely kept away, until they saw the evil consequences of the Act, and then arose in their strength and had it set aside—so there can now be no doubt that, if any law should be passed prohibiting the manufacture and sale of alcoholic drinks, at the very next opportunity it would be abolished.

It is interesting to remark that the majorities—outside the Province of Quebec—have, in almost all cases, been from the country. The cities, with the exception of Halifax, have with almost entire unanimity spoken against Prohibition. This is very curious and interesting and demands consideration. Part of the reason, no doubt, may be found in the conviction of the impossibility of enforcing the Act in large towns and cities, and of the evils that would ensue if an attempt were made to do so, and if that attempt should fail. Of course there was, besides, a certain amount of indignation among educated and self-respecting men that their liberties should be restrained merely because other people could not make a proper use of theirs.

But there must have been some reason for the large rural vote in favour of Prohibition, which may not be at first intelligible to dwellers in towns, which must have some serious convictions beneath it, and which demands attention from all who profess an interest in the social well-being of the people. As a chief factor in the problem, we are informed, must be reckoned the existence and the evil effects of the public houses in country places, many of which are the centres of intemperance and vice of all kinds. To these places men of vicious habits naturally gravitate, here young men also gather and learn the evil ways of their seniors. In short, we are informed that large numbers of these places are simply and solely curses to the localities in which they are placed. Now, when we remember that this means the misery of countless families throughout the country—that men spend in these places a large proportion

of their earnings, not only neglecting and impoverishing their wives and children, but carrying back to their homes the consequences of their dissipation in every form of evil.—we can understand that people who have scenes of this kind daily before their eyes, should seek for a remedy, even if it were a desperate remedy, for so desperate an evil. When, therefore, the agitation has passed away, and there is great fear of nothing resulting, we would earnestly impress upon our readers that there is actually a very serious evil which we ought to do our best to remedy as soon as possible. Whether this is to be done by a more severe system of licensing—placing it under the Government instead of the local authorities—or whether some species of local option should be allowed—or whether some adaptation of the Gothenburg system should be tried—we do not venture to decide. But something should be attempted; and we shall find it difficult to believe in the sincerity of the temperance workers, if something is not actually accomplished. Because Prohibition fails, that is no reason for desisting from the endeavour to reduce the evils of intemperance; and if only the Plebiscite shall draw attention to this subject, it will not have been taken in vain.

THE STATE OF THE CHURCH IN ENGLAND.

By the Rev. James S. Stone, D. D.

The following communication from the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago, will be read with interest. Dr. Stone is at present in England and his remarks on the present phase of the Ritual question in the Mother Country carry all the more weight, coming as they do from a clergyman who through the whole of his ministerial career has been especially identified with the distinctly Evangelical party in the Church. Dr. Stone was some few years ago rector of St. Phillip's Church, Toronto. Speaking of Church life in England at the present time he says:

"During the two or three months I have been on this side of the Atlantic I have had good opportunities of studying the matter, and I venture to lay briefly before you some conclusions I have reached. I do not concern myself with the legality or illegality of the ritual acts done in the churches which have aroused the ire of mobs led by self-appointed and irresponsible 'reformers,' such as Mr. Kensit. That is a point for others to decide. Nor do I wish to imply that I approve or disapprove of the ceremonial or doctrines objected to. I have my own opinion of the whole matter, but just now I wish only to touch upon the method and manner of 'protestation.' When wandering, as I have done this summer, through the slums of London and Liverpool, like most strangers, I have been astonished and bewildered not only at the extent of depravity, but much more at its extraordinary manifestations. Vice does not seek to conceal itself, but in street after street, in the full light of day, sin stalks, flaunting itself, fearless of consequences and heedless of punishment. In these great seas of misery

and degradation I find that whatever efforts are made to save the fallen and to help the destitute are largely put forth by the Ritualists and the Salvation Army. The people who are fighting candles and incense have little strength left to expend upon the lanes and by-ways of the great cities. That department is left almost entirely to the men and women 'saturated with Romanizing germs.' I know whereof I speak when I say that the great mass of people who have taken upon themselves the censorship of the Church and are now causing the unseemly disturbances in Divine service are far more anxious that the parish priest does not turn to the East than they are that he should turn to the world's suffering poor. Moreover, in the churches known as ritualistic—and in England even the simple and innocent manner of service in St. James' Church, Chicago, would be so styled—I observe that the congregations are always large, and the seats invariably free. By far the greater proportion of these churches are unendowed, and have no revenue of any kind except from the voluntary offerings of the people. The clergy who officiate in them can scarcely be said to be living on the wealth of the Church of England. They are supported by the contributions voluntarily made by congregations which believe in the doctrines taught them, and love the ritual practised by them. It is only fair that this should be known. No 'Protestant' money goes to maintain 'Ritualism.' And now for the motive which has led to the disturbances of the last few months. It may be 'religious.' If so, an impartial observer finds it difficult to detect the 'religion.' The bitterness, clamour, anger, spitefulness and injustice which characterize the 'protesting' faction do not savour much of holiness or honesty. On the contrary, the movement is political from beginning to end. It is a Radical and an Orange attack upon the Church, and is designed, first, to furnish the now disgruntled and disunited political minority in England with a rallying battle cry; and, secondly, to bring about Disestablishment. This is shown by the eagerness with which Radical leaders have rushed into the fray. They and their Nonconformist supporters are fast working up a suspicion that the Church of England is playing into the hands of Rome, and therefore, unless the nation desires a return of the days which made a Smithfield possible, the Church must be thrown out and secularism be put in its place. In all this there is not a shadow of spirituality or the faintest desire to advance the glory of God or the good of man. No fair-minded man would think for a moment that Ritualism has any understanding, either secret or suggestive, with Rome. There is much more likelihood that the extremists on the other side are in league with Dissent. Cardinal Vaughan positively denies that the Church of Rome has anything to do with any school of thought in the Church of England. Judging from what I saw of the inertness of the Roman Church in France she needs all her strength within her own borders. It will be said, perhaps, that I know nothing of the 'secret history.' I do not. I simply believe

the word of Christian gentlemen, and I venture to claim some common sense. What will be the outcome of this present attack upon the Church? No man can foretell the future but possibly one may gather from the indications what it probably will be. So far as I can see, there is no likelihood that the movement will bring about Disestablishment. The Church is too strong in the hearts of the vast majority of the English people for such an end to be brought about, and, after all, compared with the great mass of the Church, the extremists on either side are a small band. Possibly they may fall off, but the Church as a whole will go on doing the splendid work for God and man she is doing to-day, indifferent to the men who are disturbed about questions which belong not to her life or to her purpose. The winds that create Atlantic waves agitate only the surface of the waters. A few feet below the roaring billows all is calm and still; and this storm which has come to the Church of England is not destined to touch her heart or to endanger her life. It will pass away, and possibly even the Church Association may some day give its attention to the people who know not God, rather than to the men who only differ from other men as to the ways by which Christian folk shall be brought nearer to their Lord and Saviour. You, sir, and they who may read this letter, know full well that I hold no brief for Ritualism. I only wish to see justice entertained, if not done, in this aspect of the question, and to give the results of my own observations. It would also help towards allaying in the Canadian Church any apprehension that disruption is coming to the Church of England. The present attack is so extravagant, unjust, and unworthy, that it must needs fail of its own self."

TO OUR READERS.

Owing to the very full report of the Provincial Synod's doings, which has been and is still appearing in our columns, we have been compelled to hold over the report of the Niagara Diocesan Synod as well as items of diocesan news and a good deal of correspondence, all of which will appear as soon as space permits.

—The Toronto Church of England Sunday-school Association held their first meeting of the season on Monday last in Holy Trinity schoolhouse with a devotional meeting. The committee having on hand the arrangements for the meetings have issued an appeal to those who are interested in the well-being of the association in which they call upon them to do all that lies in their power to forward its interests. They have made the following suggestions to the clergy and officers of the Sunday schools, viz., to: 1. See that the night of meeting (third Thursday in each month) is kept clear of other engagements. 2. That due notice is given of the meetings on the previous Sunday. 3. That at least one copy of the programme of meetings is posted in the schoolhouse for teachers' reference. 4. To do all possible to induce the regular attendance of teachers and older scholars. An interesting programme of meetings has been arranged, and amongst others who will be

taking part therein the Provost of Trinity College, the Rev. Professor Cayley, the Rev. Canon Sweeny, D.D., the Rev. T. C. Street Macklem and Messrs. N. W. Hoyles, G. B. Kirkpatrick, C. R. W. Biggar, S. G. Wood and J. S. Barber. The annual service of the association will be held in St. Alban's cathedral on Thursday, May 18th, when the Lord Bishop of Algoma will preach the sermon.

We regret extremely the difficulties existing in the parish of Thornhill, which have been made public. This is not the time to make any remarks on the merits of the trouble. But there are two points which we much regret. One is the publicity which has been given to the matter. Church difficulties are not smoothed over by the daily press, as a rule, very often they are either created or intensified. The other is the apparent neglect of their duties by the Archdeacon and Rural Dean. Indeed both the parties to the dispute and the Bishop ignore them entirely. Had they done their duty for the last few years as the Bishop's eyes, changes might have been quietly made, the parish need not have run down nor the difficulties have become acute.

REVIEWS.

Among the books announced for speedy issue by the publishing house of George N. Morang is an important commentary on Tennyson's "In Memoriam," by Rev. Dr. King, principal of the Manitoba College, Winnipeg, which will be looked forward to with interest by all lovers of the poet.

We are in receipt of a copy of a "Deus Misereatur," which has but quite recently been composed by the Rev. J. Francis, rector of Cayuga, Ont. It is a very melodious setting to the well-known canticle, and we venture to say that it will shortly become quite a favourite with choir-masters and choirs, for it only needs knowing to be fully appreciated, and in a little time we venture to predict that it will be much sought after for choir purposes. We have no hesitation in recommending it strongly to all lovers of Church music, and particularly in bringing it to the notice of all choir-leaders throughout the Dominion and elsewhere. It is published in a beautiful key, that of five flats, and is easily within the ability of the great majority of church choirs. This service is the fifth piece of music that has appeared in the "Parish Choir," of Boston, from the gifted pen of the same author, and it will undoubtedly add to his reputation as a composer of sacred music. This particular setting appears in the issue of the "Parish Choir" for September 22nd of the present year.

The chief features of the "National Magazine" for this month are two articles dealing with Puerto Rico and the Queen of Holland respectively. The first article gives an interesting description of the landing of the American troops there recently under General Miles, and of the different peculiarities of the country through which the troops passed. The second tells the story of the young girl-queen from her earliest days and of the great day "the greatest day of the century for all Holland," as the writer of the article puts it, when the young Queen assumed the reins of government amidst the plaudits of her people. Other articles in the same number are, "The Author of 'The Wide, Wide World,'" "The Despot of the East," "The Great Harvests

of the World," and an amusing tale telling what befel an American on a visit to the London Zoo at the hands of a London pick-pocket.

"McClure's Magazine" for October contains several articles dealing both with events which took place in Cuba during the late war as also with events which occurred during the Civil War of thirty years ago. Amongst these that which will be read with especial interest is the first part of the diary of the late Mr. Frederick Ramsden, British consul of Santiago de Cuba, in which he relates what took place in that city, and how the people fared during the blockade and subsequent battles in the vicinity of that city. The second part of these details will appear in the November number of this magazine. "The Adventures of a Train Despatcher," "The Collector of the Port," and "The Ascent of Aconcagua," are amongst other articles which as a whole go to make up a very readable number. As a frontispiece the magazine contains an excellent picture of the late Iron Chancellor, and Rudyard Kipling's magnificent "Recessional" is published by request.

THE PROVINCIAL SYNOD.

Chancellor Worrell moved, seconded by Chancellor Walkem, a substitution for the motion of Mr. Wilson, to this effect:

"That message number ten of the Upper House be not concurred in, for the following reasons: That if adopted, it will postpone the merging of the provincial and general bodies until after the General Synod has passed the suggested amendments, whereas this House is of opinion that such merger should be effected at once. Second, that the recommendations contained in the fifth clause of the report of the committee of the House under consideration be adopted. Third, that the General Synod be respectfully requested to make the amendments suggested by message number ten."

Chancellor Worrell's resolution was carried by a large majority, and the question, which has occupied the House for almost two days, was disposed of.

The Rev. Weston Jones presented the report of the Committee upon Memorials of Deceased Members of the Synod. These records include the names of the Rev. Canon Townsend, Amherst, N.S.; the Rev. R. S. White, D.D., Shelburne, N.S.; Rev. John Ambrose, Sackville, N.S.; Rev. J. S. Hanford, Upton, N.B.; Rev. Canon Fessenden, St. Catharines; Lieutenant-Governor Fraser, St. John, N.B.; C. W. Weldon, D.C.L., Hon. Geo. Irvine, and R. Hamilton, Quebec; R. D. Nicholls, Lennoxville.

Routine matters took up the greater part of the forenoon session. The report of the Committee upon the State of the Church, presented by the Rev. E. P. Crawford, was, after some discussion, adopted.

At the afternoon session, the feature of the proceedings was a most eloquent address by the Rev. H. Benoit, in which he set forth the work and aims of the Sabrevois Mission. This was made possible by the Synod becoming, through adjournment, the General Board of Domestic and Foreign Missions, sitting under the presidency of Bishop Bond, and with the other bishops of the Upper House participating.

Mr. Benoit began by referring to the origin of the Sabrevois Mission. A French-Canadian, no longer satisfied with his own faith, had placed in his hand a copy of the New Testament, and a copy of the Prayer-book of the Church of England. He studied both, and seeing the harmony between the two, and recognizing for the first time the true principles of the Christian faith, he abandoned the Church of his fathers and joined the Church of England. That was the beginning of the work, which had gone on, year by year, until there was not a day of the week or month upon which those engaged in the work were not called

upon to deal with French-Canadians, seeking for illumination and the ministrations of the Church. He insisted that the Sabrevois Mission was not a proselytizing work. They did not assail the faith of any man. They did not go about seeking to make converts. They simply kept an open door for those who were turning away from the faith of their fathers. This number was increasing every week and month. The people came to them and asked them for the Word of Life. Would the Church turn such away? There were, in all, over fifty thousand French-Canadian Protestants in Quebec and the Eastern States. And let it be remembered that those who were leaving the Church of Rome were not leaving the Church of their fathers, in strict fact. The Church of those who came to this country before the English had made the conquest, was the Gallican Church—the Church of the Fenelons, the Bossuets—not the Ultramontane Church, which was something very different. Nor was the Sabrevois Mission doing what the Church of Rome was doing at this very moment in the city—setting up a propaganda for the conversion of the Protestants, and particularly for the conversion of the Church of England. In the French press one might note the terms of that propaganda, which was conducted by Archbishop Bruchesi. Not that he objected to it at all. They had a perfect right to convert the Protestants if they could. He himself had been approached several times lately on the subject of his conversion to the Church of Rome, while several of those engaged in the work of the mission had also been asked to engage in conversation on the subject. Well, he was not complaining. But the point he made was this—was the Church willing to sustain a work which was necessary, not for the purposes of proselytizing, but in order that those who were about to leave the Church of Rome might be received at an open door towards which they moved of their own volition?

The French, Mr. Benoit insisted, were a necessity in this country. The French had emotional qualities, they had feelings of the heart, which other nationalities lacked. Educate the Frenchman, and he was the equal of any other nationality. He had seen French papers which argued that the French-Canadian farmers did not need education to make them good farmers, and which said that the fathers of the present generation could neither read nor write, and yet they lived and were content. It was the fact that a good many of his countrymen were ignorant, which he much regretted; but that was not their fault; it was the fault of the system under which they had been brought up. It was the object of the Sabrevois Mission to supply this defect in so far as was possible with the means at their disposal. The French, with their emotional nature, the Scotch, with their caution (laughter), the Irishman, with his enthusiasm, the German, with his thrift—all these elements must be welded together if Canada was ever to be great. It would be quite fatal if the English and French, and all other nationalities remained separate and distinct; they wanted a grand Canadian nationality, and this they could only secure by the amalgamation of all in one. (Applause). The French had made their mark on this continent before any other nationality had been heard of in this Western world. They had left their impress from the St. Lawrence to the West—an impress which showed the blood stains of those who had given their lives in a noble work. Perhaps the French were sometimes mistaken, sometimes misguided; they dearly loved liberty, and they fought to secure it. Perhaps the rebellion of 1837 was a mistake; but he was proud, just the same, that he had a grandfather who, with a pitchfork for a weapon, joined Papineau in the demand for liberty. And yet he himself was loyal to the core to British institutions, which he loved, and when there was trouble for the British in Egypt, he had joined the militia, ready to offer his services to his country. The French would ever be found ready to fight for the integrity of the British Empire, and he himself would gladly bear a gun and pull the trigger for his country, if need

arose. He had travelled on three continents, but he had never found a more magnificent country than Canada. What was needed was the union of all elements.

He asked the support of the Church for the Sabrevois Mission; he asked that the members of the Synod should visit the institutions on Chatham street, which would be a more eloquent argument for the support of this work than any he could adduce; he asked that it be remembered that in these days there were many French-Canadians weary of the Church of Rome, and seeking for help and illumination. Such people were knocking at the door of the Church. Would they shut the door in their faces? ("No!") He was glad to hear that, for the work was one in which they could all engage, feeling that there was no attempt at seducing the faith of any person, the object being to give education and illumination to those who, of their own volition, sought the same.

A good deal of business of a routine nature was transacted by the General Board of Domestic and Foreign Missions. A motion made by Mr. F. E. Hodgins, and seconded by Mr. N. W. Hoyles, instructing the Board of Management to co-operate with the Committee of the General Board of Missions, when the merging of the present body takes place with that of the General Synod, and to help it on in every way possible, was discussed.

Sitting as a Synod, the House, during the afternoon, discussed the question of the future meetings of the Synod—whether the body, in view of the formation of the General Synod of the whole Church, should dissolve, whether it should meet simply upon special call, or whether it should be brought together every alternate three years. There was a long, but uninteresting discussion upon this subject, in which most of the prominent members of the Synod took part. The motion came up upon a memorial from the Diocese of Huron, which held that the Synod should only meet upon special call for the transaction of urgent business. It was held by some that this was the thin end of the wedge for the total abolition of the Synod, while others argued that it simply meant that the Synod should only meet for the transaction of very special business. When the House adjourned till eight o'clock, the following resolution was before it:

Dr. Langtry moved, "That the report be referred back, with instructions to report, that this Provincial Synod shall meet every three years alternately with the General Synod, or once in six years, provided always that the Archbishop may summon a meeting of this Synod under the conditions mentioned in the memorial from Huron."

A message was received from the House of Bishops concurring in the message of the Lower House that the merging of the Provincial Board of Missions in the General Board should be effected forthwith, but considered that the adoption of the general scheme by the Provincial Synod could not be final until the General Synod had incorporated in it the amendments supported by the two Houses.

On the motion of Mr. J. A. Worrell, it was decided to ask for a conference with the House of Bishops in regard to this message, and the prolocutor, Revs. Dr. Langtry, E. P. Crawford, Ven. Archdeacon Davis, Dr. L. H. Davidson, Mr. J. A. Worrell, and Chancellor Walkem to be the committee to attend such conference.

At the evening session the debate was continued regarding the future meetings of the Provincial Synod, and was continued throughout the session. It was participated in by Revs. Drs. Langtry, Clark, and Norton, the Very Rev. Dean Partridge, and the Ven. Archdeacons Smith and Evans, and Mr. J. J. Mason.

Dr. Davidson having spoken a few words, bringing the House back to the question before it, the vote was then taken. The sub-amendment and amendment were lost, and the original motion, to the effect that it was inexpedient at the present time to alter the constitution as to the periods which should elapse between sessions of the Provincial Synod, was carried, one dissenting.

On Wednesday morning, the report of the Committee, of the Western branch, upon the increase of the episcopate, presented by the Rev. Dr. Langtry, was discussed. This report recommended the increase of the episcopate by the formation of two new dioceses in the West.

The Rev. Canon Gribble opposed any increase being made.

The Very Rev. Dean Partridge, in an earnest speech, took the ground that what the Church needed most urgently was to be brought up to a higher spiritual plane. Their bishops at present were largely engaged in the consideration of the financial business of the Church. Doubtless, these were important matters, but they were not spiritualities, and they occupied the time which should be devoted to the deepening of the spiritual work of the Church. In a word, the bishops were so much engaged in the temporalities of the Church that they had not time to go amongst the people and address them in large centres, where all the clergy and the laymen might be brought together in mutual love and sympathy, with the one object of advancing the real work of the Church. If the bishops were not hampered with so much of mere business, they might be able to meet their clergy and their people in the way suggested, and if the Bishop had not the power of oratory in an eminent degree, his mere presence in the midst of his people, encouraging the activities of the Church, stimulating the liberality of the people, would be a benediction. (Hear, hear.) Temporalities had their place; but the office of a Bishop was not that of a mere man of business, or even of one who performed a set number of official acts; his office was that of overseer and adviser, one who should lead and guide his people, who should come into the closest contact with them, and should endeavour to deepen the spiritual life of the people by his own example and influence, thus keeping awake the spiritual perception of clergy and laity, and leading to the true work of the Church being carried out, which was a work relating chiefly to the upbuilding of the whole Church in spiritual insight and feeling and thought.

Mr. Pense described the good effects brought about by the establishment of the diocese of Ottawa, and of the benefit which the diocese of Ontario had reaped because of that division. He declared himself to be heartily in favour of the creation of the two new dioceses mentioned in the report.

The Rev. Canon Hanington, while desiring the increase of the episcopate, took occasion to point out that the Ottawa diocese was formed not because the present Archbishop was in any way accountable for the slackness of duty, but because the diocese of Ontario had so grown as to make it impossible for any man to properly oversee the work. There were over three hundred churches in that diocese, and during the bishopric of the present incumbent there had been an average growth of two additional parishes each year. The Archbishop had shown the greatest activity, but he was only human; and he simply could not do the work necessary in so large a diocese. He cordially agreed with the suggestion of a new diocese of which Peterboro was to be the centre. Of course, there was the difficulty of the endowment, upon which the bishops insisted. That reminded him of a meeting which was being held in a certain parish in Ontario, which was attended by a number of North of Ireland men, who were always loyal Churchmen, who might be ready to debate a little warmly now and then, or perhaps disagree a little (laughter), but who were true sons of the Church. The meeting was in a school-house, and the appeal was on behalf of the Endowment Fund. A speaker was referring to the early Church and made the remark that in one Church (the Church at Jerusalem), there were no less than twelve bishops.

The Rev. O. Troop said that while the Church had changed since the apostolic times, it had also changed, and for this he thanked God, from the ideas and practices of the first part of this century. A certain clergyman of the Canadian

Church, now gone home to God, had informed him that when he came forward to be confirmed in the early part of the century, in Ireland, the Bishop drove up to the church in a coach and four, the chaplain followed, also in a coach and four; there was no preparation of candidates for the sacred rite; tickets were distributed; no questions were asked; the Bishop hurried through the rite, and disappeared, the swell chaplain followed, and there appeared to be no conception of the nature and obligation of the ceremony. There was a vast change for the better, and the responsibilities of the episcopal office were now understood and appreciated. The speaker made a most impressive appeal for spirituality, arguing that he who desired to lift the Church to a higher plane of spiritual life was not a dreamer, but an intensely practical person, for he was as sure as that he looked into the faces of his brethren, that if the Kingdom of God was first sought in the heart and life the money difficulties would disappear.

After a few remarks from Mr. Walter Drake, who gave some reminiscences of early Church life in Canada, and the hardships endured in those days by both bishops and clergy, the Ven. Archdeacon Smith presented the report of the Committee of the Eastern branch, on the Extension of the Episcopate, reciting the efforts which had been made to sub-divide the diocese of Nova Scotia—efforts which had, so far, been fruitless, notwithstanding the generous offer of the present Bishop to give five hundred dollars of his salary towards that of the new Bishop.

One of the most important, and at the same time most interesting debates began at the afternoon session, viz., that upon the subject of "Divorce, and the Re-marriage of the Divorcees." The debate rose to a higher level of ability and eloquence than any of those which had preceded it, whilst the interest displayed in the subject was intense throughout. The discussion was opened by Dr. Langtry, who proposed a resolution looking to the affirming of the indissolubility of the marriage bond, except through death, and calling upon the clergy of the ecclesiastical province of Canada, not to solemnize the marriage of divorced persons, during the life-time of one or other of the parties to the divorce. This was spoken to moderately, the argument being that the law of the Church, clearly expressed in the Prayer-book, which made marriage indissoluble, should be enforced.

This did not suit the views of Dean Partridge, who wanted a more pronounced position taken and who moved the following in amendment: "That no clergyman of their ecclesiastical province shall solemnize marriage between persons who have been divorced while husband or wife of either party is still living."

The Very Rev. Dean Partridge quoted from the statements recently made by Mr. Carroll Wright, of the bureau of statistics at Washington, to show the lax feeling which existed there touching the marriage bond, that gentleman having frankly stated that it was a gross cruelty to ask persons, who had ceased to love each other, to remain together as husband and wife. This showed simply that in all, even the most respectable, circles in the United States, the original ideas as to the indissolubility of the marriage bond had given place to the caprice or pleasure of the individual, who did as he pleased in the matter. He thought it behooved the Church to speak out on this subject, and re-state her position. The law of the Church had been one on this subject. The Church of England had never taken a changed position on this question. She was the only Church in the world which had been consistent, for although the Church of Rome had refused to recognize the dissolution of the marriage bond, yet for the sake of revenue they all knew that she permitted such separations to take place. Other bodies had their diverging views on the subject; but the Church of England held to her original position, and now, if ever, was the time when that position should be re-stated. This was necessary to fortify some of the clergy, who were in doubt on the subject. He wished to make the matter as clear and simple as

possible. In some cases, which he detailed, there had been great distress of mind through the indecision of certain bishops in the matter of the instructing of their clergy on the subject. Therefore, it was necessary that all doubt should be removed, and the position of the Church re-affirmed. The speaker referred to the marriage service, which contemplated the indissolubility of the bond, the man and woman each vowing to remain faithful to each other till death did them part. Upon these vows the blessing of God was asked. This was the law of the Church. This made the duty of the clergyman clear. Referring to the words of Christ, he showed that for adultery there might be separation, but not a dissolution of the marriage, for the words come again—"He who marrieth her who hath been put away, committeth adultery," proving that in the mind of the Saviour marriage was, by its very nature, indissoluble. The speaker admitted that there was hardship in individual cases, where the innocent party desired to re-marry, but that could not be helped, and for the sake of morality, and for the sake of the sanctity of the marriage relation, for the sake of the home and society and the nation, he urged, in order to stem the tide of laxness in this grave matter, that the Synod should pass a strong resolution on the subject.

The motion was seconded by Dr. Davidson, who made a most earnest appeal to the Synod to affirm the position of the Church upon the question. To illustrate the dreadful condition which now prevailed in some quarters, he instanced the marriage of a certain woman recently, to her sixth husband, four of her previous husbands being at the wedding, and described a party at which were a number of women, one of whom, being called by a certain name, said: "Oh, that is not my name now; Mrs. So-and-So is the wife of that gentleman at present"—Mrs. So-and-So herself being in the room at the time with her new husband. In the most solemn manner Dr. Davidson quoted the marriage service in the Prayer-book, as the law of the Church, which ought to be sufficient, but which had been neglected for the sake, in some instances, of money. He offered an able argument to show the impossibility of determining the innocent party who, according to some, might claim the right of re-marriage. He spoke from experience when he said that parties had not hesitated to suborn witnesses to bolster up their case. But even where the evidence was reliable, it would be impossible, beyond a doubt, to settle the innocence of any of the parties of the case. None but God Himself could do that.

Mr. Justice Fitzgerald, on the other hand, quoted the ancient, civil and ecclesiastical law to show that not only had separation been permitted for the cause of adultery, but that the innocent party had been permitted to re-marry. The judge displayed a remarkable familiarity with scholastic learning, and was not afraid, from memory, to quote from ancient statutes and glossaries of the primitive fathers. Coming, however, down to recent times, he showed how one hundred and forty-five bishops at the Lambeth Conference had recognized the difference of interpretation with respect to the words of the Saviour, and had, therefore, refused to declare against the re-marriage of the innocent party or the refusal of the sacraments to such. He hoped that the present liberty which the Church enjoyed in this matter would not be taken away. He argued that the words, "Whom God hath joined together, let no man put asunder," was no argument for the indissolubility of marriage. Frequently parties were married who had no right to be married. There was misrepresentation, fraud; a man approached the altar already married, prepared to take fresh vows. Did they suppose that God joined such persons together? Or that His blessing, though asked by the Church, would be operative? He would be sorry to do anything that would lead to laxness. But the resolution was unnecessary; they had the voice of the Church, and that was in favour of re-marriage of the innocent party; they had a Divorce Committee of the Dominion Senate, which exercised great

care in all applications for divorce in this country; they had made it difficult to obtain such. What more was necessary? Let them not pronounce upon a matter which the great Lambeth Conference, representing the whole Church throughout the world, had left open.

Mr. Hodgins seconded the motion which Mr. Justice Fitzgerald had proposed, in the sense of his speech, in an able, yet moderate address, in which he pointed out that it was the genius of the Church to give individual liberty. She did not invade the life of its members, as other churches had done, decreeing against card-playing or dancing or theatre-going; she did not, for instance, pronounce upon prohibition, although a good many thought that was an important subject. She left liberty of action, and he believed the trend of opinion was that the innocent party in divorce should be permitted to re-marry. That being so, why take the ground proposed? The clergy were not obliged to re-marry divorced persons. He had perfect liberty in the premises. What more was desired?

The Rev. Dr. Norton, supporting Mr. Justice Fitzgerald's motion, described, with mock solemnity, the antiquarians searching through stacks of resolutions, passed by the Lower House of Convocation in England—stacks upon stacks which had, in the course of ages, engendered so much dust that not a few persons had actually lost their lives through suffocation in the study of these innocuous resolutions. The House laughed at this, as it did at the statement that the way to regard these resolutions, which had no sanction whatever, was as historical curiosities. Nor had he the least respect for the ecclesiastical laws on this subject of the Middle Ages. The Church—that was to say, the Roman Church—made those laws for the purpose of adding to her revenues. She had added to the law of God the commandments and the traditions of men, and she had, for money, permitted divorce and bigamy, and even incest. The Sabbath and marriage were Divine institutions, which had been added to by men. The Jews had hedged the Sabbath about with a great hedge. When human nature tried to break through there was another thorn bush set up to act as a deterrent. Christ had dealt with all that, and he had dealt with the marriage question, for Dr. Norton argued that the passage in St. Matthew, about whose meaning there had been so much doubt, meant precisely what it said, and St. Matthew was undoubtedly the oldest Gospel. He described the attack upon the innocent party as cruel and unmanly, and said that when the innocent party, after suffering years in silence, had applied for and obtained release, it was unkind, it was unchristian, to say that it was impossible to tell who the innocent party was.

The Rev. Provost Welch insisted that the law of the Church pronounced marriage indissoluble, and argued that the view held by Mr. Justice Fitzgerald, touching the meaning of the passage, "Whom God hath joined together, let no man put asunder," would lead to all sorts of social immorality. There were three sorts of clergymen in this matter—those who took their stand upon the law of the Church, which never had been repealed; those who cared nothing about such law, and were ready to marry anybody, under any circumstances, and the waverers, who were in doubt how to act. The resolution of Dean Partridge was for the latter class. The speaker said that if the principles of re-marriage were tolerated, the clergyman who solemnized the marriage rite would for the future have to exercise such mental reservation as would render all the efforts of the Jesuits in that direction laughably poor and ridiculous. Instead of "Until death doth us part," the service would mean, "Until we reach Chicago." If they consented to re-marry the innocent party, on the ground of natural right, they might also just as well re-marry the guilty party, for the fact of the dissolution of the original marriage would show that there had not been a real marriage in the first instance. He held that they had nothing to do with the attitude of the mother Church. The

Canadian Church should have a law of its own in this matter.

The Rev. E. P. Crawford quoted learnedly from the fathers and ancient councils to prove that marriage was considered by the Church in the earliest ages to be indissoluble. He made the point that if the Church had not pronounced upon prohibition it was because that was not divine, like marriage; and proceeded to give statistics from the United States and Switzerland, showing the appalling results of divorce in a promiscuity of which the feature was, frequently, the appearance in public places of several men and women, who were so mixed up, as that men and women, who had been husbands and wives, met as friends, although all had re-married—the husband of A being now the husband of B, while A and B met as friends, having, as it were exchanged husbands. He argued that if there was a doubt at all about the passage in St. Matthew—and he said that such words as had been referred to only appeared in one manuscript—it was an awful thing to found a permission upon words of doubtful meaning—a permission so fraught with consequences to the home, society and the nation.

Mr. Justice Hanington supported the motion of Mr. Justice Fitzgerald, in an impassioned speech, ridiculing the idea of eight small dioceses in Canada setting themselves over the authority and learning and prestige of a hundred and forty-five bishops of the Church throughout the world; and this, too, in the face of the fact that it was not pretended by any speaker that it was the law of God that the innocent party should not be permitted to re-marry. Impotents had claimed the right to marry. The clergy had married such persons. Could it be pretended that that marriage should be indissoluble, when the law of the land declared it null and void? Bigamists, unknown to the Church, had been married and had received the blessing of the Church. Was that blessing operative under such circumstances? It was absurd. He found that the only council of the Church which had decreed against the re-marriage of the innocent party was the Council of Trent, and the Council of Trent was represented by that Church which had murdered the innocents. The law of their own Church was liberty—and he argued that that liberty should remain.

The House rose at six o'clock.

On the House re-assembling in the evening, the Very Rev. Dean Smith, Canon Gribble and others argued against doing anything to alter the law of the Church of England, with reference to divorce.

When the voting was called, it was taken by orders, at the written request of four members of the Synod. The following was the result:

Sub-amendment—Clergy, 14 for and 28 against; laity, 11 for and 4 against; lost.

The sub-amendment was in effect that matters be left as at present in this connection.

Amendment—Clergy, 14 for and 18 against; laity, 3 for and 11 against; lost.

The amendment was: "That no clergyman of this ecclesiastical province shall solemnize marriage between persons who have been divorced while husband or wife of either party is still living."

Original motion—Clergy, 30 for, and 12 against; laity, 4 for and 11 against; lost; a majority of each vote being required to carry it.

The original motion took the form of a resolution looking to the affirming of the indissolubility of the marriage bond, except through death, and calling upon the clergy of the ecclesiastical province of Canada not to solemnize the marriage of divorced persons during the lifetime of one or other of the parties to the divorce.

Dr. L. H. Davidson then moved: "That the Upper House concurring, a joint committee be appointed at each session of the Synod to arrange for and direct the opening or Synod service of each session; conferring with the rector of the church or parish in which such service is to be held, and that the committee of this House do consist of two clerical and two lay delegates."

Dr. Davidson made some personal explanations, among which was the statement that he had never been the means of preventing Dr. Norton and the choir from receiving votes of thanks by the Synod, and the other that he had not the smallest intention of slighting the position or privileges of Dr. Norton, or casting any reflection upon him by this resolution looking to the appointment of a committee. As for the Protestant or Catholic the public knew where he stood.

After some considerable discussion between Drs. Davidson and Norton, the matter was finally disposed of by Mr. Masson moving that Dr. Davidson's motion be laid upon the table. This was carried unanimously.

On the motion of the Ven. Archdeacon-Belford-Jones, a motion was unanimously passed congratulating the Society for the Promotion of Christian Knowledge upon reaching the 200th year of its existence. These words were also added to the motion:

"That the Synod desires to place on record its sense of gratitude to the Society for Promoting Christian Knowledge, for the generous and thoughtful care and protection given to emigrants to Canada, and for the provision made for their spiritual and temporal needs. Also, for the kind action taken in appointing the society's matron to act in connection with the work of the Andrew's Home, and that a copy of this resolution be sent to the secretary of the society."

The Rev. Canon Davidson moved a resolution, looking to the members of the Synod, sitting for the future, by dioceses, for the purpose of ensuring better order and regularity. This was seconded by the Ven. Archdeacon Evans, but was lost.

A great deal of business set down on the agenda paper was postponed until the next meeting of the Synod.

The usual votes of thanks to all who had in any way facilitated the work of the Synod—the citizens, the university authorities, the management of the St. Andrew's Home, the press, etc., were passed, including a resolution of thanks to Dr. Norton, the organist and choir of the cathedral for the service which they had given at the opening of the Synod—this resolution being proposed by Dr. Davidson, to show that he had no personal feeling in the matter of his former resolution upon this subject of the cathedral service—a courtesy for which Dr. Norton offered thanks.

The bishops then arrived to prorogue the House, and the Benediction was pronounced by the Bishop of Montreal, after which the Provincial Synod rose, the session having lasted for a period of nearly nine days.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The mysterious disappearance of the Rev. John Smith, late rector of Ship Harbor, has been much talked of here, where he was well known. Some weeks ago mention was made of his appointment to a parish in the diocese of Ottawa, and on the day of his departure (about a month ago), I met him in Halifax. This apparently was the last heard definitely of him, though he has been presumably traced to Montreal. Nothing approaching a satisfactory solution of the mystery has as yet been advanced. An Englishman by birth, a native of the County of Cumberland, and a graduate of St. Bess' College, he came to this country about three years ago. He is a man of about 35 years of age, of strong build and robust appearance, and was at the time of his departure for his new parish apparently in excellent health. He was due at his parish (Petawawa), Sept. 15th, having telegraphed Rural Dean Read, of Pembroke, to that effect.

The Year Book for 1897-8 has just been issued. From it we learn that there are at present 124 clergy

resident in the diocese, this includes the bishop and the supernumerary clergy. The various funds are in a fairly healthy condition. The invested Diocesan Trust Funds aggregate \$126,842. The Colonial and Continental Church Society reports its work in the diocese. It has at present six priests and a lay reader at work and raises \$2,201. The society at Home is steadily withdrawing its grants.

There is a strong feeling in Prince Edward Island that in the event of the diocese being divided the bishop's residence should be at Charlottetown and not at Cape Breton as has been proposed. The Church in Prince Edward Island has grievously suffered in the past from lack of episcopal ministrations. Had the original idea of the S. P. G. been carried out and a bishop been appointed, say three-quarters of a century ago, the Church would have been at least twice as strong in this beautiful island as it is to-day. Every province should have at least one resident bishop anyway. The Church in P. E. I., an organized province with a population of over 120,000, is without a head, and doesn't even possess an Archdeacon of its own. No wonder then that the P. E. Islanders feel that they have been left out in the cold, and resent the idea of being further and permanently shelved.

The bishop has returned from Ontario and is at present in Halifax. The parish of Baddeck in Cape Breton is still vacant.

Herring Cove.—Rev. A. R. P. Williams has been elected rector of this parish.

Edgehill.—The girls' school at this place reassembled with an overflowing attendance. There are now 70 pupils in residence.

ONTARIO.

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

Ameliasburg.—The Rev. J. W. Forster resigned the rectory of this parish last week. He has been appointed rector of Leeds Rear. During his incumbency of the living of Ameliasburg, St. John's Church, Carrying Place, has been declared free of debt, whilst Trinity Church, Consecration, has been restored and all the improvements so far made in the church have been paid for. These two churches are mission churches attached to the parish of Ameliasburg.

Bath.—St. John's.—The Archbishop of Ontario held a confirmation in this church on Sunday last. There were thirty-two candidates, most of whom were adults and a large percentage formerly adherents of other denominations. The church was packed, many remaining outside. His Grace emphasized the fact that only as recently as last April he had held confirmation in the same church and confirmed forty-one. To hold two confirmations so close to each other in a rural parish was a new and pleasant experience to him. Close upon one hundred communicants remained for the celebration afterwards. In the evening His Grace preached in his able and scholarly manner to a crowded congregation. At the evening service there was a christening, the rector officiating. The St. John's Sunday school library has been replenished with sixty new books. A savings bank has been started in connection with the school.

Kingston.—St. James'.—A successful harvest home service was held in this church on Sunday, October 9th. Holy Communion was celebrated at 8 a.m., and after morning prayer. Hearty congregational singing was secured by the selection of the well-known hymn which one always expects to hear on such occasions, and they were rendered under the leading of a choir of between 30 and 40 voices. The preacher at both services was the Rev. T. C. Street-Macklem, of Toronto. His texts were most appropriate, viz.: "The Harvest is the End of the World," and "The Seed is the Word

of God." In the former discourse he divided the world's lifetime into three great periods. The first he supposed to extend from the Creation to our Lord's death. In the second, we "now are but an age of vast Gospel extension, to follow which it is our duty, by all means in our power, to hasten." In the evening, Mr. Macklem's theme was the Supernatural Element in Holy Scripture, which he set forth admirably, and by a variety of striking illustrations, from Old Testament foreshadowings of Gospel facts. A special service for the children of the Sunday school was held at 3 p.m., when the little folks were favoured with an attractive address by the preacher of the day. The church has a seating capacity of 600, and it was well filled, especially in the evening. The offerings during the day amounted to \$130.

OTTAWA.

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

Ottawa.—The following are the names of those who are on the diocesan deputations, which will have charge of diocesan mission matters for the ensuing year.

Deputation No. 1.—Rural Dean Phillips, convener, and Rev. A. H. Whalley, meet in Ottawa, Ashton, Munster, Prospect, Richmond, Rathwell's, Gloucester, Billings' Bridge, Leitrim, and Hawthorne.

Deputation No. 2.—Rev. C. O. Carson, convener, and Rev. R. B. Waterman; St. John's, Anglesea Square, St. Luke's, in Ottawa, and Janeville, The Quarries, Bell's Corners, Hazeldean, Fallowfield, March, St. John's, St. Mary's and St. Paul's.

Deputation No. 3, composed of Rev. Canon Low, convener, and Rev. E. A. Anderson—St. George's, St. Barnabas', St. Bartholomew's, Trinity, in Ottawa; Christ church, St. John, St. James, in Huntley, and Fitzroy Harbor, Ninth Line, and Torbolton.

Deputation No. 4.—Rev. G. S. Anderson, convener, and Rev. J. D. McCallum—Grace church and St. Matthias', in Ottawa, Manotick, Kars, Osgoode, North Gower, Pierce's Corners, Nepean, Birchton, Hintonburgh and Merivale.

Deputation No. 7.—Rev. J. A. Shaw, convener, and Rev. W. M. Loucks—Bearbrook, Vars, Canaan, Navan, Blackburn, Cumberland, Metcalfe, Russell, Greely and Vernon.

Deputation No. 9.—Rural Dean Scantlebury, convener, and Rev. W. H. Green—Arnprior, Galetta, Renfrew, Calabogie, Douglas, Grattan, Clontarf, Eganville, Lake Dore and Mink Lake.

Deputation No. 11.—Archdeacon of Ottawa, convener, and Rev. A. W. Mackay—Pembroke, Beachburg, Westmeath, Forester's Falls, Cobden, Haley's, Stafford, St. Patrick, St. Stephens, and St. Thomas.

Deputation No. 13.—Rev. J. F. Gorman, convener, and Rev. G. Bonsfield—South Mountain, Inkerman, Dixon's Corners, Winchester, Chester-ville, Chrysler, Iroquois, St. John's, St. Paul's, Newington, Avonmore and Morrisburg.

Deputation No. 15.—Canon Hanington, convener, and Rev. T. J. Stiles having charge of Gleggarry.

Renfrew Deanery.—The Lord Bishop of Ottawa has just completed his annual visitation of this deanery, holding confirmations at Renfrew, Combermere, Eganville and Clontarf, and consecrating the church and burial ground at the latter place. The annual conference of the clergy and other Church workers of the deanery was held in the parish of Eganville, all the clergy and several of the lay delegates and wardens being present. The Bishop addressed the Church-workers at a special service on the evening before the conference, a fair congregation being present. The conference opened with a celebration of the Holy Communion, on Wednesday morning, October 5th, after which His Lordship took the chair, and discussed, with those present, several matters affecting the well-being of the Church. The Rural Dean's annual address, on

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the state of the Church throughout the deanery, was, the Bishop said, an important statement, and a considerable time was given to its discussion. The statistics of the Church were shown to be more accurate than those of the Government, and it was resolved to call the attention of the Home Department to some glaring inaccuracies in the census returns, as affecting the townships in this deanery. The address touched upon the need of more systematic work by the rural deans, the infrequency of celebrations of Holy Communion, the inadequate provision for the religious teaching of the children in Sunday schools, and the need of more attractiveness at our annual missionary meetings. The condition of the Church throughout the deanery was shown to have considerably improved in the past few years, the clergy performing their work with commendable energy. Very excellent papers were read by the Rev. A. H. Coleman, on "Godfathers and Godmothers at Confirmation," and by the Rev. W. M. Quartermaine on "The Fasts and Festivals of the Church—their Better Observance," and by the Rev. G. D. McCollum, on "Parochial Missions." The reports from parishes is a special feature of the conferences in this deanery, and this year the very carefully prepared reports of the clergy called forth the warm approbation of the Bishop, as His Lordship listened to the details which convinced him of the diligent attention given by each priest to the many duties required of him in his parish. At the conclusion of the conference, the Bishop was pleased to express his satisfaction, not only with the conference and its results, but with the signs evident on all sides of the vigorous prosecution of the Church's work throughout the deanery, and he commended the clergy for their diligence. The conference concluded with evensong in St. John's church, at which addresses were given by the Revs. A. H. Coleman, W. M. Quartermaine and G. D. McCollum. A new feature of this year's conference was the meeting in the Parish Hall, on the same day, of the women of the parish, with visiting delegates from other parishes. This meeting was under the auspices of the parochial branch of the Woman's Auxiliary, and was designed to more deeply interest the women of the Church in mission or other work. The attendance was excellent, and several new members will be added to the parochial auxiliary as a result. Mrs. Coleman (deanery secretary), and Miss Butler, were present from the Arnprior branch, and Mrs. McCollum from Combermere. The diocesan branch was represented by the Organizing Secretary, Miss Greene, and the Leaflet Editor, Miss Whiteaves. The Organizing Secretary's earnest address, and her enthusiasm in the work of the auxiliary, will long be remembered by the women whom she addressed. Her impressive words will bear fruit in the deeper interest which will surely be taken in the work of the Auxiliary. The Leaflet Editor gave also an interesting address concerning the use of the Leaflet. Before the meeting adjourned the Bishop and clergy visited the hall, and were cordially welcomed. The Bishop gave one of his helpful addresses and closed the proceedings with the Episcopal Benediction.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Clement's Church.—The corner stone of the new building being erected by this congregation was laid on Saturday, the 8th inst., by Bishop Sullivan, in the absence of his Lordship Bishop Sweatman, who was unable to be present. There was a large number of the parishioners and several of the city clergy present at the ceremony, and the liberal donations given would certainly justify the belief that the parish is making progress rapidly. When the present rector, the Rev. F. C. C. Heathcote, took charge, a little over a year ago, the parish was in an unsatisfactory condition, the building then in use not being adapted to the requirements of the parish, and the uncertainty as to occupation being a great drawback. The first act of the new rector

was to endeavour, with the aid of his vestry, to secure a title to the property they were occupying, but, on account of conflicting claims, and one of the mortgagees insisting on terms which could not be complied with, after months of negotiation, the vestry were compelled to seek permanent quarters elsewhere. To do this the parishioners contributed sufficient to purchase the lot, which is very nicely situated, on the east side of Brooklin avenue, immediately north of Queen street, having a frontage of 100 feet by a depth of 122 feet. The brick manufacturers in the neighbourhood very generously contributed all the bricks necessary, not one having refused, the desire for the erection of the new church being so strong that no distinction was drawn, whether they were members of the church or not. The building is far enough away from the main thoroughfare to avoid the noises usually connected with it. The design of the new building is plain and substantial, and it is capable of seating 400. The present attendance is about 200, but there is no doubt, on the completion of the new building, this will be substantially increased. The Sunday school has an average attendance of about 220, but owing to the accommodation at present there has not been that improvement which it is fully anticipated will take place in the new building. In the construction of the new building provision has been made for the accommodation of the various societies in connection with the Church. The ladies in the past particularly have done noble work in the parish, and have been untiring in their work for the church. They showed a little of their energy immediately after the ceremony on Saturday, by a tea which was given to those who wished to participate. The architects, Messrs. Bond & Smith, have shown great care and judgment in preparing the plans so as to keep them within the amount available, and yet answer all the purposes of the congregation.

The various rural deaneries are getting down to work again for the season of 1898-9. The rural deanery of York (Toronto), held its first meeting at the residence of the rural dean, the Rev. Canon Sweeney, 266 College street, on Monday, Oct. 10. There was a large attendance of members and the first part of the evening was taken up with the discussion of the season's programme; the balance of the evening was spent as a "clerical social."

St. Peter's.—The October Board meeting of the Woman's Auxiliary was held in the schoolhouse on the 13th inst. This meeting was the first all-day session of the Board since the holiday season, and the attendance was sufficient proof of the firmly established zeal of the W. A. members of this diocese. The interest in the proceedings was greatly increased by the presence of visitors from several other dioceses who, by their attendance and their words, attested the unity of this Society throughout all parts of Canada where it is established. The financial reports for the month showed the receipts to be as follows: Treasurer's report, \$178.17; P. M. C. returns, \$455.59, of which \$383.09 went to diocesan missions; E. C. A. D. Fund, \$70.81, which was voted towards the building fund of a church at Wapuskow, Athabasca, the mission station of Rev. C. R. Weaver. The officers and delegates who were elected to represent the Toronto Auxiliary at the triennial meetings gave delightful accounts of the business transacted there, but in view of the excellent resumes of these meetings published in the Montreal column of this paper on October 6th, it is not necessary to reiterate the body of the reports. Toronto diocese was mentioned particularly as ranking first in the expenditure of money upon freight and material for bales, the total for three years being \$11,562.77, the diocese also has the largest number of juniors, viz., 1,176, who have contributed \$1,925.88 to W. A. objects since 1895. In the report upon the Leaflet it was mentioned that various alterations may be looked for in the November number. That these may be for the good of this successful organ of the Society is the earnest wish of all its readers. The Bible reading on the second clause of the members' prayer was ably taken by Miss Risley. Mrs. Fortin, president

of the Ruperts Land W. A., gave an address upon the work of the Society in her diocese, and not only by her interesting information, but also by her charming eloquence made her hearers feel that in both east and west there is one work for all, "to aid and encourage missionaries." A very interesting report from the Blackfoot Hospital was read by the corresponding secretary, and will be sent to any branches, who are supporters of that institution, on application to her. In this column last month it was stated that the Rev. F. G. Waller, of Japan, would be present at the October Board meeting; previously made plans prevented Mr. Waller from attending, and this opportunity is taken of mentioning that he will hold a meeting in St. James' schoolhouse on Tuesday evening, Nov. 8th, when some beautiful limelight views will be shown to illustrate his lecture on Japan.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Queenston.—Memorial Church.—Queenston was en fete on Monday, Oct. 3rd, when the harvest thanksgiving service was held in Brock's Memorial Church, which was most tastefully decorated with fruits and flowers contributed by the ladies of the congregation and Mr. James Wilson, park superintendent. The preacher was the Rev. N. F. Perry, M.A., of St. Catharines, who was listened to with rapt attention. Other clergy present were the Ven. Archdeacon Houston, Canon Mackenzie, Rev. Dr. Roy, R. H. McGinnis and the Incumbent. The choir of the church was reinforced by Mr. Dockray, of Toronto, Mr. Walter Spencer, of Hamilton; Mrs. Bonewell and Miss Usher, of Thorold; Mr. Charles Meakins, baritone, of Hamilton, contributed a delightful solo during the offertory, while Mr. E. Pearce, of Hamilton, presided at the organ.

In the evening a concert was given at the beautiful residence of Mrs. Durand on the River road. A large assembly was present, and the following talent presented a most delightful programme, with Mr. E. Pearce as accompanist: Miss Annie E. Bulb sang two solos, likewise Mr. J. C. Meakins; Miss A. E. B. Bulb played two piano selections, while Mr. Dockray contributed two vocal solos; Mr. Boddy, of Toronto, gave several recitations and the local orchestra rendered two or three selections. The concert was thoroughly enjoyed by an appreciative audience and was also a decided success.

Hamilton—Christ Church Cathedral—The Bishop of the Diocese on Sunday morning, October 9th, advanced the Revs. R. McNamara and W. H. Sparks of Hillsburg to the priesthood. The sermon was preached by the Rev. Canon Sutherland, who also presented the candidates to the Bishop for ordination. The Rev. Canon Bland, rector of the cathedral, was present and took part in the service.

HURON.

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

Port Stanley.—Christ Church.—The annual harvest home thanksgiving services were held in this parish on Sunday, October 9th, at which there was a large congregation present, especially at morning service. The church decorations were chaste and beautiful, consisting of grain, flowers, vegetables and fruits. Both services commenced with the choir singing the well known hymn, "We plough the fields, and scatter," etc. Other hymns were, "Come, ye thankful people, come," and "Giver of all," which were well rendered by the choir. The forenoon sermon, preached by the Incumbent, was from 1 Chron., xxix., 14: "All things come of Thee, and of Thine own have we given Thee." The offertory was exceptionally liberal. In the evening the sermon was founded on Ps. lxxv., 11: "Thou crownest the year with Thy goodness; and Thy clouds drop fatness." The Incumbent, Rev. H. D. Steele, has reason to be thankful at the interest manifested by the people in his services.

Library. The Church of England congregation of this place held their annual harvest home service on Sunday, Sept. 25th. The Rev. C. Anderson, B. A., of Kingsville, officiated. The reverend gentleman delivered a most powerful and impressive sermon to the large congregation which assembled despite the wretched condition of the roads. The offertory amounted to \$68.13, which will be devoted to the Building Fund. Since the advent of the Rev. T. Dobson to this parish, which had been vacant for eighteen months, and never regularly supplied, has made rapid progress. Steps are being taken for the erection of a handsome new church in the spring.

The Board of Management of the Huron Diocesan Branch of the W. A. M. A. held its semi-annual meeting in this city on October 6th. The session was opened at 2 p. m. by the rector, the Rev. W. Craig, with the hymn, "Jesus calls us o'er the tumult," reading, prayer, and a kindly address of welcome. The action of the Emergency Committee in appointing Miss Kirkley to be lady missionary to China; her salary, \$500 per annum, to be provided by the Huron W. A., was adopted. It was moved and carried that the branches be qualified to receive contributions for diocesan missions, also that the women of the auxiliary make themselves fully acquainted, through the Synod Journal, with diocesan matters. The resolution tendered to the Bishop after his accident was heartily endorsed by the branches. The president and the delegates to the triennial gave an interesting account of the proceedings of that meeting. A paper on "Lion's Head Mission" was read and a resolution moved and carried that the free-will offerings made at the annual meeting in 1899 be devoted to the Lion's Head debt and the Mission Fund of the diocese. It was urged that having in 1893 raised upwards of \$1,000 for the Mission Fund of Algoma, the Huron W. A. could not well do less for its own diocese. Much interesting missionary correspondence was read and Mrs. Lenierty, of the Strathroy branch, was appointed to prepare a paper on "Junior Work" for the annual meeting. The Lord Bishop gave a Bible reading at 5 p. m. and addressed the general missionary meeting in the evening, when the other speakers were the rector, the Rev. Canon Davis, of Sarnia, and Mrs. Boomer, who gave an interesting account of her trip to the Northwest. A cordial vote of thanks to the ladies of Petrolia for their kind hospitality was unanimously passed.

ALGOMA.

GEORGE THORNELAY, D. D., BISHOP, SAULT STE MARIE

Burks Falls.—All Saints'.—The annual harvest festival was held in this church on Friday evening, October 7th. The church was tastefully decorated, the chancel looking exceedingly pretty. A practical sermon was preached by the Rev. D. A. Johnston, of Magnetawan, on "Christian Duty." The services were continued on Sunday, and largely attended, especially the evening service, when the church was crowded.

COLUMBIA.

Victoria.—St. James'.—The parochial branch of the G. F. S. re-opened in September, after the summer vacation. A service was held in the parish church at which the Bishop of Columbia and the Rev. J. H. S. Sweet, the rector, were present. The service opened with prayers followed by all the members singing hymn 380. The bishop then gave a most interesting and helpful address, at the close of which he admitted two new members to the society. The bright little service closed with the singing of the members' own hymn, "True friends help each other," after which the bishop pronounced the Benediction. One of the Associates presided at the organ.

On the 3rd of October the same society had the pleasure of meeting Archdeacon Pentreath in an informal way at one of their regular weekly sessions.

The rector, the Rev. J. H. S. Sweet, introduced the celebration in a few well chosen words. The archdeacon then gave the members a very pleasant "talk" upon the work of societies with which he had been connected. After a most enjoyable evening the meeting closed as usual with prayers and hymn. The Women's Aid Society of this parish also resumed work in September.

British and Foreign.

The Ven. A. Tait, archdeacon of Tuam, has been appointed dean of the cathedral church.

The Queen is going to Cimiez again next March, if all be well, for her usual continental holiday.

The Rev. W. E. Haigh, vicar of Holy Trinity, Islington, has been appointed vicar of St. Paul's, Clifton.

The Rev. H. Bickersteth Otley, vicar of Eastbourne, has been appointed vicar of St. Mark's, South Norwood.

The Rev. Dr. Gatty, vicar of Ecclesfield, near Sheffield, commenced his 60th year as vicar of the parish on Friday, Sept. 23rd.

A commemoration service for Bishop Lancelot Andrewes, who died in 1620, was held in St. Saviour's, Southwark, recently.

The Rev. A. J. Walker, curate of St. John's, Tunbridge Wells, has been appointed vice-principal of the C. M. S. college at Ningpo in China.

The dean and chapter of Lincoln cathedral have decided that the new organ in the cathedral shall be opened on November 17th (St. Hugh's Day).

Rugby school chapel has been enlarged as a memorial to the late Rev. P. Bowden Smith, and was reopened a week ago by the Archbishop of Canterbury.

The Rev. John Draper, M. A., has resigned the rectory of Whitechapel, which he has held for the past three years, in order to take up ministerial work in the colonies.

The Queen has given £250 to the Mansion House Fund for the sufferers of the recent hurricane in the West Indies, and the Prince of Wales has given 100 guineas.

A memorial, taking the form of stained glass windows, is to be erected in St. Mary's Church, Sunbury, to the memory of the late Rev. H. Vigue, who was vicar for half a century.

At St. John's Church, Barnsley, Yorkshire, the Rev. A. Dawson, the vicar, lately consecrated 12 new stained glass windows, the gift of Mr. E. G. Lancaster, a member of the congregation.

News comes from Sydney, N. S. W., that at the Anglican Synod recently assembled in that city, it was resolved that the jus liturgicum is inherent in the whole Church and not in the bishops alone.

At a cost of about £1,500 the ancient parish church of All Saints', Ryther, near York, which dates back to the Conquest, has been restored, and was reopened recently by the Archbishop of York.

The clergy of Rotherham rural deanery have presented the Rev. W. Ruthven Pym, the vicar of Rotherham, with an episcopal ring. The ring is inscribed with the coat of arms of the diocese of Mauritius.

The Bishop of Ripon's opening address at the recent Church Congress, held at Bradford, Yorkshire, occupied a little over an hour in delivery,

and was one of the finest and most eloquent ever delivered at a congress. His Lordship did not use one single note.

Correspondence.

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

MR. GOMERY.

Sir,—In your issue of last week appears a letter regarding the visit of the Rev. H. Gomery, S.P.C.K. agent, to the diocese of Huron. In order to give the public a correct version of the matter, circulars have been printed giving Mr. Gomery a cordial invitation. It will be seen that the committee did not object to collections being made by Mr. Gomery, but only to forming associations for that purpose. As the circular was merely additional to the Bishop's pastoral, which set forth very forcibly the claims of the society, and asked for a liberal response, it was not the place of the committee to do more than offer to arrange meetings. It is needless to add that the committee would have given Mr. Gomery a most cordial welcome had he come to London, and would, no doubt, have been able to arrange for a meeting or meetings in the city.

J. W. P. SMITH,

Sec. of Com.

REV. MR. KERRIN EXPLAINS.

Sir,—There are times when silence ceases to be golden. Not once, nor twice, has your paper referred to actions of mine in connection with my ministerial work here, and (apparently with deliberation), misinterpreted them. Recently you asserted I had closed my own church on a certain Sunday evening, and requested my congregation to go with me to the Presbyterian church, where I held service on behalf of the minister, who was sick. The statement was not true. I have never given up a Sunday service of my church to oblige any other denomination (though the Presbyterian church has been closed in order that their people might hear our own Bishop in our church), nor have I ever neglected my own parish work to oblige others. But I have cancelled my own prayer-meeting on Wednesday evening, when the Presbyterian minister, being dangerously ill, and a special missionary service having been announced in his church, and there being no other means of providing a substitute, I have taken his place, and addressed his people on our Church's work in South America. Was that a crime? And now, in your issue of September 29th, you refer to my "further broad-mindedness," in preaching at the opening of a new Presbyterian church in this neighbourhood, and imply my own work to be neglected in so doing. It was Sunday afternoon, and I was free from my own duties for the time being. Was it a crime to preach "Christ crucified" to those people, at their own earnest solicitation? I need not ask you what St. Paul, or better still, our Lord, would have done under the circumstances. I believe He would have done what I did, and that is the reason I did so. As to my own Church, it does not suffer—I would rather not write of it, lest your next accusation be that of self-laudation—but you could scarcely rent a pew if you wished to, and our present flourishing condition is certainly not an evidence of neglect of parish organizations. Sir, the rector of Trinity Church will, in the future, as in the past, cheerfully conform to all the articles and rubrics of our Church, but he claims the Christian right to extend the right hand of fellowship to all who love the Lord Jesus Christ in sincerity and truth.

J. T. KERRIN.

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HURON CLERICAL RELIEF.

Sir,—At the last Executive Committee meeting, a committee was appointed to obtain relief for those of the clergy whose appropriations had been reduced 100 per cent. This is a proper thing to do, and will have the approval of all right-minded persons. The reduction was grievous, and deserved decided action. At the Synod, several of the clergy, not affected by the reduction, expressed a willingness to give 2 per cent. of their stipends for ministering relief to those who suffered. They need relief, and as one of the clergy, I regard it a privilege to join with my brethren in lending a helping hand. I shall cheerfully give 2 per cent. of my stipend, for I believe whenever a portion of the clergy suffer, their more favoured brethren should come to the rescue. If all the clergy contribute, according to their ability, and use their influence with their congregations, the reduction will be fully made up. A steady pull, and a pull altogether, will bring the desired result. The laity will receive a practical lesson, and receive an inspiring influence to do their duty. Having received largely from the funds of the Clerical Endowment, they can well afford to contribute, at least, as much as they have received. This year has been a year rich with material blessings, and those who serve at the Church's altars should participate therein. CLERICUS.

Family Reading.

GOD'S MINISTER.

Rest, him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him, and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a child, without one care;
And so give Thy beloved sleep to-night.

Rest him, dear Master. He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant to-night; draw very near
In all Thy tenderness and all Thy power.
O speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul to-night. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadows; let him know afresh
The infinite truth and might of Thy dear name—
"Our Comforter!" As gentlest touch will stay
The strong vibrations of a jarring chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain,
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening, resting soul.
—Frances Ridley Havergal.

CHEERFULNESS.

Cheerfulness, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleas-

ant." It will brighten our spirits, sweeten our manners, and tame our tempers. "Almost the first indication of the new life is the desire to smooth over trivial but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus to rob life of its dullness and bitterness and monotony. And there is a certain kind of Christian effort which no committee can do, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.

A WORD OF WARNING.

One of the dangers of Christians is lest they lose the essential loftiness of the Christian life, and make it seem to other men a sordid and unworthy thing. What the world needs from Christian men to-day is not renewed assurance that Christianity is easy, and economical, and safe, but a great outburst of Christian zeal which shall throw itself into the work and life of Christ, and, without asking whether it be hard or easy, whether it be safe or dangerous, shall only follow Him with true love whithersoever He goes.

IN THE MORNING.

The Psalmist says: "My voice shalt thou hear in the morning, O Lord." Certainly we should begin the day with God. We cannot begin it better. But David's word can be taken in a wider sense. We should begin life with God. We should begin the year with Him. We should begin our studies for a learned profession, or our apprenticeship for a trade, with God. On entering a new house we should begin our life in it with God. Let the morning of every endeavour begin with God.

The motto of every Christian ought to be, "Unto thy Father." Doing everything for His eye, and caring more for His favour than for the applause of the world. A little boy loved to be always saying to his father when they went out for a walk or ride, "Papa, if that was my house, I would give it to you," or, "If that was my horse and trap, I would give it to you," or, "If that was my store, I would give it to you." Do you think it didn't please his father? It made him rich in receiving the gifts his little boy gave, and it made the child rich to give. God is a Father who rejoices in the love of His child. Lord, we would live only to do Thy will, whatever the cost may be.

THE SICK ROOM.

A woman who was slowly recovering from a long illness dropped her head back on her pillow as a visitor left the sick room, and said, with a weary sigh: "Oh, why doesn't somebody write an article on things not to do in a sick room?" So this series of "don'ts" was written.

Don't sit between the invalid and the light from window, gas or lamp. To do so puts the face of the visitor in darkness and irritates all the nerves, especially those of the eyes and head.

Don't sit in a rocking-chair and rock. It makes many well people nauseated to see a person swaying back and forth; to an invalid it is anguish in all ways.

Never, in a well-meant desire to help, insist upon beating up or changing pillows unless asked to do so. Pillows that look uncomfortable are very often placed exactly where an invalid wants them.

Never change the light in a room—that is, pull shades up or down.

Never take flowers that have a strong odor into the room, but select those that have the least perfume and are the brightest to look at.

Never speak of the changed looks of the patient. It is certainly not pleasant, when one is weak and ill, to be told, "Well, you look just like wax;" or, "How thin you have grown!" These remarks were actually made.

Never sit in such a position that an invalid will have to turn eye or head to look at you; it is most fatiguing for anyone, and for a sick person it is a serious drain upon the strength.

Never speak of anything unpleasant in any way to an invalid; for there are of necessity many idle hours in a sick room, and often many wakeful ones, and the mind dwells on all that has been said to the ears. So let it be bright and cheerful and amusing.

Above all, never sit on the bed, or stay above fifteen minutes at the outside, in the room of any person just recovering from an illness.

Do not mention exciting subjects in conversation, even if not unpleasant.

Never ask an invalid, "Shall I make such and such a thing for you to eat or to drink?" Make it, and send it without asking. Half the battle is won with a delicate and capricious appetite if it is given a surprise. Besides, if the invalid does not like it, it can be let alone, and it is difficult to decline gracefully a well-meant offer of some detested viand.

But first, last, forever and all the time, remember not to stay too long when making your call.

People who are well and strong mean very kindly actions very often, and do agonizing ones, because they personally do not know what it is to be ill, and a bundle of nerves, each one having an end on the outside. It is for such well people that this advice is written.—Harper's Bazar.

EVERY SOUL CALLED OF GOD.

God knows each soul by name; God's love has sealed each, and sealed it separately and alone for Himself, and in sealing it to Himself He summons it to live for high causes, to act with Him for His honour and His joy in the noblest of all service. Far from its being so insignificant that it cannot matter whether it goes to the right side or to the left, the good cause counts on its individual succour, God looks to find it at the feast, and would miss it if it were not there. "Come!" He cries aloud; "Come!" He cries by His messenger to each separate soul in all this multitude. "Come! My oxen and My fatlings are killed, and killed for you! The glory goes forward! My Son passes to His wedding-feast. Great issues are in motion; the world is being redeemed, and I want you to be there! I, the Almighty God, want you, My brother, and you, My sister, you who thought yourselves lost in the crowd; I want you specially and by name to be partners in My victory, to feel the thrill of My joy! Come! you must come; you and not another. It is waiting for you, and no other will do." You are charged with this high privilege, you are beloved of God, needed of God as a fellow-worker; you must show yourself on His side, you must contribute your weight of right! Come! The Master sends and calls for you. We are to listen to that call, each alone, and to believe it, and to let nothing persuade us that we are of no importance, that it cannot signify what we do. Let it not be that now that you have heard the King's invitation given to you, you still take refuge in the mean evasion, "I pray Thee, have me excused."—Canon Scott Holland.

THE ETERNAL HOME.

Alone! to land upon that shore!
With no sight that we have seen before
Things of a different hue,
And sounds all strange and new,
No forms of earth our fancies to arrange,
But to begin alone that mighty change!

Alone! to land upon that shore!
Knowing so well we can return no more!
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone? No! God hath been there long before,
Eternally hath waited on that shore,
For us who were to come
To our eternal home:
Oh! is he not the life-long friend we know
More privately than any friend below?

Alone? The God we trust is on that shore;
The Faithful One whom we have trusted more
In trials and in woes,
Than we have trusted those
On whom we leaned most in our early strife;
Oh! we shall trust Him more in that new life

So not alone we land upon that shore;
'Twill be as though we had been there before;
We shall meet more we know,
Than we can meet below,
And find our rest, like some returning dove;
Our home at once with the eternal love!

—Frederick W. Faber.

WHEN WORDS HAVE WEIGHT.

In estimating the value of Christian work we think too much of our efforts, too little of our spirit and life; but our character is really of more importance than our work. There are two sets of influences flowing out from every one of us; the influence of what we are, and the influence of what we say and do. Sometimes these influences clash, and the result is most disastrous. There is nothing more fatal to our usefulness than inconsistency. Men begin by doubting our piety; they end by denying the reality of all religion. On the other hand, when these two influences combine they are simply omnipotent. Carlyle says, "Words have weight when there is a man behind them." Yes; our words weigh lightly when we weigh lightly ourselves. But when they have the power of a Christian life behind them they are veritable thunderbolts.

THE AUTHOR OF "ABIDE WITH ME."

The Rev. Stuart Sim, vicar of Lower Brixham, writes to the Times that £350 has now been received towards the £4,000 required for rebuilding the church in memory of the Rev. H. F. Lyte, author of "Abide with Me," and formerly vicar of the parish. "It has been decided to proceed with the new roof at once, hoping that before it becomes necessary to take away the scaffolding sufficient money will have come in to justify us in beginning to build the tower also. Several interesting letters have been received respecting the hymn. The Rev. Stephen Gladstone writes of his father that a few days before his death the veteran statesman said he "considered it a fine hymn, and that it might certainly be reckoned among his few favourites." The Rev. Edmund Field, of Lancing, relates how an American clergyman made a pilgrimage to Berry Head House to see the room in which the hymn was written, because Lord Tennyson had told him that he considered it

a perfect hymn. Dean Hole remembers that at Mr. Lyte, during his last illness, prayed that it might be granted to him to write something which should live to do glory to God when he had passed away. This prayer has been granted. "Abide with Me," was written by him and given to his family on the last night before he left England for the Riviera, where he died. It was sung for the first time by the Brixham fishermen in the church where he had laboured for twenty-five years, and the sons and grandsons of those very fishermen are now doing their utmost to raise money for rebuilding the church. But it must be a long and weary task unless help comes from outside."

I SHALL HAVE SACRIFICES TO MAKE.

Whatever sacrifices you are called upon to make will be in the direction of those pursuits that are hurtful to the soul. You will give up the service of Satan for the service of Christ, the love of sin for the love of holiness, the unrest of the worldling for the peace of mind of a soul that reposes upon God, and the false hopes of a carnal state for the un-failing joys of the heavenly inheritance. What are the sinful indulgences and vanities of this life worth when compared with the gains that are yours if you enter into an un-broken covenant with God? The service of Christ will interrupt no reasonable enjoyment, but on the other hand enlarge your sphere of true happiness.

GOOD MEN NOT ALWAYS GOOD CITIZENS.

There are many who in times of obvious crisis, when the bugle summons to battle, cheerfully make great sacrifices, even unto death, but who, in the "weak, piping time of peace," are unwilling to give a little time and effort for the public good. They are too busy to attend to politics. They sacrifice the public good to private gain, which is precisely the indictment we bring against the demagogue. The men who wash their hands of public concerns are as truly responsible for municipal misrule as are the men who are in politics "for revenue only." The former neglect politics for their private interests; the latter manipulate politics for their private interests. Touching municipal affairs they are alike selfish; and it is the selfishness of the former which gives the selfishness of the latter its opportunity. Evidently the "good citizen" is the accomplice of the bad. We are afflicted with the bad citizenship of good men. We expect bad men to be bad citizens, but when good men are bad citizens public interests "go to the bad" with a rush. —Dr. Parkhurst.

CHRIST, THE TRUE REFORMER.

Neither the social reformer at home nor the ethnic prophet abroad can do more than agitate for schemes of improvement and teach men what they think they ought to be. In Christ alone resides the power of God to translate these dreams into actualities, and to lead men's faltering feet onto the highway of truth and progress. And when from these social and intellectual spheres we turn to the world's sordidness and passion and sin, where else shall we find the instrument to break men's hearts in penitence, and to heal them afresh with hope, save in him who "came to seek and save that which was lost," and whose grace alone is potent to change and sweeten the spirit that is in man? Christ, Christ crucified, Christ risen and exalted, Christ within reach of the world. He came to save, Christ

in the presence and might of the Holy Ghost. He is the power by which, through different stages of history, the kingdom has come in larger measure upon earth. And when we pray "Thy kingdom come," we are but praying, if we pray honestly, that we may have grace and wisdom given to us to proclaim His name at home and abroad to the individual and to the Church, in the street and in the sanctuary, amid the affairs of commerce and politics as well as amid the scenes and associations of worship, as the hope of man and the Saviour of the world.—Charles A. Berry, D.D.

HINTS TO HOUSEKEEPERS.

New Minute Pudding.—To one quart of milk add one pint of water and set over the fire. Just before it begins to boil, put in one cup of raisins and a little salt. As soon as it boils, stir in flour enough to make it of the proper consistency. Eat with cream and sugar.

Lemon Pudding.—Have ready six ounces of bread-crumbs, three tablespoonfuls of sugar, the rind and juice of a lemon, four ounces of butter, and four eggs. Grate the bread-crumbs, mix them with the sugar, add the grated lemon rind, the juice, and butter, and stir all over the fire for a few minutes. When a little cool, stir in the yolks of the eggs, beat the whites to a froth, and add them. Pour the pudding into a buttered dish, and bake in a moderate oven for half-an-hour.

Steamed Apple Dumplings.—Mix up a dough with one quart of flour, one pint of sour cream, one teaspoonful of soda, a little salt; slice the apples and put them in a pot. Put enough water in to cook the apples. Roll the dough out so as to cover the apples closely; make an opening in the centre of the dough so as to let the steam escape. When done the dough will be raised up several inches thick. Eat with sauce.

Chocolate Loaf Cake.—Grate one-half a cake of baker's chocolate and mix it with one half a cup of milk and the yolk of one egg. Put on the back part of stove to dissolve and heat through. When thoroughly warmed, set it off to cool while preparing the cake. Take two eggs—the yolk of one having been used, two cups of sugar, one cup of butter, one teaspoonful of soda, dissolved in a little water; add the chocolate and flour enough to make a thin batter that will pour smooth. Bake carefully.

Blanc Mange.—One quart of sweet milk, three tablespoonfuls of sugar, and boil together; then pour into this five tablespoonfuls of corn starch, two eggs. Beat the eggs with the corn starch. Flavour to suit the taste, and stir quickly before pouring into the moulds.

Almond Tarts.—Pound in a mortar 1-2 lb. of ground sweet almonds, have ready two ounces of powdered sugar, two eggs, a few drops of essence of ratarfia, and two ounces of stale sponge-cake crumbs, sifted finely. Mix the whole with a quarter pint of milk, place in a stew-pan on the fire, and stir till it thickens. When cold, place it in patty-pans lined with puff paste, and bake.

Stewed Kidneys.—Parboil the kidneys, divide them in two, put them in a pan with butter, salt, cayenne, and a little flour. Take a few spoonfuls of stock, a little sherry, minced parsley, and half a teaspoonful of Worcester sauce. Simmer gently, but do not boil; they will require about a quarter of an hour to cook.

How to Make Furniture Look New.—Take three parts of sweet oil, one part of spirits of turpentine and mix them. Rub off all the dust, and apply the mixture with a flannel cloth.

Children's Department.

THE BOY WHO LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Although his clothes are torn;

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks,
His laugh is something grand,
Its ripples overrun his cheeks
Like waves on snowy sand.

He smiles the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know,
Who pout and mope and sigh.

TOO GREAT A PRICE.

"Isn't Marion's new dress lovely?" exclaimed Lilian Osborn, who was strolling homeward with a group of other high-school girls. Two other girls had just passed them, walking rapidly, and it was one of these who had called forth Lilian's remark.

"It's a perfect beauty," one of the group rejoined enthusiastically. "I never saw a girl have so many pretty dresses as Marion Clements."

"Her dresses always suit her so well," chimed in another. "I guess she's going to set the fashions for the high-school. Most of the girls seem to be copying after her."

"I should think Helen would feel as though Marion put her in the shade," Lilian said again. "Her clothes are always pretty, and she looks well in them, but she doesn't have as many as Marion, and they haven't the same style as Marion's. It must be kind of hard to have your own cousin outshine you that way, especially when she lives with you."

"It needn't be hard," declared Ada Ransome, warmly; "in my opinion, it is worth a good deal more to lead the high-school in scholarship than in the fashions. I'm sure I'd rather stand in Helen's place than in Marion's. And I don't believe Helen would like to have anybody say of her what I heard said of Marion."

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"What was that?" the other girls asked in chorus.

"That she seemed to give her whole mind to clothes, and to studying how she would have her next new dress made. It certainly wasn't very complimentary to Marion."

"Um-umm!" declared the chorus, while several shook their heads decidedly.

"And worse than that, a lady that Marion admires very much, and would like to please, said to mamma one day that of the two cousins she very much preferred Helen, because she had thoughts and interests outside of clothes."

The group rapidly melted away after this, as one member after another turned into her own street. At last only Lilian and Ada were left.

"I don't believe in talking about other girls," Lilian said, slowly; "but I'm glad that you told us what you did, Ada. I know it has opened my eyes. I was beginning to have a feeling that it was clothes people cared most about. You know how much admiration Marion is always getting for her stylish dresses."

"Yes," answered Ada. "But, as you see, it doesn't go deeper than the dresses."

"Yes, that's just it. I'm sure I wouldn't want anybody to say of me that my whole mind was given up to clothes. Think of it, Ada. One's whole mind! Think what that means. No room for anything else! No girl can afford to have that said of her."

It is only natural that girls should wish to have pretty, stylish clothes, and that they should be willing to spend some time and thought planning for them. But we leave with our girl readers this question: Can you afford to spend so much thought that it will be said of you, as I have heard it said of girls, "Her whole mind seems to be given up to clothes?" Is that not too great a price to pay?

THE EAGLE'S NEST.

"Oh, I have just been to the park, Aunt Ruth," said Horace Ralph, one afternoon, "and I saw two big eagles there. They were in a wire enclosure, and although we all enjoyed seeing them, I don't believe they enjoy that sort of a home one bit."

"Probably not," Aunt Ruth, answered. "Do you know where the eagles usually live?"

"Yes," said Horace, "on the top of high cliffs."

"That is right," replied Aunt Ruth. "They raise their young away up on the edge of a high cliff. They make a nest as other birds do, and the little eagles find the nest very safe and comfortable. They are fed and cared for, and they do not know that they will ever have to leave the nest or live any different lives from what they have done."

"The mother eagle keeps them safe and comfortable till they get large enough to leave the nest, then she knows that there is something for them to do. Do you think the little eagles would ever think of leaving so comfortable a place of their own accord? No, I think not. If they should so much as look over the edge of the cliff, they would be frightened."

"After a time, though, the

mother knows they must be taught to fly; that they must take their place among other eagles; they are babies no longer. Do you know how she gets them to leave the nest and learn to fly, Horace?"

"No," answered Horace, who was interested in Aunt Ruth's story.

"Well," continued Aunt Ruth, "she just shakes the nest all up, so that it isn't comfortable any longer. The little birds are shaken quite out of it, and oh, how frightened they are! They see the high cliff and they think they are going to fall over it. But what does the mother bird do? She spreads her wings and flutters over them, to show them how to fly; then as she sees them wavering and likely to fall, she flies under them and bears them up on her wings. Not one does she let fall, and soon she has the pleasure of seeing them able to fly about and ready to care for themselves."

"Now, Horace, suppose you open your Bible and turn to Deuteronomy xxxii., 11, 12. What I have been telling you is a picture of what God does for us. We settle down comfortably sometimes and think there is nothing for us to do, and we are quite satisfied with ourselves and our surroundings, and God sees that we need stirring up. Sometimes he does it by one means, sometimes by another,

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but we are pretty sure to think when He does it that the shaking up is just going to be more than we can bear; it will kill us, perhaps we think, but what does God do? He does for us just what the eagle does for her little birds; he stirs us out of our nest, to be sure, but He never lets us fall. When He sees that we are likely to go down, He spreads His wings under us, and we are safe."

"I am sure, Aunt Ruth, that is a beautiful picture story, but I never thought about it before, I think I shall be reminded of it whenever I see or read of an eagle after this."

AROUND THE THANKS-GIVING FIRE.

The Thanksgiving festival was almost over, and we all sat around the hearth in the fire-light. The day's merriment had subsided to a quiet happiness in each other's companionship, in which silence and speech were equally eloquent.

"Let's round up our Thanksgiving with a little conference-meeting!" said Sadie. "It will be better than playing 'Crambo,' or 'Proverbs.' We will tell each other some of our special causes for thankfulness. We all have a host of common blessings—home, friends, food, clothing, air, sunshine—but each one of us has, besides all these, some individual reason to be grateful. Now I can't believe that it was by mere chance that things came about so that I could go to the Conservatory this year. I had thought and dreamed about going almost ever since I can remember, without really expecting it, and then all at once the way cleared. And I do believe"—Sadie's voice grew low and sweet—"that the dear Father who knows what music is to me, Himself means me to learn and enjoy. And I thank Him with all my heart."

"I am sure you all know without my telling you," said Emma. "The thing which I am so glad and thankful for, that my heart seems always singing. I feel as if nothing could ever make me sorry again, now that dear mamma is well once more. It was almost worth bearing the long fear and suspense, to have this sweet sense of gratitude and joy with which I lie down every night and rise every morning."

"Now, Rob, it's your turn," said Sadie, when there had been a little silence.

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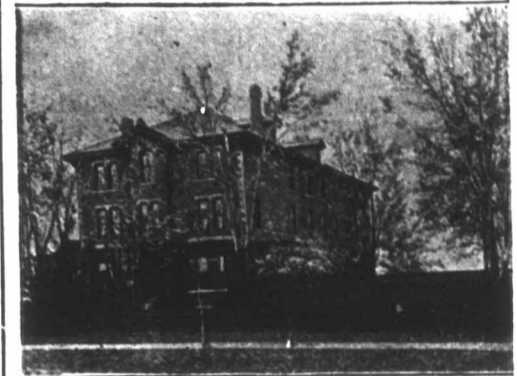
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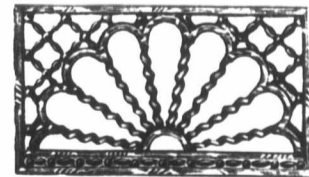
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