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Canadian Churchman

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A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, NOVEMBER 21, 1895.

[No 47.

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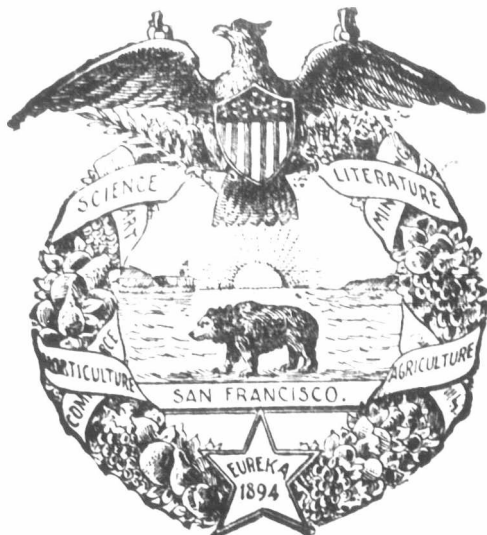
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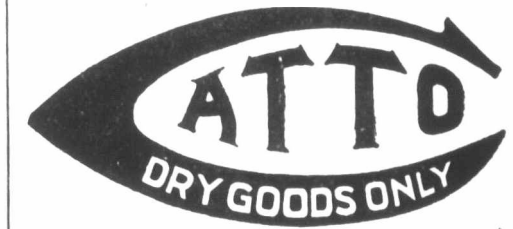
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Lessons for Sundays and Holy Days.

November 24—24 SUNDAY AFTER TRINITY.
Morning—Ecclesiastes xi. & xii. James iii.
Evening—Hagai ii. to 10; or Malachi iii. & iv. John viii. 31

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

TWENTY FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 309, 320, 553.
Processional: 242, 298, 302, 391.
Offertory: 28, 216, 223, 284, 288.
Children's Hymns: 162, 329, 334, 575.
General Hymns: 24, 199, 228, 229, 266, 477.

ADVENT SUNDAY.

Holy Communion: 182, 310, 313, 552.
Processional: 47, 48, 268, 463.
Offertory: 49, 52, 204, 223.
Children's Hymns: 50, 330, 331, 473.
General Hymns: 45, 206, 217, 241, 474.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

BEING SET FREE FROM SIN.

A man taken captive and bound by a strong enemy, cannot loose himself from his chains. If he were once free, if the bonds were only cut, he might possibly escape—might even fight so skillfully as not to be retaken. But unless some one else first loosen the bonds that hold him, he cannot so much as attempt to renew the fight. Now, we are "tied and bound with the chain of our sins," and cannot loose ourselves; it is only "the pitifulness of God's great mercy" that can loose us. Perhaps the sin to which we have yielded occupied but a moment. The wicked word was spoken, then died away. The wicked action was soon done and over. But the *guilt*—the stain upon our souls—remains. We are in bondage; sin has overcome us and carried us away captive: "of whom a man is overcome, of the same is he brought in bondage" (II. Peter ii. 19); and "whosoever committeth sin, is the servant of sin" (St. John viii. 34). Only the pardon of God can absolve us, or set us

free, which is the exact meaning of the word. Moreover, because of our "frailty" we do often, after having been pardoned, fall again into sin. Therefore it is that we should constantly remember that only God can "absolve us from our offences," and that, again and again, even every day of our lives, we stand in need of His pardon to set us free. The Church leads us to confess our sins daily, and immediately after the "general confession," goes on to declare and pronounce by the mouth of her minister, that God "pardoneth and absolveth all them that truly repent," thus teaching us that this pardon it is that indeed delivers us from the bond of those sins which through our weakness we commit. It is the pardon of God, too, for all we do wrong here, which, in the words of the Epistle, "makes us meet to be partakers of the inheritance of the saints in light," and so fits us for that heaven where "our hope is laid up," and whither our Saviour Christ has gone before" (see Sunday after Ascension Day).

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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

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Mr. Preston Hallen.....	20 00
"From a family of six Communicants".....	6 00
"A Friend".....	1 00
Mrs. E. J. Clougher.....	2 00
"Family of three Communicants".....	3 00
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THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

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

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

ARTHUR, TORONTO.

Toronto, Nov. 8th, 1895.

THE CATHEDRAL APPEAL.

We are grateful to the daily press for their kindly notices of this appeal. We must correct one mistake; there is no intention of building. There is no probability of any permanent addition to the present structure for this generation. All we ask is for enough to relieve the pressure of debt and preserve this endowment to future generations. It is the greatest acquisition of the Church in Toronto Diocese since Trinity College. We wish to save the tens of thousands of dollars already expended on this land and buildings, which it would be impossible to replace. But we wish above all to avert the disgrace and loss to the Church which failure would confess.

In asking for a sum equal to one dollar a communicant, we do not mean contributors to confine their gifts to this amount. On the contrary, as it is certain that all of those appealed to will not respond, we wish all who do so to give as much as they can afford.

PERTINENT REMARKS BY THE BISHOP OF LONDON.

The Primate's illustrations of the astonishing ignorance of Church history everywhere prevailing were as true to fact as they were humiliating. A great official, who has very important influence in this country, recently asked a friend of his Grace whether the Cathedral there was very old. On being informed that its architecture was mainly Norman, this important personage remarked, "Oh, indeed, Norman—was it always Protestant?" If the Archbishop did not clearly accept the answer as serious, we should have believed his colossal ignorance to have been assumed. In regard to Henry the VIIIth's divorce from Catharine of Aragon, the most astounding misconceptions abound. As the Primate truly observed, "It was only the match which set light to the fire." A correspondent lately wrote to him asking for an answer to the question, "Will you be so good as to tell me whether what a friend of mine informs me is true, that Dissent is older than the Church of England?" Decidedly it will be well to make good use of the years of peace which seem to be before us in educating not only the young, but people of mature age, in all that relates to the history of the Catholic Church in general and the Church of England in particular. By lectures and Diocesan reading-unions and cheap literature much can be done to dispel this Egyptian darkness.

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ST. ALBAN'S CATHEDRAL, TORONTO.

In advocating the claims of the Cathedral Fund it may be of advantage to state some of the grounds upon which we have ever been led to give, as far as was in our power, sincere and hearty co-operation, and which we hope may beget the same in others. The history of this cathedral enterprise is a long and interesting one, and it effectually meets the very unfair blame we have heard placed upon the Bishop of Toronto and those associated with him in the Synod of 1881. It is true that a distinct step in a forward direction was made in that year. The Bishop in his opening address dwelt at length upon its need and its uses, and the Synod was so impressed that it expressed its mind, and that in a very practical manner, by passing a resolution in which it recommended "the subject to the attention of the Executive Committee, with authority to take any steps which may be necessary to secure the desired result." But this was not the beginning of this great and noble work. It had been inaugurated years before, and the idea had its inception in the minds and hearts of Churchmen of a generation that had passed away. Never from its early beginning has it been permitted to be lost to the minds of Church people through the long years that have passed by. We shall briefly, and as accurately as we can, sum up its history. In the year 1841, Bishop Strachan's mind was earnestly fixed upon this subject, and he made selection of land upon which a cathedral should be built. In 1842, he issued a pastoral, urging the work upon the mind of the Church people of the diocese. In 1843, he gave land for the purpose. In 1853, at the request of the Church Society, his pastoral of 1842 was republished. In 1851, a committee was appointed for the formation of a cathedral staff. In 1872, we find recommendations made in connection with this subject by a committee. In 1881, the present Bishop of Toronto again took up the project, and the Synod moved in the matter. In 1882, no definite plan had been fixed upon, but former action was reaffirmed. In 1883, an act of incorporation was obtained, and eight laymen as members of the Cathedral Chapter were elected. In 1884, land was purchased. In 1885, building operations were commenced. In 1886, the mason work of the choir and chancel crypt was completed, and the completion of the chancel authorized. In 1887, the foundation stone was laid. In 1889, a complete cathedral establishment as far as possible was organized. This work then covers the time from 1841 to 1895, a period of 54 years. The Church has during all that time committed itself to the working out of a purpose first zealously advocated by Bishop Strachan, and from that time until the present commending itself to and engaging the best efforts of loyal sons of the Church. We have, of course, given the briefest summary of the events. We might, had we space, give many interesting particulars, and make explanations of efforts and plans, and changes in plans, which have taken place as time went on. Our desire is to suggest that instead of being a new project, it is as old as the diocese itself, and that to lay lightly and indifferently aside the life-long purposes and earnest labours of those who laid the foundations and had built up the Diocese of Toronto, the wisdom, the longings, the loving strivings of departed champions of the Church truth, for what was judged necessary for the welfare of religion—and the dignity and influence of the Church—seems to us almost a crime. If love of the past is lost, if pride in traditional aims and purposes is gone, if communion in a noble undertaking with those

who have left us has lost its charms, if enthusiasm has burnt out and the glow in the heart for high ideals and high achievements has been quenched by chilling indifference, we have become degenerate indeed. But is it so? We do not believe it. We believe the heart of the laity in this matter will prove sound to the core, when once they have been informed and placed in a position to show intelligent and practical interest. Another reason why we advocate this work is that it might be made of immense service in the interests of the diocese. The cathedral would be a great diocesan church, which every Churchman in the diocese might look upon as his church. Built with all the dignity, beauty and splendour which their liberality would permit, they might point to it with humble satisfaction as the Church's conception of what is due to the mercy, and glory, and majesty of God. In this age of God-forgetfulness its very stones would uplift and admonish the hearts of men, and in silent dignity glorify the love and motives of its builders. The existence in this diocese of a learned body of men, trained to the performance of different ecclesiastical labours, disciplined by daily spiritual exercise, ready to go at any moment to any parish in the diocese where their trained minds and powers would be serviceable, could not be over-estimated. The constant worship offered up in the church of the whole diocese, the daily offering up of supplications, prayers and thanksgivings, would, undoubtedly, bring down vast spiritual blessings. The very manner of offering up the worship, if the ideal were at all attained, would be of great use as a model to be copied as far as possible throughout the diocese. If this work is to be done, we feel very strongly that it will be through the active interest of the laity. The clergy, as a body, have not shown the interest they might have done; a few have allowed their own private prejudices or opinions to interfere with their loyal obedience to both Bishop and Synod. We suggest to such, and to all the clergy and laity, that at this juncture what we should aim at is enthusiastic co-operation. In this work we might all find a bond in Christian love and effort. An entire accord and unanimous action among us in erecting a splendid cathedral to the glory of God, would, we feel sure, bring rich blessings upon ourselves; there would be an access of spiritual strength and a practical influence for good that would gain the respect of all sorts and conditions of men.

PRACTICAL SYMPATHY FROM THE BISHOP OF QUEBEC.

MY DEAR MR. WOOTTEN,—I am glad to see you are calling attention to St. Alban's. I am, of course, in no position to judge as to whether it was wise to accept such a site, etc., but since so much has been done with the sanction of the Bishop, and with the co-operation of many Church friends, it would be a sad disgrace to lose it. I wish I could send you a larger sum, but you will quite understand that the claims on my purse are innumerable. I therefore send five dollars, as much as I can afford. Wishing you all success, yours very truly,

A. H. QUEBEC.

Quebec, November 8th, 1895.

FAREWELL MEETING HELD AT WYCLIFFE COLLEGE.

A farewell meeting to take leave of the Rev. Percy Grubb and Mr. Eugene Stock, secretaries of the C.M.S., was held on Friday, the 8th November, at the above institution. These two gentlemen were sent out as a special deputation to Canada by the general committee of the C.M.S., and had been for the previous five weeks in Ontario, a good deal of that time being spent in Toronto and its neighbourhood other places visited

being London, Hamilton, St. Catharines, Lindsay, Peterborough, Windsor, etc. On this occasion the Lord Bishop of the Diocese was in the chair, and with him on the platform were the Ven. the Archdeacon of York, the Rev. Septimus Jones, E. C. DesBarres and Dr. Sheraton, together with Messrs. N. W. Hoyles, Q.C., and Mr. A. H. Campbell. There was a very good attendance despite the fact of the most disagreeable weather. The meeting was opened by the singing of a hymn, after which Mr. DesBarres read a portion of Scripture and offered prayer. The Bishop, in the course of his opening remarks, declared that the C.M.S. was the greatest and noblest society in the world which was doing work in the present day in the foreign field. He said that the committee of the Society had paid Canada a very great compliment in sending out as a deputation from England two such well-tried and experienced men as Messrs. Grubb and Stock. The latter did not tell only of what he had read about work in the mission field, but spoke from actual personal experience, for he had travelled nearly all over the world, and had told us of what he had actually seen and heard on the spot. The Bishop declared that, speaking for himself, he had been most thankful for the visit of these two gentlemen. He had always taken a great interest in the work of the C.M.S. Mission work, he said, had been always going on more or less throughout the Christian era, but very especially during the past half century. The interest of the Canadian Church in the work of the foreign field had only been a matter of a few years' growth, but that interest was on the increase, and he trusted that it would receive a great impetus from the visit of the C.M.S. deputation. The Bishop referred to the fact that he had known Mr. Stock for the past 30 years, and that before his ordination they had been actively associated together in Sunday-school work, they having been brought together by a common interest in the work of the Church of England Sunday-School Institute. His Lordship referred to the fact that the leaflets of the Sunday-School Institute were now used in all dioceses throughout Canada. In closing the Bishop spoke of the sorrow which they, one and all, felt in wishing farewell to Messrs. Grubb and Stock, and declared that even the elements outside were shedding tears "at our friends' departure." In the name of himself and all of those who were present, he bade them good bye and *bon voyage*.

A series of five-minute addresses were then given by various speakers of whom the Ven. Archdeacon Boddy was the first. He commenced by expressing regret at the non-appearance of the Rev. J. O. Stringer, who had been expected to be present that evening, and who for some three or four years past has been a missionary to the Esquimaux in the Diocese of Mackenzie River. Mr. Stringer belonged to Wycliffe College, and had lived for some time past within the Arctic circle. (It was announced during the evening that a telegram had been received by Mr. Hoyles from Mr. Stringer, who was at Winnipeg, saying that he had been unavoidably detained there). The Archdeacon then went on to speak of the visit of Messrs. Grubb and Stock, and mentioned particularly a certain meeting which had been held in St. Peter's schoolhouse, at which he had been present, and at which these gentlemen had given missionary addresses. He said that he had been to very many missionary meetings in his life, but had never been present at one which he had more thoroughly enjoyed. It had been a most helpful and interesting meeting in all respects. He had, he said, had the pleasure of meeting Messrs. Grubb and Stock on several occasions during their visit to Toronto, and had greatly enjoyed his intercourse with them. In closing, he said that Canadians had not done much as yet in the cause of missions, but he felt sure they were ready to do great things in the future. The Rev. Septimus Jones said a few words on behalf of the Council of the C.M.S. Canadian Association. He declared that the visit of the deputation had been greatly valued by the members of the Council, that they had come to Toronto when the Council had been in need of advice and assistance in getting the affairs of the Association into proper working order, and that these gentlemen had come and had given to them ungrudgingly a great deal

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of their time, besides most valuable counsel and advice. Mr. Jones said that he and all the members of the Council had been greatly struck by the spirit which these gentlemen had displayed. They had come in no spirit of self-gratulation or self-glorification, but that their one desire was to help forward the work of saving souls through Christ and Christ alone. Christ was to be the Head of all, and all that was done was to be done in His name and to His glory. Mr. Jones spoke of the immense help which these two gentlemen had been in the work of the organization of the Association, and of the sanctified common sense which they had displayed on all occasions. He declared them to be "walking encyclopedias on mission work of all kinds." In wishing them farewell he said that the Canadian people's knowledge of missions had been greatly added to through their visit, and thanked them most heartily for having come to Canada.

The Rev. Prof. Cody, as the youngest representative of the younger clergy, thanked Messrs. Grubb and Stock most heartily for their visit, and spoke of it as having been a perfect inspiration to himself and to those whom he represented. "We have been taught by them," he said "that we must respond according to our ability." The deputation had taught them, and indeed all, the proper and the right way in which to conduct a missionary meeting so as to make it both interesting and instructive. The deputation also had given them not mere theories, but facts. They had been taught by them that all societies are not ends in themselves, but are means to an end. They were not to glorify any particular society, but to bring men to the saving knowledge of the truth as it is in Christ Jesus. Mr. A. H. Campbell, who spoke next, hoped that the visit of the deputation to Toronto would greatly stir up the true missionary spirit in that city and elsewhere, and would bring forth an abundance of good fruit. He trusted that they would both return again in the near future. Dr. Sheraton said that although this was the first visit of Messrs. Grubb and Stock to Toronto, yet long before they had arrived their names had been quite familiar ones through the medium of the excellent publications of the C.M.S. He trusted that one of the immediate fruits of their visit would be that an earnest and intelligent interest would be taken in missions by the Canadian people. There were two aspects in which the work of the C.M.S. would be of particular interest to Wycliffe men: (1) That it was intensely spiritual in its evangelicalism; (2) That it was intensely earnest in its work. The Rev. Percy Grubb, in rising to respond, spoke in the first place a few words about his colleague. He said that for more than 20 years Mr. Stock had been actively engaged in the work of the C.M.S., and that he had for many years past practically directed the work of that Society. Mr. Stock, he declared, knew perhaps more about missionary work going on all over the world than any other living man. He next went on to speak of their experiences in the three dioceses of Toronto, Huron and Niagara, which they had visited and the kindness they had met with everywhere they had gone. He spoke for a few moments on II. Cor. viii. 2, and said that wherever they had gone not only had they met with kindness but abounding kindness, and they had been made to feel quite at home. He said that in travelling about Canada, he had been greatly struck with the capabilities of Canada for missionary work. If in a country containing but 5,000,000 of people such great engineering works and railways had been undertaken and carried to a successful issue by such a comparatively small population, it showed that the people were endowed with a spirit of true enterprise, pluck and determination, and if such a people were once imbued with the true missionary spirit it would quickly spread, and the cause of missions would receive in this country such an impetus that it would do untold good and become a real and lasting power in the land. He trusted that the true missionary zeal would permeate the clergy and that they would be the means of imparting it to all ranks in Church life. He reminded his hearers that God has got something for everyone to do towards helping to evangelize the world. "Is everybody," he said, "doing something?" He declared that the best something which each one could do was to pray. Every true prayer would answer itself. Pray much, but do not speak much. In giving an instance of the power of prayer he mentioned the fact that a German pastor had, by the use of prayer, been the means of sending out no less than 200 missionaries into the field. Pastor Gosser had, as he expressed it, used the prayer bell, not the mission bell. Mr. Grubb then spoke of the motto of the army officers' mission union of England, which runs, "If God will show me anything I can do for the evangelizing of the world that I have not yet done, by His grace I will do it at once," and urged his hearers to make it their motto also. There were

many ways in which they could help on the cause of missions. They could support a missionary in whole or in part, they could subscribe for missionary papers or periodicals or have missionary boxes in their houses. He spoke in the third place of the great amount of power in Niagara Falls, which was allowed to run waste, and making a spiritual application thereto, he spoke of the unlimited powers of God the Holy Ghost. "Idolize," he went on to say, "God the Holy Ghost; use His Niagaras of Divine power; then you will have power to use all the machinery in the Church. Don't be afraid of using too much, for there is an unlimited supply. Give freely to missions, for no Church will die from giving too much." They were always to bear in mind that the primary duty of the Church was to evangelize the world, because God so loved the world that He gave His only begotten Son, that *whosoever* believed on Him should be saved. They were to go onward, for it was their Lord's command. Mr. Eugene Stock said that he felt it hard to leave just when they were beginning to get to know the people. He spoke of the very kind way in which he had been received by the bishops of Huron, Toronto and Niagara, as well as the kind treatment which he had received during his short stay from all with whom he had been brought into contact. It was especially pleasing to him to have been able to renew his friendship of 30 years' standing with the Bishop of Toronto. He spoke of the "nots" and the "buts" in I Cor. ii., and the last few verses of the i. chapter. This, he said, was the spirit in which he went to Australia. He went to Australia in the dark, not knowing what would be the result of the visit. Since his return from Australia 15 missionaries had gone out from there to all parts of the world, and in one week \$25,000 had been collected in Australia for the Board of Missions. This, he said, by the grace of God, had been part of the results of his visit to the Antipodes with the late Rev. R. Stewart. He urged upon his hearers three things which they were always to bear in mind. (1) That they were not to glorify any particular Society, but to glorify God. (2) That they were not to expend all their energies on any pet mission, but they were to embrace the work as a whole. (3) That it was not money which was needed, but men. They were never to regard that they had done enough for the cause of missions, and that they were to give to a general fund, not to any particular fund. Above all, they were to work in humble dependence on Christ. They could do nothing in their own strength. They must continually bear in mind the verse of Scripture which says, "Not by might nor by power, but by My Spirit, saith the Lord." By the help of God the Holy Ghost they would succeed in their endeavour, if that help be properly sought. In closing his address, in which he had given much practical and good advice, he bade an affectionate farewell to all present, after which the Bishop brought the meeting to an end with the blessing. Many remained after the meeting had closed to take a personal farewell of Messrs. Stock and Grubb, who left the following morning for Ottawa, en route for Quebec and Halifax, from which port they expect to take ship for England, returning home again shortly before next Christmas.

CONVOCATION SERVICE AND DINNER AT TRINITY UNIVERSITY.

The annual Convocation service was held in the college chapel on the evening of Monday, November 11th, and it was very numerously attended, large crowds of people filling the chapel from end to end. The Rev. Prof. Huntingford intoned the service, the two lessons being read by the Rev. J. G. Thomson, and the Rev. Canon Mockridge respectively. The Convocation sermon was preached by the Ven. Archdeacon Evans, of Montreal, who founded his discourse upon the words, "Wisdom is justified of her children," St. Matthew xi. 19. After referring to the true meaning of these words and the circumstances which led up to their deliverance, the preacher proceeded to show their applicability to the present occasion. Speaking of the university, he said that it was to be always remembered that it was not merely a centre of secular knowledge, but was likewise an institution for propagating the Faith as taught by the Church of England, and that it trained the souls as well as the intellects of all its sons, be they clergy or laymen. At its close the Provost pronounced the benediction. The chief feature of the following day was the Convocation dinner held in the Convocation Hall. The hall and tables were beautifully decorated with flags and flowers, and an orchestra was present which played various pieces of music at intervals throughout the evening. About 140 members of the university, both graduates and undergraduates, were present, all of whom did ample justice to the excellent menu which had been provided. Amongst others who were present were the Hon. G. W. Allan, Chancellor of the University, the Lord Bishop of Toronto, the Hon. G. W. Ross, Minister of Education for Ontario, and Dr. Parkin, the new head master of Upper Canada College. After the toast of the

Queen had been right royally received, with the singing of the national anthem and three rousing cheers, the Dean proposed the "Learned Profession," which was replied to by a number of gentlemen, the first one of them being the Hon. G. W. Ross. He expressed delight at being present. He had, he declared, seen almost every stage of student civilization in Toronto, but this was the first time that he had ever been present at a Convocation dinner at Trinity. He was glad to hear of the continued prosperity of Trinity, and of the marked increase which she had made of late years, and he hoped that she would go on increasing. Archdeacon Lauder, of Ottawa, replied on behalf of the Church, and he urged strongly the claims which the Church had upon young men. The young men of to-day, he believed, were better than those of earlier years, but none of them could do without God and the Church. He hoped that they would all do their best for the greatest institution which God had ever given to man. Dr. Parkin, the new head of Upper Canada College, was greeted with cheers when he rose to reply. He spoke of the importance of training schools for boys, and of the great responsibility which rested upon the shoulders of those who were engaged in the training of youth. Judge Macdonald of Brockville, Mr. R. T. Walkem, Q.C., and Dr. Temple also said a few words. The Lord Bishop of Toronto then proposed the toast of the evening, "Trinity," which was received with vociferous applause and the singing of a college song written in the Greek language. The Bishop referred to the large additions made to the buildings and to the excellence of the teaching staff. He coupled the toast with the name of the new Provost, the Rev. E. A. Welch, to whom he extended, on behalf of the university, a most cordial greeting. The Provost, on rising to respond to the toast, was received with a regular ovation, all present rising to their feet, waving handkerchiefs and cheering loudly. He expressed his sincere thanks for the cordial welcome which had been given to him and to Mrs. Welch, especially by his colleagues, by whom he meant the undergraduates as well as those who taught; for, he said, if colleague means anything it means that they were all joined together to do good work for the institution. He had come to Canada with the intention of remaining, and here he intended to stay as long as the university would retain him. The Provost resumed his seat amid the stirring strains of "For he's a Jolly Good Fellow," sung with that gusto of which the undergraduate alone is capable. Various other toasts were given and responded to, and the gathering broke up in the early morning hours.

(To be Continued.)

Next week we will give an account of the meeting of Convocation and the installation of the new Provost as Vice-Chancellor of the university.

THE GENERAL CONVENTION OF THE AMERICAN CHURCH.

PART IV.

(From Our Own Correspondent.)

On Monday, Oct. 21st, the 17th day of the Convention, after the offering of a number of resolutions, the members of the Lower House discussed the recommendation of the committee on new dioceses, concerning the setting off of a part of North Carolina as a missionary jurisdiction. The committee recommended concurrence with the House of Bishops in this matter. At the request of the Rev. Dr. Fulton, Mr. Silas McBee presented the grounds for the asking for this new missionary district. He said in the first place that it was the almost unanimous desire of the diocese that the diocese should be divided. The Bishop had been away from home during the whole of the past year, except a very few weeks, and he was able to give to the 12,000 square miles on the west, with nearly half a million population, but eight weeks. The field was larger than those of 15 out of the 18 missionary jurisdictions of the Church. The population was being increased rapidly by immigration. Lately, 4,448 farmers had gone to the State in a body from the West. The work of the diocese, although the Bishop was young and active, was utterly beyond the powers of one man. Mr. McBee gave further interesting details concerning the strength of the Church in the two Carolinas, mentioning amongst other things that in the proposed new jurisdiction there were 21 clergy and 1,360 communicants. There were also a large number of Negroes and Indians in that district. After hearing Mr. McBee, the House divided and the committee's recommendation to concur with the House of Bishops in this matter was carried by a vote of 79 to 7. Various matters connected with the Constitution of the Church which had been referred to a committee of conference composed of members of both Houses, were brought up finally in the Lower House in the shape of a report which was presented by the Very Rev. Dean Hoffmann. The report was signed on behalf of the committee by Bishop Cleveland Coxe and Dean Hoffmann. The Dean, after

reading the report, explained the changes which had been made. He moved the adoption of the report and it was adopted unanimously by the following vote: Clerical, ayes 53; lay vote, ayes 36. Various messages which were received from the Upper House were referred to the committee on canons. A discussion arose on the motion of Mr. Fairbanks, of Florida, upon message 80 from the Upper House. This referred to the cession of territory by dioceses. Dr. Alsop declared that this matter had been referred twice already to a committee, and he moved that it be referred again for further consideration. Dr. Huntington moved that the question of reference be voted down. The vote was then taken and the motion to refer was lost, and message 80 of the Upper House concurred in by a vote of 65 to 8. Order No. 20 on the calendar relating to the nomination of a missionary bishop for Kyoto, Japan, was ordered to be stricken out of the calendar, as the House had declined to concur in the erection of a missionary diocese there.

At the opening of the afternoon session, on the motion of the Rev. Dr. Lobdell, the members of the Lower House passed an unanimous vote of thanks to the Churchmen and citizens generally of Minneapolis for the great kindness and uniform courtesy which had been shown to them throughout the Convention, mentioning particularly the local committee and the rector, wardens and vestry of Gethsemane Church. Various reports were then read by Dr. Hoffmann, Dr. Fair, Dr. Duncan and others. A number of messages from the House of Bishops were next dealt with, after which, on the motion of Dr. Alsop, the House adjourned.

On the following day the first business was concurrence of the Lower House with the Upper in the matter of the new diocese of northern Texas. The Rev. Dr. Elliott then, by permission of the House, made a statement giving to the Convention a formal invitation to meet in Washington. A number of further messages were then received from the Upper House. Mr. Biddle, at the request of the members from Pennsylvania, offered the following resolution: Resolved, "That this House hereby expresses its hearty appreciation of the uniform dignity, courtesy and impartiality with which the President of the Lower House, the Rev. Dr. Morgan Dix, has presided over its deliberations." This resolution was unanimously carried by a standing vote. Dr. Dix made a suitable reply, in which he thanked all most cordially for their kindness. After the committee on canons had presented two reports, the Rev. H. Nicholls, of Minnesota, returned thanks to the members of the Convention, on behalf of the local committee. Several other votes of thanks were proposed and carried, and a number of messages from the House of Bishops were received and dealt with. After two resolutions, offered by Mr. Fairbanks, referring to items of unfinished business, had been adopted, the House took a recess until 3 p.m., when, after Divine service, the pastoral letter was read and the Convention adjourned after having had a harmonious and useful session.

The pastoral letter, which was read at the close of the Convention, referred to the extension of the Church, to the work of the Prayer Book and constitutional revision, to the former as having been "happily completed," and to the latter as having made "satisfactory progress." The lack of systematic giving to missions was deprecated. The crisis in missionary work in China was referred to. The letter then went on to declare that the prosperity and growth of the Church were impressively shown by the consent given to the formation of five new dioceses and two new missionary jurisdictions. The great question of Christian unity was dealt with at some length. Regret was expressed that so few of the clergy offered themselves for work in the missionary fields. The problem of the Negro race in America was spoken of as being "one of great gravity." Attention was called to the fund for the relief of disabled clergy and of the widows and orphans of those who were deceased. This fund at present is totally inadequate to meet the calls upon it, and the bishops suggested that there should be general offertories made annually for the fund on Quinquagesima Sunday. The importance of the proper observation of the Lord's Day was next referred to, after which the bishops most earnestly exhorted the members of the Church to remember in their prayers and with their prompt and liberal help "the long-suffering and down-trodden people of the ancient and faithful Church of Armenia." "Such a cry (as that given by the Armenians at the present time, the Bishops said,) for sympathy and aid, has seldom been heard in all the ages of Christendom." The pastoral letter was brought to a close with a reference to the fundamental truths of the Christian Faith, and exhorting all members of the Church to remain true and loyal to those great principles and to Mother Church.

The Rev. R. H. Hawies, the well known author of "Music and Morals," is at present lecturing in Tasmania.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—On the 6th of November, 1870, Rev. Edward Patrick Crawford, rector of St. Luke's Cathedral, was ordained to the priesthood. Celebrations of occasions of this kind were in years gone by generally observed in the Anglican Church, and are again becoming more general. They serve as seasons for thankfulness, meditation and retrospection. The occasion on 6th inst. was fittingly observed. Rev. Mr. Crawford was called to St. Luke's about three years ago. The choice was a happy one for the congregation. The rector is a powerful preacher, a hard worker, a Churchman of broad views and genial and sympathetic disposition, and those who know him do not wonder at the strong attachment between himself and his parishioners. There were evidences of this yesterday. The clergy of the Church of England in the city and the congregation of St. Luke's demonstrated their love for the rector, while the latter was not unmindful of the Church and people. A short sketch of the rector of St. Luke's may not be out of place here. Rev. E. P. Crawford is a Canadian by birth, having been born at Brockville, Ont., at the foot of the Thousand Islands. He is a son of the Hon. George Crawford, Senator. Mr. Crawford received his education at the Upper Canada College and the University of Toronto. He was ordained deacon by the Archdeacon of Ontario, at Kingston, in 1869, and on November 6th, 1870, was ordained priest at Prescott, Ont. His first charge was the Mission of Hilliver, in the County of Prince Edward. Here he remained nine months. His next charge was Hawkesbury, on the river Ottawa, where he remained four years. At one time he had the whole county under his charge, with two assistants. From Hawkesbury he was called to his old home, Brockville, to start a new church in the west end of the town. When he began his labours there he was without a church or congregation, but after fourteen years of faithful labour he left a large and flourishing congregation, with 400 communicants, and a handsome church edifice behind him. He was then called to the Church of the Ascension, Hamilton, where he remained three years, from which place he was called to his present charge, St. Luke's, three years ago last August. The exercises began with a celebration of the Holy Communion in St. Luke's at 8 a.m., His Lordship the Bishop being the celebrant. There were a large number of the city clergy present, as well as members of the congregation. Before the service began Mr. Crawford presented the church with a very handsome altar cross, the bishop using two appropriate collects of dedication. The cross is 36 inches high, is made of olive wood and silver, and set with seven crystals. The silver is inlaid in the wood in squares. At the intersection of the arms of the cross is a handsome silver shield with I H S in raised letters. At the base of the shaft there is a silver cherub with folded wings, and at the base of the cross is the monogram, Alpha, Omega. At the services the rector wore a black silk cassock and girdle, presented to him by the ladies of the sanctuary guild. Congratulatory speeches were made by the Lord Bishop, Rev. Dyson Hague and Rev. Canon Mockridge, which were suitably replied to by the rector of St. Luke's. At 10.30 there was morning prayer at the cathedral. Rev. Mr. Dixon read the prayers, Rev. Mr. Crawford the litany, and the Lord Bishop read the lessons and delivered an address. His Lordship's address was delivered in his usual fluent and happy style, and bore directly on the event which was being celebrated. There is scarcely any one, the bishop said, who does not desire an anniversary of some kind. As in personal and social life, so it is in civic and national life. We have our civic anniversary and our national anniversary. The individual celebrates his birthday or wedding day, or some other occasion bearing directly on his social life. Soon we shall be observing Thanksgiving Day—a national custom. The custom of a priest in the Anglican Church celebrating the 25th anniversary of his ordination to the priesthood is in one sense the 25th anniversary of his marriage to the Church. Twenty-five years to look forward to—how long they seem. It is a trite thing to say that the time is short to look back upon. Yet this is untrue. Twenty-five years taken out of the best part of a man's life is a long time; a long time for him to look back upon since the bishop placed his hands upon his head in ordination. Who shall count up the joys and sorrows, sickness and health, that have checked that time. It is a joy to the husband and wife to celebrate their silver wedding, and so must it be a joy to the one who is celebrating this occasion. The Bishop referred to Mr. Crawford's work in other places, the varied experiences with individual nature and congregational nature. This

experience has given him a knowledge of men and of congregations, a knowledge most essential in the ministry. A young priest, full of enthusiasm, sometimes feels that he knows how to handle the congregation better than any of his predecessors. In his enthusiasm he changes everything topsy-turvy. With the prudence of experience he does not try to begin everything from the beginning. His Lordship referred to the great changes which have taken place in the past 25 years. He dwelt at length on two of them, viz., the way the Bible is regarded to-day by scholars and the science of comparative religions. He closed his address with some verses from Whittier's "Briant on his birthday," verses very appropriate to the occasion. There was choral evensong at eight o'clock, ending with a solemn Te Deum. At nine o'clock a reception was held in the schoolhouse, which was very largely attended. There was vocal and instrumental music, refreshments, etc., and altogether a very enjoyable evening was spent. The following was adopted at a meeting of the vestry of St. Luke's:

"Resolved, that the thanks of the vestry be heartily tendered to the rector for the beautiful cross he has presented to the church, and that we cordially congratulate him on the 25th anniversary of his ordination to the priesthood."

ONTARIO.

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

MANOTICK.—Preparations for the new rectory are progressing rapidly. The congregation has also decided to enlarge the church.

TORONTO.

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

We are sorry to hear that Professor Clark, of Trinity College, has been for some days past confined to his bed. We trust that in the course of a week or so he will be able to be about again.

Widows' and Orphans' Fund.—It is very gratifying to find that the response made to the appeal of this committee has been generously met. Nearly one-half of the whole assessment for the current year has been already paid in. This has enabled the committee to meet all demands up to the present date without drawing on the bank, with the consequent payment of interest, and without any expenditure of capital. If only the other parishes will send in their collections during this and the ensuing month, the committee will be in a position to meet all payments to be made, and the reproach which in the past has been cast on the shortcomings of the Church in connection with this fund will be removed.

St. Thomas.—Sermons were preached in this church on Sunday, November 10th, by Revs. Father Page and Father Longridge of Boston. Large congregations were present at both the services. Father Page founded his discourse in the morning on Philippians i. 9, 10, 11, which was part of the Epistle for the day.

Toronto Church of England Sunday School Association.—The first of a series of regular monthly meetings of this Association for the Toronto Deanery was held on Thursday evening, November 14th, in St. John's schoolhouse. The Rev. A. Williams occupied the chair, and there were also present the Revs. Canon Sweeny, H. C. Dixon, A. J. Broughall, R. J. Moore, C. L. Ingles, Canon Farncombe of Newcastle, Dr. Langtry, C. H. Shortt, G. F. Davidson, Dr. Pearson; J. H. Talbot, Oshawa; G. Card, J. H. C. Mockridge, Canon Cayley, J. P. Lewis, J. C. Roper, Rural Dean Cooper, Canon McNab, and E. C. Trenholm; also 165 Sunday school teachers representing 20 Sunday schools. The Sunday school lesson for 17th November was taught by Miss Jennette Osler, of All Saints' Sunday school; she treated those present as a large class and taught the lesson catechetically. This being the first effort in this direction the answers did not come as readily as desired, and better results are looked for in future efforts of this kind. The Rev. Dr. Pearson, of Holy Trinity, read a paper on the ancient usage of the Church in catechising the young, and gave many useful and interesting hints as to the importance of this work, especially recommending Holmes' Manual on the Catechism. The next meeting of the Association will be held in the school house of the Church of the Redeemer on Thursday, the 19th December, when the Rev. Prof. Clark will give a lecture on "Church History," illustrated by magic lantern views.

To the Clergy and Laity of the Diocese.—At the last meeting of the Synod of the diocese, a resolution was passed to the following effect: "That a special effort be made during the current year to build up the capital of the Episcopal Endowment Fund to \$50,000, and that a special committee be appointed to carry this into effect." The Investment Committee were

appointed and instructed to take steps to carry out the object of the resolution. The necessity for this action arises from the heavy fall in the rate of interest obtainable from investments. When the present bishop was elected, his income from the investments held for the Episcopal Endowment was about \$2,400, to which was added \$1,600 from the Clergy Commutation Fund. This latter amount has not decreased, but the interest from investments had fallen last year to \$1,882.85, so that instead of \$4,000 the sum virtually pledged by the Synod, the bishop was only drawing \$3,482.85, although his lordship's work and responsibilities have largely increased from the growth of the diocese and the larger number of clergy and parishes under his care. To bring the bishop's income up to the amount fixed by Canon, it is proposed to increase the invested funds to \$50,000. In the last Synod Report the investments are stated at \$49,903.17, but of this amount \$9,979.85 consists of unpaid and uncollectable subscriptions, and of certain lands of no value, and the interest collectable is now only \$1,639.80. The Investment Committee would appeal to their fellow Churchmen to make an immediate and liberal response, and provide sufficient funds to insure to the bishop the full amount of income pledged to him when at their request he assumed the Episcopal charge of the diocese.

PORT HOPE.—*St. Mark's*.—On Thursday, the 7th inst., this church was re-opened after undergoing great alterations. The Bishop of Toronto officiated at the opening services. The following clergy were present: Rev. Rural Dean Allen, Millbrook; Rev. Canon Spragge, Cobourg; Rev. F. A. Rooney, Perrytown; Rev. G. H. Webb, Colborne; Rev. A. Bilkey, Bowmanville; Rev. J. C. Davidson, Peterborough; Rev. Dr. Bethune, Rev. G. H. Broughall. The Bishop preached an excellent sermon. The entire building has been covered with felt paper and new clap boards put on over it, thus largely increasing the thickness of the walls and the warmth of the structure. The tower has been raised six feet, the gables ornamented with crosses, a number of rotten sills replaced, the foundations strengthened, a cellar excavated for the furnaces and other improvements effected too numerous to mention. Entering the building, the first change which strikes the visitor is the removal of the cumbersome staircases which blocked up the vestibule. This is now large and roomy with walls oiled and varnished in hard wood. But the most striking changes are to be seen in the interior of the church itself. The side galleries and more than half of the west gallery have been removed, the transepts have been screened off, one forming a chapel, the capacity of the choir enlarged, the electric light introduced and the walls and ceiling handsomely decorated, the prevailing colours being blue and terra cotta. In the chancel much has been done in the way of improvement and enrichment. The pulpit has been raised and remodeled, and upon a handsome flight of oak steps stands the imposing new altar which won the admiration of all present. It is a massive structure of solid oak, the central portion of the uppermost slab being of stone. The reredos above has two gradines upon which were arranged a number of brass vases filled with choice flowers. In the centre stands a magnificent cross, elaborately executed in brass, the gift of the Rev. Vincent Clementi of Peterboro. The reredos of carved oak, which is to occupy the wall space behind the altar, was not in position yesterday, and its place was taken by an effective arrangement of draperies which quite made up for its absence. This and the other articles mentioned are all special gifts. We understand that the reredos will be erected before Sunday. The chapel on the south side of the church deserves a word of comment. This is an L-shaped room provided with altar, credence, prayer desk and organ, and will be used chiefly for week day services and meetings. At the west end of the nave stands the font, restored to its original beauty, surmounted by a canopy of carved oak, and resting upon a platform of the same material. A brass plate sets forth that it is a memorial to the little daughter of Mr. M. F. Smith. The singing of the large choir was admirable. The organ was efficiently played by Miss Tuer, assisted by Mr. J. A. Woodhouse. After the service the rector entertained the clergy and church officials at supper at his residence.

THORNHILL.—*Trinity Church*.—At a meeting of the congregation of this church, held on Monday, 11th inst., the following resolution was carried heartily and unanimously: Moved by Mr. Churchwarden Drury, and seconded by Mr. Wilcocks, that the best thanks of this meeting be presented to Mr. E. Shanklin for a donation of fifty dollars towards the organ fund. Mr. Shanklin, it may be added, is a son of a former rector of the parish, and is now living in Chicago. The organ fund is now in such a state as to warrant an order for the instrument being placed with Messrs. Warren & Son almost immediately, and it is hoped that before Easter of next year it will be set up in the church.

NIAGARA.

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

MILTON.—On Tuesday, the 12th inst., the new Grace Church was opened by Bishop Hamilton. Old Grace Church, of weather-board build and old Canadian architecture, had early in the year been moved back, and throughout the summer on the same site stone was laid upon stone until a beautiful edifice on Gothic lines, the design of Mr. C. J. Gibson of Toronto, lifted its head above the surrounding maples, forming a most handsome addition to the rapidly increasing roll of pretty churches in this land. The new Grace Church is not only most substantial, but from an ecclesiastical standpoint very complete. It is well and thoroughly furnished in oak, while its windows are of rolled cathedral glass of an amber tint. A spacious chancel gives ample room for the excellent choir, who, under Mr. Gollins' management, and accompanied by Mr. Lye upon one of his well known organs, aided materially in the bright and joyous services of the occasion. These began with an early celebration of Holy Communion, at which the rector, Mr. P. T. Mignot, officiated, with the aid of several of his brother clergy. At 11 o'clock morning prayer was read by Rev. Mr. Rich, with a sermon by the Bishop of the diocese, followed by a second communion, while at 7 o'clock evening service was held, at which Canon Bland of Christ Church Cathedral, Hamilton, was the preacher. His Lordship's sermon on the words, "My house shall be called a house of prayer," was of a most interesting and instructive nature. It closed with a few happy words of congratulation tendered the rector, the congregation and all interested in the work so well begun, so carefully executed, and so perfect in its completion. Grace Church, with a seating capacity of about 800, costs in all about \$6,000, which sum, however, was considerably lessened by the many gifts towards its furnishing. Amongst these should be noticed a beautiful oaken pulpit, octagonal in shape, the gift of the children of the Sunday school; a lectern, also of oak, in memory of the late Henry Watson, for many years a lay-reader in the parish, and two prayer desks, given by Mr. J. Cartmer, the town postmaster; two hymn-boards, made and given by Mr. Ralph Young, of Burlington; a brazen alms dish, the gift of Judge Snider, with altar desk of brass from Mrs. Snider, and altar basin by Mrs. Mignot. The chancel windows, all of stained glass, were also gifts, the centre pair, representing the Good Shepherd and St. Peter, being given by the old parishioners now in other places; the pair to the north, St. Mark and St. John, were in memory of the late Wm. Panton, sen., and given by his children, while the south pair, St. Luke and Dorcas, are in memory of the late Dr. C. Freeman, for so long a respected and popular practitioner in Milton; the west window, Sermon on the Mount, in memory of Robert J. Heaven, of Trinity Medical College. Amongst the gifts from England was one from the S.P.C.K. of a large Bible, a large prayer-book, and 80 smaller ones for use in the church. The services, in spite of their being on a week day, were well attended, many coming from a considerable distance. Amongst the clergy were noticed Rev. Canons Worrell of Oakville, Belt of Burlington, and Bland of Hamilton, Rural Deans Fennell of Georgetown, and Massey of Hamilton, and Rev. Messrs. Geoghegan of Hamilton, Seaman of Lowville, Morton of Toronto, Bennett of Arthur, Goddin of Acton, Hughes and Jones of Streetsville, Rich of Toronto, Ballard of Guelph, Benoit of Montreal, and Baynes and Reid of Otonabee, with Messrs. Chadwick and MacGill of Trinity College, Toronto.

PALERMO.—A few lines on what is being done by the members of St. Luke's congregation of this place, I thought would not be amiss in your invaluable paper. We celebrated the 50th year of the founding and erection of both parish and church, on Sunday, 24th June, 1895, when the Rev. Dr. Langtry preached scholarly sermons both morning and evening to crowded congregations. The celebration was continued to the following evening by a lawn fete held on the grounds of Mr. Walker Smith, and netted the handsome sum of \$80. On Sunday, October the 13th, 1895, we held harvest home services, when the Rev. Dr. Mockridge preached both morning and evening to large and appreciative audiences. The church was tastefully ornamented with the usual fruits, flowers and grains of the season. The offertories were good, half of which was devoted to the Board of Domestic and Foreign Missions. The Rev. Mr. Forneret conducted a missionary meeting on Friday evening, November 1st, in the interests of home missions. His address was much appreciated by those present. The offertory was good. Through the efforts of the incumbent nearly the whole indebtedness of the Episcopal Endowment Fund bond has been wiped out. The small balance still due, the churchwarden assures, will be paid before the end of the month. The church is now being painted on the outside and foundations repaired, and not too soon,

for they were sadly in need of attention. And last, but not least, for the comfort of the incumbent and family, the members of the Ladies' Aid have contracted for the furnishing of outside blinds for the parsonage. Altogether, in this weak and small parish much work is being accomplished in making both the church and the home comfortable for many years to come.

HURON.

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

LEAMINGTON.—*St. John's Church*.—It is a pleasure to record that this church is now having a ten days' mission under the auspices of the rector, the Rev. Canon Matthew, of Kingsville. It is being conducted by the Rev. Arthur Murphy, rector of Ingersoll, the Rev. Canon Matthew assisting. The mission has now progressed to its fourth day, with every prospect of being a successful one. The example of the Rev. Canon deserves the highest commendation for its Christian enterprise. Too many of our weak missions have been abandoned for want of undertakings of this kind, to forestall apathy and failure. May these loving labours be crowned with the blessing of God.

SASKATCHEWAN AND CALGARY.

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

WINGARD.—The new church was opened on November 3rd by the Bishop of Saskatchewan and Calgary. As well as the church being opened, quite a number of candidates were presented to the bishop for confirmation; too much praise cannot be given the rector, Rev. Thos. Chilcott, M.A., for the way in which he has worked with his people, only being a little over a year among them. A large amount has also been collected towards the building fund of the church to be erected at Duck Lake next year.

COLUMBIA.

WILLIAM W. PERRIN, D.D., BISHOP, VICTORIA.

NANAIMO, B.C.—The third session of the sixth Synod of the Diocese of British Columbia was convened here in St. Paul's Institute last month, the Lord Bishop presiding. Some forty delegates were present.

Archdeacon Scriven opened the proceedings with prayer, after which a committee consisting of Judge Harrison and Mr. Beaumont Boggs, duly examined the certificates of lay representatives and reported thereon to the Synod. The roll of lay and clerical delegates was then called.

Protests against their respective assessments were received from St. Barnabas', Victoria, and St. Paul's, Esquimalt.

It was explained by Mr. Miller that the Synod had already an overdrawn balance against them and there was no fund for current expenditure. Unless the various parishes provided the moderate contribution required of them it would be impossible to remain out of debt.

The lay secretary suggested the following resolution to meet the difficulty arising under the Canon, which affirms that no lay representative can take his seat unless all assessments due by the congregation he represents are paid: That the delegates from these parishes whose assessments are in arrears be allowed to take their seats upon giving their personal guarantee that the amount due from their respective parish be paid not later than December 31, 1895.

Seconded by Judge Harrison and carried. On motion, the arrears from the Parish of Chemainus, amounting to \$25, were cancelled, pursuant to an explanation offered by the bishop.

The following officers were elected for the ensuing term: clerical secretary, Rev. W. F. L. Padden, B.A.; lay secretary, Mr. Baynes Reed (re-elected); treasurer, Mr. William Ward (re-elected); auditors, Messrs. Beaumont Boggs and J. B. Gordon.

The Synod confirmed the appointment of Rev. C. E. Sharp and Mr. Bryan Drake as members of the executive committee, and also elected the following as non-official members of that committee: Archdeacon Scriven and Rev. G. W. Taylor. The lay delegates were re-elected.

The Lord Bishop, in the course of his address, called attention to the fact that this was the first occasion on which the Synod had met outside Victoria, and expressed his thanks to the brethren of Nanaimo for the accommodation provided for the delegates. A new church has been recently built at Union Mines, towards the cost of which the Society for the Promotion of Christian Knowledge has contributed \$150. The confirmation candidates this year numbered 119 as against 126 last year. With regard to the performance of the marriage service, he expressed the hope that none within the prohibited degree would be solemnized, and that marriages in private houses would be discountenanced, unless good reasons to the contrary were shown. Among

the circumstances the Synod had reason to deplore this year, he mentioned the closing of the mission work in Victoria, owing to the withdrawal of the \$500 grant by the Canadian Board of Missions; the fact that no attempt had been made to undertake missionary work among the Indians of the west coast or Cowichan district, and that the work in Victoria and Nanaimo had been abandoned; also that nothing had been done to supply the spiritual needs of the sailors and sealers of Victoria. The services in the jail had been discontinued, and the Jubilee Hospital depended upon volunteer help for support. Alburn and the Islands were without the ministrations of the Church, and there was no diocesan temperance organization. A number of other important matters were referred to in the address.

The reports of the Executive Committee, Mission Board, treasurer and auditors were received.

Several technical amendments to the constitution and canons were accepted, and the report of the committee on canon amending the clergy widows' and orphans' fund canon. Archdeacon Scriven explained in this connection that the object of the convention had been to remove the difficulties which were thrown in their face every time they tried to do anything with the fund with which the canon proposed to deal. No grant had been made as yet, which had not been made irregularly; nevertheless, grants had been made from year to year and exception had been taken to this state of things, and they had been urged to do something to bring it into workable shape, so this amended canon was an attempt in this direction. The chief alteration consisted in the omission of any date. The date mentioned in the old canon was anterior to the arrival of most of the clergy. One other change suggested was that in future, sums collected for the fund from whatever source, should be part of the income of the fund for that year, and available in special cases requiring help.

Judge Harrison thought it would be advisable to add that in no case should the amount paid out be greater than the income of the previous year.

Mr. Justice Crease strongly urged that nothing should be done to prevent the fund from growing steadily and gradually. Special cases, he thought, could be left to private benevolence, without encroaching on the fund.

The secretary spoke at some length in favour of the proposed change. He pointed out that the ordinary interest of the fund was almost useless in cases of special need.

An amendment was proposed with a view to ensuring that collections be added to capital. This was carried on a division.

Mr. Justice Drake moved an amendment to the amendment, providing that collections on Christmas Day be part of the income.

Rev. Mr. Taylor pointed out that the above would simply nullify the amendment which had been already carried.

The bishop overruled Mr. Justice Drake's amendment after discussion.

The Executive Committee empowered to allot the moneys accruing from this fund, on motion of Rev. Mr. Taylor. The report of the committee was then adopted.

The report of the Executive Committee was presented, in which the importance of properly insuring Church property is emphasized, and recommendations offered to more fully ensure this object. The report was adopted.

The present position of the Angela College property was reported on by Mr. Ward and discussed at length, and reported on the following day.

The clerical secretary presented the report of the Mission Board, which promoted some discussion.

A petition was read from Metchosin mission, praying the Synod to restore the original grant made to that district and by so doing enable it to support a resident clergyman.

The following is the proposed schedule of the grants from the Mission Fund: St. Barnabas, \$300; Cedar Hill and Lake, \$400; Cedar District and Chemainus, \$500; Wellington and Northfield, \$400; Salt Spring Island, \$500; Comox, \$350. The schedule adds that no returns having been received from Saanich and Cowichan, the Executive Committee are unable to deal with the grants to those parishes.

Rev. Mr. Sharp moved that \$250 be assigned to provide a clergyman to attend the jail and hospital in Victoria.

Dr. Walkem thought that a grant might reasonably be divided among those who assumed that duty during the year, in order to meet their expenses, and that this would be a preferable plan to holding out this grant as an incentive to a particular clergyman to undertake those duties exclusively.

The discussion subsequently reverted to the adoption of the report and the question of amending the same by allowing Cowichan and Saanich their usual grants. The Bishop explained that the omission of Cowichan from the list was entirely due to the fact that the returns from that district had not been received in time by the executive.

Canon Beanlands represented that St. Barnabas was very well entitled to a grant of \$400, which it had hitherto received.

After further discussion, Mr. Sharp moved that the report be referred back to the committee with power to act. Carried.

The report of the clergy widows' and orphans' fund was read and adopted.

The lay secretary presented the report of the statistics of all parishes in the diocese except Saanich, showing the number of communicants to be 1,521; scholars, 1,276; teachers, 110; baptisms, 323; persons confirmed, 119; marriages, 86; burials, 94.

Archdeacon Scriven moved a resolution from the Executive Committee providing that grants from the mission fund be withheld in the case of uninsured or insufficiently insured property, until a policy for the required amount is received. Carried.

Judge Harrison moved that the next annual meeting of the Synod be held at Victoria. Carried.

After some further discussions on motions rejected, the Synod adjourned to meet on the following day.

After service in the church the following morning, the Synod again assembled.

The minutes of the previous day's proceedings were read, when Dr. Walkem requested that all that portion in reference to the adjournment be struck out, since his motion was not seconded or put, but was withdrawn by common consent. Agreed to.

The minutes were adopted as amended.

Mr. Ward then presented the report of the committee appointed to consider the financial position of the Synod, as represented in the treasurer's report. The report recommends as follows:

That in order to put the Trust funds of the Synod on their proper footing and to meet the difficulty presented by the Treasurer, they recommended that an endeavour be made to borrow sufficient money on the security of the property now under mortgage, to cover the outstanding debts, viz: First mortgage, \$5,500; second mortgage, \$1,500; amount due to Synod Trust funds, \$4,526; total, \$11,526; less debt of mission fund, \$724; total, \$10,852, say \$11,000, the amount to be borrowed for five years at least, and at the lowest rate of interest feasible. The security to cover Angela college property, Mountain district lots, Hope lots, and in order to provide for the deficiency of income as compared with outlay, an undertaking be asked from the supporters of the Church to meet the amount of such annual deficiency. The committee estimate that to meet the requirements in this connection an undertaking to the extent of \$800 per annum will be necessary, though it is hoped that by careful management of the property the actual deficiency may be much reduced.

That portion of the report dealing with the amalgamation of the debt was adopted, while that portion dealing with the deficiency in the mission fund was further discussed, and also adopted.

Another discussion followed in regard to parish assessments, various objections being raised in this connection. This portion of the report was finally adopted.

Rev. Mr. Taylor moved a resolution to the effect that the Mission Board be requested to frame under the powers conferred upon them by section 4 of the canon of Diocesan finances, such rules and regulations as may be necessary to bring their system of the administration of funds in their charge into conformity with the Quebec system, the principal provisions of which are that the missionary clergy receive the whole of their stipends from the Board of Missions, and that the contributions of parishioners towards the incomes of the clergy are paid to the Mission Board, instead of directly to the clergy. Mr. Taylor explained both their own and the Quebec systems at great length, and argued as the result of a comparison of the two systems that the last named would provide a remedy for many of the existing shortcomings in their own system.

The proposition aroused a prolonged debate and was finally carried.

The Synod then adjourned for luncheon.

On resuming after lunch, Rev. Mr. Cooper, in the absence of Mr. Miller, asked leave to introduce a new canon providing that wherever there is a parish church set apart for public worship, marriages shall be solemnized therein, with the reservation that the Bishop may grant a special license for the solemnization of a marriage elsewhere, when he sees fit, or in case either or both parties reside five miles from the church. Mr. Cooper said his object was to enforce the observation of the Rubric, which should not be necessary, but unfortunately, was so. He referred to the abuse of the marriage service as exemplified by recent marriages at fairs, in balloons and in shop windows, etc., which, he feared, were evidences of a lax view of the solemn nature of the rite of matrimony.

After considerable discussion the canon was read a second time.

Rev. Mr. Cooper wished to ask leave to introduce

as an amendment to a canon, his resolution which was ruled out of order the day before. The resolution reads:

"That in all parishes that have no endowment, or an insufficient endowment, the offertories collected in each church on the second Sunday in September in each year be handed over to the Synod to form an endowment fund for such church, and when the sum collected from each church shall amount to \$100, it shall be invested, and the interest paid to the Incumbent."

It was contended yesterday that the above was virtually an amendment to a canon.

Dr. Walkem raised the point of order as on the previous day, that amendments to canons must go through the same order as ordinary canons. Notice of motion to amend must be given in the regular way.

The point of order promoted a long discussion and was sustained by the Bishop.

Canon Padden then moved a resolution empowering the Bishop in his discretion to allow the retirement of an Incumbent of a parish who has served long in the diocese and who is deserving of relief, and to guarantee to him an annual payment not exceeding one-third of the net income of the parish, such payment to be a first charge upon the income and to cease only at the Incumbent's death, resignation or acceptance of another cure. Mr. Justice Crease seconded the motion. The Synod accepted the recommendation, which was duly referred to the Executive Committee.

Canon Padden also moved that it be an instruction to the Executive Committee that whenever any reduction of mission grants is proposed, the parish affected shall have notice of such reduction three full months before the next meeting of the Synod, and appeal if any to be considered by the Executive Committee. After a brief discussion the foregoing was withdrawn for further consideration. On motion the committee appointed at the last meeting of the Synod to enquire into the question of amalgamation under Rupert's Land, was re-appointed.

Mr. Coltart moved that a clerical official be appointed to make collections for diocesan properties and to make arrangements for the amount and to canvass all parishes within the diocese, and that arrangements be made for a suitable remuneration. On the suggestion of the secretary the motion was referred to the Executive Committee.

On the motion of Archdeacon Scriven, seconded by Mr. Justice Crease, a resolution congratulating the Bishop of New Westminster on his appointment was unanimously passed.

His Lordship appointed the following committee to inquire into the question of religious education in schools: Rev. Mr. Sharp (chairman), Canon Padden, Revs. Mr. Haslam, Mr. Cooper, Mr. Lindley Crease, Judge Harrison, Mr. Wollaston, and Mr. E. Musgrave.

Dr. Walkem said that this was going to throw an apple of discord into the province, and he should oppose the proposition unless the actual intention were to approach other religious bodies and secure their co-operation in a scheme to be submitted to the Legislature, on approval by the Synod. But if other religious bodies were to be ignored, he would oppose any isolated scheme as a member of a Legislature, when it was submitted to the Legislature.

The treasurer's and lay secretary's reports were adopted.

His Lordship announced that 30 signatures had been obtained to the subscription list, which had been presented to the members of the Synod in accordance with the special committee's suggestion to raise the \$800 required. The sum represented by these signatures was \$366.

Archdeacon Scriven then proposed a vote of thanks to the clergy, lay representatives and ladies of Nanaimo, who had done so much to make the meeting so successful and pleasant.

The resolution was seconded by the lay secretary and carried unanimously.

Mr. Justice Crease proposed a vote of thanks to their presiding officer, the bishop, which was carried amidst applause and suitably acknowledged by the recipient.

Canon Good then begged leave to move a vote of thanks to the *Free Press* of Nanaimo for its excellent report of the Synod.

After prayer the Synod adjourned.

A very successful Church of England temperance meeting was held in the evening, and the able speeches were made by the bishop, Revs. Sweet, J. B. Haslam and Taylor.

VICTORIA.—The Rev. J. H. S. Sweet was publicly instituted to the rectory of St. James' by the bishop of the diocese and Archdeacon Scriven, on Friday, October 11. The old ceremonies of unlocking the church door and ringing the bell were observed. On Tuesday evening there was a largely attended reception in St. James' schoolroom.

British and Foreign.

The Bishop of Pretoria, South Africa, has been very seriously ill with an attack of diphtheria.

The enthronement of the new Bishop of Rochester took place in Rochester Cathedral on Tuesday, November 12th.

The Liddon Theological Studentship has been given this year to Mr. F. C. N. Hicks, a Scholar of Balliol College, Oxford.

The Pusey Scholarship has been given to A. C. Paterson, a Scholar of Trinity, and the Ellerton Scholarship to E. H. Hibbert, Exhibitioner of St. John's College.

A new organ, which has been erected at a cost of £1,000 in the Church at Rathmines, Dublin, was recently dedicated by Lord Plunkett.

The Rev. Edward Duke died very recently, aged 81. He was during the whole of his life closely connected with Salisbury and its neighbourhood.

It has been decided to restore the parish church of Middleton, Lancashire, as a memorial of the late Bishop of Chichester, who held that living for thirty-five years.

The Archbishop of Canterbury, at the recent consecration of the Bishops of Rochester and Western China, was assisted by nine bishops and attended by seven chaplains.

More than one fourth of the £11,000 spent upon the new chapel of Selwyn College, Cambridge, was contributed by the senior tutor of the college, the Rev. T. H. Orpen.

The Bishop of Winchester has appointed the Rev. H. Maxwell Spooner, M.A., to be one of his examining chaplains, and the Rev. Canon Jacob, vicar of Portsea, to be one of his chaplains.

The Archbishop of Canterbury has appointed the Rev. A. W. Robinson to the living of All Hallows, Barking, in succession to Canon Mason. He will carry on Canon Mason's work there.

The Rev. A. Macpherson, who has been labouring in Luinng, Scotland, for the past twelve years, has just been offered an important sphere of Church work in the Diocese of St. Andrew's.

Prebendary Daniel Moore, who relinquished his charge of the parish of Holy Trinity, Paddington, on Michaelmas Day last, has been presented by his late parishioners with a silver bowl and a cheque for £520.

The Rev. John Wellesley Browne, recently curate of St. Laurence, Limerick, has been appointed by the Committee of the Colonial and Continental Church Society to the chaplaincy of Versailles, France.

The London Hospital Sunday Fund was recently raised, by a contribution of £3,400 collected on the Stock Exchange, to over £50,000, the highest sum ever raised in one year since the foundation of the fund in 1873.

The Bishop of Llandaff recently dedicated a new mission church, which has been erected at Treorky, at the cost of £1,700, for the use of the Welsh-speaking people in the parish. The building has accommodation for 400 worshippers.

The Bishop of Exeter recently consecrated a new chancel which has just been added to St. Luke's, Countess Weir. The east window is filled with glass in memory of the late Mr. Brulton Ford, who was a liberal supporter of the church.

The Rev. Dr. Nowell, who has been for nearly 20 years past the vicar of St. Cuthbert's, Newcastle-on-Tyne, has been presented by his diocesan to the vicarage of Newburn, recently vacated by the resignation of the Rev. E. C. Blackett-Ord.

The Archbishop of Canterbury has been on a visit to his See city lately, where he was the guest of the dean. He took part with the cathedral and city clergy, whilst there, in a devotional day, in the course of which a series of addresses were delivered in St. Anselm's Chapel, Canterbury Cathedral.

The Rev. J. G. Pilkington, the new vicar of Holy Trinity, Paddington, has been for the past quarter of a century vicar of St. Mark's, Dalston. This parish contains 17,000 inhabitants, and during his incumbency Mr. Pilkington has raised £40,000 for its work.

On a recent Sunday a new window was unveiled and dedicated in Holy Trinity Church, Kilmarnock. The window was placed in the church by Miss Hay Boyd, of Symington, and it is dedicated "To the glory of God and in memory of Mary Adeline Hay Boyd, who died 13th November, 1894. Also of Edward Lyon McAlester, who died 26th December, 1894."

At Truro Cathedral lately, the Revs. B. G. Hoskyns, F. J. Bone and E. Townend were installed, during evensong, by the sub-dean, as honorary canons of the cathedral. At a subsequent meeting in the Chapter House the bishop delivered to the Rev. B. G. Hoskyns, a document appointing him Canon Missioner of the diocese. As such, Canon Hoskyns will become a member of the residentiary chapter.

On a recent Sunday a special service was held at Holy Trinity Church, Folkestone, by the Rev. F. C. Woodhouse, vicar and rural dean, for the dedication of nine stained-glass windows and other gifts which have been recently received from various donors. The windows on the one side depict the principal incidents in our Lord's life from the mission of the Baptist to the Ascension, and on the other side our Lord's description of Himself as the Way, the Truth, the Life, the True Vine, the Good Shepherd, the Bread of Life and the Light of the World.

At Kensworth parish church one of the north windows of the chancel has been filled with stained glass, the gift of Mr. A. B. Watts, son of the Rev. G. E. Watts (formerly rector). The design is, as far as possible, a full length portrait of Dr. Claughton (first Bishop of St. Alban's) in full Episcopal robes; wearing a mitre and holding a pastoral staff. Many of the men and women now living in this village will be glad to have a memorial of a bishop who made many visits to the church, and laid his hands upon them in the rite of confirmation, and was loved by all.

A very curious sign of the times is noted in connection with the consecration of the Right Rev. W. W. Cassells as Bishop of the Church of England in Western China. Bishop Cassells has for some years past been working in China under an undenominational agency, the China Inland Mission. That Mission contains members of the Church of England as well as others, and now Bishop Cassells will take the Episcopal oversight of them all. This speaks well for the feelings of mutual respect and sympathy which prevails amongst the various workers in the mission field.

Another instance of the Queen's kindness of heart and depth of sympathy with all classes, is that she has just caused to be erected in Crathie Churchyard, near Balmoral, at the grave of the late Mr. Francis Clark, her personal attendant, a headstone of classic design in unpolished grey granite. The memorial bears the following inscription: "In grateful remembrance of Francis Clark, for 25 years the faithful and devoted Highland attendant of Queen Victoria, who has erected this stone. He was brave, honest, and true. He feared not death, and was prepared to meet his God. 'Blessed are those servants whom the Lord when He cometh shall find watching.'"

The Rev. J. F. Leishman, lately residing at Colchester, where he acted as Presbyterian chaplain to the garrison, has caused a handsome tablet, in Sicilian marble, to be erected on the north wall of the nave of Great Clacton Church, in memory of Eleazer Knox—a son of John Knox, the famous Reformer. The Rev. Eleazer Knox was vicar there for five years in the days of Queen Elizabeth. The inscription reads as follows: "To the glory of God, and in pious memory of Eleazer Knox, some time vicar of this church, second son of John Knox, the Scotch Reformer; born in exile at Geneva, November, 1558. Fellow of St. John's College, Cambridge, 1579; collated to Great Clacton 1587. He died at Cambridge on the eve of Pentecost, 1591."

The contingent from Leeds which came to be present at Dr. Talbot's consecration, visited Newington in the course of the afternoon. It was comprised of "all sorts and conditions of men," many of them, evidently, of the artisan class. At Newington they were shown by the bishop over the new episcopal residence, which will probably be ready for occupation in March next. Then, mustering in number about 250, they assembled in St. Mary's Parochial Hall, where at the request of the bishop, a tea had been prepared for them with hot cakes. Then in the parish church a short service, including a Collect of Intercession for the bishop, was said by the rector, Canon Palmer. The hymns were sung with the heartiness and tunefulness which might be expected from Leeds Churchpeople. The bishop, at the conclusion of the service, gave from the altar his first Episcopal blessing to his former parishioners. Outside the church there was a sorrowful, and in some instances an affecting, leave-taking.

Excavations have during the past summer been made at the interesting abbey church of Dore, in Herefordshire, by Mr. Roland Paul, of Arundel street, Strand. Until recently only an approximate estimate has been possible of the length of the nave. The transepts and choir remain, are roofed, and used for divine worship—the only instance of a Cistercian presbytery in use in England. The discoveries made include a portion of the west wall of the nave, most of the bases of the columns that supported the north arcade, and the base of the great rood-sceen which crossed the church at the second bay west of the "crossing," and formed the western boundary of the monastic choir. Several interesting fragments of a shrine or tomb were discovered, with colour and gilding in a good state of preservation, and amongst other objects of interest were one of the large caps of the nave arcade with early English foliage, and some fragments of armorial and embossed tiles. A horseshoe was also found at the base of one of the columns, under an accumulation of earth about five feet in depth.

Correspondence.

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

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

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

Synod Reform—Vote by Orders.

SIR,—As promised, I give an illustration of the mode of taking a "vote by orders." At the Synod, 1893, *Synod Journal* of that year, page 56, Mr. A. H. Campbell moved, seconded by Mr. Worrell, that the canon governing the distribution of the surplus arising from time to time in the Clergy Commutation Trust Fund be amended, &c. The vote was taken by orders and resulted as follows:

Clergy—Yeas 35; nays 66. Majority, nays	31
Laity	} Yeas 32; nays 21, lost votes 2, majority, yeas..... 11
55 parishes	
55 parishes	} Lost by clergy majority of..... 20
voting.	
There were present, clergy 101, and all voted... 101	
142 laity signed the roll and should have been present. It is perhaps safe to say there were about 100 present, yet they only counted with 2 lost votes	53

PATRONAGE OF THE RECTORIES.

6. Although the present system of Church Patronage in Canada is admitted to be much superior to the English system of many centuries old, yet I submit it is still capable of great improvement. Many years ago a select committee of the English House of Commons on Church Patronage recommended the following plan, which might with great advantage take the place of by-law No. 2, page 66 of the Constitution.

A Diocesan Board of Patronage as devised by Bishop Selwyn.—1. Three Diocesan Nominators, viz., two clergymen and one layman, elected for three years by the Diocesan Synod.

2. Three Parochial Nominators, elected for three years at the Easter Vestry of the parish of A.

3. The Bishop, of course, presides over this composite and thoroughly representative body, and has a casting vote.

The plan is of a highly representative character. The diocese, the parishioners and the clergy are all represented, and it will be observed that there is no election of the minister by the congregation. It has been in working order in Ireland for over a quarter of a century with the best results. So well did Archbishop Magee, the most vigorous and most eloquent defender which the Church has had during this century, think of the general working of such boards in the Church of Ireland throughout the twenty years during which he had watched their action, that in a magazine article which he wrote while still Bishop of Peterborough, he said: "To such a Board, when constituted in my own diocese, I would gladly hand over all that episcopal patronage which I am popularly supposed to reserve for the endowment of my 'relations and toadies,' but the conscientious disposal of which, I can honestly say, forms no small part of the cares and anxieties of a Bishop's office." Could approval be more strongly shown? See the whole case fully stated in an able article in *Church Bells* on 15th June, 1894, page 536.

I have shown the earnest desire for Church reform manifested before large assemblies and communities of readers by the Dean of Ripon, Chancellor Dibden, and now within the last few days we can add to the list the name of the revered Bishop of Norwich, president of the Norwich Church Congress, held at

Norwich about the middle of last month, October, who, in his admirable address, seconds in all essential reforms the well directed efforts of the Archbishop of Canterbury. We need then no longer talk of Church reform in the air. It is with us, and in the best interests of the Church, it has come to stay. The Bishop says: "The Church as a society of human beings is not exempt from those flaws, weaknesses and shortcomings to which all societies of fallible, sinful human beings are liable . . . and we have need of not a few reforms." He mentions as examples the following:

1. Measures to enable aged or incapacitated incumbents to resign their benefices on pensions.
2. The formation of Parochial Church Councils.
3. A reform of Convocation.

A great and delicate question, whether or no it is carried out, matters not, so far as Diocesan Synods are concerned. Their influence will continue to be felt there, perhaps increasingly felt as years roll on, for they are the silent schoolmasters, the monitors, the advisers of Convocations and General Synods,—the means of assisting in forming the public opinion of the Church on the current ecclesiastical questions of the day.

4. Measures for shortening or re-arranging our Sunday services.

"Which," said the Bishop, "should secure the general adhesion of the Church." The present favorable political juncture is the Church's opportunity. May our rulers be resolute and wise in their use of it.

Power of numbers.—In closing these remarks I wish to give an illustration of the power of numbers, and of the great importance of knowing for legislative or other action the clear opinion of the laity on any question relating to the externals of religion, though it may not be quite akin to our present subject. But the late assembling of the Synod in St. James' school house reminded me forcibly of a great reform, I should rather say improvement, that is much needed, namely, a more suitable place for the Synod to meet in. I need not dwell on the disadvantages of the place, they are too well known; and yet I would just give the opinion of one country layman: "The advisability of Synod holding its meeting in a Hall in which the speakers could make themselves heard, must commend itself to any one who has had the misfortune to sit in the schoolroom in which the Synod is usually held." For a quarter of a century the subject has been talked of, and some steps have been taken towards the erection of a See House, Synod Hall and departmental offices; the work to be looked upon as a memorial of the great and valued services rendered to the Church by the good Bishop. The promoters of the movement should be well supported and their good intentions carried out at once, as they would be if a proper business knowledge of the work to be accomplished existed among all parties interested. Several causes are assigned for the delay. The more probable one is the appointment at first of a small and weak committee and the consequent apathy of the laity. If you have a great work to accomplish, you must, for it to be a success, employ an adequate force, and the members of that force must be congenial. In the present case, although the mandate to the clergy and churchwardens was, I suppose, in the name of the Synod, it would have little influence on the country congregations, who would have difficulty in seeing how they could be benefited. It is clear they must be instructed and well solicited. Now place the matter in the hands of a large committee of laymen of the Synod or on an important question like this, a committee of the whole, as in parliamentary usage. Their numbers would constitute them a power to be respected. All apathy would be banished. They would be an enthusiastic, yet at the same time a sober-minded body, all anxious to do what they can to serve the Church. At the present day, one of the very first subjects likely to attract their attention would be the position of the question for the completion of suitable Synod buildings. If they unanimously, or nearly so, advised a course likely to accomplish the object, and it be accepted by the Synod, all would feel themselves responsible for its success, which would soon be shared by every parish in the Diocese. The clergymen, churchwardens, representatives and delegates would all feel themselves to be special advocates in the good cause, and by the vigour which would be certainly and necessarily thrown into the work, twelve months would not elapse without all our people rejoicing on the completion of the loving tribute to the memory of Bishop Strachan.

J. SYMONS.

Toronto, 11th Nov., 1895.

BRIEF MENTION.

Hatfield, the residence of Lord Salisbury, cost \$350,000.

The Archbishop of Ontario, and Mrs. Lewis, have returned from Europe, much benefited in health by the trip.

The Island of Gothland has been celebrating the 25th anniversary of its union with Sweden.

The Rev. Leo Williams, of Havelock, has been appointed Incumbent of Lloydtown.

Tipperary's silver mines, after being closed for forty years, are to be worked again.

Sir Arthur Sullivan is at work on a new serious opera from the "Vicar of Wakefield."

Lord Wolseley cannot enter a room where a cat is without uncomfortable sensations.

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

There are several olive orchards in California with over 15,000 trees.

Ten editors are members of the English Parliament.

The notes of the Bank of England cost exactly one half-penny each.

The Rev. E. Matheson has been appointed Rural Dean of Battleford.

The British census report says that if all the houses in England were placed side by side they would cover a space of 450 square miles.

Great regret is felt in Sweden at the death of Professor Sven L. Loven, the famous zoologist, which occurred in Stockholm recently. The professor was eighty-six years old and worked to the very last.

Lord Lansdale the other day addressed a telegraphic message to "His Imperial Majesty the Emperor of Germany." The message was soon returned with the memorandum, "Insufficiently addressed."

The Rev. Dr. Gammack has removed from Plymouth to West Hartford, Conn. We are sorry to hear he has had considerable illness in his family, but glad they are now improving.

St. John's College, Winnipeg, on commemoration day, conferred the degree of D.D. on Canon O'Meara, in appreciation of the great interest he has always taken in the welfare of that institution.

The German Emperor is multiplying his musical compositions, and before long an album of songs written by him is to be published. The proceeds of the sale, which are sure to be considerable, will go toward the fund for building the memorial church in Berlin.

For nervous headache use K.D.C.

Rev. Frank DuMoulin has resigned the curacy of Holy Trinity Church, to take effect in a few weeks, and will become assistant rector of Trinity Church, Chicago, the most important Episcopal church in that city.

In Syria, near Damascus, there is said to grow a humming-bird plant, the flower of which bears a close resemblance to a humming bird. The breast is red, the wings are a dark green, the back yellow, the head and tail a bluish black.

The 134th anniversary of Christ Church, Cambridge, Massachusetts, was observed at Early Celebration. The old altar vessels presented long ago by King William and Queen Mary were used.

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

The Rev. G. J. Low, Almonte, has served the clergymen who are beneficiaries under the Clergy Trust Fund arrangement in Ontario diocese, with notice of his intention to apply for an injunction to restrain payments till he is accorded his rights.

The Rev. E. Geoffrey May, of London, Eng., has been appointed curate of New St. Paul's, Woodstock, and Incumbent of All Saints' Chapel. He is the son of ex-cashier May, of the Bank of England.

Family Reading.

Unto the Perfect Day.

A morning-glory bud, entangled fast
Among the meshes of its winding stem,
Strove vainly with the coils about it cast,
Until the gardener came and loosened them.

A suffering, human life entangled lay
Among the tightening coils of its own past;
The Gardener came, the fetters fell away;
The life unfolded to the sun at last,

The Pleasure of Being Busy.

Sometimes those of us who have so many tasks on hand that we scarcely know which way to turn, grow a little impatient, and long for the leisure that some other people possess. If there only would come a time when no special duty stared us in the face, when we could get relief from the grind of toil!

But have you ever thought how happy is the lot of the man who is busy? In the first place, he has no time to brood over his sorrows and vexations. Let some disappointment come that drives like an arrow to the quick, and yet he must put it out of his mind the next moment because other matters require his thought. When evening comes he is too weary with honest toil to toss in nervous unrest on account of the worries of life. Blessed is the person who can say, "I am too busy; I have no time to worry."

With every moment occupied, we are also too much absorbed to think about or pursue the evils of the world. The minds of most of us are active; they must be engaged in some quest or other. If not engrossed with useful tasks they will seek forbidden pleasures.

Experience has proved that nothing can be more fatal than for the children of rich parents to have their time on their hands, so that they can, if they choose, gratify every desire of their hearts. Many rich men are learning wisdom from the examples of moral wreckage around them, and are demanding that their sons learn a useful trade, or secure an education, or assume the responsibilities of some business. Many of the young people who have strayed from honour's highway, have had too little to do, to much chance to try what sin suggested. Satan has little opportunity to ensnare the busy man, but he finds the idler or lounging an easy prey.

Here, young friends, is the key to the solution of the vexing problem of questionable amusements. If there are amusements which you cannot conscientiously enjoy, there is a very simple way of keeping out of temptation. Grow so busy in doing what you know to be right that you will have no time, and therefore no disposition to engage in that which is doubtful. In this case, as in many others, the simplest way is the best.

Then, there is genuine joy in being occupied in useful work. You say in the evening, "I am very tired;" but then comes the second thought: "I have grown tired in doing my duty, and so I have nothing to regret." How much more satisfactory is such a feeling than that sense of worthlessness that must come to the idler who cannot point to a single useful task performed! Such a person cannot look honestly into the face of God or his own conscience.

Besides all this, in times when many persons who want work cannot find any, we should be especially thankful that we have the means with which to secure a livelihood. We know people who have sought for employment in vain for months, while their loved ones were dependent upon them, and from our very hearts we pitied them because they were so wretched. Better have too much to do than too little, and we prefer that tasks seek us out rather than that we be compelled to seek them. What to do next is not so puzzling a question if you know that you really have something to do next.

Time never hangs heavily on the hands of the busy person; indeed, it slips by only too swiftly. But the poor idler, or the man who must wait for something to come along—what an unending log chain time is to such a person! The busy man may wear out, but he will never need to bear the slow torment of rusting out.

Constantly Growing.

The inner spiritual life of a Christian is no subject to the changes that come upon his outer life. The body suffers; but if one is living in fellowship with Christ, one's spiritual life is untouched by physical sufferings. The normal Christian life is one of constant, unchecked, uninterrupted progress. Unkindly conditions do not stunt it. Misfortunes do not mar it.

The inner growth of a Christian should be continuous. The renewal is said to be "day by day."

No day should be without its line. We should count the day lost which records no victory over some fault or secret sin, no new gain in self-discipline, in the culture of the spirit, no enlargement in the power of serving, no added feature of likeness to the Master. "The inward man is renewed day by day."

This does not mean that all days are alike in their gain. There are special dates in every spiritual history which are memorable forever for their special advance—days when decisive battles were fought, when faults are discovered and conquered, when new visions of Christ are granted, when the heart receives a new accession of divine grace, when one is led into a new field of service, when a new friend comes into the life, when one takes new responsibilities, or enters into new relations.

Then there are days in every life when there would seem to be no spiritual advancement. We all have our discouraged days. We have days that are stained by folly, marred by mistakes, blurred and blotted by sin, and these seem to be lost days. There are days when we appear to fail in duty or self-control, or in struggle with temptation. The inner man would appear to be crippled and hurt in such experiences as these, and the days would seem to be idle and useless, without profit or progress. We come to the evening with sad confessions of failure, and with painful regret and disheartenment. But even such times as these are really gaining-times, if we are living near the heart of Christ. We are at least discovering our own weakness and frailty, the folly of self-dependence, the feebleness of our own best resolves. Ofttimes our defeats prove our greatest blessings. No doubt many of our richest gains are made on the very days on which we weep most sorely over our mistakes and failures.

Then there are days that are broken by sorrow. The lights go out in our sky, and leave us in darkness. The friends of many years are taken away from us. Prosperity is turned to adversity. Misfortune touches our interests. Our circumstances become painful. Is not the growth of the inner life interrupted by such experiences? Not if we are truly abiding in Christ, and receiving from Him the grace He has to give. No doubt many of the best, the divinest blessings of spiritual life come to us on just such days. The photographer takes his sensitive plate into a dark place to develop his picture. Sunlight would mar it. God often draws the curtain upon us, and in the darkness brings out some rare beauty in our life, some delicate feature of His own loveliness.

For Our Good.

Oh, that we could settle it in our hearts that it is for good, and only for good, that God deals with us. There shall not a hair of your head perish, but yet that head may ache with weariness. Follow the Lord, for where the road is rough, thou wilt be less likely to slip than in more smooth and slippery places. If the way be steep thou wilt the sooner ascend on high, or if they decline downward, thou wilt the sooner feel the needful humiliation, and the more readily cease from thyself, and cast thyself upon the Lord. I bear public testimony that in my faithfulness he has afflicted me, and that not one good thing hath failed in all that He has promised me.

We Shall Not Walk in Darkness.

The hopeful, blessed side of it is that the feeblest beginnings of trust in Jesus Christ, and the first tottering steps that try to tread in His, bring us into the light. It does not need that we have reached our goal; it is enough that our faces are turned to it, and our hearts desire to attain it; then we may be sure that the dominion of the darkness over us is broken. To follow, though it be afar off, and with unequal steps, fills our path with increasing brightness, and even though evil and ignorance and sorrow may thrust their blackness in upon our day, they are melting in the growing glory, and already we may give thanks "unto the Father who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

Compensation.

The spreading hills with gentle slope
Lie broadly to the rising sun,
Whose cheering beams of early hope
Caress them softly, one by one,
While in the hollows, gray and low,
Thick mists and shadows heavy lie,
For all the morning's ruddy glow
Has coldly passed the valleys by.

So hill-tops laugh, while valleys weep
A way the hours of early days,
With sunshine resting on the steep,
And darkness shrouding lowly ways,
Till evening hastes, and shadows sleep
On every eastward lying hill.
Then down the slopes the sunbeams creep
And raptured vales with gladness thrill.

To lonely lives, which sadly missed
The early sun's inspiring beams,
The valleys morning shadows kissed,
But wakened not from laggard dreams—
To these at eve shall come a glow
Of sun-bine o'er the happy plain;
A sweeter joy than mornings know—
The touch of gladness after pain.

Try It for a Month.

Pray without ceasing and note the effect on your daily life.

Pray daily for the salvation of one or more souls, and see how God will change them.

Pray for those who despitely use and abuse you, and observe how fervently you will learn to love them.

Pray for a pure heart, for a sanctified nature: "For this is the will of God, even your sanctification," and if we ask anything according to His will, we know that He heareth us.

Pray for a revival in your community and mark the results.

One Perfect Home.

The most perfect home I ever saw was a little house into the sweet incense of whose fire went no costly things, but the mother was a creator of home; her relation with her children was the most beautiful I have ever seen; even a dull and commonplace man was lifted up and enabled to do good work for souls by the atmosphere which this woman created; every inmate of her house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or clover leaf, which, in spite of her hard housework, she always found time to put by our plates at breakfast, down to the essay or story she had on hand to be read or discussed in the evening, there was no intermission of her influence.

She has always been and always will be my ideal of a mother, wife, homemaker. It is more than twenty years since I crossed her threshold. I do not know whether she is living or not. But as I see house after house in which fathers and mothers and children are dragging out their lives in a haphazard alternation of listless routine and unpleasant collision, I always think with a sigh of that poor little cottage by the seashore, and of the woman who was "the light thereof," and I find in the faces of many men and children as plainly written and as sad to see as in the newspaper columns, "Wanted, a home."

Home-Makers.

It is just as much of an achievement for a young girl to be a good homekeeper and housekeeper, looking well after the comfort as well as the sanitary necessities of the home, and providing healthful food that will not only be appetizing, but will put new strength of muscle and plenty of good blood in the loved ones who eat it, as for her to have honourable mention as a fine artist, or even have her name recorded as a president of a college. The good homekeeper and housekeeper has really the best record of all. We can live without fine pictures, and colleges are not an absolute necessity; only a minority are benefited by them. But a sunny face with an eye full of love light, meeting the tired home-comer at the door, takes all the weatherbeaten marks out of a man's face and heart. And the food that such an one offers, which has been prepared in a manner that the

best results can be gotten out of it, is truly life giving. Such a woman is an absolute necessity. So, girls, learn these wonderful methods of making the home peaceful, pure, and as near akin to the heaven above as you can.

If you are not enabled to enter the schools of higher education, don't be cast down over the disappointment.

The highest education of true womanhood is to learn the best ways and means of making the home the dearest, most soul-inspiring place on earth.

It is not by preaching, but by practising those beautiful influences of the Spirit—love, joy, peace, long-suffering, gentleness, goodness and faith—that you will be enabled to do those sweet ministries that will lead all who come in contact with you to "live after the Spirit and to walk in the Spirit."

In the Shadow.

Darkness and cold, night and winter, are as important, in their place, as light and warmth, noonday and summer. Life would be unendurable with never a shadow or a chill. Glaring light and burning heat would shrivel and destroy, if it were not for the relief of coolness and shade. This is as true in the spiritual life as in the natural. When we find ourselves in the shadow of a great sorrow, or in the chilliness of a bitter disappointment, we should know, even though it be hard to feel, that it is God's love that has permitted this, and that we have cause for gratitude that He who has led us in this way will sustain us while there, and will bring us out beyond.

Sunday Next Before Advent.

"Gather up the fragments that remain, that nothing be lost." We have come to the end of the Church's year. Blessed be God for new beginnings. As we pause for its advent we are bid to pray that God would stir up the wills of His faithful people, that they may bring forth the fruit of good works plenteously. In festival and fast, in many a sacrament and holy rite, sufficient grace has been offered; but, like Philip in the Gospel, many have seemed to think it was "not sufficient for them that every one take a little." "But love too late can never glow." He can multiply our poor little five barley loaves, if only now, at the last, our wills are thoroughly stirred up to do Him service with the little that we have to offer. The Collect seems to set before us as our Judge the Lord of the Harvest, coming to gather the fruit, the results of the labours of His servants, ere He fulfil His own gracious promise: "Ye shall go out with joy, and be led forth with peace."

—Impatience is a common fault. We would like to attain at once the goal we hope to reach. Undoubtedly we might possess a nobler Christian life than we have, if we were willing to use the means we possess more diligently. But all great and solid work is slowly accomplished. A life which has the heritage of greatness requires length of time to advance to maturity. Trees of great value are slow in growth. The willow has no such worth as the oak. The former soon grows up, but the latter requires many more years to attain perfection. So the religious life which has stability and beauty is gradual in its development; but if it is real life, it will be constantly and surely growing. Let it never be forgotten, however, that while there may be analogy with nature as to the things we have named, man has a free will concerning growth. He can form habits and place himself under the influences which will forward and strengthen spiritual life. "Patient continuance in well-doing" bring us to the stature of the fullness of Christ.

—It is always a pleasant thing to hear members of a parish speak well of their rector, yet how seldom does a visitor, and especially a visiting clergyman, go into another parish without hearing, and that very soon, of all the shortcomings of him who was set over them in the Lord, not as a man pleaser, nor one whose sole object is to become popular, but one whose message and mission entitles him to the highest respect.

Help One Another.

Of all the joys which life affords,
From childhood's sunny morning
Until the paling western sky
Of night's approach gives warning,
There's none that springs so swift and sure,
Delights less pure to smother,
As that which thrills and warms the heart
When helping one another.

If days and nights seem born to us
To be consumed by sorrow;
If hourly we have vainly craved
A happier to-morrow;
If from ourselves we loving turn
To some pain-stricken brother,
The sorriest night finds dawning bright
With helping one another.

'Tis selfish grief that deadliest clings;
But, Christ-like lessons heeding,
We'll find life's devious, onward way
To sunnier heights still leading;
Till when these bodies, weak and worn,
Have sought the common mother,
Our souls more joyful sing and soar
For having helped each other.

The Hidden Treasure.

CHAPTER XX.—CONTINUED.

"But, dearest father, how can I leave you?"

"It would be very hard!" said Master Lucas sadly; "hard to lose both my children at once, for I doubt I shall have no more comfort with Anne. But it were better for me to know you safe in Germany or the Low Countries, than to see you in prison or worse. Truly, I am fallen on evil times in mine old age, which I thought to spend in quiet and honour."

"I think I could bear it all with joy, if I had it to bear alone!" said Jack. "It is that which has made the cross so heavy for me. But you would not have me false to my conscience and traitor to my friends like the man Arthur told us of the other day."

"God forbid!" returned his father solemnly. "Better a thousand deaths in one than that. But we will not anticipate evil. Some say our gracious king favours the new Gospel!"

"I fear there is not much to be expected in that quarter!" replied Jack. "But as you say, we will not borrow trouble. I have breathed more freely ever since Father Barnaby went away. I think him a most dangerous man. He has gone to Rome, it is said, where, as Father John says, I hope they will make him bishop of some place on the other side of the world."

"But now as to Madam Barbara!" said Master Lucas, after they had gone a little way in silence.

"Well, dear father?"

"My son, I cannot help having great fears for her. I would she were bestowed in some place of safety. I should miss her sorely from the house, that is the truth, for she is like sunshine itself."

"I have sometimes thought," said Jack slyly, "that if Madam Barbara were not a nun—"

"That you might have a step-dame some of these fine days, you rogue!" returned his father, laughing. "What would you say to that?"

"I should rejoice heartily!" said Jack eagerly. "I am sure she would make a good wife, and I love her dearly already. Besides I should be pleased with anything which made you happy!"

"Well, well! There is no question of that matter now!" said his father, evidently not displeased with the idea. "We must not forget that madam is a born lady, though she condescends so kindly to become one of ourselves. But the question now is not of marriage, but of 'scaping from hanging.'"

"I will talk to Father William about the matter!" said Jack. "I will go to him this very evening. Dear father, I am so glad I have told you all, and that you are not angry with me!"

"I could not be angry, son Jack, but I do not deny that I am greatly grieved. I would fain spend the rest of my days in peace. Not but I would gladly see the Church reformed, and especially some order taken with these lazy monks and begging friars, who eat honest folk out of house and home, and tempt silly girls off to convents—aye, and to far worse places, unless they are much

belied; but I fear me your friends are too sweeping. I cannot bring myself to believe that so much which we have been taught to receive as God's truth is no more than man's invention."

"Only read for yourself, father, and you will see."

"Well, well, perhaps I may, if only to put my head in the same halter with yours. One word more, Jack, because we may have company home and no chance to speak further. How much of all this does Anne know?"

Jack repeated to his father what the reader already knows. "I cannot think that Anne would betray me, for all she says!" he added.

"I am not sure," said his father. "Anne is a true nun. She thinks all family affections are but carnal and fleshly ties to be trampled under foot. I cannot think—I will not think of your mother's daughter that she would do so base a deed of her own motion, but I hope she may not be tried."

CHAPTER XXI.

WARNINGS.

That evening Jack went as he had purposed to consult Father William about Sister Barbara. Father William had lately made full profession of his faith, and preached the reform doctrines openly in his church by the waterside, whither hundreds flocked to hear him, some urged by curiosity, others by personal affection, for he was beyond dispute the most popular preacher in Bridgewater, and a few by earnest desire to hear and understand the truth. As yet no disturbance had arisen in consequence of his preaching. The other priests indeed were furious, and the preaching friars thundered furious denunciations against the heretic and all who heard him, demonstrating to their own satisfaction, at least, that he was possessed of a legion of devils and would certainly be torn in pieces some day. The priest of St. Mary's was an infirm, easy-going old man, of the same school as Father John of Holford, and the Prior of the Augustinian Convent was engaged in an active and acrimonious dispute with another convent concerning certain tan-yards and mills which they owned in common. Moreover it was well known that the bishop of the diocese was, if not in reality a favourer of the Gospel, yet no wise inclined to interfere with those that were. Under all these favouring circumstances, Father William remained unmolested for the present, and he improved the time by preaching every day in his own church and by instructing in the truth those persons—and they were many—who came to unburden their minds and consciences to him. Jack found him sitting at his frugal supper table, not eating but leaning back in his chair; and he could not but remark how thin and worn he had grown.

"You are killing yourself with this constant work, dear father!" said he. "You must take some rest."

"I must finish the work to which I am sent while it is yet day!" said Father William. "The night cometh apace in which no man may work. Unless I am greatly mistaken, this calm which we now enjoy is like to be of short duration, and I must use it diligently to win souls to my Master, and plant seeds which may spring up and flourish when I am laid low. Besides," he added with a sorrowful smile, "why should I save this body for the hangman or the stake? I should count myself blessed indeed if I might but die at my work. But what can I do for you, my son?"

Jack briefly opened his business.

"The danger is imminent, as you say!" said the priest, when he had heard the story. "It would be certain death and worse for the lady to return to a convent."

He mused so long that Jack almost thought he had forgotten the subject of conversation, when he roused himself from his abstraction.

"I think I see my way!" said he. "I know of a gentleman's family among the hills yonder where I think she would be welcome both for her own sake and the Gospel's. It is a wild and rocky nook—marry, they say the sun is never seen there for three months of winter for the height of the hills—and there are plenty of hiding places, where, if need be, an army might be concealed. I shall be going that way to-morrow, and will see the lady and break the matter to her."

(To be continued.)

—Conversion to Christ is not merely an outward change in one's life, by which he becomes outwardly an improved man. It is a much deeper work, since it goes down to the inward principles by which one is governed, and in this sense is the starting point of new life, involving a radical change of character. Nothing short of this is real conversion, in the sense that "old things pass away," and "all things become new." Conversion is a turning of the heart to Christ for salvation and service.

Hints to Housekeepers.

CREAM POTATOES.—Pare, rinse and boil potatoes until easily pierced with a fork. Drain off all the water and set on back of stove to dry. Wash thoroughly, and then stir with a fork or wire potato masher until they are very light. Pour over a cup of hot cream (or milk, and a piece of butter the size of a walnut) and the whipped white of an egg. Then stir rapidly, and dish out lightly in a tureen. Never smooth or press creamed or mashed potatoes; it makes them solid.

ALMOND LAYER CAKE.—Two cups sugar, three-fourths cup butter, one cup sweet milk, two cups flour and one of corn starch, sifted together with two teaspoonfuls of good baking powder, whites of two eggs; beat well together, adding flour mixture last. Bake in jelly tins.

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

FOR FILLING.—Blanch and pound until fine two pounds almonds, beat together two eggs, 1½ cups white sugar, flavour with vanilla; add the almonds; spread between the layers; frost the top and sprinkle liberally with chopped almonds.

ANOTHER FILLING.—Use any good layer cake mixture and make a filling of one pint of sweet milk; let scald and add one tablespoonful of corn starch, wet in a little of the milk, two eggs, half-cup sugar, 2½ cups of blanched and chopped almonds. Let the mixture come to a boil, and when partially cool spread it between the layers of cake. Ice the top and sprinkle with chopped almonds.

ALMOND CAKES.—Beat four eggs and one-fourth pound of pulverized sugar until thick, add two ounces of bitter and three ounces of sweet blanched, pulverized almonds; rub the almonds through a sieve; three ounces soft butter, two ounces flour; mix the flour in carefully and bake in a shallow tin in a quick oven, or in small tins.

ALMOND FROSTING.—Take half pint sweet almonds, blanched and pounded in a mortar until pulverized; mix the whites of three eggs with three-fourths pint of pulverized sugar; mix in the almond paste and beat well.

ANOTHER ALMOND FROSTING.—Soak one pound blanched sweet almonds in cold water several hours; blanch and pulverize in a mortar, adding gradually the white of one egg, juice of one lemon and three pounds pulverized sugar; spread this upon the cake and let it harden for a day or two. If the cake is a fruit cake, cover this icing with another of sugar.

QUICK WAFFLES.—Take two pints of sweet milk, one cup of melted butter and enough sifted flour to make a soft batter; add the well-beaten yolks of six eggs, then the beaten whites, and, just before baking, four teaspoonfuls of baking powder, beating very hard and fast for a few minutes. Bake over a quick fire and serve hot.

PRESSED CHICKEN.—Take one or two chickens, steam, and when thoroughly done take all the meat from the bones, removing the skin, and chop and season to taste. If a meat presser be at hand use that, or any other mold, such as a crock or pan that will do; add the liquor it was steamed in, which should be about a half-pint, skim as much fat from the liquor as possible, and add one pound of cracker to the liquor and mix all thoroughly before putting in the mold.

ALUM AS A PURIFIER.—It is not generally known that powdered alum possesses very strong purifying qualities. Four gallons of water may be purified by simply throwing in a teaspoonful of powdered alum. In a few hours' time the impurities will be precipitated to the bottom of the vessel, leaving the bulk of the water fresh and clear.

WHEN You fry fish or oysters in Cottolene they will not be greasy. Always have the skillet or frying pan cold when the Cottolene is put in. Remember that COTTOLENE heats to the cooking point sooner than lard and that it must not be allowed to burn.

COTTOLENE when rightly used, never imparts to food any disagreeable greasy odor or flavor. For pastry or any shortening purpose, but $\frac{2}{3}$ the quantity that was formerly used of lard, is necessary, if Cottolene **IS USED**

Look for the trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin.
THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

The Little Girls in Block Ten.

"How many of you studied the lesson before coming to-day?" asked Miss Fairley, as she gathered her class of bright little girls about her. The teacher always asked this question, and marked in the class-book those who had come prepared. She thought the Sabbath lessons even more important than the week-day ones, and insisted that a record should be kept.

Somehow the scholars did not feel about this matter as Miss Fairley did. Certainly they would have been ashamed to go to day school as unprepared as they often came to Sunday school. Sometimes, hard as it is to believe, they did not even know the Golden Text, nor so much as the subject of the lesson.

"Oh, Miss Fairley, I forgot," was one regular answer to the regular question, and it was given to-day.

"I hadn't time," was another excuse, and if the truth had been told outright others would have said, "I did not want to study it. I wanted to do something else."

It is just possible that other classes might be found that do no better, but to say this to Miss Fairley would not have helped matters in the least. She was much troubled about her own little girls, and on this day she talked to them about it so seriously that as a company of them walked home together they talked it over among themselves.

It is a good sign when scholars talk over afterward what they have heard in the class. It shows that they have at least carried some of the good seed beyond the door. Sometimes idle thoughts and chatter about week-day things scatter the seed almost before the school is fairly dismissed.

"We ought to be ashamed," said Ida, as the group walked along.

"We are a little ashamed," said Bess, "let's do better."

"How shall we?" asked Alma.

"I wonder if we could help each other remember," said Grace.

"Mr. Harlow said that the meeting for studying the lesson was to come among the first things," said Bertha.

"He was talking to the teachers, of course, but—but—Oh, girls, why couldn't we have a meeting all of our own, and study the lesson together?"

"Sure enough. That's just the thing, Bertha!" exclaimed Ida. "Let's do it."

"The whole class couldn't come, and Miss Fairley couldn't, of course, when she lives so far away and is so busy." Bess suggested this in a doubtful tone.

"But five of us live in 'Block Ten,' and we could come together once a week," said Alma. "If five studied, perhaps the rest would, and we might do something, even without Miss Fairley."

"If we had a kind of a teacher's meeting, who'd be teacher?"

"We could take turns."

"Let's have two teachers. One couldn't ask questions enough."

"You could come to my house. I live in the middle of the block."

This invitation came from Alma, after the others had brought forward various suggestions without waiting for an answer to any of them.

Once fairly before them, the new plan seemed wonderfully interesting. Finally it was all arranged. The five girls in Block Ten, fronting on Ellis street, were to meet with Alma on Fridays at a convenient time, and stay an hour. In the beginning, Grace and Alma were to be the teachers and the rest would be a sort of class. The two teachers were to think out questions and plans of learning the lesson, and they all agreed to study hard and find

out all they could. How pleased Miss Fairley would be, and how happy they would feel in doing what they knew to be right. And they were sure it would be easier and pleasanter to do it together in this new way.

Was it a success, this bright little plan? Indeed it was. It is actually being carried on now, or you never would have been told about it. This story, you see, was not made up by some one, but it is told in the hope of helping others to think of and do something like it.

Prompt Relief.

Rev. Thos. E. Archer, Saltsprings Island, B. C.: "From the package of K. D. C. you sent me, a quarter of which I have used, I can say with truth that I never tried anything that so quickly relieved the pains consequent upon indigestion. I shall always be pleased to recommend your cure to all and every person inclined to dyspepsia."

If you doubt the great merits of K. D. C., send for a free sample. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State street, Boston, Mass.

A Word for the Boys.

"If you want to be a sailor the first thing you must learn is to do what the captain tells you," said an old seaman to a ship's boy. "I know that very well," replied the boy. "If the captain tells you to jump overboard you must jump at once," continued the wise old quarter-master. "But I cannot swim; I should drown," said the boy. "That's none of your business, my boy," was the reply; "that's the captain's business. Yours is to jump overboard when he orders you to." That was the old rule of the sea, and it made men—brave and dutiful men—of the boys. It is the true rule of our lives toward God—to do our duty, and leave the result to Him.

Do not dally with rheumatism. Get rid of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's

The Gargoyle and the Statue.

A PARABLE STORY.

"It's horribly windy," said the gargoyle.

"But very sunny," answered the statue.

"You're all very well," grumbled the gargoyle; "you are sheltered in that niche of yours, and the sun is full on you. I get all the winds and disagreeables."

"Yet you have a fine prospect," the statue reminded him gently.

"Viewed upside down," snapped the gargoyle.

The speakers were part of the ornamentation of an old, old church, which had fallen into a sad state of decay and dilapidation. Of late, men had been busy with its restoration; while the ancient character of the place was reverently preserved.

Then it was that the statue and the gargoyle, parts of the ancient building, awoke as from a long sleep. The statue, which represented some forgotten bishop in mitre and cope, was restored to its niche, while an overgrowth of moss was cleared from the gargoyle, which showed once more in its original ugliness.

It was ugly enough in all conscience, as with straddling splay feet, dragon's tail, and horribly contorted visage with



In Advanced Years

The strength and pure blood necessary to resist the effects of cold seasons are given by Hood's Sarsaparilla.

"I have for the last 25 years of my life been complaining of a weakness of the lungs and colds in the head, especially in the winter. Last fall I was again attacked. Reading of Hood's Sarsaparilla I was led to try it. I am now taking the fifth bottle with good results. I can positively say that I have not spent a winter as free from coughs or pains and difficult breathing spells for the last 25 years as was last winter. I can lie down and sleep all night without any annoyance from cough or pain in the lungs or asthmatic difficulty."

E. M. CHAMBERS, J. P., Cornhill, N. B.

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- Colds,
- Sore Throat,
- Bronchitis,
- Weak Lungs,
- Consumption,
- Loss of Flesh,
- Emaciation,
- Weak Babies,
- Growing Children,
- Poor Mothers' Milk,
- Scrofula,
- Anæmia;

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ever-open mouth, it seemed perpetually trying to get away from the church; and so in its apparent fright and haste it served as a foil to the bishop, who stood there as if calmly waiting and watching.

Yet, strange as it seems, the two were friends, and into the ear of the statue the gargoyle poured out all its

Exhaustion

Horsford's Acid Phosphate.

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ly an outward mes outward-leeper work, principles by sense is the adical change; real conver-pass away," onversion is a alvation and

l boil potatoes ain off all the dry. Wash fork or wire light. Pour ad a piece of whipped white fish out lightly s creamed or lid.

sugar, three-ilk, two cups together with rder, whites of g flour mixture

sick headache. l until fine two eggs, 1 1/2 cups la; add the ers; frost the pped almonds.

ood layer cake pint of sweet spoonful of corn wo eggs, half- and chopped to a boil, and een the layers with chopped

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If pint sweet a mortar until hree eggs with gar; mix in the

Soak one pound l water several mortar, adding ice of one lemon gar; spread this or a day or two. this icing with

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t generally known ry strong purify- rater may be puri-spoonful of pow- me the impurities om of the vessel, ish and clear.

is content with its lot, and its longing or sweetness and beauty.

Two little girls came through the churchyard, laughing, but not boisterously, as they battled with the wind, for they had been taught to hush reverently in the garden of the dead. They stood beneath the friends, that they might rest a little and recover their breath.

"Ugh!" said the younger child, looking up; "there's the ugly old thing; he's always trying to get away from the church and never can."

"And there's my beautiful bishop," said the older child.

"I can't think why he stays so near ugly old open-mouth," said the other.

"Perhaps the same hand placed them both there," the elder child said, looking up at them.

"Let us go on—good-bye, old ugly-face!" laughed the little one.

"Good-bye, dear bishop," said her sister; and they went away.

"Did you hear her?" cried the gargoyle. "That's always the way! Ugly is the best word they can find for me."

"Yes, I heard her," said the statue, "it is a beautiful thought."

"No doubt you think so, since they always call you sweet and good," growled the gargoyle.

"I didn't mean that, friend," the other replied. "She is such a little, young thing, she didn't consider how her words might give pain. No, it was what the other child said that struck me."

"I didn't notice anything particular; what was it?"

"She said perhaps we were placed here by the same hand: It is a wonderful and comforting thought."

"For you, perhaps; I don't see what comfort it can be to me," said the gargoyle, but his tone was softer.

"O yes, I think you must, said the other. "You see, if we are where and what we were meant to be: doubtless the wise master-carver had a purpose in his mind when he fashioned us so differently."

"But why should he have made me so ugly that nobody likes to look at me?" asked the gargoyle.

"Ah, friend, that I cannot tell—but all people don't dislike you. Don't you remember how they said the little sick child laughed for the first time when they carried her out to look at you?"

"I remember; but it was my very ugliness that amused her," said the gargoyle. Then he said almost humbly, "But surely it is better to be good-looking and liked than ugly and shunned?"

"Yes," said the statue, "but I was not thinking of ourselves so much as of him who made us; he must have wished us to be as we are."

"I suppose so," the gargoyle assented, rather unwillingly; "but I should like to know why he made me like this."

"And we must just be content with the fact as it is without knowing why—but see! we have more visitors."

Two people were approaching. One was an elderly grey-haired man, with calm eyes and a steadfast face; his companion was a youth who wore a weary, discontented expression, and walked listlessly.

"The wind has dropped a little; let us rest awhile in this sheltered corner," said the older man. "You look tired, Everard."

"I am sick and tired of everything, I think," the youth replied.

"Poor Everard, the world looks

dark to you to day," said the other; "but you are not the first who has seemed to make a failure of the early part of life."

"Seemed!" flashed the youth. "I meant to have done so much, to have helped others, but now—"

"Now you are going to help them through your very failure and disappointment," said the older man calmly.

"What do you men? I am just a wreck and failure, only likely to hinder others," said the youth bitterly.

"Hard words for yourself, Everard, yet you can make my words true. Why did you wish to help others?"

"Why? I hardly know," faltered Everard.

"Yet, my dear lad, if you really wish to help others for the love of them and of One far higher, you may be content to help them to the best success through your own failure."

"That is a strange way of looking at it; it is new to me, yet I think I like it," said the youth after a pause.

"It is a thought that has been much in my mind of late, though it is not easy to put it clearly into words," said the other. "When we see how in small ways others, even quite good people, fret and vex those they love, we may learn from their mistakes to avoid doing as they have done. And so with larger things; surely our dear ones in Paradise, seeing things with other eyes than ours," can rejoice when through their failures we learn what is for our soul's health."

There was a little silence, then the youth turned with a more restful look on his face, and as he did so he caught sight of the stone friends. He smiled and pointed to them: "Perhaps we may see the same lesson there, though I cannot read it very plainly," he said brightly. "No one can admire the gargoyle for its beauty, yet it may have as much to teach as the statue."

"Very true," said the older man, quietly.

"I will think of the gargoyle when I begin to get despairing again," said Everard, rising briskly. "Good-bye for the present, my ugly friend; you and I may perhaps help each other in being kind of spiritual scarecrows. Maybe you don't care about it more than I do, but let us try to be glad to serve others at our own expense. I shall come and let you preach to me sometimes."

There was a long silence after the two had gone; the wind rose again, a cloud came over the sun, and heavy rain fell.

"Did you hear what he said?" asked the gargoyle. The rain was all over him, a watery gleam of sunshine touched his shining surface.

"I heard; I am very glad for you," said the statue.

"I won't mind being ugly if my ugliness will be a help to people," said the gargoyle.

"We didn't make ourselves, and we each have our office to fulfil," said the statue; "you through your grotesqueness, I through my—"

"Beauty," put in the other, as he paused for a word.

"Yes, since it is in no sense my own," said the statue.

"Some day I shall learn to be glad for my ugliness," said the gargoyle; "but I haven't come to that yet, I am only beginning to try."

Silence settled down on them with the gathering darkness. In the village below the elder traveller sat alone by the fire; his steadfast eyes had saddened a little and he sighed more than once. Presently he roused himself and drew a worn little book from his pocket. It was the "Imitation of Christ." And this is part of what he read:—

"It cannot be anything but good whatsoever Thou shalt do with me. . . . Thou knowest what is fit to be given to every one, but why this man hath less and that man more is not for us to judge, but for Thee Who dost know exactly what is meet for every one."

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The Thanksgiving Turkey.

He was a bouncing big turkey, and they had hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there watching it. You could see that she was a hungry little girl, and worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, and so she put out a little red hand and gave the great turkey a push, and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!" The poor little girl turned round, and there was another little girl looking at the turkey too. She was out walking with her dolls, and had on a cloak with real fur all round the edges,

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and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher-man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl timidly, "he's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff, "he isn't any bigger than the one my papa brought home for Thanksgiving to-morrow, I know."

"Could I have a leg if I came for it to-morrow?" asked the poor little girl softly.

"What, haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little lady with the muff. "Mr. Martin, I've got some money in my savings-bank at home, and my papa said I could do just as I wanted to with it, and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them.

"I shall love you always, so much, so very much, and I'll go home for Foxy to help; Foxy is my brother, and I know we can carry him."

I haven't any room to tell you about it, but the poor little girl got her turkey and papa his bill.

"What's this?" said he, "another turkey, twelve pounds, \$3.60?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one, and the money is in my iron bank."

The bank was opened, and there were just four big pennies in it!

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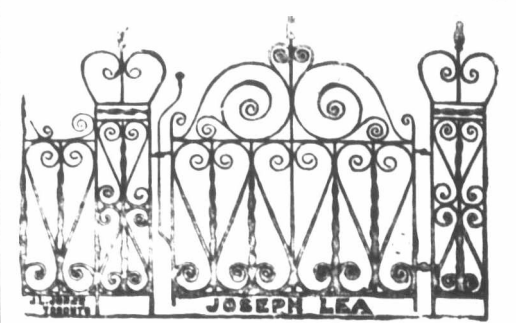


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