

Canadian Churchman

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The Church of England Weekly Family Newspaper.

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[No. 36.

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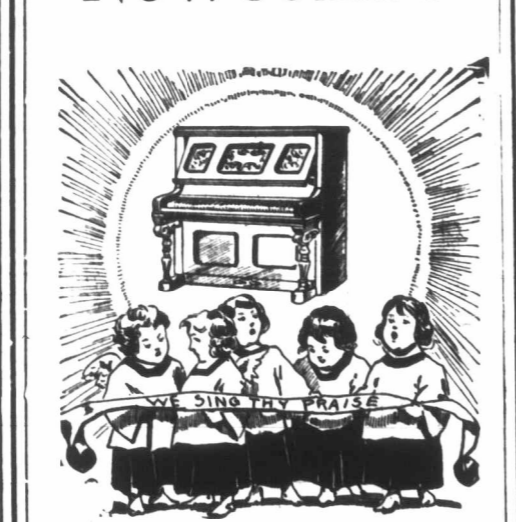
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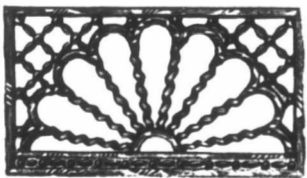
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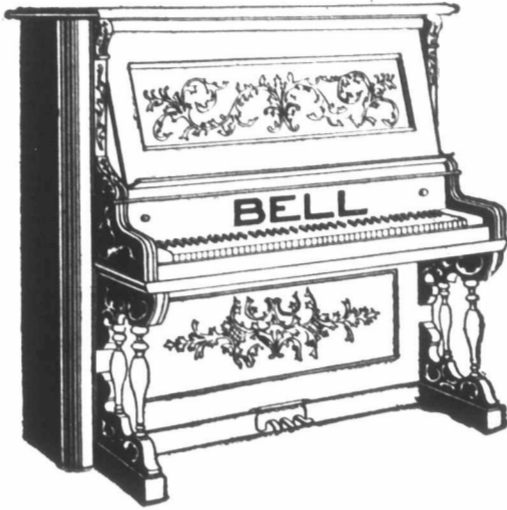


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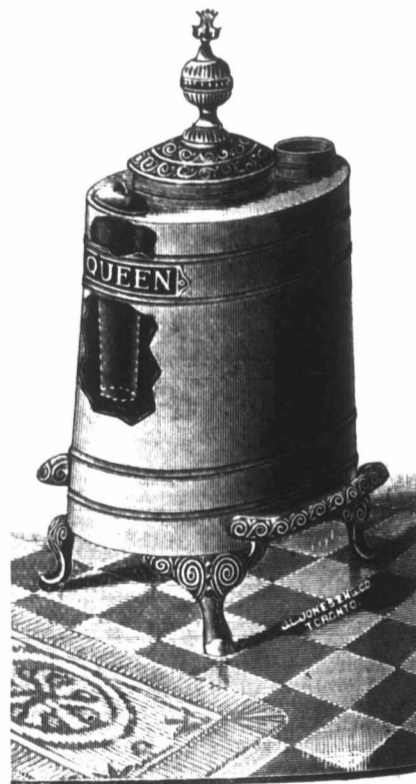
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LESSONS FOR SUNDAYS AND HOLY DAYS.

SIXTEENTH SUNDAY AFTER TRINITY.

Morning—2 Chron. xxxvi; Ephesians 1.
Evening—Neh. 1 & II., to 9, or VIII, Luke IV., 16.

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 300, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 637.

SEVENTEENTH SUNDAY AFTER TRINITY

Holy Communion: 208, 213, 260, 321.
Processional: 2, 36, 161, 242.
Offertory: 165, 217, 275, 386.
Children's Hymns: 330, 332, 571, 573.
General Hymns: 6, 12, 162, 379.

Church Authority.

If there is no such thing as ecclesiastical authority, then we may with confidence assume there is no such thing as a Catholic Church. And we are coming very near to that state of things. Every kind of Court has been devised in England, and a certain class of ecclesiastics and laymen declare that none of them are binding on the conscience of the faithful. The two Archbishops, having heard so much about the inefficacy of the legal courts, as being mere State institutions, without ecclesiastical validity, offered to give a hearing to both sides in the controversies now agitated. They listened to counsel arguing on both sides, bringing out every point that could be urged for or against certain usages, and having patiently heard all that could be said, they gave their judgment. A large number of the clergy loyally submitted, but there were some who seemed to think

that the personal opinion of a priest or the judgment of a party-society was a fitter expression of Catholic doctrine than the utterances of the two highest authorities in the English Church, sustained as it was explicitly or implicitly by the whole English bench. It is interesting to remark that a considerable section of the members of the English Church Union are protesting against the action of Lord Halifax and the Council of the Union. Dr. Moberly has taken the lead, and he has the support of many other distinguished men. We append the remonstrances of some of them:

Canon Body:

The English Guardian prints a letter from Canon Body, in which he indicates his entire concurrence in the line taken by Dr. Moberly, with regard to the Declaration of the E.C.U. In the wise and courageous words spoken by Canon Body at the E.C.U. meeting last October, he said that "there can be no Catholicism, no organization in a common society, unless it be through obedience to a common law, and that common law must have authoritative interpreters, to whose interpretation we must submit." We cannot, therefore, wonder, says the Guardian, that he has found it necessary to dissociate himself from the Declaration and the consequences which it involves; and the action which he and Dr. Moberly have taken shows that the E.C.U. is running a grave risk of parting with members of a type which it can ill spare. Another correspondent, Mr. Miller, tries to prove that the Declaration, to which he assented, involves no consequential action about Reservation. We should be very glad to think that Mr. Miller was right both as to its natural meaning and to the intentions of those who framed it, but we fear that he stands alone in his interpretation.

The Rev. P. J. Bainbrigg:

Another remonstrance comes from the Vicar of St. Thomas', Regent St., Mr. Bainbrigg, a member of the E.C.U., who withdraws on the following grounds: Devoutly believing in the Real Presence, I am, nevertheless, unable to assent to the terms of the recent Declaration. The statement therein of Eucharistic doctrine may be quite orthodox, but the concluding words of it distinctly cover, and even incite to, reservation for purpose of adoration, exposition of the Blessed Sacrament, and Benediction, all of which "follow from this doctrine of the whole Catholic Church." They have, as a matter of fact, followed from it in places. These practices are either expressly forbidden or implicitly disallowed by the Church of England, in the exercise of her legitimate right, and as a priest ordained in her Communion, I cannot declare that I will "abide" by them, neither can I be in any way party to such a declaration, without accepting its logical consequences. Deploping the policy of the

President and Council, which has brought others besides myself to this unhappy parting of the ways. I am, etc.

The Rev. George Greenwood:

Another member of E.C.U., writes to the Church Times, and to Lord Halifax to the same effect: Believing that our Church, while acknowledging the reality of the Presence in the Holy Eucharist, has, for good and sufficient reason, claimed and exercised the right to disallow outward demonstrations of Eucharistic adoration, I cannot but regard the Declaration adopted by the annual meeting of the English Church Union as pledging some, and inciting others, to break the rule of the English Church. I feel, then, that no other course is open to me but to sever my connection with the Union; so I must ask that my name may be removed from the roll of its members.

Mr. A. W. Crickman:

One other correspondent of the Guardian (apparently a layman), may be quoted: Sir,—Extremes meet. Our good friends, who appropriate to themselves the title of "Catholic," seem to me, so far as they are represented by the Council of the English Church Union, to have "become" the most Protestant of Protestants. Through its mouth they protest, on the one side, against the Papacy and Popish ways; on the other, they as strongly protest against Anglicanism and the Reformation. They protest against the interference of the temporal courts in spiritual questions; they protest, on the other hand, against the purely spiritual action of the Episcopate when its "opinions" are not agreeable to them. They protest against the obligations of Establishment, and they protest against Disestablishment. In short, they protest against all that is, in favour of a shadowy something that is not, and, for all they show us, never has been. By a tolerably free exercise of private judgment, which they so strongly protest against in others, they publish dogmatic definitions on questions of the greatest difficulty, which have exercised generations of thinkers, and, basing their Churchmanship, above all others, on authority, they, who possess no authority whatever, have no hesitation in binding the consciences of women and others, who, in the nature of things, have not the opportunity of mastering these difficult and technical controversies. They are repeating history, and gradually creating another Nonconformist community. These are weighty considerations, and involve principles of profound and universal significance and application, which concern Churchmen throughout all the world.

Mr. Flavel Cook.

A clergyman has just departed this life who, at one time, occupied a prominent place in the thoughts of English Churchmen. Many persons will still remember the case of Jen-

kins versus Cook, known as the "Clifton Sacrament Case." Mr. Henry Jenkins, a parishioner, instituted proceedings, under the Clergy Discipline Act, against his vicar, Rev. Flavel Cook, for refusing to administer the Holy Communion to him. "Mr. Cook's refusal and line of action were based on the fact that Mr. Jenkins had published for the use of his family and for private circulation, a book entitled, *Selections from the Old and New Testaments*, wherein he had omitted all reference to Satan and evil spirits and to eternal punishment. The first public proceedings took place on December 8th, 1874, when a commissioner, appointed by the Bishop of the diocese, held a sitting in the Chapter-room of Bristol Cathedral, and the majority were of opinion that there was sufficient *prima facie* ground for instituting further proceedings. The case was accordingly sent by letters of request to the Court of Arches, and on July 16th, 1875, the Dean of Arches (Sir R. J. Phillimore), dismissed the suit against the respondent, and condemned the appellant in costs. From this sentence the appellant appealed, and the case reached its final stage on February 16th, 1876, when the Judicial Committee of the Privy Council reversed the sentence of the Dean of Arches, and admonished Mr. Cook for having, on October 4th, 1874, without lawful cause, refused to deliver to the appellant, or permit the appellant to receive, the elements of the Holy Communion, and further admonished Mr. Cook to refrain from committing the like offence in future. The respondent was also ordered to pay the costs in the court below and on appeal. The result was that Mr. Cook resigned the living, but he was presented with a testimonial of £1,250, and a separate fund was raised for paying his heavy legal expenses, which tax amounted to about £1,400." Dr. Cook then accepted the chaplaincy of the Lock Hospital, which he held from 1876 to 1891. He was the author of *Righteous Judgment*, and sermons on "Universalism," and "Annihilation," preached at Christ Church, Clifton, in July, 1874. He died at the age of 72. The case of *Jenkins v. Cook* is now almost forgotten, but it is not without permanent importance, inasmuch as it decided that the Holy Communion may not be withheld from a parishioner, because of his refusal to believe in personal evil spirits and the eternity of future punishment.

The Moa.

We wonder how many of our readers have ever heard of this wonderful bird. We are bound to confess that its name was, until recently, unknown to ourselves. We turn, however, to the invaluable *Standard Dictionary*, and we read—moa: a recently extinct dinornithoid bird of New Zealand, etc., having enormous legs with at least three toes, and obsolete wings. Some were 10 or 11 feet high. From the *New York Churchman* we get the following remarks which, it will be seen, differ, in various particulars, somewhat widely, from the dictionary: "Government naturalists are much excited, we are told by *The Chicago Tribune*, over the arrival at the

National Museum, of some feathers of that wonderful bird, the moa, which are the first ever discovered. When it is considered that this fowl was probably the largest bird that ever existed, attaining a height of fourteen feet, and a weight of 1,000 pounds, one realizes in some degree the interest that must attach to such a "find." For the moa became extinct a long time ago, some authorities say as much as 500 years ago, though there is no absolute certainty on that point—and, inasmuch as no feathered creature resembling it seems ever to have lived in the world before or since, any facts that throw light upon its history are eagerly sought. The reason why the feathers in question are known positively to be those of a moa is that they were found attached to a piece of skin which still hung to some bones that were readily recognizable as having belonged to a moa. They were discovered in a cave in New Zealand."

Greek Hymns.

Quite recently we referred to the manner in which our hymnody had been enriched by translations from the Latin and Greek. It is nearly forty years since Neale published his "Hymns of the Eastern Church;" and he has had the field almost entirely to himself. And now another comes to compete with Neale. The Rev. John Brownlie, a Scotch Presbyterian clergyman, has just given us, in a volume published by Oliphant, of Edinburgh, a series of translations of some of the most beautiful hymns in the Greek Church service books. The translations number about fifty; and Mr. Brownlie has contributed a scholarly introduction which all who are interested in the subject of hymnody should read. We have heard a good deal lately of Presbyterian attempts to institute choral services in Scotland. They are evidently resolved to go to the fountain head.

Professor Harnack.

Few contemporaneous German divines are better known to English-speaking men than Dr. Harnack, whose prodigious industry is the wonder of all who know of it. His recently completed *History of Dogma* is a stupendous work, and it is only one out of many contributions recently made by him to theological science. His recent appointment to the rectorship of the University of Berlin is something of an event in the history of education. Harnack has long been known as a fearless investigator. At one time he followed the Tubinger school of Baur to a great extent; but his persevering inquiries have brought him nearer to the traditional beliefs of the Church. He is said to have done more than any other in this age to interest men in the history of the Church; and nothing but good can come from this. He is generally reckoned as belonging to the Ritschlian School; but this may mean much or little.

India and the Famine.

Few matters are of deeper importance to Britons than the condition of India; and this from whatever point of view we regard the subject. It is sometimes said that we have done more harm than good there; that our

civilization is not as well adapted to the people of India as their own. We might retort that Oriental civilization is only skin deep. "Scratch a Russian and you find a Tartar." Scratch a Chinaman and you find a barbarian; and so forth. It is even said that Great Britain, by putting an end to the desolating wars of India, has only made the population larger, to die of famine. However, that the English in India are doing their best to grapple with the tremendous problem of famine is clear from the still incomplete reports, which show that the number of persons in receipt of relief reached at one time 6,140,000. In the most affected tracts a heavy and general rainfall has encouraged sowing, and crops promise well in the central provinces. Prices are still very high, but it is thought they will soon yield, and that gratuitous relief in free kitchens will soon cease to be necessary. Of the persons employed on relief work, over 7,000 have died at their labour. Americans and others have helped in this work; and it may be hoped that some way may be found of averting these scourges from the suffering people of India.

Russian Punishment in Siberia.

A great deal of controversy has taken place with regard to the condition of offenders banished to Siberia; and it is hardly possible to reconcile the testimonies of different witnesses. It appears, however, that Russia has at last put an end to the worst forms of deportation to Siberia. There is to be no longer arbitrary exile without trial, and the transportation of convicted criminals is to be attended with much less barbarity than has heretofore prevailed. There are to be central prisons erected for their temporary reception, and they are not to be herded together like cattle en masse. It is said that at the present time there are some three hundred thousand exiles in Siberia, one-half of whom have been sent there without trial. About one-third of these have settled down to make the best of their condition, and are pursuing some trade or avocation, while the remainder have taken to a nomadic life, and live by robbery, arson, and other acts of violence.

Death of Henry Sidgwick.

Although Mr. Henry Sidgwick was neither a clergyman, nor, to the best of our belief, a very warm Churchman, he was a man so remarkable, so gentle, true, and ardent in the pursuit of truth that he deserves mention here. The fact that the English papers—the "Spectator" and the "Guardian"—besides many others—agree in laying a wreath on his grave may justify our mention of him here. Mr. Sidgwick was an eminent graduate of the University of Cambridge and subsequently Professor of Moral Philosophy there. He wrote several books of considerable influence, more particularly his *Methods of Ethics*, which advocated a higher kind of Utilitarianism, also a work on *Politics*, showing insight and research. At one time Mr. Sidgwick took a very keen interest in the phenomena of so-called Spiritualism, and

gave his support to the Psychological Society of which his friends, Mr. Gurney and Mr. Myers, were the secretaries. When Mr. Podmore put forth his standard work, "Studies in Psychical Research," he acknowledged, in the Preface, his "obligations to Professor Henry Sidgwick and Mrs. Sidgwick," who had "given him the benefit of their advice throughout." Mrs. Sidgwick, it should be said, is a sister of Arthur Balfour, M.P., in whose house Mr. Sidgwick died. On this subject of "Psychical Research," as on all others, Professor Sidgwick showed a calmness of judgment and a resoluteness of inquiry which were of the greatest advantage to his co-workers.

The Revised Version.

Every attempt to bring about changes affecting the feelings of men must be attended with great difficulties. When our Authorized Version was published, its authors were copiously denounced and the same thing happened to the revisers. But there were some hindrances to the general reception of the work, which are now being removed. For instance, the omission of references prevented many persons from using the new book; but these have been now, for some time, furnished. Another step has been taken. We are informed that an entirely new "two-version" edition of the Bible will be published next month by Mr. Henry Frowde, Oxford University Press. The Authorized Version has been printed with all the differences of the Revised Version placed in the side margins, so that both texts can be read from the same page, while in the centre column are the marginal references. The Bishop of Gloucester, in a preface, remarks that this convenient and carefully arranged combination of the two versions in one clearly printed single volume of very moderate size will be welcomed by all students, and especially by all teachers, and he points out that the difficulties which have hitherto prevented the use of the Revised Version to the extent that might have been expected have been successfully overcome in the new edition. When the simple plan followed by the printers has been mastered, every difference between the two versions, including even punctuation, can be recognized with readiness and certitude. This is doubtless a good arrangement for those who still desire to use the Authorized Version with frequent reference to the Revised. But there are others who would prefer to use the Revised Version, while desiring easy reference to the Authorized; and for their sake we wish the University printers would give us the Revised Text in the centre of the pages, with the variations of the Authorized in the margin.

Inseparable Links.

This month is the beginning of the school life of many children. On a good beginning depends the whole after career. Of the first importance is the sanitary condition of the school-room. What are the arrangements for light, heat, and ventilation? How is the room furnished? Whichever parent has the

keenest apprehension of the importance of the atmospheric condition of the school-room should make these conditions the subject of investigation. These matters are quite as important as the kind of teaching the child will receive. Bad manners and English, if developed in the school-room, may be corrected and controlled at home, or a change of teacher or school be accomplished. But the effects of bad light or ventilation, of improper heating or furnishing, require scientific, and therefore expensive, treatment to overcome, if it can be done at all. It is barbaric, the indifference in too many homes to the school-room and its surroundings and care. There are men and women going through life suffering from physical limitations due to the improper sanitary conditions of the rooms in which their school life began; they are the victims of ignorant or indifferent parents. The round shoulders and crooked backs that detract from the appearance of so many men and women are the results of sitting in chairs, hours at a time, with the feet hanging unsupported. Sight is imperfect because no one noticed that the light did not strike the page or the desk properly, or that the map or blackboard was too far from eyes of limited range of sight. Lungs lack their full power because no one thought of the importance of lung room, and pure air to fill it. We have made great strides in education, but there are miles of road to travel before there shall be that close and intelligent relation between the home and the school that there should be; before there shall be that sympathetic interchange between parents and teachers that is necessary to the fullest comprehension of the child's needs and limitations. It is a disgrace to parents that their appearance in the school should be the cause of embarrassment to either teacher or pupil, and doubly disgraceful if their appearance is a source of anxiety only because it means a complaint. If there is cause for censure only, the fault doubtless is due as much to the home regime as to the school; the failure or the success of the school life depends on the combination, and the closeness of the combination of the two. Neither is alone responsible for the health, or the progress, mental, moral, or spiritual, of the child. The child is the record of the two forces moulding his life, determining his future. This being true, success depends on their intelligent combination, not on the critical separation of the two or in indifference about either.

DEALING WITH CHINA.

We shall get to know more and more of the origin of troubles in China, as time goes on. But one thing is becoming clear, that the Powers of Europe are making up their minds as to the manner in which an immediate settlement is to be made. That is to say, all except Russia, of which we have spoken elsewhere, and France, which, for various reasons, follows the lead of Russia. Germany and England are one; and Italy and Japan, and perhaps America, are likely to go with England. It is interesting, there-

fore, at this point, to note the resolutions and demands of these great Powers. First for Germany. A telegraphic note has been sent from Berlin to the Powers, to the effect that, before any diplomatic relations with the Chinese Government can be entered upon, "those persons must be delivered up who have been proved to be the original and real instigators of the attacks against the foreigners which have occurred at Peking." On this point, happily, there seems to be no difference of opinion. Great Britain has expressed the same determination, and Russia is equally decided, that the fullest retribution is to be exacted for the attacks on the legations and the massacre of foreigners. It is Germany, however, which has emphasized the class of persons of whom satisfaction is to be required. The German note points out, with great force, that the number of those concerned in the outrages would be too great to be brought to account. "Wholesale executions would be contrary to the civilized conscience . . . but a few whose guilt is notorious should be delivered up and punished." Evidence on this point, it is observed, may easily be given or obtained by the representatives of the Powers at Peking. We consider this proposal most judicious. It tempers justice with mercy, and distinguishes between those who were primarily responsible for the crimes perpetuated and those who were merely their tools. It could serve no good purpose to involve all in a common condemnation. To strike at the head or root of the conspiracy will undoubtedly be not only sufficient, but will probably produce a greater impression than a wider chastisement. And this view is corroborated by the fact that there appears to be no real difficulty in ascertaining who the criminals are. The German Government suggests that the Cabinets concerned shall instruct their representatives at Peking to indicate these leading Chinese personages from whose guilt in instigating or perpetrating outrages all doubt is excluded. There is a refined reticence as to the personages who may possibly be involved in the accusations. The principle is set forth in a strictly impersonal fashion. The blow must be struck; but not a hint is given as to the greatness or mediocrity of the persons upon whom it shall fall. Another demand—and this emanating from the English Government—is equally reasonable. There seems no objection to Li Hung Chang as chief negotiator; but Lord Salisbury has given him to understand that the British Government would insist upon the return of the Emperor to Peking as an absolutely essential condition of peace negotiations, without which the dissolution of the Chinese Empire was inevitable. This is also excellent. They will treat only with the Head, whom, to a certain extent, they hold responsible—if not for the atrocities—yet for the punishment of them and the restoration of order. It would be absolutely impossible to renew any ordinary intercourse with the Chinese Government until this point is clearly settled; and Lord Salisbury has made this most clear. The allies, he said, were desirous

of preserving the unity of the Chinese Empire, but nothing would divert them from their irrevocable determination to punish those responsible for the outrages, whom they would, if necessary, pursue all over China. This trumpet gives no uncertain sound, and the Government of China—if it can be so described—will know exactly what has to be expected, and what will certainly happen. Either the outrages will be punished by Chinese authority or the perpetrators will be hunted down by the European powers.

WOMEN IN VESTRIES.

A controversy recently arose at one of our Canadian diocesan synods with respect to the introduction of women into vestries. Someone brought forward a resolution to the effect that this should be done, whilst it was opposed by others, and finally the question was adjourned. We cannot pretend to carry in our memory the laws of all the dioceses of Canada, or even of Ontario; but we are a little surprised that such a measure should be opposed or even called in question. There are two kinds of arguments applicable to a subject of this kind—the argument of custom and the argument of utility. Both of these have much weight; and when there is any difficulty or doubt as to the question of utility, it is a good thing to fall back upon custom. Now, by way of opening up the question, let us remark at once that we are far from being advocates of the "advancement of women," as it is called, into all and any of the posts hitherto occupied by men. Doubtless very much has been done, in a right and necessary direction, by those who have advocated the "rights of women." Our laws were most cruel and unjust to women in many particulars, and it is the duty of Christian men and of good citizens to effect a change in such laws as soon as possible. To a large extent this has been done; and we feel inclined to stay our hand in view of some of the things now proposed, and even to reverse certain things already done. For example, we are not particularly enamoured of lady orators on some kinds of platforms. We do not see how it will promote their dignity or the respect properly owing to them, that they should wrangle with men on political or social questions under dispute. We certainly do not wish to see them in the pulpit or in parliament, or even voting for members of parliament, although the time may possibly come when women, having the proper qualifications, may be admitted to the franchise. We put down these things that our position in regard to vestries may be more intelligible. Now, we wish to say that we can see no valid reason why women should not be members of vestries with power to vote. In the first place, they have had such rights in England from time immemorial. Women who are unmarried or widows, who are qualified as ratepayers, have had the right of voting in vestry in all matters of Church and of State. So much for the custom. Now, as regards the question of utility, why should this custom be altered? King John's Barons

laid down the principle, "Nolumus leges Angliæ mutari." We don't want the laws of England to be changed; and the changes then attempted to be made were infringements of the privileges of the subjects. May not the women of the English Church take the same position, and ask why the laws should be changed to their hurt or hindrance? And they would be right. In the first place, it has never been urged that any evil or mischief resulted from women having a place in vestries. It is not very often, perhaps, that they have attended the meetings; and it is not very often that they have gone to the poll; but they have done so at times, and this without any evil consequences ensuing. On the other hand, the women have a special claim to take part in such proceedings. They are deeply interested in all that concerns the Church, the clergy, the services—more deeply interested, we are sorry to say, than most of the men; and for this reason alone a place should be given to them in the vestry, unless any serious objection can be assigned. It seems to us, however, that the arguments are altogether in the other direction; and, until we are better informed, we must maintain the conviction that women have every right to a vote in vestry.

PIONEER MISSIONARIES.

By an Old Clergyman of the Diocese of Niagara. Memoirs of first pioneer missionaries to the Six Nations Indians, and other United Empire Loyalists of Upper Canada (Ontario).

Rev. John Stuart, 1784.

It is with this name that we really begin the roll of pioneer missionaries in Upper Canada. He was truly an apostolic pioneer, whose name yet lingers throughout the old districts of this country. His memory is cherished, "he was a good man, and full of the Holy Ghost." "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: Thy God reigneth, (Isaiah lii, 7).

We are told, on the authority before quoted (S.P.G.), that Mr. Stuart had been the pastor of many of those Indians who had fled from the Mohawk Valley, N.Y.; that he followed them as soon as possible to Canada, and again became their pastor. On his journey to Montreal, he encountered perils by night and by day, political hostility, physical weakness, through lack of rest and food. On the 2nd June, 1784, Mr. Stuart set out from Montreal, visiting on his way all the new settlements of Loyalists on the river and lake, and on the 18th June arrived at Niagara. On the following Sunday he preached in the garrison, and in the afternoon, "to satisfy the eager expectations of the Mohawks he proceeded on horseback to their village, about nine miles distant, and officiated in their church." After a short intermission they returned to the church, "when he baptized 78 infants and five adults, the latter having been instructed by the Indian Clerk," a man of "very sober and exemplary life," who regularly said prayers on a Sunday. The whole was concluded with "discourse on the nature and the design of baptism." It was very affecting to Mr. Stuart, we are told, to see those affectionate people from whom he had been separated more than seven years, assembled together in a decent and commodious church, erected principally by themselves, with the greatest seeming devotion and a becoming gravity. Even the windows were crowded with those who could not find room within the walls. The concourse was unusually great, owing to the circumstance of the "Oneidas, Cayugas, and

Onondagas being settled in the vicinity" (all these people speak different dialects). Mr. Stuart afterwards baptized twenty four children and married six couples." And so the labours of this devoted missionary continued for several years, establishing stations, where teachers and lay readers were appointed until a missionary should be sent. The names, L. Vincent, a Loretto Indian, Aaron Hill; Thomas (Mohawks), and Captain Jephtha Hawley, are mentioned as good and useful teachers at Tyonderoga. A service of communion plate, given by good Queen Anne, 1712, to the Mohawks, was divided between these two churches Bay of Quinte and Grand River; also other gifts, which still are ornamental and useful in those churches—tablets of the Creed, the Lord's Prayer, and Ten Commandments, also the British Coat of Arms.

Mr. Stuart Visits the Grand River in 1788.

From his letter to the S.P.G., dated July 2nd, 1788, the following is an extract:

"He had just returned from his long-intended visit to the Mohawks on the Grand River, above Niagara. He embarked with Captain Brant and four other Mohawks on the 27th May last, and reached the head of Lake Ontario in nine days (distant from Kingston about 200 miles), from whence they proceeded on horseback about twenty-five miles to the village called New Oswego, where he was well received. On the Sunday following, he preached and administered the Sacrament to sixteen (four of whom were new communicants), baptized 65 persons, seven of whom were adults; and married three couples. The Mohawk village is pleasantly situated on a small, but deep, river; the church is about 60 feet in length, and 45 in breadth, built with square logs, and boarded on the outside and painted; with a handsome steeple and bell; a pulpit, reading-desk and communion table, with convenient pews. The church furniture, lately given by the Government, not having arrived (though at the date of his letter at Niagara), he took with him the plate and furniture, which formerly belonged to their church at Fort Hunter; a small organ was employed in the service. He was accompanied on his return as far as Niagara (about eighty miles), by Captain Brant and fifteen other Mohawks, who earnestly requested that he would visit them as often as possible, which he promised to do." S.P.G. Journal, unpublished; XXV., pp. 120-123.

Mr. Stuart founded numerous missions. On a visit to Quinte, in 1785, he "caused the inhabitants of the different townships to collect their children at convenient places" for baptism. In the second township, sixteen miles from Cataragui, he met a number of Church families, and arranged regular Sunday services for them, with the assistance of Captain Jephtha Hawley. In the following year he similarly added a third township, which gave great encouragement, and a missionary was appointed, whose name will always be greatly honoured as a good and faithful servant of his Master. This was:

The Rev. John Langhorne, 1787.

His labours were in the townships of Ernest and Fredericksburg. In his first year (1787), he "had 1,500 souls under his care," and baptized 107. Within five years he opened eight places of worship in his parish. These he diligently served, besides often officiating at "distant places in private houses."

Rev. George O'Kill Stuart, 1801.

We regret to limit these pages chiefly to names of men who came before this century began. We could say much about the name of George O'K. Stuart, son of the first noble pioneer, and say that he was a most worthy son and successor in the work of the Gospel. He came in 1801.

The Rev. Robert Addison, 1792.

Of this saintly man we learn that when he heard in England the story of the migration of Loyalists to Canada, he resolved to find his way across the ocean, to join them and fulfil his ministry among them, which he did in 1792, making his headquarters at Newark (Niagara), and having his out-

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stations on the Grand River, at the Credit, and at York (Toronto). Bishop Watson, of Llandaff, the eminent scholar of Cambridge, and able apologist, regretted the loss of Mr. Addison to the university, and used to say that the young man was a prodigy in his studies, that he could master any subject and would not fail to make his mark wherever he chose to live—in India or in Canada. No one could be more esteemed and beloved than he in public or in social life. His voice possessed a charm for all his hearers—in saying the Church's prayers, in preaching, or at the burial of the dead. His manners were gentle, his words were well chosen, tender and sympathetic to the mourner, and full of counsel and wisdom to those who needed such expression from him. His library contained choicest books, many of which remain, to this day, in the library of St. Mark's rectory, in Niagara.

Besides being rector of St. Mark's church, Niagara, Mr. Addison was also military chaplain and chaplain to the Legislative Assembly, first at Newark and afterwards at York. He was also a member of the Loyal Patriotic Benevolent Society from 1812 to 1829. St. Mark's church was built through his exertions, and may well be regarded as "The Addison Memorial Church." To his memory a tablet is to be seen on the outside of the church wall, with a suitable inscription, concluding with the text: "Remember them which have the rule over you who have spoken unto you the Word of God, Whose faith follow, considering the end of their conversation—Jesus Christ, the same yesterday, to-day, and forever," (Heb. xiii., 7-8.).

It is said of Mr. Addison that he dearly loved the congregation of the Mohawks (about 550), near Brantford. "My mission," he once wrote, "is very laborious; I must either neglect my duty or make a circuit of 150 miles through a wild country. This I have done with humble and conscientious assiduity, and have struggled with very narrow circumstances."

In 1820, or nine years before his death, the Mohawks, on the Grand River, numbered 2,000 souls. In some years he baptized as many as 100 or 140 Indians. He and other missionaries were greatly assisted by Captain Brant, chief of the Mohawks, in their endeavours to bring the wandering tribes to Christ, and to feed them as the flock of God. Christian Teaching, 1812.—An Incident.

A striking incident is told by Wm. Kirby, F.R.S.C., in his "Annals of Niagara," which perhaps serves to show something of Mr. Addison's Christian teaching and its fruits. It is said of John Whitmore, that when a small boy, his parents and other members of the family were massacred by Delaware Indians, in Pennsylvania, in 1778, that the little fellow and three sisters were carried off captives. John, a bright child, having been tested by hot irons, was adopted into the Delaware nation. He was obtained by Captain Servos, after four years of captivity among the Indians, and brought to Niagara township. During the American occupation of Newark (Niagara), 1812, a large number of Indians were with their forces, and among them a chief De Coignes, who had been active in the murder of the family of John Whitmore, in 1778. The presence of this Indian in the American camp was known to John Whitmore, who resolved to avenge his parents' deaths. He was now a strong man; he prepared his rifle and tomahawk to kill the chief, who was expected at a certain place west of Niagara. While waiting several hours on the roadside in vain, he thought of his early Christian lessons from the catechism, which, no doubt, had been enjoined upon him by good Mr. Addison. "Thou shalt do no murder," was one lesson which now pressed upon him with great force. It seemed as if some voice repeated the words to him again and again. He was in an agony of doubt between what seemed to be two duties—revenge and forbearance, if not forgiveness. He prayed God for direction, until he felt that to kill the chief would be a sin. Just as he ceased to pray he heard footsteps in the leaves;

he saw the chief, whom he recognized, but was not seen by him. He laid his gun down and with subdued feelings let the chief go on his way. Had the chief seen him, the result might have been different. Whitmore went to Mr. Addison and told him all; the good clergyman shook him by the hand and blessed him, that God had delivered him from the evil. Mr. Whitmore lived to a great age, esteemed and beloved. The history of his life is told by Mr. Kirby, his son-in-law, of Niagara. To him we are indebted for the foregoing account.

Bishop Strachan, on the 23rd of May, 1841, in an address at Niagara, said: "He had known Mr. Addison. It was, therefore, natural that he should revert with affectionate remembrance to the services of that exemplary missionary. There are many pleasing reminiscences about Niagara. It is either the second or third congregation collected in Upper Canada. It was for nearly forty years under his pastoral care. He was a gentleman of commanding talents, whose devotedness to his sacred duties, kindness of manner and sweet companionship are still sources of grateful and fond remembrance. He may justly be considered the first pioneer missionary in the western part of the province. In every township we find traces of his ministrations and endearing recollections of his affectionate visits. He was also missionary to the Indians on the Grand River, and although from the great distance of his residence at Niagara, he could but visit them seldom, yet by the blandness of his address and his peculiar facility in communicating the most important truths, he acquired over their untutored minds a prevailing influence."

An intimate friend has given this brief account of his last visit to the venerable missionary, (Addison): "Owing to some detention by the way, I was late in reaching his house, and he had retired for the night, but he desired to see me. On entering his room I saw that disease had made great changes in him. 'I am not much in pain,' said the aged man, 'but my departure is at hand.' 'I am satisfied that it should be so; my faith and hope in Christ are strong, while I most deeply feel my own unworthiness.' He then spoke rationally and distinctly on the measures which the Government were taking for promoting education throughout the province, and expressed a fervent hope that they would proceed to a successful issue and rebound to the glory of God, and the lasting welfare of the people! Then reverting to his situation, he said: 'I shall not be long here. Indeed, I do not desire it, for my power of usefulness has departed with my health. We shall never meet again in this world; continue as you have hitherto been, resolute and faithful in the performance of your duty, and God will bless your endeavours. As for me, I feel strong in hope. I know in whom I have believed. I have always disapproved and spoken against waiting for a deathbed repentance, and I have not put off that great work to this late period. It has long been the subject of my deepest thoughts and earnest prayers.' In this humble, yet hopeful state, he continued till at length he fell asleep, October, 1829, aged 75 years."

(To be continued.)

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Seventeenth Sunday after Trinity.
A Collect short and simple yet breathing the very atmosphere of faith, humility, and hope.

- i. It is a Prayer. "We pray Thee."
- 1. All true life is a prayer. Desire, effort, work, all regarded as done to God are acts of worship. "To labour is to pray."
- 2. Yet we are required to present our desires to God in the form of petitions and to pray in the narrower sense of that word.
- ii. Every prayer is a petition for grace. We are helpless and God must help us. And that help is free and undeserved. This is grace.
- 1. Grace must begin every good work in us. "Prevent" = go before. Many controversies have

arisen on the nature of grace; but all Christians believe that God must stir us up to good. Christ says: "Without Me, ye can do nothing."

2. Grace must accompany every good work—"follow," as well as "prevent." Not enough to have a beginning. Perseverance needed. And God alone can give this grace, as all others.

3. The result sought for—(1) Good works—all the outgoings of the will are works. All that are pleasing to God are good works. (2) And this action universal. "All good works"—not some. We must love and serve God with all our heart. (3) And this continually, not by fits and starts—but always. Here is the whole of "religion."—1. Our dependence upon God. 2. Our life to God.

REVIEWS.

What is Thought. By J. Hutchison Stirling. LL.D. Price, 10s. 6d. Edinburgh: T. & T. Clark; Toronto: Publishers' Syndicate, 1900.

This book will be "Caviare to the General," and even to the student of philosophy it will not be quite easy reading. However, it is what we might expect from Dr. Stirling—a book of solid thought which will quite reward the persevering reader for his labour. The very title and subtitle may prepare us for serious work; "What is Thought or the Problem of Philosophy by way of a general conclusion, so far!" Not final, by any means; but as far as we have got! The problem is raised again and again with reference to the successive attempts to solve it. We go back to Aristotle. We come down to Descartes and Leibnitz. We proceed to the "German Reference," to Kant and Fichte and Schelling and Hegel. And everyone knows that Dr. Stirling introduced English readers to the "Secret of Hegel;" and we have it here again. Philosophers must not neglect this book.

The Oxford Elongated Book of Common Prayer has been prepared to meet the demand for a Prayer-Book printed in clear type and of convenient size for the pocket. The pages measure five inches by two and a half inches. This new edition can be obtained with or without Hymns Ancient and Modern, in one or two volumes, and on ordinary or Oxford India paper.

The Life of Lives; Further Studies in the Life of Christ. By F. W. Farrar, D.D. Price, \$1.50. Toronto: W. Briggs, 1900.

Dr. Farrar may be said to have a special right to put forth a book on the Life of Christ. He published, a good many years ago, a book which has certainly had a larger circulation than any other Life of Christ which has ever been written, unless we except the Gospels. It has been translated into many languages and there is no sign of any waning of its popularity. The book was reviewed favourably and unfavourably, and with some reason. It had great qualities. It was written in a style that appealed to the multitude; and this style seemed to some readers a trifle florid. Beyond all question, Dr. Farrar's style has greatly improved since those early days, and it seldom proves offensive now to the most critical reader. In putting forth the present volume, the author declares that he sees no reason "to correct a single conclusion of the smallest vital importance;" and we quite believe not only that he is sincere in such an utterance, but that he has good grounds for it. Dr. Farrar is an excellent scholar and a man of extensive learning, so that he is not likely to make serious mistakes. Still, he offended the old-fashioned High Churchman and Low Churchman by his somewhat free handling of the supernatural element in the Bible; and he still more grievously offended the High by his continual sneers at sacerdotalism—which were not always in the best taste. However, he has held on his way, and we acknowledge the substantial excellence of his latest work now before us. This book is intended as a kind of supplement to his Life of Christ, answering various questions that would suggest themselves to the readers of the Life. There is here

of narrative and more of argument. Among the subjects treated are the Divine Birth, the Crime Supremacy of Jews, the Testimony of Sceptics and Free Inquirers (a specially interesting chapter), the Home at Nazareth, the Temptation, etc. We should add that the price of the book is very moderate, and it is certain that it will have a very great circulation.

The Memoirs of Victor Hugo. Price, \$2.50. New York: Dillingham, Toronto: Publishers' Syndicate, 1900.

Of the literary greatness of Victor Hugo there is no doubt whatever; but the man himself—with all his eccentricities of life and opinion—was a great man and a good. These memoirs, although reminiscences rather than memoirs, are interesting in two ways. They bring us directly and indirectly into contact with Hugo, and they make us almost see some of the most startling incidents in the history of France since the Revolution. The book begins with Rheims and its glorious cathedral. It was at Rheims that Hugo first heard the name of Shakespeare. This was, in itself, a revolution. He gives an account of the execution of Louis XVI., which he had from an eye-witness; and also some details of the return of Napoleon to Paris before the battle of Waterloo, narrated by eyewitnesses. But the most interesting parts of the book are Hugo's own notes on the people he met—always given with kindness and charity, even when relating to people whom he did not like. Thus we have living sketches of Louis Philippe and his family at the Tuileries, 1844—1848; of the Revolution of 1848 which he witnessed, and especially of his return to Paris and his life in the city during the siege by the Germans. Louis Philippe, Jerome Bonaparte, formerly King of Westphalia; Louis Napoleon, are here set forth, as well as some of the minor figures of the period. Thiers, Guizot, Lamartine, etc. It is a most interesting and entertaining book.

The Reformation in Great Britain. By H. O. Wakeman and L. Pullan. Price, 1s. London: Rivington's, 1900.

This is a remarkable and even wonderful little book, giving us, in about 140 pages, and for one shilling, a clear outline of the Reformation in Great Britain; not without a certain fulness and detail; so that the book is not only sufficiently complete, but quite easy and agreeable reading. As far as we can see, the statements are accurate and trustworthy; but there is just such a colouring as we might expect from Mr. Wakeman, who, alas, died before the book was completed. The remaining work is well done by Mr. Pullan.

Magazines.—The Church Eclectic for September has contents both original and selected. Among the former we mention with approval and commendation a paper by Dr. W. S. Bishop on our Lord's mediatorial work; a "Short Study," but very good, on Tennyson's "In Memoriam," and an article on the late Archbishop Benson. The other contributions are good. This magazine is carefully and ably edited.

The Churchwoman.

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

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

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

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

THE WOMAN'S AUXILIARY IN CHINA.

By Emily G. Cooper.

Another red-letter day has come and gone; for such, indeed, was this year's gathering of the China branch of the Woman's Auxiliary. Before ten o'clock on the morning of the 31st of May the

quietness of St. John's was broken by the advent of numerous vehicles, carriages, trucks, and wheelbarrows, bringing representatives from the different parishes around Shanghai. Greetings and chatings over the inevitable cup of tea in the reception room of St. Mary's Hall preceded the business meeting, which was held in the school chapel. Some of the women, quite poor country folk, had come up from San Ting Ker and Kang Wan the night before, and had attended the evening service in the Church of our Saviour, in Shanghai. Evidently they wished to make the most of their little trip to the metropolis. One of the pleasant features of these gatherings is to see old St. Mary's girls coming back as wives and mothers in the Church; some of them bringing reports of work done in their own parishes. The chapel was soon filled to overflowing, and it was not easy to find seats for all the girls of the school, who also wanted to have their share in the meeting. After hymn and prayer, Mrs. Graves, as president, addressed a few words of welcome to the delegates, and then asked for the reports from the various centres, calling attention, as she did so, to the offerings in kind which were displayed on the table before her—cloth woven by the women's own hands, knitted lace, shoes, quaint Chinese ornaments made of different coloured silks—all of which it was hoped might be sold, and the proceeds added to the offering. A very marked improvement was shown in all the reports this year, and these simple women seem at last to have grasped the idea that a report should tell us something of the year's work. Then, too, there was less diffidence in reading the reports; each one who had this duty was even persuaded to go up to the table and face the audience—not an easy thing for a Chinese woman to do, but a deepening sense of responsibility and an earnest interest in the work are gradually eradicating the feeling of self-consciousness. Lively interest in these reports was shown as they came before us one by one. In all the local branches there had been an endeavour to hold monthly meetings at least, except during the very hot season. From the Church of our Saviour, Hongkew, we heard of clothes made and given to the hospital inmates. A book on mission work in Corea, read at their meetings, had filled them with a desire to make clothes for an orphanage in that country, and they have written for patterns. Miss Julia Yen read the report of the Sian-Tsia Wei, or Young Ladies' Branch in Hongkew, which has this year undergone a change; the members have taken the responsibility upon themselves, instead of looking to Dr. Gates, who has hitherto had charge. They will still have the benefit of our help and advice, and the meetings will continue to be held in her house. During the past year their practical work has consisted in making clothes for the Woman's Hospital, undergarments and some bedding. They also took part in preparing a Christmas-tree for the hospital inmates. The year's work at Kang Wan and San-Ting-Ker was not as encouraging as usual; old members had passed away, and new ones had not come to take their place. Notwithstanding this, they sent an offering of \$12.50. The report from Sing-Zah spoke of the newness of the work there, and asked for prayers of the others that they might have much good fruit through the coming year. Linen for the altar of St. Peter's, and clothes for some orphans had been made at their meetings. At St. John's the local branch has three sections, and each presented its account of the year's work. The Kiangniang Wei, or married women's society, had had weekly meetings; amongst the needlework done was a set of altar linen, which had been presented to the church in Wuhu; the rest had been sold, and a substantial offering was the result. From among the elder students of St. Mary's Hall, the Tsing-sing Wei draws its members. Their meetings are somewhat different, being of a more devotional character, with an address. The members use some of their spare time in making things, which are sold. Besides their contribution to the offering, which is

by no means small, they send something every month toward the support of an old Christian woman in the country. Even the little girls have their share in the auxiliary here, and the members of the Zung Ai Wei were able to report a contribution through the sale of their knitting and crocheting of \$7, although the oldest member is only fourteen. Every local branch had its delegate present, except the far distant one of Wuchang, and Mrs. Ridgely wrote on its behalf. Their meetings have been weekly, with a few exceptions, since their organization in the early part of 1899, by Mrs. Graves. They begin with work, a native priest or deacon coming in before the close of the meeting to give them a talk and to read prayers. The election for the year was quickly accomplished, the present officers being willing to continue. When it came to a question of disposing of the offering, an appeal from Dr. Gates was read on behalf of the Woman's Hospital. The work is growing so, the building is very inadequate and many other needs connected with the work plead eloquently for help. In her paper Dr. Gates said: "All women in China know how full of suffering the lives of many of their poor heathen sisters are, and it seems as if no part of the work ought to appeal more strongly to the sympathies of Chinese Christian women than the work of relieving this suffering. This hospital needs money, it needs a new building, it needs more beds, more instruments for doing the work; and it needs more than all the prayers and co-operation of every woman in the auxiliary." After the reading of the paper, it was proposed that the greater part of the offering should go to the hospital, and that the remainder be sent, as usual, to the Triennial Offering in America. This evidently met with the hearty assent of everyone present, and the resolution was carried unanimously. At these annual meetings there are always some faces missing, some who no longer answer to the roll-call here below, and this year Mrs. Pott voiced the feelings of all when she spoke of the blank left by the death of Mrs. Y. K. Yen. The sketch she gave us of her simple, pure, unselfish life, and the loving tribute to the gentle, unassuming presence, which had gone in and out among us for so long, were much appreciated. A resolution placing this on record was passed. Mrs. Graves then spoke briefly of the object of the association and the threefold method of attaining that object—by prayer, offerings, and work—especially urging every individual member to earnestly try to bring into the Church at least one other during the year. With the singing of "My faith looks up to Thee," the meeting closed, and the guests were invited to partake of luncheon in the adjoining room. There was the usual funny little struggle between the hostesses and the guests, who professed themselves unworthy of the seats they were invited to take; but this humility overcome, all were seated, to the number of 104. The interval between luncheon and the service in the church was pleasantly filled by friendly chat or in wandering about the beautiful compound. When the second bell rang, at half past two, a congregation of two hundred women and girls more than half filled the church. Prayers were said by the Bishop and the Rev. Mr. Tai, and several hymns were sung. The Bishop made an address in English, which was interpreted by Mrs. Pott, the women of this part of the country not understanding the mandarin dialect. After some description of the work for women now being carried on in our mission at Hankow and Wuchang, the Bishop gave a most interesting account of his visit, last autumn, to the Philippines, and of the religious condition of the people there. The Rev. F. L. Hawks Pott, in his address, took the story of the raising of Jairus' daughter as the picture of what our Lord has done for the whole of womankind. He contrasted the condition of Christian women with those of heathen lands. What He has done for us we must do for others. The way in which our work can be made truly effective is by sympathy, and by the power which comes through Christ dwelling in us. Thus in

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earnest thought and prayer and praise the day's more formal proceedings come to a close. Surely some fresh inspiration, some fuller realization of the strength which comes from union with others in a great cause must have been the outcome of the meeting to many. The whole offering taken in church was \$1,370.00. Farewells were not said until tea and cakes had been enjoyed upon the lawn in front of the Training School, and while this was going on some of St. Mary's girls went through several of their newly acquired calisthenic exercises. The sight of Chinese girls in neat uniforms, marching and swinging their arms to the rhythm of music, must have seemed a strange innovation to many of the spectators.—The Spirit of Missions.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. John. The Rev. H. A. Haslem has been appointed curate to the Rev. J. De Soyres, and will commence his duties on the 1st of October.

MONTREAL.

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

Montreal.—Synod Office.—The first fall meeting of the Bishop and city clergy was held on last Monday morning, at 9.30 o'clock. In the course of the meeting, Canon Anderson read a resolution of condolence with the bereaved family of the late Archdeacon Lindsay, which evoked the genuine and sympathetic appreciation of all present; a similar communication was drafted and adopted to be sent to Canon Davidson—in their sorrow on the accidental death of his son; to attend whose funeral, Dean Carmichael, Dr. Ker, and Mr. Renaud had left town. Sorrow was also expressed for the recent death of Mrs. Charles J. James, of Hamilton, Ont. The usual report of the city missionary showed that his labours during the two months' interval had been fully up to his high level of effort, and comprised such labours of love, as Fresh Air Fund work, besides visiting various hospitals and benevolent institutions of Montreal. With regard to immigration, the Bishop referred to the fact that owing to present arrangements, the bulk of the immigrants were being sent straight on without touching Montreal. The rector of Montreal called attention to the approaching celebration of the jubilee of the diocese, and explained that it had been decided to ask the surplused choirs only, which are within the city limits, as even so, the problem is to find places for the choristers in the Cathedral choir. Archdeacon Evans, on behalf of the meeting, congratulated His Lordship on having attained his 85th year, and it might be added that the jubilee of the diocese will also be about the diamond jubilee of Bishop Bond's ordination, 1840—1900. In the absence of Archdeacon Mills, the cordial congratulations of the meeting were placed on the minutes—anent his election to the office of Bishop—as coadjutor for the diocese of Ontario.

Shawville.—The Ven. Archdeacon Naylor, before leaving on a visit to the Yukon, was presented with a purse of money with which to buy a camera.

Point St. Charles.—Grace church congregation last week celebrated the eighth anniversary of their entry into the present beautiful church. At the morning service, the rector, the Rev. J. Ker, D.D., preached from Psalms cxxxiv., 2: "Lift up your hands in the sanctuary, and bless the Lord." In speaking of the Church services, the rector said that they had been greatly assisted by their excellent choir, a purely voluntary organization, all the

members of which gave their services without fee or reward. Though the Grace church choir was one of the largest and best in the city, it had never sought, never desired, to render the service in such a way as virtually to exclude the rest of the congregation from their rightful share in the worship. The music they sang to the services proper was old and plain, and simple, and they had kept at it so constantly that almost every man, woman and child in the congregation knew it. Their idea of a "beautiful and attractive Church of England service" was a service in which all who were present took their proper parts. Surely a congregation like that was much to be pitied if, Sunday after Sunday, it knelt or stood in silence, while choir and organ screamed their way, not alone through hymns and anthems, but through those other parts of the service which the Church solemnly intended to be taken by all the people. For himself, he did not hesitate to say that, rather than permit such a custom in that church, he would contentedly vote for the abolition both of organ and choir. The 8 a.m. communion service, Dr. Ker said, had been exceedingly well attended, also Sunday evening service. There ought to be more people present than usually came to morning prayer at 11 o'clock. This service was, in a sense, the general assembly of the day, and it was no light matter to miss it without good cause. Four or five hundred people at morning prayer were no sufficient representation of a population so dense as that of that district. He knew of many who could not come to that service, but those he referred to were those who habitually began the worship of the Lord's Day at seven o'clock in the evening, and who, if they tried, could just as readily begin it at 11 o'clock in the forenoon or earlier. The rector enjoined courtesy to strangers, and passing on to the question of seating, referred to the fact that they had no pew rents, nor ever had, but the sittings were appropriated so that families or individuals might continually occupy the same seats. The plan had worked well, though it had this disadvantage that a great many people, sheltering themselves under their rule of no pew rents, contributed nothing at all to the funds of the church. There are some in the parish who would like to have the seats not only free, but absolutely unappropriated, but where there were no endowments or other funds to fall back upon, where salaries and wages and running expenses were expected to be paid promptly and in full, they were persuaded that the revenue derived from seats "free and unappropriated" would be found hopelessly inadequate. At three p.m. the children had a flower service, and in the evening the Very Rev. the Dean preached to a large congregation.

ONTARIO.

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

Bath.—The ancient structure of St. John's church has lately undergone some necessary external repairs. It is a rough-cast church, and the plaster was broken in several places. This has been repaired, and whitened, and all the exterior wood-work has been painted three coats. On the front of the tower is an ancient board, bearing the date "1793" in quaint figures. These were carefully retraced. A very neat walk has been built to the front of the church, to replace the old slat-walk, which has pulled so many heels off the shoes of the female worshippers. The congregation are deserving of credit for the careful way in which they keep in repair this interesting old church (the oldest in Ontario), but it is rather discouraging when they have just repaired the exterior plastering, and had the scaffolding removed, and paid the workmen, to have another large piece of plastering brought down by the recent high winds. They hope to be able to fix up the interior of the church this winter. On Sunday, Sept. 16th, at Evensong, an adult convert from Rome was received into the church, and two twins were baptized.

Odessa.—St. Alban's church now presents a good appearance both internally and externally. The steeple has been repaired, and the roof re-shingled. The vestry has been made very comfortable and presentable by having the walls lined with matched lumber, and a low ceiling of the same material has been built instead of having the roof of the church for a ceiling. A neat spring blind has been put in the window, and the windows of the church have been treated with white lead, lined off in diamond squares. This effectually subdues the glare of light, which was very trying. The materials for the interior improvements were supplied by the churchwardens, but the labor was a labor of love, generously given by Mr. John Timmerman. He was assisted by our faithful and zealous churchwarden, Mr. George Ferguson, who for the past five or six years has given his services gratuitously as caretaker of the church, and we will venture to say that no church in Ontario is more scrupulously cared for.

Kingston.—The postponement of the consecration of the Bishop of Kingston from St. Luke's Day, Oct. 18th, to All Saints' Day, Nov. 1st, was due to the jubilee of Montreal diocese. Bishop Bond could not attend on the first date, and Archdeacon Mills could not take part in the jubilee, of which he has been an active promoter.

Brockville.—The following prayer has been authorized for use in public and private by the administrator of the Ontario diocese, Archdeacon T. Bedford-Jones, until after the consecration of Coadjutor Bishop Mills: "O, Almighty God, Giver of all good gifts, by Whose Providence Thy servant Wm. L. Mills, has been chosen to be a bishop of Thy Church for this diocese; mercifully regard him at this time with Thy special favour; fill him with all spiritual grace, and so replenish him with the truth of Thy doctrine and adorn him with innocence of life, that both by word and deed he may ever faithfully serve Thee in the sacred office to which he is to be called; to the glory of Thy name and the edifying and well-governing of Thy Church amongst us. This we humbly ask through the merits and mediation of our great High Priest, Jesus Christ our Lord, Amen."

Barriefield.—St. Mark's was prettily decorated for the services of thanksgiving held on Sunday, 16th. The Rev. A. Stunden preached in the morning and the rector in the evening.

Deseronto.—St. Mark's.—The Junior Women's Auxiliary and the sewing class have resumed their work. The Ladies' Aid Society has decided to put in two new chandeliers in the church.

Queensboro.—The Rev. A. H. Lord, late of this parish, has been appointed rector of the parish of Sault Ste. Marie, Michigan.

TORONTO.

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

Parishes Vacant.—The following parishes are vacant: Colborne, the Rev. G. H. Webb has been appointed to Strathcona, diocese of Calgary. Port Hope, the Rev. C. B. Kenrick has been appointed to St. John, Fredericton diocese; Lloydtown, the Rev. J. E. Hand has received an appointment in the diocese of Nova Scotia.

The Rev. Dr. Bowers and Mrs. Bowers, of Bryan, Texas, spent a few days last week in the city on their return home after their visit to England and Paris. We were very much pleased to receive a visit from Dr. Bowers and to hear they spent a most delightful time in the Old Country.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$25 from the Ascension Church Sunday school, Toronto, for the Bishop of Athabasca.

St. Stephen's.—The Rev. F. C. Cayley was elected rector of this parish on Wednesday evening.

St. Alban's Cathedral.—On Sunday morning an ordination was held in the Cathedral, when Mr. Cameron Niles Wilson was ordained deacon. The sermon was preached by the Rev. Prof. Cayley.

St. Matthias' Church.—Sunday, Sept. 10th, was observed at this church as the harvest festival. The services began with celebrations of the Holy Eucharist at 7 and 8 o'clock, and Matins, semi-choral, at 10.15. At 11 o'clock was a full choral celebration of the Holy Eucharist with procession. The Rev. W. A. Gustin, curate, was celebrant, and the Rev. D. T. Owen, curate of St. John's church, special preacher. Full choral evensong was sung at 7 o'clock by the curate. The preacher at this service was the rector, Rev. F. H. Hartley, who also gave a special address to the Sunday school at the children's service in the afternoon. The music at all the services was under the direction of the recently appointed choir-master, Mr. A. F. Wilson. The church was beautifully decorated for the occasion and the altar bright with festal hangings and flowers, and ablaze with lights.

Balmy Beach.—Pavilion Church.—We mentioned in our news items last week the phenomenal attendance at Rev. H. C. Dixon's lantern services held on Thursday evenings during the summer. The number given as attending the services, 750, should have been given as 1,150.

St. Andrew's-on-the-Island.—Services were held last Sunday, both morning and evening, a large number of islanders from the Point and Centre being present. Rev. Mr. Ashcroft took charge of the morning service, preaching an excellent sermon on "Power." Next Sunday morning the closing service of the season will be held.

Markham.—Harvest thanksgiving services were held in Grace church and St. Philip's church, Unionville, last Sunday. There were large congregations present, and the Rev. A. U. De Pencier, of Uxbridge, preached most appropriate sermons in both churches. On Monday evening the annual harvest-festival was held at the old rectory grounds of St. Philip's. There was a large attendance, a good programme was provided, and every body seemed to thoroughly enjoy it.

Wooler.—Sunday and Monday, the 16th and 17th, were red letter days in the annals of the church in the little village of Wooler and the surrounding country. For several years past divine service has been held in the Orange Hall, but it was felt that the work would not be put upon a firm and lasting basis until a church was erected. Rev. George Scott, the incumbent of Warkworth and Wooler, has worked very hard in connection with this object, and it must have been a happy day for him when he saw his labors, heartily supported by those of his congregation, and many who were of other congregations and denominations, crowned with success. The church, which is a neat structure of red brick, seating about 150, was opened for divine service on Sunday, when three services were held, at each of which it was crowded, many being unable to secure admission. Rev. H. Symonds preached at the morning and afternoon services, and Rev. Mr. Armstrong, of Trenton, at the evening service. On Monday a dinner was given in the town hall, of which over 500 partook. Short addresses were given in the church by Rev. Mr. Byam, of Carrying Place, the incumbent and others. In the evening the church was again crowded to the doors when Rev. Mr. Symonds lectured on "Christian Unity." The total proceeds of the two days, which were devoted to the building fund, amounted to about \$420.

Thornhill.—Trinity church held a most successful annual harvest-festival, Tuesday evening of last week.

Manvers.—The annual harvest thanksgiving services were held in this parish at St. Paul's, Bethany, and St. Mary's, Lifford, on Sunday, Sept. 10th. The churches were prettily decorated, and the musical part of the services was well rendered. Appropriate and impressive sermons were preached at both services by the Rev. G. Field, M.A., rector of Gore's Landing.

NIAGARA.

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

Glamford. St. Paul's.—Harvest thanksgiving service was held last week. There was a large congregation present, and the church was beautifully decorated. The Rev. Canon Wade preached a most appropriate sermon.

HURON.

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

Brookholm.—The annual harvest-home service here was held in the chapel at "Maplewood" on the 16th, when Rev. J. D. Jones, B.A., rector of Tara, officiated. The decorations were simple but in capital taste, and the service was much enjoyed by those present. The new church of St. Thomas will shortly be ready for the opening. The corner stone was laid by the Masonic Grand Lodge on July 2nd, and a number of neighboring clergy assisted. The prayers appointed by the Provincial Synod were said. The work is now approaching completion, and the congregation, if small, is united.

Wolseley.—This little church, named All Saints', was well filled on the 16th inst., the occasion being the harvest-home service. The church was beautifully decorated, and the congregation was unusually large. Rev. J. W. Jones, B.A., of Tara, was preacher, and gave a suitable sermon. The choir was present in full force and added greatly to the interest of the worshippers. W. J. Colwell presided at the organ, and his labours are always appreciated. This was a very happy and reverent service. The offertory will be set apart towards a fund for bricking over the church.

Sarawak.—A large congregation, nearly filling the church named after the beloved disciple, gathered here on 16th inst. The decorations were attractive, the music hearty, and the sermon suitable. The preacher was Rev. J. W. Jones, B.A., of Tara. The offertory will be applied to the Building Fund, as considerable improvements and enlargement have been begun to the present building. Already new seats have been placed in the church, and a neat wire fence erected around the lot. The contemplated improvements will be partly carried out this fall, and completed next year. "The people have a mind to work."

Warton.—The rector of the church here was taken suddenly ill recently and his physician has ordered complete rest. In the absence of Rev. Dr. Caswell, Sunday duty is being taken partly by an efficient lay reader, and occasionally by visiting clergy. Rev. G. M. Franklin, of Brookholm, preached here on the 23rd inst.

ALGOMA.

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

Port Carling.—On Tuesday and Wednesday, Sept. 11th and 12th, a joint meeting of the rural-decanal chapters of Muskoka and Parry Sound was held here. The proceedings opened with Evensong on the evening of Tuesday, when the following clergy were present and took part: Rev. Canon Bland, Hamilton; Rev. Rural Dean Gillmor, of Rosseau; Rev. Rural Dean Burt, of Bracebridge; Rev. A. H. Allman, of Emsdale; Rev. J. Pardoe, of Novar; Rev. R. Atkinson, of Port

Sydney; Rev. A. H. Hazlehurst, of Baysville; Rev. T. E. Chilcott, of Port Carling; Rev. F. M. Dean, of Parry Sound; Rev. C. W. Battstone, of Sundridge, and Mr. Major, Catechist, of Aspdin. The sermon was delivered by Canon Bland, and was most able and instructive, and was addressed chiefly to the clergy present, but was also, in a degree, suitable to the laity, and was by them very much appreciated, as it was also by the clergy. On Wednesday morning there was a celebration of the Holy Eucharist, the Rev. Rural Dean Burt was celebrant, the Rev. Rural Dean Gillmor assisted, and the Rev. Robert Atkinson served. Matins was said at 9.30, and at 10 o'clock a portion of the vi. chapter of St. John's Gospel was discussed. In the afternoon at 2.30 the Rev. Rural Dean Burt presided at the business session, during which the Rev. F. M. Dean, A.M., read a paper on Temperance. In the evening Evensong was said at Christ church, Gregory, after which four able and interesting addresses were delivered by Revs. F. M. Dean, J. Pardoe, A. H. Allman and Rural Dean Gillmor. The clergy were entertained right royally both at Port Carling and at Gregory. The next meeting is also to be a joint one, and is to be held at South River in the Parry Sound deanery in December, when the Rural Dean of Parry Sound will preside. The brethren present very much regretted the unavoidable absence of several clergy from both deaneries, and especially the Venerable Archdeacon Lloyd of Huntsville.

Novar.—Harvest thanksgiving services were held in this mission as follows: On Tuesday, Sept. 18th, at 7.30 o'clock, Evensong was said and the Rev. Rural Dean Burt preached the sermon. The church was prettily decorated for the occasion; Ravenscliffe on Wednesday morning, at 10.30; here the church was not only prettily but profusely decorated with leaves, flowers, fruit, vegetables, grain and other products of the farm. In the hall adjacent a most sumptuous spread was served to the congregation, the incumbent and the rural dean. At Hiramcombe Evensong was said by the incumbent, and the rural dean again preached. There were very good congregations at all the points considering the busy time just now among farmers.

North Bay.—The Lord Bishop of the diocese reached here Wednesday evening, Sept. 19th, on his return from England, and proceeded next morning to Huntsville to interview the commissary, the Ven. Archdeacon Lloyd.

British and Foreign.

Canon F. E. Carter, Dean-elect of Grahams-town, and Mrs. Carter, have left England.

The Queen has erected in Whippingham church a bronze tablet, by Countess Gleichen, in memory of General Sir Henry Ponsonby.

In the city of Huwana, Japan, by no means one of the large cities of the Empire, there are no less than forty-two Buddhist temples. The American Church mission station, in the same town, has twenty-one communicants.

The foundation stone of a new church at Bryn, a mining village near Port Talbot, Glamorgan, was laid by Miss Talbot. The church will cost £5,000. Much interest was taken in the ceremony, groups of people being observed on the tops of the hills round about, while a large company assembled on the site.

A monumental brass found under the chancel floor in Staveley parish church during the recent renovation, and which was in an excellent state of preservation, has been affixed to the wall behind the rector's stall. The brass is to the memory of Roger Newham, yeoman, of Inkersail, near

of Baysville; Rev. F. M. Battstone, of St. of Aspdin. on Bland, and was addressed by them very the clergy. On celebration of Dean Burt Dean Gillmor sinson served. lock a portion ospel was dis- Rev. Rural ession, during ad a paper on song was said ich four able ered by Revs. an and Rural ertained right Gregory. The e, and is to be ound deanery can of Parry present very ce of several ally the Ven- le.

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Staveley, who was interred June 4, 1687, and Katherine, his wife, who was buried near him on November 10, 1687.

The Roman Church claims a strong mission in the Peking district of China. Ten years ago the stations numbered 322; now there are 577. In the same time the number of Christians has increased from 34,417 to 46,894. The number of baptisms for the year is reported as 2,322, with 6,505 catechumens. Statistics are even provided of the annual number of confessions, these having risen from 23,404 to 31,417.

The Australian Anglican General Synod has determined that in future the Primate shall be elected by the Bishops of Australia and Tasmania. Only the Bishops of Melbourne, Sydney and Brisbane are eligible, but this action of the Synod deprives the Sydney Bishopric of its ex officio title to the Primacy. The present Primate describes the new departure as the establishment of an itinerant Primacy. A motion to abolish the title Church of England, substituting Church of Australia, was very nearly carried.

An attempt is being made to complete the handsome church at Bettws-y-coed, Carnarvonshire. The church was consecrated in 1873 to take the place of the ancient parish church, which still exists, but has proved quite inadequate to accommodate the summer visitors. Between £5,000 and £6,000 has been spent, but the tower has still to be erected. In furtherance of that, a three days' bazaar has just been held, and it was largely patronized. It was opened on the first day by the Bishop of Bangor, and on the second by Mrs. Gough, wife of General Gough.

An excellent society, thriving in Wales, is the "Society of Sacred Study," the object of which is to cultivate a studious spirit amongst the clergy, and to keep them en rapport with the thought of the day. As a rule, branches are formed co-extensive with the rural deanery, a certain book decided upon by the clergy is taken in hand, and papers are read and discussions follow. All this involves reading, and reading of books which demand thought. Next to the cultivation of the devotional life, which is assisted by the numerous Retreats and Quiet Days, nothing can be so valuable to the clergy.

Alaska.—The Right Rev. Dr. Rowe, travelling from Skaguay, via Dawson, the Yukon and St. Michael, reached Nome on July 15th. He found there the Rev. Mr. Prevost, who, by the Bishop's direction, had made a thousand mile overland winter journey to occupy the place for the Church, and the Rev. C. H. Reinsberg, M.D., who had proceeded to that city on his own motion. A little later they were joined by the Rev. C. H. H. Bloor, who arrived July 19th. Under date of the 24th of that month the Bishop wrote that he was proceeding to Point Hope, and was awaiting the arrival of the U.S. Revenue Cutter "Bear" to convey him to that point above the Arctic Circle, which he has not yet visited.

The railroad is being converted into a decided ally of missionary work in Central Africa. One of the greatest difficulties that missionaries to Uganda have encountered has been the journey on foot from the East Coast to Lake Victoria Nyanza—about six hundred miles. Half the distance has now been laid with rails and before long it is hoped to complete the line. A church in the Yoruba Mission, West Africa, was recently dedicated. The railroad was again pressed into service to provide a special train to carry a party of English Government officials and native ladies and gentlemen 100 miles from Lagos, on the coast, in order that they might attend the service. Two thousand persons were present, though only half of them

could gain entrance to the church. The local king and a number of chiefs were also present.

"The Moravian Missions in the far north," says the London Missionary Chronicle, "are still heroic enterprises. In the February number of the Missions Blatt der Brudergemeine is an account of an adventurous evangelistic journey on the coast of Labrador, performed in a sleigh drawn by a team of dogs across tracts of melting snow and ice. The Esquimaux were found in scattered settlements of a few families; for the missionary's lodging and church snow huts had to be hastily erected, from the roof of which water poured as from a spout; ice-cold streams had to be waded, and half-frozen rivers and bays crossed. Food, of course, was scarce, and if the missionaries had not had the good fortune to kill a reindeer on the homeward journey, both men and dogs might have starved to death."

South Africa.—We regret to learn from the Scottish Guardian that there has been a serious accident to the Bishop of St. John's, Kaffraria. On July 19th a telegram was received at Umtata as follows: "Very serious accident to Bishop this morning. Mules were being inspanned at Enkodusweni, and before the driver had control of the mules, they bolted, upset the cart, threw out the Bishop, and a large piece of stick penetrated three inches into the right eyeball. Bishop now at Enkodusweni. Doctors have gone out. Everything possible is being done for him. Other passengers uninjured." The anxiety (proceeds the Umtata Herald) caused by this news was very great, his lordship being so well known and loved by all in Umtata. During the afternoon the tension was relieved by a telegram received by Mr. H. A. Key, stating the Bishop was at St. John's, and that the injury was not so bad as was at first thought to be. Later on another wire came, which said it was thought that the eyesight would be saved.

The Church in India has sustained a very heavy loss in the death of the Rev. Robert Clark, M.A.—well known in the Punjab and northwest provinces of India for his long and valuable work for the C.M.S., which extended over a period of nearly fifty years. Mr. Clark first came out to India in the year 1851, and nearly the whole of his time he has been stationed at Umritsar, filling during that service the secretaryships of the C.M.S. for the Punjab and Sindh, the Church of England Zenana Missionary Society, and also the Punjab Bible and Religious Book Society. Mr. Clark was also a Fellow of the Punjab University, and was joint editor, with the Rev. Iman-ud-din, of Urdu Commentaries on St. Matthew, St. John, and the Acts of the Apostles. He also published an account of his experiences under the title Thirty Years of C.M.S. Mission Work in the Punjab and Sindh. Just before he died he finished the MS. of further notes on mission work in India, and these will be published in due course. He had been in feeble health for some time, and died at Kasauli, Punjab. In a letter, received from the Bishop of the diocese shortly after his death, occurred these words: "There was always something very attractive in his perfect courtesy and old-fashioned manners. He was a most true old gentleman in the best sense of the word." It was his express wish that he should be laid among the scenes and people he loved, and where he had labored for so many years, so his body was carried to Umritsar, and there met at the railway station by a large concourse of people. From thence it was borne by native Christians to the house, where it was watched all day by members of the Medical Mission. As the day went on people came streaming in from all parts to join the funeral procession. The arrangements for carrying the body to the church and grave were all undertaken by native Christians, and at one part the catechists performed this last duty, and at others the schoolmasters. The pro-

cession left the house at 4.15 p.m., and as it reached the church, the great west door was opened and the bishop and clergy met the body, walking in procession up the aisle, the body being placed in the chancel covered with a pall on which was embroidered the one word "Aram" (rest). The Rev. J. D. Mackenzie took the service, and the Rev. Mian Sadig read the Lesson, while the Rev. Imad-ud-din, D.D., gave the address. The hymn was "Jesus lives!" There was an enormous attendance, come, as I have already said, from long distances to pay a last tribute of affection to him whom they had long since learned to love and revere. The American missionaries were present, and also many leading non-Christians. The service at the grave was taken by the bishop and the Revs. T. R. Wade and Imad-ud-din. The bishop gave a most helpful address—and the hymn at the close was James Montgomery's "For ever with the Lord."

Correspondence.

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

THANKS.

Sir.—I desire to acknowledge with hearty thanks the following subscriptions to my appeal, which appeared in The Churchman on the 26th of July: Previously acknowledged, \$7; A Churchwoman, Toronto, \$3; Anonymous, Kingston, Ont., \$5; J. G. Sykes, Galt, Ont., \$5; total, \$20.

J. F. COX, Missionary.

Sioux Mission, Griswold, Man., 17th Sept., 1900.

CLERGY HOUSE.

Sir,—Why should the Diocese of Quebec monopolize the glory and honour of providing a Clergy House of Rest? The Bishop of Montreal has announced that the immigrants may not need the hospitality of the Andrews' Home in the future, and if so, might not this noble house be a Church Home for the clergy—in part, at least—as the house on Guy street is for the women of the Church? Possibly a Boys' Home might also be tried. Although that idea has been under incubation for some years past. L. S. T.

AN APPEAL.

Sir,—With reference to my appeal for 800 subscriptions of \$1 each towards the rebuilding of St. Paul's church, Renfrew, which was destroyed by fire in February last, I have much pleasure in informing you that I have already obtained 375. The work which is certainly rather labourous, and must of its nature be slow in growth, has been made, so far, exceedingly pleasant, by the kind expressions of sympathy, and extreme willingness of those who have so readily responded. Subscriptions have been received from all parts of the country, in the Northwest, from Winnipeg and Brandon; in the west, from Toronto, Guelph and Galt, and from nearly all towns and cities in the immediate vicinity of Renfrew. I am deeply thankful to those who have assisted me, at the same time I would like to remind your many readers that I have yet 425 to obtain before my limit is reached. Will not some priest kindly give me the offering at harvest thanksgiving service?

W. M. H. QUARTERMAINE,

Incumbent of the Mission of Renfrew, Ont.

HOW TO ACQUIRE A GOOD MEMORY.

Be prepared to meet all changes,
Like the traveller journeying far;
Taking orders like a soldier—
Faith in God, the guiding star.
There's real merit in endeavour,
Those who work successful are

Mount the hill still swelling upward,
As you walked the plain before,
Ford the river in the valley,
Tho' its dark waves loudly roar;
Patient be when path is rugged,
And the sunlight shines no more.

Ah, the soul will gain momentum,
Like the avalanche of snow,
From the obstacles that threaten
To impede its course, we know;
Difficulties met and mastered
Give us strength as on we go.
—GEORGE BANCROFT GRIFFITH.

HOW TO ACQUIRE A GOOD MEMORY.

It lies wholly with yourself whether you shall possess a good memory. If you have not inherited it you can acquire it. Begin by making up your mind that you will remember what you read and what you study, not for to-day or to-morrow only, but for all your life. Let the reading you select be good, wholesome mental food, then read carefully, so concentrating your attention that you will be oblivious to what is going on around you, letting no thought come between you and the author with whom you are communing. After reading a page close your book and try to call up a vivid mental picture of what you have read. Go over it in detail, and try to put its substance into your own words, as if you were relating it to someone. By persistently pursuing this method, a habit of careful reading will become fixed, and you will remember without effort. In studying a subject, in attending class or other lectures, depend upon your memory rather than upon your note-book. Learn to trust it; if you do not, you never will improve it. Give your undivided attention to the subject before you, and take mental notes rather than written ones. Any faculty that is not brought into play becomes useless, after a time, and many people have utterly lost the power of remembering by slavishly relying upon note-books. Says Arthur Phelps in his biography of Thomas Brassey, the noted English railway contractor who could carry in his mind all the details of cost as they were given him by the engineers, "I think it may be observed that all the men who have great powers of mental calculation, or who, as lawyers, statesmen, men of business, or authors, show great readiness in speech or action, or vast memory as regards facts, have made it a rule, or at any rate a practice, to rely upon that memory alone, and have not indulged in much writing of notes to subserve the memory."

The most effectual aid to the attainment of broad culture, wide knowledge, familiarity with the great minds of the past and present, is a good memory, and those who take the time and trouble to cultivate this faculty will be abundantly rewarded.

THE CREATION.

There must have been an all-wise, all-loving, almighty mind, which first created by His fiat, and then elaborated, designed, and beautifully and harmoniously combined, the heaven and the earth. The heaven, you will observe, is placed in order of creation, first, before the earth. There is no reason why we should not understand that word, "heaven," in the ordinary sense, "the high and holy place," where God and holy angels and happy spirits dwell. For certainly these all existed before our world was made. For at creation, angels were there to rejoice at its wonder and its loveliness! "The morning stars sang together, and all the sons of God shouted for joy." And in the eighth Psalm, we are expressly told that when man was made, he was "made a little lower than the angels," which were, therefore, evidently prior to man. And thus, God did not make the earth till He had first made and provided the higher world which should be man's home when this world would fail him, and to which this world should be ultimately the porch and the school; and of which all things here—if we could see it so—are and ought to be only the copy and the channels. God provided a heaven, but God did not provide a hell! That was provided—not for our world at all—but for the devil and his angels. When I cannot say; but for them, and not for us. And if any of us, by our wickedness and wilful rejection of God's mercy come to that place of woe, it is because we have chosen it by our own act, and willingly thrust ourselves into that which was neither made nor even intended for us. God created only the heaven and the earth; and a happy and beautiful earth, and when sin should come in and spoil it, a yet happier and more beautiful world, which should be a refuge and a rest for all who really seek it.—Rev. James Vaughan.

HINTS TO HOUSEKEEPERS.

Chicken Pie.—(This recipe is over fifty years old).—Singe, clean and disjoint two or three nice chickens. Cover them with boiling water and parboil until tender. Take the meat from the bones, mash the livers and hearts and add them to the gravy. Line a deep earthen pudding-dish with puff paste and place in it the chicken meat, which should be cold; sprinkle over with pepper, salt, a dust of flour and a teacupful of butter, dividing the butter among the layers. Pour in as much of the thickened broth as the dish will hold. Put over the top crust, cut a gash in the middle and bake it in a brisk though not over-hot oven, covering the paste with paper until the pie is nearly done. Oysters mixed with the chicken make a fine pie.

Citron Preserves.—Three pounds of citron, two lemons, three

pounds of sugar, one-eighth pound of ginger root. Pare and slice the citron. Extract the juice from the lemons and cut them in slices. Bruise the ginger root slightly, tie it in a muslin cloth and cover with three pints of water. Add the slices of lemon and boil until the water is highly flavoured; strain, saving all the water. Add to this the sugar and juice of the lemons, stir until the sugar is dissolved, boil and skim until clear. Add the citron and boil until the slices are transparent, but not too soft to keep their shape. Put them carefully in glass jars, pour the syrup over them and seal while hot.

Grape Catsup.—Five pounds of ripe grapes, two and a half pounds of brown sugar, one tablespoonful of pepper, one tablespoonful each of whole cloves, cinnamon, and allspice, two cupfuls of vinegar, two teaspoonfuls of salt, two blades of mace. Put the grapes through the press, add the sugar, vinegar, salt, and spices. Boil until thick as ordinary catsup; remove the whole spices and bottle while hot.

Onions as a Medicine.—Onions are a kind of all-round good medicine. A whole onion eaten at bedtime will, by the next morning, break the severest cold. Onions make a good plaster to remove inflammation and hoarseness. If an onion is smashed so as to secure all the juice in it, it

will make a most remarkable smelling substance that will quiet the most nervous person. The strength of it inhaled for a few moments will dull the sense of smell and weaken the nerves until sleep is produced from sheer exhaustion. It all comes from one property possessed by the onion, and that is a form of opium.

—The New York Tribune of recent date tells the story of a little girl of four, who, with her nurse, was walking at the seaside. They came to an inlet, and the nurse decided to row across believing that by rowing across she would shorten the walk home. When the boat reached the opposite shore, she put the child ashore, believing she was but a short distance from home, and rowed the borrowed boat back. The distance was short, but very rough and difficult for a little girl of four. She struggled on through the coarse grass and sand, climbing hillocks and walking through depths. At last her mother saw her coming, and hurried to meet her. She exclaimed, "Were you frightened, my sweet?" "I felt very lost," was the reply, "but I sang 'Lead, Kindly Light,' to myself all the way." There was never a stronger argument than this for teaching little children hymns and poetry that have thought in them.

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"LUCK"

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work bravely done.

TWO VIEWS.

"I've only one life here to live,"
said a young man, flippantly,
"and I'm going to make the most
of my time." He was first in
every pleasure; he visited every
country in search of new delights,
and at the age of forty he had
burned the candle of his life at
both ends, and drifted out into
eternity. Having lived for self,
he had few mourners, and ere the
grass was green above his last
resting-place he was forgotten.

"I've only one life to live here,"
said an earnest-faced young man,
and his eyes looked out upon the
world with all its needs, tempta-
tions, and suffering. "Only one
life to live, so I must make the
most of my time." Up and down
the earth he travelled. The friend-
less found in him a friend, the
sorrowing ones a comforter. The
weak and hopeless ones were

cheered, the tempted were strenght-
ened, and the degraded lifted up
and encouraged to better living.

After fourscore years of kindly
useful deeds, he one day, with a
smile, closed his eyes upon this
world's scenes. His many friends
came crowding round to take a
last farewell. Through tearful
eyes they looked and saw God's
peace upon the quiet face; the
same gentle smile rested about the
lips, and the willing, helpful hands
were clasped across the quiet
breast. How many loving words
those lips had spoken! How
many blessed deeds those hands
had done!

And now, though many years
have passed his words and deeds
are not forgotten and over his
grave fresh flowers bloom, planted
by loving hands.

You and I have but one life to
live here upon earth. What shall
we make of it? The choice lies
with us. Shall we live for self or
the Master?

WEDDING YOUR GARDEN.

A young girl sat at the window,
unhappy and discontented. She
was looking at the landscape, but
could see no beauty in the undu-
lating hills in the distance, clad
with the fresh green of spring,
or the young shrubs budding
forth under her window. It was
the first of May, when nature is at
her best—not tired or scorched
by the heat of summer. The mind
must be at peace to thoroughly
enjoy nature. A friend of the
young girl's mother, coming out
of the house, looked at the face
so drawn by unhappiness. She
stopped and said:

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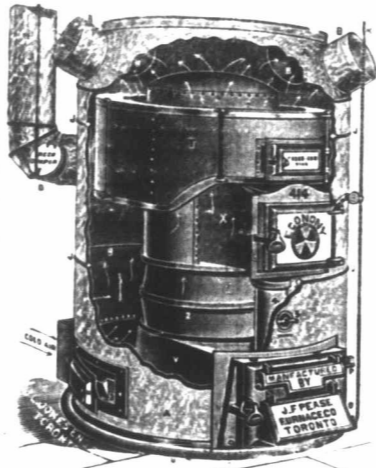
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"I am afraid, dear girl, that you have not weeded out your garden."

The girl answered, "I have no garden to weed. We hire a man to do such work."

"It is impossible for you to hire anyone to weed your garden; you only can do it."

The girl, with a surprised look, said, "I do not understand you."

"Well, my dear, it is the garden of your life I am talking about, and if you want beautiful flowers you must pull out the weeds. Envy, jealousy, anger, pride, selfishness are some of the weeds that grow very fast."

We often see a thing, and yet do not possess it. You often see beautiful fruit displayed behind a plate-glass window or in some



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White Brussels Curtains, Louis XIV. and Marie Antoinette designs, \$7.50, \$8.50 and \$10.00 per pair.
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shop, and the hungry little boys look and long for it, but they cannot reach it. If you were to tell one of them, who has never seen glass, to take some, he might attempt it; but he finds something invisible between him and that fruit. Just so, many Christians can see that God's gifts are beautiful, but they cannot take, because the self-life comes in between, even though they cannot see it. What glorious blessings we should have if we were only willing to give up the self-life and take what God has prepared for us—not only righteousness, not only peace, but the joy of the Holy Ghost!

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"If I could be such an old lady as that, so beautiful, serene, sweet and lovable, I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to make her what she is. If you are going to paint that sort of portrait of yourself to leave to the world, you'd better be mixing the colours now."

The merry words were true; and, whether she willed it or not, the girl was already "mixing the colours" for her portrait and drawing day by day the outlines of the mature womanhood, which shall yet brighten or darken the lives round her. Many a careless, selfish girl has in her inmost heart no higher ideal than "to be like mother," when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has

an idea that age brings its graces with it, and that a beautiful character comes like silver hair, naturally and without effort.

Girls, you are outlining your future and choosing its colouring now. The woman you wish to be must begin in the girl.

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When the gray cat had five kittens, nobody supposed that rough old Major, the black dog, took any interest in the fact, but we don't know everything there is to know.

Thinking five too large a family, the cook drowned all but one kitten; and Mrs. Cat decided that she would have all or none, and so she went away and left the little, helpless ball of fur.

All the afternoon a man heard it crying, but he thought that puss would return. The next morning when Delia, the cook, was busy getting breakfast, in came Major from the stable, carrying carefully between his teeth the little gray kitten, which he placed gently on the floor at Delia's feet, and then he stood wagging his tail and looking up with pleading, friendly eyes, which said as plainly as words:

"Do, please, take care of this poor waif and feed her."

Delia understood and cared for the poor little motherless kitten, for the cook could not be less kind than a dog.

Don't you agree with me that Major is a Band-of-Mercy dog? Anyway, he wears a beautiful white star on his breast, and that, you know is the Band-of-Mercy badge.

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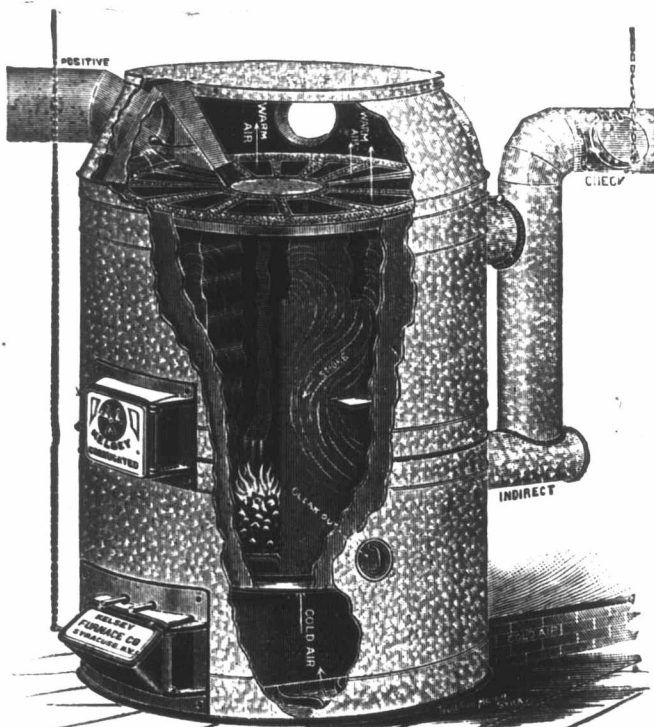
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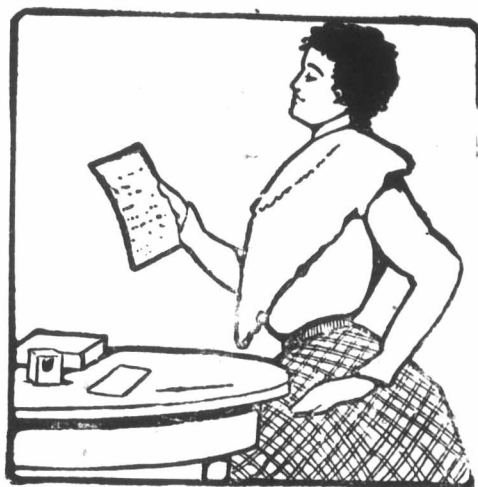
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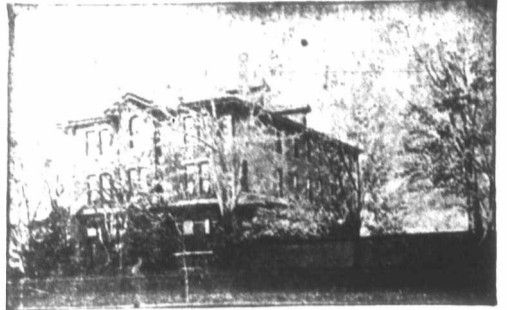
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