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Canadian Churchman

AND DOMINION CHURCHMAN.
A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, NOVEMBER 14, 1895.

[No. 46.]

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S. C. WOOD, Managing Director.
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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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Lessons for Sundays and Holy Days.

November 17—23 SUNDAY AFTER TRINITY.
Morning—Hosea xiv. Hebrews x. 19.
Evening—Joel ii. 21; or iii. 9. John v. 24.

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

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 307, 322, 323, 554.
Processional: 38, 224, 260, 390.
Offertory: 225, 233, 304, 367.
Children's Hymns: 175, 194, 385, 574.
General Hymns: 31, 196, 212, 285, 453.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

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

TWENTY-THIRD SUNDAY AFTER TRINITY.

SINCERITY IN PRAYER.

We are told to "pray without ceasing" (1 Thess. v. 17). This does not mean that we are never to be doing anything but pray; a very simple illustration will serve to make clear what it does mean. We know that, without food, our bodies could not exist; if we ceased to eat, we should die. It is just in the same sense that we are never to cease to pray—that is, never give up the habit, never for one day live altogether without prayer, any more than we should dream of trying to live altogether without food. Yet it is only "devout" prayer which we dare ask Almighty God to hear. It concerns each one of us, then, to be sure that our prayers are devout—that is to say, sincere and earnest, as well as humble and reverent. Let us not be like those of whom Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me" (St. Matt. xv. 8). The Church, in her most solemn service,

bids her children "lift up their hearts unto the Lord," and both in our public and private devotions, we must be sincere, must really wish for what we ask for, else it were better not to mock God by praying at all. The best way to become sincere in prayer is to try and "live more nearly as we pray"; to try and do those things which we ask God to give us grace to do. If we are thus in earnest, we shall ask "faithfully," feeling quite sure that God our Father hears us, and may therefore hope, as we say in the Collect, that we shall receive the things we ask for really (or "effectually"); for St. James bids us "ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord" (St. James i. 6, 7). On Holy Thursday we pray, that we may in "heart and mind ascend" to the heaven, whither our Lord has ascended, and with Him continually dwell." The Epistle seems to remind us of this in the words, "for our conversation is in heaven." The more we try to think of heaven as really our home, and to dwell there in our hearts by faith, the more real heavenly things will grow to us, and the more likely our prayers will be to be devout, or sincere and earnest.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

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

THE BISHOP'S APPROVAL.

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

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but be-

lieve that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

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

ARTHUR, TORONTO.

Toronto, Nov. 8th, 1895.

THE ENGLISH CATHEDRALS.

We have the pleasure of informing the subscribers to THE CANADIAN CHURCHMAN, that we have made arrangements for the publication of views of the English Cathedrals in this paper. It is proposed to begin with the first number for the new year, and to carry on the publication week after week. By this means we shall not only present to the readers of THE CANADIAN CHURCHMAN a series of engravings of the most beautiful examples of architecture in the world; but we shall be able to show the close connection of these great churches with the ecclesiastical and civil life of the English people; so that these views will be of an historical interest hardly inferior to their artistic importance. It is unnecessary to inform our readers that the production of these engravings will involve a very serious outlay on the part of the publisher; and he confidently believes that those who have hitherto given their generous support to this Journal, and who appreciate the efforts made for its improvement will do their best to increase its circulation. We trust, it will be recognized that the conduct of the paper has been carried on in no narrow or niggardly spirit. We have given to our subscribers the utmost that we have been able to give; and we will pledge ourselves that every fresh effort made to improve the financial condition of the paper shall be an incentive to the improvement of its contents.

THE BROTHERHOOD OF ST. ANDREW.

The Provincial Convention of the Brotherhood of St. Andrew, held at the end of last month in Toronto, was in every way successful, and reflects great credit upon the Local Council who had the arrangements in hand. Considering the general complaint of hard times, the number of outside members attending, about 100, was as many as could be expected; and of course the Convention was helped greatly by the presence of the Bishop of Kentucky, Mr. Silas McBee, and others from the Brotherhood in the United States. There is no doubt the Brotherhood is here to stay, and we heartily wish it God-speed. It represents a phase of Churchmen and Church life which we wish we had more of in Canada. It is practical and devotional at the same time; the various conferences showing the former side of its character, whilst the deep attention given to the splendidly earnest sermon of Provost Welch at the services at St. Luke's, and the presence of 150 men at the early celebration on Saturday morning at St. James' Cathedral, testify to the other side. Those clergy who have Chapters in their parishes find them of much assistance in doing a work amongst men that it would be difficult to get done otherwise. We hear such remarks as "A steadily increasing

attendance of young men at church." "A large number of men communicants since the Chapter was formed," and the like, showing that the members are doing the work they set themselves, by God's help, to do; and that, as the Bishop of Vermont would say, there are "no pills" about them. We trust that the Convention may result in many new Chapters being formed throughout the province. The office of the Brotherhood in Canada is 40 Toronto street, Toronto, and communications should be sent to Mr. Spencer Waugh, the General Secretary, at that address.

DEATH OF MRS. CHARLES JENKINS, PETROLIA.

Our numerous readers will read with the deepest sorrow, the death of the beloved wife of Mr. Charles Jenkins, one of the most esteemed and influential citizens of that town, whose name in connection with the unification of the Church of England in this country is known from one end of Canada to the other. The sad event took place at Buffalo, N. Y., at six o'clock on Thursday morning, the 27th ult. The deceased lady was the eldest daughter of the late Stafford B. Kirkpatrick Esq., of Peterborough, Ont., who was for many years judge of the counties of Frontenac, Lennox and Addington, before the division of those counties. Her mother was Henrietta Fisher, daughter of Judge Fisher, who was a U. E. Loyalist and one of the first judges appointed in Upper Canada. Her uncle, the late Thomas Kirkpatrick Esq., Q.C., was for many years member of parliament for the county of Frontenac, and his son, the Hon. Geo. A. Kirkpatrick is now Lieut.-Governor of Ontario. The deceased lady was well known, and much respected by all the people of Petrolia, and a large circle of friends in other places, and she will be sadly missed not only by her own family, but by all who knew her. Her unflinching kindness, and calm, dignified manner endeared her to all she came in contact with, while her influence for good was felt in many directions, how many will never be known, for there was no ostentation in her goodness. She was a consistent member of the Church, and took a deep interest in everything pertaining to it, aiding in every way possible the congregation, and the various societies connected with it. By her death Christ Church is deprived of one of its most useful and beloved members, whose absence will long be felt, and cause a feeling of sadness to those engaged in the work of the Church. Deep sympathy is universally felt for Mr. Jenkins and the family in the affliction that has so suddenly visited them, and they are not alone in their sorrow, for it is felt by many, though not expressed in words, for mere language fails in such cases. As a true Christian the dead lady lived, as a Christian she died, and as a Christian, in the widest and fullest sense of the word, will her reward surely be, now her spirit has returned to its Maker, and the dark bourne of death, that deep gulf between humanity and immortality separates her from all whom she loved, and who loved her on earth. The funeral took place on Monday afternoon in Christ Church, where she had long been so familiar, in the presence of a large number, who assembled to show this last sorrowful token of respect to the silent dead. The chancel and the family pew were heavily draped with sombre crepe cloth, and the lowering clouds seemed to reflect the sorrow that was shared by so many in that darkened church. The beautiful and impressive funeral service of the Church was read by Revs. Wm. Craig and E. L. Hutchinson, while

Messrs. C. McKenzie, Geo. Moneriff, Robt. Morris, Dr. Macalpine, Dr. Dunfield and Dr. C. Fairbank acted as pall bearers. The coffin was of plain dark wood, and bore upon it three white wreaths of roses and lilies. Beautiful, and appropriate music was rendered by the choir. After the "Nunc Dimittis" was sung the mournful procession, headed by the coffin, left the church, while the plaintive strains of the "Dead March" from "Saul" echoed through the building, and the funeral proceeded to Hillsdale cemetery, where the last sad rites were concluded at the grave side. Amongst the friends from a distance who attended the funeral were: Hon. Geo. A. Kirkpatrick, Lieut.-Governor of Ontario; Rev. J. Downey, of Watford; R. Max. Dennistoun, of Peterborough; Chas. MacKenzie, ex-M.P.P.; Frank Smith, A. C. Clark and H. M. Pousette, of Sarnia; F. A. Fitzgerald and J. R. Minhinnick, of London; F. Ward, of Wyoming, and others. When the sad news of Mrs. Jenkins' death was telegraphed to Principal Dymond at the Huron Diocese Anglican Lay Workers Convention which was in session at Windsor, that gentleman conveyed the information to the delegates and a reply was immediately dispatched to Mr. Jenkins, expressive of the deep sympathy of the members.

REVIEWS.

STRETCHING FORWARD.—We have here before us the first utterances of the new Provost of Trinity College in the chapel of the college, over which he has been called upon to preside. The words of St. Paul—"reaching forth" in the Authorized Version, "stretching forward" in the Revised, from a motto which might well be placed before the eyes and the minds of the young men who are preparing in the college for the business of life. The sermon is a model sermon for such an occasion—simple, earnest, thoughtful, moving—without a word or a syllable bombast, yet full of well considered thought, couched in well chosen language. The Provost shows those young men the way in which they may "stretch forward" in the truest and best of ways. We congratulate them on their new head and augur many useful and happy days from his rule over the college.

MAGAZINE.—*Harper's New Monthly Magazine*, October.—Magniloquent phraseology is not in our line, or we would attempt a panegyric in the interest of this magazine. The illustrations are admirable. In a society sketch, "Men and Women, and Horses," the humans of both sexes in the world of fashion, so difficult to portray, are skilfully drawn; dress, form and feature, are touched off to the life. In the "German Struggle for Liberty," Napoleon's disastrous invasion of Russia is briefly told. "A Pilgrim on the Gila," is a cool narrative of a warm region, worth reading. Both are illustrated. "Literary Boston Thirty Years Ago," Howells, with views and portraits, will interest that class to which it more especially appeals. "Hearts Insurgents" is finished in this number, and Hardy's puppets for the time disappear. Whatever name the novel may assume in the future, matters but little. For the present we can bid it adieu with equanimity. "Recent Impressions of Anglo-Indian Life," capably illustrated, deserves much commendation. This may be said, and with equal truth, of "Out of the World at Coronto" and a Chinese story, "Plumblossom. Beet's Adventures." We would express our admiration of Miss Porter's poem, "Two." Such wholesome regard for rhyme and measure, apart from its poetic fervour, deserves acknowledgment.

The *Critical Review* for October is an excellent number and contains notices of many important books. First among these stands properly Dr. G. A. Smith's review of Dr. Driver's great commentary on Deuteronomy, which we have already commended to our readers, and which we again specially commend as being, not merely an admirable commentary, but one of the most interesting books in the Old Testament, but the first pub-

lished of a commentary on the whole Bible, which, when completed, promises to be by far the best ever published for English readers. Dr. Smith's review is excellent. He does full justice to the book, but he points out where he disagrees with some of its contents. These criticisms from a scholar so able and competent are of great value. He speaks of it as "a commentary of rare learning, and still more rare candour and sobriety of judgment." Among other papers we note an interesting review of Dr. Laidlaw's "Bible Doctrine of Man." There is no publication of the kind in which we feel under safer guidance in the selection of new books.

MR. EUGENE STOCK AT TRINITY COLLEGE, TORONTO.

The editorial secretary of the C.M.S. visited Trinity College on Tuesday evening, Oct. 29th, at the request of the members of the Trinity Missionary and Theological Association, and addressed a large gathering in Convocation Hall, on the subject of "Missions." The Provost was in the chair and after the usual opening exercises, he introduced the speaker of the evening.

Mr. Stock, in commencing a very interesting and most able address, craved the indulgence of the audience because of the fact that he was suffering from a severe cold and had almost lost his voice in consequence. Notwithstanding that fact, he said he had given three addresses on the Sunday previous and two more on Monday. He expressed great pleasure that he had been permitted to visit Trinity College, and mentioned the fact that the Bishop of Toronto was a friend of 30 years' standing. He referred to the fact that the new Provost of Trinity had come to them from the diocese of Durham, which, Mr. Stock said, was a real missionary centre. Both Bishops Lightfoot and Westcott, had been and were staunch upholders of missions. The latter indeed, had preached the C.M.S. sermon this year at St. Bride's Church, Fleet St., on the occasion of the annual gathering. He mentioned also the names of Canon Tristram and Mr. Fox, both of whom came from Durham, and lived under the shadow of the Cathedral. Each of them were very warm supporters of the C.M.S., and the latter had just been appointed honorary secretary of the C.M.S. in place of Mr. Wigram. On the following day, daughters of both of these men were expected to arrive in Toronto en route for the mission field in Japan.

In speaking of the progress of Christianity in the world he said that Bishop Lightfoot had declared that the progress of Christianity in the 1st century of the Christian era, great as it undoubtedly was, had not been nearly so rapid as it had been in the present century. Bishop Lightfoot, as all who were present knew doubtless, was, whilst he lived, without doubt the greatest authority on Church History in the 1st century. No one would deny that, and such a statement coming from such a man could not be gainsaid.

The real aim of all missionary work, the speaker said, was the evangelization of the world. Having missionary meetings and addresses did not of necessity mean collections. Missionary work was the primary work of the Church. The very last command given by Christ before he ascended up into Heaven was, "Go ye into all the world and preach the Gospel to every creature." This commandment to preach the Gospel has a five-fold record in the Bible, and in this respect it was absolutely unique. It was mentioned by all the four Evangelists and in the 1st chapter of the Acts of the Apostles. Why did the Holy Spirit of God incline the hearts of the writers of these books to write it down in the several records if the command had not been of the greatest importance, and that, therefore, it was so much emphasized. The speaker declared that the work of foreign missions had been much neglected by the Church at large. Plenty of support was given to the cause of Home Missions, but that was not carrying out Christ's last command in its entirety. The disciples were commanded, as the Revised Version has it, to begin from Jerusalem. It was all very well to commence there, but they were not to stay there always, but to go forth into all lands. Mr. Stock gave some

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very interesting details concerning missionary work in India, especially of what he himself had witnessed during his sojourn in that land of two and a half months some three years ago. He said that the missions in India were divided into three classes, viz., medical, educational and evangelistic. The medical missions were extremely useful, as indeed they were in all Mohammedan countries, and numbers of lady doctors were employed in connection with these missions, and in the Zenana missions, who all did very good work. He spoke of the great work being done by Dr. Clark in the medical mission at Umritsar. In connection with educational missions he declared that most of the high caste Brahmins had been brought to the knowledge of God by attending at one or other of the high schools, which had been founded by missionary societies in various parts of India. He gave instances also of the value of evangelistic missions carried on in the country districts amongst the very degraded, speaking especially of the work done by Dr. Clark in this respect. Amongst other experiences of his in India, he mentioned that he had addressed people speaking eleven different languages. He referred to visits that he had paid to Delhi and other large centres of population, and of the good work carried on at Delhi by Mr. Lefroy and the other members of the Cambridge University mission, amongst the Mohammedans. He spoke also of his visit to Palamcottah, in the south of India, where he had found a large church officered entirely by native clergy, and whose congregation was entirely composed of native Christians. Mr. Stock mentioned having met whilst in India, the Rev. Imaduddin Lahiz, D.D., a converted Mohammedan who had once been a Professor in one of the Government Universities, and who, from his great learning and sanctity, had been treated by other Mohammedans with the very greatest respect. This man was now an ordained clergyman of the Church of England, and had written many commentaries on the books of the Bible. A few years ago the Archbishop of Canterbury had, on account of his valuable work in the cause of Christianity, conferred upon him the Lambeth degree of D.D., and this gentleman was the only native in India who possessed this degree. Many other personal reminiscences were mentioned by Mr. Stock but they would take up too much space to enumerate them fully. In speaking of the great variety of the mission work to be found in India, the speaker quoted the well-known verse in I. Corinthians xii. "There are diversities of gifts . . . differences of administration . . . but the same Spirit." In this connection, he dwelt particularly on the second clause and urged upon his hearers the necessity for breadth of views. He said, "Don't be narrow and prejudiced in your views. Wherever you find good work going on in Christ's name, look favourably upon it and help it forward." Mr. Stock spoke of the great necessity there was for the clergy to bring constantly before their people the subject of missions and of preaching missionary sermons. He had, he said, attended during the past summer a meeting of one of the rural-decaneal Chapters which was held by the Lord Bishop of London. He had been allowed to attend this meeting as a special favour, for it was a meeting for clergy and clergy only. The Bishop had spoken to the clergy on the subject of "Foreign Missions" and had told them that it was their duty to preach at least 20 missionary sermons a year to their people, and should not depend upon deputations but be filled with the missionary spirit and knowledge of missionary work themselves. In closing his able and remarkable address, which had lasted nearly two hours, he said that he hoped the time was not far distant when Trinity College would have its representatives in all parts of the mission field all over the world, not merely in one corner of it, for the world was to be won for Christ, and that all its members would take a real and live interest in all missionary work. Before resuming his seat, he asked the prayers of all present for the band of missionaries who were to leave Toronto in a day or two for work in Japan and China, speaking especially of Mr. and Mrs. Shields Boyd, who were going out to China to take the places va-

cated by Mr. and Mrs. Robert Stewart, who, together with others, had been cruelly murdered. The Rural Dean then pronounced the benediction and the meeting dispersed.

C.M.S. MEETING AT ST. JAMES' SCHOOLHOUSE AND AT WYCLIFFE COLLEGE, TORONTO.

Two meetings, each one of them having special features of interest, were held in Toronto on Wednesday, October 30th. The first was a specially summoned meeting of the Woman's Auxiliary, which was held in St. James' Schoolhouse, in order that the members of that association might have the opportunity of hearing from and meeting with five English ladies who were passing through Toronto, en route to the mission field. Four were going to Japan and one to the Diocese of Caledonia. The names of these ladies were Miss Tristram, Miss Fox, Miss Hamilton, Miss Julius and Miss Carlton. Miss Tristram, Miss Hamilton and Miss Julius were returning to Japan after furlough, and Miss Fox and Miss Carlton were going out into the mission field for the first time. Mrs. Davidson presided, and after making a few introductory remarks called upon Mr. Stock, who was present, to say a few words and to introduce these ladies, all of whom are missionaries of the C.M.S. Mr. Stock remarked that mission work in Japan was quite recent in comparison to India. Mr. Williams, a member of the American Church, was the first one to go there as a missionary. He went out in 1859. Ten years later he was followed by Mr. Ensor from England, who landed at Nagasaki. It was only within the past eight or nine years that ladies had gone out to Japan from England, Miss Hamilton and two others going out in 1886. Of the five ladies then present, he said that Miss Tristram, the daughter of the well-known Canon Tristram, of Durham, was engaged in educational work in Japan. Before going to that country she had filled the post of mathematical lecturer at Westfield College, Hampstead, which is a ladies' college in the N.W. part of London. She had in earlier days studied at London University and had taken the B.A. degree there, a degree difficult to obtain, as the standard of the examinations was a high one. She was now stationed at Osaka. Miss Julius and Miss Hamilton did a great deal of itinerating work, going about from place to place. Miss Fox, who was a daughter of the new Hon. Secretary of the C.M.S. (the Rev. H. E. Fox), was going out as a recruit for the first time. Both Miss Tristram and Miss Fox came from the city of Durham. Miss Carlton was going out to work under Bishop Ridley, in the Diocese of Caledonia, at a place called Alert Bay. Mr. Hall is the missionary in charge of that station. The five ladies were then severally called upon by Mr. Stock and were introduced by him to the audience. Each one made a few remarks, those who were returning dealing with various phases of work in their particular mission field.

Miss Hamilton was the first to speak and said that she had lived in Japan for eight years. Many people had asked her when in England, "Why go back to such a civilized country as Japan?" Japan certainly was civilized, but it was a civilization without any Christianity. Buddhism and Shinduiism were to be found in all the towns, and in many of the villages idols of wood and stone; and idolatry was practised far and wide. The Japanese people, as a whole, were fast losing faith in their own religions, and were seeking after light. Many were lapsing into a state of infidelity, for neither Buddhism or Shinduiism satisfied them. Neither of these religions hold out any hope of a hereafter. Miss Julius commenced her remarks with the query, "Why should we go out as missionaries?" and she gave three answers to her question: (1) Because Christ commands us to go; (2) Christ loved and prayed for the heathen; and (3) The heathen need Christ. She said that in Japan the educated people lived almost altogether in towns, and that women, in many parts, could only be reached by women. Miss Fox spoke next in order in regard to the great necessity which there was for men and women to go out into the mission field. Those who interpreted God's command aright, "Go ye into all the world," etc., could not help going out. There was no bravery in going out. They would be as much obliged to go out as a general is to lead his troops when going to fight against an enemy. The love of Christ was the only real motive in the heart of a true Christian, and it was that which constrained all missionaries to dedicate their lives solely to the service of God in the foreign field far from home and friends. She ended with a strong appeal for real Christian work amongst all Christian people both at home and abroad. Miss Carlton spoke very much in the same strain. Miss Tristram gave some particulars of her work in Japan. She said that her school was looked upon by the Japanese in very much the same light as an ordinary high school. It did not matter to them whether the Bible was taught or not. "Of course," she said, "in our schools we make the teaching of the Bible

the chief feature." Miss Tristram said that they had five different schools in different parts of Osaka. Many of the children attending these schools had become Christians and had been the means of bringing their parents under the influence of the Gospel. The English were so few in comparison to the vast numbers of the natives. They could not themselves do much, but had great faith in the work and influence amongst their own people of the native Japanese. Miss Tristram related several personal experiences of her work in Japan, and closed by asking that their work be remembered constantly in prayer urging upon all, at the same time, to keep near to God and to hear His voice. Then would God give them a real blessing.

In the evening a densely crowded meeting was held at Wycliffe College for the purpose of meeting for the last time the Canadian missionaries who were to start next day for China and Japan respectively. There were present the Rev. J. Cooper and Mrs. Robinson, Mr. Saiki, a native Japanese catechist, who was returning home together with Miss Young and the Rev. J. Shields and Mrs. Boyd, all three of whom were going out for the first time, the former to Japan and the two latter to China. Mr. Hoyles, Q.C., presided, and with him on the platform, besides the Canadian missionaries, were Mr. Eugene Stock and the five English ladies, together with the Rev. Septimus Jones, Canon Sanson, J. O'Meara, H. C. Dixon, and others. Mr. Hoyles and Mr. Stock said a few words, and then each of the five English ladies made a few remarks, Miss Hamilton speaking about the work amongst Japanese women, and especially of the work of the native Christian women. The door, she said, was now open for all kinds of mission work in Japan. Miss Julius spoke about the Bible Women's Mission Home in Osaka, where native Christian women are trained, and of which she was in charge for some time. In connection with this Home are two or three Sunday schools in which these women teach week by week. The native women remain in this Home for two years, and at the present time there are about ten women in the Home. Miss Tristram spoke on the word "Responsibility," saying that this responsibility lies on all. It is a great responsibility indeed to be allowed of God to preach the Gospel. How can this responsibility be borne? Put trust in God and respond to the ability. So long as this be done, God will work in us and with us. Miss Fox and Miss Carlton asked for the prayers of all in going out for the first time. Mr. Hoyles then called upon the Canadian missionaries to say a few words of farewell. Mr. Robinson expressed great thankfulness to God for the work which had been already done during the past seven years. He said that there was still great need for more workers, and said that three clergy and ten more ladies were needed at once. Mr. Boyd said how much he had been comforted in this sad time of leave-taking by a verse of Scripture sent to him by a friend in England, viz., "Under His shadow we shall live among the heathen," Lamentations iv. 20. He closed by urging upon his hearers the very great need that there is for more workers in China, "where," he said, "1,400 people die hourly who have not heard the Gospel message." Miss Young and the Japanese native catechist also spoke.

Mr. Eugene Stock then delivered a valedictory address to the five English ladies of the C.M.S., giving them as his motto, *not* Judges viii. 4, "Faint yet pursuing," but II. Cor. iv. 1 (the last clause), "We faint not," and again, verse 16, "For which cause we faint not," to end of the chapter. As the 8th of Judges is all about Gideon, so the 4th of II. Cor. is often spoken of as the Gideon Chapter. He gave them also the last verses of Isaiah xl. from the 28th verse to the end. Mr. Hoyles gave the valedictory address to the Canadian missionaries and gave to them Titus ii. 13 (Revised Version) as his last words, viz., "Looking for the appearing of the blessed hope." The meeting, which was brought to a close by the singing of the hymn, "God be with you till we meet again," was of a very solemn character throughout. The Rev. Canon Sanson dismissed the people with the benediction, and the large crowd slowly dispersed. This meeting will always be a memorable one in the annals of Wycliffe College and those who were present, and will never be forgotten so long as they shall live. Many people at its close thronged around the outgoing missionaries to wish them a heart-felt good-bye and God-speed.

MISSIONARY WORK IN JAPAN.

The following is an extract from a letter of the Rev. F. W. Kennedy, who, with his family, has just gone to a new missionary station in Japan, in the city of Matsumoto, Cho: "You see by the heading of my letter that we have left Karaisawa, and that we did not return to Nagano, but have made a start at last for ourselves. Let me describe our journey here: On Tuesday, the 25th September, we left the mountain resort in the pouring rain. The train arrived at Uyeda at six o'clock in the evening, and we went to the house of a Mrs. Brocaw, who, with

another lady missionary, works there. She is a Presbyterian, and very kindly asked us to spend the night with them. As it was raining in the morning we did not get away as early as we expected to, but made a start at 7 a. m. It kept fine till we got to the top of the first mountain, when it began to rain again. As it was impossible to stay here, when we had finished lunch we continued our journey. It was rather dangerous, for she (Mrs. Kennedy) and her mother were being drawn in juriskishas and in a number of places the road was washed out. There were four men to each vehicle, two pushing and two pulling, and often I had to give a hand to help. My Japanese teacher was with me and made himself very useful. We got to the top of the second pass about 7 p. m., and it got very dark. I felt very nervous, for the road led down by the side of the mountain, and the least mistake on the part of the men would have thrown the juriskishas some thousands of feet down the side. I continually warned the men to be careful, and walked on the outside of Mrs. Rowe's juriskisha, whilst Okugawa Sam looked after her. In this way if the inner wheel caught in a stone I could keep the thing from tipping. We got along beautifully till we were near the bottom. As the road had become safe I walked ahead, when suddenly I heard a scuffle and scream, and when I turned I saw Mrs. Rowe going out headfirst. On crossing a small stone bridge the wheel had struck a stone and tipped the whole affair over. I was afraid she was killed, for she fell on her head in the water, which, fortunately, was only a few inches deep. But after a good deal of scrambling I got her on her feet; she was very much frightened and bruised. After another hour's ride on the level we arrived at our new home. I was very tired, for we had come over thirty five miles, and I had walked thirty. We expected to have a nice dinner waiting for us, for we had sent the cook on the day before. But what was our disappointment to find nothing to eat, for our goods had not arrived. We gathered together the few fragments of lunch that remained, and dividing it tried to make a meal. Our goods did not arrive for three days, and we lived on rice, Japanese bread and coffee, which Ito (their Japanese servant) managed to buy. You see, although this is a large city, yet they have not foreign food for sale in the shops. The first night we slept on the floor. After that I got the beds together, which had come from Nagano, with some quilts. We had no sheets, no table cloth, a spoon and some dishes we borrowed from Mr. Kakuzen, the Japanese deacon who lives here. I tell you what it is, if it were not for the 'Blessed News' we have come to tell—if it were not for our Master, we would feel dreadfully lonely. We seem further from our friends than ever, having those dreadful mountains between us and the railway, and being the only foreigners in the place. Our house is very small, it has seven rooms and a kitchen (this sounds big). But each room is only 9 x 12 and the ceiling only 6½ feet high. It is on the outskirts of the town and in a quiet place, houses on each side, but none at the back. We can look right over the rice fields to the mountains. In the front of the house, a few feet from the gate, is the outer moat of the castle. The old building is falling to pieces, only one tower being left, and this we can see from our upstairs' windows." But while these extracts from Mr. Kennedy's letter show that the missionary's life is not without its hardships, the following notice of his arrival in Matsumoto, translated from one of the local Japanese newspapers, indicates that they will be kindly received and welcomed in the city: "The Rev. F. W. Kennedy and family have arrived in town to live. He is from Toronto, Ontario, a graduate in divinity of Trinity University. He worked for a time at Bolton, and then came to Japan as a missionary the eleventh month of last year. Since then he has lived in Nagano. He has come now to work with Mr. Kakuzen of the Nihon Sei Kokwai (Japanese Holy Catholic Church), and as he has been in Japan only a few months converses very well."

THE GENERAL CONVENTION OF THE AMERICAN CHURCH.

PART III.

(From Our Own Correspondent).

On Monday, October 14th, the eleventh day of the Convention, a message was received in the Lower House from the House of Bishops concurring with them into erecting Northern Michigan as a new diocese. Another message received named as Church University Regents the Lord Bishops of Albany, Minnesota and Kentucky; the Revs. Morgan Dix, Greer, Huntington and Potter, and Messrs. Dresler, Garnet, George Vanderbilddt, Spencer, Trask, and Silas McBee. On resolution of Rev. Dr. Rhodes, of Southern Ohio, a most cordial vote of thanks to the people of Faribault, and Bishops Whipple and Gilbert, together with Mr. Roswell Miller, President of the Chicago, Milwaukee and St. Paul Railway, was

unanimously passed, for their kindness and courtesy in connection with the expedition taken part in by the members of the Convention on the previous Saturday. This was passed by a standing vote. Various matters were then discussed in connection with the revision of the Canons. Amongst other things, it was moved by Judge Prince that missionary districts should be represented on the floor of the House by properly accredited lay delegates, each missionary district to be represented by one lay delegate, and that these delegates should have all the privileges of the members of the Lower House except that of voting. This was carried after an amendment had been offered by Mr. Goddard, of Rhode Island, who asked in his amendment that the same privileges be accorded to representatives of the Church in Europe. It was decided, after some discussion, by a unanimous vote on the motion of Dr. Blanchard that the word "primate," in sec. 2 of message 9 from the Upper House, should be struck out, and the words, "presiding officer of the House of Bishops" be substituted therefor.

At the commencement of the afternoon session, Dr. Smith, of Baltimore, the venerable chairman of the committee on Church Unity of the General Assembly of the Presbyterian Church, who had already been received and cordially welcomed by the Upper House in the morning, was given a similar welcome by the members of the Lower House and invited to a seat on the platform. The next matter of importance was the adoption of the entire two sections of the Constitutions 1 and 2, by an almost unanimous vote. The whole of the remainder of the day's session was taken up with discussing further amendments in the Constitution. The House then adjourned.

The first business introduced on Tuesday morning in the Lower House was the report of the trustees of the General Theological Seminary, which was presented by the Rev. Dr. Little of Delaware, who declared it to be the most encouraging which had ever been presented. A number of messages were received from the Upper House relating to various matters, some of which were concurred in by the Lower House, whilst others were referred to special committees to be dealt with. The adjourned debate upon the proposed amendments of the Constitution were then proceeded with. After some further debating Dr. Hoffman moved that the consideration of message 18 of the Upper House, together with its succeeding messages containing proposed amendments to the Constitution be deferred until the next General Convention. Mr. Packard moved that this same message 18, together with its succeeding messages, be referred to a committee of the Lower House consisting of six clergymen and six laymen, who should report at the next Convention, and that such report should be published at least six months prior to the meeting of the said Convention. Dr. Davenport moved in amendment, "That the House of Bishops concurring, all messages from the House of Bishops on the revision of the Constitution and Canons . . . be recommitted to the Joint Commission on Revision, which should report upon same at the next Convention." Dr. Hoffman's resolution was first put to the House and it was lost on a vote of 101 for to 190 against. Dr. Davenport's amendment was also lost. Dr. Parks, of Pennsylvania, then moved to amend Mr. Packard's resolution by inserting the words, "except message 19." In this form the motion was carried, as amended, by a vote of 187 to 90. A recess was then taken for lunch. When the Lower House reassembled the President announced as delegates to the Canadian Synod, the Revs. Dr. Green of Iowa, C. F. Sweet of Maine, and Messrs. Woolnooth of Nebraska, and Peter White of Northern Michigan. The House then went on to discuss the provincial system. The Rev. Dr. Hoffman gave an explanation of that which led to the action of the Joint Commission in introducing this question into the consideration of their report. This commission reported strongly in favour of the Church in America being divided up into provinces, for at the present time it was too unwieldy for one thing, and it would expedite Church matters greatly in America if the dioceses were divided up into smaller provinces. It would be a cause of strength to the Church and not a hindrance. The question of how the Church should be divided up into provinces led to three methods being suggested, viz., (1) That contiguous dioceses should organize themselves into a federated province. This plan had already been tried in New York, Pennsylvania and Illinois. It had proved a success in the latter State, where three dioceses had been federated into a province, but had not been at all satisfactory in the two former; (2) That the General Convention should unite dioceses in any single State into provinces. This might work well in large States like New York or Pennsylvania, but not in such States as Rhode Island; (3) That the General Convention should divide the Church into provinces some six, eight, ten or a dozen, as should seem fit, and that the boundaries of these provinces might be enlarged or changed from time to time, provided that there were not less than five dio-

ces in a province. The conclusion definitely arrived at by the Joint Commission was that the General Convention should divide the Church, not compulsorily, but should so plan as to allow every diocese to come in or not as it sees fit. Mr. Nash, of New York, who was also a member of the Joint Commission, spoke at some length upon the matter. He had objected, and still did object strongly, to the plan of dividing the Church up into provinces, declaring that it was a pure experiment and nothing else but an experiment in ecclesiastical history. The Rev. Dr. Huntington argued in favour of the provincial lines being identical with the civil lines. Dr. Carey, of Albany, declared himself to be in favour of the provincial system as being one which is well adapted to the needs of the Church in America to-day. He said: "We must not be content with the past, but must adopt measures and methods which will promote the life of the Church in the present." He believed the great safeguard of the liberties of the Church was in the provincial system, because it distributed the power of the Church. Dr. Egg, of Central New York, Dr. Fulton and Dr. Morrison of Albany, also took part in the discussion. No definite action was taken by the House in the matter. A number of messages were received from the Upper House. On Wednesday, October 16, the thirteenth day of the Convention, the Rev. Dr. Hodges, of Maryland, and the Rev. Dr. Christian of Newark, presented reports concerning the General Theological Seminary and the regularity and validity of the Orders of the Church of Sweden respectively. The latter was the report of a Joint Committee of both Houses, and the resolution in substance submitted by them was to the effect that no minister of the Church of Sweden be permitted to officiate in any of the churches belonging to the American Church, until he shall first of all have received at the hands of a bishop the orders of a deacon—the third order of the ministry having been entirely rejected as a holy order in the Swedish Church. Reports were then presented dealing with the title of the Book of Common Prayer, both majority and minority. Further messages were received from the House of Bishops.

The consideration of the provincial system was then continued. Dr. Taylor of Springfield, and Dr. Spalding of San Francisco, made long speeches, both declaring their belief that the provincial system was needed. It was finally decided, on the motion of the Rev. Dr. McKim, that message 19, which dealt with this question, together with all proposed amendments thereto, be referred to the same committee to which all the other amendments relating to the Constitution had been referred. This motion carried *nem con.*

At the afternoon session the committee on the state of the Church recommended that the resolution of Mr. Sowden, of Mass., suggesting the appointing of an Office for Independence Day, be transmitted to the House of Bishops, asking at the same time that its prayer be endorsed. This resolution was adopted. The whole of the remainder of Wednesday's session, as well as that of Thursday, was taken up in discussing matters pertaining to the order and discipline of the Church and the reception of reports. The two Houses met in joint session to receive the reports, the first of which was on the subject of "Christian Education," and was presented by Bishop Gailor. It emphasized the importance of plainly asserting the principles of our historic faith and causing them to pervade the instructions of the children. The first recommendation contained in the report was for constant, systematic and enthusiastic work in the Sunday-schools. The report mentioned that there were six Church colleges and one Church university in the United States, all of which were doing a great and noble work. They were not behind any secular institutions in the gaining of honours, and their graduates were winning laurels in all departments of work all over the world.

The second report, from the Church University Board of Regents, was read by the Rev. Dr. Austice and it dealt with various educational matters. A resolution offered by the Rev. Dr. Fulton, that "This Board be requested to consider the expediency and feasibility of a union of the various divinity schools in an organization in connection with the General Theological Seminary," was carried, and the meeting adjourned.

A most important debate, which had been commenced prior to the entrance of the bishops, upon "Christian Unity," was then proceeded with, in which Dr. Jewell of Milwaukee, Dr. McKim of Pennsylvania, Dr. Christian and Dr. Huntington of New York, took part, together with two or three others. The debate occupied the entire afternoon's session.

On Friday, October 18th, a message was received from the House of Bishops at the morning session, dealing with the consecration of bishops. It was presented to the House by the Very Rev. Dr. Hoffman, and in it the Rev. P. T. Rowe, of Sault Ste. Marie, Mich., was nominated to the See of Alaska. A report was presented by Dr. Nelson dealing with the Church Hymnal. Matters connected with the missionary council were discussed. Various canons, as amended, were discussed and passed. Others

again, were referred to the committee on the Constitution and Canons, who are to report at the next Convention.

An announcement was made by the Very Rev. Dr. Hoffman that the Upper House had consented to the formation of a new missionary district in Japan, which should be known as the Diocese of Kyoto, and nominating as its first bishop the Rev. J. M. Francis. The recommendation was referred to a special committee to report upon.

The resolution of the committee on amendments to the Constitution was adopted by a vote of dioceses and orders, there being no vote in the negative.

A number of other resolutions were adopted, amongst others a resolution of Dr. Parks, of Massachusetts, directing the committee on the Hymnal to print in future editions of the book the hymn known as "America." The Rev. P. T. Rowe was unanimously elected to the missionary bishopric of Alaska in compliance with the nomination received from the Upper House, and it was further agreed, after some discussion, also in compliance with the wishes of the members of the Upper House, that a missionary diocese of Duluth should be erected out of the Diocese of Minnesota. A number of messages were received from the Upper House, and were read, one of them, No. 72, non concurring in the resolution for setting forth at this time a form of prayer for the Fourth of July. The ground of non-concurrence was that, at the present time each bishop had the privilege and right to set forth a form of his own.

The remainder of the afternoon was taken up in discussing a resolution of Judge Prince, relative to the uniform printing, in the American Book of Common Prayer, of the human name of Our Lord, i.e., the name Jesus. In the evening, another meeting of the Board of Missions was held in Gethsemane Church, the Lord Bishop of Albany presiding. A resolution, presented by Dr. Lanford, appointing a committee of three bishops, three priests and three laymen, to consider means for assisting disabled clergy, and supporting the families of those missionaries who had died in the foreign field, was unanimously passed. Bishop Peterkin read the report of the American Missionary Society, which was of a very encouraging nature. The Lord Bishop of Kentucky, chairman of the Board of Managers, presented a lengthy report. Thanks, he said, were due to God, that the year was ended without debt. For the year ended September 1st, 1893, \$358,246 had been contributed for missions; in the following year \$370,174, and for 1896, \$443,813. There had been a steady increase in the number of parishes which had contributed to mission work last year, there being no less than 3,506 such parishes and missions. Much interest was evinced in the project of erecting a school for the negro population, the Bishop of Florida made a strong bid for it to be erected in his jurisdiction, and declaring that there were 150 acres of land which could be given for that purpose in his diocese. A resolution was carried authorizing a map to be obtained showing the missionary jurisdictions of the Board, the same to be used in the Convention, also a motion that charts be obtained for use in the Sunday-schools, showing the missionary fields. Another motion was carried that the Board of Managers be requested to appropriate \$70,000 for work amongst the negro population during the next three years.

The Board, after transacting a little further business, adjourned.

At the opening of the morning session on Saturday, October 19th, the chairman of the Lower House announced the names of those who would compose a number of committees dealing with various matters of importance. Several committees reported, and their reports were discussed and adopted.

An interesting discussion then arose upon the report of the committee dealing with the consecration of bishops to whom the question of establishing a new diocese in Japan, with its headquarters at Kyoto. This had been recommended in a message sent by the members of the Upper House, who had further recommended that the Rev. J. M. Francis, a priest of the missionary diocese of Tokyo, Japan, be appointed thereto as its first bishop. After a full discussion both recommendations were negatived by a vote of 37 for to 52 against.

A number of further messages were received from the House of Bishops which referred to matters which had already been discussed in the Lower House. In one of them, message 84, the bishops dissented from the members of the Lower House who had asked for the insertion in the Church Hymnal of the hymn, "My Country, 'tis of Thee." The reasons assigned were expense and inconvenience.

The House then adjourned.

(To be continued.)

—The meaning, the value, the truths of life, can be gained only by an actual performance of its duties; and it is a denial that truth can be learned and the soul saved in any other way.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

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

OSNABRUCK AND MOULINETTE.—The harvest festivals in the three churches of this parish, and in the little chapel on Bambarti Island, passed off in a very satisfactory manner. The churches were all beautifully decorated, the number of communicants large, and the offerings very liberal; the largest collection given being that of St. David's, Wales, namely, over \$130. Christ Church, Moulinette, has been further improved at the cost of \$70, and funds have been contributed for providing brass bracket lamps for the sanctuary. The scholars of St. David's Sunday-school have presented a very handsome polished brass font ewer to St. David's, and the rector solemnly offered and dedicated it at a children's Catechetical Service on Sunday, October 27th. The Wales W.A. are continuing their good work with undiminished zeal. They have just sent a bale, value \$89 62, to the Rev. J. Sanders, Bircotasing, together with \$10 in cash; and also a bale, value \$33, to the Pigan Mission Home, where they are supporting an Indian Boy. These bales included a number of quilts made by some of the young girls and others in the Moulinette part of the parish. We are happy to say that the missionary spirit of our people, young and old, is on the increase.

KINGSTON.—A somewhat scandalous neglect of duty has agitated Kingston. A funeral was to take place on the day of the unveiling of the Sir John A. Macdonald statue, and was inadvertently set for the same hour. Four Methodist ministers, two Presbyterian students and a priest of the Church pleaded prior engagements, and the service was ultimately read by the undertaker. All of those who declined to serve were seen at the unveiling of the statue.

The semi-annual meeting of the Ruri-decanal Chapter of Frontenac took place on November 6th and 7th. At the opening service an excellent sermon was preached by the Rev. J. K. Macmorine, who pointed out that the apparent failure of the means of grace in many cases was only part of the imperfection which is universal in this world since the beginning of sin. He quoted a remarkable sentence of Paul Bourget's, to the effect that he looked on Christianity much as Pasteur looked upon his inoculation against hydrophobia. The manner of action could not be understood, but as a matter of experience it was found that the inoculation gave a certain immunity from the disease. Similarly, said Bourget, I find that faithful Christians are, to a great extent, protected from the contagion of moral evils.

A Church pervert to Presbyterianism made a vicious attack upon St. George's Cathedral, re the matter of the hospital collections in 1894, in the columns of the *Daily News*. He was replied to by several Churchmen, one of whom complains that the hospital report does not always acknowledge gifts received, and applies to the English Church a nickname to which it is well-known they object. General disgust has been expressed at the attack, and several persons have withheld contributions in consequence.

KINGSTON.—On Thursday morning the ruri-decanal chapter of Frontenac met for business at 10.30 a.m. The Rev. Rural Dean Carey reported that on the whole the work of the deanery was progressing satisfactorily. The needs of one or two weak spots were fully discussed and it was determined to ask the mission board to seek the Archbishop's sanction for the appointment of a travelling missionary to work the district lying between the missions of Loughboro, Sharbot Lake and Flinton. After reports of the various parishes had been made by the incumbents thereof, the Rev. H. Blacklock read a paper on "The Ideal Sunday School." One very useful point recommended was the keeping of a "continuation register" containing the names of those who left the school with a space for their after history. He had known this to be of the greatest service. Punctuality of teachers was an essential, and also what the reader called the circular plan of instruction, all the lessons being given by the clergyman to the teachers, and by them to their classes and so back to the clergyman as catechist. In the discussion which followed many practical difficulties especially in country schools were spoken of, such as the scarcity of teachers, difficulty of securing attendance of children living far from the church, etc. The Rev. G. Beamish spoke in warmest admiration of the work done at All Saints' through the Children's Mission. The catechizing had done excellent work and he had noticed that the All Saints' children who were instructed every Sunday on this plan answered well, while others were unable to do as much. The consensus of opinion was that catechizing after the second lesson at every service

would be the best means of teaching both children and parents who were scarcely less interested than the children in such instruction. The Rev. R. W. Rayson said that the average attendance of children at the Mission Catechism had been over 100, and 65 had attended every day for 10 days from 4.15 to 5.15 p.m. in spite of the days' school work. Several of the country clergy promised to endeavour to start regular religious instruction once a week in the public schools of their districts if the trustees would sanction the reduction of ordinary school work on those days as permitted by law. The spread of Christian Scientism was next discussed and instances of supposed cures which had proved to be only temporary were cited by nearly all present. No genuine case of cure could be discovered. Those who were influenced were mostly chronic cases who after a while became disgusted and either lost all faith or returned to the Church.

The Rev. Mr. Lipton, of Wolfe Island, has built two spires on the same church within a year. The first was demolished by the storm in September last. He was referred to at the chapter meeting as a most aspiring priest.

BELLEVILLE.—The Rev. L. Smith, late curate of St. Thomas' Church, Toronto, is now curate of St. Thomas' here.

TORONTO.

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

St. Matthew's branch of the W. A. has organized for the winter season. At the first meeting, just held in De Grassi street school room, there was a very large attendance of ladies. Mrs. Summerhayes was elected president for the year, Mrs. Booth, vice-president; Mrs. Vick, treasurer; and Mrs. Shore, secretary.

St. Matthias.—Owing to the continued illness of the rector the Rev. R. Harrison, he has made temporary arrangements with the Rev. Wm. Carter, from the West Indies, who is here on a visit to his parents.

Investment Committee, Synod Office, 3rd October, 1895.—REV. and DEAR SIR.—Enclosed I hand you an appeal for assistance towards the Episcopal Endowment Fund on which the Bishop is dependent for his annual income. This income, as you will see is now reduced from \$4,000 to \$3,289.80, and the Committee appeal to all Church members to provide the capital which will enable them to fulfil the Church's obligations to its Diocesan. Will you kindly take steps to have your parish canvassed through your Lay organization or otherwise, and so give all an opportunity of joining in this good and most necessary work. There is no limit to the amount of the subscription, the desire of the Committee being to enlist every member of the Church in the cause. Should any subscribers desire to postpone payment for a time, a column is provided in the subscription list in which the date of payment can be entered, but this should not extend beyond 1st of May next, except in the case of large subscriptions, when the amount can be spread over three years. The Committee would urgently request that the list of subscribers and the amount collected may be forwarded to Mr. Kemp, at the Synod Office, not later than 1st December next. Trusting to your active sympathy and cordial co-operation. I am, yours faithfully, (for the Committee).

A. H. CAMPBELL, Chairman.

Rural Deanery of Toronto.—Opening service and preliminary meeting of this Deanery, were held in St. Philip's Church on Monday, Oct. 28th. There was a celebration of Holy Communion at 8.30 a.m., the Lord Bishop being celebrant. A devotional address was given by the Rural Dean on the text, Hebrews iii. 1 and 2. About 30 clergy were present. After the service the members of the Deanery adjourned to the lecture hall, where breakfast was partaken of, after which a meeting to arrange the programme for the season's work was held in the committee room. The Lord Bishop opened the proceedings and addressed a few words of counsel to those present, after which the Rural Dean introduced the Rev. A. W. McNab, who spoke on the present position and prospects of St. Alban's Cathedral, urging all present to assist him in his efforts to relieve the present distress. The consideration of the programme was then taken up, and it was passed in the following form: Monday, November 18th.—The Place of Amusement in the Christian Life. Monday, December 2nd.—1. Report of a committee to discuss the holding of a mission by the Rev. Hay Aitkin, 2. Report of Committee on "Marriage Law of Ontario. Monday, January 13, 1896.—The raised standard of Holy Orders and Divinity degrees. Monday, January 20th.—The Gutenberg System. Monday, February 3rd.—1. Lay Helpers' Associations, Mr. H. H. Dymond, 2. Church Clubs

Rev. Canon DuMoulin. Monday, February 10th (or some other convenient date)—Quiet day for Clergy. Monday, March 2nd—Parochial Missions, Rev. A. W. McNab; Rev. F. H. DuVernet. Monday, April 13th—The Canadian Church in relation to Foreign Missions. Monday, May 4th—Parish Visiting. Monday, May 18th—Kidd's Social Evolution. Monday, June 1st—Our Diocesan Beneficiary Funds (Conference with Laity), Rev. S. Jones.
F. G. PLUMMER, Secretary.

STRETSVILLE.—*The Rural Deanery of Peel.*—The regular quarterly meeting of the Chapter of this Deanery was held on the eve of All Saints (Oct. 31st) 1895. There were present the Revs. Rural Dean Swallow, Canon Tremayne, E. W. Pickford, J. Hughes-Jones, and H. O. Tremayne. Proceedings were begun with a celebration of the Holy Communion in Trinity Church, the Rev. J. Hughes-Jones being the celebrant. After the celebration the Chapter convened in the school-room, the Rural Dean in the chair. The Rev. G. B. Morley handed in his resignation of the office of secretary-treasurer of the Chapter, which was accepted with regret and the thanks of the Chapter were voted to him for his faithful and efficient services during the six years he has held the office. The Rev. H. O. Tremayne was elected to fill the vacant position. Arrangements were then made for holding the annual missionary meetings throughout the Deanery during the week beginning January 20th, 1896, and the secretary was instructed to prepare and have printed a pamphlet for distribution setting forth the nature and extent of the mission work within the diocese. Short historical sketches of their various parishes were then given by the clergy present, and much valuable and interesting information was elicited concerning the early days of the Church in the Deanery. Evensong was said by the Rev. Rural Dean Swallow in Trinity Church at 7.30, the lessons being read by Rev. Canon Tremayne. The sermon was preached by Rev. H. O. Tremayne. The next meeting of the Chapter will (D. V.) be held on Jan. 9th, 1896; the place of meeting to be arranged for by the secretary.

NIAGARA.

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

DUNVILLE.—The Rev. L. J. Woodroffe, of Homer, preached at both morning and evening services at St. Paul's Church here, on Sunday, 27th October. The W. A. are now hard at work for their bazaar to be held the third week in December, and from present indication it is to be a grand success.

ARTHUR.—The Lord Bishop of Niagara, arrived at this place on Wednesday, the 30th of Oct., and held a confirmation at Grace Church, when the Rev. S. Bennetts presented fifteen candidates. This is the second class within six months. In June, His Lordship confirmed 24 at St. Paul's Church, Demascas, making in all 39. On Thursday morning, His Lordship drove to Demascas to consecrate St. Paul's Church. At the church gate was flying the British ensign which could be seen for miles. The following clergy were present: Rev. J. H. Fletcher, Grand Valley; Rev. M. W. Britton, Dunville; Rev. H. J. Leake, Drayton, and the Incumbent of St. Bennett's. The petition for the consecration was read by James Corbett, people's warden. The Bishop then went on with the consecration service, placing the deeds on the Lord's table. Then followed the Holy Communion. His Lordship preached from the text, "My House shall be called the House of Prayer." After the service the Bishop and clergy were entertained by the congregation in the Township hall. This parish is to be congratulated, they have had two churches consecrated within three years, Grace Church, Arthur, Nov. 10th, 1892, and St. Paul's, built and consecrated since that date.

DAMASCUS.—The pretty new church at Damascus, was consecrated by the Lord Bishop on Thursday, 31st October. Revs. H. J. Leake, M.A., Drayton; J. Fletcher, Grand Valley, and the Incumbent Rev. S. Bennetts were present. The service was read and a sermon was preached very impressively by His Lordship. At the conclusion of the ceremony a dinner was given by the ladies of the congregation in the Township hall near the church. Speeches were made by the Bishop and the clergymen present.

DRAYTON.—The annual Ruri-Decanal Conference of the Lord Bishop with the clergy and laity was held here on Tuesday, 29th October. All the parishes were represented except St. George's, Guelph, Orangeville and Grand Valley. An interesting paper on "Statistics," prepared by Rev. W. R. Clark, was read by His Lordship. During discussion thereon, the Bishop enjoined that the clergy always have a class in preparation for confirmation, which should be taken in hand immediately after each confirma-

tion service. Rev. M. W. Britton, of Dunville, read a paper on "Catechetical Instruction." He emphasized its importance. There should be careful preparation. The illustration inculcating the subject matter should be simple and clear. The ladies of the congregation provided a bounteous repast. We must not forget to mention the Union Jack which fluttered gaily in the parsonage grounds in honour of the Bishop's visit.

HURON.

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

THORNDALE.—On the 22nd ult. we were favoured with a visit from Mrs. Baldwin, as President of the Woman's Auxiliary, who held a meeting of our local branch in the afternoon. A good attendance highly appreciated her earnest and inspiring remarks. Sixteen members were enrolled with every prospect of their number being largely increased. In the evening the church was crowded to hear Mr. Eugene Stock, of the C.M.S., who presented the cause of foreign missions in a very interesting and forcible manner, especially emphasizing the responsibility resting upon our Church in Canada of rising to her privilege of direct effort in this great cause. The writer feels assured of great and lasting good resulting from these meetings, which have done much to arouse increased missionary zeal and awaken an interest on the part of many who have hitherto been indifferent to the pressing needs of the foreign field. A junior branch of the Woman's Auxiliary is being formed under very encouraging conditions.

KIRKTON.—Rev. Mr. Cooper, recently paralyzed, is reported as being still in a very critical condition.

STRATFORD.—*St. James'.*—Rev. Percy Grubbe, of the English C.M.S., gave a series of Bible readings here in the afternoon of 30th October, and a missionary address in the evening.

One of Stratford's Churchmen, Mr. John Barnett, Mechanical Superintendent of the G.T.R., has one of the finest libraries on the continent—consisting of some 20,000 volumes chiefly rare, and such as attracts the book collector—also some 20,000 magazines, all thoroughly indexed and under immediate control. He has also a splendid collection of portraits taken from steel and wood cuts, and beautifully mounted and trimmed. His speciality is Spakesperian, of which he has some 800 volumes and many original manuscripts.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

SAULT STE. MARIE.—The Rev. Dean Rennison is meeting with every encouragement in his efforts to secure increased accommodation for the rapidly growing congregation of the English church. The need for this may be judged from the fact that were all the congregation to assemble at one time the present church would not hold them. Nearly fifty new members have joined since spring. Mr. Rennison has been assured from various sources that his hands will be upheld in the work. The dean does not consider it necessary to await the advent of the Grand Trunk Railway before enlarging the church. At the best, that is still distant, and the present congregation has already outgrown its limits. As for the Grand Trunk running through the Church property, that is a thing which it is to be hoped the authorities will never permit. The C.P.R. has already cut the town into a narrow strip and if another railway is allowed to come between it and the river the citizens would have to build a second Venice or emigrate, and our handsome public school would fall a victim as well as the church. As a matter of fact, the contingency is not worth considering. The *Courier* wishes Dean Rennison every success in his efforts, and hopes the response will be so liberal that he will be enabled to build a cathedral that will be a credit to the thriving city which must arise here in the next ten years.—*Courier*.

British and Foreign.

It is rumoured that the Bishop of Newcastle will be translated to Chichester.

The Rev. T. D. Lamb, for over 20 years rector of West Hackney, died lately at Oxford in his 80th year.

The Rev. George Vaux, rector of St. Mary's Church, Chatham, has been appointed vicar of Aylesford, Kent.

The Principalship of Wells Theological College, vacant by the appointment of Prebendary Gibson to the vicarage of Leeds, has been conferred upon the Rev. Dr. Hugh Penton Currie, the Head of St. Stephen's House, Oxford.

The annual "Lion" sermon was preached recently by the Bishop of Southwark in the Church of St. Katherine Cree, city of London.

The Bishop of Ely, dedicated the new chapel of Selwyn College, Cambridge, the Archbishop of Canterbury preaching the sermon.

The Bishop of London has appointed the Rev. J. H. Pilkington to the rectory of Holy Trinity, Paddington, in succession to Prebendary Moore.

The Rev. Alfred Caldecott, B.D., Fellow and Senior Dean of St. John's College, Cambridge, has been appointed rector of North and South Lopham, Norfolk.

The death is announced of the Rev. Charles Bury, one of the oldest clergymen in the Church of England. He was in his 93rd year and had been in Holy Orders for almost 70 years.

Dr. Maguire, Dean of Down, was presented lately with an illuminated address and a purse of sovereigns by his Bangor parishioners on the occasion of his reaching the jubilee of his ministry.

Miss Sophia Beedle, who died at the remarkable age of one hundred years and six months, was buried recently at Kensal Green cemetery. She died at Norton in Hales Rectory, Shropshire.

The ancient bone crypt of St. Bartholomew-the-great, West Smithfield, which was opened as a mortuary chapel last June, has aroused a great amount of interest, and has been visited by large numbers of people.

The Rev. Bernard Reynolds, one of the prebendaries of St. Paul's Cathedral, has been appointed by the Archbishops of Canterbury and York, to the post of Archbishops' Inspector of Training Colleges, in the place of the Dean of Chester who resigned a few weeks ago.

On the evening of the day of his consecration at Westminster Abbey, the Lord Bishop of Rochester and the Hon. Mrs. Talbot, entertained 250 of their old parishioners at Leeds at the Bishop's House, Kennington Park, a large number of whom had journeyed especially from Leeds that day to be present at the consecration service.

The body of the late Bishop of Chichester was laid to rest in Chichester Cathedral on Saturday, Oct. 19th. A very large number of people attended the obsequies, amongst whom were the bishops of Salisbury, Winchester, Southampton, Reading, Bishop Selwyn and the Provost of Eton College. The Dean of Chichester and the Archdeacon of Lewes officiated.

The Dean of Canterbury, recently after a short service in St. Anselm's chapel, Canterbury Cathedral, unveiled a new reredos which has just been placed there as a memorial of the late Canon Cadman. The Archdeacon of Maidstone, gave a short address. The late Canon was for 34 years rector of Holy Trinity, Marylebone.

The funeral of the late Mrs. Alexander, wife of the Lord Bishop of Derry and Raphoe, was the occasion of a remarkable demonstration of affection and respect. With few exceptions, all the clergy in the united diocese were present, as also were large numbers of influential laymen. Business in the city was almost universally suspended whilst the service was proceeding.

A large and influential meeting was held recently in Dublin, for the purpose of expressing the sense of the loss which the Church has sustained in the deaths of the Rev. Robert and Mrs. Stewart, and their fellow-workers in the Fuh-Kien mission. The Archbishop of Armagh presided. Lord Plunkett was also present as were several bishops and other dignitaries of the Irish Church.

The Rev. Henry Mitchell, F.S.A., has this year celebrated a double golden anniversary having completed the fiftieth anniversary of his appointment to the vicarage of Bosham, and also on the 4th of Oct. last, he and Mrs. Mitchell celebrated the fiftieth anniversary of their wedding day. A suitable presentation was made recently to Mr. Mitchell in honour of the double event.

The Revs. E. S. Talbot and W. W. Cassells, were consecrated Bishops in Westminster Abbey on St. Luke's Day by the Archbishop of Canterbury. The Archbishop was assisted in the laying on of hands by the Bishops of Winchester, Salisbury, Southwell, Truro, St. Alban's, Lichfield, Richmond, Southwark, and mid-China. The Rev. J. G. Simpson, vicar of

St. Paul's, Dundee, preached the sermon from Ps. cxix. 96.

On the Sunday within the Octave at Selwyn College, Cambridge, a solemn commemoration of benefactors was made after the *Gloria in Excelsis*. (1) of Bishop G. A. Selwyn, (2) of deceased benefactors, special mention being made of Bishop Lightfoot and the Rev. Canon Cooke, who has left his valuable theological library to the College. The old temporary chapel, in which the College has worshipped for the past 13 years, will now be used as a temporary library.

It will be interesting to the many admirers of the late Poet Laureate to know that an organ has been placed in St. Margaret's Church, Somersby, Lincolnshire, bearing the following inscription on a brass plate:—"To the glory of God, and in memory of Alfred, Lord Tennyson, Poet Laureate. This organ was given by subscription to St. Margaret's, Somersby, the church of his birthplace and of his baptism." [It will be news to many to learn from this inscription that Lord Tennyson was born in a church.] The money has been raised by Mrs. Skrimshire, wife of the rector, Dr. Skrimshire.

Archdeacon Cooper was consecrated suffragan-bishop of Warrumbool in St. Paul's Cathedral, Melbourne, on All Saints' Day by the Bishop of Sydney. On the same day, the Dean of Ballarat was consecrated coadjutor bishop of Brisbane. The event was in many ways unique. It was the first double consecration which has ever taken place in Australia. The Dean is the first native born Australian to be raised to the Episcopal Bench. It was, perhaps, also the first time that it has fallen to the lot of a bishop to see his two chaplains consecrated at the same time. All these things served to make the occasion one of especial interest.

A terrible accident took place in the belfry of Derry Cathedral recently. A small bell beneath the big bell, which weighs 17 cwt., was discovered loose, and a Mr. McDermott, who was doing other work at the Cathedral, being informed of the matter, told the verger he would set it right. Having examined the place, he told the verger it would be necessary to have the bell swung mouth up. The verger and another man accordingly went into the ringing chamber below, pulled the bell up, and awaited a signal, which was to be the shaking of the rope, when they were to allow the heavy mass to swing down again. In due course the rope shook, and the men, believing that to be the signal, allowed the bell to swing over and to come mouth down. Evidently Mr. McDermott had touched the rope too soon, as when the bell swung it caught him on the chest, and instantly killed him against the oaken frame. The affair caused a terrible sensation.

Correspondence.

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

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

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

Muddled Reports.

SIR,—Few men speak in public without a knowledge of the risks they run at the hands of the newspaper reporter. I have suffered in England, and elsewhere, but I did not expect to suffer in your columns. When I read in the secular press a condensed report of some remarks I made at the Provincial Synod, in pleading for permission to organize a Synod for the diocese of Algoma, I found little more than a condensed muddle, much to my disgust. But I consoled myself with the reflection that it would be forgotten in a day. I was surprised to find that your paper simply copied from the secular press. This vexed me; for THE CANADIAN CHURCHMAN is supposed to be worth keeping for reference. I keep it. But the proverbial "last straw" has broken me down by appearing in the *Algoma Missionary News* in the shape of the very same nonsense as coming from my lips at Montreal. This is not the fault of the editor, but of one who failed to keep his promise to give a proper report of that which concerned our diocese. Your readers can readily conceive the effect of taking three or four lines out of one of your columns and transferring them to another column. Repeat the operation a time or two, and the treatment given to my remarks will be understood. I did utter all the words recorded, but not in the order and manner given in the press, where their disjointed and fragmentary character

entirely obscures the meaning, as conveyed to the minds of those who did me the honour of listening to and kindly receiving them. I dislike to complain; but I equally dislike to allow such a report to remain on record without a protest.

C. J. MACHIN.

Gravenhurst, Oct. 25th, 1895.

Most Grateful.

SIR,—Will you kindly allow me a small space in your valuable paper to acknowledge the receipt of the following sums on behalf of our church? "A Friend," Fort Erie, Ont., \$10; through Mrs. Hutton, 1018 Sherbrooke St., Montreal; C. P., Toronto, Ont., \$5. Both sums are most gratefully acknowledged. Both Mrs. Tansy and myself are most anxious to finish our church in memory of our dear little boy, who died on Sept. 28th. He was the first to be baptized in the new church, and we would like to see it furnished and completed in his memory. We are not able to do much at present, only to give \$25, owing to our late heavy expenses (we are nearly 20 miles from a doctor), but we are doing all we possibly can for this object. We shall be most grateful for any helps, however small, for the above. Thanking you and our friends for past help.

REV. A. AND MRS. TANSY.

Sumerset, Man.

Aid Required.

SIR,—Will you kindly allow the needs of this mission to be made known? We are building the first church of any kind in this neighbourhood. There are about 30 families in this settlement of whom 15 are Church, but nearly all attend Divine services, which is at present held in two schoolhouses. Most of the settlers have been here about 10 years, and are gradually clearing the land, but they are poor, and not able to build a church without aid from their richer brethren. We are 25 miles from the nearest church or store of any kind and are literally in the back woods. A rough road connects us with the "Soo": You may judge of its roughness when I tell you that we were 8 hours in coming the 25 miles in a waggon, the springs of a buggy would have been broken over the stumps and stones. The people are getting out the logs now for the church, and next week there will be a "raising." Will any of your readers help us? I also should be glad of any books or papers for a library or for myself. There are 200 men in the shanties which I have to visit near here—8 miles away. Literature and illustrated papers for them would be useful. My address is Rev. J. P. Smitheman, Goulais Bay P. O., Sault Ste Marie, Ont.

The Significance of the Harvest Festival.

SIR,—I was perfectly well aware of the other symbolisms of the Jewish and Christian Festivals which Mr. I. Williams, of Whitewood, has interpolated for me in this letter. It is unnecessary, however, to "darken counsel" in making these needless additions to my argument. The point I emphasized was, that Harvest Festivals were not, as many good people even at the present day imagine, some innovation of the latter half of this 19th century, but are a revival or rather continuation of those services of Thanksgiving especially connected with Harvest blessings, which have risen from every sincere heart whether in the Jewish or Christian Church. It is a golden thread of continuity which though hidden for a time, was never broken or lost. At Rogationtide, our hearts are glad with anticipation, at Lammas or harvest festival, with fulfilled blessings. And it is to be remembered that similes must not be pressed too far. They are likenesses of certain things, not the things themselves. The resemblance is often only in some one point for the sake of which the illustration is made. And so Rufinus pertinently says in his Commentary on the Apostles' Creed: "*Cum etiam proferantur exempla, non per omnia tamen similitudinem servare possunt rei illius cui praeberentur exemplum, sed unius alicujus partis, pro qua videtur assumpta, similitudinem tenent.*"

C. SYDNEY GOODMAN.

Lay-Readers.

SIR,—I am perfectly in accord with the general tenor of Mr. Allan Dymond's letter, and think his suggestion, that lay-readers should pass some examination is an admirable one, as in the large number of L.R.'s, now available. We should separate the good from the mediocre, and thereby save our people from much weariness and nastiness of speech." Would it not be a good idea for a number of good pious laymen to form themselves into a Lay-Readers Association, and offer themselves to the Bishop or his chaplain, for examination, and then after passing such examination, to secure the Bishop's special license. Such an association as this would commend itself to both clergy and lay alike. And I also think that lay-readers should not preach

their own sermons, but preach from some volume of sermons to be authorized by the Bishop, as it is not, as a rule, conducive to the welfare of our people that they should have to continually listen to some pet theory, or vapid eloquence of some of these youngsters. And then again, with regard to the students of Trinity and Wycliffe, may I ask, if the fact of their attending the College, gives them a license to serve as lay-readers, as, if so, they certainly ought to be provided with sermons under the supervision of the Provost, or the Professors; and only those who have the art of reading well and distinctly, should be permitted to go out. By following some such suggestions as these and in the hope that these few remarks may elicit some more correspondence on this subject, I am yours faithfully.

RUSTICUS.

Domestic and Foreign Missionary Society of the Church of England in Canada.

SIR,—There appeared in your issue of the 17th ult. a leading article under the above caption, upon which I would crave leave to make a few observations. Whilst I fully concur in all you say as to the great importance of missionary work as an evidence of true spirited life in the Church, and the splendid opportunity which is provided in the organization of the D. & F. M. S. for the promotion of that work—an opportunity which nothing short of spiritual obtuseness can make us neglect—it seems to me that your utterances are chiefly inspired by the wish to advocate a continuance of the system of salaried officials, for some time past adopted by the Board of Management. For this reason I venture to take exception to the implied conclusions your article would lead to. The Board of Management has the matter in hand, and having appointed a committee to consider the legality and advisability of employing a paid secretary-treasurer, I should have been glad to leave the Board to deal with the question without touching upon it in the Church press, but I cannot allow your statements—calculated as they are to prejudice the view of some—to pass altogether without notice. As an indirect argument in support of the view you advocate, you express satisfaction at the increased contributions made the past three years as compared with previous triennial periods; but few will consider that is an adequate reason for congratulation when it is borne in mind, (1) That the total increase upon the previous triennium is only a little over \$10,000, whereas, over \$29,000 was the increase for the triennium ended in 1892; (2) That of the total amount over \$50,000 is to be credited to the W.A., of which a very small portion passed through the secretary-treasurer's hands; and (3) That notwithstanding this increase of \$10,000 upon the whole, a gradually diminishing proportion fell to the disposal of the Board of Management, till, for the year ended 31st July last, after deducting cost of administration, there did not remain \$2,000 at the credit of Domestic Missions to be divided between Algoma, Rupert's Land and the other dioceses of the North-West. Receipts for Foreign Missions, at the disposal of the Board, have also fallen off. After deducting cost of administration, only \$3,774 remained at the close of the last financial year to provide for our Japanese work and aid the great societies to which the Canadian Church owes so much. When these facts are taken into consideration there is little room left for congratulation from the point of view which looks upon the D. & F. M. S. as the fostering guardian of missionary work in this country, its guide and administrator. Its work, in fact, is slipping out of its hands. The W.A. is virtually an independent body and is carrying on its own work with many circumstances which render its title of "Auxiliary" a misnomer. Its funds are increasing and its borders are enlarging, and all honour to the women of the Canadian Church for the zeal and energy and self-denial which have enabled them to effect so much. But their position is nevertheless an anomalous one, and I am sure many of them must feel it to be so, and would gladly be brought into closer relations with the original body. Meanwhile, as they grow, the D. & F. M. S. itself is becoming dwarfed. Then there is the question of appropriations on which I cannot now trespass on your space to do more than refer again to the fact that they are increasing year by year. How can it be expected that members of the Board of Management, at personal expense, which few of them can meet without much inconvenience, and at the loss of time, which few can spare, should continue to travel twice a year from 200 to 1,200 miles to attend meetings for the appropriation of money to various missionary objects, when there is scarcely any money left to appropriate. Are these the circumstances which would justify the Board of Management in continuing the present system which you so strongly commend? It is all very well to refer to the great societies at home as an illustration of the benefits resulting from a judicious expenditure in the management of their funds, but the conditions are not alike. We are still a poor, an unendowed and struggling Church. In England

the wealth has all along existed and the Church is endowed. The missionary societies in that country might well have felt justified in laying out some money that it might be returned to them an hundred fold, though we may be sure that they acted with a wise caution after all. They had only to make the needs of the missionary field known to evoke a desire to aid the work in the hearts of thousands, whose abundant means easily enabled them to satisfy some measure of this desire. Here the needs of a voluntarily supported Church, whose sacred edifices in most of our cities are, many of them, still burdened with debt, and where every diocese, in its rural districts, partakes more or less of the missionary character, are ever present and are continually furnishing problems of no little difficulty. Can we under these circumstances expect to convince the members of the Church that the application of \$2,000 per annum, for the salary of a secretary-treasurer, out of about \$8,000 (this is all the Board of Management had at its disposal the last financial year) is a judicious expenditure of the money entrusted to it? I cannot think so; especially when it is borne in mind that no steps whatever were taken to adopt a less expensive form of administration. Whilst no reasonable man could object to a necessary and fitting expenditure, I maintain that the present cost of management, under the circumstances, is neither one nor the other. It has not as yet been shown to be necessary, since no attempts have been made to carry on the work under the old but not less efficient system, and if not necessary it is certainly not fitting. If, as you allege, the present system found some able defenders in the Provincial Synod, all I can say is that the cause required all the ability that could be mustered to defend it. That the defence was successful is a different thing, and it would be useless to deny the existence of a widespread feeling in opposition to it which found expression on the floor of the Provincial Synod itself, as well as in more than one Diocesan Synod. The Board of Missions did not reverse the action of the Board of Management, nor did it approve of that action. It preferred to give the Board of Management an opportunity of further considering the matter, which it is now doing. I believe that after full enquiry into the question in all its bearings, a wise conclusion, in the interests of the work we all desire to further, will be arrived at. Meanwhile, every earnest well-wisher must gladly unite with you in your appeal to be loyal to the missionary board. Some abuses have crept in, as must be the case with everything human, but the good sense and Christian spirit of members of the Church will, by God's blessing, remedy such departures from the true principles which underlie our missionary administration as have occurred, confidence will be restored, and a great and prosperous future will belong to a movement, initiated with enthusiasm, continued with self-sacrifice, and therefore, meet to last on so long as work remains for it to do.

A. A. VON IFFLAND.

The Parsons' Freehold.

SIR,—5. The attitude of the laity as regards the refusal by the Church authorities both here and in England to entertain the moderate reforms they have from time to time advocated, as being essential for the Church's welfare, is not at all assuring. This was well shown by Chancellor Dibdin at the great congress held at Exeter last October, 1894, on the question of "Church Reform and Discipline." He dwelt on the latter, with special reference to the Parsons' freehold. In giving the following extract, it is hardly necessary to say, I do not draw any strict parallel as to details between the status of the English clergy and the Canadian clergy, only I wish it remembered that the evil principle involved in the parsons' freehold is the same in both countries. And I may further remark that it would be beyond the scope of the present contention to dilate on the object—the foundation—that which authorizes the parsons' freehold, better known as the "endowment. Any change in this I take it, is in the jurisdiction exclusively of the highest church court, the General Synod. But a Diocesan Synod may express an opinion upon it, and direct in what mode that endowment shall be administered. Hence this one point only is now referred to. "The parsons' freehold, or in other words his right to hold his benefice (or rectory) for his life—says Chancellor Dibdin—is a very ancient institution. It has come down from times when English law was crude and only slowly being developed, and when feudal notions of real property dominated every other department of law. It has not only come down to us through many centuries, but it has survived in extraordinary completeness. For it is as true to-day as it was 200 years ago that a parson once inducted has a vested interest in his benefice, as absolute and as impossible to take away, as if he were tenant for life of an ordinary landed estate. It is true that if the clergyman be guilty of gross crime he may be removed more easily than formerly. Moreover an aged or infirm incumbent may resign voluntarily on

a pension under the well-known statute of 1871. But unless he goes willingly or is a criminal, no one can shake his title or transfer the cure of souls to other hands. His freehold is secure. I am intended as I suppose, to submit to you whether this state of things is good or bad. I think that must depend upon the answer to another question. Whose interests are to come first in this matter, the parson's or the people's? In the days when the clergyman's freehold originated, the parson's interests were predominant. It was likely to be so, and we know that it was so. It was an age of personal privilege, both in church and state, and law makers took small account of the masses. But our generation looks at things quite differently. Mere privilege is dead, and the democracy expects every benefit to be earned. I suppose we should all admit that the religious good of the people must come first. Except for his work's sake, and but for the fact that it excludes him from ordinary money-getting pursuits, there is of course, no *a priori* reason why the provision should be made of a home and an income for a clergyman any more than for any one else." Taking then the parishioners point of view, just consider how this freehold may be acquired, and what it means. A clergyman answers an advertisement. I copy one that appeared about a fortnight ago of the ordinary type. "Advowson—net income about £440 besides an excellent family residence with good grounds; charming locality; convenient to railway stations and good towns. Half the purchase money may remain on mortgages. Immediate possession." You will observe the parishioners and their needs are not deemed worth mention. The clergyman closes with this desirable bargain, and having bought the patronage, presents himself. Immediate possession follows. The Bishop may know the circumstances: he may deem the clergyman most unfit for the place; but unless he be immoral or very illiterate, the Bishop has no choice, but to commit the cure of souls to him, and this is done with a solemn invocation of the Holy Trinity. The parishioners probably bear rumours of the sale, but whether they do or not is of small consequence, for they are not consulted and are utterly powerless. Thus the reverend purchaser obtains exclusive charge so far as the Established Church is concerned of immortal souls, be they many or few. We will not enquire how this tremendous responsibility is discharged. But once in his freehold, he is safe for the rest of his life. He may be bed-ridden for years, he may become lunatic or paralyzed and unable to articulate; he may be fraudulently bankrupt or at hopeless enmity with his parishioners, yet so long as he inhabits the "excellent family residence" and procures the statutory duties to be performed somehow, there is no power in any one to require his resignation. The parish may be as important and as populous as any in England; the spiritual destitution of the people may be appalling—but the cure of souls remains in his hands. He has the freehold. I shall not waste words in pleading for some modification of a system which tolerates so terrible a scandal as I have described. Every faithful Churchman has long felt the shame of it, and every man of common sense knows that the people (the laity) will sooner or later find a way of either mending or ending a system which allows their reasonable wishes to be cynically ignored, and the keeping of their souls to be a marketable property." Every faithful Churchman in Canada pleads also for some modification of the "parson's freehold." Its evil tendencies are just the same here as in England; though from our circumstances being so widely different as regards population and the very small amount of our endowments, they are not happily so glaringly conspicuous. The attempts hitherto made to effect a modification of the parson's freehold and other reforms have been frowned upon and rendered abhorrible very largely if not entirely by the actual or threatened operation of the vote by orders. If it should be the opinion of thoughtful laymen that the severe strictures of Dean Freemantle on this subject, in the *Contemporary Review*, and the still severer strictures on the "parson's freehold" of Chancellor Dibdin at the Exeter congress, equally applicable to Canada as to England, are well conceived and deserved. May we not confidently plead for some modification or rather avoidance of this remarkable clause in the fifteenth rule, page 37 of the Synod Constitution, which refers to the "vote by orders?" I had intended to have given an illustration of the mode of taking the vote by orders, but I find my space exhausted and must defer it to my next and last letter.

J. SYMONS.

Toronto, Oct. 31st.

BRIEF MENTION.

Rev. Richard Coleman's removal to Kingston is greatly regretted by his congregation at Arden.

The French Ministry of Posts and Telegraphs is struggling with the question of a satisfactory design for postage stamps.

Harold I. of England was "The Harefoot," from his fleetness in running.

The Rev. J. Gough Brick, of Barrytown, New York, is on a six months' leave of absence, and will spend the time in Europe trying to regain his health.

Telephones are now to be admitted into the nunneries in Italy.

The Rev. R. L. Weaver has been appointed to Mono Mills, in the Diocese of Toronto.

The shortest name in the world has been developed by the war between Japan and China. It is that of Gen. I, a Tartar commander.

It is impossible for a human being to breathe at a height greater than 7 miles above the earth.

A ledge of gold, 14 miles in extent, has been discovered at Donald, B.C.

A petrified tomahawk has been found near Thamesville, where Tecumseh fought and fell.

Mrs. Partridge, wife of the Dean of Fredericton, is ill with typhoid fever. We hope soon to hear of her recovery.

California mines have produced \$1,450,000,000 in gold during the past forty-five years.

The Hindoos are still inclined, wherever possible, to incur vast expenses in rendering their idols as expensive as possible.

The Rev. F. W. Dobbs, of Portsmouth, was born on the same day as the late Right Hon. Sir John A. Macdonald.

London, like New York, pays more than its share of general taxation. To nationalize the poor rates would relieve London of taxation amounting to £728,000 a year.

The year's pilgrimage to Lourdes is the largest on record. Eight thousand persons left Paris in special trains on one day recently, and were joined by 9,000 more from way stations.

We are sorry to hear of the death of the Rev. Peter Roe, of Inverness, Que., and brother of the Ven. Archdeacon Roe of Quebec.

It has been decided that the eldest son of the Duke of Cumberland is to be educated in Germany—not in Austria. This is held to confirm the report that the young prince will be allowed to succeed to the throne of Brunswick.

Mr. G. J. P. Mackenzie, of Toronto, who died a fortnight ago, was a brother of the Rev. Rural Dean Mackenzie, of Brantford.

A newspaper has just been started in London which is printed on a postal card. The first number has four illustrations, a comic tragedy, a few jokes and puzzles and some advertisements.

At the recent harvest thanksgiving services at Flinton, the offertory amounted to \$80. The Rev. Mr. Spencer is to be congratulated on his success there.

The Rev. Samuel Massey, rector of St. Simon's Church, St. Henri, Montreal, is about to retire from the regular work of the ministry, and has placed his resignation in the hands of the bishop. For upwards of forty-two years Mr. Massey has been engaged in Christian and philanthropic work in Montreal.

Family Reading.

Character Forming.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single beat. It is painfully and labouriously wrought. A thousand blows rough-cast it. Ten thousand chisel points polish and perfect it, put in the fine touches and bring out the features and expression. It is a work of time, but at last the full likeness comes out, and stands fixed forever and unchanging in the solid marble. So does a man, under the leadings of the Spirit or the teachings of Satan, carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought and will and deed, shape the features and expression of the soul—habits of love and purity and truth—habits of falsehood and malice and uncleanness—silently mould and fashion it, till at length it wears the likeness of God, or the image and superscription of the Evil One.

From out the Years.

From out the vanished years is softly blown
A legend laden with a tender thought,
As winged seeds from some far place, wind caught
Over the waiting earth are slowly sown.

An old, gray-bearded knight, whose life had known
No tender ministry or sweet home-rest,
Yet who, within his rough and war-scarred breast,
Bore half-remembered dream of days long flown.

When one sweet voice low-crooned a cradle-song,
And so the half-seen vision of that fair
Mother-face meant heaven, and his one prayer—
"Ave Maria." When at length among

The holy Fathers a last resting-place
The old knight sought, they gave with grudging hand
The blessed burial in holy land,
Because this one prayer was his only grace.

On farther borders of the holy ground
They laid the knight with scanty prayers to rest;
But while they heaped the brown earth on his breast
With careless hands, lo! from the new-made mound

A fleur-de-lis upspringing budded slow,
And slowly slipped into its blossom; there
Upon its purple leaves the old knight's prayer
Was writ in golden letters to and fro—

"Ave Maria"—to the lily's tips.
The Fathers opened wide the new made mound
With eager haste, all strangely awed, and found
The lily rested on the old knight's lips.

Easy—but Deceptive.

It is a very easy way to be a Christian to make no open confession of Christ, to take up no cross of self-sacrifice, to have no vows, to give no proof of fealty. It is very easy to trust to an inward persuasion of the mind, or a peculiar state of feeling, while the life is out of connection with Christ, and the conduct is not unlike that of those to whom in the last day He will say, "I know you not; depart from Me." In a time of persecution, it would be a very convenient sort of Christianity, to claim in secret, a religion of the heart or mind, and not to come openly and boldly into the ranks of Christ's followers, with the tokens of His fellowship and the badge of His service upon you. But what is this but a religion of the Demas who loved this present world? What is it but to deny Christ before men, for fear of the results of confessing Him? What is it but like a thief and a robber to attempt to climb up some other way into the enclosure of the kingdom and flock of Christ, and to claim the blessing and the rewards He promises without the conditions of real faith and love, as shown by the fruits of devotion and active service?

Do not deceive yourselves. To be a Christian is to be in Christ sacramentally, visibly, vitally and inwardly, and an open recognized subject of His kingdom. So are you recipients of His grace and love therein. It is to meet His calls upon you unselfishly for loyal and obedient labours and sacrifices for His cause. It is to use, in humble faith and dependence, the means through which He promises strength and grace. It is to be clothed in His armour and to fight under His command, against sin, the world and the devil. None can be Christians whose relations to Christ are equivocal. It is not enough to be naturalized. You cannot rely on your admission by baptism into the kingdom in infancy or in adult years, and the nominal rights of citizenship, if you are not confirmed in His grace and living in communion and vital union with Him by His Spirit, and standing in the attitude of open allegiance and unmistakable fidelity. He is to you what He came to be only when before the whole world you acknowledge Him by word and deed, to be your King and your Lord and Saviour.

Light and Fruitfulness.

Light is the condition of fruitfulness. Everywhere the vital germ is only acted upon by the light. No sunshine, no flowers; darkness produces thin, etiolated, whitened, and feeble shoots at the best. Let the light blaze in, and the blanched feebleness becomes vigorous and unfolds itself.

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

A Great Hindrance.

The desire of appearing to be useful, rather than of being so, is a dreadful hindrance to real usefulness. Making present visible results the measure of value for one's labour leads to superficial habits of thought and action. Sham and show hinder excellence and reality. Setting up pretence and parade in place of truth and honesty, destroys the earnestness and sincerity of nature, corrupts the simplicity of our motives, and makes us vacillating and time-serving rather than single-hearted and true.

The man whose aim is to seem rather than to be, is self-exiled from the noblest field of human activity, which lies always in the strong, deep, still undercurrent of influences which, unheeded by the thoughtless multitude, acts slowly, silently, but irresistibly and effectually. He is not permitted to do a thing in the best way, unless this way should happen to be that which will secure to him present honour. He will not hold on the even tenor of his way, through good report and evil report, but he must be a sort of public weather-cock, shifting with every popular excitement, and ever on the outlook to win the applause or escape the blame of men.

Such men love the praise of men more than the praise of God, and their empty hearts and hollow lives collapse before the pressure of temptation or adversity, as a hollow tree goes down before a hurricane. If we would be strong, we must be honest, faithful, and true to ourselves, our conscience, and our God.—*Selected.*

The Only Sure Way.

No ship drifts into harbour. The ocean of life has many a hidden current, many a sudden storm; and he who would win port at last must stand to his helm, while his ship drives on through opposing currents and against contrary winds. The perils of the voyage are very real; the sailor sails on a sea that is strewn with wrecks.

Here drifts a battered hulk which was once a gallant ship; but now, helm and compass lost, she is driven on by wind and waves to the terrible shores, from whose cruel rocks and savage breakers she shall not escape.

There float the spars and cordage of a richly laden bark—too richly laden—which has sunk into the depths in the very midst of her course. In this sea nothing drifts except to the shores of destruction; and few ships come into port which have not battled long with angry head winds.

Pleasant weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of storm, there may be most peril of being carried away from the right course by an unnoticed current.

Keep, then, the eye upon the compass, the hand upon the rudder. That is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be the easiest, the most natural, even the most enjoyable thing to do; but a voyage which is conducted on that mistaken principle, is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in the devouring sea.

Living Without Worry.

One meets few unworried people. Most faces bear lines of care. Men go anxious to their day's duties, rush through the hours with feverish speed, and bring hot brain and tumultuous pulse home at night for restless, unrefreshing sleep. This is not only a most unsatisfactory, but is also a most costly mode of living.

The other night the train lost two hours in running less than a hundred miles. "We have a hot box," was the polite conductor's reply to an impatient passenger who asked to know the cause of the long delays at stations. This hot box trouble is not altogether unknown in human life. There are many people who move swiftly enough, and with sufficient energy, but who grow feverish, and who are impeded in their progress. A great many failures in life must be charged to worrying. When a man worries he is impeded in several ways. For one thing he loses his head. He can-

not think clearly. His brain is feverish, and will not act at its best. His mind becomes confused, and his decisions are not to be depended upon. The result is that a worried man never does his work as well as he should do it, or as he could do it if he were free from worry. He is apt to make mistakes.

Worry exhausts vitality. True, all good in life costs. Virtue goes out of us in everything we do that is worth doing. But for normal, healthy action nature provides. There is recuperative energy enough to supply the waste. The fountains are filled as fast as they are drained. The fibre is renewed as fast as it is worn away. Worry, however, is abnormal and unhealthy. It exhausts vitality more rapidly than nature can reinforce it. It is like friction in machinery, and grinds away the very fibre of the life. Worry, therefore, both impedes progress and makes work unduly costly and exhausting. One neither accomplishes so much nor does it so well, while the outlay of vitality is greater.

The ideal theory of life is, therefore, work without worry. At least, this certainly ought to be the ideal for a Christian. We have an express command not to be anxious about anything. Our whole duty is to do the will of God, and leave in His hands the outworking of circumstances, the shaping and overruling of all the complicated network of influences so as to bring about the right results.

An Odd Experience with a Point.

The man who goes to church for the purpose of worshipping and meeting God, will never refuse to pay his fare. It is said that a conductor on a passenger train, who was also an active Churchman, had an awkward experience one day not long since, in the church. In passing the plate he came to a man who did not contribute. After urging a contribution, he reached up in a fit of absent mindedness for the bell-cord, and said, "I will put you off this train if you do not pay your fare." While that conductor may have been greatly embarrassed when he was recalled to himself by the laugh in the congregation, that story certainly has a moral worth our attention.

There are a great many people in our Church beating their way on the Gospel train. The state makes them pay their taxes, the lodges make them pay their dues, but there being no way by which we can compel them to support the Church, they refuse to do it. And to add to this their refusal, they show how mean they are by enjoying the services of the Church for which their brethren have to pay.

We do not see how any man or woman can enjoy the services of the Church, Sunday after Sunday, and never give anything toward its support. Will you think of this matter?

Not Only Genius but Goodness.

You can put into a minute of time only just so much manual labour; but you can add to the same minute thought and love. It is the action of the higher human powers which lengthens life, which turns an hour into a day and one year into ten. Some of the greatest souls who have lighted up the earth have had a short life, if measured by years, but how long, if we consider the number of their great endeavors and accomplishments! Not only genius, but goodness, lengthens our days. How long are the lives of those generous souls who live for others! Most of us each day think of what we can get or do for ourselves; but there are those who acquire the habit of helping others, of comforting, of adding cheerfulness and strength, wherever they go. To those who thus give, much is given in return—contentment, trust in God, confidence in their fellow-men, sweet hopes, peaceful memories.

To fill life full, you must open it upwards toward truth, beauty, goodness. Mere excitement is not life; for all excitements weary, and are succeeded by depression. The hard routine of work into which no love and no thought enter, and which is done from necessity, not duty, leaves us in a lethargy. In order to "redeem time," we must "look up, and not down." Seeking things below takes our strength out of us: waiting on the Lord for His higher gifts renews our strength day by day.

Don't Fret.

Though we worry and fret the long day through
Till our heads are wet with the falling dew,
What good does it bring to me and to you?

Not a single care is lightened a bit;
Not a single brow is brightened by it;
And as at night in the darkness we sit.

We wish with an unavailing sigh
We had sweeter been as the hours went by,
Remembering the day that is drawing nigh.

When there'll be no time for repentant tears,
No room for undoing our fretful fears—
Never, through all eternity's years.

O, would we might all of us learn to take
Our daily work for the dear Lord's sake,
And some wise use of the moments make.

Trusting the journey that lies ahead,
That often fills us with fear and dread
To Him who counts the hairs of our head.

The Hidden Treasure.

CHAPTER XX.—CONTINUED.

"I wonder what my lady says to Master Arthur's new notions!" said Sister Barbara. "She used to be a very strict lady about such matters."

"She was greatly grieved at first!" said Jack; "but she is becoming more reconciled of late, and I believe she has never shown Arthur any unkindness in respect of them."

"Well, I don't wish Master Arthur any ill, but I do wish he and our Jack were not so intimate!" remarked Dame Cicely. "The next thing we shall have Jack himself infected with these Lutheran notions. They say Father William, that used to be reputed such a saint, has come round to be an out and out Gospeller, and is all for having folk read the Scripture for themselves. Not that I can see any harm in that!" added Cicely simply; "because, of course, the more they read the true Bible the better Catholics they must become."

Jack and Sister Barbara both smiled.

"Father William has been nothing else but a heretic this long time," said Anne angrily. "I am glad if he is at last honest enough to confess it."

"Heretic or no, he is one of the best men that ever breathed!" said Master Lucas. "One cannot but think there must be something in these new doctrines, since such men as he are carried away by them. Jack, are you for riding over to the Priory Mills with me? I have some business with the miller to which I would willingly have a witness, and the afternoon is fine."

Jack accepted the invitation with alacrity, thinking he saw an opening for the confidential conversation he had been longing to hold with his father for some days past. The burden of secrecy had been troubling him more and more of late, and he had determined this day, that, come of it what would, he would bear it no longer. He hastened to make himself ready and as he was descending the stairs he was called by Sister Barbara.

"Jack!" said she, "I cannot but think I am playing a deceitful part by your good father. It is not right that I should go on so. I shall grieve to leave the shelter of this roof where I have been so happy—where I first learned the meaning of the word *home*!" said the good lady, her eyes filling with tears; "but it is not right to expose your father to the dangers which may arise from harbouring a heretic. I must leave you, though I know not whither to go."

"Do nothing hastily, dearest sister!" said Jack. "I myself shall open my heart to my father this afternoon, and we will see what is to be done. I trust all will yet be well."

In the course of their ride, Jack opened his heart to his father as he proposed. He found Master Lucas not unprepared for the disclosure, and though much disturbed, yet not inclined to be angry.

"I have been suspecting as much this long time!" said he; "ever since you returned from Holford. I could not but see that you were greatly changed and improved—yes, I will say it—more grave, manly and better tempered. But to think

you should have learned all this from Uncle Thomas! Truly, one never knows where danger lies. Had I been asked to select a safe place for a lad, I could not have thought of a better one."

"Did you not then know the story of his father?" asked Jack.

"I do remember hearing something of it, but the matter happened long before my time, and was hushed up as much as might be. And besides, who would think that Uncle Thomas, who could not have been more than fifteen at the time, would have remembered and held fast his father's teachings all these years, and after all he has gone through. It is truly wonderful!"

"It is indeed!" said Jack. "You would be astonished to see how much he remembers of what he heard when he was but a little lad. 'But, dear father, I am so glad you are not angry with me. I feared you would be so, but yet I felt that I could not keep a secret from you any longer. You have been so good and kind to me that it made me feel like a villain to know that I had any concealment from you.'"

"Your secret has not been so well kept but I have had a shrewd guess at it!" said his father, smiling somewhat sadly; "but I waited till you should tell me yourself, as I felt sure you would sooner or later. But, my son, have you counted the cost? You know to what this may lead!"

"Yes, father, I know it well and have thought it over many times. If it were only myself upon whom the danger and the disgrace were like to fall I should care less; but that I should bring this trouble upon you, who have ever been the best and kindest—" Jack's voice was choked and he turned his head away.

"Nay, dear son, be not grieved for that!" said his father kindly. "I see not but a man must follow his conscience, wherever it leads. Neither can I see why the priests should so angrily oppose the reading of the Scripture."

"If you should read it yourself you would see!" replied Jack. "There is not one word in the whole New Testament about the worship of the Holy Virgin, nor of Purgatory, nor vows of chastity, nor of a hundred other things which the priests teach us to believe. St. Peter himself was married and so were St. James and St. Philip!"

"But the priests say the Lutheran Gospel is not the true Scripture!" remarked his father.

"I know they do, and for that reason they discourage with all their might the Greek learning, which is spreading so much among the Universities. But, father, the Greek Testament is the very same!"

"And nothing therein about Purgatory, or masses for the dead?" asked his father. "Art sure, Jack?"

"Not a word, father."

"Then has a deal of good money been thrown away!" was the next reflection of the business-like master baker. "I myself paid more than a hundred marks for masses for your mother, who was as good a woman as ever lived, barring her little peevish tempers, and twice as much for my own father and mother. And now the monks have robbed poor Dame Higby of almost the last penny to sing for the soul of her husband. But how have we all been befooled, if these things be true, as you say!"

"Only read for yourself, and you will see!" said Jack.

"Nay, I am no scholar, as you know!" returned his father. "But now, how as to Madame Barbara? I have sometimes suspected her to be in the same boat. If so, it is like to go hard with her, having been a nun!"

Jack told his father as she had desired him to do, the story of Sister Barbara. Perturbed in mind as he was, Master Lucas was considerably amused.

"Poor Anne! She little thought what a wolf in sheep's clothing she was bringing into the fold, when she spent such a time in trimming up her altar in Madam Barbara's room. I have seen this long time that there was no great confidence between them. But what we are to do I cannot guess, for the outcry against heresy grows louder every day. I think, Jack, you had best go abroad for a time."

(To be Continued.)

An Important Office.

To properly fill its office and functions it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this but it gives renewed vigour to the whole system, making it possible for good health to reign supreme.

Hints to Housekeepers.

CABINET PUDDING.—Cover a greased mould with raisins or currants, then a layer of bits of cake with a little citron, then alternate layers of raisins and cake, and continue until the mould is half full. Pour over this a custard and let stand a short time. Then cover and boil for an hour. Serve with a sweet sauce.

A SAVOURY PIE.—Cut up some cold cooked meat into small pieces, add a little thickened gravy, hot sauce and finely chopped onion. Line a pie dish with pastry, then put in the above mixture. Cover the pie with slices of tomato, and scatter coarsely-chopped potato over. Add a few bits of butter or dripping, and bake for half an hour.

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

BARLEY SOUP.—Put two pounds of neck or scrag of mutton into two quarts of water; add a tea-cupful of pearl barley, three onions, cut small, a bunch of parsley, two potatoes cut in dice, and pepper and salt to taste; simmer three hours and stir frequently. Remove every particle of fat before serving.

One of the small things to remember is that alcohol will quickly remove an obstinate porous plaster, whose period of usefulness has expired, and will also cause all unsightly traces of it to disappear.

For nervous headache use K.D.C.

FRIZZLED BEEF.—Shred beef, pour over it cold water and let it come to a boil (must not boil, as it toughens), pour off this water, add milk, a little pepper, butter, a well-beaten egg, and thicken with smooth paste of flour.

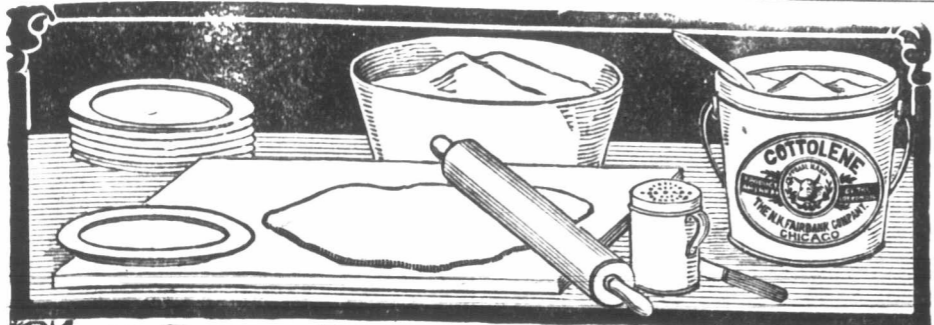
APPLE FRUIT CAKE.—One cup of sugar, two cups of butter, two eggs, half cup of sweet milk, one and one half cups of flour, one teaspoon of baking powder, two teaspoons of cinnamon, one teaspoon of cloves, one cup of dried apples, which should soak over night. Chop fine and boil two hours in sugar before using.

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

CHOCOLATE MARBLE CAKE.—Two cups of sugar, one cup of butter, one cup of milk, six eggs, three cups of flour, one teaspoon of baking powder, one teaspoon of vanilla. Take one-third of this mixture and add one-half a cake of chocolate grated. Put a thin layer of the white in the pan, then alternate spoonfuls of the light and dark mixture; finish with a layer of white.

DELICATE WHITE PUFFS.—Beat a pint of rich milk and the whites of four eggs until very light, and add, slowly beating all the while, a cupful of finely-sifted flour, and a scant cupful of powdered sugar and the grated peel of half a lemon. Bake in buttered tins in a very hot oven, turn out, sift powdered sugar over them and serve hot with lemon sauce.

SMOTHERED FISH.—Take the remains of boiled or baked fresh fish—codfish is, perhaps, the best. Remove the bones and shred it. Make a pint of cream sauce as directed for veal terrapin. When done pour it on three well-beaten eggs. Put a layer of fish in the dish in which it is to be served; sprinkle it with salt, pepper and grated nutmeg; cover it with a layer of sauce; add another of fish, and so alternately until the dish is full. Cover the top with fine bread crumbs moistened with a teaspoonful of melted butter, and bake twenty minutes.



Make a Pie

Shorten it with Cottolene instead of lard and see what a crisp crust it will have; how delicious and wholesome it will be. Pie made with Cottolene will do a dyspeptic good. Do everybody good because it is good. There is only one secret in cooking with Cottolene—use but two-thirds as much as you would naturally use of lard. Follow this rule and Cottolene will do the rest.

Genuine is sold everywhere in tins with trade-marks—"Cottolene" and steer's head in cotton-plant wreath—on every tin. Made only by THE N. K. FAIRBANK COMPANY, Wellington and Ann Sts., MONTREAL.

The Children of a King.

One cold, wet day our city missionary climbed the steps of a house he had never visited before. He had heard of some little ones up in the garret room, and his visit was for them.

The steps were very steep and very dark, and the missionary had to fumble about a good while to find the handle of the door. He knocked, but there was no answer; so he opened the creaking door and walked in.

"Oh, please don't make such a noise, sir," said a sweet voice; you'll wake the prince."

You may imagine how astonished the visitor was to hear of a prince in that half lighted bare room. Presently he saw through the dim light a little wooden cradle with a poor skin and bone baby in it, and on the foot of it a girl about six years old, anxiously rocking it to and fro.

"You see, the prince is very hungry," she said, "an, ef he wakes up he'll holler orful."

"Are you hungry, too, my child?" asked the missionary.

"Yes, course; I'm big, you see, an'

kin wait. The prince don't know 'bout mammy comin' home 'fore dark and bringin' a loaf."

The gentleman brought out of his overcoat pocket a couple of sandwiches, intended for his own lunch, and gave them to the brave little sister; and while she devoured one he asked her why she called the baby by such a strange name.

"Oh' that's a little play mammy taught me," said the child, with a smile, "to keep me from thinking about being cold and hungry. She tells me stories 'bout kings and queens; and then when she's away at work all day, I play the queen's out drivin,' and me and baby are livin' in a big warm house, and havin' sausage every day for breakfast. It helps a lot."

"Well, my dear little princess," said the missionary, "you and baby are in truth children of a heavenly King; and he has sent me to-day to see about you. There is a nice warm house not very far from here, just opened to-day, where you and the prince can stay while your mother is at work. You'll get bread and milk there every day, and sausage, too, sometimes."

"Is it the palace?" asked the little girl, her eyes shining.

"They call it 'The Nursery,'" answered the gentleman; "but it belongs to your heavenly Father, and He has sent me to tell you about it."

Just try to think what it was to these cold and hungry children to be taken to this warm, comfortable place every day to be clothed, and fed, and be taken care of! The baby got fat and merry, and was always called "the prince;" but the brave little sister who had given him the name never forgot that the King, her heavenly Father, had sent them all these beautiful times.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla.

Grandmother's Story.

The children sat in the old back garden—a pleasant nursery for them. Lisa and May had their knitting to do, while they watched over the little ones at their play. By-and-by grandmother came out, and placed her chair near the sunny wall.

"Won't you tell us a tale, grandmother?" they asked; "it will help us with our knitting, and we always like your stories."

Grandmother smiled. "I will tell you a tale you never heard before,

about a little boy called Willie. It happened long ago, when little boys had to work in the coal mine as trappers; that is, he had to sit by a trap-door all day long, and open and shut it when the men went by with the coal. One morning he had forgotten to take candles with him, so he ran home for them, and by the time he got to the mine the men had all gone down to work. But Willie thought he should soon find them. He wandered down one dark passage after another, and sometimes could hear the hammers of the men at work, but he could not find them, though he called loudly and long. Nobody heard him, and the poor little fellow at last felt that he was lost. He was only ten years old, and he was in sore trouble. Hour after hour passed, and everything grew still, for night was come, and the men were gone up out of the mine. All night long Willie wandered about; his candle went out, and he was in the dark. He was hungry, cold, and tired, and very frightened too."

"Did he die?" asked Lisa, sadly.

"No. Next morning he saw lights in the distance, and groped his way to them, and the men took him up to the daylight. He was nearly worn out, but after good nursing he got all right again."

"Is that a true story?" asked the children.

"Yes, quite true. Willie afterwards became your grandfather. You can ask him more about it all, when he comes in, if you like."

Give the Boys a Chance.

All over the country there are bright and aspiring boys of limited means, who are hungering after a thorough education. They would give all they possess—many of them would—if they could only enjoy the opportunities which are so frequently despised and misused by the sons of rich fathers. As a teacher and an editor we have had letters from them that brought the tears to our eyes. We appeal to their parents to make any reasonable sacrifice for them. Instead of hoarding up a little or a large sum of money to give them when you are gone, lay out all you can now on the cultivation of their minds. A good education is a better fortune than \$50,000.

To these young men themselves we would speak a word of encouragement. "All things are possible to him that believeth." If you resolutely determine to acquire learning, and have the persistency to toil on to that end, you will reach it by and by. There is nothing much more heroic than the struggles of a noble-hearted young man to overcome the difficulties that surround him, and to store his mind with useful knowledge. "Where there is a will there is a way." One by one the obstacles will vanish as you approach them.

Rheumatism Runs Riot

When there is lactic acid in the blood. Liniments and lotions will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid and for this purpose Hood's Sarsaparilla is the best medicine because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25c.

That Tired Feeling

Means danger. It is a serious condition and will lead to disastrous results if it is not overcome at once. It is a sure sign that the blood is impoverished and impure. The best remedy is

HOOD'S Sarsaparilla

Which makes rich, red blood, and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood's Sarsaparilla positively

Makes the Weak Strong

"I have used six bottles of Hood's Sarsaparilla as a general tonic and have enjoyed the best of health. Although I had a strain of work I have had no sick spells for many months and no lost time, so I am doubly repaid." THOMAS S. HILL, 261 Brussels St., St. John, New Brunswick.

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Hood's Pills cure habitual constipation. Price 25c. per box.

Babies

and rapidly growing children derive more benefit from Scott's Emulsion, than all the rest of the food they eat. Its nourishing powers are felt almost immediately. Babies and children thrive on Scott's Emulsion when no other form of food is assimilated.

Scott's Emulsion

stimulates the appetite, enriches the blood, overcomes wasting and gives strength to all who take it. For Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Emaciation, Consumption, Blood Diseases and all Forms of Wasting. Send for pamphlet. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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Caring for Papa.

"When papa comes home, I am going to ask him to put legs on this and make a table," said little Louise, patting a small board that lay across her lap.

"Don't do that, dear," answered her mother. "You have enough things to play with without that."

"But I want a table," said Louise.

"Papa does so many things for you, dear, that mamma does not want you to ask anything more of him when he is tired. Besides a good many things have been done to please my little girl to-day. Mamma got the board for you to have for a lap board to sew on. You know mamma has a lap board and it hasn't any legs."

Louise looked disappointed for a moment, then she said sweetly, "I won't ask papa, mamma. I will play that it's a lap board," and she spread out her bits of sewing and tiny thimble and scissors, and soon her mother heard her singing a little song.

Presently Louise had an idea and she suddenly stopped singing.

"My papa does so many things for me," she thought. "I wonder if I can't do something for him."

She thought so much about it that she could not sew any more that afternoon. At last she went to the window to watch for papa, and when she saw him coming she threw kisses till he came to the steps, and then she opened the door for him. How pleased papa looked!

She pulled his easy-chair up near the light and brought the paper and his slippers.

"Well, well!" said papa. "I have worked hard to-day and am so tired; but home is the very best place in all the world to get rested in, especially when my little girl takes care of me."

And dear little Louise knew for the very first time how pleasant it is to do something for those whom we love.

Storm Contrasted with Sunshine.

A thunderstorm is very short when measured against the long summer day in which it crashes; and very few days have them. It must be a bad climate where half the days are rainy. If we were to take the chart and prick out upon it the line of our voyage, we should find that the spaces in which the weather was tempestuous were brief and few indeed as compared with those in which it was sunny and calm.

"Waiting for Him."

During a social evening spent together, the young people grew tired of the lively games, and began to wonder when the master of the house, who is a famous story-teller, would come to redeem the promise made, to entertain them with a story.

"Let us all get our places and be ready for Mr. Baker when he comes in," said one; and the others, approving, acted upon the suggestion.

Presently Mr. Baker appeared, and was greeted with welcoming smiles.

"This is pleasant," he exclaimed, "everything seems ready for me to begin without loss of time."

"We're all waiting for you," said a young voice, "just waiting for you to come."

Ah, how easy it is to interest people who are ready to listen! How delightful it is to speak to those who are waiting to hear! It is told of one particular time in the life of our Lord, that

"The people gladly received him, for they were all waiting for him."

If Sunday school teachers always found their classes thus eagerly waiting, would they not teach better, and would not the scholars find the lessons more helpful? There can be no doubt about it. Ministers and teachers are ambassadors for Christ, and should be heard for their Lord's sake.

Jesus himself comes to meet his people in the church and Sunday-school. He is so sure to come, according to his promise, that the thing to do is to "wait for him," ready to "hear what God the Lord will speak." And this is very certain: "The Lord is good to them that wait for him." Test it, and see.

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Rev. T. Leishman, Angus, Ont., writes: "It gives me much pleasure to testify to the excellency of K. D. C. as a cure for dyspepsia. I have recommended it here widely, and in every case it has proved successful. It is the very best remedy for that frightful trouble that I know of, and never fails to help or cure when used as you direct. It deserves the name 'King of Dyspepsia Cures.'"

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"Whom God Helps."

Once, in Rome, there were two blind men, one of whom cried in the streets of the city, "He is helped whom God helps;" the other, on the contrary, cried, "He is helped whom the emperor helps." This they did every day, and the emperor heard it so often that he had a loaf of bread baked and filled with gold pieces.

This gold-filled loaf he sent to the blind man who appealed to the emperor's help. When he felt the heavy weight of the bread, he sold it to the other beggar as soon as he met him. The blind man who bought the bread carried it home. When he had broken it and found the gold, he thanked God, and from that day ceased to beg. But the other continued to beg through the city. The emperor summoned him to his presence and asked him, "What hast thou done with the loaf that I lately sent thee?"

"I sold it to my friend because it was heavy and did not seem well risen."

Then the emperor said, "Truly, he whom God helps is helped indeed," and turned the blind man from him.

—What we all want is inward rest—rest of heart and brain; the calm, strong, self-contained, self-denying character; which needs no stimulants, for it has no fits of depression; which needs no narcotics, for it has no fits of excitement; which needs no ascetic restraints, for it is strong enough to use God's gifts without abusing them; the character, in a word, which is truly temperate in all desires, thoughts and actions.—*Canon Kingsley.*

Things to Forget.

If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make

you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.

The Blue Birds.

When Bessie first went to live in the country it was quite cold, and there was deep snow on the ground. But it was getting warmer every day.

One morning she saw her father putting up on the trees some nice little boxes, each one with a round hole in its side.

"What are those for?" asked Bessie.

"For the blue birds," said he.

"There are no blue birds here," said Bessie.

"It will soon be spring," said her father, "then they will come and build their nests in the boxes."

Ned and the Chickens.

Ned was a donkey. Some donkeys are cross and bad. They will kick and bite you, if you go near them. But Ned was a very good donkey, and had no bad tricks.

Frank Foster first saw Ned at the fair, and he was so kind and gentle, that he asked his father to buy him.

"Where shall we keep him?" asked his father.

"Let him stay in the barn with the chickens," said Frank; "he will not hurt them, and they will be glad to have him to play with."

Frank's father laughed at this. "It would be a funny sight," said he, "to see the chickens playing with a donkey."

But he bought Ned for his little boy, and they took him home and put him in the barn. They made him a nice bed of straw, and he lay down quite contented with his new home.

When the chickens woke up in the morning, and went to the barn to find seeds in the straw, they were much surprised to find Ned there. They had never seen a donkey before, and they were afraid to go near him.

Frank thought they were very silly to be afraid of Ned, and he told them so, but they did not know what he said.

The chickens soon found that Ned did not try to harm them, but would lie quite still and let them peck at the straw. Then they became bolder and would jump on his back. Ned was quite pleased to have them with him, and they soon became good friends.

My Way.

"It is my way," said a boy who came in from school, and threw his cap and coat in a heap on the floor. "Now, mother, please don't scold a fellow for being careless, but remember it is only my way."

"It is my way; you must excuse me," said a young girl to her classmate, after a hasty show of temper. "You must never mind what I say, but remember it is only my way."

"Oh, Miss Evans, I forgot to return

the book I borrowed of you last week! Yes, I remember you asked me for it yesterday, and I intended to bear it in mind, but you must excuse me; it is only my way."

Harry came down stairs this morning in a very bad humour; nothing suited him; he snarled and snapped at every one who addressed a word to him; but after breakfast, his temper being restored to its normal condition, he said they must excuse him, it was only his way.

Dear children, never use the expression, when speaking of a fault, "It is only my way." Have no such ways; but if you find them growling on you, ask God for strength, and become cured of them. "It is my way," will never excuse you of a wrong action in the sight of God, or your fellow-men.

—For sake yourself, resign yourself, and you shall enjoy great inward peace. Give all for all, Ask for nothing, desire none turn. . . . You shall be free in heart, and darkness shall not cover you.—*Thomas a Kempis.*

The Soul's Resurrection.

Some day we are to go forth in our spiritual responsibility and to meet the demands of our spiritual existence. The soul, buried under the cares of life, thrills when it hears such tidings as that. Is it ready—is it any way getting ready—for such resurrection? See how the whole evangelical experience starts with such an intelligence. The soul, brought face to face with its destiny, feels its utter unfitness for it. Sin and stain are on its garments. It must have some deliverer. It must find its Deliverer there whither it is going, in that spiritual world for which it feels its unfitness, for which it must be fit. It cries out for Christ. Christ comes, and the mysterious work of pardon and regeneration passes between him and the soul; and then the soul, with a spiritual immortality now set clearly before it, goes to work to struggle with itself, to conquer down its yet remaining sin, to win Christ perfectly, to be good, pure, and holy.—*Bishop Brooks.*

—We have but to name God before sorrow, and it changes colour; name Him before burdens and they grow less; name Him before the vanity of life and it disappears.

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