

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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[No. 44-



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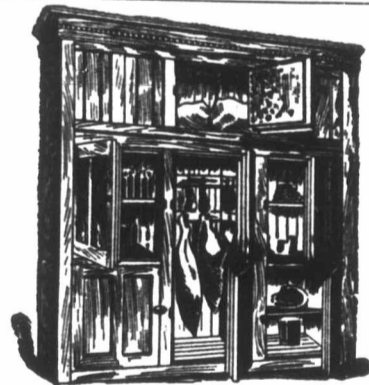
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LESSONS FOR SUNDAYS AND HOLY DAYS.

November 30—22nd SUNDAY AFTER TRINITY.
Morning—Daniel 6, Titus 3.
Evening—Daniel 7, 9 or 12. Luke 23, 26 to 50, 24, 13.

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

TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 263, 299, 309, 310, 312, 524.
Processional: 390, 393, 478, 532, 545, 547.
Offertory: 248, 262, 362, 546, 603.
Children's Hymns: 258, 331, 333, 337, 340, 542.
General Hymns: 306, 477, 522, 536, 604.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 300, 312, 322, 552, 553.
Processional: 165, 167, 242, 297, 305, 601.
Offertory: 174, 227, 235, 236, 308.
Children's Hymns: 329, 335, 338, 342, 345.
General Hymns: 222, 286, 288, 296, 474, 549.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE
Gospel for the Twenty-third Sunday after Trinity.

St. Matt. xxii, 21. "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

Few things in the history of our Lord more surprising than His answers. "All were astonished" when only twelve. Of whatever kind the questions might be, from

curiosity, doubt, subtlety, He knew what was in man. The question here asked intended to place Him in a dilemma. Mark the reply. The coin bore the image of the Emperor, and thus proclaimed its use. He did not answer the question directly; set forth principles which would guide them.

i. He put an end to the Theocracy which was then the religious ideal of Israel. Theocracy the subordination of civil society to the Priesthood. A beautiful ideal if capable of realization. In the Middle Ages a benefit to mankind and civilization. A time comes when no longer useful.

ii. Christ in these words recognizes two distinct societies. But we must be careful how we understand this. Certainly not as withdrawing civil society from the influence of religion; Gospel claims all for God—Family, Workshop, Society, yet distinct, though not separate.

1. Different spheres. Sphere of religion the heart, sphere of state the outward life of man. State guarantees liberty, protects conscience. Considers morality only in its social applications—the citizen rather than the man.

2. Different means employed. State uses force. Church the Word. (1) In theory the distinction admitted. In practice often ignored. (2) This confusion mischievous. Persecution seems to succeed, yet does not really. Condemned by Christ; forbids the sword.

3. Hence both should preserve their independence. May be compromised in two ways. (1) By the Church submitting to the State. (2) By the State submitting to the Church. Both evil. Erastianism a result of the latter. Truth not determined by plurality of votes.

4. Our Lord declares for mutual independence. The Church not political. The State not ecclesiastical. The Church can live under any kind of government. Conclusion: "Render, etc."

- 1. To Caesar. You belong to humanity.
- 2. To God. "Show me." Whose image? God's. Render to God—all your nature. King of Kings. Caesar of Caesars. Thus God and Caesar one.

THE ENGLISH CHURCH CONGRESS.

The English Church Congress, at Bradford, seems to have been a great success. Substantial harmony prevailed, questions of great importance were discussed, and if no great practical results were attained—the Congress not having immediately practical aims—at least the way was made for practical work by the clearing of views. At the present moment, however, we refrain from comments on the doings of the Congress, for which we hope to have ample opportunity hereafter, and restrict ourselves to some remarks on the inaugural address of the President, Dr.

Boyd Carpenter, the Bishop of Ripon. On the whole, the address seems to us well timed and judicious. The Bishop is neither optimist nor pessimist. If he is not blind to the evils of the day, he does not ignore the vast amount of good which is to be found in the Church and in the State. He reminds his hearers that at least the Church is not now neglected and ignored. Men are taking note of what we are doing, and are free in their comments upon our proceedings. This, he says, is by no means a matter of regret. Speech is free and a fair field is open to truth. If we are confident that we hold the truth, surely we ought to rejoice that our words are scrutinized by friend and foe. "What," he goes on, "would not the Apostles have given for such an opportunity for addressing the Roman world as has been afforded in the hospitable columns of the Times for the discussion of Church matters?" Some of us may doubt whether the recent controversies in the Times on the subject of ritual have been altogether in the interests of the Church, yet it can hardly be doubted that certain advantages have been gained. It was something, for example, to have had the well-considered utterances of the Bishop of Rochester on the subject of Confession—doing away with the notion that High Churchmen even of an advanced type were labouring to restore the Confessional, as a regular part of Church life and discipline. It is something to have it made clear that the High Church leaders are utterly opposed to the extravagances which have brought discredit upon the movement. It is something to know that nearly all the wiser Evangelicals are utterly opposed to the methods of Mr. Kensit. However much they may deplore the absurdities and superstitions of the reckless members of the advanced guard (if it can be so called) of Ritualism, this is not the method of dealing with the subject which they can approve. We have said that the Bishop-president spoke of the opportunities of the Church in these days. He particularly dwelt upon the wide diffusion of Christian principles in the government of nations. This is a point to which we have often drawn attention in these columns, and which is certainly one of the most striking phenomena of modern times. The solidarity and fraternity of the human race—a prominent doctrine of Christianity—has long been an underlying principle of civilized legislation. But the doctrine is now getting to be explicit and recognized. As an example of this kind, the Bishop refers to the declaration of the Emperor of Russia, and its reception by the other powers. It may be felt that the time is not yet for the realization of such a hope; but the hope is cherished, it is not ridiculed, men do hope and desire, and even believe that the time for it is coming. So also, he says, not in international affairs alone, but in

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all questions—social, commercial, civic—there is expectancy that Christian principles may work what laws and self-interest have failed to achieve. But there is another side to the times, and a darker. The age is restless, dissatisfied, and in some aspects less manly. "Never, I believe," says an eminent Frenchman, "never have men been more universally sad than in the present time." And of his own country, he says: "Our misery is that we are less men than we were sixty years ago." Is this the case in England also? asks the Bishop; but he does not quite answer the question. We must return to it.

THE ARCHBISHOP'S CHARGE.

In commenting last week on Archbishop Temple's Charge, we were dependent on the summary conveyed by the Atlantic Cable. We find several of our guesses sustained by the full report which is now before us. For example, we expressed a doubt of the Archbishop having recommended prayers for the dead, and we now find that His Grace simply declared the legality of such devotions. We cannot tell, the Archbishop says, what is happening to the departed in the other world. We know that they will be changed when the Lord comes. "To pray for the dead is not forbidden by the New Testament, and it is not forbidden by the Church of England, and our ecclesiastical courts, accordingly, have so decided." This is exactly what we said, and what we supposed the Archbishop said. "But," he goes on, "while the Church of England nowhere forbids prayers for the departed, it nevertheless does not authorize the introduction of such prayers into our public worship, except in the most cautious and guarded manner." The model which we are bound to follow, he remarks, is that prayer in the Burial Service that we "with all those that are departed in the true faith of God's Holy Name may have our perfect consummation and bliss in body and soul in God's eternal and everlasting glory." It does not appear, however, that the Archbishop's remarks on prayer for the dead have excited much comment. We are informed, however, that his comments on the eucharistic controversy, have elated the ritualistic party and discouraged their opponents. This is not unintelligible, and it may be well to glance for a moment at the Archbishop's remarks. When he said that the Bennett judgment covered the ritualistic position in doctrine in the sense that the Real Presence is a tolerated doctrine, he said what no one can properly deny. Almost any doctrine short of Transubstantiation may be held and taught in the English Church. It is not easy to understand how Low Churchmen or Broad Churchmen should be offended by such a statement. Nor do we imagine that anyone who is moderately acquainted with the teaching of the early Church should make it an objection to the Church of England. Differences as wide prevailed between different writers of the first ages, and apparently, for a long time,

none thought of interfering with another's liberty. It will be an evil day for the Church of England when any serious abridgement of her freedom in this respect shall be attempted. On these points we have no doubt. There are, however, some remarks in this connection in the charge which we cannot so easily acquiesce in. For example, the Archbishop declares that the Bennett doctrine is identical with that of the Lutheran Church. He does not say that the Lutherans hold what is called Consubstantiation, but only that this is attributed to them. And here his caution is commendable. No authoritative document of the Lutheran Communion accepts a doctrine under that name. But we must go further. The Lutheran doctrine is not identical with that of Mr. Bennett. No Lutheran theologian attaches the importance to consecrations that Mr. Bennett did. Another point demands notice. The Archbishop almost implies that, if this doctrine is tenable in the Church, then any kind of Ritual that expresses the doctrine is also tenable. If he does not actually say this, he comes very near it. With this we cannot agree. This were to make the doctrine not only tolerated but authorized. The Church prescribes the Ritual which she permits to her ministers and requires of them. If any innovations beyond the customary Ritual are permissible, they ought not to be introduced without the good-will of the congregation. No doubt the Archbishop would be the first to agree with this opinion, but something will have to be done to give effect to it. In that case there can be little objection to any particular congregation expressing in the manner that seems best to them (so long as they do not break the law), the theological opinions which they may hold.

REVIEWS.

Dr. Kingsford's History of Canada. The History of Canada. By William Kingsford, LL.D., F.R.C.S. Toronto: Rowsell & Hutchison. 1898.

We receive the concluding volume of Dr. Kingsford's great history with mingled feelings of satisfaction and sorrow. The present volume embraces the period from 1836 to 1841, that is from just before the accession of Queen Victoria to the union of Upper and Lower Canada. The death of William IV. is recorded on the twentieth page of the volume. Glancing back over that period of our history we think of it as almost uneventful; yet a good many important events took place during those six years, and the narrative in which they are set forth may enable us to test and judge the quality of the whole work. It is well-known that Dr. Kingsford was a man of strong convictions—some people would say prejudices—yet we fail to detect in these pages any attempt to colour the narrative with the author's presuppositions. Take, for example, the story of the Mackenzie rebellion, it is hardly possible to imagine a narrative more objective and historical. So with the administrations of the successive Governor-Generals, although the author had strong opinions, and in some cases put them on record, it would be difficult to find a sentence which is calculated to mislead the reader, or which would prevent him from arriving at accurate

conclusions for himself. It may occur to some readers that the author has descended to an excessive minuteness of detail; but it is easier to make such a general remark than to indicate the parts of the work which might have been omitted. Any national history, the author says, "is not to be judged by the brevity with which it is written, but rather by the thoroughness with which the events are recorded, and by its accuracy of information. My feeling has been that, while I should present my narrative with conciseness and congruity, I should not fail from any insufficiency of fact. I may repeat," he adds, "what I have already said, that I have never wittingly misrepresented an event, or suppressed an incident, which might interfere with my preconceived views." We believe that this claim is fully justified by the contents of his work from the beginning to the end. The author speaks of his labour and his sacrifices. His friends were hoping that he might live to receive some remuneration for his work. This was not destined to be realized. The Preface to his tenth and last volume is dated May 24th, 1898, and in little more than four months' from that date he entered into rest. One thing may be said of the later volumes of the history and especially of this last volume, that the writer seemed to carry his burden with greater ease—the style is more fluent and interesting. Dr. Kingsford accomplished a great work for Canada, and no future historians of the Dominion will ignore his work, or be independent of his researches and conclusions.

Father John of the Greek Church. By Rev. Dr. A. Whyte. Price 70 cents. New York and Toronto: Revell Co. 1898.

This is a most beautiful and fascinating volume for all religious minds. Father John is a Russian Priest who was born in 1829, and who seems to be worshipped, not merely in his own quiet parish, but throughout the Russian Church and Empire. Nothing could be better than the sympathetic "appreciation and introduction" by Dr. Whyte—a Free Church Presbyterian, who thoroughly appreciates the deep piety of his subject, without thinking it necessary to make prominent the features of Oriental Christianity of which he disapproves. The extracts from Father John's Journal are admirable and edifying. The work from which they are taken, "My Life in Christ," has been published in English. We hope to give our readers copious extracts from this most stimulating volume.

The Book of Games, with directions how to play them. By Mary White. Eighth Edition. Price \$1. Toronto: G. N. Morang. 1898.

Of this pretty volume it would perhaps be enough to say that it has reached its eighth edition, and that it has been cordially received in England, "the Paradise of Sports." The object of the volume is to give to those who need them a number of new games, with changes rung on the old favourites. It consists of four parts, the first dealing with games requiring preparation; the second with impromptu games; the third with games for special occasions; the fourth with old favourites for children. Nothing could be better than the manner—clear and ample—in which these games are described. The book may be recommended to old and young.

Holy Thoughts for Quiet Moments. By the Lord Bishop of Quebec. Price 1s. 6d. London: S.P.C.K. Toronto: S.P.C.K. Depot. 1898.

This "Series of Brief Meditations, arranged for every day for a month," is altogether ex-

cellent, and much to be commended to devout Church people. They were published some time ago by the author himself, but the value of them was recognized by the great society under whose auspices they are now brought out. This is recommendation enough. The Meditations are arranged in a systematic manner, treating (1) of God (2) of the Father (3) of the Saviour (4) of the Comforter (5) of the Sacrifice, and so forth. The Meditation is headed by a text and followed by a Prayer and Hymn. All here is excellent.

Magazines.—The Pall Mall Magazine for the current month contains, amongst other interesting reading matter, the part of a long article which has been appearing for some months past, written by Sir Walter Besant, descriptive of South London. This particular article describes the South London of to-day, and in it the writer gives very many interesting particulars with regard to its phenomenal growth, etc., within the past seventy years. "Alphonse Daudet in Private Life," "Tuna Fishing in the Pacific," "Leghorn," and "An American Toe-Dancer," are the names of other articles, all of which are full of instructive and entertaining reading. "Compton Wynyates," which is the ancestral home of the Compton family, in Warwickshire, is described at length in this number by Miss Alice Dryden. This article is also profusely illustrated.

"Harper's Magazine," for November, contains several articles dealing with the late war, the chief of which is written by Mr. F. Remington, and in it he describes the doings of the Fifth Corps of the American army in the various fights which took place in the neighbourhood of Santiago. The frontispiece, showing Captain Grimes' battery going into action, is a work done by the same author. "Bismarck," by Sidney Whitman; "Our Seaboard Islands in the Pacific," by J. E. Bennett; "The Eastward Expansion of the United States," and "Some Recent Explorations," are the titles of several other articles to be found in this number. In addition to the foregoing, No. VIII. of "Old Chester Tales," the third paper on "Social Life in the British Army," and the third and concluding portion of the tale entitled "An Angel in a Web," will be also found herein. All of these, together with four pieces of poetry, and a long article on "Torpedo Boat Service," by Lieutenant Fremont, U.S.N., go to make up a whole which, in its entirety, is a very interesting and readable number.

Articles on the "Porto Rican Campaign" and the work of "The Navy in the War," by Mr. Richard Harding Davis, and Captain F. E. Chadwick, U.S.N., respectively, are the two most important articles to be found in this present number of "Scribner's Magazine." The former gives a very graphic description of the doings of the American troops from first to last in that part of the then Spanish Empire, whilst the latter deals with the condition of the American warships and their position at the outbreak of the war, and of the naval events which followed upon that outbreak. "A Night Escape—an Episode of the War," and "Torpedo Boats in the War with Spain," both deal with the doings of American men-of-war in the late period of hostilities. Other interesting articles are, "The Great Secretary of State Interviewed," "The Woman's Paris," and "The Pelican." A pictorial article, by Mr. C. D. Gibson, descriptive of New York at night-time, is sure to evoke considerable interest. Poetry finds a place in this magazine, there being three pieces, of which, perhaps, "The Passing of Autumn," will find the most favour with the reading public. Besides all these, there will

be found the concluding portions of "The Workers," and "Red Rock." In every way this present number of "Scribner's Magazine" is worthy of its predecessors.

In the current number of the St. Nicholas' Magazine, which is the 25th birthday number of that publication, a new serial story, by the well-known writer, Mr. G. A. Henty, entitled "The Sole Survivors," is commenced, as is also another new tale bearing the title "Bright Sides of History." In the story "Chuggins—A Tale of Santiago," are related the adventures of a boy who got the war-fever and worked his way to Cuba on board one of the American transports. Lovers of football, amongst the boy-readers of this number, will be interested in the story of that great hero of the football field, Jimpson to wit, whilst those of the gentler sex will find plenty to amuse them in "Margaret Clyde's Extra," and "The Princess Madrigal's Wish." Poetical effusions abound, there being no less than nine of them in this number. "Pets in the Navy," written by Mrs. Sigsbee, the wife of the commanding officer of the ill-fated "Maine," tells of the different species of the animal kingdom which the American man-o'-war's men adopted on their various ships during the late campaign. The story of "A Visit to Bismarck," written by Mr. Frederick W. Wendt, speaks in high terms of the man, who, during his lifetime, was known as "The Iron Chancellor." In it the writer gives many interesting particulars relating to the home-life of that great statesman.

We have received an attractive card which contains, in a clear and concise manner, the history of the Union Jack, and which is bound to be of great service to all loyal subjects of Her Majesty, both in this country as well as in other parts of the Empire. The card bears on its face the Union Jack, as well as the three flags of which it is composed. The author of this small brochure is Mrs. Fessenden, of Hamilton, and its price, which is within the range of everyone's pocket, is only five cents.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Granville.—This is one of our historic parishes. Situate on the banks of the Annapolis river, exactly opposite the quaint old town of Annapolis Royal, Granville (or Granville Ferry), occupies the site of one of the oldest settlements of the Dominion, viz., that of Sir William Alexander, the first Nova Scotian baronet, who, in 1627, received authority from King James to take possession of what was then vaguely known as Acadie or Acadia. This settlement came to a disastrous end, and for nearly a century reverted to the French. The present town is a thriving little place of some eight or nine hundred inhabitants, and is beautifully situated between the noble tidal river and the North mountain, which intervenes between it and the Bay of Fundy. A short distance below the town, the river expands into that noble sheet of water known as the Annapolis Basin. In the parish of Granville, as at present constituted, there are three churches, one at the lower end, near Digby Gut, one in the centre, at Granville Ferry, and one, the parish church, several miles up the river. The lower church dates from about 1785, and its registers are over a century old. Owing to the movements of the population, and its concentration at "the Ferry," the congregation has become small here. Services, with the exception of the third Sunday,

when there is a celebration at 10.30, are held every Sunday at 3 p.m. The present rector, the Rev. J. G. Warner, was elected about two years ago. In his early life he engaged in commercial pursuits, and was ordained to the ministry at a comparatively late age. Mr. Warner has proved himself a most efficient parish priest, and he has a brilliant record. During his ministry, extending over a period of about ten years, he has built two new churches, restored four old ones, built one new rectory, and renovated three old ones, organized ten new Sunday schools, and baptized several hundred children. While at Middleton, a small town in the Annapolis Valley, he raised \$8,000 for Church purposes, the largest in proportion to the population of any parish in the diocese, and probably in the Dominion. Since his election to his present parish it is needless to say he has done an admirable work.

Halifax.—On Monday, 17th ult., a meeting of the Sunday School Association was held in Argyle Hall. The Bishop presided, and Messrs. Armitage, Crawford, and others gave addresses. Sunday School Associations for each deanery are likely soon to be formed. There are at present ten purely self-supporting parishes in the diocese. Two or three more will probably soon be added to this number. The grants from the S.P.G. amount to \$1,020, annually. Some of these are in the shape of pensions to retired missionaries, and will expire at the death of the beneficiaries. Grants, to the amount of \$6,202, were paid in 1897 from the Church Endowment Fund, \$3,976 from the Board of Home Missions, and \$925 by the Church Woman's Missionary Association.

The Clericus met on Monday evening, 17th ult., at "The Priory," the residence of Rev. G. P. Crawford. There was an excellent attendance of members, including the Bishop, who presided. A paper on "Religion in the Public Schools," was read by the Rev. R. F. Dixon, and a long and interesting discussion took place afterwards.

St. Luke's Cathedral.—Two memorial windows, one to Dean Bullock, the first rector of the church, and a Jubilee window, are shortly to be placed in this cathedral church. The necessary funds have nearly all been raised. Those for the latter-named window have been collected by the children. The memory of Dean Bullock is held in great reverence by many of the older members of the congregation. His two sons, the Revs. Heber Bullock, D.C.L., a retired military chaplain, and W. H. Bullock, the present chaplain to the forces, are now residing in Halifax, as also are two of his daughters. The late Dean, who served in the Royal Navy, and was for many years a missionary in Newfoundland, was the author of the well-known hymn, "We Love the Place, O God." The following parishes are vacant: Baddeck, C.B.; Georgetown, P.E.I.; Petite Riviere, and Ship Harbor, N.S.

Wolferville.—The Rev. W. J. Armitage, of St. Paul's, Halifax, preached twice in the parish church here, on Sunday, October 23rd, on behalf of the Board of Home Missions.

MONTREAL.

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

Montreal.—A meeting, which was very largely attended, was held in the Synod Hall, on Monday evening, the 17th October, in the interests of the Montreal Diocesan Sunday School Association. There were a number of Sunday school teachers present amongst the audience. Addresses were delivered on the subject of Sunday Schools, by the Lord Bishop of the diocese, the Dean, the Rev. Principal Rexford, and the Rev. G. O. Troop, rector of St. Martin's.

Cote St. Paul.—Church of the Redeemer.—

There was a special celebration of the Holy Communion on S.S. Intercession Sunday, at 9.15 a.m., followed by the regular Sunday school, and in lieu of the 11 o'clock Church service, the special litany service was held in the Parish Hall, a good congregation being present, when Dr. Davidson, Q.C., gave an appropriate address on the Sunday school work of the Church of England. At the conclusion of the service, the Doctor announced that his connection with the mission would that day terminate—as to the responsibility for the work, the Rev. W. A. Fyles, B.A., of Onslow, having accepted the appointment to the parish of Cote St. Paul—but that until Mr. Fyles could take up the work, the Doctor promised to see that the services were regularly supplied. Dr. Davidson has been in charge of the mission for more than twenty-two years, and many of his parishioners will much miss the unflagging faithfulness and constant sympathy of his long term of disinterested service amongst them.

St. John the Evangelist.—The dedication festival of this church was held on Sunday, October 23rd. There were very large congregations present both at the morning and evening services, when special music, suitable to the occasion, was used. The choir, which had been augmented for the occasion, performed their part in the services very satisfactorily. The Rev. Dr. Dumbell, rector of Sherbrooke, occupied the pulpit both morning and evening. At the conclusion of the evening sermon he spoke in eulogistic terms of the Rev. Canon Wood, rector of the church, who has been for many years past labouring in the parish.

The Rev. H. M. M. Hackett, D.D., the new Principal of the Montreal Diocesan Theological College, arrived in this city on Tuesday, October 25th, accompanied by his wife and family. They crossed in the Beaver Line S.S. "Tongariro," and had a rough time of it on the Atlantic.

ONTARIO.

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

Kingston.—The gifts in England to the Archbishop's Jubilee Fund, amount to \$3,070. The Rev. F. W. Armstrong will return to Canada at the end of this month.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP TORONTO

Trinity University.—The annual convocation was held in the college, on Tuesday, October 25th. The proceedings took place in Convocation Hall, which was packed to the doors by a large and interested crowd of spectators. The dais presented a brilliant spectacle, for besides the Chancellor of the university, in his full robes of office, no less than five bishops, resplendent in their convocation robes, were also present. Those seated on the platform were: Hon. G. W. Allan, Chancellor of the University; the Bishop of Toronto, the Bishop of Niagara, the Bishop of Algoma, the Bishop of Huron, Bishop Sullivan, The Ven. Archdeacon Bedford-Jones, the Ven. Archdeacon Dixon, Guelph; the Very Rev. Dean Lauder, Rev. Principal Rexford, Rev. Rural Dean Sweeney, Rev. C. H. Shortt, Rev. T. W. Patterson, Rev. G. I. Taylor, Rev. A. J. Broughall, Rev. Canon Worrell, Rev. W. B. Carey, Rev. C. L. Ingles, Dr. Parkin, C.M.G.; Dr. Edward Martin, Mr. James Henderson, Dr. Snelgrove, Messrs. Edward Fisher, J. Travers Lewis, Henry Montgomery, D. T. Symons, H. C. Simpson, Barlow Cumberland, Rev. Dr. Langtry, Rev. H. H. Bedford-Jones, Hon. Mr. Justice Osler, Prof. Mackenzie, Rev. Prof. Clark, the Dean of Trinity College; Dr. Bingham, Mr. A. H. Young, Rev. Canon Cayley, Rev. Prof. Huntingford, Rev. G. C. McKenzie, Rev. Prof. Cayley, Rev. G. F. Davidson.

Degrees were conferred on the following, in addition to the eighteen undergraduates who received their B.A.:

Mus. Bac.—Miss Eva J. Taylor.

B.C.L.—Alban C. M. Bedford Jones, Thomas Langton Church, John Campbell Elliott, Alfred Hall, and David Porteous Kennedy.

M.A.—Arthur Campbell Allan, Maurice Day Baldwin, J. H. Colinson (ad eundem), George Augustus Field, Frederick Houchen Lingwood, Fred. John Strange Martin, Priscilla M. McNeely, Rev. John Frederick Rounthwaite, Henry Nevill Saunders.

Mus. Doc.—William Rhodes.

D.C.L.—John Joseph Power.

D.D.S., honoris causa—Charles Vernon Snelgrove.

Mus. Doc., honoris causa—Edward Fisher.

D.C.L., honoris causa—John Travers Lewis, George R. Parkin, Rt. Rev. Geo. Thorneloe, John Aestm Worrell.

The Rev. Professor Huntingford, the public orator of the university, presented the various distinguished recipients for the degrees honoris causa, to the Chancellor. Of these the first to receive his LL.D. degree was Principal Parkin, C.M.G., who the public orator appropriately described in his speech of presentation as an "Empire Knitter." All the various recipients of the honorary degrees made suitable responses, and all, especially Mr. J. A. Worrell, the Chancellor of the diocese of Toronto, were well received. The Chancellor, having conferred these degrees, then proceeded to give an address upon the present state of the university, upon the work accomplished during the past year, and upon its future prospects. He mentioned in the course of his address that the report of the Executive Committee of Convocation was full of interest, and it showed that very much was being done through its members to extend the influence of Trinity in all directions, and to add to her resources. At the close of the Chancellor's address, the proceedings were brought to an end with the Benediction.

In the evening, the annual convocation sermon was preached in the college chapel, when a large congregation was present. The preacher on this occasion was the Right Rev. Dr. Thorneloe, the Lord Bishop of Algoma. Prayers having been sung by the Rev. Professor Huntingford, and the lessons read by the Ven. the Archdeacon of Kingston, and the Rev. Canon Cayley, respectively, the Bishop proceeded to the chancel steps and commenced his discourse, choosing for his text the words of St. Paul, "This one thing I do," Philippians, iii., 13. In the course of his remarks the Bishop urged upon all his hearers the absolute necessity there was for each person to have one set purpose in life, which shall be subordinated to everything else. He further remarked that everything around us revealed the existence and supremacy of purpose. The noblest of all purposes was the doing of the will of God. The imparting of the knowledge of God should ever go hand in hand with earthly training, as it did at this university, and the highest and noblest place in education should be given to the former, and not to the latter. The sermon of His Lordship was a masterly effort, and held the attention of his hearers closely throughout.

Holy Trinity.—That charming place of meeting, the school-house of the church of the Holy Trinity, was, on Tuesday, the 25th ult., filled with happy guests, the members of the various societies in connection with the church being present. All attending this most successful conversation were welcomed in right cordial fashion, by both the rector of the church and Mrs. Pearson, as well as by the curate, the Rev. Claude Andrews. Later in the evening, as if to emphasize the very cordial reception, most happy addresses of welcome were given by the Rev. Dr. Pearson, who was in his most delightful vein, and by Mr. Tippet, to whom we could have listened to with pleasure at greater length. Mr. W. Kinsman, who is a vigorous speaker, touched pithily upon the work of the different parochial organizations,

dwelling upon the fact of the advantages accruing to young men in the enrolling of their names on the membership list of one or other of the Church clubs, or Guilds, as opposed to the outside, social or political club. We learned that the Young People's Guild will present to their audience much interesting matter in the form of debates, etc., during the coming winter. At intervals during the evening, stringed instruments discoursed pleasant music. The church was well filled on Thursday evening last, when the 51st anniversary service was held. The following clergy were present: The Revs. Canon Cayley, Dr. Langtry, Dr. Scadding, Dr. Pearson, and C. H. Andrews, the two latter being the rector and curate of the parish, respectively. The Right Rev. Dr. Sullivan preached the sermon from the words, "For the people had a mind to work." The Bishop dwelt strongly upon the fact that work was an absolute necessity to spiritual life. The result of idleness, he said, was to dwarf spiritual growth. He urged upon his hearers the importance of individual effort, each one doing his or her share in the work of extending Christ's kingdom upon earth. The musical portion of the service, which was under the direction of Mr. Blackburn, the organist and choirmaster of the church, was especially well rendered. The church itself was very tastefully decorated for the occasion with plants and flowers, and presented an appearance which was quite in keeping with the festal occasion.

St. Alban's Cathedral.—During the summer, Canon McNab has been preaching in several cathedrals and churches in England on behalf of St. Alban's, Toronto. The offertories, amounting to a little over forty pounds (\$200), have been received by Mr. Plummer, the treasurer of St. Alban's cathedral chapter. In Worcester and Hereford cathedrals, the offertories, on the occasion of the appeal, were more than double the amount of the usual collection, showing that considerable interest is felt by our brother churchmen at Home in our efforts to establish a cathedral system in Toronto. In the other churches, when an appeal has been made, a generous response was secured. These were as follows: St. James', West Hampstead; St. Augustine's, Kilburn; St. Barnabas', Tunbridge Wells; All Saints', Hereford; St. Mary's, Holmbury. A number of cathedrals and parish churches have promised offertories later on. Canon Macnab has resumed his S.P.G. work for the autumn months, preaching and lecturing in Midland parishes, and according to newspaper reports, addressing very enthusiastic garden meetings, held in the grounds of some of the great houses of Devon and Cornwall; Tavistock Court, Port Eliot, Lord St. Germans, Manor House, Torquay, The Molt Salcombe, and other places.

Port Hope.—The fifth Archidiaconal Conference of the Archdeaconry of Peterborough will take place in this town on Tuesday and Wednesday, November 8th and 9th. The Ven. Archdeacon Allen has sent out a circular to the clergy and laity of the archdeaconry in which he invites their attendance and hearty co-operation. A special programme has been prepared, in which both clergymen and laymen will take a part. Amongst the former are the Revs. C. H. Shortt, A. E. Westmacott, H. F. Burgess, W. H. French and W. J. Creighton. Amongst the latter are included: His Honour Judge Benson, and Messrs. Blake, Barlow Cumberland and Maconichie. The Archdeacon will deliver his opening address in St. John's school-house, and the Tuesday morning, at 11.15, and on Wednesday afternoon, at 2.30, he will read a paper on "Expository Preaching." The Rev. Canon Farncomb will preach in St. John's church on Tuesday evening, November 8th, at 8 o'clock.

St. Anne's.—The rector of this church, having completed the 21st year of his incumbency, there

was a gathering of the parishioners in the school-house, on Friday, the 21st October, in order to commemorate the event. The Rev. G. F. Davidson, of Trinity College, who for three years had been curate of St. Anne's, was requested by the churchwardens to take the chair, and in a few well-chosen remarks expressed the pleasure it afforded him to be present, and called attention to the fact that as this completed the 21st year of the rector's incumbency, it was oddly enough just the 21st day that his own successor and friend had been working in the parish, Mr. J. R. H. Warren having begun his duties at St. Anne's on the first day of October. He then called upon Mr. T. N. Sampson to read the following address:

"Toronto, Oct., 21st, 1898.

"To the Rev. J. McLean Ballard, M.A., rector of St. Anne's parish, Toronto.

"Rev. and Dear Sir.—The fact that 21 years ago to-day saw the beginning of your incumbency as rector of St. Anne's, makes it, in our calendar, a "red letter day." Your coming of age as rector recalls, naturally, the contrast between the conditions of the parish, and of the Church in Toronto then as compared with what we now see about us, and we think, sir, that the most sanguine would not have ventured 21 years ago to hope for such results as have been wrought since you became rector of the parish. The number of churches within the city has more than doubled within this time; while out of the original parish of St. Anne's, as then constituted, half as many parishes have been taken as would make up the total within the city limits in 1877. Notwithstanding the serious losses to St. Anne's which the setting apart of these new parishes entailed, we have still, thanks to your earnest and devoted work, a large and loyal congregation, and one of the finest churches in West Toronto. It must be gratifying to you, sir, to recall the many pleasant associations of the past, and it is not the less gratifying to the present members of the congregation (but few of whom attended services here 21 years ago), to give expression to our heartfelt gratitude to Almighty God that He has so blessed your work as incumbent of St. Anne's, and we shall pray that by hearty co-operation of people and rector the progress in years to come may be even greater than in the past. We have noted in the churchwarden's statements, for many years past, that an item appears under the heading "Arrears of Stipend due Rector," and it has seemed to the congregation most fitting that we should mark our appreciation of the work you have done in the parish, by handing you the accompanying cheque, as a part due you by the parish, and we assure you that we shall do our utmost to discharge the remainder of that debt within the next two years. Please accept for Mrs. Ballard and yourself the respect and best wishes of the members of St. Anne's congregation."

After the reading of the address, Mr. Ballard briefly thanked his friends for their kindness, and reminded them that, as St. Paul told the Corinthians, "No temptation had taken them but such as is common to man," so no difficulties met them in their parish work but such as are common to all new parishes. He referred to St. Stephen's, which, though now one of the most flourishing churches in Toronto, was once known as "St. Stephen's-in-the-Fields," and mentioned the fact that some thirty-five or forty years ago, he and a friend, Mr. Allan McLean Howard, a great Church worker, who has had much to do with the development of Church life in the East end of the city, in going to St. Stephen's from the Eastern part of the city had actually to climb fences and walk through fields to reach it, and ventured the opinion that with patient, persevering, and faithful work, St. Anne's would soon overcome all its difficulties, and be filled to the doors at every service. The address, with a vignette of the church at the head, was tastefully illuminated by Mr. James Doonan, a member of the congregation, and was accompanied by a cheque for \$100. The rest of the evening was spent in singing and con-

versation, and in enjoying the refreshments bountifully supplied by the ladies.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BI HOP, HAMILTON.

Synod Report, Continued.

On Thursday morning, the House was engaged in the early portion of the session in balloting for candidates for the General and Provincial Synods and the Standing Committee. The voting resulted as follows:

Provincial Synod, clerical delegates—Archdeacon Houston, Canon Sutherland, Rev. C. E. Whitcombe, Canon Clark, Canon Forneret, Canon Bland, Rural Dean Spencer, Rural Dean Irving, Archdeacon Dixon, Rural Dean Belt, Canon Bull, Canon Worrell. Substitutes—Rev. R. Ker, Canon Gribble, Rural Dean Mellish, Rural Dean Fennell, Rev. Wm. Bevan, Rev. T. Geoghegan. Lay Delegates—Messrs. J. J. Mason, Judge Senkler, W. A. H. Duff, W. H. Draper, Archdale Wilson, Charles Lemon, Wm. Nicholson, J. M. Bond, Thos. Hobson, C. Risely, John B. Clark, W. F. Montague. Substitutes—C. S. Bourne, C. A. F. Ball, W. F. Burton, George E. Bristol, W. T. Pettit and K. Martin.

Standing Committee, clerical—Canon Forneret, Rev. C. E. Whitcombe, Canon Sutherland, Archdeacon Dixon, Archdeacon Houston, Canon Bland, Canon Clark, Rural Dean Irving, Canon Worrell, Rural Dean Spencer, Rural Dean Belt, Canon Bull. Lay—Messrs. W. A. H. Duff, Judge Senkler, C. Lemon, Archdale Wilson, C. A. F. Ball, J. M. Bond, G. E. Bristol, J. J. Mason, T. Hobson, W. H. Draper, W. F. Burton, and Wm. Nicholson.

General Synod, clerical—Canon Bland, Archdeacon Houston, Canon Forneret. Substitutes—Canon Sutherland, Archdeacon Dixon. Lay—Messrs. J. J. Mason, Judge Senkler, Archdale Wilson. Substitutes—W. F. Burton and Kirwan Martin.

Mr. Edward Martin, Chancellor of the diocese, brought before the Synod a resolution in relation to the See House. He explained that the Bishop's residence was purchased at a cost of \$9,000. Of that amount, \$5,400 was paid in cash. On the balance of \$3,600, there is interest amounting to \$180, and taxes and other charges bring the amount to be provided annually up to \$350. This amount has been made up by subscriptions and some collections. There is still a balance of \$371 unpaid, on account of the supplemental subscriptions to the Episcopal See House Fund. This amount could be used to pay the interest, which would leave the taxes only to be provided, until the See House could be entirely freed from debt. He therefore moved, seconded by Canon Clark, that the Standing Committee be requested to consider all matters relating to the proposed conveyance by the trustees of the See House to the Synod, subject to the existing mortgage of \$3,600, and providing for the payment of interest thereon, and taxes on the See House, and for the future care and management thereof, and to report at the next meeting of the Synod.

The motion carried unanimously.

Mr. J. J. Mason moved, and Canon Bland seconded a motion, of which Mr. K. Martin had given notice, as follows:

That, in the opinion of the Synod, it is advisable that the question of the separation of the Ontario dioceses from the Synod of the Ecclesiastical Province of Canada, and the constitution of such dioceses into an independent Ecclesiastical Province, should receive careful consideration, and that the Lord Bishop be requested to appoint a committee for that purpose, and that such committee shall have power to confer with similar committees appointed by other synods of the Church.

Canon Bland spoke strongly of constituting the Ontario dioceses into a separate ecclesiastical province. As one reason for making the change,

he said it was quite impossible for a committee on religious training in the schools to work in harmony under existing conditions, because there was so great a difference between the school systems in Ontario and Quebec. There were other reasons, including one of economy, for having a Synod for Ontario.

Canon Forneret said that while he might be personally in favor of the proposition, it must be remembered that the Eastern synods were not as strong as those in Ontario, and did not want the separation.

Bishop DuMoulin was of opinion that an ecclesiastical province, stretching from the Northern shore of Lake Superior to the Atlantic coast, was certainly unwieldy and not easily managed. He was strongly in favor of having the ecclesiastical province co-terminus with the Province of Ontario. Then, instead of having to go to Montreal for committee meetings, Toronto would be the much more convenient and economical centre.

The motion was carried without opposition.

Rev. Canon Worrell moved, seconded by Canon Gribble, for a committee to confer with the Toronto Diocesan Conference in regard to a general Church conference. The motion carried and the committee appointed was: Canon Worrell, Canon Gribble, Canon Clark and Mr. J. J. Mason.

It was moved by Mr. Archdale Wilson, and seconded by the Rev. Canon Clark, and carried unanimously, that the Bishop of the diocese be requested to appoint at each regular annual meeting of the Synod a committee, composed of five city clergymen, and ten city lay representatives, who shall provide, as far as possible, accommodation for all the outside visiting clergy and lay representatives to the Synod. The Bishop accepted this duty with pleasure.

Rev. Canon Bland moved, seconded by K. Martin, that the Standing Committee be empowered to readjust the percentages charged on the consolidated fund from time to time as the exigencies of the Synod expenses may require. In support of his motion, Canon Bland pointed out that for the last year there was a deficit of \$1,360.68 in the General Purposes Fund of Synod and a deficit of \$158.05 in the Synod expense account. These could be overcome by giving the committee power to slightly change the percentages.

The motion was carried.

On motion of Rev. P. L. Spencer, it was decided to have the prayer for the opening of Synod printed in the notice paper.

It was moved by Rev. Canon Bland, seconded by Mr. K. Martin, that the Standing Committee be instructed to have printed a new handy book as soon as it has funds sufficient for the purpose.

Mr. T. Hobson thought it would be better to have the money in hand before giving the committee power to do the printing.

At the suggestion of Rev. C. E. Whitcombe, it was decided that a copy of the new handy book should be sold to each member of the Synod at a cost not to exceed 25 cents.

The motion was carried.

The Rev. Rural Dean Spencer and Canon Worrell brought in a motion to provide that a clergyman who wished to retire might be placed on the commutation trust fund for \$400 a year, provided that, when informed by the Standing Committee that there is an available surplus, the clergyman wishing to retire shall place his resignation in the hands of the Bishop, to take effect within six months; such clergyman's claim to begin when he actually gives up his parish.

Mr. Spencer pointed out that under the present system, the clergyman must retire first and may then lose his income from his church and not get on the Commutation Fund.

On Wednesday evening the Lord Bishop of the diocese and Mrs. DuMoulin gave an "At Home" at the See House, which was largely attended by the delegates and the Church people of Hamilton generally.

The Synod meeting was brought to a close on

Thursday afternoon, after a session of less than two days. The meeting was characterized throughout by becoming harmony and strict attention to business. The attendance of delegates, particularly lay members, was small, at the afternoon session.

The Bishop appointed the following Committee on Hospitality: Canon Bland, convener; Rev. W. H. Wade, Canon Forneret, Rev. C. James, and Messrs. Archdale Wilson, George E. Bristol, W. F. Burton, George Roach, Wm. Nicholson, Kirwan Martin, M. Newman, H. Woodhouse, J. Stedford and T. Hobson. By this committee the question of billeting the delegates at the next Synod meeting will be dealt with.

The Bishop also made the following additions to the Standing Committee: Canon Gribble, Rev. C. R. Lee, Rev. F. C. Piper, Rev. W. H. Wade, Rev. Wm. Bevan, Rural Dean Mellish, and Messrs. C. Lemon, K. Martin, H. H. Robertson, E. W. Boyd, F. E. Kilvert and E. Kenrick.

Canon Bland, Canon Sutherland and Messrs. Kirwan Martin and George E. Bristol were appointed a Committee on the State of the Church.

Archdeacon Dixon, Archdeacon Houston and the Rural Dean of the Deanery, interested, Geo. Roach, J. M. Bond and W. A. H. Duff were appointed a Parsonage and Building Committee.

A Library Committee was appointed, consisting of Canon Bland, Canon Forneret, and Rev. C. E. Belt.

The appointment of Archdeacon Houston, Rev. P. L. Spencer, Judge Senkler, and Mr. John Hoodless as the Synod's representatives on the Board of Domestic and Foreign Missions of the General Synod, was approved.

Mr. W. F. Burton, chairman of the special committee, to which was referred the address of the Lord Bishop, read a report. It congratulated the Bishop upon his restoration to health. On the question of the Synod defraying the expenses of clergy attending the Provincial Synod it reported that an appropriation is already provided for the purpose from which, in part, their expenses are paid. The action of the Provincial Synod in recommending the merging of the Domestic and Foreign Mission Board and the Mission Board of the General Synod was approved of. The Bishop's sentiments in regard to Lord and Lady Aberdeen were heartily concurred in. The Episcopal Endowment Fund was reported to be considered of sufficient importance to be referred to the Standing Committee, with the recommendation that a scheme be devised for the immediate liquidation thereof. The request of the Bishop of Algoma, that the amount heretofore given to that diocese, be, for the next three years, given to the Mission Board, thereof, was also approved of. The report added: "This committee desires to express its thanks for your Lordship's outspoken utterances on the question of temperance, now occupying so much public attention, and feel that the opportunity should be taken to place the Church's position in distinct evidence before her people, and that they should be instructed on the platform of the C.E.T.S., and in this matter your Lordship's co-operation at the season of confirmation, or on other occasions in our parishes, will be gladly welcomed. Your committee also recommends that samples of C.E.T.S. publications be kept by the depositaries of the S.P.C.K., from which the clergy and others may order their supplies. The committee also recommends that the matter of collections for diocesan funds be referred to the Standing Committee, with instructions to devise such means for enforcing punctual and systematic compliance with the rules of the Synod as shall commend themselves to the committee, and to act immediately so as to ensure a healthier condition of the funds affected."

The usual votes of thanks to the Church people of Hamilton, for their kindness to the Bishop of the diocese, to the wardens of Christ Church Cathedral, and to the secretaries of the Synod, having been passed, the Bishop pronounced the Benediction, and the members dispersed to their

various homes in the majority of cases. The Standing Committee of the diocese, however, met, the Bishop presiding. The Rev. Canon Sutherland was again elected permanent chairman, and Mr. J. J. Mason, secretary. A sub-committee on finances and investments was appointed, and another sub-committee was appointed to consider the grants to missions and the guarantees from the missions.

Hamilton.—Christ Church Cathedral.—On Sunday evening, the 16th ult., the Rev. Canon Fothergill made a most eloquent plea for more and better Church literature. During the week he visited the parish for subscriptions to the funds of the S.P.C.K. As a rule, the country-places suffer most for the want of such literature. We would not expect our children to get their daily school lessons without books, and yet the children of the Church are left to grow up in ignorance in the greater school of Christ and the Church, without the slightest hint of their responsibilities and privileges as such. No wonder we mourn the losses in country as well as town.

On Friday evening, the 14th ult., a few friends incidentally hearing that it was the 25th anniversary of the wedding of their rector and Mrs. Bland, took the occasion to call and offer best wishes. Some pretty gifts were also presented, among these a silver jardiniere tray, fruit, flowers, etc. A lovely bridal-shower bouquet of white roses and maiden-hair fern—a rose for every year of married life—was given, with the wish that they might be spared to receive in due time fifty roses, on such another occasion. A very pleasant hour was spent, and with most hearty good wishes for their esteemed rector and his wife, the company separated.

St. Luke's.—The Bishop preached in this church on Sunday evening, the 16th ult. It is needless to say that the church was packed to the doors, as is the case everywhere when it is known that His Lordship is to speak. Mr. Napier Burns, of Lennoxville, officiated in this church recently.

Chippewa.—Trinity.—The ladies of the Parochial Society of this parish have almost completed arrangements for the training of the choir, under the talented supervision of Miss A. E. Bull, A.T.C.M., of Niagara Falls South, daughter of the Rev. Canon Bull.

Barton.—The Rev. Canon Bull preached in all three churches on a recent Sunday.

Niagara Falls South.—All Saints'.—The Ministering Children's League in this parish have resumed work for the Indian children in the Algoma diocese.

Niagara Falls.—Christ Church.—A harvest service of praise was held on Wednesday evening, the 12th ult., Miss A. E. Bull, soloist. The offertory collected was applied towards liquidating the debt on the church. Miss Houston presided at the organ.

Nanticoke.—Christ Church.—Harvest thanksgiving festival services were held last month. Holy Communion was administered at 10.30 a.m., the celebrant being the Reverend Alfred Bonny, of Port Colborne. The public service took place at 2.30, when a large congregation united in the service of thanksgiving. Mr. Bonny preached the sermon. The incumbent was assisted by the Revs. F. Newell, Port Dover, and Arthur Francis, B.A., South Cayuga. An entertainment was held in the evening in the public school rooms, which was patronized by a very large audience. The visitors from a distance were much appreciated, including Mr. Wm. Robinson, clarinet soloist, 13th Band, Hamilton, and Miss Lillie Matthews, a young elocutionist of great promise, and especially Miss

Marie Holmes, of Chicago, who enlivened the evening with three much appreciated recitations. The wardens were apparently satisfied with the proceeds, \$85, to be devoted, less expenses, to a debt incurred in paying E. E. Fund bond. Mr. Bonny remained in the mission for a day or two, visiting his old parishioners, all of whom were delighted to see their old pastor again.

Waterdown.—The 19th regular meeting, on Tuesday, October 25th, of the Ruridecanal Chapter of Wentworth, met here. The session was preceded by a celebration of the Holy Communion in Grace church, at which Rural Dean Irving, of Dundas, was celebrant, and the Rev. R. Corder, rector of the parish, assisted. The chapter met in the rectory, immediately after the service, and proceeded to dispose of a lengthy programme. Acts vii., 6-21., was construed, and critically studied, which occupied the morning session. The afternoon was given to business. The sum of \$7 was voted to the S.P.C.K., and was ordered to be given to the secretary, Rev. M. M. Fothergill, who is visiting this diocese in the interests of the society. Universal dissatisfaction was expressed at the insipid and uninteresting character of the S. S. Institute Leaflets, and Doan's Catechisms and Bible Lessons, were highly commended. The S. S. teachers of the deanery are invited to meet at Dundas on Thursday, Nov. 17th, when an interesting and profitable time is anticipated.

Winona.—Friends in England have recently presented this parish with a pair of polished brass alms plates, and an altar desk, which were used for the first time on Sunday, October 23rd. They were much admired.

Milton.—The annual harvest thanksgiving services of this parish were held on the 13th and 16th ult. On Thursday evening, the 13th, the first service was held at Grace Church, Milton, when the Rev. Canon Forneret, M.A., of Hamilton, preached an eloquent sermon from Ps. lxxxii., 10. The fact of Mr. Forneret being the preacher was sufficient to attract a very large congregation, although the weather was very inclement, sufficiently so, to try the zeal of the most zealous. On Sunday, the 16th, the Rev. Prof. Cayley, of Trinity University, preached at the morning and evening services of Grace Church, and at Christ church, Omagh, in the afternoon. It hardly expresses the truth to say that the congregations were delighted with the thoughtful and instructive sermons given by Prof. Cayley, in such a simple, yet attractive, manner. The congregations were large on all occasions, and the offertory very liberal. The churches had been appropriately decorated for these services. The work of the Church in this parish is gradually going forward. All the societies of the Church are alive, and doing excellent work. The rector, the Rev. W. E. White, M.A., had spent a few weeks, during the summer, visiting his friends in the Maritime Provinces; during his absence, the duty was taken by Mr. C. A. Heaven, M.A., and the rector of Streetsville.

the Church if they would, in the case of removal of the Church if they would, in the case of removal of their parishioners, notify the clergyman to whose parish they may go. This is not done, and very often useful members are lost from the Church.

A meeting of the chapter of Halton rural deanery took place in this town on Monday and Tuesday the 24th and 25th ult. There were present the Rural Dean, Canons Belt, Seaman, Fatt, White, McNamara, and Godden. The preacher at the service on Monday evening was Rev. F. H. Fatt. The business of the day opened with the proffered resignation of the secretary, which was afterwards recalled, and this was followed by the not altogether unexpected resignation of Rev. J. Fennell, of Georgetown, as rural dean, prior to his taking a short leave of absence, and a much required rest. The chapter drew up a special re-

solution, to be forwarded to the Bishop, expressing their kindly feelings towards the retiring rural dean. Special subjects were dealt with in discussion, amongst them being "Religion in Schools," and "A Deanery S. S. Convention," which latter idea the deanery hopes to be able to carry out at its May meeting. The visiting clergy were subsequently entertained by Mr. and Mrs. Hunter. The next meeting will take place at Oakville.

Arthur.—Grace Church.—The weather was very unfavorable for the Bishop's visitation this year to the northern part of the diocese. The cold, driving rain and bad roads, prevented not only the Bishop from being able to get out to Damascus, a distance of eight miles from Arthur, where there were candidates for confirmation, but also prevented some of the candidates themselves, who had similar long distances to travel. However, a large congregation was present in Arthur in the evening, when the Bishop confirmed sixteen candidates, four of whom were adults, and he delivered a useful and eloquent address on the work the young can do for Christ and His Church.

HURON.

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

Elma.—On Friday, October 21st, the mortal remains of Mr. James Roe were interred in Trinity church (Elma), cemetery. He had almost reached his 90th year, and was very widely known and much respected. He was always a staunch churchman, and his family follow in his footsteps. One of his grandchildren is Mr. James Miller, now attending Trinity College, Toronto. The funeral services were conducted by Rev. W. V. McMillan, incumbent, assisted by Rev. T. G. Wright, of Millbank.

St. Mary's.—Rev. W. J. Taylor, on his return from England, was tendered a very hearty reception on Thursday evening, October 13th. Refreshments were served from 6 to 8 o'clock. Then followed a programme of musical selections. A cordial address of welcome was read by the chairman, Col. White, on behalf of the congregation, and Mr. Taylor replied thereto. "He brought with him," he said, "from various subscribers of the Colonial and Continental Church Society, of London, Eng., the munificent gift of \$1,758." During Mr. Taylor's ministry, the debt on the church was reduced from \$5,000 to \$1,500, and now this gift completely wipes it out. He received the very hearty thanks of the congregation, and a most delightful evening was spent.

Mount Pleasant.—The Rev. E. Softley, Jr., incumbent of Kelvin and Mount Pleasant, has been spending a holiday near Wheatley, County of Essex.

Kincardine.—Church of the Messiah.—The annual harvest home festival of this church was held on the 16th ult. The Rev. M. Turnbull, of Goderich, a former rector, was expected to be the special preacher, but owing to unforeseen circumstances, the rector of the parish, the Rev. Charles Miles, B.A., was the preacher at both services. The decorations were not too much, but ample to exhibit the good taste of the many ladies who had this work in hand. The morning service was largely attended, and began with a processional (Hymn 382). The "Venite" was sung to a setting by Dupuis, the "Glorias," by Danks. The "Te Deum" was sung to a service by C. F. Ives, and the "Jubilate" was taken to a chant by Danks. A chorus anthem, "It is a Good Thing" (Danks), was well and effectively rendered. The anti-communion was semi-choral, the Kyrie being sung with precision to an attractive setting by Edwin Potter. (A. and M. are used in this church). The hymn before the sermon was No. 381, and during the offertory the Misses McDonald and

Mills sang, "I Heard the Voice of Jesus say." The sermon was founded on Leviticus xxiii, 10-11, and was an earnest and practical exhortation on the importance and duty of giving of thanks to the Giver of all good, and the blessing which ever follows. The first fruits of the law of Moses as typifying Christ, the first fruits of the resurrection. Evensong was said with the church full of interested worshippers. A reverent and hearty service was held and many strangers went away impressed. The processional was hymn 383, the Glorias sung to a chant by Danks. "Magnificat" to a service by Woodward, and the "Deus Misereatur" sung to a chant by Mammatt. The solo anthem was "The Way of Peace," by Miss McDonald, and the hymn before the sermon was No. 388. The discourse preached by Mr. Miles was upon the text, Psalm cxxvi. 6 (R. V.), in which was portrayed, with vivid and heart-searching words, the woes and tears of our earthly life, and the bliss of the final harvest for the Saviour and the redeemed. The struggles, the disappointments, or the trials of manly life or motherly care, illustrated the text in an intensely practical way, and then the preacher closed with a strong word of hope that the day of harvest will bring the blessing and the eternal glory. At the close of the sermon, an offertory was impressively sung (Abide with Me," Ambrose), by Mr. A. M. Smith. Hymn No. 266 was then heartily rendered by the large congregation, and so, after the Blessing and the Vesper Hymn, the worshippers dispersed. On Thursday evening, 20th ult., the usual harvest home supper took place in the Town Hall. It was largely attended. The rector presided, and a good general programme was given by the choir and local ministers, who were invited. The proceeds amounted to about \$65, which will be applied to parochial purposes.

Hamburg.—The Rev. Rural Dean Ridley is calling the clergy of his deanery, and those living near it, to a "Quiet Day," to be conducted by Bishop Baldwin, at Hamburg, on November 1st. Morning and afternoon sessions will be for the clergy only, and in the evening a public service, with sermon by the Bishop, will be held.

London.—A meeting of members of the various chapters of the Brotherhood of St. Andrew in the Huron diocese, will be held at Cronyn Hall, London, on November 30th (St. Andrew's Day), at 3 p.m. sharp, to take steps towards inaugurating a local assembly for the diocese.

SASKATCHEWAN.

Prince Albert.—St. Alban's.—On Friday, Oct. 7th, a branch of the Woman's Auxiliary was organized in this parish by the Rev. D. W. Collins. Mrs. Fisher was elected president, Miss Northgreaves vice-president, and Miss Reid secretary-treasurer. The branch will begin at once to work for the various needs of the parish. They also decided to clothe one of the Indian Children in Emanuel College for a year. During Lent, the members will work for some domestic or foreign mission.

British and Foreign.

The retirement of the Bishop of Bangor will give a seat in the House of Lords to the Bishop of Bath and Wells.

The Rev. Canon F. W. Goodwyn has been appointed by the Bishop of Chichester to the vicarage of Eastbourne.

The Representative Council of the Church of Scotland met in Dundee on the 11th ult., and was in session for three days.

The Bishop of London has appointed the Rev.

Prebendary Corington, vicar of Brompton, to be one of his examining chaplains.

The Dean of Peterborough has received a donation of 100 guineas to the Cathedral Restoration Fund, from the Mercers' Company, of London.

All the English Church newspapers unite in saying that the Church Congress, recently held in Bradford, has been an unqualified success in every way.

The plans of the architect for the improvement and completion of the cathedral at Perth, were approved of at a recent meeting of the chapter, and he was instructed to proceed at once with the work.

The beautiful altar-tomb, erected to the memory of Dr. Durnford, in Chichester Cathedral, has been further enriched by an appropriate background.

The Bishop of Edinburgh has instituted the Rev. E. F. Hoerule, M.D., into the rectory of St. James', Leith, in succession to the Rev. Canon Jackson, who has resigned the living.

The new Bishop of Bombay was presented recently, by his old parishioners, in the Parish Hall, South Acton, with a pastoral staff of ebony and silver, and a gold pectoral cross, studded with sapphires and diamonds.

The Bishop of Salisbury consecrated the church of St. George the Martyr, in Jerusalem, on St. Luke's Day. A number of clergymen accompanied His Lordship to the Holy City from England, and were present at the service.

A large window, of beautiful design, and depicting nine scenes in the life of Bishop Lightfoot, has just been placed in the church of St. Ignatius, Sunderland, a church founded by that Prelate, in memory of his ten years' occupancy of the See of Durham.

An important find has been made in the public library of Bristol, England. While exploring a lumber room the librarian brought to light the "De Civitate Dei," of St. Augustine, printed at Basel, in 1479, and nearly 100 other books, many of them manuscript.

The Princess Alexis Dolgoronki opened a bazaar at Aberdeen a short time ago, on behalf of St. James' church. The bazaar is under the patronage of Royalty, and of all the leading residents of Aberdeenshire. The proceeds of the bazaar amounted to £870.

The Hibernian C.M.S. have appointed the Rev. Thomas McClelland, B.A., who for the past two years has been rector of Wingfield, near Trowbridge, to the office of Central Secretary, made vacant by the appointment of the Rev. H. M. M. Hackett to the Principalship of the Montreal Diocesan Theological College.

The Archbishop of York visited Middlesborough recently, and performed two interesting ceremonies, dedicating in the first place, five stained-glass memorial windows in St. Paul's church, and afterwards consecrating the Holy Cross Mission, a building which had been originally erected for the purposes of a music hall.

The Rev. William Elmhirst, of Elmhirst, Barnsley, Yorks., has found it necessary to resign his post as chaplain of Stainborough, which he has held for over thirty-six years. Mr. Elmhirst two years ago fell from a haystack, injuring his back severely. This, with the infirmities consequent upon increased age, are the cause of his retirement. He was formerly curate of Gainsborough, and at Wigtoft, near Boston.

The Archbishop of Canterbury has appointed the Rev. H. J. Foss, M.A., who for the past 22 years has been an S.P.G. missionary at Kobe, to the bishopric of Osaka, Japan. Mr. Foss was a Scholar of Christ's College, Cambridge, and took his degree in 1871. He is a Double First (Classical and Theological Triposes), and was ordained in 1872. His Grace has cabled to the bishop-designate to return home to England at once, for consecration.

On Michaelmas Day the Archbishop of Canterbury consecrated, in Westminster Abbey, the Rev. James MacArthur, vicar of All Saints', South Acton, and the Rev. W. Ruthven Pym, vicar of Rotherham, Bishops of Bombay and the Mauritius, respectively. His Grace was assisted in the act of consecration by the Bishops of London, St. Alban's, Reading, Stepney, Islington and Dover, and Bishops Royston, Johnston and Mylne. The Ven., the Archdeacon of Westminster, Dr. Furse, preached the sermon. There was a large congregation present in the Abbey to witness the ceremony.

The Master of Trinity, Cambridge, announces that the Harrow memorial to the late Dean of Llandaff is fast approaching completion. It consists of two additions to the beautiful chancel which Dr. Vaughan himself gave in 1855 to the new chapel. These additions are a reredos at the east end of the building, and a medallion portrait, in relief, on the north wall of the chancel at the east of the oak stalls. The general supervision of these works, especially of the reredos, was intrusted to Sir Arthur Blomfield, A.R.A. The medallion, of white marble, is in the hands of Mr. E. Onslow Ford, R.A.

Correspondence.

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

HOW TO BEAUTIFY THE SLEEPING-PLACES OF OUR DEAD.

Sir,—It has long been a problem how to make less hideous the memorials erected to the dead. The white staring grave stones, often soiled and stained, forbidding objects by day, and a terror to children by night, is the usual way we now commemorate those we love. The successful growth of the Boston ivy seems to point the way for making these monuments really beautiful. For six long months of winter they would lie dormant, and then suddenly the whole cemetery would burst into life, each monument being "verdure clad," and teaching of the new life which will be imparted on the resurrection morn. The ivy, changing as it does, in the fall, to blood red, before its apparent death, will be full of suggestions to the poetic mind. This letter has been prompted by seeing a handsome rough hewn stone cross erected to the memory of the late Rev. Wm. Logan, around which the Boston ivy is beginning to entwine itself. It stands a short distance to the left of the entrance to St. James' Cemetery. B.J.

REV. JOHN E. F. SIMPSON.

Sir,—I was glad to see that the list of early missionaries at Melbourne, Que., had claimed notice, and to have the name of Rev. John E. F. Simpson recalled, but I am unable to verify the information that Mr. Simpson "was in charge of that mission (Melbourne), for some time in 1847 and 1848." If so, his work must have come in between that of Mr. Fleming and Dr. Falloon, both

of whom are mentioned as being in charge during at least a part of these years in the "Missionary Roll" of the S.P.G., but Mr. J. E. F. Simpson's name does not appear in that roll at all. Can your correspondent, or anyone else, kindly explain why that is so? Was Mr. Simpson not a missionary of the S.P.G.?

ERNEST A. W. KING.

Melbourne, Que.

AN APPEAL FROM THE DIOCESE OF QUAPPELLE.

Sir,—Will you kindly permit me to make a modest appeal to some of the numerous readers of The Canadian Churchman. Wolseley, a small town on the main line of the C.P.R., twenty miles east of Indian Head, our See town, has no church for its Church of England people. A town of nearly 400 inhabitants, with places of worship for the Roman Catholics, Methodists, and Presbyterians, for years, and now that the town has become (last April), the head of a new Anglican parish, I have succeeded in holding a service here every Sunday, either morning, afternoon or evening, but we are compelled to use the Orange Hall for the services. This building is used for all sorts of public purposes, and at present is occupied as a day school, and filled with school desks, which can scarcely be used as seats by our congregation, they are so small and cramped. Then our monthly communion service is usually held in the morning in the Methodist church, as being more convenient in every way. But can this be said to be a satisfactory or desirable state of things? The other bodies were first in the field, they have now numbers of people who once owned allegiance to the Church, but owing to past neglect must now be numbered as no longer "of us." The Church is now numerically weak, it numbers about twelve communicant members, and a general church congregation, usually, of about thirty. I feel strongly, after my experience here of about six months, that it will be, humanly speaking, impossible for our beloved Church to take its right place, and carry out its proper mission until we have a church we can call our own. We can build a small church for \$1,000, but, alas, we cannot raise that sum ourselves. We shall try and do what we can, however, this winter, to get together some portion of the necessary funds. I would ask the charitably-disposed among your numerous readers to kindly send me donations, however small, and they will be most thankfully received. Also, any useful or fancy articles for a sale of work in the spring. Last (but indeed it should be first), for God's blessing, through the prayers of our fellow-churchmen.

(REV.) JAMES WILLIAMS.

Wolseley, North-West Territories, 17th Oct., '98.

"THE CHURCH OF GOD, AND THE EDUCATION OF THE PEOPLE."

Sir,—The Rev. Dr. Carman, General Superintendent of the Methodist Church, in his address, delivered at the opening of the present session of Victoria College, dealing with the question of education, deplored that scepticism was rampant in the home, the services of the sanctuary, also in the schools of learning, and for this reason he commended the work of Victoria College, and he asks, "Is it not plain, that when the Church sets out to educate, it must educate according to its own acknowledged and historic principles? If it should gradually slip from its own foundations, or become misty and indefinite in its doctrines, and positions, could it claim the sympathy and support of days of firm convictions, ardent enthusiasm, heroic sacrifice, and decisive victory?" "Education," he says, "may have some theory, some speculation; but education without some dogmatism is a contemptible, useless rag." Now will Dr. Carman apply these arguments to the elementary school system of Ontario? Apparently not, for he condemns in the Public School what he

approves in the university, and will have nothing whatever to do with Separate Schools, Voluntary Schools, or any expedient directly or indirectly to serve the purpose of any Church or denomination in affording instruction in its peculiar tenets in a state system of Elementary Schools. He is willing, however, if the Catholics and Protestants will agree on a medium of religious instruction, to have that minimum, even when deprived of all dogmatism, pose as adequate religious instruction for our Elementary Schools. In practical school life, the Catholic does believe there is a God, Creator of all things, he has no doubt about it, and insists that his children should have knowledge of Him; while the Protestant in the same way appears to ignore that there is a God, or is more concerned about the conscience of the agnostic, for he is ever ready with excuses why religious instruction should not form part of the school curriculum. Are these excuses of the Protestant well founded? I think not. I venture to say that neither Dr. Carman, nor anyone else, can establish any valid reason why Voluntary Schools, in affiliation with our Public School System, might not become both a strength to our State System of education, as well as a means by which the various religious bodies, who desire to do so, might impart definite religious instruction to the children of their own communion, and do so without using one dollar of the public money for Church purposes. If Dr. Carman has any arguments to bring forward against Voluntary Schools, let him tell us what they are.

LAWRENCE BALDWIN.

THE W.A. DO NOT WORK IN THE INTEREST OF THE PARISH.

Sir,—1. In reply to a letter in your issue of Oct. 13th, signed "A Sufferer," and headed, "The W.A. do not Work in the Interests of the Parish," let me say that the W.A. is a strictly missionary society, organized by Church authority to be an auxiliary to (Diocesan, Toronto only), Domestic and Foreign Missions. As individual Churchwomen, its members should, and do take part in parochial work, and belong to parochial organizations, but it would be as reasonable to ask the Coal Club collectors, as such, to work, par ex., for the Dorcas of the parish, as it would be to ask the W.A., as such, to do so.

2. Your correspondent states that the women of the W.A. "work for missions only." I know the inner life of many a parish, and find that the W.A. members are among the most earnest general workers. They do their full share in Sunday school teaching, visiting, and clothing the poor, church building, decorating, etc. Many clergy of long experience, and younger men, whose work is a power in the Church, will endorse this; there is no "impatience" in their parishes over the formation of parochial organizations; they have but to ask and help needed is willingly rendered.

3. In what parish are the home poor neglected while bales are sent away? The greatest care is taken by the Provincial W.A. Dorcas secretary to prevent overlapping and needless help; each appeal is sifted, each must be endorsed by the Bishop or his commissary. The appeals are distributed among the diocesan W.A. Dorcas secretaries, who allot work to the parochial branches. "Vestments" (I know of none, save surplices), "ornaments" (?) fonts, communion sets and altar linen, are usually the gifts of one or more women to some specially needy mission, or to one in which, for personal reasons, they are specially interested. As a rule, these gifts are sent by city members, whose churches are well provided; they are plain and not costly, and their aggregate number is small. Surely to give to some very poor mission a font, a surplice, a decent plated chalice and paten, to replace common earthenware, is work "of a missionary character."

4. The real offence of the W.A. lies deeper; its work is done at the dictation of an outside authority. Granted; but what is that authority? 1st,

The Board of D. and F. Missions, the recognized missionary executive of this ecclesiastical province; 2nd, The Advisory Board for the W.A. of the Toronto diocese, appointed from the Mission Board, with the Bishop as chairman, suggesting or approving each undertaking of the W.A. of the diocese. These authorities are in communication with the Provincial and Diocesan W.A. executives, who direct the parochial branches. Surely this lesson of submission to central authority is valuable in these days of practical congregationalism.

5. No "really missionary work" is ever "refused" by the W.A., as "not being the work of the Woman's Auxiliary," but it is evident that a society, working under central Church authority, and pledged to make up sums required for specific objects, cannot take up suggestions made by individual parochial authority.

6. In most parishes in which the W.A. has worked for some time, local Church interests have been strengthened; I speak from clerical testimony. "Unfriendliness," on the part of the clergyman, shown by reluctant consent to the formation of a branch in his parish, and by a want of sympathy with the work, has been felt in many cases; it is now far less frequent than of old. "Unhappy divisions," as a consequence of the W.A. in a parish, have not come under my notice, and I speak as one who knows the working of the W.A. in the diocese of Toronto fairly well. "Unhappy divisions" existed a dozen years ago, when there was no W.A. to cause them.

7. The "paper" mentioned by your correspondent was an informal extempore address, given at the semi-annual meeting of the W.A., at Brampton last winter. The address, given at the annual meeting last April, could not be the one to which he refers, being merely a few extempore words to open the discussion, "Should every Churchwoman in the Parish be a Member of the W.A.," and taking the affirmative. No reference either to this or to the Brampton "paper" was "suppressed," as your correspondent unkindly states; in the absence of practical reporters, a synopsis of an unwritten address or of a general discussion is difficult to make—we do not attempt it. If your correspondent so desires, I will give him all that I can remember of either, or both "papers."

8. Since no W.A. can be formed or continue to exist in a parish without the rector's sanction, the steady increase in the number of our branches shows that many among the clergy believe, with us, that for general missionary work, a central organization and authority secures better results than that which is local and parochial.

9. Nevertheless, I feel no hope that we shall eventually win all to this belief, for the root and front of the opposition to the W.A. lies deep in human nature; it is the ancient cry of Province versus Dominion, State Rights versus Central Government, the Individual versus the Whole.

JENNETTE OSLER.

Family Reading.

EVIL SPEAKING.

Do you govern your tongue? Do you really make it a point of conscience to speak evil of no man? The Word of God commands this just as plainly as it says, "Thou shalt not steal." What would you think of a man's religion whom you caught stealing? To rob one of his good name is often a far greater injury than to steal his money. Be careful what you say about an absent person. Weigh your words before you put them in circulation.

James makes the proof of Christan perfection to consist in the government of the tongue. "If any man offend not in word, the same is a perfect man, and able also to govern the whole body," (James iii., 2).

Observe carefully, and you will find this statement true. Sinful tempers may be smothered by a determined effort. But let them, through the medium of the tongue, come out into daylight, where they are fanned and fed, and they will rage with fury. "You may as well say it as think it," is one of the most pernicious maxims that the devil ever set afloat.

"Speak not evil one of another, brethren" (James iv., 11). "If thy brother trespass against thee, go and tell him his fault, between thee and him alone."

NOVEMBER.

Ho! Winter's sturdy warder,
Blow, blow thy bugle call!
The mists of legion restless wait
To take the sun in thrall.

Send far the sighing south wind;
Nip all the flowers that blow;
The clouds in legion restless wait
To pelt the world with snow.

Ho! scatter Autumn's embers,
That burn on plain and hill;
The north wind legions restless wait,
To work their bitter will.

Fill heaven with southward winging
And wild fowls' shrilling cry;
The flying legions will not wait,
To see the last rose die.

Summer is dead of the frost's white hate;
The wind knows all the story;
A queen, uncrowned, she shall lie in state,
With a winding-sheet of glory.
—Harper's Weekly.

"FOR THEM THAT LOVE GOD."

As we view history, we have the consciousness that God is controlling and bringing about His good will. As we look upon our own lives, we have the same cheerful hope that He is making all things work together for our good, and this fills us with delight and good cheer. Let us, like Paul, maintain this belief as a positive conviction. "We know." We know that all things work together for good. As a parent, you send your child to school. The child sees no good that can come of it. You do. Some of life's tasks are done in tears, but God makes them work out our eternal good. Let us be convinced, as Paul, that all things "work together" for good. This means our poverty as well as our prosperity. This means our losses as well as our gains. One thing we should never forget, that this is a conditional promise. It does not say that all things work together for good for everybody, but all things work together for good "for them that love God."—Dr. G. B. F. Hallock.

THE ECHO.

The most of us can remember a time when we amused ourselves with an echo. We shouted and there came back a shout; we laughed and we heard a laugh in return; we scolded and we heard scolding; we threatened and then we were threatened; we whistled and for answer we heard a whistle. Then we thought we were being mocked, and we said impudent things, and all the satisfaction we could get was to hear the same impudent things said to us.

We are older now, and because we understand better the nature of an echo, we pay little attention to it even when we do hear it. But we find that we never get beyond the echo. As a rule we hear things much like the things we speak, and what we do comes

back to us again. If we have a pleasant word for those whom we meet we are generally greeted with a bright smile and cordial words in return; if we salute others cheerfully our words are almost certain to produce a cheerful response. If, however, we are distant in our manner, we must not be surprised to find others in the same condition; if we are critical and fond of finding fault, we can scarcely hope to escape the keen shafts which others will likely hurl against us. In a new form, but very clearly, we hear again the echo which amused us in our childhood.

Long ago it was said that the man who hath friends must show himself friendly. That is very true, but there is a similar truth which might be stated in this way: "The man who shows himself friendly will have friends." The echo is very much like the original sound.

When one settles in a strange town, those who call are likely to ask the questions, "How do you like your new home?" or, "How do you like this town?" The answers will determine largely whether the sojourn there will be pleasant or otherwise. One who expresses pleasure with the new abode will find the neighbours agreeable and most willing to do what they can to make things pleasant. But if the new-comer manifests a spirit of dissatisfaction or disappointment, or shows a disposition to grumble, the neighbours will try to find more agreeable companionship elsewhere. This is not to be wondered at. The echo explains it.

HINTS TO HOUSEKEEPERS.

Cocoanut Cookies.—One cup butter, one nut, two teaspoonfuls baking powder, flour cup of sugar, two eggs, one cup grated cocoa-enough to roll. Roll very thin, bake quickly, but do not brown.

Crullers.—One cup sugar, one tablespoonful butter, two eggs, one cup rich, sweet milk, three cups flour mixed with two teaspoonfuls baking powder, one teaspoonful salt.

Ginger Snaps.—One-half cup butter, one cup sugar, one cup molasses, one tablespoonful ginger, two teaspoonfuls baking powder, and flour enough to make stiff to roll.

Jelly Pie.—Five eggs, reserve the whites of two eggs, one cup of sugar, one cup of jelly, one-third cup of butter. Beat together. Mix it all, and bake on one crust. Beat the whites of the eggs with sugar enough to make it as thick as icing. Spread this over the pie when it is done. If desired, brown it a little in the oven.

Tomato Pie.—Remove the skins from four large, ripe, yellow tomatoes, slice thin into your pie crust; add four tablespoonfuls of sugar, one tablespoonful of vinegar, a small lump of butter, one tablespoonful of flour. Put strips across the top. Bake slowly till thoroughly done.

Apple Butter.—Three gallons of cooked apples, one quart of cider vinegar, five pounds of brown sugar. Boil this down to about two gallons and season with cinnamon.

Plain Dressing for Salad.—Half a teaspoonful unmixed mustard, two teaspoonfuls of sifted sugar, little salt and pepper. Mix well together with two tablespoons of milk quite twenty minutes or half an hour before using, then add two tablespoons vinegar, it would then be like cream. Take great care to dry all the salads.

Mince Patties.—Chop a cold veal kidney and some fat; add an apple, orange, candied lemon-peel, fresh currants, a little wine, cloves, brandy, and sugar. Fill the patty-cases, bake, and serve cold.

THE PATTERN OF LITTLE FEET.

I sit by my table writing:
And far down the village street,
Comes the babble of childish voices—
And the patter of little feet.
I know they are hastening homeward,
I know that the school is out;
And I list to the rhythmic patter
Which mingles with joyous shout.

I sit by my desk, and wonder
Where the little feet will be led—
Whether 'mid thorns and briers,
Or in flowery paths instead;
Whether in ways of virtue
And innocence, pure and sweet,
Or whether in sin and folly
Will journey the little feet.

And up to the merciful Father,
A swift-winged prayer I send:
"O, guide the wee feet safely
Till the journey of life shall end.
And O, when the school is over,
And the lessons are learned, I pray
That the coming home be as joyous
As ever it is to-day.

O when, by the silvery waters
Of the glorious river of life,
When done is the toil and conflict
And over the noise and strife,
Then sweeter far to the Master
Than the heavenly music sweet,
Will sound the rhythmic patter—
The patter of little feet.

THE BISHOP OF RIPON ON READING.

Addressing the successful students in the departments of Science, Technology and Arts at Yorkshire College, Leeds, on "The Art of Reading," the Bishop of Ripon said: "Read few books, read much if you will, but be courageous enough to read a few and let those authors that you read be the saints of the earth, those great few whose names have now a right to be pointed out as the men of influence, and are accepted as influences and powers all the world over. At any rate there are certain things of which there can be no question. You can never be wrong in reading Homer and Virgil; you can never be wrong in studying your Dante, in making Shakespeare a daily companion, or in sitting at the feet of those men who put inspiration into your hearts, who look at life with a broad outlook, and, seeing, too, that they are human, make you understand how two great things can meet together in the intellect of man—an inspiration which seems greater than earth allied with a beauty which touches earth and has earth beneath its feet. (Applause.) In all these things then you have the power of truthfulness at your command. If thus you study I think you will find that the result will be that there will be gradually formed within you a just and a true taste. You will be led aside by an ambition which concentrates your taste and energy; you will not be led aside by the tyranny of custom which dwarfs your taste, nor by an affectation of originality which distorts it, but everyone of the great writers will slowly take his place in your mind, and you will understand what their admirable qualities are. They will be placed as little gods in the great Pantheon; they will be yours—a Pantheon which will grow day by day, and you, in your admiration for their qualities, and drawing into your hearts the message that they offer mankind, will be able gratefully to decorate their statues as their anniversaries come round. And you will be the gainer. Life will pour out its

great tributary stream of influence, of knowledge, and of beauty into your bosom, and you will be able to walk about in that temple which you have created by careful and patient study with a sound and righteous judgment, and with a true and cultivated taste, because your soul is possessed by a simple love of truth, and because you have met what must be met by all who seek for truth—the real principles which, from one school or another, are still contributing to elevate, to consecrate, to dignify, and to invigorate the spirit of man.

CHRISTIAN GLADNESS.

Let us look for a minute at Christian gladness, not as a mere source of pleasure, but as a source of spiritual strength. It has been well remarked that even cheerfulness of animal spirits is of great aid to virtuousness; that an amiable and lively disposition enables a man to rise above his trouble with a readier ease. This is undoubtedly true; and so there are certain temptations to which a joyous temperament is at once a bar. For example, hardness in judging others, malice, pride, can scarcely co-exist with brightness and cheerfulness of heart; contrariwise, gloom and despondency are direct avenues to the temper, predisposing to doubt and to despair. Many temptations at once flee away when cheerfulness is enjoyed within. The power of exertion revives after sorrow from the habit of looking at the brighter side. But there is one especial way in which gladness in God is essentially strength. What, it may be sometimes asked, what is to be the uneducated man's guard against unbelief? You may suggest to the men of leisure, to the men of research, many reasonings for the hope that is in them; but the book evidences of the Gospel are so much the accumulation of many thoughts, that no one single argument at all represents the strong position of God's truth. It is probable that many of you, when arguing with an unbeliever, have felt this. You would have given anything if you could have forthcoming some reply which would at once refute his objections. No such single short reply exists. The evidences of Christianity are not one, but they are essentially accumulative. The more a man reads, the more he reflects upon the world's discipline, the more impregnable stands out the truth of God. But then you cannot say to an uneducated man, or a man whose every hour is filled up with earning his daily bread, you cannot send him to these recondite sources of conviction, you cannot refer him back to the witnesses of centuries. What, then shall garrison his soul against the poisoned infidel tract? I reply, "The joy of the Lord," that lightening of the heart, the secret complacency with which no stranger intermeddles, which he consciously gathers from the practice of the commandments of Christianity, and from resting in the doctrines of Christianity. Nay, "the joy of the Lord" involves more than this; it comprehends also the pleasure which is derivable from religious exercises, and it disposes a man to recoil from those who would take a positive enjoyment out of his life.—Bishop Woodford.

HE OWED IT TO MOTHER.

A young man was about to be graduated as valedictorian of his class. He was poor. His widowed mother had taken in washing and denied herself every comfort to provide the extra money for his education. He brought her an invitation to be present at the graduation exercises. She declined. She had no dress but a calico. She would not disgrace her boy by appearing among the ladies, with their merinos and silks. But the

young man was firm. He would never receive his diploma unless his mother sat upon the platform with the guests. The hour of triumph came. Cheers rang out, and flowers were flung to him as he finished his valedictory. He turned from the audience and gently drew his mother from her seat to the edge of the platform, bent and kissed her forehead, and turning to the audience, said:

"Here is the one who deserves all your honours. All I am, I owe to my mother."

CONVICTION OF SIN.

"A full, strong current of opinion in the professing Church of Christ runs at the present day directly against a grave, thorough-going, doctrine of sin, and its correlative truths of eternal judgment, and of the unspeakable need of the atoning blood, and of living, personal faith in the "Crucified and Risen One," according to the Scriptures. One would think that some even earnest teachers had learned, by some other path surely than that of the Word of God, to look with temperate eyes upon sin as a phenomenon sure at last to disappear under long processes of Divine order; a discord awaiting only its musical resolution; a "fall upwards," perhaps, on to some higher level of enriched consciousness. Let no man deceive us with vain words. And let us pray that our lips may never pass them on. And to that intent may the Holy Spirit of Promise evermore teach us, close to the Cross and to the open grave, His lessons of sin, of righteousness, and of judgment."

YOUR OWN LIFE.

In this age, when economy of time is a matter of such great importance, there is frequently a strong temptation to get our opinions ready-made. The man who "always votes a straight party ticket" is saved much troublesome examination into the merits of candidates and issues. The people who accept what "they say" as final, are spared the necessity of sifting evidence and forming conclusions in harmony with facts. Boys and girls who go through their school-work mechanically, never stopping to ask the why and wherefore, are bidding fair to become the sort of men and women whose opinions should all be enclosed in quotation marks.

Now, while we should not be inclined to ignore authority, or to pay no attention to the conclusions reached by those wiser than ourselves, we must not overlook the power of personality.

A successful teacher once said, "I would rather a pupil of mine worked one problem wrong, provided his method showed he had given some original thought to the subject, than that he worked twenty correctly by mechanically following the rule of his textbook."

Most educators agree with the sentiment thus expressed. It is a matter of the utmost importance that we learn to think for ourselves. Otherwise the mind becomes relaxed, like an unused muscle, till at last it is hardly capable of making an effort.

Of course there are some who abuse this liberty. Certain young people seem to hold in contempt all opinions but their own, and loftily ignore the help others might give them in reaching correct conclusions. While we should guard against this extreme, we should not forget that each of us must live his own life, thinking and acting for himself. Nor is the reason for this necessity a selfish one. As one of the great leaders of this generation, Phillips Brooks, has said, "Only he who lives a life of his own can help the lives of other men."

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You may be apt sometimes to stumble,
For only he who stands stock still
Is certain to avoid a tumble.

In forming plans and doing deeds,
You'll often make mistakes, of course,
For only he who never strives
Will never meet opposing force.

Better to lose a dozen fights,
And yet march on courageously,
Than halt, a coward, on the field,
And fail to live, through fear to die.

A BOY'S RELIGION.

It was the late Henry Drummond who once said to great company of boys: "Boys, if you are going to be Christians, be Christians as boys, and not as your grandmothers. A grandmother has to be a Christian as a grandmother, and that is the right and the beautiful thing for her; but if you cannot read your Bible

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by the hour as your grandmother can, or delight in meetings as she can, don't think that you are necessarily a bad boy. When you are your grandmother's age you will have your grandmother's religion."

Now, there is a great deal in the above for a boy to take to heart; for some boys have the idea that they will be expected to put aside most of their propensities, if they take upon themselves the duties of Christian boys. This is a mistake. No one expects, no one wants them to give up the natural rights and feelings of boyhood. They are not to be in the least grandmotherly or grandlatherly, but they are to be happy in the way that God intended all youth should be happy.

One of the truest-hearted Christian boys I know is also the merriest. no one would think of calling him "grandmotherly." He reads his Bible, too, and goes regularly to church, to Sunday school, and to prayer-meeting. He is at the same time such a good ball-player that he is always chosen first when the boys are choosing sides for a game. And no boy of his age can excel him at foot-ball or at tennis. And they always say of him: "Harry plays fair; he does!"

He is the life of the social gatherings he attends, and his reputation for absolute truthfulness is such that the teacher of the school he attends told me, not long ago, that on one occasion when the boys on the play-ground were hotly discussing a certain matter, and there had been charges of falsehood made and still more hotly refuted, one of the boys said:

"Let Harry M— tell the straight of the story. He knows all about it and he'll tell the exact truth."

It is a fine thing for a boy to have a reputation like that in the community in which he lives.

At another time, the pupils in Harry's room had met to select some one of their number to present a certain request to the principal of the school, and Harry was immediately chosen, "because he is so sort of gentlemanly," as one of the boys said.

This was a tribute of the unflinching power and influence of real courtesy, and true courtesy is a marked trait of Christian character.

Harry is a Christian boy in a boyish way, which is quite as charming and impressive as the grandmotherly way of being a Christian. All Christianity is based upon right thinking and right living, without regard to age. Each decade of life has its own particular joys in the Christian life. They are all God-given, and none are sweeter than the joys of true Christian boyhood.

POLLY PUTOFF.

Her real name was Polly Putnam, but everybody called her Polly Put-off. Of course you can guess how she came to have such a name. It was because she put off doing everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say he spoke the truth.

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"Polly, Polly!" mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her father and mother intended to give her. She thought a music box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning. "Here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket,

As she reached the schoolhouse she saw the girls playing and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town. "Oh, it hasn't got very far to go; I will post it after school."

After school she forgot all about it.

"Did you post my letter, Polly?" asked mother when Polly was studying her lesson that evening.

Polly's face grew very red, and she put her hand in her pocket. "I will post it in the morning," she said faintly.

"It is too late," answered mother. "The man to whom the letter was directed went away this evening, and I haven't got his address. It really only matters to yourself, for it was an order for a music box for your birthday."

"Oh, mother!" exclaimed Polly, "is it really too late?"

"I don't know where he is now," said mother. "If you had not put off posting the letter he would have received it before he started, and sent the music box. It is too late now."

Wasn't that a hard lesson? t

cured Polly though, and she has nearly lost her old name.

WHILE YOU ARE GROWING.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure, are a pleasure to behold and a possession, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house walk up to the wall and see that your toes, chest and nose touch it at once; then in that attitude walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and to your attractiveness, two things to which everybody should pay heed.

GRANDMOTHER'S ROOM.

A friend, in building a cabin at the shore, bought some lumber from an old house that the owner was pulling down to make way for a better dwelling. There were some doors among the lumber, and after he had swung one of these in his cabin our friend found this inscription painted in ornamental letters upon it "Dear Grandmother's Room."

That was all he ever learned about that old house; but that one thing

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showed that it had once had a grandmother in it, and that those who had the privilege of caring for her loved her. They loved the very room that sheltered her, and let her know it. There was a very tender story of interest and attention contained in those ornamental letters. Grandmother and those who delighted in her were all gone; the house that sheltered so much family affection had vanished; but here remained a monument to the virtue of that old home such as the stately mansion, building on its site, can never surpass.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The elder one held a beautiful doll in her arms which she was tenderly caressing. The younger one crept softly behind her and gave her a sharp slap upon her cheek.

A visitor unseen and unheard was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed, and her eye had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then in a tone of gentle reproof she said:

"O, Sallie, I didn't think you'd do that!" Sallie looked ashamed, as well she might, but made no reply. "Here, Sallie," continued the other girl, "sit down here in sister's chair. I'll let you hold dollie a while if you'll be careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere around, but she sat down with the doll on her lap, giving her sister a glance of real appreciation although it was mingled with shame. The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"O," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper and Sallie forgets herself sometimes. Mamma said if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to."

The lady took her in her arms and kissed her. "My little dear," she said fondly and earnestly, "I think you have already learned the lesson."

HONOR THY FATHER.

Once upon a time there lived an old man, who was so very old that he could hardly walk. His knees shook under him; he could see little and hear less; and he had lost all his teeth.

When he sat at the table he could hardly hold the spoon, he spilled his soup on the table-cloth, and some of it often ran out of the corners of his mouth. This often made his son and daughter-in-law (with whom he lived) very much ashamed of him; so they put the old man in a corner by the stove, gave him his food in

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an earthen bowl, and would not let him come to the table. He looked at them sadly as they ate their dinner, but he did not complain.

One day his trembling fingers let the bowl fall on the floor, and it was broken. His daughter-in-law scolded him for this. He made no answer and only sighed. Then they bought him a cheap wooden bowl, and made him eat out of that.

A few days after this they found their little son trying to whittle something out of a piece of wood.

"What are you doing, my boy?" asked the father.

"I am making a bowl for mother and you to eat out of when you grow old like grandpa."

The man and his wife looked at each other in silence and then their eyes filled with tears.

After that the old grandfather always ate at the table, and was never scolded when he spilled his soup.

CHILDISH POLITENESS.

A mother was lamenting the fact that her children were rude to other little girls and boys who came to play with them. "They mortify me dreadfully!" she explained. "They treat their guests as they treat one another, and not as company."

An elderly relative who chanced to be present asked: "And why not? You wish them to be natural, do you not?"

"Why, yes," was the hesitating answer, "I suppose so. But they must be polite, must they not?"

"Certainly," said the frank relative. "They should be both natural and polite. To be rude should be the unnatural thing. From the first they should have been taught to be as polite to one another as they would be to outsiders."

The weary mother sighed helplessly. She had not trained her children in that way. Few mothers do. In too many homes brothers and sisters, from babyhood up to the time they have reached man's and woman's estate, feel that to one another they may speak as rudely and brusquely as they like. Naturally, if they treat other children with courtesy, it is with a forced courtesy that sits ill upon them. In one household the parents insist that the small people shall be courteous to one another. "Do this," "Give me that," "Yes!" "No!" are forbidden forms of speech. A request must always be preceded by a "Please," and a favour received with a "Thank you," while even the tiniest of the brains remembers to lisp, "You're welcome" to the sister or brother who has thanked him. "Yes Harry," "No Charley," have become as much habits of speech with those little ones as are the brusque affirmatives and negatives used in many nurseries. And the mother of these boys and girls has seldom cause to blush because of her children's rudeness to outsiders.—Harper's Bazar.

FOR HIS MOTHER'S SAKE.

A florist's boy had just swept some broken and withered flowers into the gutter when a ragged urchin darted across the street. He came upon a rose seemingly in better condition than the rest; but as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still and his lips quivered perceptibly. "What's the matter with you anyway?" the florist's boy asked.

The ragged little fellow choked as he answered: "It's for my mother."

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She's sick, and she can't eat nothin', an' I thought, if she'd a flower to smell, it might make her feel better." "Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful, half-opened rose. "There," he said take that to your mother." He had meant to put that rosebud

on his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "I know this will please her most."

YOUR CHURCH HOME.

Do you realize that there is a difference between attending a church regularly and having a church home? Just the same difference as there is between boarding and living in a home of your own—no slight matter either, as those who have tried it will testify.

A great many well-meaning young people look upon the church they attend from the standpoint of outsiders. "I wonder why they are not more cordial to strangers in this church," a young lady said to her pastor. And the good man surprised her by replying, "I guess you mean 'we,' don't you?" It is this use of the pronoun of the third person, instead of the first that destroys the home feeling. It is so easy to criticize "their" faults and failings, but the discovery of "our" weaknesses is likely to result in vigorous efforts to correct them.

The young people in a home do not occupy the position of lookers on. They are interested in everything, from the way the house is furnished up to the entertainment of guests. Anything criticized in "our home" is a criticism of ourselves. And the same feeling must be transferred to the church before it becomes a home to us in any true sense of the word. Though we may take upon ourselves in this connection burdens and responsibilities by no means light, that is more than compensated for by the warm, helpful fellowship of the home circle, a fellowship which those who stand outside can never know.

HORNED TOADS.

Toads sometimes live thirty-five, even forty years.

In the west I once found a horned toad. Though it is so called and has the habits of the toad, the horned toad is not properly a toad. It is shaped and walks like a little turtle, though the naturalists class it with the lizard. The warts on its back end in a hard point, making the toad look as though it were covered with little horns.

For a time, to study its ways, I kept the toad on the floor in my bed-room, for it soon would have been out of sight if it once reached the ground. Horned toads are expert diggers.

These toads have a very quiet disposition, are seldom cross and soon become accustomed to domestic life. They are of a brown color, walk instead of jump, and are just as fond of getting wet as any other toad. They are soon tamed and take flies and insects from the hand.

Horned toads do not like dogs. At the sight of one the toad will puff up its body, lower its head and hiss. The house cat made friends

with my toad. The toad would inflate itself until it was nearly round, and the cat would push it gently about on the floor. The toad must have enjoyed it for it often crept up to the cat and invited the fun. A pet magpie, a frequent visitor to my room, enjoyed the fun too. Once when the cat was sleeping on the floor the magpie hopped about and chattered loudly. Failing to arouse the cat she approached the toad, seized it by one of its little horns, carried it across the room and dropped it beside the cat. This manner of conveyance startled the toad, which immediately hid itself under the cat, and as the latter was in no way disturbed, the magpie's plan of obtaining amusement proved a failure.

Horned toads are very bashful animals, and conscious of being watched. When ill-treated they pretend to be dead. They love to be tickled and will lie for an hour with their bodies puffed out while a finger is passed gently back and forth along the side.

They pass the winter in holes in the ground, generally holes dug by other animals.

NAT'S NUGGET.

Nat Holden took a twenty minute ride on the suburban train each morning to reach the school he attended in the city. One morning when he got into the car, which was unusually crowded, the first vacant seat he could find was next to Mr. Lee, an elderly gentleman who was a friend of the family. He nodded pleasantly and went on reading his morning paper.

Presently one of the big sheets fell out from the rest as Mr. Lee turned them, and dropped across Nat's knee. He began to read some staring headlines about the Klondyke mines and was bending his curly head over them when Mr. Lee glanced down at him.

"Don't read on the cars, my boy," he said. "I've set you a bad example, I know, but don't begin it now. Time enough for it when you must—if you ever must. It's bad for the eyes. What were you reading so intently?"

"About the gold mines," said Nat modestly. "My! but wouldn't I like to find a nugget of gold myself!"

"Would you be willing to risk starving to death for it?" asked the older friend smiling.

"Oh, no, indeed!" cried Nat. "I'd rather get it some easier way."

"Would you be willing to take a nugget of wisdom now, since you really must wait awhile before you can possibly pick up a nugget of gold? Boys haven't much sense, I'm afraid,"—here Lee gave his small companion a droll look—"but I know you could use this nugget if you would take it."

"Of course I'll take it, Mr. Lee, if I can get it. Will you give it to me?"

"Yes, I will, Nat. I would like to give it to you, for your grandfather gave it to me. It would be a good way to pay him back for his good deed, I'm sure, to pass on this nugget of wisdom to his grandson. It will not be robbing myself either, which is a comfort. But stop a minute. I'll give it to you to-morrow in a way to help you remember it. We'll ride in together in the morn-

ing, very likely. Look for me when you get in. Here's my station. Good-by Nat," and the pleasant-faced gentleman who was not too busy to give a boy a good word when he could, left the car.

"Well Nat, I remember what I promised," was Mr. Lee's greeting the next morning, and he drew a lumpy-looking little parcel from his pocket. Unwrapping this he took out a metal paper weight in the shape of a nugget, or the supposed shape, and gilded to look like gold. Around the base were engraved these words: "Make a business of doing your best."

"Keep this on your desk as a reminder, and let the sight of it make you think of this wise saying of your grandfather's which he once spoke to me. I had a way of trifling," Mr. Lee went on, and letting things go without putting my best work on them, and this good friend took me to task about it. He said to me, 'you will never gain success in anything if you don't, make a real business of doing your best in everything. You are not here just to play. God wants your best and man wants it; and you ought to give it, whatever you do,' that nugget of wisdom was worth more than gold to me, Nat. It lasted much longer, and helped me more. I want to pass it on to you."

"Thank you ever so much, Mr. Lee," said Nat, as the pretty paper weight was put into his hand. "I'm sure it will do me good too," he added.

But won't somebody besides Nat take the wise advice.

A QUICK REPLY.

That quick wit is not confined to cities, was proved the other day by a young woman who was rambling along one of our roads.

She was dressed smartly, and when she met a small, bare-legged urchin carrying a bird's nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy," she said. "How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh, she don't care," said the boy, edging away; "she's on your hat!"

—Many things happen which we cannot understand, but if we love God, we have a right to believe that He is in all of them; and just as surely as we have that belief, it will give us constant and perfect peace. Not a trouble can come to us in this life while we are trusting in God that we will not thank Him for when we get to heaven.

—"He who waits to do a great deal of good at once will never do anything."

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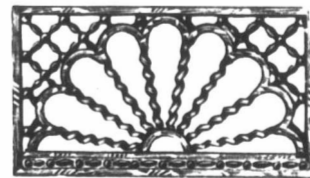
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