

# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

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[No. 48.]

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## Lessons for Sundays and Holy Days.

November 29th.—FIRST SUNDAY IN ADVENT.

Morning.—Isaiah 1, 1 Peter 2, v. 11 to 3, v. 8.  
Evening.—Isaiah 2, or 4, v. 2. John 11, v. 17 to v. 47.

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

### FIRST SUNDAY IN ADVENT.

Holy Communion: 187, 313, 314, 554.  
Processional: 47, 48, 358, 463.  
Offertory: 49, 52, 208, 204.  
Children's Hymns: 51, 387, 340, 473.  
General Hymns: 206, 360, 403, 430, 474, 586.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 182, 310, 317, 320.  
Processional: 53, 265, 268, 463.  
Offertory: 52, 205, 226, 288.  
Children's Hymns: 48, 330, 332, 564.  
General Hymns: 45, 51, 54, 243, 452, 531.

### ADVENT SUNDAY.

We were baptized into Christ's Church that we might be made inheritors of the kingdom of heaven; God mercifully placed us in the Ark of His Church that in it we might be trained and prepared for the kingdom of God. It is, therefore, the object of the Church to set before us in order, out of Holy Scripture, the great truths which concern our salvation; and it is this office which she fulfils in the course of her yearly services. From Advent to Trinity she sets before us the great work of our redemption through our blessed Lord and Saviour Jesus Christ. This period, which is called the doctrinal part of the year, is devoted to commemorate, by fast and festival, the several passages of His most holy life. Each of these His glorious actions, which we thus remember, is made to teach us some lesson or duty which may be carried out by each one of us in our daily lives. Particular portions of Scripture are selected to help our meditations at these

seasons, and proper prayers are chosen to assist our devotions. The present season of Advent, with which the Church opens her year, proclaims the approach of our Lord Jesus Christ. The very name (which signifies coming) speaks to us of the two comings of our blessed Saviour—the first, in mercy to save, the second, in terror to judge. By thus having the two Advents of our Lord placed before us at the same time, we are both warned and encouraged; while with awe and trembling we look forward to the awful day of our Lord's coming to judgment, we are taught that if we learn to love and obey Him as our Saviour, we shall be prepared to meet Him as our judge. In the Gospel for this day, the awful moment is brought before us by type and figure—in the lessons by more direct prophecy. Christ's solemn entry into Jerusalem leads our minds onwards to the awful day when He shall come again to visit His Church. Let us, then, "arise and walk in the light of the Lord." To enter into the full force of this expression, we must turn to the Collect and Epistle for the day. The latter teaches us how Christians who would be prepared to meet their God, must now "cast off the works of darkness, and put on the armour of light;" and the former prays for grace to do so. The word "darkness" is used in Scripture to represent that state of ignorance and wickedness which prevailed in the world before the coming of Christ, and in which man still is by nature; therefore by "works of darkness" we are to understand those works of the devil, the world, and the flesh, which all baptized Christians have promised to renounce. But, as "darkness" is a fit emblem of our former state as children of wrath, so light is used to represent that state of salvation made known to the world by the Gospel of our Lord Jesus Christ, and applied to us individually at our baptism; therefore by the expression "armour of light" is signified that holiness, or sanctification which, being the mark of all who have been called into that blessed state, is as necessary to them as soldiers of Christ, as common armour is to the soldiers of an earthly king. This holiness or sanctification is therefore described by St. Paul as composed of various duties, virtues, and graces, each of which are severally made to answer to the different parts of a warrior's armour. As the soldier's loins are girt about with armour, so must our minds be built up and defended by the truths of the Gospel; we must put on righteousness as he does a breastplate; faith as he does a shield; and as he uses a sword to repel the attacks of the enemy, so must we oppose the temptations of the devil by the Word of God. This, then, is the armour in which we must be clothed, if we would stand in the great and terrible day of the Lord. With our loins girt about and our lamps burning, we must spend "the time of this mortal life" "in ceasing to do evil, and learning to do well;" daily casting off the works of sin and wickedness which Christ came to destroy, and covering ourselves more and more closely with that garment of light and holiness with which He came to clothe us.

### THE DAILY TEST.

One of the things which gives life its interest and its dignity is the fact that no experience stands by itself, but becomes a preparation for

that which is to follow. There is a unity and completeness about life on the moral and intellectual sides which gives every act a definite force, and which lends even to trivial things that importance which comes from close and vital relation to the working out of a large and comprehensive scheme. It is a truism that all life is but a preparation, but it is one of those truisms which very few people appear to believe, or, if they believe, to act upon. A great many men and women live as if each day had no bearing upon its successor, and as if each act were unrelated to the acts that are to follow it. They have read neither history nor their own lives. They have failed to learn the first and most obvious lesson of experience. In every successful career there is clearly revealed the close relation between the culmination in some striking achievement, and the fidelity, patience and courage which went before it. No man comes suddenly into any kind of supremacy. Every kind of superiority is the result of a thousand apparently unimportant and insignificant acts. The preparation for a great crisis is rarely made consciously. It is generally made by the man or woman who is doing the work of the day with the utmost fidelity, without any idea that that fidelity is to find its reward in the possibility of a notable achievement at the end. The experience of life is so adjusted to the development of character that everything which comes in the shape of opportunity or duty presents a test which there is no possibility of evading. He who meets these tests quietly from day to-day, often without the consciousness that they are tests, is making sure preparation for the time when some great test will suddenly be applied, and the quality of the intellectual and moral fibre instantly disclosed. However skeptical men may affect to be, there is no getting away from God in this life. Every day, in every occupation, we are dealing with an invisible power, and the character of our dealing, whether we will or no, is determining the kind of success or the degree of failure that shall come to us. The oft quoted remark credited to Wellington, that Waterloo was won on the cricket-field at Eton, is only a dramatic way of putting the truth that the great victories are not won on the field where they are finally secured, but in a hundred unregarded preliminary trials of strength. Every day is such a trial.

### THE CHURCH BOOK PRINTING HOUSE.

"I used to get books here sixty years ago," was the remark made by an active old gentleman in a well known bookstore a few weeks ago. "But you do not look older than that," replied the person. "Well, I am, and my father always sent the money with the order too." The incident set us musing. How many firms are there in Toronto, or in Canada, that have been continuously in business for so long a period? Here is a house that started in its career in the same year that Toronto became a city; before the Queen began her glorious reign; when candles were in vogue, and stage coaches the means of intercommunication. The Church had then but one bishop—His Lordship of Quebec—whose diocese was coterminous with the boundaries of civilization. From its beginning the firm of Rowsell has been closely associated with the history of the Church in Canada. There are few parishes, schemes or charities that have not shared in

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#### THE LORD IS AT HAND.

BY THE REV. DR. J. C. SMITH.

One of the monitions of the Advent season is "The Lord is at hand." It only continues the old cry of His Forerunner in the wilderness, "One standeth among you whom ye know not." The Lord had come unperceived on His divine mission. Unrecognized, He was standing in their midst for whom they were waiting as the Divine Deliverer. So He came then, and so will He come in the final day, and so He comes now in His Advents to His Church, and to the nation, and to the personal soul. This cry has a startling sound: "The Lord is at hand"; so near, and so soon to come. We hear it as a message sent to us relating to the coming Christmas season, which we are prepared to commemorate, as if it meant "the coming of the Lord draweth nigh." But if instead of hearing it as of a past event, we heard it as a message of Heaven to us personally, we would be startled, and our very thoughts would be stilled, "For who may abide the day of His coming?" St. John in vision saw Him standing in the midst of the Churches, unheralded, unperceived, and heard Him announce His presence by saying to each, "I know thy works." If we heard the Advent call of the Church, "He cometh," and it should be to us, not a conventional call sent by the Church year by year, but a living conviction that on the coming festival of the Nativity there would be a coming of the Master with such a scrutiny, how changed would be our estimate of what so makes up almost our whole life? This season with its solemn message, finds us with our engrossing earthly cares and thoughts of what may be a very busy life. We find it so, or at least we make it so, and if we are faithful in the duties of our station in life, in God's fear, we are doing God's service. We can be His faithful servants, watchful and waiting, outside the walls of a cloister. God asks not the impossible of any man. But He has a place and purpose in every human life, and has a work for the Christian to do outside the little world of a selfish life. And did we feel the certainty, "The Lord is at hand," with His scrutiny, "I know thy works," not so much in the frames of mind

and ecstasy of religious feeling, but "thy works" of faith, and love, and charity, how changed would be our estimate of what now so greatly makes up the sum of our life? One by one the things which now so take up our time, and thoughts, and life, would vanish out of sight, and the things of the "Kingdom of God" would come forward in our solemn estimate of our "work" for our Lord to see. "He cometh," "He is at hand," to see what we are doing as His servants and disciples, and what use we are making of the talents entrusted, and the opportunities of doing good which He opens before us. Ever near—ever "at hand,"—with this as a living conviction, we would not grudge the alms we have given, or the self-sacrifices we have made for the needy, or the time and toil for His kingdom's sake. These Advent watchwords, "He cometh," and "He is at hand," call us to consider the reason of His coming, and for what? "God so loved the world that He gave His only begotten Son." He sent, He gave, and He comes, and "is at hand to bring the life of man and the life of God together, which sin had put asunder." He came and still comes that through Him through His heart, "as the way and the life," the Divine life may be poured out into all who will receive Him, and to them He gives power to become the children of God. This is possible for all men who live, for it is, "Whosoever will, let him come." This is the practical doctrine of Advent. We hail the season, and feel it good to observe it. But we may quite overlook the great and personal object of the Advent. It is not only to recall to our minds the solemn events to which we are pointed, but to help us to a deeper sense of the object of His coming in our inner and spiritual life, and to a closer watching and following of Him. The mere repetition of the religious services as they come along will not bring us to a nearer likeness. "He cometh," and will He find any home in the hidden life when He comes? The epistle for the first Sunday refers to every day conduct and life, and to common duties and dangers, august as may be the events to which the season points us. It is the beginning of a new Christian year, and is designed to be the beginning of a new period of spiritual life. And what is the heart's response, or what is its resolve? We pray for "grace to cast away the works of darkness, and to put on us the armour of light." The Advent call now is to awake, as to men who are asleep. All, to remind us of the last and final advent, when the call will be, "Behold, the Bridegroom cometh; go ye out to meet Him." That will be to stand before Him as our Judge, and to receive according to our works.

#### ORDER AND LIBERTY IN THE SERVICES OF THE CHURCH.

BY J. C. MORGAN, M.A., BARRIE.

Professor Clark has laid down with sufficient clearness the ground on which all Churchmen must stand on this question, and his re-arrangement of the subject gives exactly, I believe, that which the committee intended, viz., "Liberty in the order of the services of the Church." I fully agree with him, also, in his statement that the Church does, in her wisdom, permit ample liberty; nay, I will go a step further and say that she hints at and even encourages phases of liberty of which we rarely avail ourselves. The general principle being thus agreed upon, I shall content myself with discussing a few practical applications of this liberty of which it seems to me we most stand in need, and in doing so I shall avoid on

the one hand topics already taken up, and on the other, any which are usually controversial in their character. Myself a layman, with a layman's natural prejudices, but also the son of a clergyman with whom I was constantly associated for twenty years as Sunday-school superintendent, organist, choir-master and general assistant in all parish work, I have been accustomed to hear all questions discussed by priest as well as by layman, and to look at them myself from the double standpoint of pulpit and pew. In addition to this I have, since promising to discuss this subject, endeavoured to obtain the views of laymen of all shades of opinion, and the result of my enquiries has been to confirm me in the belief that the suggestions which I shall make represent the feelings of the laity generally, and are for the most part approved (though they may not be followed) by the clergy. To make my position still clearer, let me say that I am not in absolute sympathy with any one of the three great schools of thought within the Church. Most of us are familiar with the unjustly satirical definition "high and crazy, low and lazy, broad and hazy," and the less common but delightfully epigrammatic "attitudinarian, latitudinarian, platitudinarian;" where I asked my attitude, at least with reference to my subject for to-night, I should call myself "utilitarian." This fully explains my position and—legality being granted—I shall discuss each topic almost solely from the standpoint of its practical usefulness. And, recollecting "can anything good come out of Nazareth?" I shall be—indeed I think we all should be—indifferent as to the origin of an idea or practice, if it be recognized, nay, so long as it is not forbidden (even by implication) by the Anglican branch of the Catholic Church. A shibboleth should have no place in broad and practical questions such as those which form the subjects for this conference. First, then, let me enter an earnest plea for more varied and brighter services. The Book of Common Prayer wisely intended that the various services should be separate, and if this be kept in view, a great variety is possible. That the usual practice is very different will not be denied. Our services then should be varied, bright and attractive, accompanied by plenty of decoration, flowers, etc., and with nearly as much music as it is possible to introduce. As to the style of the music, opinions will, of course differ, but I am Methodist enough (the old-fashioned Methodist, not the modern product with its highly paid quartette choir) to feel that the congregation, as a whole, should be able to take their part in all the music which forms an integral part of the service.

The intone service rendered by a large and well trained choir, with a clergyman who has musical taste and the requisite voice, is, to me, delightful and elevating. As one generally hears it, with an ordinary choir and the average clergyman (to whom the sacred rite of ordination has, of course, not given the musical voice, taste and education enjoyed by but few men) the result is not always agreeable, and is not seldom painful, and even destructive of devotion to the possessor of a naturally good musical ear, even though untrained. Again, the reciting note is too high for most voices, and whilst the wisdom of its original adoption cannot be questioned, you have only to listen to the reciting of the Creed or the Lord's Prayer, unsupported by an organ, to be often painfully aware that the voices have dropped anywhere from half a tone to a tone and a half. The same argument re-stated in another form, viz., "Whatever is sung should be sung not only by the vast

majority of the congregation, but should be done fairly well," should forbid the general singing of the Psalms, Cathedral services or anthems in any but churches which are thoroughly equipped musically. Much of this music, of course, must appeal directly to a musician, and an anthem during the offertory is enjoyable and may be elevating, especially if the congregation can be induced to stand, and so lessen the distinct suggestion of the concert room which usually accompanies such efforts of our choirs. But the essence of the Church of England is a "community of individual worship," and I object as strongly to praise by proxy as I do to letting someone else, in a "moving extempore effort," pray in my stead. For the hymns and the chants too, the music should for the most part be such as can be "understood of the people," and participated in by them, even if it be necessary in making the choice to ignore the canons of musical taste; yet a constant effort should certainly be made to raise the standard of Church music, and to improve the character of congregational singing. When this last is really general, particularly when led by a good choir, especially of boys and men, it is quite possible for several members of the congregation, who are utterly devoid of musical ear, to join heartily and with the keenest enjoyment in the services without perceptibly marring the effect. Scarcely anyone can fail to be roused, uninspired, uplifted by good hearty congregational singing, particularly if the music is simple, massive and really devotional. It seems a slight foretaste, a distant echo of the heavenly song, "the great voice of much people," "the voice of a great multitude," and "as the voice of a great thunder" singing "Alleluia for the Lord God Omnipotent Reigneth." But its simplicity and brightness are advisable with grown people, how essential are they with children, on whose behalf I now plead? Look round our churches, see how few children are present, study those closely, question any of them afterwards, and then ask, "are we wise—are we commonly just in selfishly arranging the services to suit ourselves, and so neglecting our children?" Do we adopt the same principle anywhere else? Is it not madness to spend our energies in pruning and trimming, in cutting and hacking (often uselessly) at the old, gnarled and twisted trees, leaving the young saplings to grow equally deformed and crooked, when they might so easily be trained to grow as we would have them, "straight into the eye of heaven." Consider, too, who make up the great bulk of our Sunday-school teachers, and then say if you dare entrust to them alone the religious education and training of your children. No, our little ones should not only go regularly to their church; they should love it; and surely He who said "Suffer little children to come unto Me," never intended that the day which marks his final victory over sin and death should be disliked, as so many children dislike Sunday—a day awaited with dread, and looked back upon with a sigh of relief as to one more punishment undergone and passed. In their name I appeal to you for constant children's services, short and bright, regularly held too, at stated times, not doled out as if it were a charity. Apart from their constant familiarity with and love for our faultless liturgy, with its perpetual remembrance of the events in our Saviour's life, how many a thought of Him who gives all in love, and who never changes, could the changing seasons be made to teach to them? How many a lesson might be indelibly impressed on their receptive minds

by different events, such as flower Sunday, harvest, spring and seed-time, with its lessons of the Resurrection, &c.? I say to you that Sunday, which to children is usually a day of weariness might with little trouble be made to our little ones the crown and glory of the week. Remembering how lasting are impressions thus made, is the result not worthy of our highest efforts?

(To be Continued.)

#### REVIEWS.

FAITH AND SOCIAL SERVICE—Eight lectures delivered before the Lowell Institute. By Geo. Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. 12mo. Pp. 270. \$1.25. New York: Thomas Whittaker. Toronto: Rowsell & Hutchison.

The first lecture is one of foundation for the series following, and traces the course of changes in the world's condition and forces that have practically evolved a new world and new sets of social questions that each age has tried to answer. There is no rupture in the line of the world's history. But there appears to be a variation in the rate of life and thought development. And we seem to ride on the crest of the flowing tide, so as to look back into the causes of things, and forward into futurity. With much perspicuity and care, Dr. Hodges discusses subjects of real social interest, as "Doubt, Poverty, Labour, Moral Reform"; "The City and the Divided Church." The poor are always with us, and shall probably remain. Yet very much can be done to reduce the proportions of poverty and alleviate its misery. The question is being considered in a more intelligent way as to reach, if possible, the conditions and causes that are fostering the evil. Mere almsgiving is worse than useless, and the Scripture texts brought forward to support it are dealt with in a very characteristic way by the lecturer. One aim is to separate out the really poor, and then to discover the cause of their poverty, which, by a little judicious care, may then be taken away. Another is to form a proper classification, and have the imbecile and criminal taken care of in their own institutions. Still another step is the proper association of charities. With the same care and intelligence, Dr. Hodges discusses the other social questions, and shows great skill in following up through their intricacies. To the problem of the Divided Church, there is no apparent solution, and the most practical form of unity in the meantime is co-operation in works of beneficence until in doing God's will we come to know more of His doctrine and designs. It cannot be doubted but that a new spirit is coming over the face of the Church and society, and union is visibly nearer than it was twenty years ago. Dr. Hodges has given us a set of lectures that are full of careful study, vivid imagination, and great clearness of thought and expression.

*The Etude*, published by Theo. Presser, 1708 Walnut street, Philadelphia, continues to be kept up to a high standard of excellence. We can hardly imagine a musical monthly of more practical utility to all interested in musical affairs, especially to teachers. Judging from the published correspondence, it is widely appreciated. The six or seven pieces of music which appear in each number, are themselves well worth the yearly subscription of \$1.50. The December number promises to be an unusually good one.

#### SINGLENESS OF PURPOSE.

BY A LAYMAN OF HURON.

"This one thing I do."—Phil. iii. 14.

A plain, simple, emphatic statement! No beating about the bush, no subterfuge, no diplomatic fine use of words, no loophole provided for escape. Just the very expression we would expect from the lips of this great Apostle to the Gentiles. Great in every sense of the word. Strong in faith, faithful even unto death, faithful in stripes, in imprisonments, in watchings, in perils by sea and by land, faithful in all things, so much so that as the end drew near, he was able to gaze upward with the eye of faith as in the sight of God, and

exclaim, "I have fought the fight, I have kept the faith," and with this clear, pure consciousness of having done right, he was able to add, "There is laid up for me a crown of righteousness." So it ever is: with the sense of rectitude, there is the sense of reward. It may not be tangible, it may not be present, it may be misty, if you will, far off, dim, but be it merely the approval of our own conscience, the fact remains, "To him that soweth righteousness shall be a sure reward." Let us look for a little at what it was the Apostle Paul did. There are few—are there any?—who would have the courage to urge upon his fellow creatures to imitate him? It is common indeed to find evil, but rare for any to stand up and proclaim themselves as patterns for the human race. Men invent creeds, deities, forms of religious superstitions, whose name is legion, and they bid men to believe in them, and to follow them to the death. It is a common spectacle for men to go to the very Word of God, and there by wresting and distortion to formulate a belief, a system, founded, as they claim, on the teachings of the great Founder Himself, that He would fail to recognize. "I never knew you," would be His judgment. But this Apostle stands forth and says, "Be ye followers of me." Is this worthy of our attention? Surely! Men go and listen to speakers of all schools of thought; they say they want to know what they teach. None are too old to learn. To say the least, it is worth our while to examine briefly what it was the Apostle did, and how he did it. What the Apostle did was to "Press towards the mark for the prize of the high calling of God in Christ Jesus." The Revised Version has it, "I press on toward the goal unto the prize of the high (or upward) calling of God in Christ Jesus." Some Christian people have an idea that because they are Christian people, therefore they have reached a perfection of holiness. Some go so far as to think they cannot sin, or that they can pass a certain time in a sinless condition. Paul evidently did not. We have here the idea of the race, the combat, the strife, so vividly depicted elsewhere. Writing to the Corinthians he uses the same language. "So run that ye may obtain. . . . I therefore so run, not as uncertainly: so fight I, not as one that beateth the air." Imagine, if you can, a man entered for a race, or combat, the race commenced, the fray begun, he himself a participator, and the thought of inactivity entering his head? Action, and that constant, with every sinew strained, every nerve exercised, the full powers of will, determination to do or die, brought forth to the surface, the glorious conception of old time British pluck and dogged bravery—thank God, not dead yet, although carping critics and jealous enemies, and vilest of traitors at home, would fain make us think so. Bravery and determination such as Napoleon found existed in the squares of British infantry at Waterloo—British, I say, for Irish, Scotch and English all took part, and Ireland's fair name for truth and loyalty had not been dragged in the mud and held up besmirched with traitorous foulness to all loyal men's execration, by a Redmond or a Healy. Bravery and determination such as existed in Napoleon's old guard when surrounded and summoned to surrender. They hurled back the immortal words, that will live in history so long as the world endures. *Le vieux Garde meurt, mais ne se rend point* (the old Guard can die, but cannot surrender). This (to compare in a small degree things mundane with things spiritual), was what Paul did. He entered into the Christian life to serve his Lord and Master, Jesus Christ; he entered into that life as into a race or fight, and he entered into that race or fight to win; no thought of failure hampered him, no ideas of relaxation unmanned him, no turning aside to the right hand or to the left—no looking back and becoming unfit thereby for the kingdom of God, but stripped of every impeding weight, with his body brought into subjection by systematic, careful regulation, dispelling from his mind even all thoughts of the past, "Forgetting those things which are behind," with his eye fixed on the prize, he "Pressed on toward the goal." Oh, beloved! you may not be a Paul, you may not have his zeal, his love, his faith, his devotion, his earnestness, but surely here is something worthy of consideration, something worthy of imitation. "Is life worth living?" cry some to-day. Worth living a thousand times, with such an occupation; think of the prize, "The high calling of God in Christ Jesus." Have you ever thought of what this "high calling" is? ever taken in what may be yours if you only will listen to it? "Children of God" and "If children then heirs," heirs to whom? "Heirs of God and joint heirs with Christ." Do you want more? Do you comprehend the half of what it means? Nay! do you begin to comprehend what those words mean?—"Heirs of God and joint heirs with Christ." May God reveal their meaning unto us. Now, look at how the Apostle sought to accomplish his purpose. Mark the singularity of purpose, "This one thing I do," this lies at the root of all successful singularity of purpose. Oh! that I could impress this upon you. Nothing new in it. It is the old

story of success and failure. Listen to Christ—"No man can serve two masters." "Ye cannot serve God and mammon." He does not say "Ye cannot serve God"—"Ye cannot serve mammon." But you cannot serve both. Show us a man who has mapped out for himself a line of conduct—a profession in which all his hopes and desires are wrapt up, a man fully convinced that such and such line of politics is right, and enters the field determined to stand by them, cost what it may; or to descend, show me a man who starts out in life, determined at all costs to make money, fixed in his resolve that no matter what his income, he will save money; or, lower yet, show me the man who has determined to serve sin, to indulge in sinful passions, to let everything else go, to give unbridled rein to lust and passion. Show me one, or all of these, and I will show you a man who will make an unqualified success of what he has undertaken. Why is success assured? The answer is easy—singleness of purpose. This one thing I do. Men acknowledge this truth, they know it is no fable, they talk of it every day. Is it new to you to hear some one say of a young man starting out in life—"Oh! the whole thing depends upon himself. If he stick to his work, if he do not play the fool, if he attend to his business, if he make up his mind to succeed, he will get on"? There it is again, singularity of purpose. "This one thing I do." Oh! the earnestness men and women display in things pertaining to this life. It matters not what it is—money making, money keeping, politics, contending for what they call their rights. In all these there is nothing but the utmost vigour and tenacity of purpose displayed. And why is it that when this truth is universally felt and acknowledged on all sides, universally practiced in all things pertaining to this life, in things eternal it is so much neglected? Listen, I beseech you, to the words of the Apostle, and not altogether to his words, for his words were inspired by the Holy Spirit of God—"This one thing I do." There can be but one answer to my question. Men cannot realize the importance or they would show the requisite energy of purpose. You cannot persuade an artist to go into raptures over a steam engine, you cannot persuade a purely cold, calculating mechanical brain to be melted by the soothing influences of Handel or Spohr. They do not realize one or the other. Paul realized, grasped the fact, that things seen are temporal, but for a moment, utterly unimportant, but things not seen are eternal, all important. He knew that our light affliction is but for a moment. Like James, his life here below was to him but "as a vapour that appeareth for a little time and then vanisheth away." Some of you who listen to me have passed two score, some three score, some perchance, the three score and ten; the older you may be, the more you will acknowledge the fact that your life, be it two, three or even four score, as you look back upon it, seems but as yesterday. How short to look back. What a mere day to have wasted for all eternity that lies before you. Awake while there is time, awake to realities, to heartfelt earnestness, awake to realize that God exists, and that you are accountable to Him, awake to feel and know that you live for eternity, not for the fleeting passion of a day, or as butterfly from flower to flower; awake to a sense, that this life will soon be o'er, and that the year, the month, the week, the day, the hour, the moment which is to be the last for you, is rapidly coming. Oh! how rapidly, it may be for you and for me! Awake to a resolve henceforth to fixity of purpose, a determination to serve God. Show faith in Christ Jesus, with all your heart, your mind, your soul, your strength. Be your words henceforth, this one thing I will do. In the strength that He alone can give, I henceforth will be strong—my time, my talents, my opportunities, my influence, my money, will be devoted to His service, with singleness of purpose. I will enter into the race as one bound to win. No more half service will I render unto Him who died for me. Looking unto Him who died upon the cross for my redemption, who was made sin for us, who knew no sin, that we might be made the righteousness of God in Him, I will henceforth consecrate to Him my life. Beloved, this is what God would have us do, this is to what belief in Christ calls us. Whole hearted service. Do you shrink from it? Is there anything you love better, that you cannot give up? Remember "He that . . . looketh back is not fit for the kingdom of God." How much nobler and grander are Paul's words. May they be ours from this day forth, "This one thing I do."

An interesting ceremony has taken place in Swansea, when a building which had been used for a Nonconformist chapel was formally opened by Sir John Llewelyn, M.P., for Church work. Canon Smith, vicar of Swansea, stated that this was the second building which had been so converted during the last three years, and that not on his own initiative, but at the request of the Nonconformists, who wished to sell.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

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

#### Synod Report Continued.

MONTREAL.—Thursday, 12th.—When the Synod met this morning, the Prolocutor, Dean Carmichael, named Canon Davidson, Dean Innes, Ven. Archdeacon Lloyd, Dr. Heneker and Messrs. Strachan Bethune and Charles Jenkins a committee to draw up a resolution appreciative of the work of Right Rev. Dr. Sullivan. The election of a successor to Right Rev. Dr. Sullivan (resigned) as Bishop of the Diocese of Algoma was then proceeded with. The names of Ven. Archdeacon Brigstocke, Canon Thornloe and Archdeacon Mills were at first submitted by the Upper House, to be voted upon by the Lower House, but after one ballot had been taken without any of the nominees obtaining the necessary majority—a majority of the clerical as well as the lay votes—the Lower House requested that further names be submitted to it. The Upper House then submitted the following names: Rev. E. P. Crawford, Halifax; Rev. J. C. Farthing, Woodstock; Rev. L. W. Williams, Quebec, and Rev. Prof. Worrell, Kingston. After four further ballots had been taken, Canon Thornloe, of Sherbrooke, who was one of the original nominees, obtained the requisite number of votes of each order of the delegates in the Lower House, and was declared elected as Bishop Sullivan's successor to the See of Algoma.

The bishop-elect was conducted to the platform by Archdeacon Roe and Mr. J. C. Worrell, the members standing to receive him. Canon Thornloe, in a subdued voice and with a manner which proclaimed a deep sense of responsibility, said that when the Synod had done him the great honour to elect him last night to the high office, he scarcely realized what had happened. The awful sense of the responsibility which had been placed upon him quite weighed him down. He had reflected seriously; he had conferred with his friends and he had sought the guidance of the good Spirit of God on the matter. He had thought of the wrench which it would be to him to sever himself from connection with the diocese in which he had laboured for 23 years; to sunder the happy relations which had existed between himself and his congregation in his present charge for eleven years—eleven delightful, happy, smooth years—in which his affections had centred around familiar associations from which it would be hard to part. Moreover, he had to ask himself if he had any fitness for the high office which the Synod in its goodness had conferred upon him? Was he the man to come after the great and influential bishop who had just laid down the reins of government in that office? Was he able, by anything in himself, to carry on the work which the former bishop had so nobly and efficiently prosecuted? And, though he had thought and prayed about the matter, he was bound to say that he had no more light on the subject than he had last night. His way was not clear, but his duty was. It was not necessary, as he had learned already, to see one's way to be sure that the path was of God's ordering. He had felt that the members of the Synod, that the Synod as a body, had been under the influence of the Holy Spirit. Conscious himself of the Divine direction, he had no doubt as to what was his duty in this important moment of his life. The children of Israel, though surrounded on all sides with great difficulties, were commanded to go forward, and they went forward. He, too, though he could not see all his path, accepted his duty; he, too, relying upon the strength and help of the Head of the Church, would go forward. He hoped he would ever be considerate to those over whom he would be placed as chief pastor; that he would be firm in the work of administration; that he would ever be loyal to the Church, and to Him who was its Great Head, whose aid he invoked, and without the grace of whose Spirit nothing of worth could be accomplished. As the tree which increased in height ever struck its roots deeper into the soil, so he hoped that in the elevated position to which he had been called, he would ever seek in his own soul for the deepening grace and work of the Holy Spirit. Thus sustained, he would not falter. He accepted the honour which had been done him, and prayed that he might be worthy of the high office.

Presented to the Bishops.—After a few appropriate words from the Prolocutor, the bishop-elect was escorted to the House of Bishops, where he was presented to His Grace the Metropolitan by the Prolocutor, the Lower House being present in a body at the interesting function.

His Grace, in the course of a short but happy speech, referred to the pleasure it gave him to welcome Dr. Thornloe to the Upper House. He congratulated the Lower House for having arrived at a

selection with such expedition. The choice was a happy one, and he knew that Bishop Thornloe would do honour to the episcopal office. His Grace then formally introduced the bishop-elect to the House of Bishops.

Dr. Thornloe made a short reply to the remarks of Archbishop Lewis, at the conclusion of which His Grace and their Lordships shook hands with the newly-elected bishop.

A return was then made to the Lower House, where matters relating to the Diocese of Algoma were taken up and discussed.

Shortly afterwards Bishop DuMoulin made his appearance in the Lower House for the purpose of conveying to Bishop-elect Thornloe the desire of the Upper House that he should take his seat in that body. Dr. Thornloe accordingly left the Lower House and was escorted by the Bishop of Niagara to the House of Bishops.

Diocese of Algoma.—Message No. 11 from the House of Bishops was received early in the session. It expressed the opinion of their lordships that the time had now arrived when the missionary Diocese of Algoma should be invested with all necessary powers to constitute itself into a self-governing body and to transact its own internal affairs.

The Ven. Archdeacon Evans instantly moved, seconded by Ven. Archdeacon Brigstocke, a resolution of non-concurrence, on the ground that the House did not understand the purport of the message, and asking for an open conference of the two Houses upon the subject.

Archdeacon Evans said the resolution of the bishops was of the most far-reaching character. It meant much more than appeared on the surface. In fact the whole future of the missionary diocese was bound up in the resolution. They had just appointed a bishop to the diocese, and it should be their duty to make his position as easy and comfortable as possible. The resolution brought up the whole question of the relation of this Synod to the Diocese of Algoma.

Archdeacon Brigstocke did not like to second a resolution of non-concurrence in a resolution of the Upper House, but certainly that such a resolution should come down immediately after the Synod having elected a bishop, seemed to him a very significant thing, deserving of their utmost attention. He did not like to use the word "unfair," but that was the only word which came to him, in his appreciation of the fact that this resolution had been passed without giving the bishop-elect an opportunity, before the election, of understanding the position which it was proposed to place Algoma in.

Mr. Charles Jenkins said the resolution of the bishops was the natural sequence of the action already taken to make Algoma a Synodical diocese, but Archdeacon Lloyd pointed out that this action never contemplated the making of Algoma a self-governing diocese. It meant that she should be partially self-governing, but that she should forego the appointment of her bishop and increased representation in the Provincial Synod. If this resolution meant that Algoma was to be cut adrift, then the whole work that had been done would simply be lost. For many years to come Algoma would not be self-supporting. It was useless to talk about it. The work required to be consolidated; there were fields as yet untouched; and in the whole diocese there were only three self-supporting parishes.

Dr. Davidson, who was in favour of concurrence with the resolution of the upper house, said that as he read it the bishops had no intention of cutting off Algoma from the support of this Synod.

The resolution was carried.

The Rev. Dr. Norton moved, seconded by Archdeacon Lindsay, a resolution looking to the continued payment of the assessments which the several dioceses had paid towards the Bishop of Algoma's stipend, into the general missionary funds of the diocese. It having been shown that this whole matter was the subject of the consideration of a joint committee, Canon Norton was induced to withdraw his resolution.

Mr. C. I. Benson, son of the late Archbishop of Canterbury, replied to the cablegram of sympathy from Archbishop Lewis upon the death of his father, and this reply, which expressed the cordial thanks of Mrs. Benson, was communicated by the Upper House to the Synod during the forenoon.

Standing of the Diocese.—The afternoon was devoted to a discussion of the question whether or not Algoma should remain a missionary diocese, and a very animated discussion took place. The tone of the debate was that nothing should be done which would in the least take away the present character of the diocese and reduce the aid which is being given it from the other dioceses. At the same time some of the Algoma delegates expressed their desire for such self-government as would enable them to elect their own bishop, (but declined to do without missionary aid.

Canon Bland read a report from the committee appointed to confer with the Upper House on the

question of stipend, stating that the bishops endorsed the proposition that the stipend be \$3,000 per year. Message No. 9 to this effect was then concurred in.

At 8 o'clock another conference was held between the two Houses on the future of the diocese.

The Archbishop explained that the Upper House wanted an expression of opinion from the Lower House on message No. 11. For themselves they had no doubt that the diocese should now be a fully independent one, feeling that it would be better so, and that it would get a good deal more in future than as a missionary diocese.

Revs. J. M. Davenport, J. S. Boyde and Canon Norton, Dr. Johnson, Messrs. T. P. Butler, Walter Drake, Charles Jenkins and A. H. Campbell all spoke against the diocese being robbed of its missionary character, though as soon as possible it should be self-governing in the full sense of the word.

Bishop-elect Thornloe, who occupied a seat on the platform, urged the necessity for the missionary character of Algoma being retained.

Archbishop Lewis—We mean by independence that which is full and complete, and this does not mean that the diocese loses its missionary character. Nothing has changed our view that it would be better for Algoma financially that it should be a self-governing diocese, as are those in the North-West.

Archdeacon Lloyd explained that the delegates were unanimously of opinion that the diocese could not forego its missionary character, and they only ask Synodical organization so as to relieve their bishop from some of his burdens by proper machinery.

Bishop Dunn, in reply to questions again raised, expressed his belief that the support of the diocese from the outside world would grow greater by its being self-governing.

The bishop then withdrew, and Dr. Davidson moved that message No. 11 be concurred in, seconded by Canon Cayley.

Archdeacon Mills argued that this would dry up the sympathy of the outside dioceses. It was to his mind most discredit to the Church that a bishop should be forced to be an episcopal mendicant, going, hat in hand, from town to town and village to village, trying to get money for the work of the Lord in Algoma.

Mr. A. H. Campbell took the same view. After a long discussion Bishop-elect Thornloe said he thought it would be unfair to him to act precipitately in the matter without giving him a chance to investigate the condition of the diocese personally. The House has been warned in the most solemn way by Bishop Sullivan to vote against concurrence, and they would be doing a very rash thing if they shut their eyes and ears to what had fallen from him.

Canon Bland considered that in voting concurrence the House was only giving the diocese the powers to constitute itself a Synod, but it need not exercise the powers until it wished.

Judge Macdonald, seconded by Mr. J. A. Worrell, moved non-concurrence on the grounds, among others, that the Committee on Canons had not reported on the resolution referred to at the last Synod, and that the time had not yet arrived for conferring the powers proposed.

On a vote this amendment was carried by a large majority.

*The Mission Fund.*—Canon Bland submitted a report from the committee on the position of the Mission Fund. Feeling that it would be most unfair to allow the new bishop to enter on his duties without some promise of having a clean balance sheet, the committee recommended that until next Synod the diocese be requested to continue the payments hitherto made to the episcopal stipend. This report was adopted.

The Synod passed votes of thanks to the Prolocutor and secretaries, and at a quarter past six the Metropolitan and bishops came down and prorogued the Synod in due form.

*MONTREAL.—St. Simon's.*—The confirtees of this parish, consisting of a class of about twelve young persons, received the apostolic rite of "laying on of hands" from the Lord Bishop, Sunday morning, 15th inst., followed by Holy Communion.

*Church of the Redeemer.*—The earnest lay rector of this suburban mission introduced suitable subjects, Sunday, 15th inst., following up the work of Provincial Synod, the text at morning service being I. Peter, iv. 10. Notwithstanding the inclement weather, there were upwards of 20 communicants.

*Church of the Advent.*—A promising inception of the Brotherhood of St. Andrew marks the institution of a chapter of the order in this progressive parish.

A meeting was held in the Synod Hall the other

afternoon for the purpose of organizing a branch in Montreal of the British and American Mission Homes and Christian Associations in Paris, for young women and orphans, founded in 1872 by Miss Ada Leigh, now the wife of Archbishop Lewis. His Lordship the Bishop of Montreal, who presided, spoke in opening of the sad condition of a homeless girl in a strange city, and said that the work of the association in whose interests they had met together was to provide homes for English-speaking girls in Paris who were without. With the increasing responsibilities of sustaining the important and varied work of the several homes, from an income entirely dependent upon voluntary subscriptions, the directors and council in Paris had come to realize the necessity of placing those branches of it which are now carried on at great annual cost, in rented apartments too small for the purpose, upon a substantial and permanent footing, which would render them entirely self-supporting. The sum of sixty thousand dollars would accomplish this; thirty-five thousand dollars being needed for land in the centre of Paris already partially secured to the association, and twenty-five thousand dollars for building a hall, gymnasium, reading, dining and forty-eight bedrooms. Mrs. Lewis briefly explained how the homes came into existence. She touched on some of the work they had accomplished, and spoke a word of caution against young women accepting situations in Paris through paid agencies. In Paris and different parts of Europe there were a hundred and fifty branches of the association, and it was desired to have a branch here, so that before young women left Canada for any part of Europe they might be able to know that there was some one who would be a reliable help to them on the other side. Officers were elected as follows: President, Bishop Bond; vice-presidents, the Rev. Dr. Barclay and the Rev. J. Edgar Hill; treasurer, Mr. Geo. Hague; secretary, the Rev. C. C. Waller.

#### ONTARIO.

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

*GRENVILLE DEANERY.*—A special meeting of this deanery was called to meet His Grace the Archbishop at Prescott on the 6th inst., to which all were invited, particularly the wardens and delegates to Synod. After the celebration of the Holy Eucharist in St. John's Church, the Conference came to order in the parish hall adjoining. Rural Dean Emery was unfortunately too ill to attend and sent his regrets. Laymen from each parish were present in spite of rain and muddy roads. In the course of his address His Grace said that the division of the diocese was an advantage in many ways. To the Church at large another new diocese was added, well equipped with churches and parsonage houses. It was also an advantage to have the Church of England represented by a bishop in the capital city of our Dominion. But it is a loss to the Diocese of Ontario. We have lost a great deal which tends to make a diocese strong, e.g., wealth, numbers and future prospects. The present diocese of Ontario is with little exception what our brethren to the south would call a missionary jurisdiction: we are poor. It is to stir up zeal and earnestness for future work that is the object of such meetings as the present. Not that we have to complain as to want of success in the past. Indeed of the value of our methods and machinery, the division of the diocese is itself the best indication. We have an admirable past. In the last 35 years 300 churches have been erected; and for 25 years 5 new mission stations have been added every year—a record unsurpassed by any other diocese in Canada, perhaps in the world. How, it may be asked, has this been effected? By sending clergymen to places where they had none, and supporting them there till self-sustaining, by the aid of the Mission Fund. His Grace therefore exhorted the clergy to preach strongly in aid of the Mission Fund, without which these results would have been impossible. The laity also should help by taking an active interest in the annual parochial collections, which should be conducted by men, and not by women, as is too often the case, to less responsible members of the congregation. Perhaps, too, subscriptions could be obtained good for three years, and so eliminate as much of the haphazard element as possible, for the effect of a snowstorm in January or February, upon the income of our Mission Fund, is prodigious. His Grace concluded by asking for increased support for this fund, for opening out new missions. In the discussion which followed many of those present joined, and several practical suggestions were made on the lines indicated by His Grace; complimentary reference was also made to his present action, as a result of which, no doubt, extra efforts will be put forth this winter to continue and increase the good work which, under God's blessing, is fostered by our Diocesan Mission Fund.

KINGSTON.—The Diocesan Commissioners appoint-

ed by the Synods of Ontario and Ottawa to divide the securities between those two dioceses completed their labours last week, after sitting almost continuously for three days. The result of the examination of the securities by these gentlemen was highly satisfactory, the Ottawa commissioners expressing the opinion that the condition of the securities was admirably good, particularly in view of the long period of time—34 years—that has elapsed since the foundation of the Ontario Diocese. The details of the division will be worked out by an accountant. The commissioners will report to their respective Synods, which meet in June next. The securities were divided in the proportion of seven to Ontario to four to the Ottawa Diocese. For Ontario the amount retained is about \$300,000, having a large quantity of rectory endowments. The amount given to the Ottawa Diocese was about \$100,000, a considerable portion of which consisted of mortgages. The proceedings of the commissioners were necessarily private, but it is understood that all matters were amicably discussed and arranged. The securities will be handed over to the Diocese of Ottawa at once. The commissioners were: For Ottawa—Judge W. S. Senkler, Mr. J. Travers Lewis, Chancellor, and Mr. Rowley, manager of the Eddy works. For Ontario—Dr. R. T. Walkem, Q. C., Chancellor, the Rev. Stearne Tighe and Mr. J. B. Pense.

#### OTTAWA.

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

*OSNABRUCK AND MOULINETTE.*—The Rev. R. W. Samwell, the rector of this parish, returned from a four months' holiday in England on Nov. 11th. On alighting from the train at Wales on the evening of that day, he found a large number of parishioners and others waiting to welcome him with three hearty cheers and a "tiger." After this warm greeting, he was invited to the basement of St. David's Church, where a reception was tendered to him. Dr. Weagant, on behalf of the parish, welcomed the rector, and gave expression to the satisfaction they all felt at having him once more amongst them in health and vigour to continue his good work in the parish. The rector expressed his warm appreciation of the affection which had prompted his people to give him such a hearty reception, and said how much it encouraged him in resuming his labours after a most refreshing holiday in his native land. During the last month of his stay in England, Mr. Samwell preached 14 sermons and delivered 16 lectures in the Dioceses of Exeter and Truro, on behalf of the Society for the Propagation of the Gospel. The young people of the congregation contributed a number of glees, songs and readings at the reception, to the great pleasure of all present, and refreshments were served by the ladies.

#### TORONTO.

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

*Acknowledgment.*—The treasurer of the Children's Aid Society acknowledges receipt, up to November 16th, of the following annual collections from Sunday-schools, Sunday-school classes and Young People's Societies: Baptist—Immanuel, \$5; Parliament street, \$4.52; Royce avenue, \$2.68; Miss McKinnon's class, Beverley Street Baptist S.S., \$1. Church of England—St. John's, Toronto Junction, \$8; St. Margaret's, \$8.16; St. Peter's, \$6; Church of the Epiphany, \$11.81; St. John's, Norway, quarterly collection, \$2.67; Church of the Messiah, \$9.25; Church of Redeemer, \$19.10; St. Peter's, morning infant class, \$3. Methodist—Gerrard street, \$2; Eglinton, \$7.08; Arthur, \$4.66; Clinton street, \$11.10; Zion, Bracondale, \$1.67; Hope, East Toronto, \$5. Presbyterian—Toronto Junction, \$6.19; East, \$8.26; Dovercourt, \$5. Friends' S.S., \$1.11; Young People's Jewish Benevolent Society, \$2.50; Holy Blossom Synagogue S.S., \$1.79.

*St. James' Cathedral.*—On Thursday evening of last week the congregation of this church gave a reception to their new rector, Bishop Sullivan. Refreshments were served after the presentation of an address to the new rector, whose reply was very characteristic, being full of wit and pathos. In speaking of his reason for leaving Algoma, the bishop told a story of a man who once lived in a certain part of Australia, who, when asked why he had come from his native land, replied: "I did so on the advice of twelve of my fellow-countrymen and for my country's good." Dr. Sullivan hastened to add that, although he also had left Algoma for Algoma's good, he had not done so upon the advice of twelve of his fellow-countrymen, but simply because of his inability to continue affective work there on account of impaired health. The music of the choir under Mr. Stocks-Hammond was most enjoyable. The singing of the national anthem brought the evening's proceedings to a close.

*Trinity University.*—The annual Convocation exercises of Trinity were held last week. The annual sermon was preached in the chapel by the Rev. Canon Dann, of St. Paul's Church, London, Ont. The choral service was conducted by Rev. Professor Huntingford. Prof. Clark and Provost Welch read the Scriptural lessons. Canon Dann took as his subject the words "Covet earnestly the best gifts." He said there were two kinds of discontent among all classes of people: one that pulls down; the other that makes for the building up of all that is good and the destruction of all that is evil. A university education, if it is a true one, will stimulate a longing for the pure and good. Students should appreciate this fact, and make the best of their opportunities. Man is endowed with many gifts, but unless the spiritual principle is cultivated, he is but an educated machine, or, perhaps worse, a monster that some day may turn on his benefactors. The speaker then went on to show what the attitude of the Church should be towards the poor and needy. It should not merely pass resolutions, but should give practical aid. Provost Welch presented the candidates and Chancellor Allan conferred the following degrees: B.A.—J. C. Bushell, B. F. Byres, A. B. Colville, Rev. R. Seaborn, W. P. Reeve, C. R. Stearns (ad eundem, Michigan University). B.C.L.—W. J. Moore. M.A.—W. G. Allan, Rev. G. H. Bronghall, Rev. H. B. Gwyn, G. C. Heward, Rev. C. A. Seager, H. C. Simpson, Rev. G. L. Starr. Mus. Doc.—G. A. Philpott. The annual dinner was held in Convocation Hall. About 150 guests sat down, and it was a most enjoyable affair.

*Toronto C. of E. S.S. Association.*—The ever increasing interest manifested in this association (now entering upon its 16th year of work) was shown on the evening of Thursday, 19th Nov. last, when the school-room of St. Philip's Church was filled with teachers and workers. The programme consisted of a very able and interesting address by Mr. G. S. Holmsted, on the "History of the Early English Church," in which he pointed out among many other things that the Church had existed in England long before Augustine's mission to the Anglo-Saxons. The model lesson (taken from the international series of leaflets) was ably taught by the Rev. H. C. Dixon. Teachers and scholars were reminded of the ensuing Inter-Diocesan S.S. examinations, which will take place on 12th December next. Applications must be forwarded to the Rev. Rural Dean Pollard, Ottawa, on or before the 1st of December, by all intending candidates. In addition to the gold medal offered by the Rev. A. H. Baldwin, M.A., rector of All Saints', a prize list amounting to \$50 in books is provided by the association and Synod Committee. The next meeting of the association will be held at Grace Church on December 17th, when Mr. C. R. W. Biggar and the Rev. Prof. Ody, of Wycliffe College, will be the speakers.

The Rev. E. A. Welch, M.A., D.C.L., Provost of Trinity College, lectured to a large audience in the Y.M.C.A. last Thursday afternoon. The subject was "John Bunyan," and the lecture proved very interesting and instructive. The Provost presented his story of the life of the author of "The Pilgrim's Progress" in such a way as to at once attract and keep throughout the attention of his audience. He dealt with the early life and environments of Bunyan, the successive steps by which he became converted, and the crowning glory of his life's work, the immortal "Pilgrim's Progress." At the close of the lecture a hearty vote of thanks was passed to Provost Welch.

A joint Conference of the Anglican Mission Board and the Woman's Auxiliary was held at the Synod office last week. There was a large representation from each body, and a very interesting meeting was held. The regular quarterly meeting of the standing committees of the Synod was also held last week.

Judge Savary, of Annapolis, N.S., formerly M.P. for Digby, N.S., has been in the city, and a guest of Rev. T. C. Des Barres, of St. Paul's Church, Bloor street east. His object in coming was to consult publishers with a view to publishing a history of Annapolis county, N.S., begun by the late W. A. Cabick, and finished and edited by him.

The bishop and chapter of St. Albans Cathedral have granted the Rev. Canon Macnab a year's leave of absence from the diocese, which he will probably spend in England, partly in S.P.G. deputation work, and partly in the interest of St. Albans. Canon Macnab will be accompanied by his wife; they sail from New York December 5th. On Sunday morning next Canon Macnab will preach to the Brotherhood, by request. On Sunday morning last the Rev. Canon Harding read the lesson and preached in St. Albans Cathedral.

*Cobourg.*—The third annual meeting of the Arch-

deaconry of Peterborough opened on Tuesday morning last at this place. The following clergy were present in the course of the day: Ven. Archdeacon Allan; Rural Deans Allen, Cooper and Harding; Canons MacNab, Spragge and Farncomb; Revs. J. Gibson, J. Creighton, A. G. E. Westmacott, W. J. Creighton, W. E. White, G. H. Webb, H. Symonds, R. A. Rooney, G. Warren, A. D. Tarrant, C. H. March, W. H. French, E. Daniel, J. H. McGinnon, — Major, W. L. Baynes Reid, Wilson McCann. The lay delegates present were: Messrs. Cummings, Colborne; W. P. Plant, John Coyle and E. Wier, Hastings; Jno. Burnham, Q.C., Ashburnham; F. H. Falkner, Havelock; Col. Boulton, Mr. Osler; Judge Ketchum, Cobourg; A. L. Colville, Campbellford; Mr. Grace, Lindsay; Mr. Thomson, Gore's Landing and Harwood. A considerable number of ladies also attended the meetings.

The proceedings opened with a celebration of the Holy Communion at 9 a.m., followed by a devotional meeting conducted by Canon Macnab, after which the delegates adjourned to the school-house, when the Archdeacon delivered the opening address, and nominated as his representatives on the council the Rural Deans of Durham, Northumberland and Haliburton.

The delegates elected Canon Spragge to represent Northumberland, Rev. E. Daniel to represent Durham, and Rev. E. Soward, Haliburton. Rev. H. Symonds was re-elected secretary-treasurer. Lay representatives were also for the first time elected to the council as follows: Mr. Grace, of Lindsay, for Durham; Mr. Colville, of Campbellford, for Northumberland, and Mr. Bemister, for Haliburton.

The meeting then adjourned for luncheon, which was bountifully provided by the ladies of St. Peter's Church. Speeches were made after lunch.

In the afternoon the question of the division of the diocese was fully discussed by Rev. W. E. Cooper, Messrs. A. L. Colville, John Burnham and F. E. Hodgins, of Toronto, and others. The following important resolution was passed unanimously:

Moved by Col. Boulton, seconded by Rev. C. H. Marsh, that whereas it is desirable in the interests of the Church that a division of the Diocese of Toronto be made, as the present area is too large for the efficient supervision of one bishop; in the opinion of this Conference it is desirable that a new diocese be formed, consisting of the counties of Ontario, Northumberland, Durham, Peterborough, Victoria and Haliburton; that a copy of this resolution be forwarded to the committee on the Extension of the Episcopate, and that a special committee, consisting of the Archdeacon, Col. Boulton and Rev. H. Symonds, be appointed to confer with the clergy of the county of Ontario in regard to the proposed division.

In the evening divine service was held in St. Peter's Church, when the sermon was preached by Rev. H. Symonds, from Ephesians v., verse 82: "I speak concerning Christ and the Church." The musical portion of the service was well rendered. A short devotional service by Canon Macnab brought to a close a very successful opening of the Conference.

The second day the following papers were read: "The Work of the Church amongst the Young" was discussed. On "Public Catechism," Rev. G. H. Webb, of Colborne, and Rev. J. C. Davidson, M.A., of Peterboro, spoke; "Preparation of Candidates for Confirmation," Rev. C. B. Kenrick, M.A., Port Hope, and Rev. Canon Harding Apsley; "Young People's Associations," Miss Eyre, Cobourg, and E. E. W. McGaffey, Lindsay.

At 1 p.m. luncheon was served in the school-room by the ladies of the congregation.

At the afternoon session "The Parish," "Church Social Gatherings" and "The Prayer Book" were discussed.

At 8 p.m. a grand missionary meeting was held, at which the following clergy addressed the conference on the different topics: "Foreign Mission Work in Japan," Rev. T. C. Street Macklem, M.A., Toronto; "Mission Work in China," Rev. C. H. Marsh, Lindsay; "Mission Work in Africa," Rev. E. Daniel, M.A., Port Hope. This meeting was well attended and closed a most satisfactory conference.

#### NIAGARA.

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

*Nanticoke.*—The parishioners of Christ's Church, Nanticoke, and St. John's, Cheapside, assembled at the parsonage on the evening of the 6th inst., to give a farewell social to the incumbent, Rev. A. W. Garden, who, on account of ill health, is about to depart for the Diocese of Western Texas. A purse containing sixty dollars, accompanied by an address, was presented to the rector, signed on behalf of Christ's Church, Nanticoke, and St. John's, Cheapside, A. R. Low, Robt. F. Wood. Mr. Garden replied in feeling terms, thanking the parishioners for the token of their thoughtfulness and love. After refreshments had been served the gathering was

brought to a close by singing, "God be with you till we meet again." Mr. Garden came to the parish about three years ago, and during that time the number of communicants has been doubled, the attendance has considerably increased, and a large portion of the church debt has been removed. During his pastorate the W. A. has grown to such proportions that it now holds third place in the diocese. His influence for good, however, was not confined to his own people, and it was with feelings of deep regret that the residents of the parish as a whole heard of the intended departure of one whom they had learned to respect and love.

*HAMILTON.*—*St. Mark's Church.*—Rev. Canon Sutherland delivered his second lecture of his series of lectures on an evening with Shakespeare, in the public library hall on Thursday evening, the 19th inst., the subject being Romeo and Juliet. The lecturer handled his subject in a masterly manner, and the large and appreciative audience were delighted with the evening's entertainment. Owing to the unavoidable absence of his lordship the bishop from the city, the chair was occupied by Mr. J. J. Mason.

#### HURON.

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

*EASTWOOD.*—*St. John's Church* now possesses a very beautiful chancel window in the orthodox triple panel style. The centre represents "The Ascension," surmounted by the "Angus Dei." The side ones are large sized figures of St. John the Divine and the Virgin Mary. Though not actually stained glass, the substitute glacier is so good that one cannot easily tell the difference, and every one is loud in praise of this work of art. The window was unveiled with a public lecture to a large size congregation by the incumbent, Rev. G. B. Ward, who will be most happy to supply information to any of his brethren of the clergy, who would like an inexpensive way of beautifying their churches at about one-fourth the cost of regular stained glass. It was given by the family (Mrs. Gates and Miss Broughton collecting) in memory of their father, late manager of the G.W.R. The remodelling of the wall and designing of the window were done by Mr. Ward. This is the second memorial and fourth "stained glass" window in this church since its renovation three years ago.

*WILMOT PARISH.*—The Rev. T. Davis, of Sarnia, who lately preached the annual sermons for the Diocesan Mission Fund in the three parish churches, afterwards in company with the rector visited the different Church families and explained to them the necessities of the diocese, soliciting their support to a movement for liquidating all the liabilities of the diocese, especially the debt resting on the Mission Fund, and on Sunday, the 15th inst., the Rev. J. Ward announced the pleasure Mr. Davis had expressed with the kind reception he everywhere met throughout the parish, and the cheerful and willing response to his appeal. The subscription list from the three congregations now amounts to about \$285, and if every parish would respond in proportion to its means, the diocese would be placed on a sound financial basis. The Rev. T. Davis, who is a graduate of Trinity College, Toronto, is one of seven men who have from the parish of Wilmot entered the priesthood of the Church of England. Sunday, Nov. 1st, being "All Saints' day," the services were appropriate to the occasion. The rector preached forcible sermons and gave clear reasons why the Church has appointed "Saints' days" to be observed, and explained the teaching of the Church in connection with the festival of "All Saints."

#### RUPERT'S LAND.

ROBT. MACHRAY, D.D., BISHOP, ARCHBISHOP AND PRIMATE.

*WINNIPEG.*—*Holy Trinity.*—The 21st anniversary of the founding of the parish was duly observed by special services on Sunday, Nov. 15th, large congregations being present both morning and evening. At the morning service the rector, Ven. Archdeacon Fortin, preached a most interesting sermon, taking as his text Jer. xiii. 20: "Where is the flock that was given thee?" The life of the parish during all these years, its present position and future prospects, were all most ably dealt with. In the evening the Rev. C. C. Owen, the indefatigable assistant, preached an excellent sermon from the words: "Hitherto hath the Lord helped us," I. Sam. vii. 12. The reverend gentleman suggested that the congregation should take as their motto for the coming year the word "Maranatha" (the Lord cometh), I. Cor. xvi. 22. On Monday evening, Nov. 16th, a congregational social was held in the school-house, the capacity of which, though considerable, was taxed to its utmost to accommodate the large numbers



present. An interesting programme was rendered, including addresses by the rector, Rev. Canon O'Meara, Rev. C. C. Owen, Messrs. O'Loughlin, Taylor and others. During the evening refreshments were served. A feature of the entertainment was the presentation on behalf of the congregation of a gold watch, and a well-filled purse, to the popular rector, and a choice assortment of useful household furniture to Mrs. Fortin. As an evidence of Church extension, this parish is starting two additional Sunday-schools, one in the west end and another east of Main street.

### British and Foreign.

Earl Cowper has given a site on which a new church is to be built at Westwood, Derbyshire.

The Merchant Taylors' Company has sent a donation of fifty guineas to the funds of the Additional Curates' Society.

A reredos, retable and new altar are about to be placed in Swettenham parish church, near Congleton, Cheshire.

A bazaar held recently in aid of the building of the new parish church of Swansea realized nearly £1,500. The Countess of Jersey, who opened it, gave £100.

At a recent meeting in New York, Bishop Satterlee presiding, it was resolved to organize a Church Army, similar to that which exists in this country, in connection with the Church of the United States.

The Bishop of Gibraltar has sanctioned the appointment of the Rev. M. F. Orlando Bridgman, late northern secretary of the Church Army, as temporary assistant-chaplain of Holy Trinity Church, Nice.

The Bishop of Llandaff has appointed the Rev. Henry Robert Johnson, warden of St. Michael's Theological College, Aberdare, to the canonry of Llandaff, vacant by the death of the Rev. Edward Hawkins.

The promotion of the Bishop of London to the Archbishopric of Canterbury, places the Deanery of the Chapel Royal at the disposal of the Queen. The stipend is £200 a year, which is paid out of the Civil List.

A processional cross given by Miss Helen Cubitt, daughter of Lord Ashcombe, to the Rev. G. H. Statham, rector of St. Mark's, Torquay, in memory of the late Archbishop, was dedicated in the church on All Saints' Day.

The bell frame and fittings in the tower of St. Mary's Church, Walthamstow, are to be replaced at a cost of about £250, and two bells are to be added to the peal of eight in commemoration of the Queen's long reign.

The vicarage of Stowmarket, Suffolk, has been presented to the Rev. Macdonald Monro, M.A. Mr. Monro was formerly a Methodist minister, but was ordained in 1893, when he was licensed to the curacy of Everton.

Recently in the presence of a large gathering, the Bishop of London formally opened the Pepy's Mission House and Club, which has been erected as a centre for the social work of the Church in the parish of St. Stephen's, Westminster.

The Bishop of London has instituted the Rev. H. Bury to the new vicarage of St. Paul, Hampstead; the Rev. W. H. Davies to the rectory of Christ Church, Spitalfields; and the Rev. W. H. Stone to the new vicarage of St. Mary, Kilburn.

The Duke of Westminster has promised a donation of £500 towards the special fund for building the west front of the Church House, which will contain the permanent room for the House of Laymen to be built as a memorial of the late Mr. Henry Hoare.

The work which has for seven years been carried on under the name of St. Salvador's, Edinburgh, has at last found a fixed habitation at the house No. 7 Grosvenor street in that city. The house has undergone extensive alterations to adapt it to its present purpose.

The new Home, Cullercoats, Newcastle-on-Tyne, for destitute girls, will be opened this month. There will be a dedication service followed by a celebration of the Holy Communion, when the bishop will give

an address. The service will be held in the chapel of the new Home.

The Merchant Taylors' Company have granted fifty guineas and the Skinners' Company twenty guineas, to St. Augustine's College, Canterbury, Jubilee Memorial Fund, for the building of a swimming bath and a gymnasium for the physical training of missionaries.

The vicar of Brompton (Prebendary Covrington) is to be congratulated on having established an Advance Science School for girls beyond school age at a cost of £800, the first instance of a separate school with complete apparatus having been established by the Church.

Canon Rogers, who served in the Crimea and during the Chinese war as naval chaplain, and who has held the Greenwich Hospital living of Simonburn since 1878, has been unanimously elected Proctor in Convocation for the clergy of the Archdeaconry of Northumberland.

The episcopal translations which are now taking place will give the Bishop of Lichfield a seat in the House of Lords. Dr. Legge was appointed to his See in 1891 in succession to the present Archbishop of York. The next vacancy on the episcopal bench will be filled by the Bishop of Carlisle.

Canon Wilson, rector of St. George's, Edinburgh, and Synod clerk of the diocese, has been appointed Sub-Dean and Chancellor of Edinburgh Cathedral. Canon Wilson is in the prime of life and his appointment will doubtless infuse fresh life and vigour into the cathedral of the metropolis.

A meeting is to be held at the Church House, Westminster, in connection with the movement for the erection of a national memorial to the late Archbishop Benson. Among those who have identified themselves with the movement are Lords Cranbrook, Stanhope, and Ashcombe, and the Bishop of Winchester.

The Queen has placed a handsome ornamental cross over the grave in Whippingham churchyard where lie the remains of Mr. George Warren, who for 34 years was telegraphist to Her Majesty at Osborne. The inscription on the cross states that it is erected by Queen Victoria as a mark of regard for faithful and zealous service.

Dr. Tristram attended recently at the Church House, Westminster, as Surrogate for the Vicar-General, and under a special commission from the Dean and Chapter of Canterbury, in pursuance of the Queen's Writ, prorogued the Canterbury Convocation until Friday, December 11th. Sir John Hassard, the Registrar, was present.

At St. Peter's, Cranley Gardens, on a recent Sunday night, during the singing of the last hymn, the electric light suddenly went out, leaving the church in complete darkness. There was a movement of the congregation towards the doors, but some gas jets which had been left were lighted by the officers of the church, and the congregation quietly dispersed.

The fees payable by a new Primate amount to upwards of £885. Homage fees go to the Board of Green Cloth, and amount to £80 0s. 4d.—the odd pence being somewhat amusing—and the auditor of the Dean and Chapter of Canterbury receives £20 10s. as an election fee, "in lieu of twenty wethers for an entertainment." Security has to be given in a very large sum for the Lambeth Library and other property attached to the Archbishopric.

The seventh dedication festival of the Church of St. Mary the Virgin, Clumber-park, Worksop, was held recently. The church was built at a cost of £50,000 by the Duke of Newcastle for his private worship, and for the convenience of the residents on his Clumber estate. Amongst the congregation were the Duke and Duchess of Newcastle. The Rev. A. E. Briggs, rector of East Markham, was the celebrant, and the preacher was the Rev. Father Black.

The Bishop of Chester has often expressed the wish to be the landlord of a public house, so that he might show how it could be conducted to the advantage of the working-man, without encouraging drinking habits. His lordship's wish has, it appears, been gratified. He has received a license for the newly-built hotel called the "Mitre" from the Chester magistrates, to whom he expressed the opinion that a man who could successfully conduct a bishopric could properly "run" a beer-shop.

The city of London is soon to lose another of Wren's churches, too many of which have already

disappeared. The latest victim is the Church of St. Michael, Wood street, which, after being burned down in the great fire of 1666, was rebuilt by Wren in 1675 at a cost of £1,675. It was in the old Church of St. Michael that the head of James IV. of Scotland, who was killed on Flodden Field in 1513, was said by old English historians to have been buried, although the Scottish historians stoutly disputed the statement.

### Correspondence.

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

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

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

#### The Preacher's Duty.

SIR.—Mr. William Roberts, who is evidently a clergyman, is apparently very angry, so angry as to have forgotten to be polite. My letter has found so little favour in his eyes that he condescends to peck at a piece of questionable grammar. But Mr. Roberts is so full of zeal that he allows himself even to misrepresent some of my words. He quotes me as saying simply that "we do not want to be told that we ought to do certain things, and that we should refrain from doing certain other things." What I did say was that if we tried our best to obey and keep the Commandments, we did not require, etc., and that, if we ignored the Commandments, most of the sermons preached would not do much to make us alter our ways. He also wants to make it appear that I sneered at women for going to church. I really do not think that there is anything in my language which justifies such an interpretation. So far from sneering at women for doing what they think is right and fitting, I will go so far as to say that women, either as mothers or wives, have probably as much to do with making a man run straight as most of the sermons he hears, and to which he probably lends but an indifferent attention. I am putting my point very mildly. With regard to the special views I propounded, I stick to them, because I know that I am only voicing the general sentiments of the great majority of laymen. Does Mr. Roberts really mean to assert that every sermon is so good, so full of doctrine, of edification, of comfort, of help, of instruction, that it is to be accepted not only without criticism, but even with gratitude and bated breath? If Mr. Roberts, or any ordinary clergyman, thinks that most sermons are remembered, or even listened to, with much attention, he will soon discover his mistake by cross-examining, on Monday morning, the first six members of his congregation he meets on the street. Mr. Gladstone's regularity of Church attendance does not disprove the suggestion, which was all I contended for, that having the Scriptures expounded to them would prove more interesting and instructive to the great majority of the congregation, than having to sit under what, I repeat, are too often "mere platitudes." If Mr. Roberts had attempted to prove that I was wrong in my proposition, and that he knew more about the wants of laymen than I did, I would not have replied, though I would not have been convinced, but I am entitled to set myself right when my words are misrepresented.

A. BISSET THOM.

80 Brunswick Ave.

#### Will Mr. Lofthouse Please Explain.

SIR.—The deeply interesting account given by Rev. J. Lofthouse in your columns, descriptive of his trip from Churchill, Hudson's Bay, across an almost unknown country to Split Lake, Nelson River, from thence to York Factory, in all a journey of 11,000 miles on snow shoes, has been perused by myself, and am sure by others with a vast amount of pleasure and profit. Mr. Lofthouse speaks more than once of the wonderful endurance of the dogs in drawing his sled. Will Mr. Lofthouse do us a further kindness by telling us through your columns whether those faithful creatures take their name of "Husky dogs" from a tribe of Indians? It would seem so, Mr. Lofthouse alluding to an Indian who wore a "Husky coat" in another place speaking of Huskies as of a tribe of Indians. How invaluable those good dogs must be. The fact of their literally dying in harness, and working for days without food, is deeply touching. Perhaps Mr. Lofthouse will be good enough to give breed of dog? I am quite sure Mr. Lofthouse is capable of giving a beautiful description of auroral displays, which

would be an item of great interest at a meeting of our Astronomical Society at Toronto. Mr. Lofthouse refers to the brilliant glow of a "grand aurora" seen last February during his momentous trip, as being equal to the light of ten moons.

A. G. SAVIGNY.

#### Sidesmen.

SIR.—In what I will call your "Dictionary of Church Terms," I think in your issue of the 12th inst., p. 707, *re* Sidesmen, you have fallen into two errors. You say, alluding no doubt to the original institution of the office, if any one can tell when that was: "He was a person whose duty it was to assist the churchwardens in laying ecclesiastical offences before the bishop at Synods or visitation. In the present day, sidesmen are persons chosen by the churchwardens, and deputed by them," &c., &c. In this view you are supported by Cutts, see Dictionary of the Church, 2nd ed., p. 562, art. Sidesmen. But to me this appears somewhat inconsistent with what he says, *ibid*, p. 165, art. Churchwardens, which is, he says: "An office so ancient that we have no account of its origin. Their primary office probably was to take care of the church and its goods for the parishioners. . . . In course of time, the duties of 'Synodsmen' or 'questmen' were added to their office," &c., &c. First, as to office and status of the Synodsmen, originally, I may say this question was discussed by both clergymen and laymen in the Diocese of Manchester through the columns of the leading daily papers published in Manchester. I cannot, after the lapse of some twelve years, give even an outline of the arguments put forth in the friendly controversy, which arose out of some remarks made by one who, because he was not elected warden, refused to be nominated for election for a sidesman, saying, "The sidesman's was a mere modern office of little use and less dignity." The gist of the argument in favour of the office of Synodsmen was much to this effect—that, however, ancient and honourable the duties of the Churchwarden may be, and as Mr. Cutts says they are, and which nobody will deny, the office and duties of the Synodsmen was quite as, or more ancient, quite as important, and equally as honourable as his, in some respects, co-worker, Mr. Churchwarden. That it was not the business of the Synodsmen to assist the churchwardens to prepare a report to the bishop in the Synodal assembly, where the warden, presumably, had no *locus standi*, but that it was his special duty to prepare and present his own report as a member of the Synod, as his name implies; his report bearing upon the conduct and character, ecclesiastical matters, the proper discharge or neglect of parochial duties, including those of the churchwardens, as well as the moral and religious state of the parish. Second, as to the present mode of appointment. Of the original mode I have no evidence. I may say that during nearly 50 years of experience in different parts of and parishes in England, I have never before heard different as his duties undoubtedly are to what they were, that sidesmen of the present day are the mere appointees of the churchwardens. I never heard of but one case, and that in a Manchester parish, when the reins were in very feeble hands, where the wardens claimed the right to appoint sidesmen. Indeed it was out of the assumed right of these particular wardens, in spite of protest from the "vestry" lawfully convened and assembled, that the newspaper controversy arose, as well as to the seniority of the rector's warden over his vestry-elected colleague. This latter point was finally settled by Diocesan Chancellor Christy, whose decision was that they were co-equal in every respect as churchwardens. As in the election of wardens, unless the incumbent waived his right, as many do in the mother Church, he nominates half the number, the parishioners in vestry assembled elect the other half, the number required varying from two to sixteen, the highest number I was ever associated with. I am, so far, writing of the *modus operandi* of the mother Church. There may, perchance, be some difference in Canada, and other daughter Churches, though in the two parishes in this city, with which I am best acquainted, *viz.*, St. Luke's and St. Cyprian, the mode of "nominating" and "electing," both classes of officials is, I am pretty sure, the same as in England. To very slightly alter Shakespeare, permit me to say, "I am" not "Sir Oracle," so that when I open my mouth no dog must bark. On the contrary, I have stated nothing *ex-cathedra* as to the original office and functions of the Synodsmen, though I think I am not far astray. Nor do I wish in any manner or degree to detract from the honour and dignity of Mr. Churchwarden, when I assert, *ex-cathedra*, so far as the mother Church is concerned, any attempt on the part of the wardens to appoint sidesmen would be treated as *ultra vires*, were any protests made against it, like any other member of the vestry. The wardens elect both have the right to propose any parishioner they choose for election by the vestry, as a sides-

man. Rectors, vicars, etc., simply nominate their wardens and sidesmen. Both classes of officials attend or should attend the archdeacon's visitation, and sign the rolls before entering or re-entering upon their duties.

GEORGE WARD.

#### Synodical Organization for Algoma.

SIR.—As I was the only delegate from the Diocese of Algoma who in the last session of the Provincial Synod argued and voted for concurrence in the message from the House of Bishops, strongly recommending the granting to the Diocese of Algoma the power of Synodical organization, and as the reports of the arguments as used by me, in favour of concurrence in the message, have received, in my opinion, but scant justice at the hands of the press, I crave your indulgence in asking for space in your widely circulated columns to repeat at greater length my arguments in favour of Synodical organization being granted to the Diocese of Algoma. In one particular I have been enlightened during the session just concluded. No half measure is possible. It means Synodical organization or nothing. We must assume the privileges and responsibilities of perfect Synodical organization, or remain as we are. The law will recognize no partial assumption of privileges or partial repudiation of responsibilities; *i.e.*, with Synodical organization we must assume and receive the right of electing first, our bishop, secondly, our representatives to the Provincial and General Synods, in proportion to the number of our clergy, as in the other dioceses. We could not if we would, gratify our fellow dioceses by abstaining from the exercise of these prerogatives conferred upon us by the Church Temporalities Act. We would, therefore, it is argued, have to climb the pyramid and boldly take the first gigantic stride as best we can. In doing this, it is said, we cut ourselves adrift from the sympathy and assistance of the outside world, and also part company with our familiar friends in whom we trusted and took sweet counsel together in the House of God; and that even they, jealously safeguarding the dignity, wisdom and power of the Synods which they represent, would therefore regard as an unpardonable intrusion the advent, as friends, in council of their benighted brethren in Christ, the missionary clergy and laity of the Church in Algoma. Surely it were a grievous slur upon the charity of the Church in Canada to entertain such a thought for a moment. We would be cordially welcome, and no doubt the presence and counsel of more missionary clergy direct from the scene of their labours, would be a powerful incentive to increased missionary activity; certainly it would not in the case of Algoma engender party spirit, for that we have so far been most happily ignorant. No, I have too high an estimate of the dignity and fairness of the Synods both General and Provincial, in which I have had the privilege of representing Algoma, to suppose that the increase in our representation proportionate to our numerical strength, would meet with an opposing voice or vote. But it has been said, if we take this step, we shall alienate the sympathy and forfeit the assistance of the Church at large, both here and in England. I reply, surely not. As a missionary diocese we have now to face the fact that year by year, the grant of the English Societies, who have assisted us so well, so nobly and so long, are to be withdrawn, until at the expiration of ten years we shall have to look elsewhere for help. Diocesan organization will not affect this issue, and surely private and personal appeals to individuals and co-operative societies may be well content to rest and justify their claims upon the merits of the case. No reasonable man would turn a deaf ear to the piteous cry of Algoma simply because she was an organized body. And here I am constrained to urge yet more cogent reasons for rightly constituted self-government, based upon long tried and successful principles. In asking for Synodical organization, Algoma (saving the privilege of electing representatives) asks for no more power than she has all along enjoyed. Algoma is already a corporation. She possesses the same privileges and exercises the same powers as are entrusted to Montreal or Toronto. Algoma can acquire and dispose of property, mortgage her buildings, invest her funds, or transact any business that any other diocese is legally entitled to do, with this important distinction that the exercise of all these powers is vested entirely in the personality of the bishop, who is the corporation sole. Now, I ask, is this right? Is it profitable that our beloved bishop should be forced into a position in which he must of necessity and continuously serve tables? I think a certain chapter in the Book of the Acts of the Apostles might be read for the enlightenment of those who think so. I say it is not fair to the bishop, that, from the signing of a cheque for his own salary, to the granting of a deed of sale of a church site, the office and personality of the bishop should be constantly invaded and invoked. Again, as I urged on the floor of the Provincial Synod, not only is the

bishop decidedly out of his proper sphere of action, but the laity, who are able and willing intelligently to assume their share in the management and responsibility of the funds and temporalities of the Church, are virtually ignored. Their advice, counsel and active assistance are lost, consequently their sympathies are estranged and our mutual associations and counsels, so prolific in good, are entirely wanting. It is true, the laity are elected to, and are warmly welcomed in our councils as at present constituted, but their inadequate attendance demonstrates the fact that they seek and expect a controlling voice and vote in the temporalities of the diocese as their legitimate sphere of action. It only remains for me to explain my isolated voice and vote in favour of the message from the Upper House. It is an admitted fact that all the delegates, with others of our council, have been engaged in drafting a constitution and canons for the future Diocese of Algoma, should our petition for that consummation be granted. We came down with this constitution in our hand, ready, if we deemed it expedient, to present it to the Provincial Synod. If my colleagues will not confirm my statement in this latter respect, I would only insist upon the fact, which is evident, *i.e.*, that we fully contemplated the assumption of Synodical organization as soon as practicable. All our councils trended this way. It was the subject of public and private expectation and desire on the part of all Algoma. I therefore take the vote of non-concurrence in the message from the Upper House to mean that if Synodical organization was desirable it was inopportune and premature, and this for the following reasons: First, the bishop-elect has not as yet time or opportunity from personal observation to weigh the reasons for and against the motion of the bishops. Secondly, we, as a delegation from our triennial council, had not referred our work (namely, constitution and canons) back to the same body. Thirdly, we were not financially in a position to assume independent Synodical functions. I have stated these objections in, as it appears to me, their order of merit, and will endeavour to answer them. First: our bishop not yet in a position to judge of the expediency of concurrence or otherwise. This to me was the only argument worthy of mention. I fully appreciate the deference due to him. But I reply, concurrence in the message from the Upper House by no means required or implied hasty or precipitate action upon our part. We were only asked to assume the advisability of that for which we have been contending and preparing ourselves for years past, unitedly and consistently. The influence and judgment of the bishop-elect might, after due observation, have differed from that of his clergy and laity. In that case there would have been ample time for him to exercise his judgment, and, if he thought fit, veto our expressed desire. The same reason will apply to the implied necessity of referring back to our Triennial Council the report of our work before committing it to the principle of Synodical organization. It would still have remained with the bishop-elect and his council to ratify or annul the decision which the delegates to the Provincial Synod had arrived at in reference to the desirability of independent diocesan organization. As it is, the impression left on the mind of the House of Bishops, and the Lower House, through the non-concurrence of the delegates who gave the adverse vote, will be that Synodical organization is neither opportune, practical, nor expedient. One word more. Are the delegates from Algoma who voted "nay" to the bishop's message on the ground that our financial position does not warrant the risk incurred, so sanguine of our increased financial prosperity that we will be prepared in five, ten or fifteen years to assume that position on a more hopeful financial basis? I know they are not, and if not, why wait for the impossible? Why urge as a reason a Utopia which can have no existence in our day? Why waste time and money in preparing for the impossible?

JAMES BOYDELL,

Delegate to late Provincial Synod.

Bracebridge.

#### BRIEF MENTION.

The Rev. W. J. Eccleston has resigned the mission of Marksville, in Algoma.

The greatest length of England (and Scotland, north and south, is about 608 miles.

In the waters off the coast of Sardinia there is found a pearl-bearing oyster, from which have been taken pink, red, white and black pearls.

Rev. A. W. S. Garden has resigned the parish of Naticooke, Diocese of Niagara.

The Duke of Marlborough lived 72 years. His active military career covered a period of twenty years.

In France, when a railroad train is more than ten minutes late, the company is fined.

One of the "heroes of Rorke's Drift" is now in the Merthyr Union Workhouse.

The cloth of the old Egyptians was so good that, although it has been used for thousands of years as wrappings of the mummies, the Arabs of to-day can wear it. It is all of linen, the ancient Egyptians considering wool unclean.

Rev. H. W. Jeanes, incumbent of Thorndale, has been appointed incumbent of Christ Church, Listowel, Diocese of Huron.

While some workmen were in Crediton Church, England, recently, removing a ceiling, they found a leather bag containing 500 old silver coins, varying from sixpence to half a crown. One dated 1470.

When the sewing machine was invented prayers were offered in many churches that the makers would be stricken with the knowledge of their own wrong-doings in robbing sewing women of their means of support.

During ordinary seasons the Mint turns out 420,000 sovereigns a week. But it can turn out a million a week, and has done so more than once.

Some of the pavement in use on the streets of Vienna is composed of granulated cork, mixed with asphalt and other cohesive substances. It is compressed into blocks of convenient size. Its advantages are cleanliness, durability and economy.

Bedfordshire has a magistrate 97 years of age and still in active service, who recently, on the occasion of the dedication of some new church bells in his parish, climbed to the top of the belfry.

Over two hundred candidates have presented themselves for a vacant rectorship at Wootton-under-Edge, England, the salary of which is less than \$1,000. The parishioners have had the right to choose their own rector since the time of Charles II.

One canon and two archdeacons were nominated for the bishopric of Algoma, and, of course, the canon was chosen. It is very singular that scarcely once in the memory of English Churchmen has an archdeacon been promoted to the rank of bishop. To an aspiring man the title of archdeacon must bring with it a depressing feeling.

Japanese statistics divide their people into three classes; and as regards the expense of living in the Sunrise Kingdom, a merchant, manufacturer or gentleman of the first class spends an average of \$40 a year, of the second class \$25, and of the third class \$16. A wedding costs respectively in the three classes, \$120, \$60, or \$15, and a burial \$85, \$40 and \$7.

Manchester College, the new haven of non-conformity at Oxford, is fast acquiring an aesthetic notoriety which will probably make it toward the middle of the twentieth century the Mecca of many earnest pilgrims. All the main windows of this little chapel except two are filled with stained glass, executed by William Morris from designs by Burne-Jones.

## Family Reading.

### Song of the Burden Bearer.

Over the narrow footpath  
That led from my lowly door,  
I went with a thought of the Master,  
As oft I had walked before.  
My heart was heavily laden,  
And with tears my eyes were dim;  
But I knew I should lose the burden  
Could I get a glimpse of Him.

Over the trodden pathway,  
To the fields all shorn and bare,  
I went with a step that faltered,  
And a face that told of care.  
I had lost the light of the morning,  
With its shimmer of sun and dew;  
But a gracious look of the Master  
Would the strength of morn renew.

While yet my courage wavered,  
And the sky before me blurred,  
I heard a voice behind me  
Saying a tender word.  
And I turned to see the brightness  
Of heaven upon the road,  
And suddenly lost the pressure  
Of the weary, crushing load.

Nothing that hour was altered,  
I had still the weight of care;  
But I bore it now with gladness  
Which comes of answered prayer.  
Not a grief the soul can fetter,  
Nor cloud its vision, when  
The dear Lord gives the spirit  
To breathe to His will. Amen.

## Church Terms Explained.

*Universal Church.*—The Church of Jesus Christ is One, Holy, Catholic, Apostolic.

The Head of the Church is the Incarnate Son of God, Jesus Christ, who is the Life and the Light, and who abideth in His Church the constant source of Life and Light, and in whom all His members united by sacramental grace inhere (St. John xv.), and form one body (1 Cor. xii.) and one family (Eph. iii.)

The Church is Holy because the Holy Ghost dwells in it, enabling it to preserve the faith once delivered to the saints, and sanctifying its members.

It is Apostolic. For it is essential to the extension of its Life, by means of the sacraments and participation in the full benefits of Christ's work, that there be a priesthood, deriving its power from Him, through His apostles and their representatives. "It is evident unto all men, diligently reading Holy Scriptures and ancient authors," the Prayer Book teaches us, "that from the apostles' time there have been those orders of ministers in Christ Church, bishops, priests and deacons," and that "Christ hath promised to be with the ministers of Apostolic succession unto the end of the world."

The Church is Catholic. When the bishops of the whole Anglican communion, English, Scotch, American, and from all parts of the world, assembled together at Lambeth, in 1870, the Synod declared "that there was one true Catholic and Apostolic Church, founded by our Lord and Saviour Jesus Christ; that of this true Catholic and Apostolic Church, the Church of England and the Churches in communion with her are living members; and that the Church of England earnestly desires to maintain freely the Catholic faith as set forth by Ecumenical councils of the Universal Church."

*Use.*—In the early Church of England each bishop was allowed to ordain ceremonies for his particular diocese. In course of time this caused a variety in the manner of rendering the services in some of the less important parts, hence it became a distinct use and was known by the name of the diocese. The use of Sarum or Salisbury, of York, Hereford, Exeter, Lincoln, etc.

The efforts of the reformers who produced the first Prayer Book was to combine in one use these existing varieties, following closely the use of Sarum as being the one which had largely influenced all the others.

### First Sunday in Advent.

Instead of setting before us some record of Christ's First Coming, or prophecy of His Second Coming, the Church holds up to us on Advent Sunday the picture of our Lord, as He went up to Jerusalem to suffer and to die. But the selection is made advisedly. A writer, who, some six hundred years ago commented upon it, says "In this Gospel is figuratively contained the whole cause of the First Advent."

### The Prayer Book.

No wonder the Episcopalian loves the service of his Prayer-book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple-stately phrases move on like solemn music. Observe their orderly procession; first the head bows in quiet confession, and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by the peals of praise; then the firm tread of the "Creed," and last the bowed head again in low, long responsive murmurs of the collects and Litany. Each part beautiful in detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art; and it is what public service should be—a common service. The book is truly called "The Book of Common Prayer." The people make together that "General Confession" with which it opens; the people praise in choral psalms and glories; the people read the psalms for the day in alterna-

tion with the priest, the people respond, petition by petition in the Litany, and take each the Ten Commandments to themselves, and by Amens appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow with him. Many ages and experiences and modes can enter this service, and each find that which is its own; the little child in its first Church going will recognize the "Our Father" he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalian widens the communion through all the lands. At the hour of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and whenever he can find his Church the traveller is a native and the stranger feels at home.

### The Early Communion.

The value of the early communion is thus beautifully expressed by the late Canon Liddon: "A Christian of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright and fresh and unembarrassed; then is the time for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, 'They that seek me early shall find me.'"

### Trouble.

In time of trouble there is something to do more than merely to express sympathy. Nearly always some real help is possible, and to discover what that is and to extend it simply and generously is the task of every one who wishes to be a friend in time of need. But this takes not only love and compassion and good wishes, but also judgment, discrimination, thought and patience. It is largely because these qualities are so seldom brought into exercise at such times that sympathy so often seems powerless for any efficient help. Each case must be studied by itself, its past causes fathomed, its present grief appreciated, its probable future effects weighed, the possible means of relief considered, before true help can be extended. This habit of thoughtfulness is easy enough when we are contemplating an enterprise of our own; why then should it be put aside when we approach so difficult and so delicate a task as that of giving real succor and comfort to others in time of need?

—Advent is not one of the earliest of the church seasons. Although in many churches, especially those in France, a penitential season, of length variously prescribed, was observed as a preparation for Christmas early in the sixth century, it was not until the close of that century that the four Sundays in Advent became, with their due collects and gospels, a part of the recognized order of the Roman Church under St. Gregory the Great; nor did their use become general for nearly a century and a half longer. Hymns on the subject of our Lord's Advent were used before the observance of the season.

—If God putteth no grievous cross upon you, let your brethren's cross be your cross; which is certain token of true brotherly love.—Bradford.

—A true life cannot be lived without realizing our responsibility to God and man.

## Bringing Our Sheaves with Us

The time for toil is past, and night has come,  
The last and saddest of the harvest eves;  
Worn out with labour long and wearisome,  
Drooping and faint, the reapers hasten home,  
Each laden with his sheaves.

Last of the labourers, thy feet I gain,  
Lord of the harvest! and my spirit grieves  
That I am burdened, not so much with grain  
As with a heaviness of heart and brain—  
Master, behold my sheaves!

Few, light and worthless—yet their trifling weight  
Through all my frame a weary aching leaves;  
For long I struggled with my hapless fate,  
And stayed and toiled till it was dark and late—  
Yet these are all my sheaves.

Full well I know I have more tares than wheat—  
Brambles and flowers, dry stalks and withered  
leaves,  
Wherefore I blush and weep, as at Thy feet  
I kneel down reverently and repeat,  
"Master, behold my sheaves!"

I know these blossoms, clustering heavily,  
With evening dew upon their folded leaves,  
Can claim no value or utility—  
Therefore shall fragrance and beauty e  
The glory of my sheaf

So do I gather strength and hope anew;  
For well I know thy patient love perceives  
Not what I did, but what I strove to do—  
And though the full, ripe ears be sadly few,  
Thou wilt accept my sheaves.

## A Sunless Sunday.

I thought it was Sunday and I was wending my  
way to church. It was many Sundays since I  
had been there, but I had nothing to do, and  
thought it would pass the time away. I did not  
hear the bells ringing, which alas! so often rang  
in vain, and it seemed to me I must be late, so I  
hastened on.

But to my surprise, on nearing the end of the  
long street, no church could I see.

With tremulous lips I inquired of a passer-by  
the name of the street.

"St. George's," was the reply.

"But," inquired I, "where is All Saints'  
Church?"

"We have no churches now," replied the man.  
"So few went, and none scarcely to prayer."  
As he was speaking, others joined us, and amongst  
them I recognized many who, like myself, attended  
church just as a "make-weight" when there was  
nothing better to be done.

How strangely silent all seemed; no chiming  
bells, no churches to go to. What a blank, long  
day it seemed.

"Could not the churches be rebuilt?" was  
asked on all sides.

They might be, it was thought, but, as mourn-  
fully exclaimed one man near who had never been  
known to attend any place of worship, it would  
take such a long while.

"Ah, better wait a long while than never again  
to hear the chiming of the bells," said another,  
and while we were talking there came towards us  
an old and haggard man, whom we scarce recog-  
nized to be our clergyman so bowed and old had  
he grown.

"But, my friends," said he, "how is it you  
have not gone out for the day?"

"Because," answered one, "we came to  
church."

"But, my friend," turning to the man who  
had spoken, "it is too late; I have given an  
account of my stewardship, and have been found  
wanting." Tears coursed down his thin, wan  
cheeks, as he murmured over and over again,  
"Found wanting, for none would heed me."

The sun was streaming into my window as I  
woke, wakened by the ringing of yonder church  
bells proclaiming it was Sunday, and as I listened  
to the chimes it sounded the sweetest music I  
had ever heard.

## Instruction on Prayer.

There is a science of prayer. It is too high  
a subject to be mastered at random. The know-

ledge and practice of it can only be attained by  
precepts, and built up by fixed principles.

There are, strictly speaking, three kinds of  
prayers—vocal, verbal, and mental prayer.

The last is defined by St. John Damascene as  
the lifting up of the intellectual soul of man to  
God. The two former are the begging from God  
such things as are suitable for man.

Vocal prayer is that in which the voice may be  
reverently and devoutly engaged, as in the public  
use of Psalms, hymns, and collects, or in the  
private use of the same, by simple or unlearned  
persons, who offer themselves to God, in conse-  
crated words, without being able to know the full-  
ness of the words they use. With an earnest in-  
tention of the heart the voice is lifted up to God,  
in words of Holy Scripture, or words sanctified  
by the use of the Church: the intellect humb-  
ling itself all the while, in its own conscious  
weakness.

Verbal prayer is that in which words are used  
which express, as near as may be, the special  
needs of each soul. The soul converses, as it  
were, with God, in its own language, or in  
language which expresses its own wants. It is as  
if each one's heart were pouring itself out, in  
God's presence, audibly complaining, confessing,  
beseeching mercy, imploring grace and strength,  
according to the needs of each.

Mental prayer is that in which, with silent lips,  
the soul lays herself bare before God, stretching  
out her affections towards Him, embracing Him  
inwardly with the arms of love, and reverently  
adoring His Majesty and glory. The more fully  
she pours herself out into God, the more in return  
is she replenished out of His treasures of mercy  
and love, beyond the power of words to utter. So  
she adores in silence. As she has no words  
wherein to express herself, so she needs none.  
"Lord, Thou knowest all my desire, and my  
groaning is not hid from Thee."

Of all kinds of prayer, the mental prayer, in  
which the spirit of man adores and worships  
God, directly and immediately, is the most proper  
prayer towards God, who is a Spirit. For God  
regards the spirit which prayeth, and not the  
words of prayer.—*From the writings of the Saints.*

## In Touch with God.

The other day while standing with a company  
of men and women watching the loading of the  
new electric cars, I noticed that after all the seats  
were filled the conductor adjusted a little pulley to  
the overhanging wire. As soon as the connection  
was properly made he gave the signal and the cars  
moved swiftly over the track.

Everything had been done which human skill  
could do to perfect the arrangements necessary to  
make the enterprise a success. The track was of  
the very best kind of rails and the cars were of  
the latest pattern. All the appliances for control-  
ling the movement of the cars were of the best to  
be had in the open markets of the world. But  
there the cars stood utterly powerless to move.  
It was not until the contact was made with the  
power above that they moved smoothly and rapid-  
ly along the rails.

As I turned away from the place the thought  
flashed into my mind: That is just the way it is  
in the Christian life and work. One may be en-  
dowed with many gifts and graces, enjoy the  
tuition of the best teachers, move in the choicest  
circles of society, and not be all that God  
intended him to be. The one thing needful for  
him, in order that he may make the most of him-  
self, is to come in touch with Christ. Jesus spoke  
truly when He said: "Apart from me, ye can  
do nothing." But when we are living in close  
touch with Him, yea, when we are so connected  
with Him as to draw from him needed grace and  
strength, our lives move rapidly in the right  
direction.

If we look over the history of the Christian  
world and note the lives and labours of those  
who have wrought nobly in the cause of Christ, it  
will be to find that it was not so much their  
ability or fitness, as their intimate fellowship with  
Christ that enabled them to accomplish such  
great things for their fellow-men. The men of  
power, from Enoch down to the present time,  
have been men of God, who have lived in full and

blessed communion with Him through faith. It  
was because of this intimate relationship with the  
source of all wisdom, knowledge and grace, that  
they exerted such a marked and lasting influence  
upon their own generation and the ages following.

## Hints to Housekeepers.

Hoarseness can be cured by well sprinkling a  
piece of flannel with brandy, and applying it to  
the chest, over which place a piece of dry flannel,  
and wear these all night.

Most ink stains can be removed with lemon  
juice. Apply directly to the stain before putting  
water on it. Saturate with the lemon juice and  
leave it to dry. Rinse in clear cold water, and  
apply the lemon juice again, and repeat the oper-  
ation about three times. This will leave a yellow  
spot, which the direct application of liquid ammonia  
and then hot water and soap will quite remove.

SWEET POTATOES CREAMED.—Boil the potatoes.  
When cool enough peel and cut in half length-  
wise, then cut each half in three long pieces.  
Place on a tin in a hot oven, sprinkle with salt  
and put two spoonfuls of butter in the pan; when  
they have been in a few minutes pour over them  
a cupful of sweet cream. When it is hot pour  
the creamed potatoes into a vegetable dish and  
serve.

FARMER'S FRUIT CAKE.—Soak three cups of  
dried apples over night in warm water, chop  
slightly in the morning, then simmer two hours  
in two cups of molasses until the apples resemble  
citron; make a cake of two eggs, one cup of  
sugar, one cup of sweet milk, three-quarters of a  
cup of butter, one and a half teaspoonfuls of soda  
and flour enough to make a stiff batter, spice well,  
add the apples last; bake in quick oven.

POTATO SALAD.—Take four or five good sized  
boiled potatoes, mash and add one-half teacup of  
cream or milk, and beat till light. Season with  
salt, pepper, celery seed and one small onion  
chopped fine. Put one-half teacup of vinegar in  
a saucepan, and when nearly to boiling point stir  
in two well-beaten eggs. Stir constantly until it  
thickens, then pour over the potatoes, beating all  
well together. Put in salad dish and garnish  
with celery leaves or parsley.

BOILED FROSTING.—One cup of sugar mois-  
tened with six teaspoonfuls of water and boiled  
until it will hair as it drips from a spoon. Stir  
it slowly into the beaten white of one egg, beating  
rapidly. Beat until cool and then spread on  
cake.

CHOCOLATE TOFFY.—One-half cake of chocolate  
cut fine, one cup of molasses, three cups of sugar,  
one cup of water, and a piece of butter the size  
of an egg. Boil till it hardens in cold water, but  
not so hard as molasses candy; add one-half tea-  
spoonful of baking soda. Pour on a buttered dish;  
when cool pull and cut the candy.

A simple sauce is made of chopped tomatoes.  
After peeling four medium sized tomatoes, re-  
move the seeds and chop the pulp. Let this drain  
in a coarse sieve. Season highly with salt and  
pepper, some chopped parsley, and a little lemon  
juice. Let this become perfectly cold, and just  
before sending to the table stir in four table-  
spoonfuls of whipped cream. This sauce will be found  
excellent, particularly with cold meats.

A hint to housekeepers where chickens are to  
be cooked: Do not put them before the fire with-  
out first removing the tendons of the legs or  
drumsticks. To do this cut the skin at  
the joint where the foot unites with the drum-  
stick and twist the two pieces a little to bring  
out the white tendons. There are a few in front  
and a large bunch at the back of the legs inclosed  
in a thin layer of muscle-like membrane that  
makes them look like one large muscle. Scrape  
off the thick layer, and divide the tendon into its  
small parts, and they may be drawn out, one by  
one, by passing a skewer under them and pulling  
vigorously. The despised drumstick is now a  
dainty piece of dark but tender meat, which may  
even be breaded and cooked by itself as a specially  
choice dish in various ways. Even where it is  
served with other cuts, fricassee, stew, roast or  
broil, the sinews should always be removed.

**Children's Department.**

**My Guardian Angel.**

When my good-nights and prayers are said,  
And I am warm tucked up in bed,  
I know my guardian angel stands  
And holds my head between his hands.

I cannot see his gown of light,  
Because I keep my eyes shut tight,  
For if I open them I know  
My pretty angel has to go.

But while my eyes are shut I hear  
His white wings rustling very near;  
I know it is his darling wings,  
Not mother folding up my things.

**Seizing the Moments.**

It was the first week of September, but a cold, drizzling rain was falling, and a cold wind was whistling around the corners of the house. Gertrude shivered comfortably as she drew her low rocking-chair a little nearer to the cheerful fire that crackled and glowed in the open grate. An open magazine upon her knee showed that she had been reading, but now she was gazing thoughtfully into the glowing depths of the fire.

There were two subjects upon which she was meditating. Her mother had told her that afternoon that their home circle was to be enlarged; that on the morrow, a young school-teacher, of about Gertrude's age, was coming to board with them. The daughter of the house had pondered this carefully, and had at last come to the conclusion that it would be rather pleasant than otherwise to have a companion of her own age in the home. So that subject was dismissed, or, rather, retired to the background of her thoughts, while a new one suggested by the article she had been reading, had come to the front.

"I wish I could get time to do such things!" she said to herself, as she read again the description of some dainty bit of fancy-work, from the open page before her. "Somehow, I never seem to have time for anything of that

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sort. I wonder why it is. Now there's Edith—she has more to do at home than I have, and yet she embroiders the loveliest doilies and centre-pieces. I've a mind to ask her what her secret is." As it proved, however, there was no need of her going away from home to learn the "secret."

The next day saw the new member of the family installed in the household. Gertrude, who had been half dreading, half longing for her arrival, was sure, as soon as she caught a glimpse of the new-comer, that they would be great friends, a conclusion in which she was not mistaken, for within a week they were calling each other "Gertrude," and "Frances," as though they had known each other always.

"What an industrious girl you are, Frances!" Gertrude said late one afternoon. The early-gathering dusk had been shut out, and the lamps lighted, and now the two girls were seated by the table in the sitting-room, Frances busy with some sewing, Gertrude, as usual, with a book in hand.

"I have to be industrious, if I'm going to have anything to wear," was Frances' rejoinder, as she stitched on busily. "You know, I don't have so very much time for work of this sort. And besides I want to do some fancy-work as soon as I get my clothes into shape."

"You do!" and Gertrude's face expressed the astonishment that her tone implied. "I don't see where you're to get the time. I never have any time for fancy-work, and yet I have more than you."

Frances smiled quietly. "You forget all about the odd minutes," she said. "They're the very best of all." "What do you call the odd minutes?" Gertrude asked with interest. It had just occurred to her that possibly there might be a key to the secret in these words.

"Well, when we're waiting for supper, for instance, as we are now. I can put in a good many stitches before we are called to the table. I can't think of them all now, but I'm sure you know what I mean. It happens so often that I have a few minutes to spare. There won't be time to begin anything of importance, and yet there's more time than I like to throw away. So I always have some little bit of fancy-work started, and in the few minutes I can do more than you would think. Then, before I know it, almost, the thing is done."

"I suppose that's so," Gertrude answered thoughtfully, and there the subject dropped. But Gertrude could not fail to see how much Frances accomplished in her odd moments. As soon as the needed repairs on the dress had been finished, some lunch napkins were brought out, daintily embroidered and fringed.

The last one of these was being finished off, when Gertrude, who had been watching the deft fingers at their pretty work, asked, "And after the napkins, what?"

Frances looked up with her bright smile. "Well, I have the linen for three handkerchiefs. I think I shall hemstitch them next."

"What a girl!" cried Gertrude, with a comical gesture of dismay. "You put me to shame completely. I shall either have to go to work, or else move out. I can't stand it much longer."

It was a few days after this that Gertrude came in with an enthusiastic account of a dainty bit of neck-wear which she had seen.

"The prettiest thing, Frances," she said, "and as simple as it can be! It's only a point of linen, hemstitched and put on to a band. I've a great mind to make me a pair."

Gertrude was at once given a chance to put her wishes into effect, for Frances had a strip of linen left from her handkerchiefs, of just the right size. So the two girls set to work busily on the points, making use of the odd moments through the day. Gertrude, who had always spent her odd minutes sitting with folded hands, began to realize how much time she had wasted

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that might have been turned to good, solid account.

When the points, of sheer white linen, with dainty rows of hemstitching, were finished, she was exceedingly proud. "Oh, yes, I made things before," she said, in answer to a laughing remark from her mother. "But this is different. This is made up of odd minutes. I just caught them as they went by, and worked them in, instead of letting them get away, as I generally do. And for all I see,"

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she added musingly, "I've had as much time as ever for reading. I guess it's because I took the time when I wouldn't have been doing anything.

And so Gertrude found that the secret for which she had been searching was a very simple one, after all, just the seizing of the moments as they fly, the odd moments, which we are so apt to throw away.

#### When God Takes Us at Our Word.

When God takes us at our word, what then? Are we greatly surprised? Are we sincerely and heartily glad?

The monthly consecration meeting of young people's societies is a place where vows and pledges are made and longing desires are expressed. Such words as these are often heard: "I long to be more like my Saviour." "I wish to serve my Master more earnestly than ever before." "If God will give me opportunity, I will do more for Him than in time past." "I desire a deeper experience of the love of Jesus, I want to know no will but His."

In the stillness of God's house, when hearts are drawn together in sympathy and melted by hymn and prayer, when the enthusiasm of numbers is felt, and the electric current of thought passes from heart to heart, as voice after voice is heard, these promises are sincerely and earnestly made. It should never be forgotten that they are registered on high, and that they are just as binding in the midst of the week-day business, the fret and worry of daily life, as in the quiet hour and the holy place.

How is it on Monday when God takes us at our word and gives us the finest opportunities to show our love and zeal, to give up our own way and take His, to do good to others, and learn more of our Master? It is a little harder to do it then, isn't it, than to promise it at first?

And when we say earnestly that we wish to be better Christians, and better fitted for service, how is it when our Father takes us at our word in this, and sends the sharp discipline, the hard experience, the difficult task that tries and tests every power? These are the very things needed to fulfil the desire to "be better." Is it not a surprise after all, when they come? Perhaps we did not mean these hard things, but the wish could not be granted without them, and God took us at our word.

But surely we will not take back the word that has gone from our lips, after we have "opened our mouth to the Lord." We want Him to take us at our word, and then to help us to keep it faithfully, no matter what it costs. When we take Him at His word, He never fails us, and we may well let Him have His own way with us. Only, it is a serious thing to give one's word, especially to the Father of all; and while the heart may not know all that it may mean, it should at least be perfectly sincere, and should be willing to find out what the will of the Lord is, and then, having found it, to do it, "in the fear of the Lord, faithfully."

#### Young but Once.

Time rolls onward, but never backward. It is like the stream in this regard. It bears the youth onward to manhood, and those in manhood to old age. Such is the order, and it is never reversed. Those that have passed out of the season of youth never

return to it again. A person may wish that he could begin his life anew and live it over again, that he may shun the mistakes that he has made; but it is a vain wish. It cannot be gratified.

Hence the importance of improving the season of youth wisely and well. This has been characterized as the spring season of life. The spring of the year is the sowing season; and every wise husbandman is careful to improve it well. He is diligent in casting in his seed, and in making timely preparation for a harvest, for he well knows that if he neglects this season for doing its appropriate work, he shall not reap in the autumn.

And in like manner should the youth improve the springtime of life. He should then sow with reference to a harvest in the autumn of life. Neglect thus to do will be sure to be followed with unhappy results. He should improve his precious time in the acquisition of that knowledge that will be of use to him in after years. Unless he does he will vainly regret his ignorance in middle life and in old age. Then shall he have cause to mourn and to say, "How have I hated instruction, and my heart despised reproof! Neither have I obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

And the young should not only be careful to sow in due season, but they should be not less careful what kind of seed they sow, for "Whatsoever a man soweth, that shall he also reap." So it is in the natural world, nor less so in the moral world. A young man that sows wild oats will reap the same. The youth that forms evil habits will experience the unhappy results in the later periods of life. He may make light of it when kindly warned of the consequences, but he may see the time when he will sadly regret that he did not heed the friendly admonition. With rare exceptions the men that are now honored and esteemed are the men that well improved the golden season of their youth. They then diligently sowed the seed that has matured in a golden harvest.

—Don't dally with rheumatism. Purify your blood and cure it at once by taking a course of Hood's Sarsaparilla.

#### The Four Captains.

"Oh, mamma," cried little Fred, coming in from Sunday-school one day like a brisk winter breeze, "I'm one of the captains. Miss Lee made four captains and I'm one."

"Tell me all about it," said mamma, looking as if she thought it a very interesting story.

"You see," said Fred, "we've had helpers in our class ever so long, but they were all girls. Two took turns

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every Sunday and they counted the scholars and the money and passed papers and all that. That began long ago. But to-day Miss Lee said the boys ought to have a chance to help, and she would make the four biggest ones captains, and I was one. The captains sit in different places, at the beginning of a row, and we each one have two rows of children for our companies. We're to sort of look out for them, and to pass the papers, and I s'pect we'll make 'em behave when they are bad, too."

"Miss Lee can attend to that, I am sure," said mamma, smiling. "The best way for you to keep order will be to be orderly yourself and set a good example."

"Well, that's what Miss Lee said, only I forgot to put it in," said Fred. "But I mean to be a good captain, anyhow."

"That is right. I hope you will be the best possible sort," said mamma.

The plan of having captains seemed to promise well in the beginning, and it kept on turning out well for some time.

But one day the very spirit of mischief seemed to be abroad in the classroom. The children were all restless and squirmed about in their seats, and crumpled papers, and crowded against those near them, and things were generally uncomfortable, as sometimes happens even in the best regulated classes.

Now was the time of all times for the four captains to set a good example, but, if you will believe me, they set a very bad one instead. It seems a pity to tell it, but indeed the captains behaved worse than some of the rest who sat in the companies and had nothing special to do.

Miss Lee spoke to the captains quietly several times, and at last told them to do certain things that she wished them to do. She did not say "Don't, don't," forbidding this or that, but she did say: "Do this, do

that," and those naughty captains did not obey. If they had been willing to do what they were told, it would have kept them busy doing right and they would have had no time to do wrong, or tease and tempt others. But they wouldn't.

"I want to see the captains after school," said the teacher in a low voice to each of the four, before the class was dismissed. "I want to say something about the right kind of drill." The boys felt interested and curious and readily waited.

"I think," said Miss Lee pleasantly, looking into their faces, when the rest of the boys were gone, "that I have very good captains, but they are not as well drilled as I wish they were. To drill means to train as soldiers, and of course the thing that is most important should come first. Do you not think so?"

The boys agreed that this was true, of course.

"The first thing that a soldier should be trained or drilled in," said Miss Lee, "is obedience. A soldier that cannot obey well, cannot make others follow or obey him. I want my little captains to practice obedience to orders. A captain must obey the colonel, and I am your colonel. Jesus is the Great Commander, and we must all obey Him. I am sure that my captains wish to be good ones, so I tell them of the first lesson of all and beg them to learn it."

And four sober little captains went home to think about it.

#### The Best Way to Cure.

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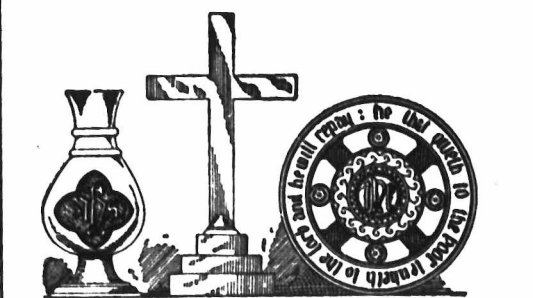
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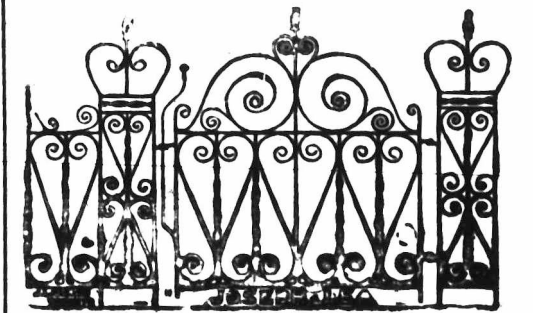


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